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THE
ENCYCLOPAEDIA OF ISLĀM

A DICTIONARY OF THE GEOGRAPHY, ETHNOGRAPHY AND BIOGRAPHY OF THE MUHAMMADAN PEOPLES

PREPARED BY A NUMBER OF LEADING ORIENTALISTS

EDITED BY

M. TH. HOUTSMA, T. W. ARNOLD,
R. BASSET and R. HARTMANN

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A.

(A ʿA.)

AARON. [See HĀRŪN.]

ĀB (P. — Z. *āp-em*), water; metaphorically, eclat, splendor, freshness. — River. The word is often used either at the beginning or at the end, in the composition of geographical names. — [Comp. MĀʾ.]

Āb-i ḥayāt, fount of immortality (Barbier de Meynard, *Boustan*, p. 172, note 2). — *Āb-anbār*, a supply of water, a reservoir in which water is always kept fresh (J. Dieulafoy, *Perse*, p. 100). — *Āb-dār*, a servant whose business it is to prepare drinks (J. Dieulafoy, *loc. cit.*, p. 169); an official who gives the prince water to drink or to wash with (Ch. Schefer, *Siasset-Nameh*, p. 142, note 1). (CL. HUART.)

AB, or *Ab*, the name of the fifth or eleventh month respectively in the calendars of the Jews, Syrians, &c. In its Syro-Roman use the month Āb corresponds to the sixth month (*Aghostos*) of the Turkish *Māliye* (i. e. the financial and civil) year, that is to say the month of August in the Julian calendar. [See TAʾRĪKH.] (E. MAHLER.)

ʿABĀʾ (ʿ*abāʾa*, ʿ*abāya*), the name of a kind of dress used by the Arabs. Native lexicographers generally give to ʿ*abāʾ* the value of a collective name, of which ʿ*abāʾa*, or ʿ*abāya* (both forms are old) would be the form of unity. ʿ*Abāʾ*, however, has already been used by classic writers with the meaning of unity, and the word has thus subsisted in the dialects of Mesopotamia, of Arabia and even of Egypt. It is also in the form of ʿ*abā* that the Turks have borrowed it, though they discard the initial guttural (ʿ*ain*). On the other hand, ʿ*abāya* is the word now generally employed when speaking of the extremely antiquated dress described in the next paragraphs.

1. Syro-Arabic ʿ*abāya*: a short, full blouse, reaching to a little below the knee, with an opening at the top for the head, and a gap at each side for the arms: this is the ʿ*abāya* of the Bedouins of Syria, of Arabia and of ʿIrāḳ. It has no sleeves. It is made of a coarse, thick woolen material, or woven camel's or goat's hair; it is either of a single color — generally varying from light to very dark brown, — or in stripes of alternate brown and white. Sometimes, but very seldom, it is made of cloth, or silk, and decorated with embroidery; then it is the gala dress of the rich. In certain parts this ʿ*abāya* is the ordinary dress not only of the men but also of the women.

2. Egyptian ʿ*abāya*: the old Bedouin ʿ*abā* has undergone some transformations in Egypt; there this dress comes down to the feet, and has sleeves, but has kept the alternate stripes of light and dark brown of the primitive ʿ*abāya*.

3. Maghrib ʿ*abāya*: in Eastern Algeria the name ʿ*abāya* is sometimes given to a dress with very short sleeves, made of a thick material, square in shape, with a hood resembling very much the Moroccan *djellāba* or *ḳashshāba*. In the West of Algeria the ʿ*abāya* is a white blouse of linen, of cotton, or, more rarely, of wool, or silk, which is worn over the shirt and under the *bernūs* or the *djellāba*. It falls midway down the leg and has no sleeves; sometimes shoulder-pieces cover the half-way down the upper arm. Finally, in the West of Algeria the word ʿ*abāya* is still used for a dress of the women; over her chemise a woman wears an ʿ*abāya* of cambric, of silk, or even of velvet. It is a long flowing sleeveless dress with a deeply hollowed-out opening behind and long slits at the sides under the arms. This first ʿ*abāya* is covered by another of embroidered tulle, of the same shape and with the same openings.

Bibliography: Dozy, *Diction. des noms de vêtements*, pp. 292—297; idem, *Supplément aux diction. arabes*, ii. 90; Barbier de Meynard, *Diction. turc*, i. 1; ii. 345; Burckhardt, *Notes on the Bedouins and Wahabys* (London, 1831), i. 47. — A description and illustration of an ʿ*abāya* of ʿIrāḳ will be found in M. von Oppenheim's *Vom Mittelmeer zum persischen Golf* ii. 121; and a description and illustration of an Egyptian ʿ*abāya* in E. W. Lane's *Modern Egyptians* (5th ed.) i. 38, 41.

(W. MARÇAIS.)

ʿABĀBDE (ʿ*Abābida*), a highland people chiefly nomadic in their habits, dispersed between the Nile and the Red Sea, who extend north as far as the latitude of Asiūṭ and south to the tropics and even further in the valley of the Nile. An inveterate antipathy separates the ʿAbābde from their northern neighbours, the Maʿāza, and from their southern neighbors, the Bishārīye. To this antipathy is added, with regard to the former their descent and, to the latter, their language. Their name appears to be derived from that of an ancestor, ʿAbbād, who has disappeared from history, but whose name survives in that of certain places: Bīr ʿAbbād and Wādī ʿAbbād, the latter of which debouches into the Nile valley opposite Edfū. They number from thirty to forty thousand souls. They are distinguished very clearly by their anthropological characteristics as much from the pure Arabs as from the inhabitants of the interior of Africa. Klunzinger describes them in the following terms: „dolichocephalous, orthognathous, with an oval face, large glowing eyes, nose straight, a little short and broad, hair smooth and jet black but not woolly, skin dark brown

verging on black, the expression of the face completely European (Caucasian), body remarkable for its beauty of form". They are thus distinguished from the Arabs less by their structure and hair than by the color of their skin and by the shape of their nose. Anthropologically they approach very nearly their congeners, the Bishārīye; nevertheless differences in their social condition have given rise to many divergencies of a secondary nature. The greater part of the 'Abābde lead a very unassuming nomadic life in the mountains; their domestic animals are camels, goats and sheep, with the addition in the Nile valley of pigeons and poultry; they have no horses. Instead of the Bedouin tent of strongly woven hair they only inhabit miserable huts covered with matting or rags, rarely a sort of *gourbi*; some of them are content for shelter with natural caves, thus justifying the name of Troglodytes which the ancients gave them (comp. Schweinfurth, p. 288; Klunzinger, p. 252). Those who inhabit the shores of the Red Sea are now still for the main part the real Ichthyophagi of former ages. Being without nets and boats, they content themselves with what the sea throws up to them or what it allows them to catch easily. In the Nile valley, where they have formed a great number of small colonies between Kene (Gene) and Aswān, especially in the vicinity of Darāw, of Edfū, and in Lekēta (Legēta), some of them devote themselves to agriculture. The principal resource of the rest to get their durra, consequently their bread, is trading, or the presents they receive from travellers. Owing to their situation and the poverty of their country, they have for centuries learned to seek their livelihood as camel-drivers and caravan guides. In this respect their activity has sometimes expanded greatly in three principal directions: firstly on the road from Ḳūs to 'Aidhāb ('Aidāb), between Rās Elba and Suākin, which was much frequented in the Middle Ages and which took from thirteen to seventeen days; secondly the road, more and more frequented in modern times, from Kene to al-Ḳoṣair, which takes from four to five days; thirdly the routes connecting Egypt, Nubia, the Upper Nile and Abyssinia. Being honest and docile they have gained the confidence of the Egyptian government, which has lately confided to them the route from Korosko to Abū Ḥāmid also, which traverses the territory of the Bishārīye, who obstinately refuse to submit. Without any doubt the fact that the 'Abābde now speak mostly Arabic is a consequence of their long established practice of acting as guides and camel-drivers. Except for a little among themselves in intimate intercourse, they no longer use their old Hamitic tongue, which closely approaches the *to-Bedawiye*; sometimes, in order that they may not be understood by strangers, they mix Arabic expressions with their own language; which explains why a secret conventional language of the 'Abābde has been mentioned. If the collective name of the people is Arabic, the names of the principal groups of tribes — Ashabab (Oshabab), Melikab, Nimrab, Shawātir — are essentially Hamitic in form.

The material culture of the 'Abābde is, as has already been said, still very primitive. As amongst the nomadic Arabs, their furniture is limited to kitchen-pots, leather bottles, a few dishes, some mats, ropes, hearthstones, knives and fire stones; their kitchen utensils recall to a certain extent the stone age; often hand-mills, with which their grain is ground, are improvised, on the spot if necessary, from two flat stones. Their food is milk, durra bread, fruit, vegetables, occasionally game, poultry and, near the Red Sea, fish. Their flocks and herds in the mountains graze the scanty herbage there, while towards the Red Sea they often browse the leaves of the thorn. They make a certain amount of money also from the sale of charcoal, senna and other medicinal plants, and gum-arabic. At Ḳoṣair and in its environs, they make a little as water-carriers and by other inferior employments. The scent of the inhabitants of the desert in following up tracks is very famous, and for that reason they are employed even in criminal researches.

Naturally the 'Abābde dress in conformity with the climate and their social status. The children often go quite naked, the men wear a loin-cloth, the women, for decency, a belt made of thongs of leather (*rahat*), and to protect themselves from the cold, a blue chemise or even a cloak. In the matter of ornaments the women know scarcely any but things made of fluor-spar or of brass, and shells. The boys and men, like the Bishārīye, take very great care of their hair, which they coat with butter or grease, and which they braid, plait and fasten in diverse manners (Klunzinger, p. 247). Sometimes they go bare-foot, sometimes they wear sandals. Their arms, which seem to be more for adornment than for use, are a knife, spear and sword, rarely a shield and never a rifle.

The chiefs of the clans and of the tribes are subordinate to a *Shaikh*, the head of all the 'Abābde, who is personally responsible to the Egyptian government for the maintenance of peace and security. As a matter of fact, since the time of Muḥammad 'Alī, the country has been quiet and intercommunication sure, the more so in that it is a great advantage to the 'Abābde that the caravan routes for which they furnish the escort should be well frequented. The radical change in the state of things, due to the firmness of Muḥammad 'Alī Pasha, fully explains the contradictory reports about the character of the 'Abābde. Descriptions earlier than or shortly after the year 1800 depict them as being, like the Blem(m)yes formerly and the Bishārīye now, a plundering, perfidious, cruel and treacherous people. Nowadays we are told the contrary, for they are extolled as being inoffensive, discreet, peaceful and absolutely reliable. It is a complete transformation which could only have been carried out by such a man as the founder of the New-Egypt, whose work extends so far as into Arabia, Syria and the Sudan.

The faith of the 'Abābde is Islām, adapted, however, to the nature of the country and its population. The confession of faith is the only one of the so called „pillars of Islām" which stands fast. The women are veiled; the children are circumcised. Veneration of the Saints is widely spread especially in the neighborhood of the Red Sea, where the belief in the Patron Saint is perhaps blended with ancient pagan ideas. They eat the flesh of many animals that are *harām* for the strict Mussulman. From the Islāmic practices they have borrowed polygamy, facility of divorce and marriage at an early age. On the contrary, they

have remained untouched by the belief in the Djinn, which causes so much trouble to the soul of many an Arab. In their intercourse between the sexes they do not observe any greater severity than the nomadic Arabs. Like their congenerous tribes they love to have war dances executed during their festivals. In the case of a death the ordinary lamentations are indulged in, and generally stones are thrown on the grave.

Little is known of the past of the ʿAbābde. They are a people without a history, whose domicile and conditions of life have remained almost the same for thousands of years. We believe we are right in identifying them with the Blem(m)yes, of whom mention has often been made ever since the time of Theocritos and later, in the Christian epoch. Arab geographers unite the ʿAbābde with their southern neighbors under the name of Bedja. Quatremère has written a work on the information given by Maḳrīzī and other authors. The trade-route of the Middle Ages which we mentioned above, going from Ḳūṣ to ʿAidhāb and connecting Egypt and the Maghrib with Djidda, ʿAden and Suākin, crossed the southern portion of the territory of the ʿAbābde, reached the sea probably near Berenice and then went along the territory of the Bishārīye. On this account and because of the rich mines situated in the territory of al-ʿAllāḳī, the Arabs became acquainted with the Bedja. European accounts begin with that of Wansleb, and, since then, they have been completed and corrected progressively, first in the eighteenth century by Bruce, then by the scholars in Napoleon's expedition, and finally by travellers under the protection of the New Egypt. Many of these writers think they can identify the name of the ʿAbābde with that of the Gebadaei mentioned by Pliny (*Hist. Nat.*, vi. 29), but that appears to me inadmissible. We can with more certainty recognize in the ʿAbābde the Troglodytes and Ichthyophagi of the ancient geographers.

Bibliography: Wansleb; Cl. Sicard; J. Bruce; J. L. Burckhardt; *Mém. sur l'Égypte*, iii. (year 9); du Bois-Aymé, *Sur la ville de Qoçeyr* etc., in the *Descr. de l'Égypte*, xi. 383 *et seq.*; Quatremère, *Mém. sur l'Égypte*, ii. 127 *et seq.*, 158 *et seq.*; A. von Kremer, *Aegypten* (1863), i. 31 *et seq.*; C. B. Klunzinger, *Bilder aus Oberägypten* (1877), pp. 245 *et seq.*; R. Hartmann, *Nilländer* (1865), pp. 262 *et seq.*; the travels of J. G. Wilkinson, Cailliaud, Russegger and others. — For topography and archeology: G. Schweinfurth, in the *Berl. Zeitschr. f. allgem. Erdk.*, 1865, pp. 131 *et seq.*, 283 *et seq.*; E. A. Floyer, *Nord-Etbai* (1893); W. M. Müller, in *Wiener Zeitschr. f. d. Kunde d. Morgenl.*, xvii (1903), 271 *et seq.*

(K. Vollers.)

ĀBĀD (P. — Pehl. *āpātān*, from a hypothetical **ā-pāta*), a Persian adjective signifying "flourishing", speaking of a tract of land, and, subsequently, "inhabited, cultivated" as opposed to "desert"; after that it is used as a substantive and appears in the composition of the names of a great number of places, such as Ruknābād, and of towns, especially in India: Aḥmedābād, Ḥaidarābād (Hyderabad), etc. (Cl. Huart.)

ABAD (A.), a theological term signifying an eternity which is without end, but not without beginning. [Comp. AZAL.]

ABĀDEH, or *Abādhah*, a town in Persia situated on the road from Iṣṭakhr to Iṣpahān. Mention of it is found in oriental writings of the Middle Ages; see G. le Strange, *The Lands of the Eastern Caliphate* (Cambridge, 1905) pp. 282, 284, 297. At the present time it contains about 5000 inhabitants; comp. Reclus, *Nouv. géogr. univ.*, ix. 270. Celebrated for the Persian wood carvings produced there; see Brugsch, *Reise der Kgl. Preuss. Gesandtsch. nach Persien* (Leipzic, 1862—1863), ii. 126, 222. — Arab geographers mention another Persian town of the same name situated in the district of Barm, on the road from Sābik to Iṣṭakhr, on the north shore of the lake Bakhtagān; it was also called *Ḳaryat ʿAbd al-Raḥmān*; comp. Barbier de Meynard, *Diction. géogr. hist. et littér. de la Perse* (Paris, 1861), p. 7; G. le Strange, *loc. cit.*, p. 279. This southern Abādeh seems now to have disappeared. (M. Streck.)

ABĀḌITES. In Northern Africa this name [see IBĀḌITES] is used to designate a branch of the Khawāridj which separated from ʿAlī when he accepted arbitration with Muʿāwiya. In the first half of the second century of the Hegira, Khāridjism in an Abāḍite and Ṣofrite form was introduced in the Maghrib, it developed rapidly amongst the Berbers and became the national doctrine, which served as a pretext for the struggle between the African and the orthodox Arabs.

The Abāḍites of Tripoli and of Ifrīḳiya under the guidance of their principal Imāms, Abu 'l-Khaṭṭāb and Abū Ḥātim [see these articles] played the principal part in the Berber rising of the second century, which nearly deprived the Caliphate of Africa.

An Abāḍite dynasty, the Rostemides, held power at Tāhert (Tagdemt) for more than 130 years, and only disappeared when the Fāṭimides founded their empire in the Maghrib.

After the destruction of Tāhert by Abū ʿAbd Allāh al-Shīʿī (296 = 908-909) the Abāḍites lived sporadically in the Algerian and Tunisian Sahara, as well as at Djerba.

In these days they are still found in pretty compact groups at Wargla, Mzāb, Djebel Nefūsa and in the island of Djerba. They have an important historical and religious literature and communities in constant communication with each other, carefully keep up their fervor. They have likewise fairly frequent intercourse with the Abāḍites of ʿOmān and of Zanzibar.

But three principal schisms, both political and religious, namely the Nakkārites, the Khalfites, and the Nafāthites, occurred amongst the African Abāḍites. The Nakkārites, who have had their place in the history of African risings, are the only ones who are still represented by some small groups at Djerba and at Zuāgha (Tripoli).

Naturally the Abāḍites object energetically to the name of heretics which the orthodox sects give them. They claim that they alone have preserved the pure doctrine of Islām and maintain that theirs alone amongst the seventy-three Musulman sects, has the right to salvation.

As was said above, the starting point of the falling away of the Khawāridj was the difference of opinion with ʿAlī at the time of the arbitration. Without contesting the legitimacy of the first four caliphs as the Shīʿites do, they insist that the only impeccable examples after the Prophet were Abū Bekr and ʿOmar. ʿOthmān has not followed

in their footsteps; the Abāḍites carefully point out in their books what they call his innovations.

Musulmans are required to officiate as Imām when they have the necessary strength and knowledge to do so; it is not necessary that the Imām should be a Ḳuraishite; it is enough if he be virtuous and pious and rule in conformity with the Ḳor'ān and the Sunna; if they deviate from them they must be deposed.

The Ḳor'ān is the word of God, created by Him. God could not be seen in Paradise.

Recompenses and punishments in the other world are both eternal; Hell will not be destroyed any more than will Paradise.

God pardons venial sins; but grievous sins cannot be pardoned unless they are blotted out by repentance.

It is the duty of every Musulman to enjoin the Good and reprove the Evil as far as he is able.

All Musulmans are strictly compelled to acknowledge their solidarity which they express by word and action, but the individual who acts contrary to the prescriptions of the religious law loses all claim on the friendship of his co-religionists and should be treated as an enemy until he performs the act of repentance. There is a kind of excommunication which has grave religious and civil consequences.

The Abāḍites of Algeria effect a great austerity in moral, at least in the *ḳṣūr* of the Mzāb, where they cannot get away from the tyrannical supervision of the *Tolba*. In the towns of the Algerian Tell, where they congregate for the purposes of commerce, the practice is not always in accordance with the theory.

It must, however, be admitted that generally they keep their beliefs very jealously. Except for the exigencies of their very brisk commerce, they do not mix with orthodox Musulmans; their marriages with the latter are rare exceptions and are reprobated by the whole community. This puritanism, be it sincere or pharisaical, has formed them into a homogeneous and compact group, which is very clearly distinguishable by its behavior, character and tendencies amidst the orthodox Arabs or Berbers of Northern Africa.

Bibliography: R. Basset, *Le Zenatia du Mzab, de Ouargla et de l'Oued Rir'*; idem, *Les sanctuaires du Djebel Nefousa*; A. de Motylinski, *Les livres de la secte abadhite*; idem, *l'Aqida des Abadhites* (*Recueil de Mémoires et de Textes publié en l'honneur du XIVe Congrès des Orientalistes* etc., pp. 409 *et seq*.

(A. DE MOTYLINSKI.)

ABĀḲĀ, second Mongol (Ilkhān) prince of Persia (1265—1282), born in Mongolia in March 1234. He came to Persia with his father Hūlāgū [q. v.] in 1256, and, after the death of the latter, was elected as prince by the representatives of this dynasty; five years later, the great khān Khubilai confirmed his election. The struggle with the Mamlūks of Egypt, begun by Hūlāgū, was continued by Abāḳā, but unsuccessfully, although the Mongols of Kipčāk, who had formerly been allied with the Mamlūks, had at the beginning of Abāḳā's reign made a treaty of peace with their congeners of Persia. Before this, in 1266, Abāḳā had had a wall built from the farther side of the Kūr to protect himself against incursions from the north; his vizier Shams al-Dīn subdued the tribes of the Caucasus in 1278. In order to enable himself better to fight against the common enemy, Abāḳā tried to establish relations with the Western Christians, the natural enemies of the Mamlūks, and his ambassadors appeared at Lyons in 1274 and at Rome in 1277. These overtures were received with joy in Europe: Abāḳā received letters from King Edward I of England (1274), and from Popes Clement IV (1267), Gregory X (1274) and Nicholas III (1277). Previously he had married in 1265 a Greek princess. They did not, however, succeed in organising any combined action against Egypt; the Mamlūks kept the upper hand against the Mongols as well as against the crusaders. In 1266, 1273 and 1275 they invaded Armenia Minor, and in 1277 they occupied a part of Asia Minor, although for a short time only. In the same year they defeated a Mongol army near Albistān. In 1280 the Mongols penetrated into Syria and destroyed Aleppo; but in the following year Abāḳā's brother, Mengu-Timur, sustained a notable defeat between Ḥamāt and Ḥimṣ (Emessa) at the hands of the Mamlūks. On the other hand, Abāḳā's troops met with great success in the East; an invasion by a large Čagatai army under Burāḳ was in 1270 victoriously repulsed near Herāt. In order to make such attacks more difficult in the future, Abāḳā took advantage of the disturbances which had broken out in Transoxania, and in January 1273 had the town of Bokhārā, which served as a base of operations and a secure support for the invading armies, destroyed. A Čagatai prince, Tekuder (often called *Niguder* on account of a faulty reading), who had come from Persia with Hūlāgū and been given by him a part of Georgia in fief, tried to join his congeners at the time of the invasion of Burāḳ, but he was defeated. The hordes under his command got a footing in the eastern portion of the empire, devastated the province of Fārs during the lifetime of Abāḳā (1279), and for a long time disturbed Khorāsān and the neighboring countries. At home the reign of Abāḳā was on the whole peaceable. Extensive reductions were made in the taxes in favor of impoverished country people. Like almost all the Mongol princes, Abāḳā was given to drink. He died on the 1st April 1282 of an illness which seems to have been *delirium tremens*. His successor was his brother Tekuder (whose Musulman name was Aḥmed). Mention will be made elsewhere of Abāḳā's vizier Shams al-Dīn and of his brother 'Alā' al-Dīn [see DJUWAINĪ].

Bibliography: D'Ohsson, *Hist. des Mongols*, iii. 413—549; Hammer-Purgstall, *Gesch. d. Ilchane*, i. 245—319; idem, *Gesch. Wassafs*, i.; Howorth, *Hist. of the Mongols*, iii. 218—284.

(W. BARTHOLD.)

ĀBĀN (P.), name of the eighth month of the moveable solar year of the Persians, as well as, in the same calendar, of the tenth day of each month. To prevent confusion the month is called „Ābān-*Māh*" (the month of Ābān) and the day „Ābān-*Rūz*" (the day of Ābān). [See TA'RĪKH.]

(E. MAHLER.)

ABĀN B. 'ABD AL-ḤAMĪD (*Fihr.*: Ḥumaid) AL-LĀḤIḲĪ (i. e. son of Lāḥiḳ b. 'Ufair), also known as AL-RAḲĀSHĪ, because his family was under the patronage of the Banū Raḳāsh, Arab poet, died in the year 200 (815-816). He was a friend of the Barmakides, for whom he put into verse the *Kalīla wa-Dimna* [q. v.]. He ap-

plied himself also to the same kind of work with other writings, particularly Persian and Hindoo: e. g. *Sīrat Ardashīr*, *Sīrat Anūshirwān*, *Kitāb Bilawhar wa-Būdāsf*, *Kitāb Sindbād*, and *Kitāb Mazdak*. Besides this he wrote a cosmogonical poem entitled *Dhāt al-Ḥulal*, a work on the wisdom (*ḥilm*) of the Hindues, and another on fasting and meditation; these works are all lost. Like almost every Arab poet he wrote panegyrics, elegies and satires. With regard to the former two, there can be cited a panegyric of the ʿAbbāsides, in which he argues against the pretentions of the ʿAlides to the succession, and an elegy, which is still extant, on the Barmakides. The former poem brought him into favor with the caliph Hārūn al-Rashīd, who rewarded him with 20000 dirhems. In his satires he attacked his contemporary poets and the celebrated grammarian Abū ʿUbaida. Many members of his family, his son Ḥamdān for instance, also distinguished themselves by their poetic skill.

Bibliography: *Fihrist*, i. 119, 163; *Aghānī*, xx. 73—78; Goldziher, *Muhamm. Stud.*, i. 198 *et seq.*; ii. 101; *Verhandl. d. VII intern. Orient.-Congr.*, Sem. Sect. (Vienna, 1888), pp. 118 *et seq.* (M. TH. HOUTSMA.)

ABĀN B. ʿOTHMĀN B. ʿAFFĀN, governor, son of the third caliph. His mother was called Umm ʿAmr bint Djundab b. ʿAmr al-Dawsīya. Abān accompanied ʿĀʾisha at the battle of the Camel in Djumādā I 36 (November 656); on the battle terminating otherwise than was expected, he was one of the first to run away. On the whole, he does not seem to have been of any political importance. The caliph ʿAbd al-Malik b. Marwān appointed him as governor of Medina. He occupied this position for seven years; he was then dismissed and his place was taken by Hishām b. Ismāʿīl. Abān owes his celebrity not so much to his activity as official at the service of the Umaiyads as to his wonderful knowledge of Musulman traditions. In this respect he was held in great esteem, and his *Maghāzī* (a biography of Muḥammed) is perhaps the oldest literary production on that subject. He was struck with apoplexy and died a year later at Medina in 105 (723-724) according to report, at any rate during the reign of Yazīd b. ʿAbd al-Malik.

Bibliography: Ibn Saʿd, v. 112 *et seq.*; Nawawī (ed. Wüstenf.), pp. 125 *et seq.* (K. V. ZETTERSTÉEN.)

ABANŪS (variants: *ābinūs*, *ābunūs*, *abnūs* and *ābnus*), ebony. This word is derived from the Greek ἔβενος (comp. also the Hebrew *hoben*, the old Egyptian *heben*) which passed to the Aramean (*abnūsā*) and from there to the Persian, Arabic, Turkish and other languages. Although ebony had been already well known in the old days by the Semites, who imported it from India and Ethiopia, it was very little used at the early times of Islām, on account of its rarity and the scanty requirements of artistic goods. Absolute faith must not be given to the story according to which, when the so called Mosque of ʿOmar was being built at Jerusalem under the Umaiyad caliph ʿAbd al-Malik, the venerable rock was enclosed with a palisade of ebony. It is certain that this wood had been already used under the caliphs together with ivory in the manufacture of chess-men and dice in mosaics of the sort very often used later with great skill on furniture, doors, lattice work and wainscots; many examples of them may be seen at the Arab museum of Cairo.

In literature *ābanūs* is not spoken of as a rich wood, but as a medicine. As early as the ninth century the Persians and Arabs knew it as such from the translations of Dioscorides and Galen; it was considered to be a useful astringent for phlyctenous inflamation and chronic catarrh of the eyes; it was also taken internally in the form of a powder for the bowels and stomach, and was dusted over burns. — According to Dioscorides, Abyssinian ebony was generally considered to be more efficacious than Indian. To the former were ascribed the properties which at the present time are only found in the wood of the *Diospyros* and *Maba* kinds of the East Indies, of the Indian Archipelago, of Madagascar, and of St. Mauritius; i. e. an intense black and a fineness of grain which almost makes it impossible to distinguish the fibre. The African species of ebony which the Arabs prefer, are nowadays rightly held in little estimation, and particularly the ebony tree of Abyssinia (*shadjar habanūs*) which according to Brehm (*Reisesk. in Nordostafrika*) is rather a shrub than a tree; its wood which is of an inferior quality, but fit for use, dries up and rots for want of being used.

Bibliography: Abū Manṣūr Muwaffaḳ, *Kitāb al-Abniya* (ed. Seligmann); Ibn al-Baiṭār, *al-Djāmiʿ* (Būlāḳ, 1291); translated by L. Leclerc in *Notices et Extraits des Manuscr. de la Biblioth. Nation.*, xxiii. 1; Ḳazwīnī (ed. Wüstenf.), i. (J. HELL.)

ABARḲOBĀDH, or *Barḳobādh*, a district of the Babylonian department of the Tigris, a tract of land along the western frontier of Ahwāz (Khūzistān), between Wāsiṭ on the north and Baṣra on the south; see Streck, *Babylonien nach den Arab. Geogr.* (Leyden, 1900), i. 15, 19. The name of this country is derived from that of the Sāsānide king Kawādh I (Ḳobādh; reigned from 488 to 531 A. D.); at any rate the first part of the name is *Abar* and not *Abaz* (nor *Abādh*), as the Arab geographers give it; comp. Nöldeke, *Gesch. der Perser u. Araber zur Zeit der Sasaniden* (Leyden, 1879), p. 146, note 2. The Persian *abar*, or *abr*, „a cloud" is often seen at the beginning of the names of places in Persia. Some Arab authors assert that Abarḳobādh is also the name of that district in which Arradjān is situated, but that appears to spring from a mistake. (M. STRECK.)

ABARḲŪH, a town in Persia, north of Iṣṭakhr, about halfway between that town and Yezd. Another form of the name is *Abarḳūya*; the abbreviation *Barḳūh* (also *Warḳūh*) is often met with. In the Middle Ages the population of Abarḳūh was about the third of that of Iṣṭakhr; comp. P. Schwarz, *Iran im Mittelalter nach den arab. Geogr.* (Leipsic, 1896), i. 17 *et seq.*, and G. le Strange, *The Lands of the Eastern Caliphate* (Cambridge, 1905), pp. 284 *et seq.*, 294, 297. It still exists under the name of *Abergūh*; see A. de Bode in the *Journ. of the Roy. Geogr. Soc.* (London), 1843, p. 78, and H. L. Wells, in *Proceed. of the Roy. Geogr. Soc.* (London), 1883, p. 16. (M. STRECK.)

AL-**ABARZĪ** ʿAMĪD AL-DĪN ASʿAD B. NAṢR AL-ANṢĀRĪ, poet and minister to Saʿd b. Zengī, the atābeg of Fārs, a native of Abarz, a canton of this province (Luṭf ʿAlī Beg, *Ātesh-Kede*, p. 8), now *Abardj*, north of Shīrāz (Ḥādjdjī Mīrzā Ḥasan

Yezdī, *Fārs-Nāme-i Nāṣirī*, Shīrāz, 1313 = 1895-1896, ii. 170). He was sent by his master the atābeg as an ambassador to the sultan Muḥammed Khwārizm-Shāh, refused the offers which were made to him, succeeded Rukn al-Dīn Ṣalāḥ Kirmānī as minister and held his position until the death of the atābeg Saʿd. The son and successor of the latter, Abū Bekr, had him arrested on the charge of having held a correspondence with the king of Khwārizm and of having acted as a spy for him. He was shut up in the fortress of Ushkunwān, the state prison which rises above the ruins of Persepolis, and died there at the end of five or six months (Djumādā I or II 624 = April-June 1227), after having dictated to his son Tādj al-Dīn Muḥammed an Arabic ode of 111 verses (*al-Ḳaṣīda al-ushkunwāniya*), which has made him famous and in which he deplores his ill-fate. [See AL-ABZARĪ.]

Bibliography: Cl. Huart, *L'ode arabe d'Ochkonouân* (in the *Revue sémitique*, 1893, reprinted); W. Morley, *Hist. of the Atabeks*, p. 28; = Mirkhond, *Rawḍat al-Ṣafā*, iv. 174; Khondemir, *Ḥabīb al-Siyar*, ii. 4, 129; Waṣṣāf, p. 156.

(CL. HUART.)

ʿABASA (A.), title of the eightieth Sūra. [See ḲURʾĀN.]

ĀBASKŪN, or *Ābiskūn* and *Ābeskūn*, a town situated on the south-east shore of the Caspian Sea, in the province of Djordjān, about a day's journey to the north-west of Asterābād, close to the mouth of the river Djordjān-Rūd. It was considered in the Middle Ages, if not as the most important, as one of the most important ports of the Caspian Sea, which for this reason was often called the Sea of Ābaskūn; comp. Barbier de Meynard, *Diction. géogr. histor. et littér. de la Perse* (Paris, 1861), p. 1; G. le Strange, *The Lands of the Eastern Caliphate* (Cambridge, 1905), p. 379.

(M. STRECK.)

ĀBĀZA, Turkish name for the Abazes [see ABKHĀZ], given as a surname to many persons in Ottoman history who descended from those people.

1. ĀBĀZA PASHA, taken prisoner at the defeat of the rebel Djanbulād, whose treasurer he was, was brought before Murād-Pasha and only had his life spared through the intercession of Khalīl, agha of the Janizaries, who, having become *ḳapūdān-pasha*, gave him the command of a galley, and conferred upon him the government of Marʿash when he was promoted to the dignity of grand vizier. Later he became governor of Erzerūm and planned to destroy the Janizaries; those in his province lodged a complaint against him; he was deposed, but refused to obey the orders of the Porte (1032 = 1623); he levied taxes and raised troops on the pretext of avenging the death of the sultan ʿOthmān II, marched upon Angora and Siwās, and took Brusa, but did not succeed in seizing the citadel. In 1033 (1624), the grand vizier Ḥāfiẓ Pasha defeated him in a battle near Kaisāriya, at the bridge across the Ḳara-ṣū, owing to the defection of Ṭaiyār Pasha and the Turkomans. Ābāza took refuge at Erzerūm, of which he succeeded in having himself made governor on condition that he should admit a guard of Janizaries into the fortress. In 1036 (1627), suspecting that the expedition against Akhiska was in reality directed against himself, he massacred a great number of the Janizaries belonging to the army. His old master Khalīl besieged Erzerūm in vain and was obliged to retreat because of the snow (1037 = 1627). In the following year, the Bosnian Khosrew Pasha, having been made grand vizier, again besieged him and forced him to capitulate after a fortnight's siege; the rebel was granted his pardon and the government of Bosnia. There he again persecuted his enemies, the Janizaries, was deposed and went to Belgrade, where on a hill to the south of the town he erected Ābāza Köshki. Then he was sent to Widdin and commanded the troops who invaded Poland (1633). Being honoured with the confidence of Murād IV, he accompanied him to Adrianople when preparations were being made for a new campaign against Poland; but his success excited envy; reports, having been cleverly disseminated, estranged the sultan, who had him executed (29th Ṣafar 1044 = 24th August 1634).

Bibliography: Hammer-Purgstall, *Gesch. des Osman. Reiches*, iv. 569, 582; v. 26, 85, 173 *et seq.*, 189 *et seq.*; Muṣṭafā-Efendi, *Natāʾidj al-Wuḳūʿāt*, ii. 48, 82; Ewliya Efendi, *Travels*, i. 119 *et seq.*

2. ĀBĀZA ḤASAN had been given the command of the Turkomans of Asia Minor as a recompense for his capture of the rebel Ḥaidar Oghlu. Having been dismissed for no reason, he revolted in his turn, held the country between Gerede and Bolu, defeated the old bandit Ḳatirdji Oghlu who had been sent to fight against him, and submitted on condition that he should have the title of *voivode* of the Turkomans; later as the result of complaints lodged against him, he was imprisoned in the Seven Towers and was only released by the elevation of Behayī to the position of Shaikh al-Islām (1062 = 1652); his friend conferred on him the sandjaḳ of Okhri. When Ipshir Pasha, who was also one of the Abaza nation, was made grand vizier by Muḥammed IV, he sent for him. At his execution he remained faithful to him, returned to Asia Minor with the remainder of his troops and regained the office of *voivode* of the Turkomans (1065 = 1655). He settled at Aleppo and committed such ravages in Syria that the Dīwān wanted to have him banished from the empire; the grand vizier, Sulaimān Pasha, however, confirmed him in his position of governor and entrusted the defenses of the Dardanelles to him. In 1066 (1656) he was sent to Diyār Bekr as governor. Two years later he rebelled, put himself at the head of a considerable army under the pretext of demanding the dismissal of Muḥammed Köprülü, at that time grand vizier, and threatened Brusa. In the neighborhood of Ilghin he completely defeated Murtaḍā Pasha, who had been sent against him (15th Rabīʿ I 1069 = 11th December 1658); but he fell into a trap which had been set for him, left ʿAintāb for Aleppo to make terms for his submission and was treacherously assassinated there.

Bibliography: Hammer-Purgstall, *Gesch. des Osman. Reiches*, v. 481, 560 *et seq.*, 563, 575, 634, 651, vi. 35 *et seq.*, 51 *et seq.*

3. ĀBĀZA MUḤAMMED PASHA was the beilerbei of Marʿash when, during the campaign against the Russians (1183 = 1769), he was ordered to act in concert with the Khān of the Crimea. He commanded the fortress of Bender and received the third *ṭūgh* in recompense for the part he had taken in raising the siege of Chocim. Having been entrusted with the defense of this place and

seeing himself abandoned by the Ottoman troops, he fled and was commissioned to defend Moldavia, which he failed to accomplish. At the battle of Kaghul (1st Aug. 1770), he commanded the right wing; after the defeat of the Turks he took Ismā'īl. Having been made governor of Silistria, he was dismissed after having squandered the money given to him for the purpose of raising troops, and was exiled to Kustendil. At the time of the conquest of the Crimea and the flight of Selim-Gerāi he refused to land the few troops he was bringing up and returned to Sinope; he was decapitated (1185 = 1771).

Bibliography: Hammer-Purgstall, *Gesch. des Osman. Reiches*, viii. 341, 348, 369, 387; Wāṣif-Efendi, in *Précis historique de la guerre des Turcs contre les Russes*, by P. A. Caussin de Perceval, pp. 23, 31, 37 *et seq.*, 59, 103, 111, 148, 167. (Cl. Huart.)

ABB. [See ibb.]

'ABBA. [See 'abā'.]

'ABBĀD b. Ziyād, governor, nephew of the caliph Mu'āwiya I. His uncle made him governor of Sidjistān and he occupied the position for seven years. He undertook expeditions against the East and conquered Kandahār. Yazīd b. Mu'āwiya, on succeeding his father, dismissed him in 61 (680-681), and in his place appointed his brother Salm b. Ziyād as governor of Sidjistān and Khorāsān.

Bibliography: Ṭabarī, ii. 191 *et seq.*; Belādhorī (ed. de Goeje), pp. 365, 397, 434; Ibn Koteiba (ed. Wüstenf.), p. 177; *Aghānī*, xvii. 53 *et seq.* (K. V. Zetterstéen.)

'ABBĀDĀN, the most southern town of Babylonia. Originally it was on an island in the Persian Gulf and was still there in the tenth century; but now it is more than twenty miles from the coast; comp. G. le Strange, *The Lands of the Eastern Caliphate* (Cambridge, 1905), pp. 44, 48 *et seq.*; idem, in the *Journ. of the Roy. As. Soc.*, 1895, p. 302; Ch. Schefer, *Sefer-Nameh* (Paris, 1881), pp. 245 *et seq.*, and especially note 2 on page 245. As to the situation of 'Abbādān, comp. especially H. Wagner, in the *Nachr. d. Kgl. Gesellsch. d. Wissensch. zu Göttingen*, Phil.-hist. Kl., 1902, fasc. 2, p. 255. (M. Streck.)

'ABBĀDĀNĪ, twisted rush work, deriving its name from 'Abbādān, although it is made in other places, Egypt for example. See A. von Kremer, *Culturgesch. des Orients unter den Chalifen*, ii. 298.

al-**'ABBĀDĪ.** The following persons are known under this *nisba*:

1. Abū 'Āṣim Muḥammed b. Aḥmed b. Muḥammed b. 'Abd Allāh b. 'Abbād al-'Abbādī, often called *al-Ḳāḍī 'l-Harawī*, celebrated Shāfi'ite jurisconsult, born in 375 (985) at Herāt and died there in Shawwāl 458 (1066). He undertook distant travels and wrote several works, the titles of which are enumerated by Ibn Khallikān.

Bibliography: Ibn Khallikān (ed. Wüstenf.), No. 558; Wüstenfeld, *Schāfi'iten*, p. 204; Brockelmann, *Gesch. d. arab. Litter.*, i. 386.

2. Ḳuṭb al-Dīn Abū Manṣūr al-Muẓaffar b. Ardashīr al-'Abbādī (so called from his birthplace, Sindj 'Abbād, in the district of Merw), celebrated preacher, born in 491 (1098) and died in 547 (1152). He studied at Nīsābūr, then came to Baghdād, where his oratorical talent won him the favor of the caliph, who entrusted him with diplomatic missions.

Bibliography: Ibn Khallikān, No. 733; *Recueil de textes relat. à l'hist. des Seldjoucides*, ii. pref., p. 32; *Journ. of the Roy. As. Soc.*, 1902, p. 790.

3. Raḍī al-Dīn Abū Bekr b. 'Alī b. Muḥammed al-Ḥaddād al-'Abbādī al-Miṣrī al-Ḥanafī, died at Zabīd in 800 (1397). He wrote commentaries on the Ḳor'ān and on other theologico-jurisprudential works.

Bibliography: Brockelmann, *loc. cit.*, ii. 189; comp. i. 175, 525. (M. Th. Houtsma.)

'ABBĀDIDES, Arabic dynasty of Seville, which reigned from 414 (or 422) to 484 = 1023 (or 1031)—1091. The 'Abbādides founded the most important and brilliant principality amongst the numerous little states which arose in the eleventh century on the dismemberment of the Musulman empire in Spain after the fall of the Umaiyad caliphate of Cordova (422 = 1031). These petty kings were called *Reyes de Taifas*, in Arabic: *Mulūk al-Ṭawā'if*, like the dynasties founded by the successors of Alexander. The founder of the dynasty was the ḳāḍī Abu 'l-Ḳāsim Muḥammed I b. Ismā'īl, of the Yemeno-Lakhmite family, 'Abbād (414—434 = 1023—1042), which emigrated from Syria. His son and successor was Abū 'Amr 'Abbād b. Muḥammed *al-Mu'taḍid* [q. v.] (434—461 = 1042—1068), who was succeeded in his turn by his son, the poet king, Abu 'l-Ḳāsim Muḥammed II b. 'Abbād *al-Mu'tamid* [q. v.] (461—484 = 1068—1091). The latter was dethroned by the Almoravides and died in captivity at Aghmāt, Morocco, in 1095.

Bibliography: Dozy, *Scriptorum Arabum loci de Abbadidis* (Leyden, 1846—1863); idem, *Hist. des Musulmans d'Espagne* (ib., 1861; German edition, Leipsic, 1874); comp. also A. F. von Schack, *Kunst und Poesie der Araber in Spanien und Sicilien*, 2d ed. (Stuttgart, 1877), i. 235 *et seq.*; Müller, *Der Islam im Morgen- und Abendland*, ii. 589 *et seq.* (C. F. Seybold.)

'ABBĀS I, surnamed the Great, king of Persia of the Ṣafawī dynasty, son and successor of Muḥammed Khudābende, was born in 965 (1557) and died at Faraḥābād on the 19th Djumāda I 1037 (27th January 1628), after a reign of forty-three years. He revolted against his father at Herāt, took Ḳazwīn and was from that time recognized as the sovereign (995 = 1587). He reorganized the State, which, in the feeble hands of Ismā'īl II and of his father, was on the point of ruin, created regiments of troops whom he paid from the royal treasury and called by the Turkish name of *tüfenkči* (fusiliers); in imitation of the Janissaries, they were recruited from Christian Georgians and Armenians converted to Islamism. He formed, to serve him as a body-guard and to diminish the importance of the seven tribes Ḳizil Bāsh, the support of the first Ṣafawī, a new Turkish tribe bearing the name of Shāh-sewen ("who love the king"). He fought against the Özbegs, who had seized upon Meshhed, and inflicted upon them, in 1597, near to Herāt, a sanguinary defeat from which few escaped. He vanquished the Ottoman Turks at Ṣufyān, near Tibrīz, which capitulated as did Erivan and Ḳārs (1012 = 1603). He directed the battle against the Ottomans, commanded by Djighāl Oghlu, in the neighborhood of Sīs (1015 = 1606). The peace concluded at Sarāw (1027 = 1618), conditional on an annual

delivery of a hundred loads of silk, was not of long duration, for he took from the Ottomans Bagdad and the sacred Shī'ite towns of Kerbelā' and Nadjaf or Meshhed 'Alī (1033 = 1623), Mosul, and Diyār Bekr; Georgia was occupied by his troops. In another direction, with the support of the East Indian Company, which lent him the co-operation of an English fleet, he took the islands in the Persian Gulf, including Ormuz, from the Portuguese; in place of this old factory he substituted Gumrūn to which he gave the name of Bender-i 'Abbās (the port of 'Abbās) which it bears to this day.

His part in the internal administration of his empire was not less important than that which he played abroad. He built roads, namely the highway which traversed Māzanderān, bridges, palaces and caravanserais; among the remarkable works carried out in his reign, especial mention is made of the monumental buildings at Iṣpahān: the Great Mosque, the palace of Čihil-sutūn (forty columns), the Čār-bāgh (four gardens) and the great bridge of Zende-rūd, and in Māzanderān: the palace Djihān-numā at Faraḥābād, that of Sefer- (or Sefī-) ābād between Sārī and Astarābād, etc. He established the security of intercommunication by the pitiless hunting down of brigands. He caused the Armenian population of Djulfa, a town on the Araxes, to be removed to Iṣpahān, and this population built there a quarter which still bears the name of Djulfa. He was favorable to foreign monastic establishments such as that of the Carmelites at Iṣpahān. Desirous of establishing relations with the European powers, he welcomed two English gentlemen, Sir Anthony and Robert Sherley, who had come to his court as simple travellers; he made use of their cooperation to teach his troops discipline and artillery drill; he entrusted to Sir Anthony, in company with Ḥasan Bei, a diplomatic mission, having for its object the uniting of Europe in a league against the Ottomans. A Roman gentleman, Pietro della Valle, was also employed and accompanied him to the siege of Gumrūn.

Despite the great qualities that he possessed, he was yet cruel; at the beginning of his reign he did not hesitate to have Murshid Kulī Khān, to whom he owed his elevation, put to death (994 = 1586), and later he had his eldest son Ṣafī Mīrzā, whose popularity he feared, assassinated. He gave the order for the massacre of the population of Sukhūm, which had become too numerous for the liking of its governor; this order through chance circumstances was not carried out.

Bibliography: Iskandar Munshī, *Ta'rīkh-i 'Ālam-ārā-i 'Abbāsī* (Teheran, 1897); comp. Fr. von Erdmann, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xv. 457 *et seq.*; Haentzsche, *ib.* xviii. 669 *et seq.*; Cl. Huart, *Hist. de Bagdad*, pp. 55 *et seq.*; Pietro della Valle, *Voyages*, ii. 412; iii. 318 *et seq.*; iv. 26 *et seq.* (Paris, 1745); Garcias Silva Figueroa, *De Rebus Persarum Epistola* (Antverpiae, 1620): *Ambassade en Perse, translated from the Spanish* by De Vicqfort (Paris, 1667); Sherley, *A True Report of Sir Anthony Sherley's Journey* (London, 1600); Will. Parry, *A New Discourse* (*ib.*, 1601); *The Three Brothers* (*ib.*, 1825); *Relation d'un Voyage en Perse par un Gentilhomme de la suite du Seigneur Scherley* (Paris, 1651); Riḍā Kulī Khān, *Rawḍat al-Ṣafā-i Nāṣirī*, viii. 95 *et seq.*

(Cl. Huart.)

'ABBĀS II, son of Sām Mīrzā (Shāh Ṣafī) and great-grandson of 'Abbās I, was born in 1043 (1633), died in 1077 (1666) at Dāmghān, and was buried at Kumm. He ascended the throne of Persia at the age of ten (1052 = 1642), he saw a reaction of religious intolerance introduced against the abuse of wine which had been encouraged by the example of his predecessors, but the severe measures adopted by his ministers were unable to put a stop to it. 'Abbās II, as he grew older, returned to the drunken habits of his ancestors. He retook Kandahār and received as guests the Özbeg chiefs, who had been driven out by the revolutions. He sent back Tahmūras Khān, prince of Georgia, who had made war upon him, safe from harm (1070 = 1659). Worn out by debauchery, he was only thirty-four years of age when he died. It appears that he was a poet, and a verse of his composition is quoted.

Bibliography: Riḍā Kulī Khān, *Madjma' al-Fuṣaḥā'*, i. 40; *Rawḍat al-Ṣafā-i Nāṣirī*, viii. 193 *et seq.* (Cl. Huart.)

'ABBĀS III, Ṣafawī prince, was born in 1145 (1732) and died at Iṣpahān in 1149 (1736). He was placed on the throne by Nādir Shāh after the conqueror had dethroned Tahmāsp by stratagem and had exiled him to Khorāsān (1145 = 1732). He was then a child of eight months. During his reign, Nādir besieged Bagdad and took Georgia and Armenia (1147 = 1734). On his premature death, Nādir seized the opportunity of assuming the title of Shāh himself.

Bibliography: Riḍā Kulī Khān, *Rawḍat al-Ṣafā-i Nāṣirī*, viii. 221 *et seq.*

(Cl. Huart.)

'ABBĀS I, viceroy of Egypt (1848—1854), born in 1816 at Djidda, where his father Ṭūsūn Pasha, son of Muḥammed 'Alī, had stayed to take part in the campaign of Ibrāhīm Pasha against the Wahhābites. 'Abbās was his grandfather's favorite, although the beginning of that brutality of character which he later showed so strongly could already be seen in his childhood.

Having been at a very early age entrusted with important offices, he behaved as a full-blooded despot of the best oriental type. Ibrāhīm Pasha died in 1848 after a long illness, eight months before Muḥammed 'Alī, who had fallen into idiotcy. The Porte recognized 'Abbās as the successor of Ibrāhīm, but, seeing how young and inexperienced the new viceroy was, wanted to take the opportunity to strengthen the supremacy of the sultan over him in Egypt. The English wanted to construct a railway between the Nile and the Red Sea; 'Abbās was favorable to this project, but this was a formal violation of the firmān of 1841, which stipulated that the hereditary pasha of Egypt was bound to ask the consent of the Porte in all important affairs. On the 4th September 1851, a severe note of the Porte reminded him of his obligations and he was forced to yield. Moreover the Porte required of him that he should enforce in Egypt the fundamental state-laws of the Ottoman empire (*tanẓīmāt*), and a commission was appointed to formulate the modifications which might be necessary in Egypt for that purpose. The work of this commission having proved futile, the sultan, in 1852, sent the clever Fu'ād Efendi, who obtained permission from 'Abbās that the

order with regard to the enforcement of the *tanẓīmāt* in Egypt should be read in public. He was rewarded for his complaisance and financial support by being granted, first for seven years and later for life, the right of having condemned murderers executed, that of exacting statute labor and military service, and the control over the Muḥammed 'Alī family, which the suspicious and despotic 'Abbās had already treated with great cruelty. The diplomatic victory of the Porte had therefore been a mere formality. During the Crimean war, 'Abbās acted loyally towards the sultan, at whose disposal he placed 15000 men and the Egyptian fleet.

As to the internal government of Egypt, 'Abbās acted as a narrow-minded and stupid fanatic. He gave up the costly experiments of his two predecessors to introduce European civilization into his country, only it was not from any economical motive, but purely out of hate of the Franks and his hostility to culture. He became more and more suspicious and hard-hearted and he retired to the castle Benha 'l-'Asl, which he possessed in the desert not far from Cairo. There he died suddenly in July 1854, having most probably been poisoned. His uncle Sa'īd Pasha, fourth son of Muḥammed 'Alī, succeeded him.

(J. Oestrup.)

'ABBĀS II (Ḥilmī), khedive now reigning in Egypt, son of Tawfīḳ Bei (Pasha) and of his wife, Emine Hānum, was born on the 1st Djumādā II. 1291 (16th July 1874) in the palace of Nimre Telāte at Alexandria. He received a well cared for education, semi-Oriental and semi-European. In 1887 his father, who had become viceroy in 1879, first thought of sending him with his brother Muḥammed 'Alī (born 1292 = 1875) to Potsdam, but gave up the project from political motives and chose the Theresianum of Vienna. The two brothers there received a sound education suited to their position.

The father died suddenly on the 7th January 1892, and on the following day 'Abbās was approved of by the Porte as his successor. He arrived at Cairo a few days later. The firmān of the Porte for his inauguration, dated the 27th Sha'bān 1309 (27th March 1892), was solemnly read at Cairo on the 14th of April. The tenor of this firmān had already caused the exchange of notes between Sir Evelyn Baring (later Lord Cromer), who represented the English government, and the Egyptian government. 'Abbās, influenced by counsellors, several of whom were not Egyptian, took up a political attitude hostile to England without taking into account the situation brought about by the events of 1882, nor of the anglicisation of the internal politics of the country which had for several years been firmly and perseveringly carried on by Lord Cromer. Continual friction was the result. In the month of April, Sir Grenfell, serdār of the Egyptian troops, had to retire and was replaced by H. Kitchener. The new „national" feeling showed itself in various ways, by the newspapers, by the charitable societies, by the preference shown to the Arabic tongue, and by the purism of language. One year after the accession of 'Abbās, the antagonism between him and the power which occupied the country burst out with violence.

'Abbās desired to replace the sickly President of the Council, Muṣṭafā Pasha Fahmī, by Fakhrī Pasha, a cultured man, but a pure stubborn Turk. Lord Cromer rejected the latter and insisted upon being consulted on every appointment that might be made. The quarrel became so bitter towards the middle of January 1893 that it almost came to mobilizing the army of occupation. It did not, however, reach so far; on the 18th January, the Riyāḍ (Riyāz) Pasha ministry was accepted by the two parties; an unsuitable adviser of 'Abbās, the Swiss Rouiller Bei, was given leave to depart and finally dismissed, and the English army of occupation was re-enforced. The conflict, however, lasted for a long time on various points, on the administration, on the press, and on education. 'Abbās went to Stamboul in July, hoping to secure the support of the Porte, but returned without having obtained what he desired. The Egyptian petition to the sultan was labor in vain. Among the manifestations of the press of the Arab party of that period, the radical *Ustādh* and the letters of the Saiyid al Bakrī and of the „Fallāḥ" Sulaimān Hazzā' which were published in *The Times*, are worthy of mention. The quarrel gradually lost its bitterness. After 1894, 'Abbās has been in the habit of going on a journey to Europe every year, usually to Switzerland, France and England.

One must not conclude from the check which 'Abbās suffered in his first plunge into politics that he is a man without gifts or talent; he has learned too much by being in contact with Europe to fall back into the oriental narrow-mindedness; he is a sincere Mussulman, but sets the spirit of the religion above the form. He has literary taste and speaks Turkish, Arabic, French, German and English. He enjoys life in the country and in the desert immensely, and loves beautiful horses and costly camels, which he attracts to his stables. He would certainly be a man who could do useful work for the intellectual and social progress of his people, if the political situation in which he lives did not condemn him to inaction.

(K. Vollers.)

'ABBĀS, lord of the city of al-Raī, and an influential emīr under the last Seldjuḳides, put to death in 541 (1147) by order of Sulṭān Mas'ūd. As a slave of the emīr Djawhar, he had governed al-Raī in his master's name; the latter having been assassinated by the Ismā'īlites, 'Abbās took possession of the town in 534 (1139) and, to avenge Djawhar, he made a war of extermination against the Ismā'īlites, of whom it is said he killed a hundred thousand. He became, with Buzābeh [q. v.] and 'Abd al-Raḥmān Ṭaghairak [q. v.], one of the most powerful emīrs of the Seldjuḳide empire, against whom even the sultan could make no head. At last he got rid of Ṭaghairak, whom he caused to be assassinated, and then summoned 'Abbās to come to him and had him put to death.

Bibliography: *Recueil de textes relat. à l'hist. des Seldjoucides*, ii. 191 *et seq.*; Ibn al-Athīr (ed. Tornb.), xi. 50 *et seq.*

(M. Th. Houtsma.)

AL-**'ABBĀS**, b. 'Abd al-Muṭṭalib, surnamed Abu 'l-Faḍl, uncle of Muḥammed. He was only three or, according to Ibn Ḥadjar, two years older than the latter. He was a merchant and, differing in this very much from his brothers Abū Ṭālib and 'Abd Allāh, he made a large fortune; he lent money at interest and possessed a garden at Ṭā'if; according to Ibn Hishām (p. 953) and

Ṭabarī (i. 1739), he took in his commerce travels the style of a descendant of the ancient kings. It may therefore well be, as it is reported, that the right of supplying drink to pilgrims was conferred upon him; it is said that he put dried raisins from his garden at Ṭā'if in Zamzam water. One must not, however, trust implicitly to the traditions current about him; for the partisans of the 'Abbāsides have in the course of time invented many legends in his honor. The traditions agree in representing him as opposed to the religious movement initiated by Muḥammed, as long as the latter lived at Mecca. But he did not belong, however, to the implacable adversaries of the Prophet, and, when Abū Ṭālib died and he thereby became the protector of his nephew, it is not impossible, though by no means certain, that he defended his cause in the Assembly of 'Aḳaba as tradition has it. An awkward fact is that he fought in the ranks of the Meccans at Bedr and was taken prisoner. But to extenuate this enormity it was pretended that he had been forced by the Meccans to take part in this campaign against his will. Further, the story was embellished with different traits in his honor; e. g. it was said that he was taken prisoner by the help of an angel and that Muḥammed could not sleep from thinking that his uncle was in chains. Ibn Hishām uses the convenient method of passing over the story of his ransom in silence. It is further certain that having paid his ransom he returned to Mecca; but tradition explains this by pretending that he had really accepted Islām, but from motives of a pecuniary nature kept temporarily his conversion secret: tradition even goes so far as to say that he wished to settle at Medina and only remained at Mecca on the solicitations of Muḥammed. In order not to remain quite inactive, he not only protected there the followers of the Prophet but also, acting as a spy, revealed to his nephew the plans of campaign of his fellow-citizens, which is imputed to him as a great merit. As a matter of fact it is not only possible but quite probable that this man, being discreet and very indifferent to the religious side of the question, looked with increasing sympathy at the rapid development of his nephew's power, and in his heart felt disposed to make common cause with him. Thus it may well be that he did in reality manifest joy when they came in secret to tell him of the taking of Khaibar. When Muḥammed visited Mecca in the year 7 (628-629), 'Abbās gave him his sister-in-law Maimūna to wife. The following year, when Muḥammed marched upon Mecca, 'Abbās threw off all disguise and joined him before his arrival in front of the town; but the story that he then took Abū Sufyān under his protection is apocryphal. At Mecca Muḥammed confirmed him in his right to supply pilgrims with drink. In the battle of Ḥunain he kept at the Prophet's side, who was beholden to the power of his uncle's voice for the happy turn the fight took. According to Wāḳidī, he contributed from his purse to the fitting out of the great campaign against the Byzantines; he also took part in washing the Prophet's dead body. There is very little mention made of him after this. He accompanied Fāṭima when she went to Abū Bekr to claim her part of inheritance. He had his share in the great endowments of 'Omar. In the reign of this caliph, he made a present of his house for the purpose of enlarging the Mosque of Medina. But the story that he obtained rain during a severe drought through prayer must be considered to be an 'Abbāside legend. Considering how old he was at that time, it is very doubtful whether he was present in the Arab army east of the Jordan; but, it is said, he dissuaded 'Omar from going in person to the theatre of war against the Persians. It is said that he fruitlessly endeavoured to make 'Alī accept his advice not to have any share in the election of 'Omar's successor. He died at Medina in the year 32 (652-653) or, according to others, in the year 34 at the age of 88. The 'Abbāside caliphs descended from his son 'Abd Allāh [q. v.].

Bibliography: Ibn Hishām (ed. Wüstenf.); Ibn Sa'd, iv. 1—22; Ibn Ḥadjar, *Iṣāba*, ii. 668 *et seq.*; Nawawī (ed. Wüstenf.), pp. 331 *et seq.*; Ṭabarī, i.; Belādhorī (ed. de Goeje), pp. 6, 28, 56, 255; Ya'ḳūbī (ed. Houtsma), ii. 47; Wāḳidī, *Kitāb al-Maghāzī* (Wellhausen); Goldziher, *Muhamm. Stud.*, ii. 108 *et seq.*; Nöldeke, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lii. 21—27.

(FR. BUHL.)

'ABBĀS B. ABI 'L-FUTŪḤ, his full name, AL-AFḌAL RUKN AL-DĪN ABU 'L-FAḌL 'ABBĀS B. ABI 'L-FUTŪḤ B. TAMĪM B. MU'IZZ B. BĀDĪS AL-ṢINHĀDJĪ, a descendant of the well known princely house of the Banū Bādīs [q. v.] of Northern Africa. He seems to have been born shortly before 509 (1115), for in that year he was still a nursling. His father, Abu 'l-Futūḥ, was then in prison, and was banished in 509 to Alexandria, whither his wife Bullāra and the little 'Abbās accompanied him. After Abu 'l-Futūḥ's death his widow married 'Alī b. Sallār, commandant of Alexandria and of Buḥaira, one of the most powerful lords of the Fāṭimide empire, which was then on the way towards dissolution. When, in 544 (1149-1150), the caliph al-Ẓāfir bi-Amr Allāh appointed the emir Ibn Maṣāl to the position of vizier, which had for some time been vacant, Ibn Sallār revolted, marched upon Cairo at the head of his troops and forced the caliph to invest him with the vizierate. It is during these troubles that 'Abbās appeared for the first time on the political scene; he took the side of his step-father and was entrusted by him with the pursuit of Ibn Maṣāl who had taken flight. Ibn Maṣāl fell, and, on the 23[d] Dhu 'l-Ḳa'da of the above mentioned year (24[th] March 1150), Ibn Sallār made his entry into Cairo. During the following years, 'Abbās lived at the court of Cairo, and his son Naṣr was considerably the favor of the caliph. In the beginning of 548 (spring of 1153), the garrison of Askalon, the last place the Fāṭimides still possessed in Syria, having according to custom to be relieved, 'Abbās was made commandant of the new garrison. Before, however, coming to Syria, whilst still on Egyptian soil, at Bilbīs, he considered it useless to waste his strength to no purpose in defending an advanced post which could not be saved, and decided to assassinate his step-father and seize the vizierate. It is probable that in this he submitted to the influence of the Syrian emir, Usāma b. Munḳidh, who accompanied him. Usāma has left a circumstantial story of this intrigue as well as of the later events in the life of 'Abbās; he does not in the least attempt to extenuate the doubtful part he played in this affair — he lived in a time of brazen-faced intrigues; — perhaps he even represents himself a little too strongly as the suggester and

heard of what took place. Anyway, the result was that Naṣr, 'Abbās's son, returned secretly to Cairo, obtained the consent of the caliph, who idolized him, and assassinated Ibn Sallār on the 6th Muḥarram 548 (3d April 1153). 'Abbās returned as fast as he could and took possession of the vizierate, whilst Askalon, being strictly invested, fell into the hands of the Franks on the 27th Djumādā I 548 (20th August 1153). 'Abbās did not enjoy the position he had won for long. As the caliph would have preferred his favorite Naṣr for vizier, the latter seemed to have thought of assassinating his father, and, on the other hand, 'Abbās would seem to have been incited against Naṣr. The historical accounts we possess only reflect those psychological facts in a very indistinct manner. At any rate, Usāma acted as a conciliator, seeing that he must have been uncomfortable between two fires. He succeeded in bringing the father and son together in a common act, and they resolved to kill the caliph rather than risk being the victims of his machinations. Naṣr lured the caliph to his house and assassinated him on the last day of Muḥarram 549 (16th April 1154). Thereupon 'Abbās charged the nearest male relations of the caliph with this crime; they were put to death and the minor son of al-Ẓāfir was placed upon the throne under the name of al-Fā'iz bi-Naṣr Allāh. These proceedings stirred up the court and the population; a message was sent to Ṭalā'i' b. Ruzzīk, a highly valued military leader, who was then to the south of Cairo. 'Abbās, abhorred on all hands, could not hold out and fled into Syria with Naṣr and Usāma. The Franks, having been warned, surprised them near al-Muwailiḥ and 'Abbās was killed (23d Rabī' I 549 = 7th June 1154).

Bibliography: Usāma b. Munḳidh (ed. H. Derenbourg), ii. 5, 13—20 (transl. and expl., i. 220 *et seq.*, 238—256); Ibn al-Athīr (ed. Tornb.), xi. 93, 94, 122, 125—128 (*Recueil des hist. or.*, i. 475, 486 *et seq.*, 490—494); Abū Shāma, *Kitāb al-Rawḍatain* (Cairo, 1287-1288), i. 97 *et seq.* (*Recueil*, iv. 78 *et seq.*); Ibn Khaldūn, *'Ibar*, iv. 74 *et seq.*; Abu 'l-Fidā' (*Recueil*, i. 28, 30); Abu'l-Maḥāsin (*Recueil*, iii. 505 *et seq.*, according to Sibṭ b. al-Djawzī); Ibn Khallikān (ed. Wüstenf.), N°. 496, 525; Maḳrīzī, *Khiṭaṭ*, ii. 30; Reinaud, *Extraits des hist. arabes, relat. aux guerres des croisades* (new edition), pp. 100 *et seq.*; Weil, *Gesch. d. Chalifen*, iii. 297 *et seq.*; Wüstenfeld, *Gesch. d. Fatimiden-Chalifen*, pp. 314 *et seq.*; Stanley Lane-Poole, *History of Egypt*, pp. 171 *et seq.*; Marcel, *Égypte*, chap. xi; Derenbourg, *loc. cit.* (C. H. BECKER.)

'ABBĀ' B. AL-AḤMAR. [See IBN AL-AḤMAR.]

AL-**'ABBĀS** B. 'AMR AL-GHANAWĪ, general and governor of note of the 'Abbāside caliphs towards the end of the third century of the Hegira (about 900), known principally for the defeat suffered by him at the hands of the Karmathians, for his captivity and for his release. He was born in the country of Raḳḳa. Being the governor of Yamāma and Baḥrain, he was sent by the caliph al-Mu'taḍid, against the celebrated Karmathian general, Abū Sa'īd al-Djannābī, by whom, after a sanguinary battle, he was taken prisoner at the end of Radjab 287 (end of July 900). All the other prisoners were executed; he alone was spared to carry a message to the caliph. M. J. de Goeje (*Mémoire sur les Carmathes du Bahraïn et les Fatimides*, 2d ed., pp. 37 *et seq.*) has set out the details of this occurrence from the principal sources. Afterwards 'Abbās did nothing else of importance; in 289 (901-902) he was one of Badr's generals who, at the instigation of the caliph al-Muktafī, turned against him. He seems after that to have been temporary governor of the towns of Ḳumm and Ḳāshān near Iṣpahān. Toward the end of his life he was military prefect of Diyār Muḍar and had Raḳḳa for a residence, where he died in 305 (917-918). His name is connected with a Ḳaṣr al-'Abbās mentioned by Yāḳūt (*Mu'djam*, iv. 114 *et seq.*).

He must not be confounded with another 'Abbās b. 'Amr, whom Ṭabarī (iii. 2190) and Abu 'l-Maḥāsin (ii. 195) mention as having accompanied the eunuch Mu'nis. The indexes make them one and the same person.

Bibliography: Ṭabarī, iii. 2193, 2196 *et seq.*, 2210; 'Arīb (ed. de Goeje), p. 69; Ibn al-Athīr (ed. Tornb.), vii. 358; viii. 42, 344 *et seq.*; Abu'l-Maḥāsin (ed. Juynb. et Matth.), ii. 128; Ibn Khallikān (ed. Wüstenf.), N°. 745; de Goeje, *loc. cit.* (C. H. BECKER.)

AL-**'ABBĀS** B. AL-ḤASAN B. AḤMED B. AL-ḲĀSIM B. 'ABD ALLĀH B. AIYŪB AL-DJARDJARĀ'Ī ABŪ AḤMED, born in 250 (864), and assassinated in 296 (908), vizier of the caliph al-Muktafī bi-'llāh from 291 (904) after the death of his predecessor, al-Ḳāsim b. 'Ubaid Allāh [q. v.], and the rejection of 'Alī b. 'Īsā. This choice was not a fortunate one, for 'Abbās was an insignificant man who neglected his duties and occupied himself only in his pleasures; he also made many enemies through his haughtiness. He brought about his own fall by his opposition to Ibn al-Mu'tazz [q. v.] whom, during an illness of al-Muktafī, the majority of the influential officials wished to proclaim as the heir to the throne, which plans he succeeded in baffling. It was doubtless due to his influence that al-Muktafī, having recovered his health, appointed as his successor the insignificant al-Muḳtadir bi-'llāh; the latter on his accession to the throne in 295 (908) confirmed the vizier in his position. The partisans of Ibn al-Mu'tazz had not, however, given up their design; they resolved to rid themselves of the vizier and had him assassinated.

Bibliography: Hilāl al-Ṣābi', *Kitāb al-Wuzarā'*; 'Arīb (ed. de Goeje), pp. 19 *et seq.*; *al-Fakhrī* (ed. Ahlwardt), p. 304; Weil, *Gesch. d. Chalifen*, ii. 539 *et seq.*; Loth, *Über Leben und Werke des 'Abdallah ibn ul Mu'tazz*, pp. 24 *et seq.* (M. TH. HOUTSMA.)

AL-**'ABBĀS** B. AL-ḤASAN (al-Ḥusain?) AL-SHĪRĀZĪ ABU 'L-FAḌL. On the death of al-Muhallabī [q. v.] in 352 (963), he was entrusted by the Būyide Mu'izz al-Dawla with the care of the government conjointly with Ibn Fasāndjas. On the death of Mu'izz al-Dawla (356 = 967) he became vizier to the latter's son Bakhtiyār, who, in 358, for the purpose of extorting money from him and his people, dismissed him for some time, but afterwards reappointed him to his office. Four years later (362 = 973) he was again dismissed and died shortly afterwards. Report says that during his vizierate he made himself hated through his extortions and violence.

Bibliography: Ibn al-Athīr (ed. Tornb.), viii. 405 *et seq.* (M. TH. HOUTSMA.)

AL-ʿABBĀS B. AL-MAʾMŪN, pretender to the throne under al-Muʿtaṣim. His father, the caliph al-Maʾmūn, appointed him in 213 (828-829) as governor of Mesopotamia and the neighboring frontier district, and he then showed great bravery in fighting the Byzantines. On the death of al-Maʾmūn in 218 (833), his brother, Abū Isḥāḳ Muḥammed al-Muʿtaṣim bi-'llāh, by choice of the deceased, ascended the throne of the ʿAbbāsides. The army, which al-Maʾmūn had collected against the Greeks, proclaimed, however, al-ʿAbbās caliph, although he himself was not in the least disposed to comply with the wishes of his troops and took the oath of fealty to his uncle. After that, he went back to his army and succeeded in appeasing its discontent. Then the caliph, in order to strengthen his position, took many measures of precaution; he had the fortress of Ṭuwāna (Tyana) razed, stopped the war against the Byzantines and disbanded the army. Later, having organized some Turkish regiments as his guard, he loaded them with honors so far as highly to disaffect the Arab troops who had shown themselves sufficiently ill-disposed ever since the death of al-Maʾmūn. ʿUdjaif b. ʿAnbasa, an Arab general in the service of al-Muʿtaṣim utilized this discontent for the purpose of organizing a conspiracy, the object of which was to assassinate the caliph and to put al-ʿAbbās on the throne. The latter allowed himself to be persuaded; but the plot was discovered, and the conspirators paid for their attempt with their lives. Al-ʿAbbās died in prison at Manbidj in 223 (838).

Bibliography: Ṭabarī, iii. 1081 *et seq.*; Ibn al-Athīr (ed. Tornb.), vi. 286 *et seq.*; Weil, *Gesch. d. Chalifen*, ii. 296 *et seq.*; Müller, *Der Islam im Morgen- und Abendland*, i. 520.

(K. V. ZETTERSTÉEN.)

AL-ʿABBĀS B. MIRDĀS B. ABĪ ʿĀMIR, surnamed ABU 'L-ʿABBĀS, Sulaimite poet, contemporary of Muḥammed. His father Mirdās having later married al-Khansāʾ, the celebrated poetess of the same tribe, ʿAbbās was often called her son, but this is certainly a mistake. His family was in possession of the idol Ḍimād. This gave rise to a number of fables about the conversion of ʿAbbās, but without doubt he, like the rest of the Sulaimites, only embraced Islamism to comply with the solicitations of the Prophet. This took place in the year 8 (629-630); at the most, ʿAbbās paid homage to the Prophet some time before the mass of the Sulaimites. It is said that whilst he was still a pagan he abstained from wine. The very material motives of his conversion showed themselves after the taking of Mecca, in which ʿAbbās took part with a troop of heavy Sulaimite cavalry, about 900 strong (the numbers given vary from 700 to 1000), and the submission of the Hawāzin after the battle of Ḥunain, when the booty was used to recompense the men „with softened hearts". ʿAbbās, as a neophyte, received his share, but was discontented with it, and he composed some sarcastic verses, by which he succeeded in increasing what fell to him. He seems to have retired later into the desert to live with his own people; it is at least stated that he did not settle either at Mecca or Medina. He and his son Djulhuma are spoken of as traditionists. He was still living in the time of ʿOmar I. Although no collection of his poetry has been preserved for us, several of them have survived in *Aghānī* as also in Ibn Hishām's biography of the Prophet; many of these give accounts of the battle of Ḥunain, in which, as has been said, ʿAbbās had taken part. Comp. also Abū Tammām's *Ḥamāsa*.

Bibliography: Ibn Ḳotaiba (ed. de Goeje), pp. 467 *et seq.*; Nawawī (ed. Wüstenf.), p. 333; *Aghānī*, xiii. 64 *et seq.* (N. RHODOKANAKIS.)

AL-ʿABBĀS B. MUḤAMMED B. ʿALĪ B. ʿABD ALLĀH, brother of the caliphs Abu 'l-ʿAbbās al-Saffāḥ and Abū Djaʿfar al-Manṣūr. ʿAbbās helped to retake Malaṭya in 139 (756), and three years later was appointed by al-Manṣūr as governor of Mesopotamia and the neighboring frontier district. He was dismissed in 155 (772); that does not prevent his name from figuring frequently in the history of the times which followed immediately, however little important his political part may have been. He especially and often distinguished himself in the wars against the Byzantines. In 159 (775-776) he was put at the head of the troops, which the caliph al-Mahdī mustered for an expedition against Asia Minor, and it was with great success that he acquitted himself of the charge committed to him.

Bibliography: Ṭabarī, iii. 121 *et seq.*; Belādhorī (ed. de Goeje), pp. 184 *et seq.*; Yaʿḳūbī (ed. Houtsma), ii. 461 *et seq.*; Ibn al-Athīr (ed. Tornb.), v. 372 *et seq.*; Weil, *Gesch. d. Chalifen*, ii. 55, 97.

(K. V. ZETTERSTÉEN.)

AL-ʿABBĀS B. AL-WALĪD, Umaiyad general, son of the caliph Walīd I. ʿAbbās owes his celebrity principally to the energetic part he took in the continual struggles of the Umaiyads with the Byzantines. With regard to the details, the Arab and Byzantine sources do not, certainly, always agree. In the early part of the reign of Walīd I, he and his uncle, Maslama b. ʿAbd al-Malik, seized Ṭuwāna, the most important fortress of Cappadocia. The Mussulmans had begun to be discouraged and ʿAbbās had to display the greatest energy to succeed in stopping the fugitives and renewing the battle. The Greeks were forced to retire into the town which was immediately invested and had to surrender after a long siege. Arab historians give Djumādā II 88 (May 707) as the date of the fall of the fortress, but the Byzantines put it two years later. With regard to the following period, the Arab chronicles mention many military expeditions undertaken by the two Umaiyad generals, sometimes conjointly, sometimes by one independently of the other. The most salient facts, however, are the taking of Sebastopol in Cilicia by ʿAbbās, and of Amasia in Pontus by Maslama in 93 (712). In the following year, ʿAbbās seized Antioch in Pisidia. He continued to support Maslama faithfully in the subsequent battles. When, after the death of ʿOmar II, in 101 (720), Yazīd b. al-Muhallab, the governor of ʿIrāḳ, fomented a dangerous insurrection, first ʿAbbās alone and then Maslama also were sent against him. Yazīd was killed in a battle against the caliph's troops in 102 (720), and tranquility was soon afterwards established. In the reign of Walīd II, Yazīd b. al-Walīd, the brother of ʿAbbās, who desired the throne, refused to be shaken by his remonstrances, and ʿAbbās found himself forced to acknowledge him. Later he was thrown into prison by the last Umaiyad caliph, Marwān II; he died in 132 (750) in prison at

Ḥarrān from an epidemic which was raging there.

Bibliography: Ṭabarī, ii. 1191 *et seq.*; Ya'ḳūbī (ed. Houtsma), ii. 350 *et seq.*; Belādhorī (ed. de Goeje), pp. 170, 189, 369; Weil, *Gesch. d. Chalifen*, i. 510 *et seq.*; Müller, *Der Islam im Morgen- und Abendland*, i. 415 *et seq.*; *Journ. of Hellenic studies*, xviii. 182 *et seq.*

(K. V. Zetterstéen.)

'ABBĀS EFENDI, eldest son of Bahā' Allāh [q. v.] and spiritual leader of the party among the Bābīs that had rallied to his father, and who were therefore called the party of the Bahā'īs. He assumed his dignity on the death of his father in 1892, and, like the latter, resided at Akka. He is spoken of in the writings of the Bābīs under the mystic name of *Ghuṣn-i A'ẓam* (Branch of the Most High), and also under that of *Āḳa-yi Sirr Allāh* (Āḳa, Mystery of God). He wrote a history of the Bāb, published by Browne under the title of *A Traveller's narrative to illustrate the episode of the Bāb* (Cambridge, 1891); comp. Browne in the *Journ. of the Roy. As. Soc.*, 1892, p. 665.

(M. Th. Houtsma.)

'ABBĀS MĪRZĀ, eldest son of Fatḥ 'Alī Shāh, born in Dhu'l-Ḥidjdja 1203 (Sept. 1789), in the small market-town of Newā, died on the 10th Djumādā II 1249 (25th October 1833). On his mother's side he was the grandson of Fatḥ 'Alī Khān Ḳādjār Dawalū. He had been named presumptive heir to the throne of the Ḳādjārs, with the title of *Nā'ib al-Salṭana*, but died, in his father's lifetime at Meshhed of a tumor on the kidneys, which had affected him for long time; this happened during the siege of Herāt by his son Muḥammed Mīrzā, who, in the following year, succeeded his grandfather, under the name of Muḥammed Shāh. European travellers who knew him are unanimous in their praise of the high qualities he possessed. He was passionately fond of military art and introduced European tactics amongst the troops of Adharbaidjān, which he commanded, entering the ranks himself as a simple soldier. He was very strict about discipline and attended to it himself; he had become very popular in the district of which he was the governor.

Bibliography: Muḥammed Ḥasan Khān, *Maṭla' al-Shams* (Teheran, 1301), Supplem., p. 5; Riḍā Ḳulī Khān, *Rawḍat al-Ṣafā-i Nāṣirī*, ix. 342; Dupré, *Voyage en Perse* (Paris, 1819), ii. 235; Maurice de Kotzebue, *Voyage en Perse* (1819), pp. 131 *et seq.*; Amédée Jaubert, *Voyage en Arménie et en Perse* (Paris, 1821), pp. 170—174 (with portrait); *Journ. of the Roy. As. Soc.*, 1834, p. 322. Comp. *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, ii. 401; xx. 204.

(Cl. Huart.)

'ABBĀSA, daughter of the caliph al-Mahdī, sister of the caliphs Hārūn al-Rashīd and al-Hādī; it is to her that the locality Suwaiḳat al-'Abbāsa owes its name. She had three husbands in succession, who all predeceased her; that inspired Abū Nuwās to write some satirical verses, in which he recommended the caliph, should he want to have a traitor killed, to marry him to 'Abbāsa. Her name is connected with the fall of the Barmakides through the amorous intrigue with Dja'far b. Yaḥya 'l-Barmakī, with which she is credited. According to Ṭabarī, Hārūn could *not* deprive himself of the society of either his sister or Dja'far, so that, in order to have them both with him at the same time, he made them contract a purely formal marriage. They, however, were not contented with the form alone; and when Hārūn learned that they had children, and was convinced that the reports in circulation about them were true, he caused Dja'far to be executed. — Some earlier historians than Ṭabarī do not mention this fact; especially it must be noticed that the commentaries on the verses of Abū Nuwās give the names of 'Abbāsa's husbands, without mentioning that of Dja'far. Further, Ṭabarī, like the other chroniclers who repeat this story, only mentions it as *one* of the events which were reported to have been the cause of Dja'far's execution. Later chroniclers amplify the love story of Dja'far and 'Abbāsa more and more, so that Ibn Khaldūn calls the truth of it in question, without, however, the arguments he employs to refute it being very conclusive. If one detail, found in the Persian Ṭabarī, must be believed, 'Abbāsa was already forty years old when her relations with Dja'far began. It is quite certain that her second husband died eleven years before Dja'far, and these figures put all idea of a *youthful romance* out of the question. We may then reasonably look upon this anecdote as the product of popular imagination, which attempted to make the fall of this favorite minister poetical. This is the more likely in that pagan Arab stories contain a remarkably similar episode of the marriage of the minister of a king with the latter's sister; it was very easy to make Dja'far the hero of this story. What the greater number of authorities report on the subject of 'Abbāsa is reported by some about two other fictitious sisters of Hārūn, Maimūna and Fākhita! The older authorities say nothing about what happened to 'Abbāsa after the death of Dja'far; it is only the later writers who have woven mysterious horrors about her end. The love of 'Abbāsa and Dja'far has frequently appealed to the imagination of European as well as Arabian authors: in 1753 a French romance entitled *Abassai* appeared, and then quite recently, in 1904 (Aimé Giron and Albert Toza, *Les nuits de Bagdad*).

Bibliography: Abū Nuwās, *Dīwān* (ed. Iskandar Āṣaf), p. 174; Yāḳūt, *Mu'djam*, iii. 200; Muslim b. al-Walīd, *Dīwān*, pp. 215, 304; *Aghānī*, xx. 32; Ibn Kotaiba (ed. Wüstenf.), p. 193; Ṭabarī, iii. 676; Persian recension of the same, translated by Zotenberg, iv. 464; Mas'ūdī, *Murūdj* (Paris), vi. 338; *Fragmenta historicorum arab.* (ed. de Goeje et de Jong), i. 307; pseudo-Ibn Kotaiba, *Imāma*, ii. 130; Ibn Badrūn (ed. Dozy), p. 229; Abu 'l-Maḥāsin, (ed. Juynb. et Matth.), i. 465, 481; Ibn Khallikān (ed. Wüstenf.), Nº. 129; Ibn Abī Ḥadjala, *Dīwān al-Ṣabāba* (on the margin of *Tazyīn al-Aswāḳ*), i. 54; Ibshīhī, *I'lām al-Nās* (1307), p. 87; *Alf Laila wa-L.* (ed. Habicht), vii. 259; Weil, *Gesch. d. Chalifen*, ii. 137; Müller, *Der Islam im Morgen- und Abendland*, i. 480; Chauvin, *Bibliogr. des ouvr. arabes*, v. 168.

(J. Horovitz.)

AL-**'ABBĀSA**, name of different places:

1. Capital of a canton (*nāḥiya*) of the same name, with 2083 inhabitants (3844 with its twenty-five dependancies) in Lower Egypt, province of Sharḳīya, district of Zaḳāzīḳ where the Wādī Ṭūmilāt discharges its waters into the Delta, between Abū Ḥammād, a station on the Ismā'īlīya railway, and Tell-el-Kebīr, which is renowned for the defeat of 'Arabī Pasha. Now it is an insigni-

fluent village, but in the Middle Ages it held a decided importance in that it was the last Egyptian town on the road from Syria, and the place where more than one Egyptian prince had a villa with a castle for hunting. ʿAbbāsa bint Aḥmad b. Ṭūlūn is said to have founded it on the occasion of her niece's departure for the court of the caliph al-Muʿtaḍid; others would have it that ʿAbbās b. Aḥmad b. Ṭūlūn was born at ʿAbbāsa. It is probable that the foundation of the town goes back to the beginning of the epoch of the Ṭūlūnides or even further. According to Abu 'l-Maḥāsin (ed. Juynb. et Matth., ii. 116 *et seq.*), Hārūn b. Khumārawaih was assassinated there. Later (375 = 985-986), ʿAbbāsa is described by Muḳaddasī as very flourishing and as being better built than Fusṭāṭ. It reached its greatest prosperity under the Aiyūbides, in particular under Muḥammed al-Kāmil. Its decay was brought about by the foundation of al-Ṣāliḥiya by Aiyūb al-Ṣāliḥ, the second in succession to Muḥammed al-Kāmil. It did not disappear, however; it is met with in the time of the Mamlūks and on to the present time as a small market-town. Beside al-ʿAbbāsa, the name *al-ʿAbbāsiya* — given without doubt to the same place — is met with not only in the old, but also in the recent times — That quarter of Cairo, known as ʿAbbāsiya, was founded by the khedive ʿAbbās, and has nothing in common with ʿAbbāsiya = (Ḳaṣr) ʿAbbāsa.

Bibliography: Muḳaddasī (ed. de Goeje), p. 196; Yāḳūt, *Muʿdjam*, iii. 599 *et seq.*; Maḳrīzī, *Khiṭaṭ*, i. 232; Ibn Duḳmāḳ, v. 56; Ibn al-Djīʿān, p. 19; *Diction. géogr. de l'Égypte*, 1899, s. v.

2. An insignificant village of 595 inhabitants, in the district of Ḳūṣ, and the province of Ḳenā, in Upper Egypt (see *Diction. géogr. de l'Égypte*, s. v.). (C. H. BECKER.)

ʿABBĀSĀBĀD, i. e. „founded by ʿAbbās", name of several places:

1. A Persian town in the north of the salt steppe of Khorāsān, about half-way between Sabzawār on the east and Shāhrūd on the west. It owes its foundation to Shāh ʿAbbās I (died 1628), who settled a hundred Georgian families there. This colony, which he fortified, could, according to his plans, serve as a centre for the North-East of Persia and as a base to make his rule over these regions secure. Comp. Ritter, *Erdkunde*, viii. 335—336.

2. and 3. There are two places of this name in the Māzanderān country, south of the Caspian Sea, one in the valley of Thalarrūd, and the other on the river Maḥmūd Ḥusain; comp. de Morgan, *Mission scientifique en Perse*, i. 357.

4. There is still another ʿAbbāsābād in the neighborhood of Teheran, the existence of which was known of in the Middle Ages; see Quatremère, *Hist. des Mongols de la Perse* (Paris, 1836), i. 204, 205, note 35.

5. There is a fifth ʿAbbāsābād in Persia to the south of Meshhed, near the frontier of Afghānistān, latitude 35° 20' north and longitude 60° 20' east (Greenw.). (M. STRECK.)

ʿABBĀSĪ, Persian silver coin stamped by ʿAbbās I, the Great, divided into 2 *maḥmūdī* and, towards the middle of the 17th century, was still worth 93 centimes. 50 *ʿabbāsī* made a toman. In 1660 five *ʿabbāsī* equalled nine livres. In order to procure the metal needed for the coinage, Mexican piasters brought through Turkey by the commerce of Marseilles were melted. There were also *ʿabbāsī* of two and a half *maḥmūdī*, and pieces of five *ʿabbāsī*; the last were not used in commerce. In 1806 the *ʿabbāsī* was an imaginary coin, used only in reckoning, worth 40 centimes.

Bibliography. P. Raphaël du Mans, *Estat de la Perse* (ed. Schefer), pp. 146, 191; Chardin, *Voyages en Perse* (Paris, 1711), iv. 278; Dupré, *Voyage en Perse* (Paris, 1819), ii. 478, 482. (CL. HUART.)

ʿABBĀSIDES (Abbassides), the name of different dynasties:

1. Caliphs of Baghdād, the most celebrated dynasty of Islām, descended from the uncle of the Prophet, al-ʿAbbās b. ʿAbd al-Muṭṭalib b. Hāshim. His descendants multiplied under the first four caliphs and under the Umaiyads in the countries taken by the Arabs, and their relationship to the Prophet won them high consideration everywhere. They had many partisans, especially in Khorāsān, the Persian province of that name being then much larger than it is now. By degrees the idea of upsetting the Umaiyads and of placing their own family on the throne matured among the ʿAbbāsides. They found themselves backed in this design by the descendants of the caliph ʿAlī, who for their part considered themselves to have the best right to the caliphate and who had won over a great many adherents, particularly in the eastern portions of the empire. The ʿAbbāsides showed great skill in assuring to themselves the support of the ʿAlides for the purpose of conjointly disseminating an active propaganda in the hearts of the people of Persia and amongst the Arab garrisons of the eastern provinces. Muḥammed b. ʿAlī b. ʿAbd Allāh b. ʿAbbās, the great-grandson of ʿAbbās, was the one who made active preparations for the final fall of the Umaiyad dynasty. After his death between 124 and 126 (742—744), his son Ibrāhīm was recognized as chief of the ʿAbbāsides, who made themselves more and more formidable. The revolt, so long prepared, broke out in the month of Ramaḍān 129 (June 747) in Khorāsān, and rapidly became serious. The caliph's troops were beaten, and, as fortune continued to be against the Umaiyad arms, the ʿAbbāsides began little by little to throw off their mask and to show their aims openly. Ibrāhīm, it is true, was taken prisoner in 130 (748) by Marwān II, but his two brothers Abu 'l-ʿAbbās and Abū Djaʿfar took his place at the head of the ʿAbbāside party, and, after Kūfa had surrendered to the insurgents, Abu 'l-ʿAbbās caused himself to be proclaimed caliph in the year 132 (749). In spite of his bravery, Marwān was defeated on the banks of the Greater Zāb in Djumādā II 132 (January 750); he attempted to fly towards Egypt, but the enemy overtook him and inflicted a second defeat upon him, after which he was killed in the same year. Abu 'l-ʿAbbās, who gave himself the surname of *al-Saffāḥ* "The Bloody" carried out the extermination of the Umaiyads without pity. He could not, however, stop one of them, ʿAbd al-Raḥmān b. Muʿāwiya, from escaping and reaching Spain, where he founded another Umaiyad kingdom at Cordova.

Al-Saffāḥ's brother and successor, Abū Djaʿfar al-Manṣūr, made Baghdād his residence, thus moving the centre of gravity of the empire more to the east. The advent of a new dynasty exercised a

very great influence on the development of the sciences and peaceful progress generally. Soon, however, signs of decay began to show themselves, and, more and more, the impossibility of maintaining the integrity of such a vast empire as that of the 'Abbāsides became evident. Already in 172 (788), Idrīs b. 'Abd Allāh, a descendant of 'Alī, had founded an independent 'Alīde kingdom in Morocco. Troubles also broke out at Kairawān, and, because Ibrāhīm b. al-Aghlab re-established order there, the caliph Hārūn al-Rashīd was, in 184 (800), obliged to give him the province as a hereditary fief subject to an annual tribute. Shortly afterwards, the province of Khorāsān also made itself independent; in 207 (822) its governor, the energetic Ṭāhir Dhu 'l-Yamīnain, denied the authority of the caliph. After that, Aḥmed b. Ṭūlūn, who had been governor of Egypt since 254 (868), showed that he had little concern for the authority at Bagdad and extended his power even to embrace Syria. It is true that the Ṭūlūnide dynasty lasted hardly more than thirty-seven years, but in the course of the following century Egypt none the less freed itself definitely from the power of the 'Abbāsides.

Moreover, the caliph al-Mu'taṣim (218—227 = 833—842) took the fatal step of creating an army composed principally of Turkish mercenaries. These foreign pretorians became more and more arrogant, so much so that in 296 (908) the caliph al-Muḳtadir was forced to give the title of *Amīr al-Umarā'* to the captain of the guard, the eunuch Mu'nis, and, under that title, to entrust him with almost unrestricted civil powers. Even the religious supremacy of the caliphs was threatened when the *Fāṭimides* entered upon the scene. In 334 (945) they fell under the sway of the Būyides and, a century later, under that of the Seldjuḳides (447 = 1055). When the power of these Turkish sultans disappeared, the 'Abbāsides had time to breathe; their power, however, no longer went beyond Bagdad and the country immediately surrounding it. Finally Bagdad was conquered by the Mongols under Hūlāgū (656 = 1258), and the last caliph, al-Musta'ṣim, was killed. Some of the 'Abbāsides, nevertheless, managed to escape, and the Mamlūk sultan in Egypt, Baibars, made one of them caliph at Cairo, under the name of al-Mustanṣir. The caliphs of Cairo, however, had nothing more than a purely ecclesiastical dignity; the only vestige they retained of the vast power possessed by the old caliphs was the right of investiture of those Mamlūk sultans, who considered such a confirmation as desirable. When in 923 (1517) the Turkish sultan Selīm I overthrew the Mamlūks, he took the last 'Abbāside caliph, al-Mutawakkil, to Constantinople and compelled him to resign all his authority, both civil and religious, in his favor, after which he allowed him to return to Egypt, where he died in 945 (1538).

The following is a list of the 'Abbāside caliphs of Bagdad:

A. H.		A. D.
132	al-Saffāḥ	750
136	al-Manṣūr	754
158	al-Mahdī	775
169	al-Hādī	785
170	al-Rashīd	786
193	al-Amīn	809
198	al-Ma'mūn	813
218	al-Mu'taṣim	833
227	al-Wāthiḳ	842
232	al-Mutawakkil	847
247	al-Muntaṣir	861
248	al-Musta'īn	862
252	al-Mu'tazz	866
255	al-Muhtadī	869
256	al-Mu'tamid	870
279	al-Mu'taḍid	892
289	al-Muktafī	902
295	al-Muḳtadir	908
320	al-Ḳāhir	932
322	al-Rāḍī	934
329	al-Muttaḳī	940
333	al-Mustakfī	944
334	al-Muṭī'	946
363	al-Ṭā'i'	974
381	al-Ḳādir	991
422	al-Ḳā'im	1031
467	al-Muḳtadī	1075
487	al-Mustaẓhir	1094
512	al-Mustarshid	1118
529	al-Rāshid	1135
530	al-Muḳtafī	1136
555	al-Mustandjid	1160
566	al-Mustaḍī'	1170
575	al-Nāṣir	1180
622	al-Ẓāhir	1225
623	al-Mustanṣir	1226
640—656	al-Musta'ṣim	1242—1258

Bibliography: Weil, *Gesch. d. Chalifen*, i—iii.; W. Muir, *The Caliphate, its rise, decline and fall*, 3d ed. (London, 1899); Müller, *Der Islam im Morgen- und Abendland*; Stanley Lane-Poole, *The Mohammadan Dynasties*; G. van Vloten, *De opkomst der Abbasiden in Chorasan*. (K. V. Zettersteen.)

2. Sometimes the name 'Abbāsides is given to the Ṣafawide kings of Persia, from 'Abbās I (995 = 1587) to 'Abbās III (1149 = 1736), which, however, deserves no consideration. [Comp. ṢAFAWIDS and the special articles on the different sovereigns.]

Let us, however, notice the fact that the princes of Wadai in the Sudan, who have reigned there since about 1650, claimed descent from Ṣāliḥ b. 'Abd Allāh b. 'Abbās, whence Wadai is also called Dār Ṣāliḥ. Nachtigal (*Sahara und Sudan*, iii. 271) traces this family to a certain Yame, who settled with his people at Debba, to the north-east of Wa'ra, and who like his congeners, the Dja'liye of Shendī, in the valley of the Nile, north of Kharṭūm, gave himself out as a descendant of the 'Abbāsides. Yame's son, 'Abd al-Karīm, founded a Musulman community at Wa'ra and in 1655 put an end to the supremacy of the pagan Tundjer. [Comp. WADAI.]

AL-'**ABBĀSIYA**, name of two towns in Northern Africa:

1. A town generally designated under the name of Ṭobna, the ruins of which still exist four kilometres to the south of Barika, in the department of Constantine, at an elevation of 460 metres (about 1180 feet), on the quaternary plateau which separates the Wādī Barika from the Wādī Baitam. It was a flourishing town known as Thubunae in the time of the Romans but was destroyed by the Vandals; it was restored by the Byzan-

times, who built a castle there the ruins of which may yet be seen. According to tradition, it was conquered by Mūsā b. Noṣair, and played an important part in the first period of the Arab rule. This prosperity was due to 'Omar b. Hafṣ Hazarmard, who built it up from its ruins (154 = 771) and called it 'Abbāsiya (Belādhorī, ed. de Goeje, p. 233) in honor of the 'Abbāside caliph, al-Manṣūr. It was not long before he was besieged there by the Abāḍites, whose principal chiefs were Abd al-Raḥmān, the Rostemide Imām of Tāhert, Abū Ḥatim al-Saddarātī (al-Sidrātī), the Imām of the Khāridjites of Tripoli, and Abū Ḳurra, the Imām of the Ṣofrite Khāridjites of Tlemcen. The disloyalty of the last allowed 'Omar, who paid him 40000 dirhems (or 40000 dīnārs), to retire to Ḳairawān, where he soon succumbed (Dhu'l-Ḥidjdja 154 = November-December 771). Tobna, which soon resumed its old name, remained the capital of Hodna (Ḥudna), an advanced post against the Berbers, who were always in a state of revolt: at the end of the 9th century it was the residence of a governor. The inhabitants, some of Arabian origin, others a mixture of Latins and Berbers, were often at war with each other, the former supported by the Arabs of Tahūda and Setif, the latter by the population of Biskra. The Byzantine castle of Tobna, preserved by the Musulmans, had become the palace of the governor and the residence of his officers. The town still had five gates in the 11th century of the Christian era: Bāb Khaḳān, Bāb al-Fatḥ, Bāb Tahūda, Bāb al-Djadīd and Bāb Katāma; it was the largest town to be met with going from Ḳairawān to Sidjilmāsa; and the land in its neighborhood, irrigated by the Wādī Baitam, was the most fertile. It passed successively under the dominion of the Aghlabides and of the Fāṭimides, and suffered during the revolt of Abū Yazīd, „The Man on the Ass". It was, however, prosperous at the time of the invasion of the Banū Hilāl. Then al-Idrīsī only speaks of it as a pretty town situated in the midst of well watered gardens. Its decay steadily increased and its importance passed to Msīla and Ngāws. It is credible, judging from the silence of historians, that its definite abandonment dates from the 13th perhaps from the 14th century of the Christian era. Recent excavations have brought to light, besides relics of the Roman and Byzantine epoch, ancient specimens of Berber art, like those which the ruins of Isedraten, to the south of Wargla, offer us.

Bibliography: Besides the *Histoire des Berbers* of Ibn Khaldūn and the *Bayān al-Maghrib* of Ibn 'Adhārī, al-Bakrī, *al-Masālik* (*Descr. de l'Afrique Septentr.*), ed. de Slane, pp. 90—92; de Goeje, *Descriptio al Magribi*, pp. 83—84 (Leyden, 1860); Blanchet, in *Recueil de Notices et Mémoires de la Société Archéologique de Constantine*, xxxiii (1899), 285—293 (Constantine, 1900); Grange, *Monographie de Tobna* (ib. xxxv, 1901, pp. 1—90, Constantine, 1902).

2. A second town of the same name, built in 184 = 800 (according to Ibn 'Adhārī, in 189 = 805) by Ibrāhīm b. al-Aghlab, was also known as Ḳaṣr al-Ḳadīm and Ḳaṣr al-Abyaḍ. It was situated two or three miles south of Ḳairawān, on land bought from the Banū Ṭālūt. It was here that Ibrāhīm gave audience to Charlemagne's ambassadors, who came to ask for the relics of St. Cyprian. It contained baths, bazars, a cathedral mosque, the cylindrical tower of which was built of bricks and ornamented with seven sets of columns one above the other. It had many gates, amongst others, Bāb al-Raḥma, Bāb al-Ḥadīd, Ghalbun and Bāb al-Rīḥ on the east, and Bāb al-Sa'āda on the west. In the town there was a great square called Maidān, and, in the neighborhood, the palace of Ruṣāfa. The Aghlabides resided there from the time of Ibrāhīm b. al-Aghlab to that of Ibrāhīm b. Aḥmed who founded Raḳḳāda in 268 (876), and settled there with all his troops and his suite. It was not long before al-'Abbāsiya fell to ruin and completely disappeared.

Bibliography: al-Bakrī, *al-Masālik* (*Descr. de l'Afrique Septentr.*), p. 24; de Goeje, *Descriptio al Magribi*, pp. 65—67; Desvergers, *Hist. de l'Afrique et de la Sicile*, trans. of Ibn Khaldūn (Paris, 1841), note 94, pp. 86—88; Belādhorī (ed. de Goeje), p. 234. (R. BASSET.)

'ABD (A.), slave, servant.

a. ISLĀM AND SLAVERY IN GENERAL.

It is known that Islām has kept up the ancient Arabic institution of slavery, the legality of which the old Biblical world admitted. The Musulman's religion, allows him to appropriate to his own use the infidels of any country, which is neither subject to nor allied with the Islāmic empire, and the slave-trade has for long been an important business for the Musulman countries.

A male slave is generally called in Arabic *'Abd* (plur. *'abīd*) or *mamlūk*, a female slave *ama* or *djāriya*.

Prisoners of war, including women and children, taken in the wars of the Prophet against the Arab tribes, were, unless ransomed, reduced to slavery, according to the ancient Arab custom. Thus in the campaign against the Banu 'l-Muṣṭaliḳ, a very considerable number of women fell into the hands of the Musulmans. One of them was Djuwairiya bint al-Ḥārith, who formed part of the booty of Thābit b. Ḳais. She belonged to a distinguished family and therefore knew that her ransom would be paid. Thābit agreed with her to set her free for nine or ten ounces of gold; when that had been arranged she went to the Prophet and implored his aid. She was very beautiful, and the Prophet, who was subjugated by her charms, paid her ransom and demanded her in marriage. This induced the Musulmans to set free the other women who had fallen into their hands; for, said they, it is not fitting that the women of a tribe to which our master has become allied should be our slaves.

In Arabia slaves were also obtained by purchase or by brigandage. For example, Zaid, one of Muḥammed's slaves — the first who embraced Islamism, — came from the noble tribe of the Banū Kalb. One day his mother, wishing to pay a visit to her tribe, took Zaid, who was still an infant, with her. Some horsemen surprised them and Zaid fell into their hands. They put him up for sale at 'Ukāẓ, where he was bought by Khadīdja, who presented him to her husband after her marriage with Muḥammed. Zaid's father appeared inconsolable when he knew of the loss of his son. After some time, some Kalbites saw Zaid at Mecca, and told his father they had discovered

him, and he at once hurried to Mecca. "Give him his liberty for the ransom we will pay", said he to the Prophet; but Zaid declared that he preferred to remain with Muḥammad.

There were at that time many Arabs amongst the slaves. But even earlier, in the time of paganism, slaves were kept, some black others white, who had been brought from Africa and the northern countries (comp. G. Jacob, *Altarab. Beduinenleben*, 2d ed., p. 137; 'Antara, *Mu'allaḳa*, verse 27, ed. Arnold, p. 153). The caliph 'Omar, it is said, was the first to lay down the principle that an Arab could not be a slave, even though purchased for money or a prisoner of war; only foreigners could be reduced to slavery (comp. A. von Kremer, *Culturgesch. des Orients unter den Chalifen*, i. 104). In any case canonical law forbids the Mussulman to make his co-religionists slaves. Parents are therefore not allowed to sell their children (comp., however, E. W. Lane, *Modern Egyptians*, i. ch. vii: Domestic life; the lower orders), and a creditor may not sell his Mussulman debtor into slavery, as Roman law permitted. If, however, slaves adopt the Mohammedan faith later — and they mostly do so — they remain in servitude.

During the mixing of the Arabs with foreign peoples in the Middle Ages, the slave trade played an important part, for black as well as white slaves were annually imported in thousands into the Muslim empire. Great numbers of Turkish slaves from Central Asia (Turkistān, Ferghāna, etc.) came annually to the bazar of Bagdad, where they were sold to rich people and more especially to the Court. But just as the farthest East had to pay its human tribute to Bagdad, so had the provinces lying in the farthest West of the empire; Africa and the Maghrib (Mauritania) .... From the interior of Africa, Sudan proper, a considerable export trade in slaves was carried on with the coast towns of the Mediterranean, which were under Arabian dominion. Many white slaves also came from Frankish and Grecian countries. From Spain and from Italian ports, especially from Civitavecchia, the slave trade was considerable, and in the 8th century the Venetians possessed their own slave market in Rome, which was only abolished in 748 by Pope Zacharias (A. von Kremer, *loc. cit.*, i. 234; ii. 152-155).

In recent times Mecca became the centre of the slave trade through political circumstances. The slaves were mostly obtained from Africa and the Caucasus. „Circassians, male and female", says C. Snouck Hurgronje, (*Mekka*, ii. 11 *et seq.*), „come via Constantinople; owing to high prices ... their number is small; they are never sold in the open market at Mecca .... Much more important, both for trade and for the composition of the population of Mecca, are the African slaves ..... Incredible as it may appear to many, yet it is true that the slave market of Mecca ... occasionally receives small supplies of slaves from British India, and the Dutch East-Indies .... I saw many young slaves from Hindustan ... I could not ascertain whether they had been kidnapped or sold by their parents nor from what region they came". On the slave trade of the present day in Singapore see the *fetwā* on concubinage with Chinese female slaves, in C. Snouck Hurgronje, *Ein Arabischer Beleg zum heutigen Sklavenhandel in Singapore*, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xlv. 395—402. „During my stay in Mecca", says this author (*loc. cit.*, p. 401), „I noticed that Chinese female slaves were not seldom imported into the Holy City from Singapore".

A. Legal position of slaves according to the terms of the canonical law. Concubinage and marriage.

Theoretically slaves have no legal rights whatever; according to Mohammedan law they are merely things, the property of their owner. The latter can alienate them as he likes, by sale, gift, dowry, or in other ways. In the eyes of the law they are incapable of making any enactment, can therefore neither alienate, nor undertake responsibilities, nor make wills, and therefore cannot be guardians or testamentary executors; what they earn belongs to their master. Neither can a slave appear as witness in a court of Justice. He can, however, at the order of his master (e. g. as shop-assistant) make contracts concerning property and accept liabilities (he is then *ma'dhūn lahu*, as he is styled in the Muslim law books).

Between slaves and their masters, according to the terms of the law, marriage is impossible and only concubinage is permitted, but in all other cases even for slaves marriage is recognized as legal. Slaves may marry with the consent of their masters. According to most jurisconsults, slaves may have only two wives (slaves or free women), but according to the Mālikites they may have four like free Mohammedans. The slave, like the freeman, is obliged to give a dowry and must work for it. The dowry due to female slaves, however, belongs to their owner, since a slave, as such, cannot acquire property. The slave may only repudiate his wife twice. When he repudiates her for the first time, he may, if her waiting term is not terminated, demand her back again; but if he repudiates her a second time, the divorce cannot be annulled. The waiting term (*'idda*) for female slaves is the same as for free women with the following difference: if a female slave loses her husband by death, she must observe a waiting time of 2 months and 5 days only, and if she loses him through any other cause, it is of 2 *ḳur'* only, instead of 3 *ḳur'*.

The children of a married female slave belong to her master.

A freeman may also according to the law contract a marriage with the female slave of another master. The serious part of this is that the children of such marriages become the slaves of the mother's master. For this reason marriage between a freeman and a female slave is, according to most jurisconsults, permissible only under the following conditions: 1) that he is not yet married; 2) that he does not possess the required dowry for a free woman; 3) that he may be exposed to the danger of unchastity if he remains a celibate; 4) that the female slave is a Mohammedan (comp. Ḳor'ān, iv. 29-30). Only the Ḥanafites permit such marriages also with a Jewish or Christian slave and do not insist on the 2d and 3d stipulations. That female slaves are married by freemen is „a case that happens more frequently than might be expected" (*Mekka*, ii. 136).

If a master by virtue of his right of ownership begets a child of his slave, the child belongs to its father's class and is therefore free. This principle was first laid down in Islām. Amongst the

ancient Arabs the rule was *partus sequitur ventrem*. The best known case is probably that of the poet 'Antara; he was originally a slave, his mother being an Abyssinian slave; it was only later in life that his father gave him his freedom as a reward for his bravery. In the earliest times of Islām, the true Arabian mind was shocked at the idea that slaves should bear „their own masters", i. e. free children, and that even caliphs could be descended from slaves (see J. Wellhausen, *Die Ehe bei den alten Arabern*, in the *Nachr. d. Kgl. Gesellsch. d. Wissensch. zu Göttingen*, Phil.-hist. Kl., 1893, p. 440; A. von Kremer, *loc. cit.*, ii. 106; G. Jacob, *loc. cit.*, p. 213; *Aghānī*, vii. 149; comp. J. L. Burckhardt, *Notes on the Bedouins and Wahabys*, London, 1831, i. 182). The slave, who has born her master a child, is called *umm walad*, i. e. „mother of [his] child". On the death of her master she recovers her freedom. On this account a master can neither sell nor pawn his *umm walad*.

The master may have sexual relations only with his Muhammedan, Christian or Jewish slaves, not with unbelievers, and according to the Shāfi'ite school, the modern Christians and Jews are to be placed in the same category as other unbelievers, with whom concubinage is absolutely forbidden on account of their „forged" books of revelation.

Anybody who has obtained a female slave by purchase or in any other way, may not cohabit with her before he has ascertained that she is not pregnant, so that no doubt shall arise concerning the paternity of the child. In Arabic this is called *istibrā'* (i. e. waiting or examination as to whether the uterus of the slave is free). To this end the law ordains a certain period of probation. If the slave is pregnant, the master must of course wait until she is delivered.

c. Liberation (*'itḳ*) and patronage (*walā'*).

The liberation of slaves is looked upon in Islām as a good work (*ḳurba*), and gives right to a reward in the other world. „He who sets free a Musalman slave, shall be freed from the fires of Hell", Muḥammad is said to have declared.

Naturally only the legal owner of a slave can set him free. If, however, a slave is the common property of several persons and one of the latter gives him his freedom, the slave becomes entirely free if his liberator is able to pay the co-owners the value of part due to them; otherwise the slave is only partly free. Such a slave is called *mubaʿʿaḍ*, literally „a divided one".

The *umm walad*, as already mentioned, becomes free on the death of her master. Anybody also who becomes the property of his nearest relative becomes *ex ipso* free. According to the Shāfi'ite school, only the direct relatives in descending or ascending line of the owner can become free in this way; according to the Mālikites, also his brothers and sisters, and according to the Ḥanafites, every person who stands in such blood-relationship to the owner that marriage between them would be illegal i. e. every *dhu'l-maḥram*).

If anyone says to his slave: „When I die you shall be free", this is called „*tadbīr*" liberation. According to most jurisconsults (Ḥanafites and Mālikites), the owner cannot recall the *tadbīr* and the slave (i. e. the *mudabbar*) is unalienable. According to the Shāfi'ites, the owner may cancel the *tadbīr* as any other testamentary disposition, e. g. by selling the *mudabbar*, the *tadbīr* being thereby annulled. In any case all are unanimous that on the death of the owner, the *tadbīr* is to be considered as a testamentary enactment. If therefore the value of the *mudabbar* exceeds one third of the value of the estate, only a part of the *mudabbar* becomes free and the rest of him remains a slave.

The *kitāba* is a form of buying oneself free, which Islām has received from the old Arabian custom (comp. above the case of Djuwairiya and Ḳor'ān, xxiv. 33). It is a contractual liberation, and a *sine qua non* of it is that the slave pays his owner a certain equivalent for his freedom, according to the Shāfi'ite opinion, in at least 2 or 3 instalments. This contract cannot be canceled by the owner (*mukātib*), but the slave (*mukātab*) alone can annul it if he wishes. The owner must allow the slave to obtain property, whilst the slave binds himself to pay the price agreed upon. The *mukātab* is unalienable. On payment of the last instalment he is free.

It is praiseworthy to help the slave in his efforts to obtain freedom, and according to the Shāfi'ites, the owner should grant the *mukātab* a reduction on the purchase price of his freedom. A portion of the poor-rates (*zakāt*) is to be specially set aside for the *mukātab*. If a slave asks for the *kitāba*, it is praiseworthy of the owner to grant it, but not obligatory (as many of the older jurisconsults in Islām asserted).

The slave is called *ḳinn*, if he or she is neither *mukātab*, nor *mudabbar*, nor *umm walad*, nor *mubaʿʿaḍ*, but entirely unfree.

A legal consequence of every liberation is the „clientship" or „patronage" (*walā'*). The freed slave is the client of the liberator; if he dies without heirs, his patron inherits his estate, or if the latter be dead, then the latter's male heirs (*'aṣabāt*) inherit him. On the death of the patron, his patronage is transferred to his *'aṣabāt*, and besides the right of inheritance it gives its holder certain other prerogatives. The patron is "bridal attorney" (*walī*) for the freed female slave, and he receives the blood-money if the freed slave is murdered etc.

d. Slavery amongst modern Mohammedans. Treatment of slaves.

„Honor God and be kind .... even to your slaves", says the Ḳor'ān (iv. 40), and according to many impartial testimonies, the treatment of slaves in general, in spite of their lack of legal rights in Islām, is not bad. Comp. E. W. Lane, *The thousand and one nights* (note 13 to chap. i. On slaves): „The Prophet strongly enjoined the duty of kindness to slaves. ‚Feed your memlooks', said he, ‚with food of that which ye eat, and clothe them with such clothing as ye wear; and command them not to do that which they are unable'. These precepts are generally attended to, either entirely, or in a great degree. The owner may cohabit with any of his female slaves ... if he has not married her to another man. The condition of many concubine slaves is happy ... These and all other slaves of either sex are generally treated with kindness ... Their services are commonly light ... The general assertions of travellers in the East are satisfactory

evidence in favor of the humane conduct of most Muslims to their slaves".

"Public opinion on Muslim slavery", says C. Snouck Hurgronje (*Ueber meine Reise nach Mekka*, in the *Verhandl. d. Gesellsch. für Erdk. zu Berlin*, xiv (1887), 150 *et seq.*), "in Europe has been led astray by confusing American and Oriental conditions; on this account the English regulations for the prevention of the slave trade have been wrongly applauded. As soon as the African tribes are capable of esteeming the value of life and liberty, slaveraiding will come to an end. As things now are, it is a blessing for most of them that they are made slaves. Nearly all slaves, whom, in the form of an essay, I invited to go back to their homes only accepted on the stipulation that I would bring them back to Mecca again. They are received into the family of their masters and, after a few years' servitude, are received into society as freemen generally; they are even convinced that slavery has made men of them.... Taken all in all, as I know the state of affairs, the anti-slavery propaganda is distasteful to me". Comp. also Snouck Hurgronje, in the *Bijdr. tot de Taal-, Land- en Volkenk. v. Ned. Indië*, 5th series, ii. 375 *et seq.*, J. F. Keane, *Six months in Mecca*, pp. 94—100; L. Stross, *Sklaverei und Sklavenhandel in Ostafrika und im rothen Meere* (*Oesterr. Monatsschr. für den Orient*, 1886, N°. 12, pp. 211—215).

„The concubines, especially Abyssinian ones", says Snouck Hurgronje (*Ueber meine Reise*, *loc. cit.*), „are for several reasons more highly esteemed by the Meccans than their free wives; the relation is completely recognized by both religion and custom". Comp. the same writer's *Mecca*, ii. 136 *et seq.*: „As mother of one or more Meccans the [viz. the *umm walad*] belongs to society in Mecca practically as a free member, although her serfdom continues nominally. Theoretically [her] children are in every way equal to those born of a free mother; as a fact they are more often favored by the father than neglected by him. In general it may be said that in every well to do family sons of both classes of mothers, free women and slaves, are represented; neither in appearance, nor in their mutual behavior can the stranger remark the difference".

Concerning the position of the slave as craftsman, laborer, servant, etc., see *Mekka* ii. 11 *et seq.* In general their lot is not a heavy one; their food is ample. "After their liberation the laborers seek work as hirelings, water-carriers, etc.; they generally prefer the guardianship of the owner to go on, especially when their owner allows them to marry.... Domestic servants are almost regularly freed at the age of 20, one reason being that their occupation brings them into daily contact with free women and female slaves. The well to do owner also feels obliged, if possible, to give his faithful servant a home of his own, and the liberation of a slave in itself is considered to be a good work; the family tie remains as strong as before".

„Hardly any office or position whatever is unattainable for the freed slave; they compete on equal standing with the free-born, and the results show that they are not the worst equipped for the strife, for amongst the most influential citizens, proprietors of house property and of businesses, they have many representatives" (*loc. cit.*, ii. 13-14).

„Taken all in all the condition of the Muslim slave is only formally differentiated from that of the European servant and workman" (*loc. cit.*, ii. 19).

Comp. concerning the Mecca slave market: *Mekka*, ii. 15 *et seq.*, and concerning certain peculiarities of language amongst slaves: Snouck Hurgronje, *Mekkanische Sprichwörter und Redensarten*, pp. 111 *et seq.* (= *Bijdr. tot de Taal-, Land- en Volkenk. v. Ned.-Indië*, 5th series, i. 545 *et seq.*).

Black slaves, male and female, are found in numbers in the desert, says J. L. Burckhardt (*loc. cit.*, i. 181—183, 357); they are kindly treated, as severe treatment might drive them to flight. After a certain lapse of time they are always set free. The life of the Bedouins is similar to that of the Negro slaves in their own country. They soon become fond of the Bedouins and are soon as if they were naturalised in the tribe. Slaves and their offspring, however, can only marry among themselves; no free Bedouin ever marries a black girl. Comp. also C. M. Doughty, *Travels in Arabia deserta*, i. 553—555: „To speak of the African blood in these countries; there are bondsmen and bondwomen and free Negro families in every tribe and town ... The condition of a slave is always tolerable and is often happy in Arabia... It is not many years, ,if their householder fears Ullah', before he will give them their liberty; and then he sends them not away empty; but in Upland Arabia (where only substantial persons are slave holders) the good man will marry out his freed servants, male and female, endowing them with somewhat of his own substance, whether camels or palm-stems... In those Africans there is no resentment that they have been made slaves, — they are often captives of their own wars, — the patrons who paid their price have adopted them into their households, the males are circumcised ... ,God has visited them in their mishap'; they can say: ,It was His grace'; since they be thereby entered into the saving religion. This therefore they think is the better country, where they are the Lord's free men, a land of more civil life... for such they do give God thanks that their bodies were sometime sold into slavery!"

(TH. W. JUYNBOLL.)

'ABD ALLĀH B. AL-'ABBĀS, surnamed Abu 'l-'Abbās, cousin of the Prophet. His birth is said to have taken place when the Hāshimides were blocked in al-Shi'b, a couple of years before Muhammed's emigration to Medina. According to al-Bukhārī, he and his mother had already been converted before his father al-'Abbās [see AL-'ABBĀS B. 'ABD AL-MUṬṬALIB] accepted the Islamic faith. But this is doubtlessly a pleasant fiction invented either by himself or by others. He began to come into prominence under 'Othmān. The caliph, to whom, according to his own statement, he was faithful, entrusted him with the leadership of the pilgrimage in the fateful year 35 (655-656), and it was to this that he owed his fortunate absence from Medina when the caliph was murdered. He then went over to 'Alī, who frequently employed him as an ambassador and appointed him governor of Baṣra. All what is related of him after that time must be accepted with caution, as later on 'Abbāside party interests or fear of the 'Abbāside rulers played an important role. Thus he is said to have commanded a portion of 'Alī's army at Ṣiffīn, which is, however, hardly possible, if he conducted the

pilgrimage in the year 35. When 'Alī was obliged to accept arbitration, he wanted to make 'Abd Allāh his representative, but his own followers refused to accept this arrangement. Nevertheless he accompanied Abū Mūsā, and was in Dūmat al-Djandal with him. When 'Alī lost Egypt, he consoled him with words of friendship. Concerning his farther doings, reports differ very greatly. But one fact is confirmed on all sides, viz. that he took a large sum of money (some say 6 million dirhem) from the state treasury of Baṣra and then left the town. But, whereas several authorities, as for instance al-Madā'inī, 'Omar b. Shabba and Belādhorī, make this incident happen before the assassination of 'Alī, others, as Abū 'Ubaida and al-Zuhrī, place it during Ḥasan's caliphate, and represent it as being much more reprehensible, since, according to their version, 'Abd Allāh went over to Mu'āwiya, and got the latter to secure the stolen sum for him as a reward for his treachery. At the same time it is true that this perfidy is ascribed to 'Abd Allāh's brother 'Ubaid Allāh by al-Madā'inī, Belādhorī, and Ya'kūbī; yet it can hardly be doubtful but that this is a later distortion of the facts made in order to whitewash the celebrated member of the 'Abbāside family and that 'Abd Allāh really betrayed his cousin. The fact that after al-Ḥasan's abdication he recognized the rule of the godless Umaiyad could not be denied even by the 'Abbāside historians. In order to palliate to a certain extent the undeniable fact that he was a renegade, al-Madā'inī makes him protest, in company with the four candidates for the caliphate, against Mu'āwiya's efforts to secure the sovereign authority for his son Yazīd, but this is certainly a merely harmless fiction. After Mu'āwiya's death he quietly did homage to Yazīd on perceiving that the latter had a majority on his side. He died in Ṭā'if in the year 68 (687-688), or, according to some, in the year 69 or 70.

'Abd Allāh does not owe his fame to his political activity, which is but touched upon by his biographers, but to his greatly admired knowledge of profane and sacred tradition, of jurisprudence and commenting the Ḳor'ān. He is celebrated as the Doctor (Rabbi) of the Community (*Ḥibr al-Umma*), and is called „the sea"; the traditions contain the most exaggerated accounts of his infallible scholarship and of the interest the Prophet took in this infant prodigy. Criticism has, however, come to a different conclusion and has exposed him as a conscienceless liar, whose forgeries quite correspond to his cunning political tricks. A partial justification for him might no doubt be found in the possibility that several of the traditions, which go under his name, may have been foisted upon him by later forgers. Amongst his traditions which refer to his own times or to the immediately preceding period, there are to be found the most barefaced inventions, as, for instance, the dream of his aunt 'Ātika (Ibn Hishām, ed. Wüstenf., pp. 428 *et seq.*), the collapse of the idols at Muḥammed's bidding (*ib.*, pp. 824 *et seq.*), the participation of Iblīs in the council of the Ḳuraishites (*ib.*, p. 324), etc. He did not, however, confine himself to relating occasional traditions and to answering the questions put to him; he welded his tales into a great system which took into account the creation, the history of mankind, and the pre-Islamic times. For this purpose, since he could not possibly invent everything, he made use of information supplied to him by some Jewish converts to Islām, especially that supplied by a South Arabian Jew, Ka'b b. Māti', but he so moulded the matter thus obtained till it agreed with the Ḳor'ān and Islamic ideas. Amongst other things he sketched a theory of the rise and development of ancient Arabian idolatry, in which the suggestions of the Ḳor'ān and all sorts of Biblical and other reminiscences are most brazenly mingled. Only in those rare cases, where there is absolutely no reason to suspect lying, may his traditions be used for historical research.

Bibliography: al-Bukhārī (ed. Krehl), i. 339, 341; Ṭabarī, i. 3040, 3273, 3285 *et seq.*, 3312, 3327, 3333, 3354, 3358 *et seq.*, 3412, 3414, 3453, 3455 *et seq.*; ii. 2, 7, 176, 223; iii. 2335—2338; Mas'ūdī, *Murūdj* (Paris), iv. 353 *et seq.*, 382; Ya'kūbī (ed. Houtsma), ii. 204, 220, 221, 255; de Goeje, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxxviii. 392 *et seq.*; Wellhausen, *Das arab. Reich und sein Sturz*, pp. 69 *et seq.*; idem, *Reste arabischen Heidentums* (2d ed.), p. 14.; Ibn Ḥadjar, *Iṣāba*, ii. 802—813; Nawawī (ed. Wüstenf.), pp. 351—354; Sprenger, *Das Leben und die Lehre des Mohammad*, iii. pp. cvi—cxv.; Caetani, *Annali dell' Islām*, i. 47—51. — For the commentary to the Ḳor'ān ascribed to 'Abd Allāh, see Brockelmann, *Gesch. d. arab. Litter.*, i. 190. (F. BUHL.)

'ABD ALLĀH B. 'ABD ALLAH. [See AL-MAYORḲĪ.]

'ABD ALLĀH B. 'ABD AL-ḲĀDIR (Malay pronunciation ABDU'LLAH BIN ABDU'L-KADIR), surnamed MUNSHĪ, i. e. teacher of languages, was born in 1796 in Malacca, where his grandfather, the son of Shaikh 'Abd al-Ḳādir, who came originally from Yemen, had settled. At an early age, 'Abd Allāh received lessons in Malay from his father, who is said to have been an expert Malay scholar, and endeavored to make himself fully master of this language by reading Malay writings and by associating with educated Malays. As he learned foreign languages and continually came into contact with Europeans, as for instance, Farquhar, Raffles, and the missionaries Milne, Morrison and Thomson, his culture increased regularly.

Shortly after the founding of Singapore (1819), he established himself in that town and earned his living in many different ways. He acted as an interpreter, gave lessons in Malay, wrote letters, and assisted the American missionaries North, Keasberry and others in translating mission books and school books.

'Abd Allāh must be ranked amongst the best Malay writers of the 19th century, and his works are an undeniable testimony of his extraordinary range of knowledge (for a Malay) and his great culture. It is to be regretted that he did not always pay attention to style and that his language is often lacking in purity; both defects which are to be ascribed to his intercourse with Europeans.

His principal book is the so-called *Hikāyat 'Abd Allāh*, an autobiography, in which *inter alia* he mentions politically important personages, as Farquhar and Raffles (whose secretary he was), and emphasizes the advantages of a European administration over an Indian one, even though he at the same time sharply criticizes the administrative measures of the English and Dutch. A

full extract from this work is to be found in the *Tijdschrift van Nederlandsch-Indië*, 1854; fragments are given in Niemann's *Anthologie* and the *Maleische Leesboek*, iii. by Meursinge. In Singapore the whole work has been repeatedly lithographed and printed; by H. C. Klinkert as *Autobiographie van ʿAbdullah* (Leyden, 1882).

In 1838 was published at Singapore under the title of *Bahwa ini Kissa Pelayaran ʿAbd Allah dari Singapura ke-Kelantan*, a description of a journey to the Malay States on the east coast of the Peninsula of Malaca, giving most important information in every department of knowledge concerning them; a second edition appeared in 1852 (reprinted several times since then). Pijnappel in Leyden brought out a printed edition in 1855, and H. C. Klinkert, a lithographed one in 1889. Dulaurier translated this traveller's diary into French (Paris 1850), an abridged translation was made by De Hollander (*Gids*, Jan. 1851).

ʿAbd Allāh translated from Tamil the collection of Indian Fables known under the name of *Panča Tantra*, into Malay under the title of *Ḥikāyat Pandja Tanderan*. Besides the Singapore editions there is another by H. N. van der Tuuk (*Maleische Leesboek*, vi. by Meursinge, 1866), whilst H. C. Klinkert furnished a translation of it into Dutch in 1871.

Of his remaining and less important writings only his *Voyage to Mecca* may be mentioned; the narrative concludes with the description of Djidda (shortly after his arrival at Mecca, ʿAbd Allāh died in 1854). This work was published at Singapore and also at Leyden by Klinkert, who also published a translation of it in the *Bijdragen van het Koninklijk Instituut*.

ʿAbd Allāh edited the *Malay Chronicles* = *Sḥadjāra Melayu* (Singapore), of which a new edition was made in 1884 in Leyden, under the supervision of H. C. Klinkert.

(VAN OPHUYSEN.)

ʿABD ALLĀH B. ʿABD AL-MALIK B. MARWĀN, son of the caliph ʿAbd al-Malik b. Marwān [q. v.], was born about the year 60 (680-681), perhaps somewhat earlier, as he is said to have been 27 years old in the year 85 (704). He grew up in Damascus and accompanied his father in several campaigns. We first meet him as an independent general in the year 81 (700-701), in one of the usual razzias against the Eastern Romans. Then in the year 82 (701-702), he was sent with Muḥammed b. Marwān to help al-Ḥadjdjādj against al-Ashʿath and played a part in the negotiations of Dair al-Djamādjim. Thereupon he again led expeditions against the Eastern Romans, and in the year 84 (703-704) conquered al-Maṣṣīṣa, which he converted into a military camp. After the death of his uncle ʿAbd al-ʿAzīz b. Marwān, he was appointed governor of Egypt in the year 85 (704). On the 11th Djumādā II he made his entry into Fosṭāṭ. He was to wipe out all traces of ʿAbd al-ʿAzīz, and therefore changed all the officials. His administration is decried in tradition, because he accepted bribes and embezzled public moneys. The only really important achievement of his rule was the introduction of the Arabian language into the Dīwāns of the capital. His administration gave offence in Damascus; in the year 88 (706-707) he made there a passing visit, and in 90 (708-709) he was definitely recalled. He departed to Syria with many presents, but they were taken from him in the province of the Jordan by order of the caliph. Thereupon he disappeared from the political arena. Only Yaʿḳūbī has the information that he was executed on the ʿAbbāsides coming into power. He is said to have been crucified by al-Saffāḥ in the year 132 (749-750) in Ḥīra.

Bibliography: Ibn Taghrībirdī, i. 232 *et seq.*; Maḳrīzī, *Khiṭaṭ*, i. 98, 302; Wüstenfeld, *Die Statthalter von Ägypten*, i. 38 *et seq.*; Ṭabarī, ii. 1047, 1073 *et seq.*, 1127, 1165; Ibn al-Athīr (ed. Tornb.), iv. 377 *et seq.*, 398, 409; Wellhausen, in the *Nachr. d. Kgl. Gesellsch. d. Wissensch. zu Göttingen*, phil.-hist. cl., 1901, fasc. 4, p. 20; Yaʿḳūbī (ed. Houtsma), ii. 414, 466; *Papyri Schott-Reinhardt*, i. 15-16, 28-29.

(C. H. BECKER.)

ʿABD ALLĀH B. ʿABD AL-MUṬṬALIB, Muḥammed's father. Tradition has handed down but little concerning him, and this little consists of worthless legends. Al-Kalbī gives the 24th year of Anūshirwān's reign as the year of his birth. That he was the finest of Ḳoraishites is self evident. The well-known story of his father's vow to sacrifice one son if he had ten, and of the rescue of ʿAbd Allāh on whom the lot had fallen, makes ʿAbd Allāh the youngest son notwithstanding the fact that his brother ʿAbbās was but little older than Muḥammed. In the same way the account of his marriage with Āmina [q. v.] has been embellished by legend. That Muḥammed became an orphan early in life is, according to Ḳorʾān, xciii. 6, certain, but opinions differ as to whether ʿAbd Allāh died before the birth of his son or shortly after it. Possibly the former opinion is based on a dogmatic theory (comp. Baḥīrā's utterance, in Ṭabarī, i. 1124, „it is not seemly that his father be still alive"). He is said to have sickened and died during a business trip in Medina, and his grave is shown in the courtyard of a certain Nābigha. According to a wide spread statement, he died at the age of twenty-five.

Bibliography: Ṭabarī, i. 967, 979 *et seq.*, 1074—1081; Ibn Hishām (ed. Wüstenf.), pp. 97—102; Ibn Saʿd, i. 53-54, 58 *et seq.*; Yaʿḳūbī (ed. Houtsma), ii. 8; Masʿūdī, *Murūdj* (Paris), iv. 130; Muir, *The life of Mahomet* (1st ed.), pp. cclix *et seq.*, 10 *et seq.*; Sprenger, *Das Leben und die Lehre des Mohammad*, i. 138 *et seq.*

(F. BUHL.)

ʿABD ALLĀH B. ʿABD AL-ẒĀHIR. [See IBN ʿABD AL-ẒĀHIR.]

ʿABD ALLĀH B. AL-AFṬAS, founder of the dynasty of the Afṭasides [q. v.] in Badajoz, with the surname of al-Manṣūr, reigned until about 422 (1031). He belonged to the Berber family of the Banū Afṭas and is therefore called Ibn al-Afṭas, for the name of his father was Muḥammed b. Maslama.

Bibliography: Hoogvliet, *Spec. e litt. Orient. exhibens diversorum scriptorum locos de regia Aphtasidarum familia* etc. (Leyden, 1839).

ʿABD ALLĀH B. AḤMED. [See IBN AL-BAIṬĀR.]

ʿABD ALLĀH (Abū Fāris) B. AḤMED AL-MANṢŪR B. MUḤAMMED SHAIKH AL-MAHDĪ, surnamed AL-WĀTHIḲ BI-'LLĀH, governor of Marrākush (Morocco), was proclaimed sultan in this town on Friday, 28 Rabīʿ I 1012 (5 Sept. 1603), a few days after the death of his father and the proclamation of his brother Zaidān by the inhabitants of Fez.

Immediately after he was proclaimed, the new sultan of Morocco was forced to fight against his brother, who contested the supreme authority. The *'ulamā'* of Fez, having been won over to the party of Mawlā Zaidān, decided by a *fetwā* (judicial decision) that Abū Fāris 'Abd Allāh had been illegally proclaimed, firstly because the legitimate sultan had been already proclaimed, and secondly because the rights of a son of a slave ('Abd Allāh's mother was a freed slave of al-Manṣūr) are not equal to those of a son of a free woman. War immediately broke out and the two sultans marched against each other.

The sultan Aḥmed al-Manṣūr had had three sons. The eldest, Muḥammed Shaikh, brother of Abū Fāris 'Abd Allāh by the same mother, had been entrusted with the government of Fez. But, recognizing his old father's partiality for Zaidān, he revolted and attempted to seize the sway. Al-Manṣūr immediately left his capital, Morocco, went to Fez, succeeded in seizing the rebel and sent him to Morocco as a prisoner. He was still there in confinement at the time the following events took place.

Muḥammed Shaikh was adored by his troops. Abū Fāris was persuaded to pardon him and to put him in command of an army corps. This was done on condition that Muḥammed Shaikh should give himself up to Abū Fāris again after the battle.

When the two hostile armies met on the banks of the Umm al-Rabī'a, half of Zaidān's soldiers left him in the lurch and joined Muḥammed Shaikh. The defeated Zaidān in vain tried to reach Fez and fortify himself there, and was obliged to flee and take refuge with the Turks at Wadjda. Muḥammed Shaikh, for his part, sent back to Abū Fāris the regiments entrusted to him, and he added to them, as prisoners, the mufti and ḳāḍī of Fez, who had brought about the elevation of Zaidān; but did not return to give himself up again to his brother.

Abū Fāris had to accept matters as they stood. The only manner in which he could mark his displeasure was to send back the ḳāḍī to Fez, fully pardoned and loaded with presents. The mufti had died on the way.

The two brothers were not long in beginning to fight for the possession of Morocco. Their armies met, according to some, at Aklim, according to others, at Mars al-Ramād. Abū Fāris 'Abd Allāh was defeated and had to flee towards Sūs (1015 = 1606). The army of Muḥammed Shaikh, being mistress of Morocco, committed such atrocities that the people revolted and proclaimed Zaidān, who was roaming in the neighborhood, as their sovereign.

This proclamation caused the reconciliation of Abū Fāris and Muḥammed, who first retreated to Fez and then to Ḳaṣr al-Kabīr, pursued by Zaidān's Turkish ḳā'id, Muṣṭafā Pasha. Muḥammed Shaikh then went to Spain to implore the aid of Philip III, whilst Abū Fāris and 'Abd Allāh, the son of Muḥammed Shaikh, tried to hold the country against Zaidān by the side of Tāza (1017 = 1608). With the help of some Berber contingents they delivered an attack near Fez. The death of the ḳā'id Muṣṭafā Pasha in the battle, followed by the rout of Zaidān's troops, enabled Abū Fāris and his nephew to seize the town (Rabī' II 1618 = July 1609). But Abū Fāris did not enjoy the fruits of their joint victory for long. A plot of the ḳā'ids of the Sherāga to proclaim him sovereign at the expense of Muḥammed Shaikh was discovered by his nephew. The latter resolved to prevent it and, accompanied by his ḳā'id, Hasan Abū Dubaira, went by night to Abū Fāris's bedroom. He was on his prayer-carpet surrounded by his wives. 'Abd Allāh b. Muḥammed Shaikh sent the women out and strangled his uncle, who fought to the last gasp and tried to strike him with his feet (Djumādā I 1018 = August 1609).

'Abd Allāh was a religious and credulous man. He had inaugurated his rule by building a mosque at Morocco near the tomb of the saint Abu'l-'Abbās al-Sabtī. In front of this mosque he built a library, which he filled with rare books and valuable registers. He hoped by so doing to obtain the assistance of the saint in the affairs of his government.

Bibliography: Muḥammed al-Ḳādirī, *Nashr al-Mathānī* (Fez, 1309), i. 42 *et seq*; Muḥammed al-Wafrānī, *Kitāb Ṣafwa* (Fez, s. d.), pp. 16, 137; idem, *Nuzhat al-Ḥādī* (Paris, 1889), i. 189 *et seq*.; ii. 308 *et seq*.; Aḥmed al-Salāwī, *Kitāb al-Istiḳṣā* (Cairo, 1312), iii. 98 *et seq*.; A. Cour, *Établissement des Chérifs au Maroc et leurs Rivalités avec les Turcs de la Régence d'Alger* (Paris, 1904), pp. 149 *et seq*.

(A. COUR.)

'ABD ALLĀH b. 'ALĪ, uncle of the caliphs Abu 'l-'Abbās al-Saffāḥ and Abū Dja'far al-Manṣūr. 'Abd Allāh was one of the most active participators in the battle of the 'Abbāsides against the last Umaiyad caliph, Marwān II. He was commander-in-chief in the decisive battle at the Greater Zāb, where Marwān lost his crown, and when the latter took to flight, 'Abd Allāh pursued him, soon after conquered Damascus and marched on to Palestine, whence he had the fugitive caliph pursued to Egypt. Even more implacably than his brother Dā'ūd b. 'Alī did 'Abd Allāh wage war on the Umaiyads, who were still alive, and shrank from no method to wipe them out root and branch. During his stay in Palestine, he had seventy of them murdered at one blow. Such cruelties naturally caused ill-will against the new ruler, and a dangerous rebellion in Syria broke out under the leadership of Abū Muḥammed, a descendant of Mu'āwiya I, and Abu'l-Ward b. al-Kawthar, the governor of Ḳinnasrīn. The rebels at first inflicted a defeat on the 'Abbāside troops, but were beaten by 'Abd Allāh in 132 (750) at Mardj al-Akhram. As governor of Syria, 'Abd Allāh soon threatened the safety of the new dynasty. After the death of Abu 'l-'Abbās, or according to others at the end of his reign, he made claims to the caliphate, which he could base not only on his age but also on his important services in the war against the Umaiyads. Moreover he had at his disposal a considerable army, which in reality he was to lead against the Byzantines. When he learned that the powerful governor of Khorāsān, Abū Muslim, had declared for the caliph al-Manṣūr, he butchered 17000 Khorāsānians in his army, because he knew that they would never fight against Abū Muslim, and with his remaining troops proceeded against the latter. He was, however, in Djumādā II 137 (Nov. 754) defeated at Nisibis and had to flee to his brother Sulaimān, the governor of Baṣra. After a couple of years, the latter was dismissed, and 'Abd

Allāh was arrested by order of the caliph al-Manṣūr. He remained some 7 years in prison; then in the year 147 (764) he was taken into a house that had been purposely undermined; it fell down on him and buried him under the ruins. At his death he is said to have been 52 years old.

Bibliography: Ṭabarī, iii. 27 *et seq.*; Weil, *Gesch. d. Chalifen*, i. 700; ii. 8 *et seq.*; A. Müller, *Der Islam im Morgen- und Abendland*, i. 456 *et seq.* (K. V. ZETTERSTÉEN.)

ʿABD ALLĀH B. ʿĀMIR, governor of Baṣra, was born at Mecca in the year 4 (626). He was a Ḳuraishite and a cousin of ʿOthmān b. ʿAffān. ʿAbd Allāh is principally known as the conqueror of a great part of Persia; when, in the year 29 (649-650), ʿOthmān gave him the government of Baṣra, ʿAbd Allāh went towards Khorāsān and brought it, as well as Sidjistān and many other places, under the rule of the Arabs. Nīsābūr and Sarakhs capitulated, and Merw only obtained peace on condition of paying an annual tribute of two million dirhems. In the year 36 (656-657), ʿAbd Allāh was one of the first to respond to the appeal of ʿĀʾisha to avenge the death of ʿOthmān. He helped ʿĀʾisha with money and camels in her march towards Baṣra. After ʿĀʾisha's forces were defeated by ʿAlī, ʿAbd Allāh took refuge with a man of the Banū Ḥurḳūṣ, who took him to Damascus. He lived there till 41 (661-662), when Muʿāwiya reinstated him in the government of Baṣra. But, finding him too lenient towards criminals, Muʿāwiya dismissed him in 44 (664-665). Since then he seems to have lived in retirement until his death at Mecca in 59 (678-679).

ʿAbd Allāh was also renowned on account of his numerous public works: he planted date palms, dug wells at al-Nibādj and Ḳaryatain, and made two canals at Baṣra and the canal of Ubulla, a suburb of Baṣra. He was also a traditionist; he transmitted a tradition from the Prophet himself.

Bibliography: Ṭabarī, i. 2802; ii. 1517; Ibn Saʿd, v. 30 *et seq.*; Belādhorī (ed. de Goeje), pp. 315 *et seq.*; Ibn al-Athīr, *Usd al-Ghāba*, iii. 191 *et seq.* (M. SELIGSOHN.)

ʿABD ALLĀH B. ASʿAD. [See AL-YĀFIʿĪ.]

ʿABD ALLĀH B. BARRĪ. [See IBN BARRĪ.]

ʿABD ALLĀH B. DJAʿFAR B. ABĪ ṬĀLIB, nephew of the caliph ʿAlī. ʿAbd Allāh's father had gone over to Islām very early, and took part in the emigration of the first believers to Abyssinia, where, according to the common belief, ʿAbd Allāh was born. On his mother's side he was a brother of Muḥammed b. Abī Bekr; the mother's name was Asmāʾ bint ʿUmais al-Khathʿamīya. After some years the father returned to Medina taking his son with him. ʿAbd Allāh became known chiefly on account of his great generosity, and received the honorific surname of *Baḥr al-Djūd*, „the Ocean of Generosity". He appears to have played no very important part in politics, although his name crops up from time to time in history during ʿAlī's time and that following. When Muʿāwiya tried to throw suspicion on Ḳais b. Saʿd, the valiant governor of Egypt, to damage him in ʿAlī's eyes, ʿAbd Allāh advised the removal of Ḳais; ʿAlī allowed himself to be persuaded and took the fateful step to replace him by Muḥammed b. Abī Bekr, who in a very short time brought the whole of Egypt into the greatest confusion. This took place in the year 36 (656-657). When in the year 60 (680), after Yazīd's accession, the Shīʿites in Kūfa summoned Ḥusain b. ʿAlī to proceed to that city to have himself proclaimed caliph, ʿAbd Allāh amongst others endeavored to dissuade him from this dangerous enterprise, but without success. The date of ʿAbd Allāh's death is generally given as 80 (699-700) and the place Medina, but according to others, he did not die before the year 84 or 85. Besides, 87 or 90 is also given as the year of his death.

Bibliography: Ṭabarī, i. 3243 *et seq.*; ii. 3 *et seq.*; iii. 2339 *et seq.*; Ibn al-Athīr (ed. Tornb.), iii. 224 *et seq.*; Nawawī (ed. Wüstenf.), pp. 337 *et seq.* (K. V. ZETTERSTÉEN.)

ʿABD ALLĀH B. DJAḤSH, one of the first followers and nephew of the Prophet. ʿAbd Allāh belonged to those that had emigrated to Abyssinia and later came back to Medina. He was the leader of the ill-renowned raid on Nakhla during the sacred month, of which Ḳorʾān, ii. 214, treats. He took part in the battles of Bedr and Uḥud and met his death in the latter.

Bibliography: Ibn Saʿd, iii¹. 62 *et seq.*; Ibn al-Athīr, *Usd al-Ghāba*, iii. 131. (M. TH. HOUTSMA.)

ʿABD ALLĀH B. ḤAMDĀN B. ḤAMDŪN, called Abu ʾl-Haidjāʾ, of the tribe of Taghlib, was appointed governor of al-Mawṣil (Mosul) by the caliph al-Muktafī in the year 293 (905), in which place he had to fight against the loot-loving Kurds. He took no part in the conspiracy to proclaim Ibn al-Muʿtazz [q. v.] caliph instead of al-Muḳtadir, in which his brother Ḥusain played a leading part; he was indeed, on the failure of this enterprise, entrusted with the task of capturing his fugitive brother, in which he was successful. When, however, he was dismissed from his office in the year 301 (913-914), he rose against the caliph. As he submitted to Muʾnis [q. v.], who was sent against him, he was pardoned by al-Muḳtadir and presented with a state dress; more than this, he was reinstated as governor of al-Mawṣil. It is, however, true that, when his brother Ḥusain again rebelled in the year 303 (915-916) and was taken prisoner, he was arrested together with all his family. Set free in 305 (917-918), he was in 308 (920) entrusted with guarding the road to Khorāsān and Dīnawar and was again made governor of al-Mawṣil, whither he, however, sent his son Ḥasan as his representative. The latter became his successor. After many wars (to which he owed his *kunya* ʿAbu ʾl-Haidjāʾ „the father of fighting") with the Karmathians, with Yūsuf b. Abi ʾl-Sādj [q. v.] and others, he met his death in the year 317 (929), when the revolution, which he and others, dissatisfied with al-Muḳtadir's rule, had instigated to proclaim al-Ḳāhir caliph, was frustrated after some initial success. ʿAbd Allāh was the real founder of the power of the Ḥamdānides [q. v.].

Bibliography: *ʿArīb* (ed. de Goeje), pp. 30 *et seq.*; Hilāl al-Ṣābiʾ, *Kitāb al-Wuzarāʾ*; Ibn al-Athīr (ed. Tornb.), vii.; viii.; Weil, *Gesch. d. Chalifen*, ii. 531 *et seq.*; A. Müller, *Der Islam im Morgen- und Abendland*, i. 563 *et seq.* (M. TH. HOUTSMA.)

ʿABD ALLĀH B. ḤAMZA B. SULAIMAN AL-IMĀM AL-MANṢŪR BI-ʾLLĀH, South Arabian poet, born in Rabīʿ I 561 (January 1166), became Imām of the Shīʿite sects of Zaidites in Jemen in 594 (1198) and died in 614 (1217) at Kawkabān. His Dīwān is to be found in manuscript in Berlin

(comp. Ahlwardt, *Verz. d. arab. Handschr.*, Nº. 7703), Leyden (comp. *Catalog. cod. or. bibl. ac. Lugduno-Batavae*, 2^d^ ed., Nº. 673), and in British Museum (comp. C. Rieu, *Supplement*. Nº. 1065); a Radjaz on horses with commentary, in Berlin (comp. Ahlwardt, *loc. cit.*, Nº. 6181), and in British Museum (comp. C. Rieu, *loc. cit.*, Nº. 814). Besides these the Berlin Library possesses twelve other theological and polemical writings of his; others enumerated by Ahlwardt, *loc. cit.* Nº. 4950, XI.

Bibliography: Abū Makhrama, in *Catalog. cod. or. bibl. ac. Lugduno Batavae* (2^d^ ed.), i. 417 *et seq.*; Brockelmann, *Gesch. d. arab. Litter.*, i. 403. (BROCKELMANN.)

'ABD ALLĀH B. ḤANẒALA, one of the leaders of the uprising against Yazīd I. 'Abd Allāh was born in the year 4 (625); his father had fallen in the battle at Mount Uḥud. In the year 62 (682) 'Abd Allāh came before the caliph as a member of the deputation, which the governor of Medina, 'Othmān b. Muḥammed, sent to Damascus to bring about a reconciliation between the dissatisfied element in Medina and the Umaiyads. The deputies were received with many marks of honor by Yazīd and were loaded with costly presents; but when they had returned to Medina, they denounced the caliph as a godless and voluptuous man, entirely unworthy of the caliphate, and 'Abd Allāh distinguished himself especially by his calumnies against him. Dissatisfaction spread; the members of the Umaiyad family were ignominiously driven out and the government was handed over to 'Abd Allāh. In these circumstances the caliph was obliged to punish the rebels with armed force, and towards the year 63 (683) he sent an army under the tried leadership of the old general Muslim b. 'Oḳba against Medina. He received exact information of the state of affairs in Medina from one of the exiled Umaiyads, subsequently caliph 'Abd al-Malik b. Marwān, and then took up a favorable position on the Ḥarra, the lava covered region east of the town. After lapse of a three days grace, which Muslim had been ordered by Yazīd to accord to the Medinians, a bitter fight began and ended with the complete defeat of the rebels (Dhu 'l-Ḥidjdja 63 = August 683). 'Abd Allāh took part in the battle and showed great courage. About noon he retired to say his prayers, then rushed into the thick of the fight again, till he was attacked by two Syrians, and finally succumbed under their blows. His head was cut off and brought to Muslim. The two soldiers who had killed him received valuable gifts from the caliph as a reward.

Bibliography: Ibn Sa'd, v. 46 *et seq.* Ṭabarī, ii. 402 *et seq.*; Ibn al-Athīr (ed. Tornb.), iv. 87 *et seq.*; A. Müller, *Der Islam im Morgen- und Abendland*, i. 365 *et seq.*; Wellhausen, *Das arab. Reich und sein Sturz*, pp. 96 *et seq.* (K. V. ZETTERSTEEN.)

'ABD ALLĀH B. AL-ḤASAN B. AL-ḤASAN, chief of the 'Alides. 'Abd Allāh was treated with great favor by the caliphs of the Umaiyad dynasty, and when he visited the first 'Abbāside caliph Abu 'l-'Abbās al-Saffāḥ at Anbār, the latter received him with great distinction. Thence he returned to Medina, where he soon fell under the suspicion of the successor of al-Saffāḥ, al-Manṣūr. Yet 'Abd Allāh owed his misfortune not so much to himself as to his two sons Muḥammed and Ibrāhīm. As early as the year 136 (754), when al-Manṣūr led the pilgrimage, the latter's suspicions were aroused, because they did not appear with the other Hashimides to greet him, and his suspicions fell more especially on Muḥammed. After his accession al-Manṣūr tried to sound the Hashimides as to Muḥammed's real opinions, but they spoke only good of him and endeavored to excuse his absence. Only al-Ḥasan b. Zaid advised the caliph to beware of this dangerous 'Alide. In order to remove all doubts, al-Manṣūr ordered 'Oḳba b. Salm to get into 'Abd Allāh's confidence by means of presents and forged letters from Khorāsān, the usual centre of 'Alide propaganda. At first 'Abd Allāh was very cautious, but finally fell into the trap, and when 'Oḳba asked him for an answer for his supposed companions in Khorāsān, he did indeed refuse to give one in writing, but asked him to inform them by word of mouth that he greeted them and that his two sons would rise up in the near future. As soon as 'Oḳba had in this manner convinced himself of the rebellious intentions of the 'Alides, he at once informed the caliph, and when the latter in the year 140 (758) again made a pilgrimage, he invited 'Abd Allāh to come to him, and asked him if he could really count on his fidelity. 'Abd Allāh assured him of his honorable sentiments, but when 'Oḳba suddenly appeared, he understood that he had been betrayed and took refuge in entreaties. Al-Manṣūr, however, had him arrested. 'Abd Allāh's relative shared his fate, but the caliph was not able to seize his two sons. When he again came to Medina in the year 144 (762) after having accomplished another pilgrimage, he took the prisoners with him to Babylonia, and soon afterwards 'Abd Allāh died there in prison at the age of 75. According to current accounts, he was murdered by al-Manṣūr's orders.

Bibliography: Ṭabarī, ii. 1338 *et seq.*; iii. 143 *et seq.*; Ibn al-Athīr (ed. Tornb.), v. 172 *et seq.*; Weil, *Gesch. d. Chalifen*, ii. 40 *et seq.* (K. V. ZETTERSTEEN.)

'ABD ALLĀH B. IBĀḌ (ABĀḌ) AL-MURRĪ AL-TAMĪMĪ. The chronicles of the African Abāḍites, which are so valuable with respect to the history of Khāridjism, are very sparing in details about this personage. And yet he has given his name to the branch of the Wahbites, who opposed the arbitration between 'Alī and Mu'āwiya, and who have developed principally in the Maghrib, where they still exist [see ABĀḌITES]. He is mentioned as having been a member of the *ṭabaḳa* of the doctors of the 2^d^ half of the 1st century of the Hegira.

He maintained many controversies with the Khāridjites, who gave themselves up to the worst excesses and exaggerated the primitive doctrine of the *Muḥakkima*; and, following the suggestion of Djābir b. Zaid, rallied round him the Wahbites, who wished to remain within the limits of common sense and the Sunna.

Abāḍite chronicles say that 'Abd Allāh b. Ibāḍ took no part in the rebellions of the Khāridjites against the Caliphate but lived in retirement. Al-Barrādī in his *Kitāb al-Djawāhir* gives in extenso a very dignified letter on religious polemics, which he sent to 'Abd al-Malik b. Marwān (comp. Sachau, *Mittheil. d. Semin. für Orient. Sprach.*, ii. 2^d^ pt. pp. 52 *et seq.*, who gives a German translation of two letters by 'Abd Allāh) in reply to a missive, which this prince had sent him by a certain Sinān b. 'Āṣim.

According to Shammākhī (*Kitāb al-Siyar*, p. 77), 'Abd Allāh b. Ibāḍ was one of the Mussulmans who went to Mecca to defend that town against Muslim b. 'Oḳba [q. v.] in 64 (683-684).

(A. de Motylinski.)

'ABD ALLĀH b. Ibrāhīm I b. al-Aghlab Abu 'l-'Abbās, second Aghlabide emir (Ṣafar 197 = Oct.-Nov. 812); died on the 6th Dhu 'l-Ḥidjdja 201 (25th June 817). In his father's reign he commanded the troops that defended Tripoli against the Ibāḍite Berbers, who were led by the Rostemide emir 'Abd al-Wahhāb, and made a treaty with him. He seems to have governed with the *djund* against the popular party of the *fuḳahā'*. [For *bibliography*, see AGHLABIDES.]

(M. G. D.)

'ABD ALLĀH (Muḥammed) b. Ibrāhīm II b. Aḥmed Abu 'l-'Abbās, tenth Aghlabide emir. He was entrusted with many commands by his father; it was he who in 280 (893) massacred the *djund* of Bilizma; in 284 (897) he fought the Nefūsa; in 286 (899) he made a campaign at Biskra. Finally in 287 (900) his father nominated him governor of Sicily, where he took possession of Palermo and Reggio. Ibrāhīm recalled him in 289 (902) and abdicated in his favor (Rabī' I = Feb.-March). He was assassinated on the 28th Sha'bān 290 (27th July 903), by order of his son Ziyādat Allāh. After his accession he appears to have affected the conduct of an ascetic, although not at all going over to the party of the *fuḳahā'*. [For *bibliography*, see AGHLABIDES.]

(M. G. D.)

'ABD ALLĀH b. Iskandar, a Shaibānide, the greatest prince of this dynasty, born in 940 (1533-1534; the dragon year 1532-1533 is probably more accurately given as the year of the cycle) at Āfarīnkent in Miyānkāl (an island between the two arms of the Zarafshān). The father (Iskandar Khān), grandfather (Djānī Beg) and great-grandfather (Khwādja Muḥammed, son of Abu 'l-Khair [q. v.]) of this ruler of genius are all described as very ordinary, almost stupid men. Djānī Beg (d. 935 = 1528-1529) had at the distribution of 918 (1512-1513) received Karmīna and Miyānkāl; Iskandar was at the time of his son's birth lord of Āfarīnkent; later, probably after the death of one of his brothers, he emigrated to Karmīna. There 'Abd Allāh first proved his power as a ruler in 958 (1551); the country had been attacked by Nawrūz Aḥmed Khān of Tashkend and 'Abd al-Laṭīf Khān of Samarḳand; Iskandar had fled across the Āmū; 'Abd Allāh assumed his father's duties and successfully repulsed the attack. In the following years 'Abd Allāh tried to extend his possessions westerly in the direction of Bukhārā and south-easterly in the direction of Ḳarshī and Shahr-i Sebz, at first without permanent success; in 963 (1555-1556) he was even obliged to evacuate the lands inherited by his father and flee to Maimana. In the same year (Dhu 'l-Ḳa'da = September-October 1556) there died his powerful enemy Nawrūz Aḥmed Khān, Khān of the Özbegs and lord of Tashkend since 959 (1552). 'Abd Allāh immediately reasserted his supremacy in Karmīna and Shahr-i Sebz, and in Radjab 964 (May 1557) conquered Bukhārā, since that time his capital. There he had his weak-minded father proclaimed in 968 (1560-1561) khān of all the Özbegs, in order to rule himself in the latter's name. Only in 991 (1583) after the death of his father did he accept the vacant throne. After severe fighting against insubordinate supporters of the ruling house he subjugated Balkh in 981 (1573-1574), Samarḳand in 986 (in Rabī' II = June 1578), Tashkend and the remaining country north of the Sir in 990 (1582-1583) and Ferghāna in 991 (1583). 'Abd Allāh also made a campaign, besides the above-mentioned conquests, in the first half of the year 990 (spring 1582) in the steppes as far as Ulugh Tagh. As early as the year 996 (1587-1588) a stubborn insurrection was suppressed in Tashkend, and the enemy pursued far into the steppes. In the south-east Badakhshān was conquered, in the west Khorāsān, Gīlān and Khwārizm, the last one first in 1002 (1593-1594) and then, after an insurrection, reconquered in 1004 (1595-1596). An expedition to East Turkistān only resulted in the laying waste of the provinces of Kāshghar and Yārkand. 'Abd Allāh's last years were darkened by a quarrel with his only son 'Abd al-Mu'min, who ruled in Balkh from the end of 990 (autumn 1582) in the name of his father. As 'Abd Allāh had been the real ruler under Iskandar, in the same way 'Abd al-Mu'min wanted to occupy the same position with regard to his father now growing old. 'Abd Allāh would, however, not hear of any diminution of his power, and only the mediation of the clergy prevented an open breach between father and son, and compelled 'Abd al-Mu'min to yield. On hearing of the strained relations between father and son, the nomads had penetrated into the region of Tashkend and had defeated between Tashkend and Samarḳand an army sent against them. At the beginning of a punitive expedition against this enemy 'Abd Allāh was overtaken by death in Samarḳand (end of the „hen year" 1006 = beginning of 1598).

'Abd al-Mu'min was murdered but 6 months later by his subjects. The conquests in Khorāsān and Khwārizm were lost, and in the Özbegs' own country the power fell into the hands of another dynasty. Of greater permanence were the results of 'Abd Allāh's work in home affairs; the administration, especially the coinage system, was remodeled by him, many public works (bridges, caravanserais, wells, etc.) were completed. Even at the present day the people ascribe all such monuments either to Tīmūr or to 'Abd Allāh.

Bibliography: The life of this ruler up to the year 996 (1587-1588) is described in detail by his eulogist Ḥāfiẓ Tanīsh: *Sharaf Nāme-i Shāhī* (Persian), usually called *'Abd Allāh Nāme*. Much information (especially about the last few years) is given by 'Abd Allāh's Persian contemporary Iskandar Munshī in *Ta'rīkh-i 'Ālam Ārā-i 'Abbāsī* (biography of Shāh 'Abbās I, Teheran, 1897). Extracts from both works are in Welyaminow-Zernow, *Issledowaniya o kasimowskikh tsaryakh i tsarewičakh*, ii (in the *Trudi wostoč. otd. imper. arkheol. obshč.*, x.; German transl., Leipzig, 1867), and before that in his *Monetî bukharskiya i khiwinskiya*. See also my extracts from the little known *Baḥr al-asrār* by Maḥmūd b. Walī in the *Zapiski wostoč. otd. imper. russk. arkheol. obshč.*, xv. On the *Baḥr al-asrār*, comp. Ethé, *India Office cat.*, No. 575. The information given by Vambéry, *Gesch. Bochara's*, and by Howorth, *Hist. of the Mongols*, ii. div. 2, who follows him, is to be accepted with great caution.

(W. Barthold.)

'ABD ALLĀH B. KHĀZIM AL-SULAMĪ, governor of Khorāsān and one of the companions of the Prophet whose traditions he transmitted. In the year 31 (651-652), he held the command of that part of the troops of 'Abd Allāh b. 'Āmir [q. v.] which subdued Herāt and Sarakhs. In the following year, 'Abd Allāh b. Khāzim, at the head of 4000 men, by an ingenious stratagem routed Ḳārin's 40000 men and killed Ḳārin. It was then that he obtained from 'Abd Allāh b. 'Āmir the governorship of Khorāsān.

After the death of Mu'āwiya b. Yazīd (64 = 684), 'Abd Allāh, having recognised 'Abd Allāh b. al-Zubair as caliph, rebelled against the Umaiyads. He also seized Merw and Herāt, where he appointed one of his sons as governor. As soon as his authority was established, he began to oppress the Tamīmites, although they had helped him in his struggles with the Umaiyad forces, and a sanguinary war broke out between them. 'Abd Allāh remained governor of Khorāsān till the year 72 (692), when 'Abd al-Malik invited him to swear fealty to him, promising him the revenues of Khorāsān for seven (or ten) years. 'Abd Allāh refused; a battle was fought near Merw in which 'Abd Allāh b. Khāzim was killed in the year 73, some time after 'Abd Allāh b. al-Zubair.

Bibliography: Ṭabarī, i. 886; ii. 25-26; Belādhorī (ed. de Goeje), pp. 356 *et seq.*; Ibn al-Athīr, *Usd al-Ghāba*, iii. 148.

(M. SELIGSOHN.)

'ABD ALLĀH B. MAIMŪN, well-known sectarian, died about 261 (874-875), came originally from al-Ahwāz. His father Maimūn practiced as an oculist in that place, whence his name Maimūn al-Ḳaddāḥ. In that district there dominated since long heretical religious views hostile to Islām, and the oculist appears indeed to have had relations with the Khaṭṭābīya [q. v.] and the Bardesanians [q. v.]. The son became a learned theologian, who according to Maḳrīzī examined nearly all religious systems and evolved one of his own, which is, however, not more definitely known to us. He takes his place in history not as a writer but as the founder of a religious-political party. Starting from the ideas which join the Shī'ites with the Imāms, he won followers in the name of an 'Alide who had not yet made a public appearance, no doubt from the beginning with the ambitious desire to put himself in the latter's place. Even a branch of the 'Alides, the descendants of 'Aḳīl b. Abī Ṭālib, appears to have joined him, for he was received by them in Baṣra after his activity in 'Askar Mukram, whither he had gone, had for some reason or other come to an end. Thence, no doubt under compulsion, he later went to Salamia in Syria, where after his death the agitation was continued by his descendants, till finally the whole movement culminated in the uprising of the Fāṭimides [q. v.]. 'Abd Allāh and his successors worked through secret missionaries, who systematically endeavored to excite the scepticism of the faithful, and thereby were able to direct their attention to the „Lord of the Time" (*Ṣāḥib al-Zamān*) who was soon to make his public appearance. He is also said to have given himself an air of supernatural knowledge by diverse tricks, especially by using carrier pigeons, but as a matter of fact we know nothing with certainty as to his methods of propaganda. To his most zealous proselytizers belonged Muḥammed b. al-Ḥusain, usually called Dendān (or Zaidān), Ḥamdān Ḳarmaṭ, after whom the Karmathians [see KARMATS] were named, and a certain 'Abdān, who endeavored to defend the opinions of the sect in different writings which have not been preserved. Varying statements are made concerning the descendants of 'Abd Allāh [comp. FĀṬIMIDES.]

Bibliography: *Fihrist*, pp. 186 *et seq.*; Niẓām al-Mulk, *Siyāset Nāme*, p. 184; Maḳrīzī, *Khiṭaṭ*, i. 391 *et seq.*; Ibn al-Athīr (ed. Tornb.), viii. 21 *et seq.*; de Sacy, *Exposé de la religion des Druzes*, préface; Wolff, *Die Drusen und ihre Vorläufer*; de Goeje, *Mémoire sur les Carmathes du Bahraïn et les Fatimides*; Browne, *A literary history of Persia*, i. 396 *et seq.*; A. Müller, *Der Islam im Morgen- und Abendland*, i. 589 *et seq.*

(M. TH. HOUTSMA.)

'ABD ALLĀH B. MAS'ŪD. [See IBN MAS'ŪD.]

'ABD ALLĀH B. MU'ĀWIYA, 'Alide rebel. After the death of Abū Hāshim, a grandson of 'Alī, claims were laid to the Imamate from several quarters. Some asserted that Abū Hāshim had formally transferred his rights to the dignity of Imām to the 'Abbāside Muḥammed b. 'Alī. Others thought he had spoken in favor of 'Abd Allāh b. 'Amr al-Kindī and wanted to proclaim him Imām. As he, however, did not come up to the expectations of his followers, they turned from him and declared 'Abd Allāh b. Mu'āwiya, a great-grandson of 'Alī's brother Dja'far, to be the rightful Imām. The latter asserted that both the godhead and the propheticalness were united in his person, because the spirit of God had been transferred from the one to the other and had finally come to him. In accordance with this his followers believed in the metempsychosis and denied the resurrection. In Muḥarram 127 (Oct. 744) 'Abd Allāh revolted in Kūfa where many joined him. He gained especially many followers amongst the Zaidites [q. v.]. The latter captured the citadel and expelled the prefect. In a short time, however, 'Abd Allāh b. 'Omar b. 'Abd al-'Azīz, the governor of 'Irāḳ, made an end to his doings. When it came to fighting, the ever unreliable Kūfans deserted; only the Zaidites fought bravely and continued the battle till 'Abd Allāh was granted an unimpeded retreat. From Kūfa he proceeded at first to Madā'in and then to Media. His power was in no way broken. From Kūfa and from other places numbers of people poured in to him and he soon succeeded in winning over several important points in Persia. After he had resided for some time in Iṣpahān, he went to Iṣṭakhr. The descendants of 'Alī had from before been honored as the rightful heirs to the Imamate especially in the eastern provinces of the empire. It was therefore easy for him to extend his rule over a great part of Media, Ahwāz, Fārs and Karmān. The Khāridjites, who had fought against Marwān II on the Tigris, withdrew into 'Abd Allāh's domain, and other opponents of the caliph also joined him. In the end, however, his power was not able to hold out. 'Āmir b. Ḍubāra, one of Marwān's generals, who had been entrusted with the pursuit of the Khāridjites, made a raid into 'Abd Allāh's domains and brought his rule to a sudden end. In the year 129 (746-747) 'Abd Allāh was defeated at Merw al-Shādjān and forced to

flee to Khorāsān, where Abū Muslim, the well-known general of the 'Abbāsides, had him executed. After his death, some of his followers, called al-Ḥanaḥīya [q. v.], maintained that he was still alive and would return; on the other hand, others, the so-called Ḥārithites, believed his spirit had entered Isḥāḳ b. Zaid b. al-Ḥārith al-Anṣārī.

Bibliography: Ṭabarī, ii. 1879 *et seq.*; Ibn al-Athīr (ed. Tornb.), v. 246 *et seq.*; Shahrastānī (ed. Cureton), pp. 112-113 (Haarbrücker, i. 170); Weil, *Gesch. d. Chalifen*; Wellhausen, *Das arab. Reich und sein Sturz*, pp. 239 *et seq.*

(K. V. Zetterstéen.)

'ABD ALLĀH b. Muḥammed, Umaiyad prince in Spain. 'Abd Allāh, who ascended the throne of Cordova after the sudden death of his brother al-Mundhir in 275 (888), has been characterized as „one of the most repulsive phenomena in the whole history of Islām," and in truth his twenty-four years of power were a most unhappy period for his subjects. In order to secure his life and his throne against imaginary dangers, the suspicious tyrant treated his nearest relatives in the most cruel manner possible. His brother and predecessor al-Mundhir was according to all appearances poisoned by 'Abd Allāh's influence. His brother al-Ḳāsim met with a similar fate. His third brother Hishām was put to death on a trumped-up charge, and 'Abd Allāh employed the same means to get rid of his own sons Muḥammed and Muṭarrif. He had them both executed on a mere suspicion. Whilst such horrors were happening in 'Abd Allāh's presence, the country was divided by different parties, who fought each other, and at last the Emirate possessed little more than the capital and its environs. 'Abd Allāh's most dangerous rival was the Spanish popular hero 'Omar b. Ḥafṣūn. Even at the beginning of his reign 'Abd Allāh was obliged to offer him peace and to confirm his governorship of the provinces over which he ruled. The treaty of peace was, however, soon broken. When the Christians of Cordova became weary of 'Abd Allāh's tyrannical rule, they broke out of the town, and after they had succeeded in capturing the fortress of Polei, the present Aguilar, they turned to 'Omar and begged him to join them. The latter at once appeared at Polei, but was defeated by 'Abd Allāh's troops in 278 (891). After a war lasting several years with varying success, 'Omar became a Christian, which, however, only rendered his position worse. In the year 287 (900) he made an alliance with Ibrāhīm, the chief of the Banū Ḥadjdjādj in Seville. Thereupon 'Abd Allāh had indeed to be satisfied with a treaty of peace, but as early as 289 (902) hostilities again broke out. After 'Omar and Ibrāhīm had separated, 'Abd Allāh succeeded in winning several battles, and at his death in Ṣafar 300 (Oct. 912) the war had already entered into a quieter stage. 'Abd Allāh's grandson, 'Abd al-Raḥmān b. Muḥammed, became his successor, he having had homage paid to him before his death.

Bibliography: Ibn 'Adhārī, *al-Bayān al-Mughrib*, i. introduction; ii. 124 *et seq.*; Dozy, *Hist. des Musulmans d'Espagne*, ii. 204 *et seq.*; A. Müller, *Der Islam im Morgen- und Abendland*, ii. 485 *et seq.*

(K. V. Zetterstéen.)

'ABD ALLĀH b. Muḥammed, the second important sherif of Mecca of the family of the 'Abādila, succeeded his father as sherif in 1274 (1858) and held this dignity peacefully enough till his death in 1294 (1877). The opening of the Suez Canal, which took place during his term of office, greatly facilitated the work of the Turks in enforcing their sovereign rights. Several measures which were brought out or prepared under 'Abd Allāh's government gave proof of this: Djidda, Mecca and Ṭā'if were connected by telegraph with the outer world, Turkish administrative offices were installed in these towns, as well as in Medina, whilst the reconquest of Yemen (1872) completely established the Turkish rule in Arabia.

Although 'Abd Allāh was no less anxious than other sherifs to use his office for enriching himself, yet he knew how to win the affection of the population of the Ḥidjāz. His amiable, dignified conduct and tact in dealing with Bedouins and townsfolk, as well as with the representatives of the Stamboul sovereign are to the present day praised as being unexcelled.

Bibliography: C. Snouck Hurgronje, *Mekka*, i. 170—173. (Snouck Hurgronje.)

'ABD ALLĀH b. Muḥammed, successor of the Mahdī in the Sudan. 'Abd Allāh b. Muḥammed al-Ta'āishī, the notorious Khalīfa and successor of the Sudanese Mahdī Muḥammed Aḥmed [q. v.], was born, it seems, in the middle of the forties of the 19th century. He was a native of the South-West Dārfūr and belonged to the tribe of the Arab-Sudanese Baggāra (Baḳḳāra), more particularly to the Djubarāt and here again to the group of the Awlād Umm Surra. His father Muḥammed al-Faḳīh left his home in the seventies with his whole family with the intention to emigrate to Mecca, but died on the way at Dār Djimā'. Then 'Abd Allāh went to the Djazīra to Muḥammed Aḥmad who had then not yet publicly appeared as the Mahdī, and was received into his Ṭarīḳa [q. v.]. He soon became the Mahdī's right hand and seems to have inspired him with many things, e. g. with his journey to Kordofān, where he prepared beforehand the elevation of the latter. He then, in August 1881, took part in the bloody fight between the Mahdī and Muḥammed Abū Sa'ūd on the island of Aba, and here soon after followed his nomination as Khalīfa. He is called „the first of the four caliphs", „Abū Bekr al-Ṣiddīḳ", which title was solemnly confirmed in a later proclamation between the capture of al-'Ubaid and that of Kharṭūm. „He belongs to me and I belong to him", says the Mahdī in this edict. For the rest, his history is that of the Mahdī, as he always accompanied the latter and was present during the victorious campaign of the Mahdīya [q. v.] till the capture of Kharṭūm (26th Jan. 1885). Some months later (22nd June) the Mahdī died suddenly, and naturally 'Abd Allāh assumed the reins of government. The Mahdīya proper was buried together with the Mahdī; the religious enthusiasm had to be replaced by a severe and cruel absolute government. To this end the Khalīfa, who was a stranger in the region round Kharṭūm, needed the help of his fellow-tribesmen, and his interior policy was therefore directed to bring the tribes of the Western Sudan (Kordofān, Dārfūr) willy-nilly to Umm Dermān, and on the other hand to remove the tribes of the Nile region to distant outposts. Without any moral restraint, his rule was one of terror, of which eye-witnesses, such as Slatin, Ohrwalder, Neufeld and others, give most dreadful details.

'Abd Allāh's principal object was to create a family dynasty and, in stead of a religious Mahdiya, to found a hereditary sultanate for his family. Rudolf Slatin in his *Fire and sword in the Sudan*, chaps. xvi and xvii, has given the best description of his empire and rule. Naturally insurrections against 'Abd Allāh were not lacking. He was indeed able to suppress them, but in the long run the bonds that held his empire together weakened more and more and only the ever present fear of death held his hordes together, until the battle of Umm Dermān (Omdurman) brought about the complete downfall of his power. The empire he had inherited from the Mahdī grew under his rule towards the north, the south and especially towards the east (Abyssinia), though he himself no longer left Umm Dermān. This growth was due to the English withdrawing from the Sudan and to the defeat of the Abyssinians. The battle of Toshī (3 Aug. 1889) was the turning point, then came the famous building of the railway, Kitchener's advance, the battle of the Atbara on the 8th April 1898, and finally on the 2nd Sept. 1898 the battle of Omdurman. With a few faithful followers 'Abd Allāh fled to Kordofān, where he died fighting like a madman on the 22nd November 1899.

Bibliography: Rudolph Slatin Pasha, *Fire and Sword in the Sudan* (London, 1896); Joseph Ohrwalder, *Aufstand und Reich des Mahdi im Sudan* (Innsbruck, 1892); Ibrāhīm Fawzī Pasha, *Kitāb al-Sūdān bain yadai Ghurdūn wa-Kitshner* (Cairo, 1319 = 1901-1902). [For English works on the Sudan campaign see MAHDIYA.] (C. H. BECKER.)

'ABD ALLĀH B. MUḤAMMED. [See IBN AL-FARAḌĪ.]

'ABD ALLĀH B. AL-MUḲAFFA'. [See IBN AL-MUḲAFFA'.]

'ABD ALLĀH B. MŪSA B. NUṢAIR, eldest son of the famous conqueror of the Maghrib and of Spain. He was entrusted by his father, when the latter set out for Spain, with the administration of Ifrīḳiya (93 = 711). He likewise took his father's place when the latter, having been denounced by Ṭārīḳ, left for the East, whence he never returned. Involved in the downfall of his family brought about by the caliph Sulaimān, who could not see without distrust one son of Mūsa ('Abd Allāh) the governor of Ifrīḳiya, another ('Abd al-'Azīz) of Spain, and a third ('Abd al-Malik) of the Maghrib, he was deposed in 96 (714-715) and was replaced by Muḥammed b. Yazīd, who took possession of his government in 97 (715). His end is obscure. According to Ibn 'Adhārī (*al-Bayān al-Mughrib*, i. 33), Abu'l Maḥāsin (ed. Juynb. et Matth., i. 261) and al-Nowairī, who give the year 99 (717) as the date of the arrival of Muḥammed, the last named, after having tortured 'Abd Allāh, threw him into prison, where he kept him until he put him to death by order of the caliph. Belādhorī (ed. de Goeje, p. 231) ascribes this execution to Bishr b. Ṣafwān, who, he thinks, punished 'Abd Allāh (102 = 720) for having been in sympathy with the Berbers, who assassinated the governor Yazīd b. Abī Muslim. The author of *Fatḥ al-Andalus* (ed. Jones, pp. 15-16) has reproduced this story with romantic details. (R. BASSET.)

'ABD ALLĀH B. MUSLIM. [See IBN ḲUTAIBA.]

'ABD ALLĀH B. AL-MU'TAZZ. [See IBN AL-MU'TAZZ.]

'ABD ALLĀH B. MUṬĪ', one of the leaders of the insurrection against the caliph Yazīd I, and later governor of the opposing caliph 'Abd Allāh b. al-Zubair. On account of the increasing discontent with the Umaiyad rule after the accession of Yazīd I, 'Abd Allāh intended to leave Medina, but was persuaded by 'Abd Allāh b. 'Omar [q. v.] to remain in the town. When the inhabitants of Medina shortly afterwards revolted against the new caliph, they gave the government to 'Abd Allāh b. Ḥanẓala; with him, however, the honoured and influential Ibn Muṭī' is also named as one of the leaders of the insurgents. In Dhu 'l-Ḥidjdja 63 (August 683) the decisive battle between the troops of the caliph and the Medinian rebels took place on the Ḥarra. Ibn Muṭī' participated in the fight, escaped the general destruction and fled to Mecca to 'Abd Allāh b. al-Zubair, who appointed him governor of Kūfa. In the year 66 (685) he was, however, expelled by the ambitious adventurer Mukhtār b. Abī 'Ubaid, and went first to Baṣra and then to Mecca where he fought for Ibn al-Zubair. He there met with his death in the year 73 (692), shortly before Ibn al-Zubair.

Bibliography: Ibn Sa'd, v. 106 *et seq.*; Ṭabarī, ii. 232 *et seq.*; Ibn al-Athīr (ed. Tornb.), iv. 14 *et seq.*; Weil, *Gesch. d. Chalifen*. (K. V. ZETTERSTÉEN.)

'ABD ALLĀH B. 'OMAR B. 'ABD AL-'AZĪZ, son of the caliph 'Omar II. In the year 126 (744) 'Abd Allāh was appointed governor of the 'Irāḳ by Yazīd III, but in a short time aroused the discontent of the Syrian chiefs in that place, who felt that they were unfavorably treated by the new governor compared with the inhabitants of the 'Irāḳ. After the accession of Marwān II, 'Abd Allāh b. Mu'āwiya [q. v.], a descendant of 'Alī's brother Dja'far, rebelled in Kūfa in Muḥarram 127 (October 744), but was expelled by 'Abd Allāh b. 'Omar, whereupon he removed his propaganda work to another place. When Marwān transferred to al-Naḍr b. Sa'īd al-Harashī the governorship of the 'Irāḳ, 'Abd Allāh energetically refused to leave his post. Al-Naḍr appeared at Kūfa, whilst 'Abd Allāh remained at Ḥīra and it came to a battle royal between them. In a short time, however, a common enemy appeared in the person of the Khāridjite chief al-Ḍaḥḥāk b. Ḳais, and then the two adversaries had to come to terms, nay they had to join forces. In Radjab 127 (April-May 745) they were defeated by al-Ḍaḥḥāk and 'Abd Allāh withdrew to Wāsiṭ, whilst the victor captured Kūfa. Then the old enmity between the two governors again blazed out, but for a second time al-Ḍaḥḥāk put an end to their hostilities. After a siege lasting several months 'Abd Allāh was obliged to make peace with al-Ḍaḥḥāk. Subsequently Marwān had 'Abd Allāh arrested. According to the most current account, he died of the plague in the prison of Ḥarrān in the year 132 (749-750).

Bibliography: Ṭabarī, ii. 1854 *et seq.*; Ibn al-Athīr (ed. Tornb.), v. 228 *et seq.*; Weil, *Gesch. d. Chalifen*; Wellhausen, *Das arab. Reich und sein Sturz*, pp. 230 *et seq.* (K. V. ZETTERSTÉEN.)

'ABD ALLĀH B. 'OMAR B. AL-KHAṬṬĀB, eldest son of the caliph 'Omar I, and one of the most respected of all Muḥammed's companions, generally called Ibn 'Omar. 'Abd Allāh was born several years before the Hidjra, his mother's name was Zainab bint Maẓ'ūn. He became a con-

vert to Islām in his boyhood at the same time as his father. At the battles of Bedr and Uhud he was kept in the background by Muhammed, because he was still too young, but he took part in the campaign of the Ditch and fought in all the battles of the Prophet. Subsequently also his name is often mentioned in connection with military expeditions. First of all he followed Khālid b. al-Walīd in the latter's expedition against the rebellious tribes in the interior Arabia, in the time of Abū Bekr's reign, then he took part in the battle of Nehāwend, the date of which is usually given as 21 (642). He was further amongst the Medinian reinforcements, which 'Othmān sent to 'Abd Allāh b. Sa'd b. Abī Sarḥ, his governor in Egypt, to subjugate the rest of North Africa, and soon afterwards — in the year 30 (650-651) — he marched to Ṭabaristān under the command to Sa'īd b. al-'Āṣī. Again in the year 49 (669) Ibn 'Omar took part in an expedition against the Byzantines, which was undertaken by Yazīd b. Mu'āwiya. As to home politics, 'Abd Allāh took up a strictly neutral position amongst the different parties which fought for supremacy. When 'Omar on his death-bed appointed, from amongst Muhammed's most tried companions, six trustworthy men to elect a new ruler, he nominated his son 'Abd Allāh as consultative member. In the year 37 (658) the latter was present at the court of arbitration that was appointed to settle the dispute between 'Alī and Mu'āwiya, without, however, himself making any claim to the caliphate. He was indeed one of the candidates proposed by Abū Mūsā al-Ash'arī, but was not considered suitable. After 'Othmān's death, 'Alī had required Ibn 'Omar to do homage to him, a thing the latter energetically refused to do, declaring he would only pay homage to him when all Mussulmans would do so. Later on Mu'āwiya received the same answer when he demanded homage for his son Yazīd. When, however, the latter ascended the throne, 'Omar made no difficulties, but at once took the oath of allegiance. 'Abd Allāh b. 'Omar was personally a religious man, who was everywhere held in great esteem on account of his noble and unselfish character. He is moreover esteemed as one of the most trustworthy authorities on the earliest history of Islām; and with reason, for through his intimate intercourse with Muhammed and many other influential men of that period he had acquired an exact knowledge of all the important factors of that period. His traditions were handed down to posterity by his sons and other disciples. 'Abd Allāh b. 'Omar died at Mecca in the year 73 (beginning of 693), after the pilgrimage, at the age of 84 according to general report.

Bibliography: Ibn Sa'd, iii. 1st part, introduction; Ṭabarī, i. 1358 *et seq.*; Nawawī (ed. Wüstenf.), pp. 357 *et seq.*; Muir, *Annals of the early caliphate*.

(K. V. ZETTERSTÉEN.)

'ABD ALLĀH B. RASHID. [See IBN RASHID.]

'ABD ALLĀH B. RAWĀḤA, a Khazradjite, belonging to the most esteemed clan of the Banu 'l-Ḥārith. At the second 'Aḳaba assembly in March 622, 'Abd Allāh was one of the 12 trustworthy men, whom the already converted Medinians conformably to the Prophet's wish had chosen. When Muhammed had emigrated to Medina, 'Abd Allāh proved himself to be one of the most energetic and upright champions of his cause. Muhammed appears to have thought a great deal of him, and often entrusted him with honorable missions. After the battle of Bedr in the year 623, in which the Mussulmans were victorious, 'Abd Allāh together with Zaid b. Ḥāritha had to hasten to Medina to bring the tidings of victory. During the so-called „second campaign against Bedr", at the beginning of 625, 'Abd Allāh remained behind in Medina as lieutenant-commander. When in 627, at the commencement of the siege of Medina, the fidelity of the Banū Ḳuraiẓa, his allies, was suspected, the Prophet sent 'Abd Allāh together with three other influential Medinians to find out the real sentiments of his allies. After Khaibar had been conquered in the year 628 and its territory divided, Muhammed sent there 'Abd Allāh as appraiser. On sending the Mu'ta expedition in the year 629, 'Abd Allāh was appointed by the Prophet as second lieutenant-commander-in-chief of the army, and when his superiors had both fallen, he sought and met his death as they had done fighting for the Faith.

Besides his military talents 'Abd Allāh possessed other qualities which made him valuable to his master; he belonged to the few pre-Islamic men who could write, and was for this reason, together with other faithful followers, chosen as secretary by the Prophet. Muhammed appears to have esteemed him very highly more especially on account of his poetical gifts. In the *Kitāb al-Aghānī* it is expressly stated that the Prophet considered his poems equal to those of his favorite poets Ḥassān b. Thābit and Ka'b b. Mālik. It is characteristic of 'Abd Allāh's „literary tendency" that he abused the Ḳoraishites for their unbelief, whilst the two other poets always reproached them with their evil deeds. Only about 50 verses of his have been preserved and they are for the most part to be found in Ibn Hishām.

Bibliography: Ibn Sa'd, iii. 2d part, 79 *et seq.*; Ibn Hishām (ed. Wüstenf.), i. 457. 675; Ṭabarī, i. 1460, 1610 *et seq.*; Aghānī, xi. 80; xv. 29; Weil, *Mohammed der Prophet*, p. 350, note.

(A. SCHAADE.)

'ABD ALLĀH B. SABA, often called by Arabian historians, Ibn al-Sawdā' after his mother, was said to be a Jew from Ṣan'ā', having been converted to Islām during the government of the caliph 'Othmān. After wandering about in the Ḥidjāz, in Baṣra and Kūfa, whence he was expelled, he proceeded to Egypt via Syria and there joined the regiment of 'Othmān's malcontents. He here evolved a peculiar dogma which was subsequently further developed by his followers and has made his name famous. It is, however, difficult to settle exactly what belonged to him and what to his successors, because, amongst others, al-Shahrastānī in his account of it, does not entirely distinguish between the two constituent parts. If we keep to the accounts of Ṭabarī and Maḳrīzī, he taught the return (*radj'a*) of Muhammed. This must not be considered a palingenesis of the Prophet in 'Alī, as Wellhausen regards it, because he is said to have based this dogma on the example of Christ's parusia and with reference to Ḳor'ān, xxviii. 85. It is true that later, as Wellhausen with reason asserts, the dogma of return coincides with that of palingenesis or re-birth, which they tried to explain by transmigration of the

soul and by comparison with the all-pervading sunlight. He also introduced the doctrine that to every Prophet was appointed a plenipotentiary (*waṣī*) and that Muḥammed's *waṣī* was 'Alī; whence he deduced the duty of every believer to stand up for 'Alī's rights with word and deed. 'Abd Allāh is said to have therefore employed missionaries for the propagation of these ideas. He was amongst those who in Shawwāl 35 (April 656) marched from Egypt to Medina, and afterwards he accompanied the caliph 'Alī, whom he, however, embarrassed with his excessive veneration, so that the latter banished him to al-Madā'in. We know nothing concerning the manner nor the date of his death. If he survived his master's murder it is quite possible that he afterwards altered his doctrine of the return of Muḥammed, making it more in harmony with the views of the extreme Shī'ites.

Bibliography: Ṭabarī, i. 2942 *et seq.*; Maḳrīzī, *Khiṭaṭ*, ii. 334, 352; Shahrastānī (ed. Cureton), pp. 132 *et seq.* (Haarbrücker, i. 200); Weil, *Gesch. d. Chalifen*, i. 173 *et seq.*; A. v. Kremer, *Gesch. d. herrsch. Ideen*, p. 340; Wellhausen, *Die religiös-politischen Oppositionsparteien*, pp. 91 *et seq.* (M. Th. Houtsma.)

'ABD ALLĀH b. Sa'd, Muslim statesman and general. Abū Yaḥyā 'Abd Allāh b. Sa'd b. Abī Sarḥ al-'Āmirī belonged to the clan of 'Āmir b. Lu'aiy of Ḳoraish and was as foster brother of the subsequent caliph 'Othmān a chief partisan of the Umaiyads. He was less a soldier than a financier. The judgements of historians on his character vary greatly. His name is connected in many ways with the beginnings of Islām. First he is mentioned as one of Muḥammed's scribes: he is supposed to have arbitrarily altered the revelation, at least he boasted of doing so after his apostasy from Islām, whereby he incurred the hate of the Prophet. For this reason the latter desired to have him executed after the capture of Mecca, but 'Othmān obtained, though with difficulty, the Prophet's pardon. This story became afterwards very famous. 'Abd Allāh later on showed himself grateful to 'Othmān for his rescue by agitating for the latter's election as caliph. He belongs to the Hidjra companions who took part in the conquest of Egypt under 'Amr b. al-'Āṣī [q. v.] and appears to have governed Upper Egypt independently under 'Omar, after the latter's quarrel with 'Amr. It is impossible exactely to fix the date when he was appointed governor of the whole of Egypt; according to Ibn Taghrībirdī, as early as the year 25 (645-646), and therefore before the revolt of Alexandria under Manuel. As he was not able to suppress this rising, 'Amr was recalled, who, however, immediately after his victory had to hand back the government to 'Abd Allāh. 'Othmān desired to ratify 'Abd Allāh's appointment as financial prefect and 'Amr's as military governor, but the latter declined. 'Abd Allāh now succeeded in considerably increasing the state revenues of Egypt much to the satisfaction of the caliph. Although his principal aim was the administration of the finances, he also became renowned as a general. 'Abd Allāh regulated the relations between the Musalmans and the Nubians and supported Mu'āwiya's expedition against Cyprus. He himself undertook several expeditions against Roman Africa, the first probably in the year 25 (645-646), the most important and most successful certainly in the year 27 (647-648). He subjugated the district of Carthage to Islām. His most important military performance was the naval battle of Dhāt al-Ṣawārī, equal in importance to the battle of Yarmūk [q. v.], in which the Roman fleet was completely destroyed. This battle took place in the year 31 (651-652), hardly later, as is given by some sources. Soon afterwards all over the empire there commenced uprisings against 'Othmān. 'Abd Allāh appears as the principal champion of the régime represented by the caliph. He endeavored to warn the caliph and even left Egypt in order to support him. His lieutenant al-Sā'ib b. Hishām was expelled by the Egyptian revolutionary party under Muḥammed b. Ḥudhaifa and 'Abd Allāh himself was forbidden to return to Egypt. On the frontier 'Abd Allāh learned of the murder of the caliph, and fled to Mu'āwiya. Shortly before the latter's departure to Ṣiffīn, he died in Askalon or Ramla (in 36 or 37 = 656-657 or 657-658). His supposed participation in the battle of Ṣiffīn and his late death in the year 57 (676-677) belong to the numberless myths connected with the battle of Ṣiffīn.

Bibliography: Ibn Taghrībirdī, i. 88—95; Maḳrīzī, *Khiṭaṭ*, i. 299; Ṭabarī, i. 1639 *et seq.*, 2593, 2785, 2813 *et seq.*, 2817 *et seq.*, 2826, 2867 *et seq.*, 2980 *et seq.*, 3057; Ibn al-Athīr (ed. Tornb.), ii. 189-190, 443; iii. 67 *et seq.*, 90 *et seq.*, 118 *et seq.*, 220, 238, 295; idem, *Usd al-ghāba*, iii. 173; Ya'ḳūbī (ed. Houtsma), ii. 60, 191; Belādhorī (ed. de Goeje), p. 226; Ibn Hishām (ed. Wüstenf.), pp. 818 *et seq.*; Nawawī (ed. Wüstenf.), pp. 345 *et seq.*; A. Müller, *Der Islam im Morgen- und Abendland*, i. 268 *et seq.*; Stanley Lane-Poole, *History of Egypt*, pp. 20 *et seq.*; A. Butler, *Arab Conquest of Egypt*, pp. 465 *et seq.*; Wüstenfeld, *Die Statthalter von Ägypten*, i. 15 *et seq.*; Wellhausen, in the *Nachr. d. Kgl. Gesellsch. d. Wissensch. zu Göttingen*, phil.-hist. cl., 1901, fasc. 4, pp. 6-7, 13. (C. H. Becker.)

'ABD ALLĀH b. Salām, a Jew from Medina, originally called al-Ḥuṣain and belonged to the Banū Ḳainuḳā'. Muḥammed gave him the name of 'Abd Allāh when he embraced Islām. This conversion is said to have taken place immediately after Muḥammed's arrival at Medina, but according to others, when Muḥammed was still in Mecca. Another account which makes him accept Islām in the year 8 (629-630) is worthy of more credence — though Mohammedan critics think it badly accredited, — for his name is sought in vain in the battles which Muḥammed had to wage in Medina. The few unimportant mentions in the *Maghāzī* may well have been inserted in order to remove the glaring contradiction with the generally accepted tradition. He was with 'Omar in Djābiya and Jerusalem, and under 'Othmān stood at the latter's side in the fight against the rebels, whom he in vain endeavored to dissuade from murdering the caliph. After 'Othmān's death he did not do homage to 'Alī and implored him not to march to 'Irāk against 'Ā'isha; legend makes him meet Mu'āwiya also. He died in 43 (663-664). In Muslim tradition he has become the typical representative of that group of Jewish scribes which honored truth and admitted that Muḥammed was the Prophet predicted in the Tawrāt (Torah), whom they protected from the

intrigues of their co-religionists. The questions which 'Abd Allāh is made to ask Muhammed and which only a prophet could answer, the contents of the Ḥadīth, which tradition works ascribe to him, and the story of Bulūḳyā, which Tha'labī puts into his mouth, mostly have their origin in Jewish sources; if they do not really come from 'Abd Allāh himself, they certainly come from Jewish renegade circles. Whilst his contemporaries often reproached him with his Jewish origin, later on traditions were circulated, in which Muhammed assures him of his entering Paradise, or in which the Prophet and celebrated companions give him high praise. Certain verses of the Ḳor'ān are also said to refer to him. The „questions" which he asked Muhammed were subsequently enlarged to whole books, and in the same manner several other works were foisted on him, which are partly based on what he related in the Ḥadīth. Together with his sons Muhammed and Yūsuf, Abū Huraira and Anas b. Mālik handed down his traditions. Ṭabarī put in his Chronicle more especially Biblical accounts taken from 'Abd Allāh.

Bibliography: Ibn Hishām (ed. Wüstenf.), pp. 353, 395; Wāḳidī, *Kitāb al-Maghāzī* (Wellhausen), pp. 163, 215; Ṭabarī, see index; Persian recension of the same, transl. of Zotenberg, i. 348; al-Bukhārī (ed. Krehl), iii. 50; al-Kastallānī (Bulāḳ, 1304-1305), vi. 162; Aḥmed b. Hanbal, *Musnad*, v. 450; *Muntakhab kanz al-'ummāl*, v. 227; Ibn al-Athīr, *Usd al-Ghāba*, iii. 176; Ibn Hadjar, *Iṣāba*, ii. 780; al-Diyarbekrī, *Ta'rīkh al-Khamīs* (Cairo, 1302), i. 392; al-Ḥalabī, *Insān al-'Uyūn* (1282), ii. 146; Nawawī (ed. Wüstenf.), p. 347; Abu 'l-Maḥāsin (ed. Juynb. et Matth.), i. 141; Ibn al-Wardī, *Kharīdat al-'Adjā'ib* (1303), pp. 118 *et seq.*; *Kitāb Masā'il Sīdī 'Abd Allāh* (Cairo, 1326?); Ibn Badrūn (ed. Dozy), pp. 174 *et seq.*; Wolff, *Muhammedan. Eschatologie*, p. 60 (Arab. p. 39); Nöldeke, *Gesch. d. Qorāns*, p. 118; Steinschneider, *Polem. u. apologet. Literatur in arab. Sprache*, pp. 110 *et seq.*; idem, *Arab. Literatur der Juden*, pp. 8 *et seq.*; Hirschfeld in the *Jewish Quarterly Review*, x. 109 *et seq.*; Horovitz, in *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lv. 524 *et seq.*; Barth, in the *Festschr. zum 70ten Geburtstag Dr. A. Berliner's* (1903), p. 36; Caetani, *Annali*, i. 413.

(J. HOROVITZ.)

'ABD ALLĀH B. SA'ĪD. [See IBN SA'ĪD.]

'ABD ALLĀH B. SURAIḌJ. [See IBN SURAIḌJ.]

'ABD ALLĀH B. ṬĀHIR, statesman, general and poet, born about 182 (798) and died in 230 (844). 'Abd Allāh's father Ṭāhir b. al-Ḥusain had already rendered the caliph al-Ma'mūn great services, and 'Abd Allāh himself soon won the good graces of the caliph not only for his father's sake, but also on account of his personal merits. In 206 (821-822) he was appointed governor of the regions between al-Raḳḳa and Egypt, and at the same time received the supreme command in the battle against one of al-Amīn's followers named Naṣr b. Shabath, who first made his appearance in the neighborhood of Haleb (Aleppo), and in a short time extended his sway over a large district. It is true that Ṭāhir had already checked the further spread of this uprising, but Naṣr's complete subjugation only took place in the year 209 (825), when he had to surrender to 'Abd Allāh. When the latter had put an end to Naṣr's doings, use was made of him in Egypt. There as early as 199 (814-815) a great number of Spanish fugitives had landed, and shortly afterwards brought that province, which was already in a tottering state, into a still greater confusion. In the year 210 (825-826) 'Abd Allāh went to Egypt by order of the caliph and quickly succeeded in restoring order there. After establishing there a deputy governor, he returned as early as the year 211, or according to other authorities, not before the following year to 'Irāḳ. While he tarried at Dīnawar and raised an army in order to help the governor of Ādharbaidjān against the seceder Bābek and his followers, he was made governor of Khorāsān, in succession to his brother Ṭalḥa, who died in 213 (828-829). Like the other Ṭāhirides 'Abd Allāh ruled in this province according to the maxims of government recommended to him by his father Ṭāhir [q. v.], in the famous writings which have been preserved by many authors. He ruled almost as an independent prince, although he formally acknowledged the suzerainty of the caliph, and as generalissimo commanded the latter's troops. As often as he came to Baghdad he resided in the magnificent palace built by his father on the right bank of the Tigris (le Strange, *Baghdad*, pp. 118 *et seq.*). At the beginning of the reign of al-Mu'taṣim, a certain 'Alide, Muhammed b. al-Ḳāsim, appeared as pretender to the throne, but was overcome by the troops of 'Abd Allāh b. Ṭāhir, surrendered to the latter and was sent by him to the caliph. This happened in the year 219 (834). Two years later a much more dangerous mutiny broke out in Ṭabaristān which belonged to the governorship of Khorāsān under the rule of 'Abd Allāh. Through the intrigues of the Turkish general Afshīn, who was envious of the great power of the Ṭāhirides, the Ispehbed Māziyār b. Ḳārin of Ṭabaristān was induced to rebel against the caliph. But when troops assembled from all sides against him, he was betrayed by his own people and rendered harmless by 'Abd Allāh. To his soldierly and statesmanlike talents 'Abd Allāh united still other qualities. He was also celebrated for his poetical and musical abilities and the compiler of the Ḥamāsa, Abū Tammām, found in him a benevolent patron. That he was not insensible to the pleasures of the table is clearly to be inferred from the fact that an excellent sort of Egyptian melon has been named after him 'Abdallāwī; in general the greatest luxury reigned in his palace. According to the usual account, 'Abd Allāh b. Ṭāhir died Monday, the 11th Rabī' I 230 (26th November 844) at the age of 48. Yet by some his death has been fixed as early as the year 228. This account of his end passes as incorrect, yet the week day seems to pronounce in favor of it (comp. Wüstenfeld's *Tabellen*!). His son was confirmed as his successor by the caliph al-Wāthiḳ.

Bibliography: Ibn Khallikān (ed. Wüstenf.), N°. 380. Ṭabarī, iii. 1044 *et seq.*; Ibn al-Athīr (ed. Tornb.), vi. 256 *et seq.*; Ya'ḳūbī (ed. Houtsma), ii.; Abu 'l-Maḥāsin (ed. Juynb. et Matth.), i. 600 *et seq.*; Weil, *Gesch. d. Chalifen*, ii.; A. Müller, *Der Islam im Morgen- und Abendland*, i. 506 *et seq.*; Barthold, *Turkestān*, pp. 214 *et seq.*; Rothstein, in the *Orient. Studien, Th. Nöldeke gewidmet*, pp. 162 *et seq.*

(K. V. ZETTERSTÉEN.)

ʿABD ALLĀH b. Thawr, usually called Abū Fudaik, a Khāridjite of the Banū Ḳais b. Thaʿlaba, after he had killed Nadjda b. ʿĀmir [q. v.] obtained the dominion over al-Baḥrain in the year 72 (691). He put to flight the troops sent against him from Baṣra, but was himself in 73 (693) vanquished and slain by the troops which ʿAbd al-Malik had sent against him.

Bibliography: Mubarrad, *Kāmil*, p. 662; Ṭabarī, ii. 829, 852 *et seq.*; *Anonyme Arab. Chronik* (ed. Ahlwardt), pp. 143 *et seq.*; Brünnow, *Die Charidschiten*, pp. 47 *et seq.*; Wellhausen, *Die religiös-politischen Oppositionsparteien*, p. 32. (M. Th. Houtsma.)

ʿABD ALLĀH b. Ubaiy, also called Ibn Salūl after his mother, chief of the Khazradjites. Before the coming of Muḥammed to Medina ʿAbd Allāh had dominion over Aws and Khazradj — the only case, says Ibn Hishām explicitly, in which these two tribes united under a common chief. — After the coming of Muḥammed ʿAbd Allāh was obliged to follow the example of the masses and embrace Islām, in order not to be entirely set aside; but in his heart he bore a bitter grudge against his rival, whom he now looked on as a political adventurer, and ceaselessly endeavored to shake the latter's reputation. Therefore among Muslim authors, who neglect no opportunity of saying evil things of him, he is regarded as the head of the hypocrites (*munāfiḳūn*) [q. v.]. When in the year 624 the Prophet proceeded against the Banū Ḳainuḳāʿ, the allies of ʿAbd Allāh, and a year later the Banū Naḍīr, also allied with the Khazradjites, ʿAbd Allāh dared not undertake anything serious on their behalf. Only when, after a long siege, they were constrained to yield to Muḥammed, did he interpose and oblige the latter to spare at least the life of the besieged. In the council of war before the battle of Uḥud in 625, ʿAbd Allāh was himself of the opinion, reasonable in itself, that they should remain quietly in the town and allow the enemy to come up thither; this was also the opinion of the Prophet, who, however, determined, but only on account of the urging of his men, to march against the enemy. Whether on the following day ʿAbd Allāh actually first marched out with the army and then, when halfway, turned back with 300 men, as Ibn Hishām assures us, or whether he had remained behind from the first, as appears from Korʾān, iii. 160, is doubtful; one thing is sure, he did not fight with the rest at Uḥud. With regard to ʿAbd Allāh, Muḥammed showed most admirable self-restraint and kept this unusually cautious political bearing from then until the last moment. On the march to Tabūk ʿAbd Allāh is said to have again played the same part. Nevertheless the Prophet, when his rival died shortly after the return from the same expedition, had sufficient self-control to pray over his tomb and to pay him every honor due to an eminent ally.

Bibliography: Ibn Hishām (ed. Wüstenf.), i. 411 *et seq.*, 546, 558 *et seq.*, 591, 653, 726, 734, 927; Ṭabarī, i. 1695; Wellhausen, *Muhammed in Medina*, p. 438; Sprenger, *Das Leben und die Lehre des Mohammad*, iii. 572. (A. Schaade.)

ʿABD ALLĀH b. Wahb al-Rāsibī, a Khāridjite, bore the surname of the „Man with the callosities" (*dhu 'l-thafināt*), because he had received callosities from his many prostrations. ʿAbd Allāh belonged to the prominent men amongst the first Khāridjites, so that he was chosen to be caliph by his followers, when they had separated from ʿAlī (37 = 658). He fell in the same year (May-June 658) in the bloody battle of Nahrawān.

Bibliography: Mubarrad, *Kāmil*, pp. 558 *et seq.*; Ṭabarī, i. 3363 *et seq.*; Dīnawarī (ed. Guirgass and Rosen) pp. 215 *et seq.*; Brünnow, *Die Charidschiten*, pp. 18 *et seq.*; Wellhausen, *Die religiös-politischen Oppositionsparteien*, pp. 17 *et seq.* (M. Th. Houtsma.)

ʿABD ALLĀH b. Yāsīn al-Djazūlī, founder of the Almoravides (*al-murābiṭūn*). He owed his *nisba* to his mother Tin Izamaran, who belonged to the Djazūla or Kuzūla tribe, dwelling on the boundaries of the Morocco of to-day and the Sahara. ʿAbd Allāh was indicated by al-Aggāg, a pupil of Abū ʿImrān al-Fāsī, to a chief of a colony of the Lamtūna in the south of the Western Sahara, who wished to convert those people to Islām, as a man capable of fulfilling the mission. Accordingly he went to the Lamtūna and began his missionary work. Great difficulties seem to have stopped him at the very beginning. These obstacles determined him to take refuge with some companions on an island in the Senegal, where they founded a sort of ascetic community styled by Mussulman writers *ribāṭ* („hermitage"). They took from there their name of *murābiṭūn*, whence the word *almoravide*. Then their renown having spread and their number having been increased by numerous adhesions, they soon formed a formidable power, to the extent of being able afterwards to reduce by force the tribes, who had received them so badly at first. ʿAbd Allāh became the head of the religious community, which was above all distinguished by its severe, ascetic rules; it appeared at the same time to be the commencement of the Holy War. ʿAbd Allāh soon hurled his *murābiṭūn* against the infidel tribes of Lamtūna and other Ṣanhādja, and the sword converted those who had resisted the Apostolate. Though remaining the religious head of the Ṣanhādja, ʿAbd Allāh left the command of them to a native chief chosen from amongst them: the first was Yaḥyā b. Ibrāhīm of the tribe of Djadāla, then Yaḥyā b. ʿOmar al-Lamtūnī. ʿAbd Allāh retained the power of the Imām, the direction of the Holy War, and the receipt of canonical taxes, and sometimes inflicted deserved corporal punishment on the emir. ʿAbd Allāh's zeal, however, appears to have been more lively than his religious instruction was extended. From this point his history becomes part of the early history of the Almoravides. It is sufficient here to recall that they conquered the Maghrāwa of Sidjilmāsa about the year 446 (1054-1055); the date is uncertain. Almost immediately afterward they seized Awdaghast, a town belonging to the Negro kingdom of Ghāna. Then about 449 (1057-1058), ʿAbd Allāh brought them to his native country; Darʿa, Sūs, the Maghrāwa kingdom of Aghmāt, then the principal southern town of Morocco with Nafīs, fell into their hands; and the Almoravide empire was founded. Everywhere ʿAbd Allāh strove to make prevail the strict rules of piety, which he had instituted among the Almoravides and which up to our own epoch have not ceased to flourish among the tribes of the Sahara Mauritania. About 451 (1059) he gave battle to the Barghawāṭa of the Atlantic coast (Tāmesna),

in the course of which he met his death in a place called by the authors Karfīa or Karīfalt, where he was buried. A chapel was built there, which was still much frequented in the time of al-Bakrī. The true personality of 'Abd Allāh is difficult to be evolved; the use of his name in magic and in the orthodox liturgy gives him falsely the appearance of a magician.

Bibliography: al-Bakrī, *al-Masālik* (*Descr. de l'Afrique septentr.*); Ibn abī Zar', *al-Karṭās*; Ibn Khaldūn, *'Ibar* (*Hist. des Berb.*), i. 237 *et seq.*; Ibn Abī Dīnār al-Kairawānī, *al-Mu'nis fi akhbār Ifrīkiya wa-Tūnis* (Tunis, 1286), pp. 102 *et seq.*; A. Müller, *Der Islam im Morgen- und Abendland*, ii. 611 *et seq.*

(E. Doutté.)

'ABD ALLĀH b. al-Zubair, a Koraishite general, who contested the caliphate of the Umaiyads for nine years, was born at Medina in the year 1 (622), or, according to al-Wāķidī, 20 months after the Hidjra (Sha'bān 2 = Feb. 624), killed in a battle against al-Ḥadjdjādj, near Mecca, on the 17th Djumādā I 73 (4th Oct. 692); comp., however, Wellhausen, *Das arabische Reich und sein Sturz*, p. 124. Besides the fact that his father, al-Zubair, belonged to one of the noblest families of Koraish and was on his mother Ṣafīya's side a cousin of the Prophet, 'Abd Allāh himself was through his mother Asmā' the grandson of Abū Bekr and consequently nephew to 'Ā'isha. According to some Mussulman authors, 'Abd Allāh was the first child born at Medina in Islām.

When barely fourteen, 'Abd Allāh was present with his father at the battle of al-Yarmūk (14 = 633). Three years later he was with his father in the army of 'Amr b. al-'Āṣ, who made himself master of Egypt. He played a leading part in the conquest of Ifrīķiya, and in an engagement between him and the patricius Gregory killed the latter (29 = 649-650). The following year he was with Sa'īd b. al-'Āṣ in the expedition against Khorāsān, and in the same year was one of the theologians appointed by 'Othmān to write down the Ķor'ān. On the day of the House (18 Dhu'l-Ḥidjdja 35 = 17 June 656) 'Abd Allāh was one of the most valiant defenders of 'Othmān. At the battle of the Camel (10 Djumādā II 36 = 4 Dec. 656) he had the command of his aunt 'Ā'isha's infantry.

During the reign of Mu'āwiya b. Abī Sufyān 'Abd Allāh concealed his ambition for the caliphate, only, when Mu'āwiya requested him to acknowledge his son Yazīd as heir presumptive, he refused. On the death of Mu'āwiya (60 = 680) 'Abd Allāh declared openly against Yazīd and refused to take the oath of allegiance. Being informed that Yazīd had ordered his head to be cut off, 'Abd Allāh escaped at night, and set out with al-Ḥusain for Mecca. By Yazīd's orders, 'Amr b. al-Zubair, a brother of 'Abd Allāh and hostile to him, was sent at the head of an army against 'Abd Allāh. But the latter defied his brother's forces, 'Amr was taken prisoner and died under the rod.

'Abd Allāh, however, feared the rivalry of al-Ḥusain and treacherously advised him to undertake his journey towards Kūfa, which was sure to be fatal for him. Directly the news of al-Ḥusain's death reached Mecca, 'Abd Allāh had himself proclaimed caliph by the inhabitants of that town and assumed the title of *Amīr al-Mu'minīn* (61 = 680-681). The people of Medina having rebelled against the Umaiyad caliph, 'Abd Allāh b. al-Zubair was proclaimed caliph by the entire population of the Ḥidjāz. But the inhabitants of Medina were defeated by Muslim b. 'Oķba in the battle of al-Ḥarra (27th Dhu'l-Ḥidjdja 63 = 27th Aug. 683), and Ḥuṣain b. Numair al-Sakūnī, who took Muslim's place in command of the army, proceeded to besiege 'Abd Allāh in Mecca. The siege, which lasted 64 days (26th Muḥarram — 1st Rabī' II 64 = 24th Sept. — 27th Nov. 683), had become very distressing for 'Abd Allāh, when, having learned of the death of Yazīd, Ḥuṣain raised it.

The greater portion of the Mussulman empire then joined 'Abd Allāh, and he was at one swoop proclaimed caliph in 'Irāķ, Southern Arabia and in a great part of Syria. He sent emissaries into Egypt, Palestine and elsewhere to induce the inhabitants to recognise him as caliph, and everywhere appointed governors devoted to his cause. But 'Abd Allāh suffered a blow in the defeat and death of al-Ḍaḥḥāk al-Fihrī, one of the principal agitators in his favor, at the battle of Mardj Rāhiṭ (end of 64 or beginning of 65 = 684). Having established his power, 'Abd Allāh set to work to rebuild the temple of the Ka'ba (65 = 684-685), which had been partially destroyed at the time of the siege of Mecca by Ḥuṣain b. Numair. Meanwhile he began to oppress the Khāridjites. In the following year he caused Muḥammed b. al-Ḥanafiya with all his family and seventeen notables of Kūfa to be imprisoned near the well of Zamzam. A serious injury to 'Abd Allāh's power was the defeat and death of his brother Muṣ'ab b. al-Zubair, his governor of 'Irāķ (71 = 691). 'Abd Allāh soon found his authority limited to Mecca alone, to which al-Ḥadjdjādj, sent by 'Abd al-Malik, laid siege on the 1st Dhu'l-Ķa'da 72 (25th March 692). The town and the temple were again bombarded, but 'Abd Allāh kept resolute for six and a half months, when his companions, even his two sons Ḥamza and Khubaib, being weary and at the end of their strength, surrendered to al-Ḥadjdjādj. 'Abd Allāh, urged on by his mother, a woman of truly Roman pride, returned to the field of battle and fought valiantly till he was slain. His body was fixed by al-Ḥadjdjādj to a gibbet at al-Ḥadjūn, and after it was hanging for some time, it was by 'Abd al-Malik's orders given back to his mother. Asmā' buried it in the house of Ṣafīya at Medina, near the tombs of the Prophet, Abū Bekr and 'Omar.

'Abd Allāh is depicted by Mussulman authors as a man endowed with very good qualities and very great faults. He was greatly devout, passing his time in prayer and fasting, he was a poet and one of the prolific traditionists; above all he was very brave and courageous. On the other hand he was avaricious, envious and ill-natured.

Bibliography: Ṭabarī, i. 1263-1264, 3185 *et seq.*; ii. 844 *et seq.*; *Anonyme arab. Chronik* (ed. Ahlwardt), pp. 34 *et seq.*; Ya'ķūbī (ed. Houtsma), ii. 303 *et seq.*; Mas'ūdī, *Murūdj* (Paris), v. 130 *et seq.*; Wüstenfeld, *Die Chroniken der Stadt Mekka*, iv. 129 *et seq.*; *Aghānī*, xiii. 33 *et seq.*; Quatremère, *Notice sur la vie d'Abd Allah b. Zubeir* (*Journ. As.*, 2d series, ix. 289 *et seq.*, 385 *et seq.*); Weil, *Gesch. d. Chalifen*, i. 112 *et seq.*

(M. Seligsohn.)

'ABD ALLĀH PASHA Muḥsin Zāde Čelebi, an Ottoman general, whose family originally

came from Aleppo. He was made *defterdār* by the rebels, who put Sultan Aḥmed III on the throne of Turkey (9th Rabī' II 1115 = 22d Aug. 1703), filled many positions in the Financial Service, and was entrusted with the subjugation of Ḳaiṭās-beg, who had revolted in Egypt in 1126 (1714; comp. Rāshid Efendi, *Ta'rīkh*, ii. 92a, Constantinople, 1153), and he sent his head to the Porte. He was the son-in-law of two grand viziers, Čorlilu 'Alī Pasha and Ibrāhīm Pasha; he was governor of several provinces, and, amongst others, Nish, where he was governor three times. When Saiyid Muḥammed Pasha became grand vizier he succeeded him as grand chamberlain and retained his office until his nomination as grand vizier (1150 = 1737). After the check received at the conference of Niemirow, he requested, as his predecessor had already done, the mediation of France from Cardinal Fleury; but he was dismissed the very day after his return from the army (26th Sha'bān 1150 = 19th Dec. 1737) and replaced by Yegen Muḥammed Pasha. He was the father of Muḥammed Pasha Muḥsin Zāde, who concluded the peace of Kainardje.

Bibliography: Hammer-Purgstall, *Gesch. des osman. Reiches*, see index; Ṣubḥī, fº. 117b; 'Othmān Zāde, *Ḥadīḳat al-wuzarā*, pp. 55 *et seq.* (CL. HUART.)

'ABD ALLĀH SARI. [See SARI 'ABD ALLĀH.]

'ABD AL-'AZĪZ B. 'ABD AL-RAḤMĀN SANCHOL ABU 'L-ḤASAN, grandson of the great Almanzor (al-Manṣūr). 'Abd al-'Azīz became prince of Valencia in 412 (1021), and in the year 429 (1038) when Zohair, the prince of Almeria, had died, he took possession of the latter's principality. Through this action, however, he came at loggerheads with Mudjāhid, the prince of Denia, and therefore in the year 1041 he installed his brother-in-law Abu'l-Aḥwaṣ, who soon made himself independent [see ṢUMĀDIḤ]. 'Abd al-'Azīz, who, like his grandfather, also bore the surname of al-Manṣūr, continued to rule in Valencia till 453 (1061) [comp. 'AMIRIDES].

Bibliography: Ibn al-Athīr (ed. Tornb.), ix. 204; Dozy, *Hist. des Musulmans d'Espagne*, iv. 4, 21, 43, 47; idem, *Recherches sur l'hist. et la littér. de l'Espagne* (3d ed.), i. 240. *et seq.* (C. F. SEYBOLD.)

'ABD AL-'AZĪZ B. ABĪ DULAF, a governor. 'Abd al-'Azīz was the son of an officer, Abū Dulaf, who had served under the caliph al-Amīn and then retired to Karadj, a town between Iṣpahān and Hamadhān, where as chief of his clan he occupied an independent position. In the year 252 (866) 'Abd al-'Azīz, who had joined al-Musta'īn's party during the struggle for the throne, was entrusted by Waṣīf, the governor of Persian 'Irāḳ, with the administration of that province. When in the following year al-Mu'tazz conferred the same governorship on Mūsā b. Boghā, 'Abd al-'Azīz refused to leave his post, but was defeated by Mūsā's general Mufliḥ first in the neighborhood of Hamadhān, then at Karadj, and had to take to flight. Nevertheless he succeeded in re-establishing his authority in Karadj. 'Abd al-'Azīz died in the year 260 (873-874).

Bibliography: Ṭabarī, iii. 1685 *et seq.*; Ibn al-Athīr (ed. Tornb.), vii. 119 *et seq.*; Ibn Khaldūn, *'Ibar*, iii. 296; Weil, *Gesch. d. Chalifen*, ii. 407 *et seq.* (K. V. ZETTERSTÉEN.)

'ABD AL-'AZĪZ B. AL-ḤĀDJDJ IBRĀHĪM, an Abāḍite doctor of the Banū Isgen (Mzāb), born about 1130 (1717), died in the month of Radjab 1223 (August-September 1808). He left in the Mzāb a well merited reputation for his science and piety. He devoted his life to the composition of many works on theology and jurisprudence.

His chief work is the *Kitāb al-nīl wa-shifā' al-'alīl*, autographed at Cairo in 1305 (1887-1888). This treatise, conceived on the plan of the *Mukhtaṣar* of Khalīl, but written in a less concise style, is a complete statement of Abāḍite legislation taken from the most reliable authorities of 'Omān, Djebel Nefūsa, Djerba and the Mzāb.

The *Kitāb al-nīl*, which is the code now used by the Abāḍites of Southern Algeria, consists of two volumes each of which is divided into 12 books. It was the basis of the studies published by M. Zeys on this subject (*Législation mozabite, son origine, ses sources, son présent, son avenir*, Paris, 1886, and *Le mariage et sa dissolution dans la législation mozabite*, in the *Revue algérienne de législation et de jurisprudence*, Algiers, 1887-1888). Another of his works, *al-Nūr*, is a religious, grammatical and literary commentary on the Ḳaṣīda riming with *nūn* of Abū Naṣr Fatḥ b. Nūḥ al-Malūsha'ī (Cairo, 1306). A note at the end shows that 'Abd al-'Azīz finished this work in 1209 (1794).

Amongst the works of 'Abd al-'Azīz not yet published the *Kitāb ma'ālim al-dīn* must be mentioned as ranking first; in it the principles of Islām are set forth in a scientific manner, in conformity with the doctrines of the Abāḍite sect.

The following list of other treatises by the same author are mentioned in a notice appearing at the end of a MS. of the *Kitāb al-nīl*:

Ḍiyā' 'l-lau'ain fī mardj al-baḥrain; *al-Sirādj*, abridgment of the *Minhādj*; *al-Ward al-bassām fī riyāḍ al-aḥkām*; *'Iḳd al-djawāhir*, an epitome of the *Ḳanāṭir*; *al-Miṣbāḥ*, an abridgment of the *Kitāb al-alwāḥ*, and of the book known as *Abū masāla*; an abridgment of *Hawāshī tartīb*, traditions; *al-Asrār al-nūrāniya 'alā sharḥ al-manẓūma al-rā'iya*. (A. DE MOTYLINSKI.)

'ABD AL-'AZĪZ B. AL-ḤADJDJĀDJ B. 'ABD AL-MALIK, an Umaiyad general. 'Abd al-'Azīz was a faithful partisan of his cousin Yazīd III and one of his most eminent assistants. Already in al-Walīd II's reign he helped Yazīd, who headed the malcontents, to enlist troops against the caliph, and when they had succeeded in getting together an army in Damascus, 'Abd al-'Azīz received the supreme command and marched against al-Walīd. Yazīd's brother 'Abbās, who was about to go to the caliph's assistance, was attacked and forced to pay homage to Yazīd. Soon afterwards 'Abd al-'Azīz stormed the castle of Bakhrā', whither al-Walīd had withdrawn, and beheaded the caliph. This was in the year 126 (744). Now Yazīd was proclaimed caliph; the inhabitants of Ḥimṣ (Emesa), however, energetically refused to do homage to the usurper and marched against Damascus. Yazīd sent two army divisions against them, and whilst the rebels were fighting with one division, 'Abd al-'Azīz advanced with the other and decided the combat, whereupon the rising was suppressed. In the same year Yazīd died after having settled the succession on his brother Ibrāhīm and after him on 'Abd al-'Azīz. The inhabitants of Ḥimṣ, however, again refused to do homage to the new ruler, who for that matter was hardly recognized

outside the capital. At Ibrâhîm's orders 'Abd al-'Azîz therefore began to lay siege to the town, but withdrew when the then governor of Armenia and Âdharbaidjân, Marwân b. Muḥammed, advanced. Ḥimṣ opened its gates to him, the followers of the late caliph were defeated in Ṣafar 127 (Nov. 744) at 'Ain al-Djarr, and Marwân had himself proclaimed caliph in Damascus. As soon as he had entered the town, 'Abd al-'Azîz b. al-Ḥadjdjâdj was murdered by the man liberated by al-Walîd II.

Bibliography: Ṭabarî, ii. 1794 *et seq.*; Ibn al-Athîr (ed. Tornb.), v. 215 *et seq.*; Weil, *Gesch. d. Chalifen*, i. 669 *et seq.*

(K. V. ZETTERSTEEN.)

'ABD AL-**'AZÎZ** B. AL-ḤASAN, the present sultan of Morocco, born on the 18th Rabî' I 1298 (18th February 1881), son of Lalla Roḳiya, who was bought as a slave for the sultan in 1878 at Cairo. The little 'Abd al-'Azîz, whilst yet a child, accompanied his father in most of his expeditions. As he grew up he soon manifested, unseemly for an orthodox, a taste for images and drawing. He was always extremely rebellious against studies of the Kor'ân, his education was partly entrusted to Aḥmed b. Mûsâ, the chamberlain (*ḥâdjib*) known as Ba Aḥmed, who, in strict sympathy with Lalla Roḳiya, kept him under a close guardianship. On the death of Mûlâi Ḥasan on the 9th June 1894, Ba Aḥmed, in spite of the opposition of the grand vizier, who favored the candidature of Mûlâi Muḥammed, the brother of 'Abd al-'Azîz, succeeded in placing the latter on the throne. A little later Ba Aḥmed had Ḥâdjdj al-Maṭî' Djâmi'î, the grand vizier, imprisoned and took his place as grand vizier. A great revolt of the Reḥâmna marked the commencement of the new reign. 'Abd al-'Azîz, however, remained very much of a child and took no part in the government. Ba Aḥmed was omnipotent. In truth 'Abd al-'Azîz appeared to be little interested in politics and it could not be truly said that Ba Aḥmed had usurped the power of his sovereign. Ba Aḥmed's health, which for a long time had been impaired by the strain due to being the sultan's favorite, was completely broken at the beginning of 1900; but in spite of that he continued to spend every day at the Palace and only took to his bed at the very end; after a few days' illness he died on the 13th of May 1900. His cousin al-Ḥâdjdj Mukhtâr succeeded him as grand vizier; he was a very learned man with a great reputation but utterly unfitted for the life of intrigues that the high officials of the Makhzen must lead; the power was really in the hands of al-Mahdî al-Mnebbhî (of the Manabha) formerly a *mokhazni* (man-at-arms), the creature of Ba Aḥmed, whom the latter on his death-bed had specially recommended to the sultan. Al-Mnebbhî, who was an uneducated upstart, displayed, however, both tact and energy later. On the outbreak of the struggle between him and al-Ḥâdjdj Mokhtâr, the sultan, who was himself indifferent as to religious questions, sided with al-Mnebbhî, who well knew how to incite the sultan's propensities for sport, plays, and diversions generally. He met with valuable co-operation in an Englishman called Maclean, who had been long with the Makhzen as military instructor to the Moroccan Infantry. Sir Harry Maclean was at the same time the intermediary of the Makhzen in its intercourse with European merchants. Billiards, tennis, cycling, photography, and fire-works became the ordinary amusements of the sultan. Many Europeans had the entrée to the sultan's palace and joined in his amusements: one of them a Frenchman, Veyre, has since published a book on his life (*Dans l'intimité du sultan*, Paris, 1905). He appears there as a man of curious spirit, not very broad-minded, but after all exempt from fanaticism and as favorable to the cause of civilization as is possible for a sultan. In April 1901 al-Ḥâdjdj was deposed; al-Mnebbhî was unable to claim his position; he had Faḍḍûl Gharnît appointed in his place, who immediately did what he could to ruin him. He succeeded in sending him on a mission to England and Germany, whilst 'Abd al-Karîm b. Slîmân, Minister of Foreign Affairs, went to France. During his absence he was intrigued against, and was obliged to return suddenly in order to save his head; he succeeded in doing it with an address which imposed upon his enemies. But the sultan's amusements, which had been denounced as irreligious by the '*Ulamâ'*, had deeply irritated the population, principally that of the towns and above all that of Fez. The party opposed to al-Mnebbhî pressed the sultan to leave Marrâkush, where he had resided for many years, to go to Fez, in which city they expected to be supported by the powerful party of Mussulman scholars to check-mate the Minister of War. The sultan started about the end of 1901, and after remaining for a long time at Rabâṭ entered Fez. Not only did 'Abd al-'Azîz offend his administrated by the very unorthodox amusements, to which he devoted himself, but he was also to call forth their protestations on account of the tendency to reform which he showed. He attempted in fact, or at least he was credited with attempting, a kind of reorganization of the empire which was called the *tartîb*, and fiscal reform was the first that he wished to try. Taxes, according to the new rules, would be collected by specially appointed collectors instead of by the ḳâ'ids. This reform displeased both the ḳâ'ids and the population; it could not be enforced and for many years, to the present time in fact, the tribes of Morocco have paid no duty, neither the new nor the old. The *tartîb* ended in making 'Abd al-'Azîz unpopular and was one of the incentives to revolt of which Bû Ḥmâra made use. This man, whose real name was Djilâlî b. Drîs al-Zarhûnî al-Yûsufî, came into public notice in the district of Wad Innaûen in the summer of 1902; he passed himself off as the brother of 'Abd al-'Azîz, Mûlâi Muḥammed, formerly Khalîfa of Marrâkush, afterwards in disgrace and imprisoned at Mequinez (Miknâsa), but still very popular. His expressed aim was to replace 'Abd al-'Azîz by a Sherîf who was not compromised with the Christians, and he had no pretentions — ostensibly at least — to secure the throne for himself. Several columns sent out against him in 1902 having miscarried, he succeeded in advancing with rather important contingents to within two leagues of Fez. Having been repulsed, he retreated to Tâza; al-Mnebbhî, who showed great energy in the course of this affair, was commanded to pursue him, with the order not to return without bringing as his prisoner the Rogî — so are called the agitators in Morocco, from one Djilâlî al-Rogî (of the Roga), who rebelled in 1862. — Al-

Mnebbhī succeeded in entering Tāza, he wrote to the sultan to join him there and the latter started to do so; but, his route having been again cut off, he could not join his minister and so returned to Fez. The Rogī had fled to the East: al-Mnebbhī's exhausted column with difficulty succeeded in returning to Fez. Having fallen into disgrace, al-Mnebbhī avoided a worse fate by obtaining permission to make the pilgrimage to Mecca. It is common history how, on his return from this pilgrimage in 1906, he was definitely dismissed and replaced by Muḥammed Gebbās; the friendship of England enabled him to escape prison and the confiscation of his goods and he retired to Tangiers. As for the Rogī, he continued to remain encamped in the enemy's country in the East and the Rīf with varying fortunes, and he still remains there now (April 1906). The reign of ʿAbd al-ʿAzīz is also notable for the famous Algeciras affair [q. v.]. (E. Doutté.)

ʿABD AL-ʿAZĪZ (Abdu'l-Azīz) b. Maḥmūd, a Turkish sultan. ʿAbd al-ʿAzīz, the second son of Maḥmūd II, was born in 1830, and on the 25th June 1861 ascended the Ottoman throne. At first he renounced a considerable part of his civil list, promised to content himself with one wife and reduced all household expenses, but soon his licentious nature broke out all the more violently. His reign was indeed spared foreign wars, but on the other hand it was year by year sorely tried by troubles at home. Montenegro rose to fight for its freedom, but was defeated and had to submit unconditionally (1862). Roumania contrarily to the treaty of Paris elected a Hohenzollern as Prince (1866) and made its appearance as an independent State. In Servia national feeling was incensed at the presence of Turkish troops; in 1867 the Turks had after long and tedious negotiations to vacate the citadel of Belgrade and the other fortresses. As early as 1866 the Cretans had demanded from the sultan radical changes in the administration of the island, and when this was not granted had insisted on being annexed to the kingdom of Greece. The indefatigable grand vizier Meḥmed Emīn ʿAlī Pasha went himself to Crete to introduce the most liberal reforms. But in spite of their pitiful failure in the battle-field the insurgents refused to come to terms. Greece also prepared for war. In 1867 King George married a Russian princess and then the Czar demanded categorically of the European Powers the union of the Cretans with their kinsmen on the continent. Nevertheless the Porte undismayed presented an ultimatum to the Athens Cabinet and the powers urged both parties to keep calm. Crete was saved for Turkey and this was the only renowned success of Turkish policy under ʿAbd al-ʿAzīz. In 1867 and 1868 thanks to the financial distress of the Porte, Egypt became practically if not formally separated from the Ottoman empire, the dynasty ruling there acquired the right of direct succession to the throne and the governor was elevated to the rank of Khedive.

In Oct. 1870 through Russia's declaration that she no longer considered herself bound by the prohibition to pass the Dardanelles, the Oriental question was again brought up in its entirety. The supple Russian ambassador in Constantinople, Count Ignatieff, was henceforth the centre for stirring up discontent amongst the subjects of the Porte — Slavs, Albanese, and even Arabs and Egyptians. Meanwhile the government of the spendthrift ʿAbd al-ʿAzīz got further and further into difficulties, so that in October 1875 it had to declare the State bankrupt. Through Russian influence sanguinary disorders had already broken out in Herzegovina and Bosnia in July 1875. Reforms which the Porte earnestly took in hand were wrecked by the religious hatred of Christians and Musulmans. In 1876 the Bulgarians entered the lists and demanded a semi-sovereign kingdom, and in May the whole country rose in open rebellion.

Under the impression of these events a widespread agitation amongst the theologists took place in Constantinople on the 10th May 1876, which brought about an immediate change of ministry. Shortly afterwards the misrule of the sultan kindled a conspiracy, at the head of which was Midḥat Pasha, the life and soul of the reforms, and in second command the energetic Minister of War, Ḥusain ʿAwnī Pasha, an Old Turk. On the 30th May the sultan was forcibly dethroned and murdered on the 4th June by order of the conspirators, who feared a revulsion in public opinion.

Bibliography: Millingen (ʿOthmān-Seify-Bey), *La Turquie sous le règne d'Abd al-Aziz*, (Paris, 1868); Mordtmann, *Stambul und das moderne Türkentum* (Leipzic, 1877, new ed., 1878); Felix Bamberg, *Gesch. der orient. Angelegenheit im Zeitraum des Pariser und des Berliner Friedens* (Berlin, 1892). (K. Süssheim).

ʿABD AL-ʿAZĪZ b. Marwān, son of Caliph Marwān I. ʿAbd al-ʿAzīz was appointed governor of Egypt by his father, and after ʿAbd al-Malik had ascended the throne, the latter confirmed the appointment. During his twenty years' sojourn in Egypt, ʿAbd al-ʿAzīz proved himself a good ruler who really had the welfare of his province at heart. When in the year 69 (689) ʿAbd al-Malik, after the assassination of the rebellious governor ʿAmr b. Saʿīd, was going to have the latter's relatives executed also, ʿAbd al-ʿAzīz interceded for them and persuaded the incensed caliph to spare their lives. Towards the end of his life ʿAbd al-ʿAzīz suffered from the ill-will of his brother ʿAbd al-Malik. Marwān had appointed him the latter's successor, but ʿAbd al-Malik wished to secure the throne for his two sons al-Walīd and Sulaimān, and therefore cherished the project of deposing his brother from the governorship and excluding him from the succession to the throne, when in the year 85 (704) news suddenly reached Damascus that ʿAbd al-ʿAzīz was dead.

Bibliography: Ibn Saʿd, v. 175; Ṭabarī, ii. 576 *et seq.*; Ibn al-Athīr (ed. Tornb.), iv. 156 *et seq.*; Yaʿḳūbī (ed. Houtsma), ii. 306 *et seq.*; Weil, *Gesch. d. Chalifen*, i. 349 *et seq.*; A. Müller, *Der Islam im Morgen- und Abendland*, i. 383 *et seq.* (K. V. Zetterstéen.)

ʿABD AL-ʿAZĪZ b. Muḥammed b. Saʿūd, a Wahhābite ruler in Central Arabia (1765-1803). ʿAbd al-ʿAzīz was born in 1721, and on the 14th Oct. 1803 during a service in the Mosque of Darʿīya was stabbed by a fanatical Shīʿite, who was enraged at the looting and destruction of the Shīʿite sanctuary in Kerbelā by the Wahhābites (1801). During his reign the dominion of the Wahhābites was extended far over the frontiers of Central Arabia (Nedjd), but it was not ʿAbd al-ʿAzīz himself who played the most important

part in bringing this about, but his son Saʿūd, who had been his co-regent since 1787. [For details see SAʿŪD and WAHHABITES, under which the bibliography is also to be found.]

(M. TH. HOUTSMA.)

ʿABD AL-ʿAZĪZ B. MŪSĀ B. NUṢAIR, a governor. When his father, the famous conqueror of Spain, left this country in the year 95 (713), he remained behind as governor and married the widow of the Gothic king Roderick, named by the Arabs Eyilo, Ailu (Egilona), or Umm ʿĀṣim after her son. According to al-Wāḳidī and other Arabian chroniclers, it was the arrogance of this woman which caused the Arab troops to murder him in the year 97 (715) in the monastery of Santa Rufina near Seville, to day known as the Convento Capuchinos, formerly Convento de Santa Justa y Rufina before the Puerta de Cordoba. Others assert that they had received their orders from the Umaiyad caliph Sulaimān.

Bibliography: Ibn al-Athīr (ed. Tornb.), v. 14; Ibn ʿAdhārī, *al-Bayān al-mughrib*, ii. 22 *et seq.*; Ibn ʿAbd al-Ḥakam, *Fatḥ al-Andalus* (ed. Jones), p. 188; Ibn al-Ḳūṭiya, ed. Houdas (*Rec. de textes et trad.*), p. 227; Dozy, *Hist. des Musulmans d'Espagne*, ii. 40 *et seq.*; Weil, *Gesch. d. Chalifen*, i. 544. (C. F. SEYBOLD.)

ʿABD AL-ʿAZĪZ B. AL-WALĪD, son of Caliph al-Walīd I. Under the generalship of his uncle Maslama b. ʿAbd al-Malik, in 91 (709-710), ʿAbd al-ʿAzīz made the campaign against the Byzantines, and is also said to have later on taken part in the battles against the same enemy. In 96 (714-715) his father endeavored to exclude from the succession Sulaimān b. ʿAbd al-Malik, who had already been appointed as his successor, in ʿAbd al-ʿAzīz's favor; the effort proved fruitless though. After Sulaimān's death in Dābiḳ (99 = 717), ʿAbd al-ʿAzīz was on the point of coming forward as pretender to the throne, but when he learnt that ʿOmar had already been proclaimed caliph, he went to him and took the oath of allegiance.

Bibliography: Ṭabarī, ii. 1217 *et seq.*; Ibn al-Athīr (ed. Tornb.), iv. 439 *et seq.*; Yaʿḳūbī (ed. Houtsma), ii. 345 *et seq.*; Weil, *Gesch. d. Chalifen*, i. 511 *et seq.*; A. Müller, *Der Islam im Morgen- und Abendland*, i. 463.

(K. V. ZETTERSTÉEN.)

ʿABD AL-ʿAZĪZ EFENDI ḲARA ČELEBĪ ZĀDE, ḳāḍī-ʿaskar and historian of the Ottoman empire, the son of Ḥusām. He was nominated Istambol ḳāḍī-si by the sultan Murād IV (1043 = 1633), and then deprived of his office in the same year on account of a famine which he had not remedied; he was put on board a boat to be drowned at Prince's Island; he was saved through the intercession of the vizier, Bairām Pasha, and was banished to Cyprus (Ḥādjdjī Khalīfa, ed. Flügel, v. 233). It was on this occasion that he wrote his poem *Gulshan-i niyāz*. By his intrigues he succeeded in obtaining the title of honorary mufti (7th Ramaḍān 1059 = 14th Sept. 1649), he was deprived of his position as ḳāḍī-ʿaskar (8th Shawwāl = 15th Oct.), then, through the influence of the Sultana-Wālida, was made mufti in the place of Bahāyī (11th Djumādā I 1061 = 2d May 1651). He was forced by mutinous bodies to march at their head, in connection with the alteration of the coinage, but succeeded in dispersing the crowd; he was again deprived of office after the assassination of the sultana Kösem, and later exiled to Chio, where he died on the 6th Rabīʿ II 1068 (11th Jan. 1658). He wrote a treatise on Musulman law which is a new redaction of Ibn Nudjaim's *al-Ashbāh wa'l-naẓā'ir* (Ḥādjdjī Khalīfa, i. 312), which he dedicated to the sultan Muḥammed; *Rawḍat al-abrār* (Būlāḳ, 1248 = 1833), a general history up to the year 1058 = 1648 (Ḥādjdjī Khalīfa, iii. 494); *Sulaimān nāme* (Būlāḳ, 1248), a history of the sultan Sulaimān (Ḥādjdjī Khalīfa, ii. 123); a chronicle of events from the deposition of Ibrāhīm to the 18th of Ṣafar 1067 (25th Nov. 1657). Being arrogant and fanatical with depraved morals he made many enemies by his malignant jealousy.

Bibliography: Hammer-Purgstall, *Gesch. des osman. Reiches*, see index. (CL. HUART.)

ʿABD AL-DJABBĀR B. ʿABD AL-RAḤMĀN AL-AZDĪ, a governor. ʿAbd al-Djabbār, who had already taken part in the battles against the partisans of the Umaiyads, was according to the usual accounts appointed governor of Khorāsān in 140 (757-758) by Caliph al-Manṣūr, and there he soon made himself known through his cruelty. In the following year, however, the caliph grew suspicious of him, and after some correspondence, in which al-Manṣūr and his governor each tried to outwit the other, the caliph sent an expedition against ʿAbd al-Djabbār under his son Muḥammed al-Mahdī. When al-Mahdī's general, Khāzim b. Khuzaima, approached, the inhabitants of Merw al-Rūdh revolted and took ʿAbd al-Djabbār prisoner, whereupon he was taken to the caliph and executed after suffering terrible tortures.

Bibliography: Ṭabarī, ii. 2003; iii. 129, 134 *et seq.*; Ibn al-Athīr (ed. Tornb.), v. 380 *et seq.*; Yaʿḳūbī (ed. Houtsma), ii. 433 *et seq.*; Weil, *Gesch. d. Chalifen*, ii. 56.

(K. V. ZETTERSTÉEN).

ʿABD AL-DJALĪL ABU 'L-MAḤĀSIN. [See AL-SHIHRISTĀNĪ.]

ʿABD AL-FATTĀḤ FŪMANĪ, Persian historian, lived probably in the 16th and 17th centuries. Having entered the government service at Gīlān (Ch. Schefer, *Chrest. pers.*, ii. 93), he was entrusted with the surpervision of the accounts by the vizier of this place, Behzād-beg, about 1018 or 1019 (1609-1610), and was then sent by ʿĀdil Shāh to ʿIrāḳ. He wrote, in Persian, the *Taʾrīkh-i Gīlān*, a history of Gīlān from 923 (1517) to 1038 (1628), which has been published by B. Dorn.

Bibliography: *ʿAbdu'l-Fattāh Fūmeny's Gesch. von Gīlān* (3d vol. of the *Muhamm. Quellen zur Gesch. d. Südl. Küstenländer des Kaspischen Meeres*), pp. 21—270.

(CL. HUART.)

ʿABD AL-GHAFFĀR B. ʿABD AL-KARĪM. [See AL-ḲAZWĪNĪ.]

ʿABD AL-GHAFFĀR AL-AKHRAS. [See AL-AKHRAS.]

ʿABD AL-GHANĪ AL-NĀBULUSĪ, a mystic and very voluminous writer, born on the 5th Dhu 'l-Ḥidjdja 1050 (19th March 1641). Having lost his father at an early age, he entered the Ṣūfī order of the Ḳādirīya and of the Naḳshbandīya and studied for seven years in Damascus in his house in the vicinity of the Umaiyad Mosque the mystical works of Ibn ʿArabī and ʿAfīf al-Dīn al-Tilimsānī. At the age of 25 he made his first journey to Bagdad and stayed there some time. In his manhood, as he had already gained a certain

reputation as a mystic, he made several circular journeys, especially in his native country, in order to get into connection with men holding similar views so that they might honour him, and also to visit as many holy sepulchres and other places of pilgrimage as possible. In this manner in the year 1100 (1688) he came to Lebanon, in 1101 to Jerusalem and Hebron; in 1108 (1696) to Egypt and the Ḥidjāz, in 1112 (1700) to Ṭarābulus. In 1114 (1702) he again settled in Damascus at the Ṣāliḥiya and died on the 24th Sha'bān 1143 (5th March 1731).

'Abd al-Ghanī's literary importance is of our opinion principally based on his books of travel: 1. *al-Ḥaḳīḳa wa'l-madjāz fī riḥlat al-Shā'm wa-Miṣr wa'l-Ḥidjāz* (comp. Flügel, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xvi. 659 *et seq.*; v. Kremer, in the *Sitzungsberichten der phil.-hist. Classe der Kais. Akademie d. Wissensch.*, v. 319 *et seq.*) 2. *al-Ḥaḍra al-unsiya fi'l-riḥla al-ḳudsiya*, a journey from Damascus to Jerusalem and back, from the 17th Djumādā II till 1st Sha'bān 1101 (29th March till 10th May 1690), finished on the 9th Dhu 'l-Ḥidjdja 1101 (14th September; — comp. v. Kremer, *loc. cit.*, p. 316; Gildemeister, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxxvi. 385 *et seq.*). 3. *Ḥullat al-dhahab al-ibrīz fī riḥlat Ba'labakk wa'l Biḳā' al-'azīz*. 4. *al-Riḥla al-ṭarābulusiya*. It was not his intention in these works to give descriptions of existing conditions, but what appeared of most importance to him was, besides his own edifying experiences, information concerning the legendary history of holy places; he obtained such information more especially out of al-'Ulaimī and al-Harawī. Nevertheless his accounts furnish us with a few positive dates for historical topography of Syria. The real centre of his literary energy lay, however, in mysticism, which he endeavored to advance in commentaries to the works of earlier Ṣūfīs and in innumerable writings from his own pen. He also several times took part in the discussions which his contemporaries carried on on questions of practical religious life. Thus in 1096 (1685) he wrote a defence of the Mawlawī-Derwishes (comp. Ahlwardt, *Verz. d. arab. Handschr. d. königl. Bibl. zu Berlin*, No. 5385; *Catalog Wetzstein*, No. 136); further he endeavored to justify the dancing and music of the Derwishes (Ahlwardt, *loc. cit.*, Nos. 5384, 5522; *Fihrist . . . . al-kutubkhāne al-Khidīwiya*, ii. 125), as well as their use of tobacco. He was also a poet and used not only the old Ḳaṣīda forms but also the popular Muwashshaḥ (comp. Hartmann, *Muwashshaḥ*, p. 6). The first part of his Dīwān is printed with the title of *Dīwān al-ḥaḳā'iḳ wa-madjmū' al-raḳā'iḳ* (Būlāḳ, 1270; Cairo, 1302, 1306). His poem in praise of the Prophet with a detailed commentary on the rhetorical subtilities, entitled: *Nafaḥāt al-azhār 'alā nasamāt al-asḥār fī madḥ al-nabī al-mukhtār* was published in 1299. In the East he is, however, still most popular as the author of a work on dreams entitled *Ta'ṭīr al-anām fī ta'bīr al-manām*, in 2 vols. (Cairo, 1287, 1301, 1304, 1306, 1316, in margin of Ibn Sīrīn's *Muntakhab al-kalām*). He also applied himself to the pseudo-science of prophecy, and wrote two pamphlets on the events to be expected under the rule of the Ottomans up to the years 1159 (1746) and 1284 (1867; de Slane, *Catalogue des manuscr. arabes de la Bibl. Nat.*, Nos. 1626 *et seq.*). Biographies of 'Abd al-Ghanī are to be found in Murādī, *Silk al-durar* (Būlāḳ, 1291-1301), iii. 30-38; Djabartī, *'Adjā'ib al-āthār* (Cairo, 1297), i. 154-157; a list of his writings in the year 1105 (1693) is given by Flügel, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xvi. 664 *et seq.*, another by Pertsch, *Die arab. Handschriften . . . . zu Gotha*, No. 1860; concerning the writings still preserved comp. Brockelmann, *Gesch. d. arab. Litter.*, ii. 345 *et seq.* (BROCKELMANN.)

'ABD AL-ḤAKK ABŪ MUḤAMMAD B. ABĪ KHĀLID MAḤYU'L-MARĪNĪ, chief of the Zanāta-Marīnides and founder of the dynasty of the Marīnides. His father, Abū Khālid Maḥyū, the chief of his tribe, having died in 592 (1197), 'Abd al-Ḥaḳḳ was chosen as his successor.

At that time the Marīnides overran the high table-lands of the Central Maghrib (Algeria), to the south of the Tāhert and Tlemsen mountains from the Zāb to Sidjilmāsa in a nomadic state. They had their summer camps in the valleys of the Wādī Za and of the Upper Mulūya, between Aḳersīf and al-Waṭāṭ. The regions to the north corresponding to these countries were occupied by other Zanāta, namely by the Banū 'Abd al-Wād. Just contrary to these, the Marīnides had been always hostile to the Almohades. They thus took part in the merciless struggles carried on by the Banū Ghāniya, descendants of the Almoravides, against the 'Abd al-Mu'min dynasty. So that in 605 (1209) they helped in crushing the Almohade general, Abū 'Imrān Mūsā, the emir al-Nāṣir's uncle, and in sacking Tāhert and al-Baṭḥa.

The Almohade emir succeeded, however, in pacifying the Central Maghrib and the Eastern (Ifrīḳiya). He took advantage of this to call the Arab and Berber quotas together for a Holy War against the Christians in Spain. This expedition was brought to an end in 609 (1212) by the disaster of al-'Uḳāb (Las Navas). The Almohades were cut to pieces; nearly all their chiefs were killed, or perished from the plague which broke out among them. The survivors carried the epidemic into what is now Moroccan territory, where, so say the Musulman authors, were so many victims „that the country seemed to be emptied". The emir al-Nāṣir himself died from it at Marrākush in 610 (1214). His son and successor, Yūsuf al-Mustanṣir, being too young and too weak to manage the Almohade chiefs, allowed them to contend round him for pre-eminence and to bring in dissensions, confusion and anarchy everywhere. 'Abd al-Ḥaḳḳ chose this moment to invade the north-west of Morocco with his Marīnides.

He was connected through his wives with the Shurafā' Banū 'Alī b. Idrīs, with many Berber tribes, specially the Baṭṭūya of the Rīf. The Marīnides were encamped with these when the report of their raids on the peoples subject to the Almohades obliged the emir al-Mustanṣir to despatch an army against them. They left their baggage at Tāzūṭā (Rīf), met the Almohades near Wādī Nukūr, overthrew them, despoiled them, and forced them to go back to Fes naked (615 = 1217). In the same year 'Abd al-Ḥaḳḳ marched upon Tāza. The Almohade governor of the town met him with a strong army of Riāḥ and Tulī Arabs and of Miknāsa Berbers. The Almohade leader was beaten and killed. An enormous amount of booty, gained by 'Abd al-Ḥaḳḳ, was divided, but he gave up his share to his allies the Berbers of the Rīf and

to the Ma'ḳil, or Dhawī 'Ubaid Allāh Arabs.

One year later 'Abd al-Ḥaḳḳ threatened the neighbourhood of Fez. The Almohades, the Riāḥ and the Marīnide group of the Banū 'Askar, who had broken away from 'Abd al-Ḥaḳḳ out of jealousy, went to meet him. The battle on the banks of the Sabū, some miles from Tāfarṭāst, cost 'Abd al-Ḥaḳḳ and his eldest son, Idrīs, their lives. But the Marīnides swore not to bury them without taking revenge. The Riāḥ and their allies were beaten and perished in great numbers, the remainder fled (614 = 1218). 'Abd al-Ḥaḳḳ and his son Idrīs were buried in a Zāwiya, and were taken later to the tomb of the Marīnides at Fez. His second son, 'Othmān, was elected by the Marīnides as his successor.

'Abd al-Ḥaḳḳ, an accomplished soldier, was also, according to the Mussulman authors, very devout; he visited all the tombs of the saints pointed out to him, and fasted often. His holiness was such, says the legend, that sick persons who could touch the hem of his garment or his turban were cured. He was a true ascetic contrasting sharply with the Almohades, persecutors of the Mālikite jurisconsults and religious men, such as Abū Madīn of Tlemcen (d. 594 = 1197-1198), whose fame or religious influence annoyed them.

Bibliography: *Rawḍat al-nisrīn fī akhbār dawlat mulūk Banī Marīn*, MS. Nº. 41 of the Madrasa of Tlemcen, folios 1-5; and MS. Nº. 1763 of the National Library of Algiers, folios 7-9; Ibn Abī Zar', *Ḳarṭās* (Fez, 1303), pp. 160 *et seq.*; Beaumier's French translation (Paris, 1860), pp. 309 *et seq.*; Ibn Khaldūn, *'Ibar* (*Hist. des Berb.*), ii. 242 *et seq.*; Abū Zakarīyā' Yaḥyā b. Khaldūn, *Bughyat al-ruwwād*, ed. Bel, (Algiers, 1904), p. 104 Arabic text, and 137 translation; al-Marrākushī, *al-Mu'djib* (Leyden, 1847) pp. 225 *et seq.*; Fagnan, in *Revue Africaine*, xxxvii. 213; xlv. 152; Ibn al-Ḳāḍī, *Djadhwat al-iḳtibās* (Fez, 1309), pp. 129, 348; al-Ḳairawānī, *al-Mu'nis fī akhbār Ifrīḳiya wa-Tūnis* (Tunis, 1286), pp. 116-119; Aḥmed al-Salāwī, *Kitāb al-istiḳṣā'* (Cairo, 1304), ii. 2-5; al-Zarkashī, *Ta'rīkh al-dawlatain* (Tunis, 1280), pp. 14 *et seq.*; Fagnan's translation (Constantine, 1895), pp. 24 *et seq.* (A. COUR.)

'ABD AL-ḤAKḲ B. SAIF AL-DĪN AL-TURK AL-DIHLAWĪ AL-BUKHĀRĪ, with the *takhallus* Ḥaḳḳī, a Persian historian, born 958 (1551), died 1052 (1642). 'Abd al-Ḥaḳḳ in 996 (1588) visited the Ḥidjāz to study there the traditions. Of his many writings the following may be quoted: Persian commentaries to the Arabic collections of traditions *Mishkat al-maṣābīḥ* and *Safar al-sa'āda* (in manuscript in British Museum; C. Rieu, *Cat. of Persian MSS.*, pp. 14 *et seq.*); a general history of India entitled *Dhikr al-mulūk* (*loc. cit.*, pp. 823, 855); biographies, mainly of Indian Saints, *Akhbār al-akhyār fī asrār al-abrār* (*loc. cit.*, p. 355); a history of the City of Medina (Lucknow, 1865, 1869).

Bibliography: Badā'ūnī, *Muntakhab al-tawārīkh*, iii. 113; Elliot and Dowson, *The History of India*, vi. 175 *et seq.*; the catalogues of manuscripts by Rieu and Pertsch (Berlin). (M. TH. HOUTSMA.)

'ABD AL-ḤAKḲ ḤAMID, a modern and still living Turkish statesman and poet, born at Bebek (Constantinople), on the 5th Feb. 1852. His father, the well-known historian Khair Allāh Efendi was Turkish ambassador in Teheran; his grandfather 'Abd al-Ḥaḳḳ, physician in ordinary to the sultans Maḥmūd and 'Abd al-Madjīd, founded the Faculty of Medicine in Constantinople. 'Abd al-Ḥaḳḳ received his education in Constantinople and Paris and began his official career as secretary to the Turkish embassy in Teheran, then returned to the capital and, after filling several important offices in the government, was made secretary of the embassy at Paris (1877—1880). In the years following he was consul in Greece, Russia and British India (Bombay) till 1885, when he was appointed first secretary of the embassy in London. With but one short interval, 1895-1897, when he was plenipotentiary at the Hague, he has since remained in London. He had already been appointed second and then first counsellor to the legation.

'Abd al-Ḥaḳḳ is the founder of the modern Turkish school of poetry. Whilst Shināsī in his *Muntakhabāt* (*Selected poems*), which form the starting-point of modern Turkish literature, was the first to publish Occidental poetry in Turkish translations, 'Abd al-Ḥaḳḳ was the first to write Turkish poems on European models. Of epoch-making importance is his poem *Ṣaḥrā* (*The Land*), published in 1296 (1879), by which he freed Turkish poetry from the spell of Persian influence and established it on its own basis. His works are still prohibited in Turkey and are difficult to obtain, many having been printed abroad only. During the last 20 years nothing has been published by him. The following works, mostly poetry — lyrical and dramatical — have been published: *Macera-i 'ishḳ* (*Love's fate*), *Ṣabr we-thebāt* (*Patience and perseverance*), *Içli ḳiz* (*The Maiden thoughtful*), *Dukhter-i Hindu* (*The Indian girl*), *Nesife*, *Nesteren* (both proper names), *Ṣaḥrā* (*The Land*), *Tezer*, *Eshber* (both proper names), *Maḳbar* (*The Cemetery*), *Hadjele* (*The Bridal chamber*), *Tārīḳ* (a proper name), *Belde yaḥod Dīwānelikleim* (*The Town* — i. e. Paris, — *or My Follies*), *Ölü* (*Death*), *Bunlar o dur* (*'Tis they*), *Bir sefilenin ḥasbi ḥāli* (*Story of an unhappy woman*). The following poems which were said to be in preparation, have never appeared: *Ibn Mūsā*, *Sardanapal*, *Zaineb*, *Liberté*, *Ḳahḳa*, *Gharām*, *Medjmū'a-i ash'ār*, *Hep yaḥod hič*. Of 'Abd al-Ḥaḳḳ's followers in literature the most important is Ekrem Bei [q. v.].

Bibliography: P. Horn, *Gesch. der Türk. Moderne*, pp. 34 *et seq.*; Gibb, *A history of Ottoman poetry*, i. 133—135; iv. p. vii. (F. GIESE.)

'ABD AL-ḤAMĪD I (Turkish pronunciation ABDU 'L-HAMID), Turkish sultan. 'Abd al-Ḥamīd was born in 1725, and was the son of Aḥmed III. He ascended the Ottoman throne on the 21st Jan. 1774. He carried on the war with Russia pompously, but the fresh victories of the Czarina in Bulgaria forced him to accept the terms dictated to his representatives at Kütchük-Kainardje on the 16th July 1774, which were decisive for the future. Besides Asow Russia obtained the fortified ports of Kertsh, Yenikal'e and Kinburn and thus became the strongest naval power in the Black Sea. She further received Kabardei Major and Minor in the Caucasus, and the protectorate over Moldavia and Wallachia and over the islands of the Archipelago; the Tartars of the Crimea became independent under a khān elected freely by themselves. The next task of the

new ruler was to subjugate the provinces which had revolted in consequence of the fateful war. In Syria and Palestine the almost ninety year old Shaikh 'Omar al-Ṭāhir and his sons were the virtual masters of the country. The Egyptian Mamlūk beis proved themselves incapable of destroying them; but the energetic *Ḳapūdān Pasha* Ḥassān succeeded in the same year in getting the shaikh into his power dead, and in completely stamping out the rebellion, thanks to the support of the subsequently famous Aḥmed Bei al-Djazzār in 1776.

A short time thereafter Turkey was to measure its strength against Irān. Karīm Khān, the most powerful of the petty Persian princes had annexed Ottoman ground. The caliph's army was attacked by the Persians at Kerkuk (December 1776) and driven back to Mawṣil (Mosul) with considerable losses. Baṣra, too, remained in the power of that experienced general, Karīm.

The plans of the European governments became more dangerous still to Turkey. Peace with Russia had hardly been concluded when Austria at one blow seized Bukowina. The Porte was helpless and finally renounced all claims to the lost province by treaty (May 1775).

From the beginning the Porte unwisely set the Powers in movement against the ratified Peace of Küčük-Kainardje, nay it even demanded from Russia most extensive modifications. The Czarina, however, supported in every way the Tartar khān, whom Russia had appointed and who was a phil-european, and as the grand vizier continued to resist, she entered Perekop which is the key to the Crimea (December 1776). Finally war was averted by Turkey's recognition of the Russophile khān (March 1779). A revolt against her protégé gave Catharine in the spring of 1783 an excuse for annexing the coasts of the Black Sea and the whole of Tartary. 'Abd al-Ḥamīd submitted to this by the decree of the 8th January 1784.

Matters seemed to be taking a peaceful turn, when in 1784 all the khāns and tribes of Christian and Mohammedan faith in the Caucasus took up arms against the Russophile Heraclius, prince of Georgia. This feud so rich in deeds of valor was stirred up by both parties and finally, as Russia insisted on settling the affair alone, brought about a declaration of war by the Porte and the great struggle which enflamed the whole East. The attack by which the Turks immediately surprised the hero of this war, Suvoroff, the general in command at Kinburn, was repulsed with little trouble. The sultan's position became still more pitiful when Emperor Joseph II, who had already invaded Servia, declared war in Febr. 1778. Even Ḥassān Pasha, the Lion of Islām as he was called, saw his entire fleet destroyed in the Liman off the Crimean shore (June and July 1788). It was fortunate for Turkey that at least little Sweden overran Russia and that Austria, although fairly successful in Bessarabia, cut no very brilliant figure in either Servia or Siebenbürgen. The great event of the war was the incomparable feat of arms of Suvoroff's, the storming of Ochakov (December 1788): 10000 Turks and inestimable booty covered the ramparts. Bessarabia was thus as good as lost to the sultan. In 1789 no further collision had taken place, when in April 7th 'Abd al-Ḥamīd died from apoplexy.

The portrait which contemporaries sketch of the sultan is not exactly flattering; physically clumsy, mentally undeveloped, he possessed neither discernment nor determination. He was unable either to take advantage of the promising national and religious movement in the Caucasus, or to use with success the means that his navy and army afforded him.

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(K. SüSSHEIM.)

'ABD AL-ḤAMĪD II, the present sovereign ruler in the Ottoman empire, son of Sultan 'Abd al-Madjīd, born the 4th Sha'bān 1258 (21st Sept. 1842), was thirty-three when the ministers, having deposed his brother, Murad V, called him to the throne of 'Othmān (10th Sha'bān 1293 = 31st Aug. 1876). For particulars about the principal events in his reign, the insurrection in Bosnia and Herzegovina, the war with Servia and Montenegro, then with Russia, etc. see special articles.

'Abd al-Ḥamīd II has continued the work of reform (*tanẓīmāt*): during his reign legislation has been perfected by the completion of the Medjella or civil code, by the appointment of public prosecutors empowered to proceed, in the name of the State, against misdemeanors and crimes (taken from the French system), and by the promulgation of numerous laws. At the same time he raised the credit of the empire by constituting an international administration, representing the interest of the bondholders, i. e. the bearers of shares of the foreign debt, and authorized to receive the revenues of the State (indirect taxes), such as the salt tax, duty on spirits etc., which were granted to it; the tobacco tax, over which it had control at first, was later entrusted to a participant administration. The establishment of numerous primary Mussalman schools, the making of a net-work of roads, unhappily not yet finished, the building of bridges, and the concession of certain railways (in Europe, the junction of the lines from Constantinople and Salonica with the European system, the line from Monastir and the junction between Salonica and Constantinople; in Asia, the Mersina-Adana line, the Angora line, the Konia line, with extension towards Bagdad and the Persian Gulf, the Mecca line, finished as far as Ma'ān, and the Jaffa line to Jerusalem; a cog-wheeled steam tramway from Beyrout to Damascus) and of the ports (Salonica and Beyrout) show the desire and firm resolution of the sovereign to maintain, in the face of a thousand difficulties, the progress begun by his predecessors and to continue their work.

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(CL. HUART.)

'ABD AL-ḤAMĪD LAHORĪ, a Persian historian, died 1065 (1655), author of the *Pad-*

shāh nāme, an official history of the Indian prince Shāh Djahān. The work is divided into 3 parts each containing the history of one decade. Only the first two parts (published in the *Bibliotheca Indica* in 1867), comprising the years 1037—1057 (1627—1647), are by 'Abd al-Ḥamīd himself; the last part was arranged by Muḥammed Wārith.

Bibliography: Elliot and Dowson, *The History of India*, vii. 3 *et seq.*; Rieu, *Cat. of Persian MSS.*, p. 260. (M. TH. HOUTSMA.)

'ABD AL-ḲĀDIR BADĀ'ŪNĪ. [See BADĀ'ŪNĪ.]

'ABD AL-ḲĀDIR DIHLAWĪ B. WALĪ ALLĀH B. 'ABD AL-RAḤĪM translated the Ḳor'ān into Urdu under the title of *Mūḍiḥ-i Ḳur'ān* (i. e. *Mūḍiḥ-i Ḳor'ān* = "Interpretation of the Ḳor'ān"). This work, finished by the author in 1205 (1790-1791), was edited by Hooghly in 1829; another edition, Bombay, 1270 (1853-1854).

Bibliography: Garcin de Tassy, *Hist. de la littér. Hindouie* (2d ed.), i. 76 *et seq.*; idem, *Chrestomathie hindoustanie*; *Journal des Savants* (1873), pp. 435—443.

'ABD AL-ḲĀDIR AL-DJĪLĪ (GĪLĀNĪ) MUḤYĪ 'L-DĪN ABŪ MUḤAMMED B. ABĪ ṢĀLIḤ ZENGĪ DŪST, preacher and Ṣūfī, after whom the Ḳādirī order is named, born in 470 (1077-1078), died in 561 (1166). The numerous biographies of this personage teem with fictions, out of which some history may be gleaned. Thus his pedigree is traced on the father's side to al-Ḥasan, grandson of the Prophet, in the direct line. But this is contradicted by the foreign name of his father, and the fact that the shaikh was called 'Adjamī (foreigner) in Bagdad, and indeed the pedigree was shown to be a fabrication of his grandson the ḳāḍī Abū Ṣāliḥ Naṣr, to whom some more fictions may be traced. His mother is said to have been Fāṭima daughter of 'Abd Allāh al-Ṣawma'ī, both, we are told, saints; and the name of the village where he was born is given as Nīf or Naif, in the district of Gīlān, south of the Caspian. He was sent to Bagdad at the age of eighteen to study, and was there at first supported by his mother. He attended the philology classes of Tibrīzī (d. 502 = 1109), and learned Ḥanbalite (and according to some, Shāfi'ite) law from a number of shaikhs: in his works he usually quotes traditions from Hibat Allāh b. al-Mubārak and Abū Naṣr Muḥammed b. al-Bannā'. Little is known of his life between 488 (1095) and 521 (1127), except that he appears to have gone on pilgrimage during that period, and that he also married, since of his forty-nine children one was born in 508 (1114-1115). According to some authorities, he was guardian of the tomb of Abū Ḥanīfa. He learned Ṣūfism of Abu 'l-Khair Muḥammed b. Muslim al-Dabbās (d. 525 = 1131), a saint of sufficient eminence to be included in Sha'rānī's list; by whose gaze he was converted on the occasion of a visit when one or other of them had caught a falcon (in consequence whereof 'Abd al-Ḳādir was surnamed al-Bāz 'l-Ashhab, according to Damīrī). Training by al-Dabbās involved considerable hardship, and it would seem that the other Ṣūfī aspirants resented the intrusion of a jurist amongst them. After a time, 'Abd al-Ḳādir was considered worthy to receive the Ṣūfī livery called *khirḳa*, which was given him by the ḳāḍī Abū Sa'd Mubārak al-Mukharrimī, the head of a school of Ḥanbalite law near the Bāb al-Azadj in Bagdad, which 'Abd al-Ḳādir appears to have attended. In 521 (1127), on the advice of the Ṣūfī Yūsuf al-Hamadhānī (440—535 = 1048—1140) he began to preach in public, at first to a small audience, which gradually increased, till he took a chair in the oratory at the Ḥalba gate of Bagdad, and owing to the constant increase of his hearers, he found it necessary to go outside the gate. There a *ribāṭ* was built for him; and in 528 (1134—1143), by public subscription the school of Mubārak al-Mukharrimī (probably then dead or retired) was enlarged by taking in the space occupied by the neighboring buildings, and 'Abd al-Ḳādir was installed as its head. The nature of his courses was probably similar to those of Djamāl al-Dīn al-Djawzī which are so vividly described by Ibn Djubair. On Friday mornings and Monday evenings 'Abd al-Ḳādir preached in his school, on Sunday mornings in his monastery. Of his numerous pupils many were afterwards famous as saints, while some (like the biographer Sam'ānī) acquired distinction of another sort. His sermons are said to have effected the conversion of many Jews and Christians to Islām, as well as of many Moslems to the higher life. Presents, often in the form of vows, were sent him from the numerous regions whither his fame penetrated: one day's such receipts often amounted to more than one dīnār. These enabled him to keep open house for aspirants. Legal questions were addressed to him from all parts, and these he is said to have answered impromptu. Caliphs and viziers are supposed to have figured among his clients.

'Abd al-Ḳādir's works are all religious in character, and largely consist of reports of his sermons or addresses; the following are known:

1. *Al-Ghunya li-ṭālibī ṭarīḳ al-ḥaḳḳ*, a ritual and ethical treatise (Cairo, 1288).

2. *Al-Fatḥ al-rabbānī*, 62 sermons preached in the years 545-546 (1150-1152) with appendix (Cairo, 1302). MSS. sometimes bear the title *Sittīn madjālis*.

3. *Futūḥ al-ghaib*, 78 sermons on various subjects, compiled by the shaikh's son 'Abd al-Razzāḳ, followed by his dying injunctions, his pedigree on the father's and mother's side, proof of his connection with Abū Bekr and 'Omar, his creed, and some of his poems, (on the margin of al-Shaṭṭanawfī's *Bahdjat al-asrār*, Cairo, 1304).

4. *Ḥizb bashā'ir al-khairāt*, mystical prayer (Alexandria, 1304).

5. *Djalā' al-khāṭir* (mentioned by Ḥādjdjī Khalīfa), a collection of sermons of which the first bears the same date as 59 and the last the same as 57 of Nº. 2; perhaps it is another title for the same work.

6. *Al-Mawāhib al-raḥmānīya wa'l-futūḥ al-rabbānīya fī marātib al-akhlāḳ al-sanīya wa'l-maḳāmāt al-'irfānīya* quoted in *Rawḍāt al-djannāt*, p. 441; possibly identical with 2 or 3.

7. *Yawāḳīt al-ḥikam* (mentioned by Ḥādjdjī Khalīfa).

8. *Al-Fuyūḍāt al-rabbānīya fi'l-awrād al-ḳādirīya*, collection of prayers (Cairo, 1303).

9. Sermons included in the *Bahdjat al-asrār* and other biographical works (MS. 622 in the India Office Catalogue is an imperfect copy of this work, and Persian writers speak of them generally as *Malfūẓāt-i Ḳādirī*).

In these works 'Abd al-Ḳādir figures as a capable theologian, and an earnest, sincere, and eloquent preacher. Many a sermon is introduced

into his *Ghunya*, which also contains an account of the 73 Islamic sects, grouped in ten divisions. He occasionally refers to the grammarians, such as Mubarrad, more frequently to the old commentators on the Ḳurʾān and the Ṣūfī saints. His doctrine in this work is strictly orthodox, and the tone uniformly sober; there are however some mystic interpretations of the Ḳorʾān, and the practice of repeating certain formulae fifty or a hundred times is recommended. The sermons included in Nº. 2 are some of the very best in Muslim literature; the spirit which they breathe is one of charity and philanthropy; the preacher would like ‚to close the gates of Hell and open those of Paradise to all mankind'. He employs Ṣūfī technicalities very rarely, and none that would occasion the ordinary hearer much difficulty, though one visitor to his courses declared that he could not understand a word. The general theme of the sermons is the necessity of a period of asceticism during which the aspirant can wean himself from the world, after which he may return and enjoy his portion while converting others. The Ṣūfī doctrine that everything, whether it be the prizes of this world or the next, is a veil between the aspirant and the Deity, and that the aspirant's thoughts should be directed to the Deity only, is also a leading topic. The hearers are urgently advised to bestow their goods on the saints even to the exclusion of their own families. The preacher says little about himself, and that in no very arrogant strain; where he calls himself ‚the touchstone of the people of the earth', the meaning is only that he can easily discern the serious from the triflers among his audience. On the other hand he emphatically claims to speak only after divine authorization.

The accounts of ʿAbd al-Ḳādir by his disciples ʿAbd Allāh b. Muḥammed al-Baghdādī, ʿAbd al-Muḥsin al-Baṣrī, and ʿAbd Allāh b. Naṣr al-Ṣiddīḳī (called *Anwār al-nāẓir*, quoted in *Bahdjat al-asrār* p. 109), are not at present accessible: in the dictionary of Samʿānī the name of the shaikh is mentioned s. v. Djīl, with an empty space left after it. An account of the shaikh by Samʿānī's son is preserved, which is respectful, but not enthusiastic; in another by Muwaffaḳ al-Dīn ʿAbd Allāh al-Maḳdisī, who was with him the last fifty days of his life, we are told that he was highly respected by the people of Bagdad, and miracles attributed to him, but the narrator had himself seen none. He and another were at the time the shaikh's only pupils. In the works of Ibn ʿArabī (born 560 = 1165), ʿAbd al-Ḳādir is mentioned as a just man, the *ḳuṭb* of his time (*Meccan revelations*, i. 262), ‚the ruler in this path, the authoritative judge of the men' (*ib.*, ii. 24), ‚one of the Malāmatiya' (iii. 44): he is also quoted for the statement that ʿAbd al-Ḳādir praised God in the womb, and that he had a rank which placed him over all beings save God. The *Bahdjat al-asrār*, by an author who died in 713 (1314), contains the narrative of many miracles performed by the shaikh, and authenticated by chains of witnesses: whence Ibn Taimiya (d. 728 = 1328) declared that they satisfied the requirements of credibility, though others were less credulous: the book is, e. g., condemned by Dhahabī as containing frivolous tales, whereas Ibn al-Wardī (*Taʾrīkh*, ii. 70, 71) copies it. Much more offence was given by the arrogant claims put in the shaikh's mouth: thus the *Bahdjat al-asrār* begins with a list of persons who heard him say ‚My foot is on the neck of every saint': and he is similarly made out to have claimed the possession of seventy gates of knowledge, each one of them broader than the distance between heaven and earth, &c. Late followers of ʿAbd al-Ḳādir (such as the author of the Persian treatise *Makhāzin al-ḳādiriya*, MS. Brit. Mus. Or. 248) while endeavoring to restrict the universality of the first of these sayings, try to show that ʿAbd al-Ḳādir was justified in uttering it; and pious writers (such as Damīrī, i. 320) only find in it evidence of ʿAbd al-Ḳādir's dignity. Sayings of this sort do not seem to be found in the genuine works of the shaikh (though there are parallels to them in the poems ascribed to him), and are probably due to the enthusiasm of his followers. With them his fame has in some places nearly displaced that of the Prophet Muhammed, and he is regularly styled the Sultan of the Saints, nor is his name ever uttered without one of the following epithets: *Mushāhid Allāh, Amr Allāh, Faḍl Allāh, Amān Allāh, Nūr Allāh, Ḳuṭb Allāh, Saif Allāh, Firmān Allāh, Burhān Allāh, Āyat Allāh, Ghawth Allāh, al-Ghawth al-Aʿẓam*. [See ḲĀDIRĪYA.] The growth of the legend was probably aided by his many sons, of whom eleven are mentioned in the *Bahdjat al-asrār* as following in their father's steps: ʿĪsā (d. 573 = 1177-1178 in Egypt), ʿAbd Allāh (d. 589 = 1193 in Bagdad), Ibrāhīm (d. 592 = 1196 in Wāsiṭ), ʿAbd al-Wahhāb (d. 593 = 1197 in Bagdad), Yaḥyā and Muḥammed (d. 600 = 1204 in Bagdad), ʿAbd al-Razzāḳ (d. 603 = 1207 in Bagdad), Mūsā (d. 618 = 1221 in Damascus), ʿAbd al-ʿAzīz (migrated to Djiyāl, a village of Sindjār, d. 602 = 1205-1206), ʿAbd al-Raḥmān (d. 587 = 1191), and ʿAbd al-Djabbār (d. 575 = 1179-1180). Some authorities add a few more names. Of these ʿAbd al-Wahhāb inherited his father's school, in which he was succeeded by his son ʿAbd al-Salām (548—611 = 1153—1215): who was followed by his cousin Abū Ṣāliḥ Naṣr son of ʿAbd al-Razzāḳ (564—633 = 1168—1236). During the reign of Nāṣir the family of ʿAbd al-Ḳādir were temporarily exiled from Bagdad. Some of them perished when Bagdad was taken by the Mongols, but the headquarters of the society (except for the brief interval mentioned) have always been in that city.

Bibliography: A list of biographies of ʿAbd al-Ḳādir is given by Ahlwardt, *Verz. d. arab. Handschr.*, Nos. 10072—92, of these the following have been published: al-Shaṭṭanawfī, *Bahdjat al-asrār* (Cairo, 1304); Muḥammed b. Yaḥya ʾl-Tādafī, *Ḳalāʾid al-djawāhir* (Cairo, 1303); Muḥammed al-Dilāʾī, *Natīdjat al-taḥḳīḳ* (Fez, 1309), translated by Weir, in *Journ. of the Roy. As. Soc.*, 1903. Further, *Ghibṭat al-nāẓir* ascribed to Ibn Ḥadjar (not in Ahlwardt's list), edited by D. Ross (Calcutta, 1903). Probably the best extant biography is that in Dhahabī's *Taʾrīkh al-Islām*, largely based on Ibn al-Nadjdjār (published in *Journ. of the Roy. As. Soc.*, 1907, pp. 267 *et seq.* Shaikh Sanūsī is said to have recently written the biography of ʿAbd al-Ḳādir. Modern European writers dealing with ʿAbd al-Ḳādir and the Ḳādiris are: L. Rinn, *Marabouts et Khouan* (Paris, 1884); A. Le Chatelier, *Confréries Musulmanes du Hedjaz* (Paris, 1887); Depont et Coppolani, *Confréries religieuses musulmanes* (Algiers, 1897); Carra de Vaux, *Gazali* (Paris, 1902).

(D. S. MARGOLIOUTH.)

'ABD AL-ḲĀDIR b. MUḤYI'L-DĪN AL-ḤASANĪ, the Emīr, born in 1223 (1808) near al-Ma'askar (Mascara). His family was one of the most influential in the Hāshim tribe, which, after having resided for a longtime in Morocco, removed and established itself in the 18th century in the beylic of Oran. In addition to the prestige derived by this family from its princely source was added the reputation for holiness gained by Muṣṭafā b. Muḥammed b. Mukhtār, the grandfather of 'Abd al-Ḳādir, and above all by Muḥyi'l-Dīn, his father. 'Abd al-Ḳādir, then, grew up in a religious environment. Without neglecting his training in arms and athletics, in which he soon excelled, he applied himself especially to examine the sciences of reason and revelation. Like his father he became a littérateur and theologian, and he always was so even when circumstances made him a warrior and head of the State. Having been sent by his father to Oran, he came back with the sentiment of the military and political weakness of the Turks. His father, who was almost openly recognized as their chief by the malcontents in the south of the province, was arrested by order of Ḥasan Bei. He succeeded, however, in obtaining permission to leave Algeria and went to Arabia, taking with him 'Abd al-Ḳādir, who spent two years (1827-1829) in Asia.

On their return to Africa in 1829, 'Abd al-Ḳādir and his father pretended at first to live in retirement. But the events consequent upon the taking of Algiers by the French furnished them with the opportunity of putting themselves at the head of the tribes and of posing as the irreconcilable adversaries of the Turks. Thus it was that 'Abd al-Ḳādir having stopped his father from giving help to Ḥasan, the bei of Oran, the latter was obliged to tender his submission to France. Muḥyi'l-Dīn, although he declined the honor of being the supreme chief of his compatriots, took the command of the troops who were fighting with the French garrison of Oran. In the course of these expeditions 'Abd al-Ḳādir showed much courage and aroused the admiration of his compatriots by his skill on horse-back and his coolness. Therefore, when Muḥyi'l-Dīn declined to accept the title of sulṭan for the second time, he was easily able to persuade the tribes to recognize 'Abd al-Ḳādir as their leader, and the latter was proclaimed sulṭan on the 21st Nov. 1832. However, in deference to the Sharīf of Fez, whose unfriendliness he was afraid to excite, he refused to make use of this title and contented himself with that of emīr.

'Abd al-Ḳādir's political life may be divided into three periods: 1. From the date on which he was proclaimed sulṭan to the Tafna treaty (30th May 1837). — 2. From this treaty to the breaking of peace (20th Nov. 1839). — 3. From the recommencement of hostilities with France to his voluntary surrender (23d Dec. 1847).

I. In the first period 'Abd al-Ḳādir strove to bring the whole western beylic under subjection. Having made Mascara his capital, he proclaimed a Holy War through the whole province. At first he was unfortunate, for he had at one and the same time to fight the French and to subdue his Mussulman rivals. He succeeded, however, in seizing Tlemcen, but could not get the better of the Turks, who were occupying the citadel, the "Meshwar". His position became more advantageous through the convention, called by historians the "Desmichel treaty" (26th Febr. 1834), which, being drawn up ambiguously with considerable differences between the French and the Arabic texts, was entirely to the benefit of 'Abd al-Ḳādir. In reality he obtained free possession of the entire beylic of Oran with the exception of Oran itself, Arzeu (Arzāw) and Mostaghānem. He was authorized to appoint consuls in these towns as well as in Algiers and to provide himself with arms and munitions of war. Thus with the consent of France 'Abd al-Ḳādir became the legitimate ruler of all the Western Mussulmans. The alliance with France also helped him to triumph over his Mussulman enemies, who had risen against him on account of the convention he had just concluded with the French. He at once busied himself with subduing all parts of the country where the French were not yet established, and, despite the protestations of Governor-General Drouet d'Erlon, he took possession of Médéa and Miliāna, where he left garrisons and placed lieutenants. Being recalled to the province of Oran by the defection of the Smalas and Douairs, who had just gone over to the French, 'Abd al-Ḳādir commenced hostilities against General Trézel, who refused to give up the rebels, and the victory of the Macta followed (26th July 1835). This victory drove the French government to act with energy and 'Abd al-Ḳādir saw his capital, Mascara, invaded by a French column under Marshal Clauzel. His position was at one moment very precarious: — repulsed by the Turks who were enclosed in the "Meshwar" at Tlemcen, he was defeated by General Bugeaud on the banks of the Sikka. But, thanks to his diplomatic ability, 'Abd al-Ḳādir managed to get General Bugeaud to sign (30th May 1837) the Tafna treaty, which extended the dominion of 'Abd al-Ḳādir in Algeria even further than the Desmichel treaty. It granted him, without any concession on his part, nearly the whole of the province of Oran, a considerable portion of that of Algiers, and the entire beylic of Tīṭarī, making together as much as two thirds of Algeria.

II. The two years which followed the Tafna treaty were employed by 'Abd al-Ḳādir in strengthening his authority. The tribes of Tīṭarī having refused to pay him taxes, he defeated them on two occasions and forced them to submit. Despite the clauses of the treaty, which kept the eastern province under the influence of France, he placed lieutenants in Medjāna and the Zībān as wel as in Laghwāt. The Marabout, Muḥammed Tidjānī, who was very influential in the Sahara, was the only one who tried to resist him. The emīr went in person to attack the Ḳṣar of 'Ain-Mahdī, the residence of his opponent, and after a siege of five months (11th June—17th Nov. 1838) succeeded in taking it. The capitulation of this place, to which the Turks had never penetrated, showed the native chiefs that not one amongst them was in a position to refuse to obey 'Abd al-Ḳādir.

Having thus created a Mussulman state by diplomacy and war 'Abd al-Ḳādir attempted to organize it by substituting relative order in place of the anarchy which reigned in Algeria after the overthrow of the Turkish government [see ALGERIA]. He busied himself especially with the formation of an army capable of resisting the Christians. He added to the contingents furnished by the tribes, who were brave enough but undisciplined,

a regular army comprising infantry, cavalry and artillery, composed of soldiers enrolled as volunteers and paid by the beylic. The instruction of these soldiers was confided to Tunisian and Tripolitan soldiers, and also to deserters from the French army. 'Abd al-Ḳādir drew up regulations as to uniform, food, pay, hierarchy, promotion, discipline and the decorations of the soldiers. To supply them with necessaries of life he established silos of grain; he organised manufactories of arms; and had fortresses repaired or built, as much to guarantee the country against invasion by the Christians, as to keep the tribes in submission.

III. 'Abd al-Ḳādir and the French could not agree about the interpretation of certain obscure clauses in the Tafna treaty. Marshal Vallée opened negotiations with 'Abd al-Ḳādir for the purpose of modifying the convention of 1837, but they came to nothing. Soon the expedition of the "Portes-de-Fer" in the course of which a French army, led by Marshal Vallée and Duke d'Orleans, passed through the whole province of Constantine from East to West, was taken by the emir to be a violation of the Tafna treaty. He declared at Médéa a Holy War and began hostilities by ordering his lieutenant Ben Salem to invade Mitidja, where the farms were sacked and the settlers massacred (20th Nov. 1839).

From that time it was a fight to the death between the emir and France. From 1841 'Abd al-Ḳādir lost many fortified positions, but it was in 1842 that the irreparable blows were given to his power by Marshal Bugeaud, who took all his fortresses one after the other. Thus he lost Boghar, Tāza, Tagdemt, Mascara and the valley of the Chélif. He still held out in the West, but the occupation of Tlemcen and of the district of Nedroma, obliged him to fall back towards the South. In the following year he received an irreparable blow; a part of his smala [see the article] was taken by surprise by Duke d'Aumale at Taguine on the 16th of May 1843. Closed in by the French columns and abandoned by most of his partisans the emir had to take refuge in Morocco.

However, he did not yet allow that he was beaten. Through intrigue he brought about a rupture between France and Morocco, in the hope that by means of this diversion he might again have the best of it. But the Sherif's army was defeated by General Bugeaud at the battle of Isly (12th Aug. 1844), and by the treaty of Tangiers (10th Sept. 1844) the sultan undertook to render 'Abd al-Ḳādir harmless. This clause was not observed, and the emir remained cantoned near the Algerian frontier, watching events. He took advantage of the insurrectionary movements which took place in 1846 to recommence hostilities and made a bold excursion into the land of the Kabyles. But, being pursued by the French columns without any respite, he had to beat a retreat and regain Morocco. Finally 'Abd al-Raḥmān, in compliance with the repeated injunctions of France decided to send a strong army against him. 'Abd al-Ḳādir, who was at the end of his resources, offered his submission to General Lamoricière on condition that he should be permitted to retire with his family to Alexandria or to St. Jean d'Acre. This request was received favorably and the emir delivered himself up to the French on the 23d December 1847.

Circumstances delayed the fulfilment of this promise. The emir had been taken across to Toulon, whence he should have embarked for the East. He was still in fort Lamalgue when the revolution of February 1848 broke out. The Provisory Government did not think it right to ratify the promises made by Lamoricière and Duke d'Aumale, and 'Abd al-Ḳādir remained in France in captivity. He was confined at Pau and then at Amboise, the 3d Nov. 1848, and remained there until the 16th Sept. 1852, when Louis Napoleon went in person to announce to him his enlargement. After a short stay in Paris he went to Constantinople and to Brusa, where he resided from 1853 to 1855; then, on account of the earthquake which destroyed this town, he went, with the authorisation of the Turkish and French governments, to settle at Damascus. In this town he led a retired life, dividing his time between study, religious exercises and the education of his children. In 1860 when the insurgent Druses threatened to massacre the Christian population, 'Abd al-Ḳādir with the co-operation of Algerian emigrants released the French consul and saved nearly 1500 persons. The French government recompensed this conduct by giving 'Abd al-Ḳādir the Grand Cross of the Legion of Honor. In all circumstances besides this the emir most scrupulously observed his promises to France. In 1870 he disavowed the intrigues of one of his sons; in 1871 he openly censured the fomentors of disorder, who were using his name and seal to stir up rebellion among the peoples of the East. When the revolt broke out he wrote, without success though, to the insurgents to induce them to lay down their arms. He died at Damascus in 1883.

Belonging by birth to the religious aristocracy 'Abd al-Ḳādir was above all a convinced believer. His faith was ardent; his mystic enthusiasm excited the admiration of his co-religionists, and even struck the few Europeans who had the opportunity of approaching him. More a theologian than a warrior, knowing the Ḳor'ān and religious literature from end to end, he made free use of spiritual weapons, adopted texts to serve his ends and fought his enemies with eloquence as much as with arms. But he was also clever enough to make use of a fanaticism, the sincerity of which we ought not to doubt, for his personal ambition. He was a Musulman in his faults as much as in his good qualities; without doubt loyal but having recourse unscrupulously to perfidiousness and artifice to assure the success of his cause, which he confused with that of Islām; just from an Oriental point of view; generous and humane, but bloody and merciless when he deemed it necessary to intimidate his enemies. In short he was a true descendant of the Maghribine empire founders in the Middle Ages, of 'Abd al-Mu'min for example, rather than a reformer impressed with Western ideas.

'Abd al-Ḳādir attached much importance to intellectual culture, and wrote poetry of different kinds himself. During his residence in Brusa he wrote a philosophical treatise called *Dhikra 'l-'āḳil wa-tanbīh al-ghāfil*. In the first part of this work the author criticizes the character and nature of Philosophy and Religion; in the second he reviews the history of the nations that have shown a marked taste for science. According to M. Mornand, 'Abd al-Ḳādir also wrote an *Autobiography*

and a treatise called *De la fidélité des musulmans à observer leurs traités d'alliance et autres* during his captivity in Amboise.

Bibliography: *Nuzhat al-khāṭir fī ḳarīḍ al-amīr ʿAbd al-Ḳādir*, a collection of poems (Cairo, n. d.); *Dhikrā'l-ʿāḳil wa-tanbīh al-ghāfil* (Beyrout, n. d.), translated by Gustave Dugat under the title of *Rappel à l'intelligent, avis à l'indifférent* (Paris, 1858); *Wiḳāḳ al-katāʾib* (ʿAbd al-Ḳādir's military regulations for the standing army, translated by V. Rosetty in the *Spectateur Militaire* of the 15th Febr. 1844; re-edited by L. Patorni, Algiers, 1890); al-Ḥusain b. ʿAlī, *Histoire d'el-Hadj Abd el-Kader* (translated by Delpech in the *Revue Africaine*, 1876, xx. 417-470); A. de Lacroix, *Histoire privée et politique d'Abd el-Kader* (Paris, 1849); Alex. Bellemare, *Abd el-Kader, sa vie politique et militaire* (Paris, 1863); Churchill, *Life of Abd el-Kader* (London, 1867); L. Roches, *Dix ans à travers l'Islam* (Paris, 1904); J. Pichon, *Abd el-Kader* (Paris, n. d.); A. Dupuch, *Abd el-Kader au Château d'Amboise* (Bordeaux, 1849).

(G. YVER.)

ʿABD AL-ḲĀDIR B. ʿOMAR AL-BAGHDĀDĪ, a well-known philologist, born in 1030 (1621) at Bagdad, studied for a year in Damascus and then at the Azhar Mosque in Cairo, where al-Khafādjī was his teacher. In 1085 (1674) he returned to Damascus and there made the acquaintance of the grand-vizier Aḥmed Köprülü, who then took him to Adrianople. As he could not stand the northern climate, he soon went back to Cairo. Later on he again tried his luck in Rumelia, but caught a disease of the eye and arrived at Cairo almost blind. He died there in 1093 (1682).

ʿAbd al-Ḳādir's chief work is a commentary on the quotations from poets in the commentary of al-Asterābādī (d. 686 = 1287) on the *Kāfiya*, the text-book of syntax by Ibn al-Ḥādjib (d. 646 = 1248). This super-commentary is entitled *Khizānat al-adab wa-lubb lubāb lisān al-ʿarab* (4 vols., Būlāḳ, 1299). In it he made use of many philological and literary-historical works, which are no longer extant, and gives long extracts of them. He was also an excellent Persian scholar and in 1067 (1656-1657) compiled a dictionary to Firdawsī and also a commentary to the poem of Shāhidī [q. v.]. Comp. *ʿAbdulḳâdiri Baghdâdensis Lexicon Šahnâmianum*, ed. C. Salemann, St. Petersburg, 1895.

Bibliography: I. Guidi, *Sui poeti citati nell' opera Khizānat al-adab* (in the *Atti dell' Academia dei Lincei*, Rome, 1887); Muḥibbī, *Khulāṣat al-athar*, ii. 451-454; Brockelmann, *Gesch. d. arab. Litter.*, ii. 286.

(BROCKELMANN.)

ʿABD AL-ḲAIS (but very rarely ʿAbd Ḳais; in Ptolemy Ἀβουκαιοι?), i. e. "servant of (the god) Ḳais", the name of a North Arabian tribe, which dwelt in Baḥrain; also a man's name. — The *nisba* formed from it is *ʿAbdī*, more rarely *ʿAbḳasī*; a derived verb *taʿabḳas*.

The pedigree of ʿAbd al-Ḳais, the founder of the tribe called after him, is stated as follows: ʿAbd al-Ḳais b. Afṣā b. Duʿmī b. Djadīla b. Asad b. Rabīʿa. The most important branches of the Banū ʿAbd al-Ḳais, or ʿAbdites (comp. Wüstenfeld, *Genealog. Tabellen*, A.), were the Labū and the Afṣā, which latter consisted of the two groups, Shann and Luḳaiz; the latter appears indeed as the representative of Baḥrain. The Banū Nakra b. Luḳaiz had in parts but a loose connection with the main body of the Banū ʿAbd al-Ḳais. By the side of the ʿAbdites there lived in Baḥrain numerous Tamīmites and Bakrites (the ʿAbdite Duhn are also called Wāʾilı), and here and there Kindites also. They shared the place al-Tuʾām with Azdites and Ḥanīfites. Many places were lost by the Saʿdites. Persians settled amongst the ʿAbd al-Ḳais especially at the time of the Persian sovereignty. A portion of the foreign working-class population, which had settled in Hadjar in Khosrew's time, were absorbed in the Banū ʿAbd al-Ḳais. Nevertheless the population of Baḥrain was preponderately ʿAbdite, and the ʿAbdites dwelt on the coast as well as in the oases of the interior. To the west the entirely uninhabited desert south of Baḥrain formed the frontier of their province, but there were ʿAbdites also on the other side in ʿOmān. Here dwelt a part of the Nukrites, whose most numerous and respected branch, however, remained in Baḥrain. Further there were Dīlites and ʿAwakites in ʿOmān. A number of Nukrites lived even in Yemen. To the north were the Tamīmites.

The following were ʿAbdite settlements in Baḥrain: al-Aḥsāʾ (subsequently capital of the Karmathians), Athwāʾ, Baḥrs, Dārāʾ (or Dār), Djabala, al-Ḥiyār, Djuwāthāʾ (a strong place), Hadjar (an important place inhabited by the Muḥārib), al-Ḥuṭṭ, al-Ḳaṭīf (a province with a capital of the same name, well-watered and fertile. The town inhabited by the Djadhīma, with an island lying in front of it is in a bight to the north-west of the island of Baḥrain; it became an important base of operations for the Karmathians), al-Ḳulaiʿa, Luʿbāʾ (in the far South), al-Mushaḳḳar (a strong castle near Hadjar), al-Nabāṭ, Nadjwa, Raimān, al-Ṣafā (close to al-Mushaḳḳar), al-Sharīr, Salmī, Udjfād, al-ʿUḳair (in the vicinity of al-Ḳaṭīf). — Probably al-Tuʾām (see above), was situated in the Yamāma, no doubt the present Tuʾaim.

ʿAbdite rivers of Baḥrain were: ʿAinān (also name of a district; the poet Khulaid ʿAinain is called after it), Ḳilā, Muḥallim (or al-ʿAin; designated as *nahr* and of such abundant water supply that the fortress-moats of al-Mushaḳḳar could be fed from it), Ṣulāṣil (in the province of the ʿĀmirites whose possession of it was, however, contested).

Outside of Arabia there were in pre-Muhammedan times ʿAbdite settlements, at least Shāpūr is said to have brought ʿAbdites into Persia. It may be stated with certainty that Tawwadj (also called Tawwaz) first received ʿAbdite settlers in ʿOmar's time. In this hot but palm-beplanted town and province in the sea-coast region of Fārs there lived numerous Labūʾ ʿAbdites are further traceable in Baṣra (Dīlites), Kūfa (in considerable number, with their own mosque), Mosul (Labūʾites), Iṣpahān (amongst the rare Arabs in that place) and Merw. In the days of Ḳutaiba b. Muslim there were 4000 ʿAbdites among the Baṣrite troops of Khorāsān.

Historical. The early inhabitants who were driven out of Baḥrain by the ʿAbdites are said to have been the Iyādites. When later on al-Ḥārith b. ʿAmr, the grandfather of the poet Imruʾu 'l-Ḳais, made his sons kings of the Nizār tribes at their own request, he is said to have sent his son ʿAbd Allāh to the ʿAbdites. As the ʿAbdites dwelt near

the frontier of the territory of the Lakhmides of Ḥīra, both peaceful and warlike relations ensued, e. g. with 'Amr b. Hind, Ḳābūs b. Hind, al-No'mān b. al-Mundhir. Like the other Baḥrain Arabs, the 'Abdites also ravaged the Persian coast. For this reason the Sāsānides always endeavored for their part to have, if possible, one of their trusted friends made Shaikh of the 'Abdites. Shāpūr II scourged their land pitilessly on a march to Baḥrain; the city of Hadjar was laid in ruins and the tribe only found refuge in the deserts, which were impracticable for the Persians. Thereupon it is true Shāpūr started to re-settle Hadjar with 'Abdites. The accounts of the 'Abdites' connection with Muḥammed in the first year of his flight, or according to others even before the flight, are merely tendentious inventions. It was not before the year 8 (630), after Muḥammed had returned from Ḏjiʿrāna, that Islām firmly took root amongst the 'Abdites. Muḥammed in that year, some say as early as the year 6 (628), sent al-'Alā' to al-Mundhir b. Sāwā, who together with a part of the inhabitants of Hadjar embraced Islām. Then followed Muḥammed's customary treaty with the tribe and the embassy of the tribe to Muḥammed. Shortly after the Prophet, al-Mundhir b. Sāwā also died. When soon after this the Baḥrain Bekrites took part in the general apostasy of Arabia, there was great agitation amongst the 'Abdites, but the influential 'Abdite al-Ḏjārūd, who at once stepped into the breach, succeeded in keeping the tribe true to Islām and at least neutral in the war which was breaking out. After his death it is true the rebellious spirits got the upperhand, his people were besieged in two places but delivered by the general al-'Alā', who had hurried up at Abū Bekr's command. The 'Abdites of 'Omān remained faithful and gave real assistance at a critical moment. 'Abdites took part in the reconquest of 'Omān, Mahra and Yemen. Al-'Alā' remained commander-in-chief of the 'Abdites under 'Omar also. There were 'Abdites in the army which undertook the conquest of Fārs with Baḥrain as basis; members of this tribe are also mentioned as being present at the battle at Buwaib (14 = 635). In 'Alī's wars against al-Zubair no doubt for the most part they stood by 'Alī, although a few fought for al-Zubair. We also find them on 'Alī's side at the battle of Ṣiffīn (37 = 657) against Mu'āwiya. In the Khāridjite wars they were on the Government's side, just as they were in 'Alī's days and in the Umaiyad period, e. g. in the battle of Dūlāb (65 = 684-685), and so also the Nedjdite agitation in Baḥrain and Fārs was opposed by the 'Abdites. This did not prevent them from being hostile to al-Ḥadjdjādj. In the 'Abbāside period they took an active part in the great revolt of the slaves which broke out in 'Irāḳ in the year 255 (869) and was kindled by an 'Abdite, who styled himself a descendant of Caliph 'Alī. The Karmathian war [see ḲARMAṬĪ] was also carried on with the help of the 'Abdites and in it they played for the last time an important rôle in history.

No details are known concerning their religion during the heathen epoch. There were at that time also Zoroastrians, Christians and Jews amongst them. Ri'āb b. al-Barā' is mentioned as a Christian and highly respected personage; the pious Iyādite Christian Ḳass is also said to have found followers among them. Al-Ḏjārūd, who was one of the ambassadors of the 'Abdites to Muḥammed in the year 8 (630), was also a Christian. — It is supposed that the poetical school which treats of scorn for wordly things took its rise among the 'Abdites.

As a linguistic peculiarity is mentioned the fact that the word for „vessel", which was otherwise *du'ī* and has been handed down to us as especially Kināniti, was pronounced *dui* by the Ḥanīfites and *dī* by the 'Abdites. It is also the name of an 'Abdite minor tribe. A kind of leek (called *kurrāth*, also *rohī* or *rukhāf*), which was said to spoil the color of the teeth, passed for a favorite national dish.

'Abū 'Ubaida Ma'mar b. al-Muthannā, who is said to have been versed in the history of the Arabian tribes, wrote *Kitāb Akhbār 'Abd al-Ḳais*; 'Allān al-Shu'ūbī wrote *Mathālib 'Abd al-Ḳais*. The former probably, the latter certainly contained for the most part calumnies. Further al-Madā'inī wrote *Kitāb ashrāf 'Abd al-Ḳais*. All of these three works have been lost.

(RECKENDORF.)

'ABD AL-KARĪM B. 'ADJARRAD. [See IBN 'ADJARRAD.]

'ABD AL-KARĪM BUKHĀRĪ, a Persian historian, wrote in 1233 (1818) a short summary of the geographical relations of Central Asiatic countries (Afghānistān, Bukhārā, Khīwa, Khōḳand, Tibet and Kashmir), and of historical events in those countries from 1160 (accession of Aḥmed Shāh Durrānī [q. v.] till his own time. 'Abd al-Karīm had already left his native country in 1222 (1807-1808) and accompanied an embassy to Constantinople; he remained there till his death, which took place after 1246 (1830), and wrote his book for the master of ceremonies 'Ārif Bei. The only manuscript was obtained by Ch. Schefer from 'Ārif Bei's estate and published in the *Publications de l'École des Langues Orientales Vivantes* (the text was printed in Būlāḳ, 1290 = 1873-1874, the French translation in Paris in 1876). The *Histoire de l'Asie Centrale* is a most important authority for the most recent history of Central Asia, especially for Bukhārā, Khīwa and Khōḳand.

(W. BARTHOLD.)

'ABD AL-KARĪM B. IBRĀHĪM AL-DJĪLĪ, celebrated Musulman mystic from Djīl in the district of Bagdad, born about 767 (1365-1366); the date of his death is uncertain (811 = 1408—820 = 1417). No exact data concerning his life have been handed down to us; in his works he mentions as his shaikh Sharaf al-Dīn Ismā'īl b. Ibrāhīm al-Djabartī, with whom he lived in Zabīd; at the same time he gives the following dates: 790 (1393-1394), 799 (1396-1397), 805 (1402-1403). 'Abd al-Karīm followed the mystic ideas of Muḥyi 'l-Dīn b. 'Arabī [see IBN AL-'ARABĪ], whose works he commented, but whom he now and then contradicts in some details. Of his numerous works (see list in Brockelmann, *Gesch. d. arab. Litter.*, ii. 205) his *al-Insān al-kāmil fī ma'rifat al-awākhir wa'l-awā'il* (Cairo, 1301, 1304, 1316; Azhariya, 2 parts) has been printed. He himself borrowed from Ibn 'Arabī the idea and the name of the „perfect man", who as a microcosmos of a higher order reflected not only the powers of nature but also the divine powers „as in a mirror" (comp. the *yenikós ánthropos* of Philo); he endeavors (in the 60th chapter) to allegorize Muḥammed as such an ideal man. The souls of the remainder of huma-

nity possess the divine powers, as 'Abd al-Karīm is fond of putting it, only as „a copy" (*nus*k*ha*). 'Abd al-Karīm often interweaves mystic fictions into the presentation of his theories; in the introduction he has incorporated a *Maḳāma*. His work has had great influence in the moulding of religious ideas in the greater part of Islām and especially in East India.

Bibliography: Brockelmann, *Gesch. d. arab. Litter.*, ii. 205; al-Djīlī, *al-Insān al-kāmil*, ii. 40; Ḥādjdjī Khalīfa (ed. Flügel) N°. 10969; *India Office Cat.*, N°. 666; Vollers, *Leipz. Katal.*, p. 69; Schreiner, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lii. 320; C. Snouck Hurgronje, *Arabië en Oost-Indië* (Leyden, 1907), p. 15. (GOLDZIHER.)

'ABD AL-KARĪM KASHMĪRĪ, a Persian historian, died in 1198 (1784). 'Abd al-Karīm entered Nādir Shāh's service in 1151 (1738-1739) and accompanied this prince on his march from Delhi to Ḳazwīn. From there he travelled to Mecca and returned to India by water. He is the author of a history of Nādir Shāh, entitled *Bayān-i wāḳi'*. Comp. Khojeh Abdulkurreem (A Cashmerian), *Memoirs of a travel from Hindostan to Persia, when accompanying Nadirshāh*, transl. from the Persian by F. Gladwin (London, 1793); *Voyage de l'Inde à la Mecque*, trad. par Langlès (Paris, 1797).

Bibliography: Elliot and Dowson, *The history of India*, viii. 124 *et seq.*; Rieu, *Cat. of Pers. MSS.*, p. 382. (M. TH. HOUTSMA.)

'ABD AL-KARĪM MUNSHĪ. [See MUḤAMMED 'ABD AL-KARĪM.]

'ABD AL-KARĪM NĀDIR PASHA, a Turkish general, born at Čirpan in East Rumelia. In 1871 he was victorious over the Servians, and in the Russo-Turkish war he had the supreme command of the Turkish army of the Danube, but was dismissed for not being able to prevent the passage of the Russians across the Danube, and exiled to Rhodes where he died in 1300 (1883).

Bibliography: Comp. works on the Servo-Turkish and Russo-Turkish wars.

'ABD AL-LAṬĪF KASTAMUNILI. [See LAṬĪFĪ.]

'ABD AL-LAṬĪF (Muwaffaḳ al-Dīn Abū Muḥammed) b. YŪSUF b. MUḤAMMED b. 'ALĪ AL-BAGHDĀDĪ, also called IBN AL-LABBĀD, one of the versatile Arab scholars and prolific writers, born at Bagdad in 557 (1162), died there in 629 (1231). In Bagdad he studied grammar, Fiḳh, tradition, etc., and was induced by a Maghribine, who had come to the city of the caliphs to devote himself to philosophy, natural and secret sciences, which his great application enabled him to master. In 585 (1189) he went to al-Mawṣil (Mosul) and thence to Syria and Egypt, where he was held in great esteem by Ṣalāḥ al-Dīn and his successors, and where he became acquainted with the most celebrated men, e. g. 'Imād al-Dīn, al-Ḳāḍī 'l-Fāḍil, Moses Maimonides and many others. In 604 (1207) he was again in Damascus, but after some time he went to Arzandjān via Aleppo and sojourned for a length of time at the court of Prince 'Alā' al-Dīn Dāwūd Shāh, who was a great enthusiast for natural sciences. When, however, this prince ascended the throne, he quarrelled with the Seldjuḳ Kaiḳobād, who took him prisoner and annexed his lands. Thereupon (in 626 = 1228) 'Abd al-Laṭīf returned via Aleppo to his native town of Bagdad, where he soon afterwards died. His numerous writings cover almost the whole domain of the knowledge of those days. In Europe he became known principally by a short description of Egypt (translated into Latin, German and French). Comp. S. de Sacy, *Relation de l'Égypte par Abd al-Latif* (Paris, 1810).

Bibliography: Ibn Abī Uṣaibi'a, ii. 201—213 (for the most part autobiography, especially published by J. Mousley, Oxford, 1808); al-Kutubī, *Fawāt*, ii. 9 *et seq.*; Leclerc, *Hist. de la médecine arabe*, ii. 182; Brockelmann, *Gesch. d. arab. Litter.*, i. 481. (M. TH. HOUTSMA.)

'ABD AL-MADJĪD, Turkish sultan, born on the 11th Sha'bān 1238 (23d April 1823), eldest son of Maḥmūd II, whom he succeeded on the 25th Rabī' II 1255 (8th July 1839). The first thing he did was to order the suspension of hostilities against Muḥammed 'Alī Pasha of Egypt, who had just won the victory of Nezib; but the High-Admiral refused to comply with this order and led his fleet into the port of Alexandria. He ordered the proclamation of the *Khaṭṭ-i sherīf* of Gulkhāne (26th Sha'bān = 3d Nov.), an imperial edict which confirmed, continued and extended the work of reform (*tanẓīmāt*). Thanks to his efforts the Porte entered into the quadruple alliance which deprived Muḥammed 'Alī of the fruits of all his victories (15th Djumādā I 1256 = 15th July 1840). Serious troubles in Lebanon (1261 = 1845) and the rising in Wallachia and Moldavia, which ended in the simultaneous occupation of both provinces by the Russians and the Turks (Balta-Liman convention, 1265 = 1849) were conspicuous events in his reign before the question of the Holy-Places brought about the Crimean war. 'Omar Pasha defended Widdin by an advanced position on the left bank of the Danube; but in Asia the Turks were defeated at Akhaltsikh and their fleet was burned at Sinope by Admiral Nakhimow (1st Ṣafar 1270 = 3d Nov. 1853). Salīm Pasha after being at first successful was surrounded in Ḳalafat, and the Russians laid siege to Silistria (1270 = 1854) and then withdrew, after six ineffectual assaults; on France and England taking part in the war, the Russians were obliged to evacuate the principalities. In the following year Sebastopol fell (25th Dhu'l-Ḥidjdja 1271 = 8th Sept. 1855) for which the taking of Kars was no compensation; peace was signed at Paris (23d Radjab 1272 = 30th March 1856): the integrity of Turkey was acknowledged; the Straits were closed against warships; the Russian protectorate over the principalities was abolished; Servia, Moldavia and Wallachia were made independent states under the suzerainty of the Ottoman empire; and in addition this international document made Turkey emphatically join the European concert.

A short time before the treaty of Paris 'Abd al-Madjīd had promulgated the *Khaṭṭ-i humāyūn* (10th Djumādā II 1272 = 18th Febr. 1856), which recognized the civil equality of all his subjects, established a new assessment of taxes and threw open the military service to those who were not Musulmans. Unfortunately the liberal inclinations of the sovereign clashed with a powerful reactionary party. Massacres took place at Djidda (3d Dhu'l-Ḥidjdja 1274 = 15th July 1858) and at Lebanon (Shawwāl 1276 = May 1860); Fu'ad Pasha was sent as Commissioner Extraordinary to the

latter province, where the French troops had just disembarked. ʿAbd al-Madjīd, a worthy successor of his father, a humane and well-meaning prince, lacked the strength necessary for overcoming obstacles, whilst his extravagances wasted the treasury. He died on the 15th Dhu'l-Ḥidjdja 1277 (25th June 1861), and was succeeded by his brother ʿAbd al-ʿAzīz.

Bibliography: Lamartine, *Nouveau voyage en Orient*, pp. 61—69; L. Enault, *Constantinople et la Turquie*, pp. 431—445; Field Marshal de Moltke, *Lettres sur l'Orient*, French translation, p. 372; G. Rosen, *Gesch. der Türkei*, ii. 1—248. (CL. HUART.)

ʿABD AL-MADJĪD B. ʿABD ALLĀH. [See IBN ʿABDŪN.]

ʿABD AL-MALIK B. HISHĀM. [See IBN HISHĀM.]

ʿABD AL-MALIK B. ḲAṬAN B. NUFAIL B. ʿABD ALLĀH AL-FIHRĪ, successor of ʿAbd al-Raḥmān b. ʿAbd Allāh [q. v.] as governor of Spain. It was not on account of his crimes and extortions but for political reasons that in 116 (end of 734) he was forced to abdicate his position in favor of ʿOkba b. al-Ḥadjdjādj al-Salūlī. When, however, the latter in 123 (741) fell dangerously ill during an uprising of the Berbers in Africa, he found himself obliged to restore ʿAbd al-Malik to his former post. Meanwhile the troops sent against the Berbers by Caliph Hishām under the command of Kulthum b. ʿIyāḍ were dispersed, a part of them under Baldj b. Bishr fled to Ceuta. From this place Baldj sent to ʿAbd al-Malik to ask him if he might sail over to Spain. At first ʿAbd al-Malik refused to hear anything of such a plan, but when the Berbers began to give trouble in Spain also, he was obliged, willy-nilly, to put up with the assistance of Baldj's troops. As soon as the Berber danger was over, ʿAbd al-Malik did indeed insist on these troops again leaving Spain. Baldj, however, would have none of this, and hostilities broke out. ʿAbd al-Malik was defeated, captured and killed (123 = 741). He was then 90 years old.

Bibliography: Ibn ʿAdhārī, *al-Bayān al-Mughrib*, ii. 28 *et seq.*; Ibn al-Athīr (ed. Tornb.), v. 190 *et seq.*; Dozy, *Hist. des Musulmans d'Espagne*, i. 252 *et seq.* (M. TH. HOUTSMA.)

ʿABD AL-MALIK B. AL-MANṢŪR. Two ʿĀmirides bore this name together with the surname of AL-MUẒAFFAR:

1. ʿABD AL-MALIK, the son of the famous Almanzor, had already in his father's lifetime the title of *Ḥādjib* (since 991), and after the latter's death in 392 (1002) became his successor. His short reign (till 399 = 1008), was a happy one for his people.

2. ʿABD AL-MALIK B. ʿABD AL-ʿAZĪZ AL-MANṢŪR B. ʿABD AL-RAḤMĀN, grandson of Almanzor, reigned after his father in Valencia (453—457 = 1061—1065). He was hard pressed by Ferdinand I, king of Castile and Leon, and was finally taken prisoner by his father-in-law al-Maʾmūn of Toledo, when the latter annexed Valencia to his own dominions (457 = 1065). [Comp. ʿĀMIRIDES.]

Bibliography: Dozy, *Hist. des Musulmans d'Espagne*, iii. 259; iv. 124 *et seq.* (C. F. SEYBOLD.)

ʿABD AL-MALIK B. MARWĀN, Umaiyad caliph. According to general report he was born in the year 26 (646-647). His father was Caliph Marwān I; his mother's name was ʿĀʾisha bint Muʿāwiya. As a boy of ten he was an eyewitness of the storming of the palace of ʿOthmān, and at the age of 16 he was appointed President of the Dīwān of Medina by Caliph Muʿāwiya. Here he remained till the outbreak of the rebellion against Muʿāwiya's son, Yazīd I, in 63 (682). When the Umaiyads were expelled by the rebels, ʿAbd al-Malik had to leave the town with his father. On the way they met the Syrian army under Muslim b. ʿOkba, and turned back with him, ʿAbd al-Malik having previously given Muslim exact information concerning the position of the town and other details. Then the battle on the Ḥarra took place and ended with the complete defeat of the Medinians. After the assassination of his father, ʿAbd al-Malik ascended the throne in Ramaḍān 65 (April 685), but from the very beginning he had great difficulties to combat. In Mecca ʿAbd Allāh b. al-Zubair had himself long since proclaimed caliph, and was at least nominally recognized in a great part of the empire. In the West the Byzantines gave the caliph trouble, and in addition to this there were several dangerous uprisings in different provinces. Nevertheless ʿAbd al-Malik showed himself quite equal to the onerous task, and after wars lasting for several years, he at last succeeded in again uniting the Musulman empire under one sceptre. In Kūfa, which at that time still obeyed the rival caliph Ibn al-Zubair, a dangerous disturber of the peace named al-Mukhtār b. Abī ʿUbaid had appeared before ʿAbd al-Malik assumed the reins of government. By all manner of intrigue he managed to form a party amongst the ʿAlides, which preached revenge for the assassination of al-Ḥusain. In the year 66 (685) the al-Zubair's troops were defeated in Kūfa and his governor ʿAbd Allāh b. Mutīʿ expelled so that al-Mukhtār could now easily make himself master of the capital and of the whole province. In the following year his general Ibrāhīm b. Mālik al-Ashtar succeeded in inflicting a severe defeat on the army that ʿAbd al-Malik sent against him. That was, however, the end of al-Mukhtār's successes. Muṣʿab, a brother of ʿAbd Allāh b. al-Zubair and the latter's governor in Baṣra, united with the tried commander al-Muhallab b. Abī Ṣufra and marched against him, and in Ramaḍān 67 (April 687) a decisive battle took place at Ḥarūra, in which al-Mukhtār was defeated and killed. Now the issue was between Muṣʿab and the caliph. In 69 (688-689) ʿAbd al-Malik set out from Damascus to march against Muṣʿab, but was soon obliged to return, because ʿAmr b. Saʿīd al-Ashdaḳ had stirred up a dangerous revolt in the capital. ʿAmr blockaded himself in the residence, but when the caliph appeared before the gates, he nevertheless soon let himself be persuaded to capitulate after having been promised his life and liberty. Notwithstanding this ʿAbd al-Malik soon afterwards had him seized and is generally reported to have executed him with his own hand. When order had been restored in Damascus the caliph started for the second time in 70 (690) against Muṣʿab, but returned without having achieved anything. In the following year a new campaign was undertaken. The two armies met in the neighborhood of Maskin on the Lesser Tigris, and in the same year Muṣʿab here met his death after a desperate battle. ʿAbd al-Malik received the homage of the inhabitants of ʿIrāḳ

and then returned to the capital. He had now his hands free to fight against his dangerous rival ʿAbd Allāh b. al-Zubair and was able to send an army to Mecca. The command was transferred to the energetic al-Ḥadjdjādj b. Yūsuf. The latter invested the town, and after a siege of several months ʿAbd Allāh was killed in 73 (692) and Mecca fell into the hands of al-Ḥadjdjādj, who was rewarded with the governorship of the Ḥidjāz. Order had, however, not been restored everywhere. In Central Arabia the Nadjdāt had long been committing excesses, but in the long run were unable to hold their ground. Much more dangerous was another Khāridjite sect, the so-called Arraḳites, who preached the Holy War against all heterodoxes without exception and committed terrible atrocities in the Persian provinces. In vain did al-Muhallab endeavor to suppress these cruel fanatics, and it was only when the severe al-Ḥadjdjādj had in 75 (694) been appointed governor of ʿIrāḳ and had by his energetic measures compelled the degenerate ʿIrāḳians to place themselves under al-Muhallab's orders, that he succeeded after hard fighting in breaking the power of the sectarians, and in 78 (697) the two generals were finally able to cherish the hope that they had rendered the dangerous rebels harmless. But a couple of years later fresh trouble broke out. After the repression of the Khāridjite rebellion the general ʿAbd al-Raḥmān b. Muḥammed b. al-Ashʿath was appointed governor of Sidjistān, where he succeeded in winning several important victories against the warlike neighboring nations. As however al-Ḥadjdjādj, who combined with his duties in Kūfa the control of the eastern provinces, was dissatisfied with ʿAbd al-Raḥmān's performances and required still greater feats of him and his troops, ʿAbd al-Raḥmān in 81 (700-701) revolted against the tyrannical governor and soon afterwards had himself proclaimed caliph. When in the same year he had defeated at Tuster the army sent against him, his power grew to such an extent that ʿAbd al-Malik had to condescend to negotiate with his rebellious subject, but the negotiations fell through. After lengthy preparations a decisive battle took place at Dair al-Djamādjim in Djumādā II 83 (July 702) when ʿAbd al-Raḥmān was defeated and had to take to flight. — During the first few years of ʿAbd al-Malik's reign, the Byzantines also gave him much trouble. It is true that in this matter also all the details are not sufficiently clear, but it is at least certain that the caliph had to conclude a dearly-bought peace and had at the same time to engage himself to pay a considerable tribute. On account of a quarrel concerning etiquette, the peace was soon after declared by the Byzantine emperor as null. Hostilities again blazed out and lasted with but little interruption during the whole of ʿAbd al-Malik's reign. His brother Muḥammed especially distinguished himself as a general. The war was carried on partly in Asia Minor, partly in Armenia, and although the Muslims suffered severe losses, yet they became more and more dangerous to the Byzantine empire. After ʿAbd al-Malik's death, the envenomed war was continued by his son and successor al-Walīd. The far West also resounded with the clash of arms. After Ibn al-Zubair's death, ʿAbd al-Malik sent Ḥassān b. al-Noʿmān at the head of an army against Africa to subjugate the united Greeks and Berbers, and at the same time appointed him governor of the province. This duty Ḥassān performed with great success, and when he left Africa, the conquests were continued by his successor Mūsā b. Nuṣair, and the caliph's rule was firmly established. In spite of these continual wars against foes abroad and at home, ʿAbd al-Malik found time to look after the peaceful development of his immense empire. He especially endeavored by means of reforms, which touched the whole community, to blend the diverse elements, of which the population of the Caliphate consisted. To this end the numerous officials of other confessions were expelled from the State service and replaced by Arabian officials. In the end, however, it proved difficult to keep to this principle, because there was a lack of suitable candidates amongst the Mussulmans. Arabic was introduced as the official language for the future. One of the most important measures was the reform of the coinage. Up to ʿAbd al-Malik's time Byzantine and Persian money circulated in the Caliphate, a fact which gave rise to numerous evils. ʿAbd al-Malik first of all regulated the monetary system and had gold and silver coins struck with an Arabian impression. It is not quite certain when this important reform was undertaken. In any case it must be placed shortly after the defeat of the rival caliph Ibn al-Zubair. Finally the postal facilities were improved. In his reforms ʿAbd al-Malik found a powerful assistant in the cruel but energetic governor al-Ḥadjdjādj, who administered the important province of ʿIrāḳ for twenty years. ʿAbd al-Malik's brother ʿAbd al-ʿAzīz had been appointed his successor by Marwān. The caliph, however, wanted to transfer the power to his two sons al-Walīd and Sulaimān, and was already scheming to exclude his brother from the succession when news of ʿAbd al-ʿAzīz's death suddenly arrived. Shortly after it in Shawwāl 86 (October 705), the caliph died. ʿAbd al-Malik's treacherous and cruel conduct towards ʿAmr b. Saʿīd throws indeed a dark shadow on his character, but this deed seems to stand alone. In any case extraordinary means were needed in his position at that time to break the resistance which was arising in all parts. For the rest he combined with his recognised gifts of statesmanship a poetical talent and an education, which was considerable according to the standard of those days. None of the Umaiyads has in any case equalled him in statesmanship.

Bibliography: Ibn Saʿd, v. 165 *et seq.*; Ṭabarī, see index; Ibn al-Athīr (ed. Tornb.), iv. 91 *et seq.*; Weil, *Gesch. d. Chalifen*, i. 363 *et seq.*; Flügel, *Gesch. d. Araber*, pp. 151 *et seq.*; A. von Kremer, *Culturgesch. des Orients unter d. Chalifen*, i. 166 *et seq.*; Muir, *The Caliphate, its rise, decline, and fall*, pp. 334 *et seq.*; Ranke, *Weltgesch.*, v². 186 *et seq.*; A. Müller, *Der Islam im Morgen- und Abendland*, i. 375 *et seq.*; Wellhausen, *Das arab. Reich und sein Sturz*, pp. 114 *et seq.* (K. V. Zetterstéen.)

ʿABD AL-MALIK b. Nūḥ, the name of two Sāmānides.

1. ʿAbd al-Malik (Abu 'l-Fawāris) b. Nūḥ I, prince of Khorāsān and Transoxania (343—350 = 954—961), successor to his father Nūḥ b. Naṣr. According to a more recent authority (Aḥmed al-Ḳubāwī, *Narshakhī*, ed. Schefer, p. 95, l. 19), he was only 10 years old on his accession. The war commenced by Nūḥ against the Būyides was put

an end to in his reign by a peace which was disadvantageous to the Sāmānides (344 = 955-956); as the coins prove, this peace was conditional on the recognition of the caliph al-Muṭīʿ. Little is known of the conditions ruling in the country under 'Abd al-Malik; whether the youthful monarch deserved the praise bestowed on him by al-Muḳaddasī (pp. 337 *et seq.*), cannot be judged from the scanty information we possess. The actual power seems to have remained in the hands of the Turkish Pretorians who came into existence under Nūḥ; very significant is the assassination of the governor of Khorāsān, Bekr b. Mālik, in Bukhārā before the gates of the Palace. 'Abd al-Malik's early death is said to have been caused by a fall from his horse whilst playing polo; his son Naṣr was according to al-Muḳaddasī recognised as ruler for the space of but a single day.

Bibliography: Ibn al-Athīr (ed. Tornb.), viii. 381-382, 396, 398; Gardīzī, *Zain al-akhbār*, MSS. Cambridge (King's College, N°. 213, f°s. 100ᵃ-101ᵇ) and Oxford (Bodleiana, Ouseley, N°. 240, f°s. 124—126). — Ethé, *Catalogue*, pp. 9-10; (extracts therefrom in Barthold, *Turkestan im Zeitalter des Mongoleneinfalls*, i. 10 *et seq.*

2. 'ABD AL-MALIK (Abu 'l-Fawāris) B. NŪḤ II, prince of Transoxania, son of Prince Nūḥ b. Manṣūr, successor to his brother Manṣūr b. Nūḥ, who was dethroned on the 11th Ṣafar 389 (1st Feb. 999). Having been defeated at Merw on the 27th Djumādā I (16th May) by Maḥmūd the Ghaznawide, 'Abd al-Malik had to abandon Khorāsān to his opponent and retire to Bukhārā. In the autumn of the same year he was attacked by Ilek Naṣr in his last possessions, the endeavor to organize a national war against the approaching enemy failed; the Government's appeal, which was read from the pulpits, was received with complete indifference by the population; the leaders of the Turkish body-guard deserted to the enemy. On Monday, the 10th Dhu 'l-Ḳaʿda 386 (23d October 999) the Ilek entered Bukhārā without striking a single blow and had 'Abd al-Malik with the other members of the dynasty taken to Uzgand.

Bibliography: ʿOtbī, *Taʾrīkh Yamīnī* (ed. with commentary by Manīnī, Cairo, 1286), i. 298-320; Ibn al-Athīr (ed. Tornb.; for *this* period almost entirely dependent on ʿOtbī), ix. 102-106; Gardīzī, *Zain al-akhbār*, MSS. Cambridge f°. 111, Oxford f°s. 138-139; Baihaḳī (ed. Morley), pp. 804—806; Hilāl al-Ṣābiʾ (ed. Amedroz, Leyden, 1904), pp. 372 *et seq.*, 402 *et seq.*

(W. BARTHOLD.)

'ABD AL-MALIK B. ṢĀLIḤ B. 'ALĪ, a cousin of the caliphs Abu 'l-ʿAbbās al-Saffāḥ and Abū Djaʿfar al-Manṣūr. In Hārūn al-Rashīd's reign 'Abd al-Malik undertook several expeditions against the Byzantines. Such campaigns took place under his command in the years 174 (790-791) and 181 (797-798), according to some authorities also in 175 (791-792), whilst others state that in the latter year not 'Abd al-Malik himself, but his son 'Abd al-Raḥmān held the command. Besides this he was governor of Medina for some time and he also filled the same post in Egypt. In the end, however, he could not escape the suspicion of the caliph. In 187 (803) he was deprived of his liberty on insufficient grounds and had to remain in prison till Hārūn's death in the year 193 (809). The latter's successor al-Amīn set him free again and in 196 (811-812) appointed him governor of Syria and Mesopotamia. 'Abd al-Malik proceeded to al-Raḳḳa, fell ill soon after and died there in the same year. A few years later the caliph al-Maʾmūn is said to have had his grave desecrated, because 'Abd al-Malik had during the war between al-Amīn and al-Maʾmūn sworn he would never do homage to him.

Bibliography: Ṭabarī, iii. 610 *et seq.*; Ibn al-Athīr (ed. Tornb.), vi. 64 *et seq.*; Yaʿḳūbī (ed. Houtsma), ii. 496 *et seq.*; Weil, *Gesch. d. Chalifen*, ii. 131 *et seq.* (K. V. ZETTERSTÉEN.)

'ABD AL-MALIK B. ZUHR. [See IBN ZUHR.]

'ABD AL-MU'MIN B. 'ALĪ, a Zanāta chief and founder of the Almohade dynasty, born towards the end of 487 = 1094 (other dates are also given) in a village, a day's journey from Tlemcen. In accordance with a custom which exists to this day 'Abd al-Muʾmin studied the Korʾān in his village and afterwards went to Tlemcen to complete his studies.

The chroniclers vie with one another in praising his physical and moral qualities and the height of his intelligence. His attractive appearance, his open countenance, the broadness of his views and the width of his judgment immediately struck the Mahdī Ibn Tūmart on his return from the East, and the religious reformer, who laid the foundation of the Almohade empire at once made him his disciple and constant companion. 'Abd al-Muʾmin was always able to efface his own personality before that of the Mahdī, to whom he lent the valuable support of a limitless devotion accompanied by an honest and enlightened disposition, tried courage and lively character. When the Mahdī retired to Tīn Mallal, he lived there a saintly life, spending his time between fasting and prayer, and left the care of governing the Almohade community and the struggle with the Almoravides almost entirely in the hands of 'Abd al-Muʾmin.

According to al-Marrākushī, 'Abd al-Muʾmin was in 517 (1123) for the first time endowed with the title of *Amīr al-Muʾminīn*, which the Mahdī conferred upon him when he put him at the head of an expedition against Marrākush. From this moment he was looked upon as the generalissimo of the Almohade army. Until the death of the Mahdī, 'Abd al-Muʾmin was the recipient of every sort of kindness and consideration from the latter, who often ordered him to preside in his place at Friday's solemn prayer.

It is quite evident that 'Abd al-Muʾmin was formally chosen by Ibn Tūmart to be his successor; a few days before his death the Mahdī said: „We have chosen the one among you who is to be your chief, after having tried him in all circumstances and times for initiative and executive power; we have scrutinized his thoughts and their manifestation and have always seen that his faith is firm and his conduct prudent, wherefore I hope that I have made no mistake. We mean 'Abd al-Muʾmin: listen to him and obey him so long as he listens to and obeys his Master; if he changes, swerves from his duty or hesitates, the Almohades have the blessing from God, that the Lord Almighty should give the power to whom he will amongst his servants!" (Comp. *Revue Africaine*, xxxvi. 274).

In spite of the very decided wish of the majority of the grandees of the two assemblies (that of the

Ten and that of the Fifty), to follow the instructions of the Mahdi, it was necessary to make the Almohade community accept them. 'Abd al-Mu'min was in the eyes of these people, all Maṣmūda Berbers, a foreigner, on which account they were able to raise objections to submitting to his authority.

Thanks to the skill and devotion of many members of the Council of Ten, amongst whom must be particularly mentioned the Shaikh Abū Ḥafṣ 'Omar, the revered chief of the Hintāta, the Maṣmūda were ready about two years after the death of the Mahdi to pay homage to 'Abd al-Mu'min. It was only then that the news of the death of the Mahdi, which had till then been kept secret, was published, and 'Abd al-Mu'min was proclaimed as the Mahdi's successor (524 = 1130 or 526 = 1132).

Having thus become the supreme head of the Almohades, 'Abd al-Mu'min kept the assemblies instituted by the Mahdi [see ALMOHADES]; he was inspired by their advice and made them approve of his projects and actions. For many years 'Abd al-Mu'min continued the policy followed in the Mahdi's time, which consisted in preventing the Almoravide troops from entering the mountains of Tin Mallal and Maṣmūda, by harassing the enemy with incursions in the plain. When he thought the time was come to take the offensive, he led his warriors to the conquest of the Almoravide provinces. He began by subduing the southern provinces of what is now Morocco; then, returning north, he undertook a gigantic expedition, which lasted about seven years and finished in 541 (1146-1147) at the capture of Marrākush.

Before the success of 'Abd al-Mu'min, Tāshfīn b. 'Alī, the Almoravide sovereign, had decided to shake off his apathy; he had left his capital, Marrākush, to march against his foe. But, having taken fright he fled from Tlemcen, where he had hoped to be able to hold the Almohades in check, to Oran, where he was accidentally killed. Thus Tlemcen and Oran fell successively under the power of the Almohades (539 = 1144-1145). Then it was Fez's turn (540). On this occasion 'Abd al-Mu'min is reported to have said to those who asked that the ramparts of the town, a great part of which had been destroyed, should be repaired: „We have no need of surrounding walls; our ramparts are our swords and our justice!" (Ibn Abī Zar', *Ḳarṭās*, ed. Fez, p. 139). These words give a very good summary of the policy of this great conqueror. In 541 (1146-1147) 'Abd al-Mu'min seized Aghmāt, Tangiers and Marrākush, the famous capital founded by Yūsuf b. Tāshfīn. According to Ibn Khallikān, the taking of Marrākush only took place after eleven months of siege, in the beginning of 542 (1147). The Almoravide throne was then occupied by a child, Isḥāḳ b. 'Alī, grandson of the founder of the Almoravide empire, who, in spite of his tears, was pitilessly executed by order of the Almohade caliph.

During this time Spain was the scene of a general revolt of the Andalusian Musulmans (los agarenos) against the Almoravides. On the solicitation of the leaders of the revolt 'Abd al-Mu'min sent there an army, commanded by Barrāz. For some years 'Abd al-Mu'min's power inclined to this side; little by little by a series of victories he established his authority there. The Balearic Isles alone remained in the hands of the last representatives of the Almoravide empire, the Banū Ghāniya, until the reign of 'Abd al-Mu'min's third successor, the caliph al-Nāṣir (comp. A. Bel, *Benou Ghânia*, Paris, 1903).

As soon as his authority was firmly established to the furthest end of the Maghrib and all the revolts suppressed and matters in Spain progressing to his utmost desire, 'Abd al-Mu'min undertook his first expedition into Ifrīḳiya (546-547 = 1151-1152) and by the capture of Bougie (Bidjāya) and of al-Ḳal'a swept away the kingdom of the Banū Ḥammād; he made an Almohade province of it, and put one of his sons at the head of it.

In consequence of the conquests made by Roger II, king of Sicily, on the coasts of Ifrīḳiya and Tripoli, 'Abd al-Mu'min left his capital in 554 (1159), putting Shaikh Abū Ḥafṣ 'Omar in his place at the head of the government, and marched rapidly upon Eastern Ifrīḳiya, which he completely subdued before he returned to his capital (555 = 1160).

In 556 (1161) he went to Spain to examine the state of the country. In 557 he prepared a great expedition against Spain, where Ibn Mardanīsh had risen against the Almohades. It was in the same year that he brought a strong body of his compatriots, the Kūmiya, to Marrākush to act as his body-guard.

'Abd al-Mu'min at first (549 = 1154) chose his son Muḥammed as his successor. But, having fallen ill just as he was concentrating his troops to go to Spain, he annulled that decision by an official deed which was published throughout the empire; it was then, without doubt, that he chose the Saiyid Abū Ya'ḳūb Yūsuf, another of his sons, as presumptive heir to the Almohade throne. 'Abd al-Mu'min died at Salā a few weeks afterwards (Djumādā II 558 = May-June 1163). His body was taken to Tin Mallal where it was buried by the side of the tomb of the Mahdi.

The long reign of 'Abd al-Mu'min was glorious and the first caliph of the Almohade empire had realised all his hopes and had founded the empire, of which the Mahdi had dreamed. He had destroyed the Almoravide government in Africa and Spain and had extended the boundaries of his empire as far as Gabes. Only in the Balearic Isles was there an Almoravide sovereign.

'Abd al-Mu'min founded many towns and restored a great number of them; besides he fitted up and repaired several sea-ports to shelter his fleet. He was the first Musulman sovereign to ordain a kind of cadastre for the purpose of making regulations with respect to property and taxes. The towns and provinces of his empire were placed under the control of governors chosen generally either from members of his own family or from that of Shaikh Abū Ḥafṣ. From every pulpit in this immense empire prayers were read in the name of the Mahdi or Caliph instead of that of the 'Abbāside caliphs of the East as had formerly been the case.

Bibliography: See ALMOHADES; R. Basset, *Documents géographiques* (Paris, 1898), p. 21, note 2; idem, *Nédromah et les Traras* (Paris, 1901), pp. 30 *et seq.*, 92 *et seq.* (A. BEL.)

'ABD AL-MUṬṬALIB, the last Sherif of Mecca, of the powerful sherif family of the Dhawī Zaid which was in power for about 200 years. He was the son of Ghālib, who was exiled from the Ḥidjāz after the defeat of the Wahhābites. In 1243 (1827) he took up the duties of sherif for

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the first time, but was shortly afterwards at the orders of the Egyptian viceroy Muḥammed 'Alī replaced by Muḥammed b. 'Awn of the 'Abādila family. He spent the whole of his long life (he only died in 1886) in endeavoring to wrest the power from the 'Abādila that were favored both by Muḥammed 'Alī and later by the Turkish government. He tried to bring this about partly by open fighting, partly by intrigues and bribing Turkish dignitaries, for which his being repeatedly under honorable confinement in Constantinople afforded him good opportunities.

It was only in 1267 (1851) that he succeeded in ousting out his adversary thanks to the influence of the grand vizier, who was on his side. As, however, he could not get on with any of Turkey's representatives in Arabia, he was again removed from office in 1272 (1856). After six months of continuous fighting he yielded to superior force, and set off for Constantinople for the second time.

After the noble sherif Ḥusain had fallen by an assassin's hand, 'Abd al-Muṭṭalib returned for the third time (1297 = 1880) as Grand-Sherif, but again he endeavored in vain to enforce the Turkish wills to respect the mediaeval tradition of the authority of the sherifs. 'Othmān Pasha succeeded in arresting him by surprise in 1299 (1882), and thereafter he lived quietly under strict surveillance in his country house to the east of Mecca. The lower orders feared and respected him as the inflexible representative of the unadulterated tyranny of former times.

Bibliography: C. Snouck Hurgronje, *Mekka*, i. 158—160, 165—169, 174—177.

(SNOUCK HURGRONJE.)

'ABD AL-MUṬṬALIB B. HĀSHIM, the Prophet's grandfather. The only tradition concerning him, which is perhaps of historical value, is that which relates how he looked after his grandson after the death of his son 'Abd Allāh [q. v.].

All other stories about him are Meccan or Medinian fictions. His real name is said to have been Shaiba. It is told of his mother Salma, who belonged to the Banū Naddjār in Medina, that she had stipulated with his father Hāshim, that she should give birth to her child in Medina. Hāshim died shortly after while travelling, and Shaiba grew up in Medina till he was recognized by the family and brought to Mecca by his uncle al-Muṭṭalib, whence he received the name 'Abd al-Muṭṭalib, i. e. Muṭṭalib's servant. Another uncle of Shaiba's, Nawfal, wished to withhold his inheritance from him, but was compelled by Shaiba's relatives on his mother's side to give it up [comp. further AMINA for these Medinian tendentious fictions]. Advised by a vision, he excavated the choked up Zamzam spring and, in spite of the opposition of the Koraishites, was able to make good his ownership. He consequently possessed the privilege of giving drink to the pilgrims. In the Abraha legend [comp. ABRAHA] he is the Shaikh of the Koraishites and as their ambassador was treated with great respect by Abraha. [As to the story of his vow to sacrifice a son, see 'ABD ALLĀH B. 'ABD AL-MUṬṬALIB.] Still more exaggerated legends about him are to be found in Ya'kūbī (ed. Houtsma, ii. 8 *et seq.*); he has even become a religious reformer who introduces many customs afterwards confirmed by the Ko'rān and Ḥadīth. — Abu'l-Ḥārith is given as his Kunya.

Remarkably enough al-Mas'ūdī in the *Murūdj* (Paris, iv. 121) gives amongst the Meccan tribes the Banu'l-Ḥārith b. 'Abd al-Muṭṭalib as being subordinate to the Banū Hāshim and the Banu'l-Muṭṭalib, whilst they, being according to the common genealogy a branch of the Hāshimides, are coordinate with the Banu'l-Muṭṭalib. Sprenger has on this account set it down as questionable whether 'Abd al-Muṭṭalib is not possibly a mythical personage. The second part of the name without doubt designates an old Arabian divinity.

Bibliography: Ṭabarī, i. 937 *et seq.*, 980, 1082 *et seq.*, 1087 *et seq.*; Ibn Hishām (ed. Wüstenf.), i. 33 *et seq.*, 71, 91 *et seq.*, 107 *et seq.*; Sprenger, *Das Leben und die Lehre des Mohammad*, iii. cxliv; Wüstenfeld, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, vii. 30—35; Caussin de Perceval, *Essai sur l'histoire des Arabes avant l'Islamisme*, i. 259; Muir, *The Life of Mahomet* (1st ed.), i. ccli *et seq.*; Caetani, *Annali dell' Islām*, i. 110—120.

(F. BUHL.)

'ABD AL-RAḤĪM B. 'ALĪ. [See AL-ḲĀḌĪ'L-FĀḌIL.]

'ABD AL-RAḤĪM B. MUḤAMMED. [See IBN NUBĀTA.]

'ABD AL-RAḤĪM KHĀN KHĀN-I KHANĀN, known to his contemporaries as Khān Mīrzā, was the son of the emperor Akbar's first prime minister, Bairām Khān, and belonged to the Bahārlū tribe of Black Sheep Turkomans. His mother was a daughter of Djamāl Khān Mewātī, whose elder daughter the emperor Humāyūn had married from motives of policy. He was born in Lahore on the 14th Ṣafar 964 (16th Dec. 1556) and died at the age of 71, in 1036 (1627) in Dihlī, where his tomb still stands near that of Shaikh Niẓām al-Dīn Awliyā. His chief wife was Māh Bānū, sister of Mīrzā 'Azīz Kūka; at least one of his sons was by a mother of an Umarkot family. He survived his four sons; one of his daughters married Prince Dānyāl and one of his grand-daughters, Prince Khurram (Shāh Djahān). 'Abd al-Raḥīm became one of the most distinguished men of his time, both in arms and letters. He was four when his father was murdered and thereafter was brought up by the emperor Akbar. In 980 (1572) he, being then a youth of sixteen, accompanied Akbar to Gudjrāt and there had assigned to him, under the tutelage of Saiyid Aḥmed, of Barha, the district of Paṭan, within which his father had been murdered.

In Rabī' II 981 (August 1573) he was one of the small party who made with Akbar a historic journey of great rapidity to Gudjrāt and he shared the command of the centre in the battle of Sarnāl, which destroyed the power of the rebel Bāy-ḳarā Mīrzās. He is described by Niẓām al-Dīn Aḥmed, in the *Ṭabaḳāt-i akbarī*, as being at this time a young man of great parts and promise. In 984 (1576) he was made governor of Gudjrāt under the guidance of Vizier Khān Harawī; in 988 (1580) he was appointed *mīr 'arḍ* and three years later, *atālīḳ* to Prince Salīm who was then 13 years old. In 991 (1583) he was deputed to put down Shāh Muẓaffar Gudjrātī and, at this time, Niẓām al-Dīn Aḥmed was *bakhshī* of the province and partner and chronicler of the Mīrzā's feats of arms. On the 3rd Muḥarram 992 (16th Jan. 1584) when he was 28 years old, he won the battle of Sarkidj and followed this by that of Nadōt; the

wo successes completely breaking down the opposition of Muẓaffar. He was himself made khān-i khānān in recognition of his victories.

He next obtained leave to serve under the emperor against Mīrzā Muḥammed Ḥakīm, but later returned to Gudjrāt. In 996 (1588) he was welcomed with much honor to Court and in the following year, presented to the emperor his Persian translation of the *Bābar nāme* and also was appointed to the *wakalāt* and made governor of Djawnpūr. In 999 (1591) he was appointed governor of Multān and Bhakkar and sent to annex Sind from Djānī Beg Arghūn. With him as *bakhshī* went Muḥammed Muḳīm Harawī, the father of Niẓām al-Dīn Aḥmed. On the 26th Muharram 1000 (13th Nov. 1591) he defeated Djānī Beg and having made conditions of which one was the marriage of his son, Shāh Nawāz (Iridj), to a daughter of the defeated Arghūn, he returned to Court.

His services were now directed to the Dekkan, and, with short breaks of absence, continued so directed for nearly thirty years. He was first associated with Prince Murād, but without effective co-operation. In Djamādā II 1005 (January 1597) he won one of the great battles of Akbar's reign, defeating a largely outnumbering force under Suhail Khān of Bidjāpūr.

In 1007 (1599) he, with Prince Dānyāl, who had married his daughter, Djānī Begam, went again to the Dekkan. The campaign was mainly fought against Aḥmed Nagar and the heroic Čānd Bībī. Under the emperor Djahān-gīr, he served with Prince Khurram in 1025 (1616) again in the Dekkan. ʿAbd al-Raḥīm was proficient in Arabic and Persian, in Turkī and in Hindī, writing all with fluency. He was a poet with pseudonyme *Raḥīm*; he was the generous friend of ʿAbd al-Bāḳī Nehāwendī who named the *Maʾāṯir-i raḥīmī* after him. He was professedly a Sunnī but was suspected of practicing *taḳiya* and of following his father's Shīʿa tenets.

Bibliography: ʿAbd al-Bāḳī Nehāwendī, *Maʾāṯir-i raḥīmī*; Shāh Nawāz Khān, *Maʾāṯir al-umarāʾ*; Abu 'l-Faḍl ʿAllāmī, *Akbar nāme*; Niẓām al-Dīn Aḥmed, *Ṭabaḳāt-i akbarī*; also other contemporary histories; also Blochmann's translation of the *Āʾīn-i akbarī*, i. 334; Elliot and Dowson, *The History of India*, vi. 434.

(A. S. BEVERIDGE.)

ʿABD AL-RAḤMĀN, the name of five Spanish Umaiyads:

1. ʿABD AL-RAḤMĀN I B. MUʿAWIYA B. HISHĀM escaped from the slaughter which the ʿAbbāsides in 750 perpetrated on his family, and after long wanderings in North Africa came to Spain, where in 756 he founded the independent Emirate (subsequently also Sultanate) of the Umaiyads at Cordova. By his statesmanlike cunning and restless energy, which with all his determination and strength of character yet for the most part never degenerated into the often so useless cruelty and blind revengefulness of the Arab, ʿAbd al-Raḥmān became master of the complicated situation. This came to pass, however, only after infinite difficulties with the help of his *protégés* and — although he himself was a North Arabian — of the South Arabian opposition party of the Yemenites. He put aside the weak emīr Yūsuf, who was not intelligent enough to adapt himself to the new state of affairs, and also the latter's energetic general and brave soldier Ṣomail, in spite of the fact that he had always been loyal. Subsequently he was able by means of a strong and just administration and a safe home and foreign policy, but especially by raising a standing army, mostly of Berber mercenaries, to hold in check the rivalry of the proud Arabian aristocracy and the longing of the democracy for independence of the Berbers. With good reason does his ʿAbbāside adversary in Bagdad, the powerful al-Manṣūr, call him the „Falcon of Ḳoraish". — ʿAbd al-Raḥmān successfully crossed swords with Charlemagne too in the Spanish north-eastern marches, so that the great emir of Cordova proved himself the equal of the two greatest rulers of that time, the great king of the Franks and the ʿAbbāside caliph. He reigned from 138 to 172 (756—788). — ʿAbd al-Raḥmān was also the founder of the Great Mosque of Cordova.

2. ʿABD AL-RAḤMĀN II B. AL-ḤAKAM, the fourth Umaiyad emīr of Cordova (206—238 = 822—852). In spite of continual wars with the Christians and revolts at home, he was a zealous patron of all arts and sciences.

3. ʿABD AL-RAḤMĀN III B. MUḤAMMED B. ʿABD ALLĀH, the eighth Umaiyad of Cordova (300—350 = 912—961). ʿAbd al-Raḥmān III was the first Spanish Umaiyad to assume the title of *al-Khalīfa al-Nāṣir* („the Saviour-Caliph"). And he had good claim to this name: he put an end to the eternal civil war between Arabs, Spaniards and Berbers in Andalusia, protected the frontiers against Leon, Castile and Navarre, founded the magnificent residence of al-Zahrāʾ at Cordova, commanded the West of the Mediterranean with his navy and exercised a sovereign influence over North Africa. Art and science found in him a discerning patron and trade a benevolent protector. Arabic Spain became under him and his successors the most civilized and best governed country of the Middle Ages.

4. ʿABD AL-RAḤMĀN IV AL-MURTAḌĀ, great-grandson of ʿAbd al-Raḥmān III, caliph of Cordova (408 = 1018).

5. ʿABD AL-RAḤMĀN V AL-MUSTAẒHIR, also a great-grandson of ʿAbd al-Raḥmān III, caliph of Cordova in 414 (1023). [Comp. UMAIYADS.]

Bibliography: Dozy, *Hist. des Musulmans d'Espagne*, i. 298 *et seq.*; ii. 65 *et seq.*, 319 *et seq.*; iii. 326 *et seq.*, 336 *et seq.*

(C. F. SEYBOLD.)

ʿABD AL-RAḤMĀN B. ʿABD ALLĀH AL-GHĀFIḲĪ, a governor of Spain, first temporarily in 103 (728), then from 112 to 114 (730—732). After defeating Duke Eudo of Aquitaine at Toulouse, he penetrated far into France, but was together with the greater part of his army annihilated by Charles Martel in Ramaḍān 114 (October 732) between Tours and Poitiers. The battle-field is called by the Arabs Balāṭ al-Shuhadāʾ, the Pavement of the Martyrs (pavement = paved Roman road) or briefly al-Balāṭ.

Bibliography: al-Ḍabbī (ed. Codera et Ribera), N°. 1021. Maḳḳarī, i. 146; ii. 9; Weil, *Gesch. d. Chalifen*, i. 646. (C. F. SEYBOLD.)

ʿABD AL-RAḤMĀN B. ABĪ BEKR ABŪ ʿABD ALLĀH, son of the first caliph. His mother, Umm Rūmān, was also that of ʿĀʾisha. His original name is said to have been ʿAbd al-Kaʿba, which was changed to ʿAbd al-Raḥmān only on his conversion, which took place very late, for he fought side by side with the Meccans at Bedr.

Ḳor'ān, xlvi. 16 is therefore said to refer to him. He accompanied his sister in the battle of the Camel and was later on with 'Amr b. al-'Āṣī when the latter marched against his brother, Muḥammed b. Abū Bekr, the governor of Egypt, but 'Abd al-Raḥmān was not able to save the latter's life. Afterwards he was, with Ḥusain b. 'Alī, 'Abd Allāh b. 'Omar and 'Abd Allāh b. al-Zubair, considered the head of the Medina opposition, which refused to pay homage to Yazīd b. Mu'āwiya. He died in 53 (673); according to a few less trustworthy accounts, he died 2 or even 5 years later.

Bibliography: Ibn Ḳotaiba (ed. Wüstenf.), p. 86; Nawawī (ed. Wüstenf.), p. 377; Ibn al-Athīr, *Usd al-ghāba*, iii. 304; Ṭabarī, i. 1940 *et seq.*; Sprenger, *Das Leben und die Lehre des Mohammad*, ii. 326 *et seq.*; Weil, *Gesch. d. Chalifen*, i. 275 *et seq.*; Wellhausen, *Das arab. Reich u. sein Sturz*, pp. 89 *et seq.*

(M. TH. HOUTSMA.)

'ABD AL-RAḤMĀN B. 'ALĪ. [See IBN AL-DAIBA'.]

'ABD AL-RAḤMĀN B. 'AWF, a Ḳoraishite of the family of Zuhra, originally called 'Abd 'Amr (or 'Abd al-Ka'ba). He was early converted to Islām, took part in both the Hidjras to Abyssinia and to Medina, and was present at the battle of Bedr as well as at the other battles. He was the leader of the troops which Muhammed sent against Dūmat al-Djandal, and after the conquest of this oasis he married the daughter of the defeated prince. He belonged to the ten, to whom Muhammed, according to Musulman tradition, had promised Paradise. He had acquired a considerable fortune in trade, and his authority was correspondingly great. After 'Omar's death he was one of the six, who had to elect a new caliph. Renouncing all claims for himself, he voted for 'Othmān. He died in the year 31 (652).

Bibliography: Ibn Sa'd, iii¹. 87 *et seq.*; Ibn Ḳotaiba (ed. Wüstenf.), p. 121; Ṭabarī, see index. Ibn al-Athīr, *Usd al-ghāba*, iii. 313 *et seq.*; Ibn Ḥadjar, *Iṣāba*; Sprenger, *Das Leben und die Lehre des Mohammad*, i. 428 *et seq.*

(M. TH. HOUTSMA.)

'ABD AL-RAḤMĀN B. ḤABĪB B. ABĪ 'UBAIDA B. 'OḲBA B. NĀFI' AL-FIHRĪ, governor of Ifrīḳiya, died in 137 (755). When his father, whom he had in his youth accompanied on raids in Sicily and other places, had fallen in the Berber revolt (122 = 740), 'Abd al-Raḥmān fled to Spain, but afterwards returned to Africa and rebelled in Tunis in 126 (744) against the Umaiyads. The Umaiyad governor Ḥanẓala b. Ṣafwān thereupon quitted Ḳairawān, and since the 'Abbāside uprising was in progress, it was not a very difficult task for 'Abd al-Raḥmān to seize the reins of government and to keep them; the 'Abbāsides were cunning enough at first to confirm him in his governorship. Then when the caliph al-Manṣūr threatened to enforce his sovereignty, 'Abd al-Raḥmān, who was continually making war against Sicily and Sardinia, and the Berbers, renounced all homage to him. Through wishing to settle the succession on his son Ḥabīb he incurred the enmity of his two brothers Ilyās and 'Abd al-Wārith, who soon afterwards murdered him.

Bibliography: Ibn 'Adhārī, *al-Bayān al-mughrib*, ii. 48 *et seq.*; Ibn al-Athīr (ed. Tornb.), v. 233 *et seq.*; al-Nuwairī (*Journ. As.*, 3^d ser., xii. 454 *et seq.*); Ibn Khaldūn, *'Ibar* (*Hist. des Berb.*), i., 218 *et seq.*; Dozy, *Hist. des Musulmans d'Espagne*, i. 246 *et seq.*; Fournel, *Les Berbères*, i. 323 *et seq.*

(M. TH. HOUTSMA).

'ABD AL-RAḤMĀN B. HISHĀM, emperor of Morocco, born in 1778. 'Abd al-Raḥmān was the son of Mūlāi Hishām, governor of Mogador, brother of the sultan Mūlāi Sulaimān. His uncle nominated him on two occasions as his successor. On the death of Mūlāi Sulaimān on the 4th Rabī' I 1238 (22d Nov. 1822), 'Abd al-Raḥmān had little difficulty in having himself proclaimed sultan. The Bokhārī handed over to him the 40000 piastres accumulated by his predecessor; two claimants, Ibrāhīm b. Yazīd and Sulaimān, his own cousin, who was proclaimed sultan by the people of Tafilelt, submitted almost immediately. Morocco remained not less disturbed and the sultan had to spend the first years of his reign in repressing rebellions that broke out all over the country. The Zemmūr, who had revolted, were vanquished, and their chief, Muḥammed b. al-Ghāzī, was imprisoned at Mogador in 1240 (1825). Some years later the Wadāya, who were angry because the sultan had arrested three of their ḳā'ids, shut themselves up in Fās al-Djedīd and underwent a six months' siege there. Being victorious, thanks to his negro guard, 'Abd al-Raḥmān routed the Wadāya at Marrākush, Rabāṭ and Casablanca (1247 = 1831). In 1244 (1828) the Sherārda took up arms against the governor of Marrākush, but were cut to pieces by the sultan himself in a seven days' battle. In 1250 (1834-1835) the Marabout Sīdī Muḥammed b. Ṭaiyib made himself master of Fez and maintained his position there for some time. On being obliged to capitulate, he was exiled to Tafilelt and twenty-six of his partisans were immured alive. At the end of 'Abd al-Raḥmān's reign fresh insurrections broke out at Tafilelt (1273 = 1856-1857) and amongst the Zemmūr, to the south of Miknāsa, against whom the sultan led an expedition in person (1276 = 1858).

In spite of difficulties with which he found himself confronted in the interior of Morocco, Mūlāi 'Abd al-Raḥmān, adhering to the policy begun by Mūlāi Ismā'īl [q. v.], attempted to extend his kingdom at the expense of his eastern neighbors. He commenced by supporting the Tidjānīya enemies of the Turks of Algiers, then he tried to take advantage of the fall of the Turkish State in 1830. After the capitulation of Algiers he sent his nephew Mūlāi 'Alī to invade the province of Tlemcen. But his designs were frustrated by the opposition of France. The occupation of Oran and of Mars al-Kabīr by French troops, and the diplomatic representations of the French government forced him to abandon his schemes of conquest. He nevertheless continued his intrigues in the West and even in the centre of Algeria. Being forced, in consequence of Count Mornay's mission to Tangiers to recall his representatives, whom he had established at Miliāna and Médéa, and to abandon his claims to the province of Oran, he still kept in touch with the malcontents of the West. In spite of his promises of neutrality given to a French envoy, Colonel Larue, in 1836, he encouraged 'Abd al-Ḳādir. When, as a result of the campaigns of 1841, 1842 and 1843, the emir was driven from all the positions occupied by him in Algeria, 'Abd al-Raḥmān allowed him to

take refuge in Morocco. Soon, at his instigation, he entered into open conflict with France. Being unsupported by England, upon whom they believed they could rely, the Moroccans were defeated. Bugeaud's troops occupied Wadjda (Ujda) and dispersed the Moroccan army at the battle of Isly (14th August 1844) whilst Prince de Joinville's fleet bombarded Tangiers (4th Aug.) and Mogador (15th Aug.). The treaty of Tangiers (10th Sept. 1844) put an end to the hostilities. 'Abd al-Raḥmān promised to abandon the cause of the emir and to imprison him if he would succeed in seizing him. Another convention of the 18th March 1845, settled the boundary between Algeria and Morocco. Morocco kept the lower stream of the Mulūya and, in the Sahara, the oases of Figig and Tuāt.

In consequence of these events relations between France and Morocco became cordial again. The sultan decided in 1847 to have nothing more to do with 'Abd al-Ḳādir, compelled him to leave Moroccan territory and thus forced him to give himself up to General Lamoricière [see 'ABD AL-ḲĀDIR]. Claims presented on the occasion of acts of violence committed against Frenchmen or French protégés at Tangiers, Mogador and on the Rif coast were listened to. It was necessary however to bombard the port of Salā (Saleh), the inhabitants of which had pillaged a French ship in 1852. Similar acts of violence forced different European Powers to have recourse also to naval demonstrations. The English blockaded the ports of Morocco in 1828; the Austrians cannonaded the entrance to the river of Tetuan and bombarded Arzila in 1829, but attempted to land at Larache without success. The assassination of the head of the municipality of Ceuta, Don Jose Valverde, and the murder of Darmon, the Spanish consular agent, raised very strong protestations from Spain.

Despite these manifestations of hostility to foreigners Morocco became more accessible than formerly to European commerce. Sweden and Denmark ceased to pay tribute for the protection of their ships from piracy. The treaty of commerce and amity entered into by France and Mūlāi Muḥammed in 1767 was renewed in 1825. England after having, in 1824, renewed the treaty of 1801, negotiated in 1853 a convention, which was changed into a treaty of commerce in 1856. The advantages conceded to the English by this treaty (the abolition of monopolies in importation — the limiting of the duty on exports to 10%) were afterwards granted to the other European nations. But at the same time a reactionary movement against foreigners made itself felt. After 1842 the consuls could only hold communication with the Makhzen through the Pasha of Tangiers; troubles arose on account of the exportation of wools. The population complained, as the historian al-Salāwī testifies, of the raising of the price of commodities, which it attributed to the measures taken in favor of the Christians and to the progress of their influence in the empire of the Sherif.

In spite of these reservations, the same historian nevertheless considers 'Abd al-Raḥmān as one of the most remarkable sovereigns of Morocco. „He was" he writes „a second Mūlāi Ismā'īl and restored the dying dynasty to life". He compliments him on having freed himself from the influence of the viziers and of having directed his government personally. He praises his activity, piety, humanity and his aversion to the shedding of blood. Finally he points out his taste in building (the restoration of the port of Tangiers — the adornments and repairs of the mosques at Fes, Marrākush and Salā — the building of the Bū Ḥassān, Kanarin, al-Wusṭa mosques at Marrākush — the planting of the Aghdal park near this capital, etc.). 'Abd al-Raḥmān died on the 29th Muḥarram 1276 (6th September 1859).

Bibliography: Aḥmed al-Salāwī, *Kitāb al-istiḳṣā'* (Cairo, 1312), iv. 172—210; Godard, *Description et hist. du Maroc* (Paris, 1860), ii. 585—629; Rouard de Card, *Traités entre la France et le Maroc* (Paris, 1860); Pelissier de Raynaud, *Annales algériennes* (Paris, 1854). (G. YVER.)

'ABD AL-RAḤMĀN HUSĀM ZĀDE, Shaikh al-Islām, son of Tulumdju Khodja Husām (died 1055 = 1645): born in 1003 (1594-1595), ḳāḍī at Aleppo (1050 = 1640), at Constantinople (1054 = 1644), ḳāḍī 'askar at Anatolia (1059 = 1649), then in Roumelia (1062 = 1652), at first refused and then accepted the title of Shaikh al-Islām (1065 = 1655) in place of Abū Sa'īd Muḥammed Efendi. During the troubles of Djumādā I 1066 (April 1656), known as the events of the Platane (Čenar waḳ'a-si), having seen Ḳara 'Abd Allāh massacred by the insurgent Sipāhīs (Hammer-Purgstall, *Hist. de l'empire ottoman*, x. 380; Jouannin and Van Gaver, *Turquie*, p. 260; *Ta'rīkh-i Na'īmā*, ii. 559), he tendered his resignation to save the sultan Muḥammed IV and at his request was made ḳāḍī at Jerusalem, then at 'Aintāb and at Gize, near Cairo; he died in Djumādā I 1081 (Oct.-Nov. 1670). He was clever in wrestling; his writing in the *ta'līḳ* style was remarkable.

Bibliography: Mustaḳīm Zāde Sulaimān Sa'd al-Dīn, *Dewḥat al-mashāikh* (Constantinople), p. 62. (CL. HUART.)

'ABD AL-RAḤMĀN B. 'ĪSĀ. [See IBN AL-DJARRĀḤ.]

'ABD AL-RAḤMĀN B. AL-ḲĀSIM. [See IBN AL-ḲĀSIM.]

'ABD AL-RAḤMĀN B. KHĀLID B. AL-WALĪD, the Bar Khālid of the Syriac chroniclers, seemed to have inherited the ascendancy and military faculties of his father, "The Sword of God". When barely 18, he commanded a division at the battle of al-Yarmūk, and later at Ṣiffīn, where he distinguished himself by the side of Mu'āwiya. He figures also at the head of the principal expeditions in Anatolia. The memory of his father, who died and was buried at Ḥimṣ (Emesa), and the government of this important province to which Mu'āwiya had appointed him, had given him a preponderate influence in the district. His name was mentioned by the Arabs of Syria as a possible successor to Mu'āwiya. Having become suspicious, the caliph ordered his Christian physician, Ibn Uthāl, to rid him of this future rival of his son Yazīd, promising him as a recompense, the management of the finances of Ḥimṣ. The following seems to be proved in these assertions: first, the appointment of Ibn Uthāl — contested by Wellhausen (*Das arab. Reich und sein Sturz*, p. 85) — immediately after the death of 'Abd al-Raḥmān (46 = 666-667); then the assassination of the Christian official by a Makhzūmite, probably the nephew of 'Abd al-Raḥmān, urged thereto by the insinuations of the people of Medina. The other details

appear to us to be inventions, especially the intervention of Mu'awiya, which is sometimes quoted to prove that this prince made use of poison. We admit, however, that relations between him and 'Abd al-Raḥmān were certainly strained and that the distrust with which the growing popularity of the son of Khālid inspired him was real. The auto-da-fe of the bishop of Ḥimṣ, which, according to Theophanes (p. 533), took place about this time — Lequien (*Oriens christ.*, ii. 842) adds that the bishop was burned by the Mussulmans, — is connected with these events, thus making up for the deficiency due to the silence on this point in the works of the Byzantine chroniclers and the Arab annalists. We think that the sudden death of 'Abd al-Raḥmān immediately after his return as a conqueror from Anatolia, followed at once by the appointment of a Christian official, and the exactions, true or false, laid to the charge of the latter, must have caused a lively commotion in Ḥimṣ. A Makhzūmite took advantage of the general discontent to assassinate Ibn Uthāl, under the pretext of avenging his relative. It is very probable that a rising of the populace took place on behalf of the family of the great Khālid, a rising in which the bishop lost his life. If we admit the authenticity of Lequien's inference, this local outbreak of fanaticism was one of the rare acts of intolerance belonging to the reign of Mu'awiya.

Bibliography: Ṭabarī, i. 2093, 2913; ii. 82-83; *Aghānī*, xv. 13; Ya'ḳūbī (ed. Houtsma), ii. 265; Dinawarī (ed. Girgas et Rosen), pp. 164, 183, 198; Ibn 'Abd Rabbihi, *'Iḳd*, ii. 154; H. Lammens, *Études sur le règne de Mo'âwia Ier*, pp. 3—15, 218-219. (H. LAMMENS.)

'ABD AL-RAḤMĀN B. AL-MANṢŪR MUḤAMMED, the last 'Āmiride of Cordova. After the premature death of his brother 'Abd al-Malik b. al-Manṣūr (q. v.) he became in the year 399 (1008) imperial administrator (Ḥādjib) with the surname al-Nāṣir for the Umaiyad pretender-caliph, Hishām II. He was born about 376 (986) of a Christian princess, the daughter of a certain Sancho, for which reason he is also sometimes called Sanchol, i.e. little Sancho. On account of his origin he was but little loved by the Mussulmans, and they impute many evil deeds to him: he is said to have poisoned his brother, to have been addicted to drink, etc. He offended them most deeply, however, by having induced the caliph Hishām to proclaim him his successor to the throne. When therefore in the same year (399 = beginning of 1009) he undertook a campaign against Alfonso V of Leon, there broke out in the capital, Cordova, a revolt under the leadership of the Umaiyad Muḥammed b. Hishām al-Mahdī. On hearing the news 'Abd al-Raḥmān immediately started to return home, but was abandoned by his troops on the way back and killed by al-Mahdī's orders (4th Radjab 399 = 4th March 1009).

Bibliography: Ibn al-Athīr (ed. Tornb.), viii. 497; Dozy, *Hist. des Musulmans d'Espagne*, iii. 268 *et seq.*; idem, *Recherches sur l'hist. et la littér. de l'Espagne* (3d ed.), i. 188 *et seq.* (C. F. SEYBOLD.)

'ABD AL-RAḤMĀN B. MUḤAMMED. [See IBN KHALDŪN.]

'ABD AL-RAḤMĀN B. MUḤAMMED B. AL-ASH'ATH, a Kindite general, who revolted against al-Ḥadjdjādj. Being descended from the old kings of Kinda, 'Abd al-Raḥmān was at first the recipient of much kindness from al-Ḥadjdjādj, who went so far as to marry his son Muḥammed to 'Abd al-Raḥmān's sister. In 76 (695-696) al-Ḥadjdjādj sent him with an army to defend Madā'in against Shabīb. In 80 (699) after the defeat of 'Ubaid Allāh b. Abī Bakra by Rutbīl (or Zenbīl; comp. Wellhausen, *Das arab. Reich und sein Sturz*, p. 144, note), king of Kābulistān, al-Ḥadjdjādj gave 'Abd al-Raḥmān the lieutenancy of Sidjistān and the command of an army magnificently equipped, and known for that reason as "The Army of Peacocks", to make war against Rutbīl. 'Abd al-Raḥmān's campaigns were replete with successes, but al-Ḥadjdjādj nevertheless sent him rough letters blaming his conduct. Urged by his soldiers, he openly revolted and declared war against al-Ḥadjdjādj (81 = 700). Before setting out for 'Irāḳ 'Abd al-Raḥmān concluded a treaty of alliance with Rutbīl, who pledged himself to help him in case of need and to afford him a place of refuge in his country. In the beginning 'Abd al-Raḥmān was victorious, but presently, at the battle of al-Zāwiya, his army was routed. He fled to Kūfa, where the caliph 'Abd al-Malik sent his son 'Abd Allāh and his brother Muḥammed to negotiate with him, even proposing the recall of al-Ḥadjdjādj. 'Abd al-Raḥmān did not accept the offers of the caliph and thus declared himself as his enemy. The battle of Dair al-Djamādjim (Sha'bān 82 = Sept. 701; comp., however, J. Périer, *Vie d'al-Hadjdjâdj*, p. 186, note 3) was disastrous for 'Abd al-Raḥmān, and that of Maskin completed his downfall. He fled towards Sidjistān and on his arrival at Bust the prefect, 'Iyāḍ b. Himyān, loaded him with chains, intending to give him up to al-Ḥadjdjādj. But Rutbīl, true to his promise, came to free him and took him to his own country. Once more, however, at the instigation of his army 'Abd al-Raḥmān returned to Bust to try his luck against al-Ḥadjdjādj, but he soon returned to Rutbīl. Finally Rutbīl himself, yielding to the promises and especially to the threats of al-Ḥadjdjādj, gave 'Abd al-Raḥmān up to the emissary of the latter. When 'Abd al-Raḥmān reached al-Rukhkhadj he threw himself from the top of the tower and was killed (85 = 704; comp. Périer, *loc. cit.*, p. 225, note 2). The chronology of the events is not quite certain; comp. Wellhausen, *loc. cit.*, pp. 150 *et seq.*

Bibliography: Ṭabarī, ii. 929 *et seq.*; *Anonyme arab. Chronik* (ed. Ahlwardt), pp. 308 *et seq.*; Mas'ūdī, *Tanbīh* (ed. de Goeje), pp. 314 *et seq.*; Weil, *Gesch. d. Chalifen*, i. 499 *et seq.*; Wellhausen, *Das arab. Reich und sein Sturz*, pp. 145 *et seq.*; J. Périer, *Vie d'al-Hadjdjâdj* (Paris, 1904), pp. 129 *et seq.*

(M. SELIGSOHN.)

'ABD AL-RAḤMĀN B. ROSTEM, founder of the new Tāhert and head of an Abāḍite dynasty, which held its own ground in Central Maghrib from 160 or 162 to 296 (776 or 778 to 908). 'Abd al-Raḥmān was of Persian descent: according to the chroniclers of the Abāḍite sect he was the son of Rostem b. Bahrām (comp. Yāḳūt, *Mu'djam*, i. 815) b. Shābūr b. Bābek Dhi'l-Aktāf. This genealogy, which is evidently inexact and mutilated, is given by the historians to establish the fact that 'Abd al-Raḥmān was of royal stock and was descended from the dynasty of the Sāsānides.

'Abd al-Raḥmān was born in 'Irāḳ, his father, Rostem, having taken him with his mother on a

pilgrimage, died at Mecca. ʿAbd al-Raḥmān, being yet a child, accompanied his mother, who had married a pilgrim from the Maghrib, and was brought up at Ḳairawān.

He became one of the five missionaries who spread the Abāḍite doctrine in the Maghrib after a course of study under ʿAbū ʿUbaida Muslim b. Abī Karīma at Baṣra.

When Abu'l-Khaṭṭāb, the first Imām of the Abāḍites, had taken Ḳairawān from the Warfādjūma barbarians, he confided the government of this place and of several parts of Ifrīḳiya to ʿAbd al-Raḥmān (Ṣafar 141 = June 758), but in Djumādā I (Sept.) of the same year Ibn al-Ashʿath retook Ḳairawān from him. ʿAbd al-Raḥmān accompanied by his son ʿAbd al-Wahhāb and his retainers fled to Central Maghrib, and, after evading the pursuit of Ibn al-Ashʿath, founded the town of Tāhert, the present Tagdemt, at the foot of Djebel Djuzūl (or Kuzūl). The new city grew apace, its population being Abāḍite emigrants from Ifrīḳiya and Djebel Nefūsa.

When the Abāḍites of Tāhert thought themselves strong enough, they raised ʿAbd al-Raḥmān to the Imāmate (160 or 162 = 776 or 778). Arab chroniclers say that ʿAbd al-Raḥmān had in 154, led a strong contingent of Abāḍites from Tāhert to Tobna, where an immense concourse of Berbers were besieging ʿOmar b. Hazārmard.

ʿAbd al-Raḥmān's reign seems to have been fairly peaceable. He applied himself with a simplicity, which recalls that of Caliph ʿOmar, to make justice prevail in his country. The Abāḍite communities of the East recognized the validity of his Imāmate and sent several embassies to him to bring him money and presents. It is said that he died, being then very old, in 168 (784). His son ʿAbd al-Wahhāb succeeded him.

Bibliography: Abū Zakariyāʾ al-Wargalānī, *al-Sīra* (*Chronique d'Abou Zakarya*, trans. Masqueray, Paris-Alger, 1878), pp. 49 *et seq.*; al-Barrādī, *Kitāb al-djawāhir* (Cairo, 1302), pp. 173-174; al-Dardjīnī, *Kitāb al-ṭabaḳāt*; al-Shammākhī, *Kitāb al-siyar*; Ibn Ṣaghīr (*Bull. de Corresp. Afric.*, 1885, pp. 30 *et seq.*); R. Basset, *Les sanctuaires du Djebel Nefousa* (Paris, 1899).

(A. DE MOTYLINSKI.)

ʿABD AL-RAḤMĀN AL-ṢŪFĪ (his full name is ABU'L-ḤUSAIN ʿABD AL-RAḤMĀN B. ʿOMAR AL-ṢŪFĪ AL-RĀZĪ), one of the most eminent astronomers and astrologers of the Arabs, born at Rai in December 903 and died in May 986. He was a friend, teacher, and astrologer of the Būyide ʿAḍud al-Dawla, who proudly boasted of three of his teachers: in grammar, Abū ʿAlī al-Fārisī al-Fasawī; in the knowledge of astronomical tables, Sherīf Ibn al-Aʿlam; and in the knowledge of the positions and movements of the fixed stars, ʿAbd al-Raḥmān al-Ṣūfī. He wrote: 1) *Kitāb al-kawākib al-thābita* (or also *al-Ṣuwar al-samāʾiya*) *muṣawwar* (*The Book of the fixed stars, illustrated with figures*); 2) *Kitāb al-tadhkira wa-maṭāriḥ al-shuʿāʿāt* (*The Book of the notice and positions of radiojection* — this last word is an astrological technical expression); 3) *Mudkhal fi 'l-aḥkām* (*Introduction into the judgments*, i. e. by aid of the stars); 4) *Risāla fi 'l-asṭurlāb* (*A Treatise on the astrolabe*). Nº. 1 is to be found in Arabic in Berlin, Paris, Oxford, London (British Museum, India Office), St. Petersburg (Institut des Langues Orientales), Constantinople (Aja Sofia, in Persian); a French translation was published by Schjellerup: *Description des étoiles fixes par Abd al-Rahman al-Sûfi* (St. Petersburg, 1874); the text and translation of the introduction was published by Caussin de Perceval in the *Notices et extraits*, xii. 236 *et seq.* The title of Nº. 2 is probably faulty; *al-Tadhkira* has no meaning, and Abu'l-Faradj has only *Maṭāriḥ al-shuʿāʿāt*. It is probably but a portion of Nº. 3, still extant in Paris, London (India Office), Madrid (Escurial). Nº. 4 is found in Paris, Constantinople (Aja Sofia), St. Petersburg (Institut des Langues Orientales). — His son Abū ʿAlī b. Abi'l-Ḥusain al-Ṣūfī wrote an *Urdjūza* on the fixed stars, also illustrated with figures, preserved in Paris, Munich, Gotha, Bologna (Marsigli), Cairo.

Bibliography: *Fihrist*, i. 284; Ibn al-Ḳifṭī (ed. Lippert), p. 226; Abu'l-Faradj (ed. Ṣalḥānī), p. 304; al-Bīrūnī (ed. Sachau), pp. 336, 358 (Engl. transl. pp. 335, 358); Steinschneider, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxiv. 348—350; Dorn, *Drei astronom. Instrumente* (St. Petersburg, 1865; in the *Mém. de l'acad. impér. des sciences*, 7th series, ix. Nº. 1), pp. 77—79; Brockelmann, *Gesch. d. arab. Litter.*, i. 423; *Notices et extraits des manuscrits*, vii. 150, 154; xii. 236 *et seq.*; Suter, in the *Abhandlungen zur Gesch. der mathem. Wissensch.* (Leipzig, 1900 and 1902), x. 62; xiv. 166.

(H. SUTER.)

ʿABD AL-RAḤMĀN B. ṬAGHAIRAK, an influential Turkish emīr during the second period of the Seldjuk supremacy. His father was one of the emīrs of Sultan Barkiyāruḳ and held the town of Khalkhāl [q. v.] in fee. ʿAbd al-Raḥmān himself was in 1141 appointed by Sultan Masʿūd majordomo (*ḥādjib kabīr*) with the surname of Fakhr al-Dīn. When in 1145 Buzābeh and ʿAbbās rebelled against the sultan, he was able to restore peace by allying himself with these men, by having the administration of Ādharbaidjān and Arrān transferred to himself, and by keeping a watch over the sultan almost as if he were a prisoner. In the end the latter found his position insupportable and gave one of his trusted servants secret orders to get the Ḥādjib out of the way when occasion offered; in 1146-1147 ʿAbd al-Raḥmān was murdered treacherously near Gandja (Elisabethpol).

Bibliography: *Recueil de textes relat. à l'hist. des Seldjoucides*, ii. 170 *et seq.*; Ibn al-Athīr (ed. Tornb.), x. 196 *et seq.*

(M. TH. HOUTSMA.)

ʿABD AL-RAḤMĀN (ʿAbdu'r-Raḥmān) **KHĀN**, emīr of Afghānistān (1844-1901), was perhaps the most remarkable ruler of an independent Musulman state in the present day. His life may be conveniently dealt with under the following four heads: 1. Childhood and youth, up to the death of Emīr Dost Muḥammed (1844—1863). — 2. The period of civil wars (1863—1869). — 3. Exile (1869—1880). — 4. Reign as emīr (1880—1901).

I. ʿAbd al-Raḥmān was the son of Afḍal, the eldest son of Dost Muḥammed after Akbar Khān's death in 1266 (1849). Dost Muḥammed had five sons by a wife of the Bāmezai Popalzai clan, whom he preferred to those by a wife drawn from the Shīʿa Bangash of Kurram. Of these five sons Shīr ʿAlī was the eldest surviving at his father's death, and the sons of the second wife, Afḍal and Aʿẓam, though older than Shīr ʿAlī, were set aside. This is an important point, as it ex-

plains the position of the rival brothers at Dost Muhammed's death. 'Abd al-Raḥmān himself has consistently maintained that in questions of succession the position of the mother is unimportant, and that primogeniture should be the rule if possible, and that Dost Muḥammed's own mother was a Ḳizil-bāsh, and not an Afghān. He considered that Shēr 'Alī injured his own prospects by appointing 'Abd Allāh Djān as his heir, and he adhered to these views in arranging for the succession of Ḥabīb Allāh to his own throne, although Muhammed 'Omar was the son of a mother of higher rank. 'Abd al-Raḥmān was born about the year 1844, shortly after Dost Muḥammed had recovered his kingdom, and spent his early years in Kābul. After 1850 his father Afḍal was absent in Afghān Turkistān as governor of Balkh. 'Abd al-Raḥmān joined his father when he was nine years old, and spent the next ten years in Turkistān; his own autobiography is the principal authority for the events of these years. He relates that he did not learn easily to read and write, being devoted to outdoor exercises, and when he was about 18 years old he had apparently forgotten anything he had learnt, for on receiving a private letter from the daughter of his uncle A'ẓam, he was ashamed at being unable to read it. He prayed for enlightenment, and in the night saw in a vision a holy man who told him to rise and write. This he did, and in the morning he found himself able to recall what he had learnt, and very soon he was able to read and write. Pashino (1876), however, says that he could read and write but little, and no doubt it was always a labor to him, only overcome by his strong will. His military education was more thorough and more congenial to him. His first instructor was, as he says, an Englishman named Campbell, who was taken prisoner at Ḳandahār in 1250 (1834) in Shāh Shudjā''s attempt of that year. This man was in reality a Eurasian, or as Kaye (*Afghān War*, 1874, i. 131) calls him an Indo-Briton, and appears to have been a brave and able man. He had become a Musulman, was known as Shēr Muhammed Khān, and was now commanding Afḍal's troops in Turkistān. 'Abd al-Raḥmān expresses great admiration for him, and was under his tuition for three years. At the end of this period the capricious Afḍal allowed himself to be influenced against his son by 'Abd al-Raḥīm a distant relation, and threw him into prison for a year. He was then pardoned and restored to favor, and, Shēr Muhammed Khān having just died, was made general in his place. His uncle A'ẓam came to Turkistān as commander-in-chief about this time, and 'Abd al-Raḥmān was under his orders, but in spite of his youth he seems to have taken a real part in the operations which extended Dost Muḥammed's power through Kataghān, Badakhshān and Derwāz, and all the territory south of the Oxus up to the Pamīr. The first war was against Mīr Atālīḳ of Kataghān, who refused to admit the emīr's authority. He was defeated and took refuge in Badakhshān. He instigated a rising in Andarāb and obtained assistance from the Mīr of Kolāb, who was a feudatory of Bukhārā, and from the Mīrs of Badakhshān. 'Abd al-Raḥmān was besieged in Tālikhān, but emerged successfully from his difficulties. His father, however, ordered him to retire on Khānābād which he did successfully. Peace was made, evidently against his will, and he was as he says for a year occupied in the organization of the army at Takhtapul. After this war broke out again and continued in a desultory manner till the death of the emīr Dost Muḥammed after the capture of Herāt in 1863, when 'Abd al-Raḥmān was nineteen years old. He was then at Khānābād in Kataghān, his father was at Takhtapul and A'ẓam was with the emīr when he died, but quickly fled as Shēr 'Alī was too powerful at Herāt to be opposed. 'Abd al-Raḥmān was for a time in a dangerous position as the Kataghān chiefs were roused by the news of the great emīr's death, but he won a decisive victory at Narīn and succeeded in maintaining his authority. These troubled years of fighting and intrigue developed his strong character and prepared him for the part he was to play in the internecine struggle of the next few years.

II. Shēr 'Alī succeeded Dost Muḥammed as emīr without immediate opposition, but Afḍal and A'ẓam began at once to intrigue against him. Open war soon burst out; A'ẓam was defeated by Rafīḳ Khān, Shēr 'Alī's general, and took refuge in British India. Afḍal then made an attempt, and contrary to 'Abd al-Raḥmān's advice, gave back Kataghān to Mīr Atālīḳ in order to secure his neutrality. He was defeated by Rafīḳ Khān at Bādjgāh in the Hindū-Kūsh mountains, and was shortly afterwards imprisoned treacherously by Shēr 'Alī. 'Abd al-Raḥmān states that he had himself shortly before proposed to his father to imprison Shēr 'Alī in a similar manner, but that he refused to avail himself of the opportunity. 'Abd al-Raḥmān evidently despised his father for what he considered a foolish scruple, and points out that Shēr 'Alī was not hampered by any such fantastic ideas of honor. 'Abd al-Raḥmān then fled across the Oxus, and took refuge with the emīr of Bukhārā who received him unwillingly. When the Russians took Tashkend and the emīr left Bukhārā for Samarḳand 'Abd al-Raḥmān opened up communications with his uncle A'ẓam who was at Rāwalpindi, but made his escape and met him at Bādjgāh. Uncle and nephew collected some forces, and made a bold dash at Kābul, taking advantage of the absence of Shēr 'Alī at Ḳandahār where he had been engaged in war with his own whole brothers. He had been successful, but had lost his eldest son, and had alienated Rafīḳ Khān his best general, who came over to 'Abd al-Raḥmān. Kābul was taken without difficulty and 'Abd al-Raḥmān then marched against Shēr 'Alī, defeated him at Saidābād, and took Ghaznī, releasing his father who was confined there. Afḍal now became emīr (his coins struck at Kābul are dated 1283), but Shēr 'Alī retained possession of Ḳandahār and Herāt, and Faiḍ Muḥammed the governor of Balkh, who had at first helped 'Abd al-Raḥmān, now declared for Shēr 'Alī. — A'ẓam, who was a man of stronger character than Afḍal, was cruel and tyrannical, while Afḍal had lost all energy and became a confirmed drunkard. The treacherous assassination of Rafīḳ Khān, to whom so much of their success had been due, led to great unpopularity, and it was only the ability and determination of 'Abd al-Raḥmān which upheld their throne for a time. The defeat of Shēr 'Alī at Kilāt-i Ghilzai in Jan. 1867, and the subsequent capture of Ḳandahār were mainly due to him, and after this he fol-

lowed Shēr 'Alī into Turkistān and defeated him and Faiḍ Muḥammed in the Fandjshīr Valley. Faiḍ Muḥammed was killed in this action. 'Abd al-Raḥmān returned to Kābul, and no doubt hoped to succeed his father who died in Oct. 1867, but found it advisable to support his uncle who succeeded. He was not however trusted, and was compelled to lead an army to Balkh again in the heart of winter. He and his troops suffered greatly from the cold, but for the time he was successful, and suppressed all opposition with the utmost severity. The whole garrison of Nimlak, 2500 men, was massacred. Akča and Maimana in the west of the province were also taken. Shēr 'Alī still held possession of Herāt and his son Ya'ḳūb now recovered Ḳandahār. Shēr 'Alī joined him, and their army advanced up the Tarnak valley towards Ghaznī. A'ẓam left Kābul to meet them, and his favorite Ismā'īl Khān, against whom 'Abd al-Raḥmān had in vain warned him, treacherously seized Kābul in his absence, and made it over to Shēr 'Alī. A'ẓam was joined by 'Abd al-Raḥmān near Ghaznī but they were overthrown at Zana Khān, and forced to take to flight with a few followers only.

III. Shēr 'Alī was now (at the end of 1868) established as emīr over the whole of Afghānistān, and retained the position till 1879. After the defeat of Zana Khān 'Abd al-Raḥmān for some time led a wandering life of great hardship. He describes his adventures in detail with spirit and humor, and it is not too much to say that this part of his memoirs bears comparison with the celebrated autobiography of the emperor Bābar. He met his uncle at a place called Maimana in the translation (i. 104); evidently not the Maimana of Turkistān, but some village near Ghaznī, and thence they found their way to the Wazīrī country on the Indian frontier. Subsequently they went through Zhob and Peshīn, and by way of Čaghai to Pallāk on the Helmand River and so into Sīstān. They then entered Persian territory and went by way of Birdjand to Meshhed. There 'Abd al-Raḥmān left his uncle as the Shāh's guest. He was ill at that time and died shortly afterwards at Shahrūd. He left a son named Isḥāḳ, who was yet to be a cause of trouble. 'Abd al-Raḥmān travelled over the Ḳara-Kum desert, undergoing great hardships by the way, to Khīwa, which was still independent although 'Abd al-Raḥmān, with his usual foresight, warned the Khān that he could not maintain his independence for long and advised him to come to terms with Russia, — advice which was not followed. Ultimately he arrived at Samarḳand, and after an interview with the Russian governor went on to Tashkend, where he was received by Gen. Kaufmann, the Governor-General. He asked for assistance against Shēr 'Alī. This was refused him but he was given an allowance for his maintenance and a house at Samarḳand, where he continued to live for the next eleven years. He waited quietly for his opportunity, which did not arrive as soon as he had hoped. Shēr 'Alī had met Lord Mayo the viceroy of India in 1869, and very exaggerated reports were circulated in Central Asia as to the results of the meeting, but his friendship with the English did not last long, and he showed greater friendliness towards Russia. This did not improve 'Abd al-Raḥmān's position, and perhaps rendered him more willing to accept English help when the occasion arrived. So he remained until the year 1880 when the events following the British invasion of Afghānistān and the flight and death of Shēr 'Alī led to the revival of his hopes.

IV. The history of the war of 1879-80 will be dealt with elsewhere [see AFGHĀNISTĀN]. It is sufficient to note here that the failure of Ya'ḳūb and his removal to India left the throne vacant, and that an offer was made to 'Abd al-Raḥmān by Sir Lepel Griffin on behalf of the British Government to recognize him as emīr of the whole country with the exception of the Ḳandahār province, which it was proposed to maintain as a separate state. 'Abd al-Raḥmān accepted the offer with some reservations, and was soon justified in his action from his own point of view. Aiyūb the second surviving son of Shēr 'Alī invaded Kandahār from his base at Herāt, and won the battle of Maiwand. This led to Gen. Robert's march from Kābul to Ḳandahār where he defeated Aiyūb on the 1st Sept. 1880. The English Government then gave up the scheme for a separate state of Ḳandahār, and 'Abd al-Raḥmān received possession of it in April 1881. Aiyūb, however, was able to collect another army, and again invaded Ḳandahār, but was finally defeated by 'Abd al-Raḥmān in Sept. 1881, not without the aid of bribery. He fled into Persia, and 'Abd al-Raḥmān for the next twenty years ruled a united Afghānistān. During this period his external boundary was to some extent modified: (1) by the action of the Anglo-Russian boundary Commissions of 1885 and 1895 regulating the extreme northwestern and northeastern frontiers; (2) by the regulation of the British and Afghān spheres in the debateable land occupied by unsubdued hill-tribes, under the Durand treaty of 1893; and (3) by the annexation of Kāfiristān in 1896.

The first of these events is generally known as the Pendjdeh dispute. The boundary of Afghān Turkistān to the N. W. was imperfectly defined by the Anglo-Russian agreement of 1873, and after the annexation of the Merw Oasis by Russia it became necessary to lay down a more definite line. A joint commission was appointed for this purpose, but before any delimitation could be made some fighting took place between the Russians under Alikhanow and the Afghāns under Shams al-Dīn, in which the latter suffered severely. At the time of the collision 'Abd al-Raḥmān was at Rāwalpindi in British India, where he was received by the viceroy Lord Dufferin. The action of the Russians was much resented, and at one time it seemed possible that the incident might lead to war between England and Russia, but 'Abd al-Raḥmān was not willing that it should be regarded as a *casus belli*, and did not insist on the inclusion of the Sārïk Turkomans in Afghānistān. He accepted the line finally laid down by the commission; which left Pendjdeh to the Russians, while Dhu 'l-Fiḳār which they had also occupied was returned to Afghānistān. Nevertheless he was much displeased at the methods followed, and always considered that he had not received fair treatment, but he did not allow his feelings to divert him from the main object of his policy which was to maintain the independence of Afghānistān, and he clearly perceived that a war between England and Russia would not contribute to this result.

Secondly, the arrangements as regards the independent tribes were not altogether to his taste. He regarded the inclusion of the province of Zhob in British Belučistān as an infringement of his rights, although none of his predecessors had held the country, and he also resented the extension of the Bolān railway to Čaman. He agreed to a demarcation being made under the treaty of 1893 (the Durand treaty), but the actual demarcation made in 1895-96 displeased him, and his general Ghulām Ḥaidar effectually prevented the boundary from being carried, as had been agreed, through the lands of the Mohmand tribe. It is generally believed that in his dissatisfaction he gave some encouragement to the Mullās who organized the outbreaks along the frontier in 1897 on the Toči, among the Mohmands and Afridis, and in Swāt, but he avoided an actual rupture with the British Government.

Thirdly, he took immediate advantage of the recognition of Kāfiristān as within his boundaries, and in the course of 1896 he thoroughly conquered and annexed this hitherto independent and pagan mountain-land, and the conversion of its inhabitants to Islām has been proceeding ever since. The above were the principal events affecting the outer fringe of the country, but 'Abd al-Raḥmān had also to grapple with several internal difficulties, which will now be noticed.

THE GHALZAI REBELLION. This large and important tribe broke into rebellion in 1886 instigated by the chiefs and Mullās who found that the emir's severe and repressive system interfered with their power and influence. Some of them, such as 'Aṣmat Allāh Khān, were connected with Shēr Alī's family and intrigued with Aiyūb. — 'Aṣmat Allāh was arrested in 1882, but the actual outbreak did not take place till the autumn of 1886. One of the principal rebels was the Mullā 'Abd al-Karīm, son of the notorious Mushk-i 'Ālam, whom the emir nicknamed Mush-i 'Ālam, i. e. „mouse of the world" instead of "musk of the world". The Tarakki, Andar and Hotak clans took part in the rising, and at first won some successes. The Ghalzais who formed part of the Herāt garrison also mutinied, and attempts were made to communicate with Aiyūb. The general Taimūr Shāh a Ghalzai who was deputy commander-in-chief took part in the rebellion. After severe fighting it was put down chiefly through the efforts of Ghulām Ḥaidar Tokhī, afterwards commander-in-chief. Taimūr Shāh was taken prisoner and stoned to death by the emir's orders. Aiyūb's attempt at invasion was a failure. He went to Gen. Maclean, the British consul general at Meshhed, and surrendered himself, and was taken to India where he has since lived as a state prisoner.

ISḤĀḲ'S REBELLION. Isḥāḳ son of the emir A'ẓam was employed as viceroy of Turkistān after 1880, but was never loyal to 'Abd al-Raḥmān, and soon began to intrigue against him, making use especially of the sect of Nakhshbandī Derwīshes, of which he was a member. In 1888 when 'Abd al-Raḥmān was seriously ill with gout, and a rumor of his death was circulated, Isḥāḳ thought his time was come, and proclaimed himself emir, striking rupees in his own name bearing the legend „Struck at Kābul 1302", although in fact he never had possession of Kābul, and the coins were minted at Balkh. Sultan Muḥammed Khān, in his translation of the emir's *Memoirs* (i. 267) states that he had himself seen a rupee of Isḥāḳ, with the legend *Lā ilāh amīr Muḥammed Isḥāḳ Khān*. He rebukes this as blasphemous although it should have been clear to him that he had not read it correctly. No Musulman coin, has ever borne such a legend. The correct reading is *Muḥammed Isḥāḳ amīr ghāzī khalad allāh mulkahu al-amīr ibn al-amīr*. Gen. Ghulām Ḥaidar was sent with a strong force from Kābul, and 'Abd Allāh Khān cooperated from Balkh. The united forces met Isḥāḳ's army at Ghazni-Gak near Tāshkurghān. For some time the issue was doubtful, and Isḥāḳ obtained a partial success over 'Abd Allāh Khān's force, many of the fugitives from which reached Kābul before the news of the final victory was received, and spread false rumors of a defeat which were believed for a time even by the emir himself. Ghulām Ḥaidar's troops had stood firm throughout, and defeated Isḥāḳ who fled and took refuge with the Russians at Kerki. They detained him as a kind of state prisoner at Samarḳand. After this 'Abd al-Raḥmān himself visited Turkistān leaving Ḥabīb Allāh as regent at Kābul, and punished all concerned with extreme severity, so much so as to lead Lord Lansdowne the viceroy of India to send him a formal remonstrance, which as 'Abd al-Raḥmān records he was unable to comply with. He also suppressed a rising in Badakhshān.

In December of the same year (1888) he had a narrow escape from assassination. A soldier fired at him while he was reviewing his troops, but missed. 'Abd al-Raḥmān attributes his escape to a charm written by a holy man which he had worn on his arm since childhood.

THE HAZĀRA RISING. The Hazāra tribes of the mountains west of Kābul, of Mongolian descent, Persian in language and Shī'ites by creed have never loved the Afghāns, and began to give trouble about the time of Isḥāḳ's rebellion. In 1891 and 1892 serious fighting took place and the victorious Ghulām Haidar was ordered to advance into Hazāristān from Turkistān. The outbreak was put down and the leaders taken prisoners. Since then the country has been quiet, in accordance with the natural disposition of its sturdy, good-tempered and hardworking people. No such excessive severities as had marked the suppression of the Turkistān revolt seem to have been employed on this occasion.

In dealing with unruly tribes, whether Paṭhān, Hazāra or Uzbeg, 'Abd al-Raḥmān acted according to the traditional Oriental rule. Any means of ensuring submission are considered lawful and proper, and in some cases the utmost severity and cruelty was used. He considered that his people could be governed in no other way, and was thoroughly persuaded that he had Divine Sanction for all his acts. His methods, however, excited violent hatred among the more independent tribes, who saw their leaders killed, their villages destroyed, and whole clans driven from their homes and their pastures, or transplanted wholesale to some distant part of the country. In general, however, where there was no actual rebellion, justice was done, and an amount of peace and order, to which it had long been a stranger, was gradually established throughout the country. 'Abd al-Raḥmān was a sincere but not a bigoted Sunnite. He encouraged Mullās and religious enthusiasts up to a certain point, and

would make use of them to gain his own ends, but he never allowed them to take the lead, and was not under their influence, as his successor is believed to be. In his Memoirs he insists again and again on the folly of fighting and war between Sunnites and Shī'ites, and he seems to have been on the whole just in his dealings with the Shī'a Hazāras. Nor does the conquest and conversion of the heathens of Kāfiristān seem to have been accompanied by religious persecution. His remark regarding the feuds between the Persians and Turkomans is characteristic. He says: „The Persians and Turkomans are enemies although they are both Muslims, yet their priests being servants of the Devil instruct them to kill and sell each other.... Though these two races call themselves Muslims, they treat each other as heathens through ignorance. Thus the unbelievers triumph over the faithful, because the latter are disunited. The fault is not in Islām, it is we who are full of faults". Great efforts were made by the emīr to improve the condition of his country by the promotion of trade and manufactures. His methods were not always those best calculated to succeed, the heavy transit duties being a severe tax on traffic, but on the whole there can be no doubt that Afghānistān made a great advance in prosperity during his reign.

Military organization received much attention and the manufacture of arms and ammunition was organized under the direction of English experts such as S. Pyne, A. Martin, and others. The main spring of 'Abd al-Raḥmān's policy was his determination to preserve the independence of Afghānistān from his powerful European neighbors, and his keen intellect made it clear to him that in order to effect this object it was necessary to remain on good terms with both England and Russia; with England to which he was bound by treaties and through which his relations with the rest of the world were conducted, and with his near northern neighbor Russia. This intention he carried out consistently, and though often displeased at the action of both powers he always succeeded in avoiding a rupture; while clinging tenaciously to everything he believed to be his by right. His character can be best studied in the frank self-revelation of his autobiography, one of the most remarkable and attractive works ever produced by an Oriental monarch.

'Abd al-Raḥmān suffered for many years from gout, and towards the end of his life this was complicated by the appearance of Bright's disease. On the 1st Oct. 1901 he died from the immediate effect of a paralytic stroke, after declaring Ḥabīb Allāh his eldest surviving son to be his successor. Ḥabīb Allāh and Naṣr Allāh are the sons of Bībī Gulrēz, a girl of Wakhān whom he married at Samarḳand. Bībī Ḥalīma whom he married afterwards is a member of his own tribe, and her son Muḥammed 'Omar was at one time thought to be the emīr's favorite. But whatever his preference, he adhered in this matter to his declared principle, and designated the eldest son as heir to the throne.

Bibliography: S. Wheeler, *The Amir Abdur Rahman* (London, 1895); J. A. Gray, *My residence at the court of the Amir* (ib., 1895); L. White King, *The Barakzai Dynasty of Afghanistan* (in the *Numismatic Chronicle*, 1896); Sultan Muḥammed Khān, *Life of Abdur Rahman* (London, 1900; vol. 1 is a translation of 'Abd al-Raḥmān's autobiography); T. Holdich, *The Indian Borderland* (ib., 1901); K. Daly, *Eight years among the Afghans* (1905); A. Hamilton, *Afghanistan* (London, 1906).

(M. LONGWORTH DAMES.)

'ABD AL-RASHĪD b. 'ABD AL-GHAFŪR AL-ḤUSAINĪ AL-MADANĪ AL-TATTAWĪ, a Persian lexicographer, born in Tatta, but a Saiyid by descent; died after 1069 (1658). His principal work is a Persian dictionary, usually called *Farhang-i Rashīdī*, which was compiled in 1064 (1683-1684) and published in 1875 in the *Bibliotheca Indica*. Splieth revised the preface (*Muḳaddama*): *Grammaticae persicae praecepta ac regulae* (Halle, 1846). 'Abd al-Rashīd dedicated an Arabic-Persian dictionary, *Muntakhab al-lughāt* (1046 = 1636-1637), to the Shāhdjahān (editions: Calcutta 1808, 1816, 1836; Lucknow 1835, 1869; Bombay, 1279 = 1862-1863).

Bibliography: Blochmann, in the *Journ. of the Roy. As. Soc.*, Bengal, xxxvii. 20 *et seq.*; Rieu, *Cat. of Pers. MSS.*, pp. 501, 510; Pertsch, *Verz. d. pers. Handschr. Kgl. Bibl. Berl.*, Nos. 198—200.

(M. TH. HOUTSMA.)

'ABD AL-RAZZĀḲ KAMĀL AL-DĪN B. ABI 'L-GHANĀ'IM AL-ḲĀSHĀNĪ (or KĀSHĀNĪ or ḲĀSHĪ or KĀSĀNĪ), celebrated Ṣūfī author, died, according to Ḥādjdjī Khalīfa (ed. Flügel, iv. 427), in 730 (1329). Ḥādjdjī Khalīfa, however, confusing him with the historian of the same name, the author of the *Maṭla' al-sa'dain*, says in another place (ii. 175) that he died in 887 (1482) and, besides, gives his name as Kamāl al-Dīn Abu'l-Ghanā'im 'Abd al-Razzāḳ b. Djamāl al-Dīn al-Kāshī al-Samarḳandī. Little is known of 'Abd al-Razzāḳ's life; according to Djāmī (*Nafaḥāt al-uns*, quoted by St. Guyard), he was a pupil of Nūr al-Dīn 'Abd al-Ṣamad and a contemporary of Rukn al-Dīn 'Alā' al-Dawla, with whom he carried on a somewhat acrimonious controversy, and who died in 736 (1336). The immediate cause of this correspondence was a conversation which 'Abd al-Razzāḳ had with a certain emīr Iḳbāl Sīstānī, a pupil of 'Alā' al-Dawla's, on the road to Sulṭāniya on the vexed question of the orthodoxy of Ibn 'Arabī. Djāmī then gives a long letter which 'Abd al-Razzāḳ wrote to 'Alā' al-Dawla on this question, in which he says that he has just read 'Alā' al-Dawla's book, the *'Urwa*. As this work was written in 721 (1321), the date 730 (1329) given as that of his death must be assumed as the correct one. We have then to place 'Abd al-Razzāḳ in the Djibāl province (Kāshān) under the Īlkhāns of Persia, and especially in the reign of Abū Sa'īd (716—736 = 1316—1335).

He was the author of a large number of works, several of which have been published. So far back as 1828, Tholuck used his *Laṭā'if al-i'lām* in *Die speculative Trinitätslehre des späteren Orients* (pp. 15—22, 28 *et seq.*) and translated some passages, but without knowledge of the author. In 1845 Sprenger published at Calcutta the first half of his *Iṣṭilāḥāt al-ṣūfiya*, or *Dictionary of the technical terms of the Sufies*. An analysis of the second part had been given by Hammer-Purgstall, in the *Jahrbücher der Literatur* (lxxxii. 68 *et seq.*). This book also was used by Tholuck, and cited under the author's name (*loc. cit.* pp. 7, 11, 18, 26, 73). It is of special interest because in the preface he states that it

was written after he had finished his commentary on the *Manāzil al-sā'irīn* of al-Harawī in order to explain the Ṣūfī technical terms which occur but are inadequately explained in that work, and also in his commentary on the *Fuṣūṣ al-Ḥikam* of Ibn 'Arabī (Cairo, 1309) and in his *Ta'wīlāt al-Ḳor'ān*. According to Ḥādjdjī Khalīfa (ii, 175) the *Ta'wīlāt* of 'Abd al-Razzāḳ extend to Sūra xxxviii only, yet Berlin MS. N°. 872 covers the entire Ḳur'ān, but apparently in abstract. *Risāla fi'l-ḳaḍā' wa'l-ḳadar*, treatise on predestination and free will, first translated into French (*Journ. As.*, 1873, revised edition 1875), then the text published by St. Guyard (1879); it will be dealt with in detail below. The treatise seems to have excited attention, for Ḥādjdjī Khalīfa (iii. 429) gives three answers to it by Ibn Kamāl Pasha Ṭāshköprī Zāde and Bālī Khalīfa Ṣūfiyahwī. A commentary on the *Tā'iya* poem of Ibn al-Fāriḍ (Cairo, 1310). His works as yet unpublished are: *Risālat al-Sarmadiya*, on the idea of an eternal Being; *Risālat al-Kumailiya*, on the traditional answer by 'Alī to the question of Kumail b. Ziyād fi'l-ḥaḳīḳa (comp. the Berlin MS. N°. 3462; Ḥādjdjī Khalīfa iv. 38; *Journ. As.* 14, 83); a commentary on the *Mawāḳi' al-nudjūm* of Ibn Arabī and *Tadhkirat al-ẓāhiriya*. Ḥādjdjī Khalīfa (v. 587) adds *Miṣbāḥ al-hidāya*. For MSS. reference will suffice to Brockelmann, *Gesch. d. arab. Litter.*, ii. 203; 204 *et seq.*, 345), the Gotha cat. N°. 76, 2, and Palmer's *Trinity College cat.* p. 116.

It will already be tolerably clear what 'Abd al-Razzāḳ's interests and positions were. He was a Ṣūfī of the school of Ibn 'Arabī, the great theosophist of the Western Arabic type, though with touches of independence, and he gave much labor to defence and exposition of his master. In the three great divisions of Muslim theologians, the upholders of tradition (*naḳl*), of reason (*'aḳl*), and of the unveiling of the mystic (*kashf*), he took his place with the third. It may be significant that his name never indicates to what legal school he adhered. Like many mystics, he may have regarded such matters as beneath notice, or he may, like Ibn 'Arabī, have been a belated Ẓāhirite in law, as he was evidently a Bāṭinite in theology. The last is plain through the title itself of his exposition of the Ḳur'ān, *ta'wīl*, not *tafsīr*, and is shown in detail in his *Iṣṭilāḥāt* and his treatise on *ḳadar*. In the last we have the normal combination of the Aristotelian universe, the Neo-Platonic metaphysics and theology and the Ḳor'ānic mythology of Muḥammed. These all appear, too, in Ibn 'Arabī, but perhaps 'Abd al-Razzāḳ is more anxious to keep the last element prominent, and to proclaim thus his essential orthodoxy. Certainly, he strives to avoid the absolute merging of the individual, and the consequent fatalism of Ibn 'Arabī and to lay a possible basis for individual responsibility, for freedom and rewards and punishments hereafter. His method in this is as follows. In order to bring out clearly the forces leading to any event and the close interweaving of all causes and effects to make up the great organism of the universe, he begins with a description of the universe on the Ṣūfī scheme. It is the Neo-Platonic chain. Above is God, the One, the Alone; from him proceeds, by a dynamic emanation, the Universal Reason (*al-'aḳl al-awwal*), called also the Primary or Universal Spirit (*al-rūḥ al-awwal*) and the Highest Knowledge (*al-'ilm al-a'lā*). This is a spiritual substance and the first of the properties which the divine essence implies. From it two other substances are produced, one spiritual (*rūḥāniya*) which is the substance of the world of the Universal Reason, considered as apart from God and inhabited by particular intelligences, somewhat as fractions of the Universal Reason, which are the angels of revealed religion; the other is psychical, being the Universal Soul (*nafs*). Finally come the material elements with their natural forces and laws. In the Universal Reason are the types of all things, as universals, and this Reason, with its types, is known directly by God. God's omnipotence (*ḳāhiriya*) is manifested through these angels or Intelligences, and their world is therefore called the World of Power (*'ālam al-ḳudra*). But they also, in their perfection, repair the imperfections of other beings. Their world again, therefore, is called the World of Repairing (*'ālam al-djabarūt*). Some, however, take the other sense of the root *djabar* and render it, the World of Constraint, because they constrain other beings towards perfection. This world is also called the Mother of the Book (*umm al-kitāb*; Ḳur'ān, xiii. 39, xliii. 3), from it comes all knowledge of divine mysteries, it is above all fetters of time and change. The world of the Universal Soul, on the other hand, called the World of Ruling (*'ālam al-malakūt*), is a step nearer the particular, material world. The types which exist in the Universal Reason become in it general conceptions, and these are further specialized, determined, limited, brought near to what we know, by being engraved on the individual reasonable souls, which are the souls of the heavenly bodies, corresponding to the angelic Intelligences, the fractions of the Universal Reason. This world, from its likeness to the human imagination, is called the Imagination of the World (*khayāl al-'ālam*) and the Nearer Heaven (*al-samā' al-dunyā*). From it issue all beings in order to appear in the World of Sense (*'ālam al-shahāda*), it moves and directs everything, measuring out matter and assigning causes. The heavenly bodies, then, have reasonable souls just like our own, these are the imaginative faculties of the particular reasonable souls, into which the Universal Soul divides. On their changes all change in this world below depends (comp. al-Ghazzālī's scheme, in *Journ. of Amer. Orient. Soc.*, xx. 116 *et seq.*).

Further, this constitution of the universe corresponds to man's body, macrocosm to microcosm. Just as the brain is the seat of man's ruling spirit, so the Universal Spirit or Reason is seated in the throne (*'arsh*) above the sphere of the fixed stars. The fourth heaven, the sphere of the sun, which vivifies all, is the seat of the Universal Soul, in man this is the heart, wherein is his particular, reasonable soul. So the fourth sphere is like the breast, and the sun like the physical heart. The individual soul of the sun corresponds to the animal spirit in the heart, which is the source of human life.

Next, as to the place of predestination in this scheme, for that there are three words, *ḳaḍā'*, *ḳadar* and *'ināya*. *Ḳaḍā'* means the existence of the universal types of all things in the world of the Universal Reason. *Ḳadar* is the arrival in the world of the Universal Soul of the types of

existing things, after being individualized in order to be adapted to matter, these are joined to their causes, produced by them, and appear at their fixed times. *'Ināya* is, broadly, Providence and covers both of the above, just as they contain everything that is actual. It is the divine knowledge, embracing everything as it is, universally and absolutely. It is not in any place, for God's knowledge, in His essence, is nothing else than the presence of His essence before His essence, which is essentially one and goes with all the qualities which inhere in Him. Further, while the essence (*ḥaḳīḳa*) of *ḳaḍā'* is part of the *'ināya* of God, its entelechy (*kamāl*) is in the world of the Universal Reason. The Universal Soul is sometimes called the Preserved Tablet (*al-lawḥ al-maḥfūẓ*), for on it are preserved unalterable all the general conceptions which are on their way to the individual heavenly souls.

It is the world, then, of *ḳadar*, of the Soul, which sets everything in motion. This is by the yearning of the reasonable souls of the heavenly bodies towards their spiritual source, the Universal Reason. They try to assimilate themselves to this, to universalize themselves. Step by step, they mount up, and with each advance they receive a new outpouring from that source, drawing them on further. With each movement, there flows from them an influence upon matter according as it is adapted to receive it, and thus there is a series of changes in the material world, corresponding to those in the world of the Soul. These changes may be either absolute, of creation and destruction, or, between those extremes, simply of condition. The duration of existence constitutes the Ḳor'ānic *adjal*, and all these are fixed by *ḳadar*.

Finally, this exegesis of Ḳor'ān, lii. 1—6 will show how 'Abd al-Razzāḳ applied Scripture. „By the Mount and by a Book Inscribed in a Parchment Outspread, and by the Frequented House, and by the Raised Roof, and by the Flowing Sea!" The Frequented House is the Spirit of the fourth sphere, that of the sun. Therefore Jesus, the Spirit of God, has been placed there, whose miracle is the raising of the dead. The Mount is the *'arsh*, the seat of the Universal Reason. The Book Inscribed is *ḳaḍā'*, which is in that Reason; and the Parchment Outspread is the Reason itself. The Raised Roof is the nearest heaven, where are the individual celestial souls; it is mentioned immediately after the Frequented House, because from this heaven the forms descend on the earth, and from the Frequented House comes the breath of the Spirit, by the combination of which the creation of animated beings is achieved. The Flowing Sea is the sea of primary matter which spreads everywhere and is filled with forms.

How, then, is such a scheme related to predestination and free will? It is highly complicated, consisting of a remote first cause and an infinity of intermingling and crossing, nearer, secondary causes. It is possible to look at these last only, and so to assign absolute creative and deciding power to our own wills. Or to look only at the first cause and become fatalists. We must preserve the balance and hold by both. The complete cause of anything into which human will can enter must have as an element in it, among so many others, free will. It sets all the others in movement. Under this conception, though never clearly stated, is evidently implied that man has in him an element of the divine deciding power. If there is freedom in the divine nature, there must be also in its emanations. For Ibn 'Arabī the oneness of the divine nature over against the creation had overcome everything. 'Abd al-Razzāḳ lays stress on the multitudinous interweaving causes of the world, its constantly developing processes, to show that in life, purpose and will there must be multiplicity. The divine is spread down through the sub-lunar things, it does not simply rule from above. Again, amongst the many causes working in the world and upon man are the restraints and influences of religion, the promises and threatenings of the prophets. These we should permit to have their effects upon us as parts of the whole scheme, the process of training under which we are. But, again, why should training be necessary? Why are there good and bad? Here, again, is an implication, once pretty clearly expressed. Matter is of very differing nature, grosser and finer. It can receive only a corresponding soul, therefore souls also vary. Character and disposition is a combination of both, and it is for the soul to overcome its material body and itself rise. This evidently is the fundamental thought, but 'Abd al-Razzāḳ does not give much space to it. Rather, he uses the old theological catch. This must be the best possible creation, otherwise God would have created a better. Further, if all things were equal, there could be neither order nor organization. This would also be hard on those less perfect things thus ruled out of existence. All things should have a chance; it is for them to use it. God knows their differences and will allow for them. The most and the greatest sins are from ignorance, and God will so treat them. In the life to come the same thing is to go on. Some will attain felicity, others, because they might have done better, must undergo purification by punishment, but that will not be eternal. Here, perhaps, 'Abd al-Razzāḳ is most unsatisfactory. He passes over into the normal Muslim conception although it is not at all clear that his system can permit individuality apart from matter. Freed souls, we should expect, would either return into the unity, or else be sent forth again to another material life. Like so many in Muslim theology and philosophy, this tractate was adapted to an audience, and was not perfectly ingenuous. Yet behind its caution of statement the real system is tolerably plain. It is nearer orthodoxy than that of Ibn 'Arabī, but not as near as this eschatology would suggest.

Bibliography: St. Guyard, in *Journ. As.*, viii ser., i. 125 *et seq.*, which is the main source; Brockelmann, *Gesch. d. arab. Litter.*, ii. 203—204, who made of him two different persons.

(MACDONALD.)

'ABD AL-RAZZĀḲ KAMĀL AL-DĪN B. ISḤĀḲ AL-SAMARḲANDĪ, a Persian historian, author of the well-known *Maṭla' al-sa'dain wa-madjma' al-baḥrain*, born at Herāt in 816 (1413), where he died in 887 (1482). His father was ḳāḍī and Imām at the court of Sulṭān Shāhrukh [q. v.]. In 845 (1441) 'Abd al-Razzāḳ went to India as an ambassador (returned in 848 = 1444), and in 850 (1446) to Gīlān; he died in the reign of the sultan Ḥusain Baiḳarā [q. v.] as governor of the Khānḳāh of Shāhrukh. His work depicts, with a

brief mention of the birth (704 = 1304-1305) and accession (716 = 1316-1317) of the Ilkhān Abū Saʿīd [q. v.], the events of the years 717—875 (1317—1471), in chronological order, in two volumes (vol. I up to the death of Timur in 807 = 1404-1405); up to the year 830 (1426-1427) use is principally made of the *Zubdat al-tawārīkh* of Ḥāfiẓ-i Abrū [q. v.], which is at times quoted literally. Some portions of this work are known to us only through 'Abd al-Razzāk; from the same work (the original text appears to be preserved in only one MS., Bodl. Elliot 422, not recognized by Ethé, *Catalogue*, p. 90) the famous account of the embassy to China in 823—825 (1420—1422) is also taken. For the periods from 830 to 875 (1426—1471) 'Abd al-Razzāk's work is one of the most important original sources of information. We do not yet possess a complete edition of the *Maṭlaʿ al-saʿdain*; MSS. are to be found in nearly all the larger european collections but they are now rare in the East. E. Quatremère gives extracts in the *Notices et extraits des manuscrits*, xiv. part 1. As also H. M. Elliot in his *History of India*, iv. 89—126, and others.

Bibliography: Elliot, *loc. cit.*, pp. 92 *et seq.* (W. BARTHOLD.)

'ABD AL-SALĀM B. MASHĪSH AL-ḤASANĪ, a celebrated Moroccan Saint, was murdered about the year 625 (1227-1228). He appeared to be a paragon of Ṣūfism in Northern Africa. He was a disciple of Abū Madyān Shoʿaib [q. v.] and the master of Abu'l-Ḥasan 'Alī al-Shādhilī, who has given his name to one of the largest Musulman confraternities. Little is known of his life, which is for the greater part legendary: he seems to have had as a rival Muhammed b. Abī Ṭawādjin, who was the religious head of the Moroccan Katāma, as he himself was of the Banū 'Arūs. Muhammed, however, had him assassinated or murdered him himself, and he was buried on Djabal 'Alam amongst the Banū 'Arūs. There are numberless pilgrimages to his shrine; the Moroccans maintain that all the trees on the mountain lean towards him. It has, however, been impossible for any European to visit Djabal 'Alam, because of the extreme fanaticism of the inhabitants: it is one of the least accessible parts of Morocco. The reverence for the memory of 'Abd al-Salām and the prestige which surrounded his descendants was greater than one could imagine in the whole district. He was one of the most revered Ṣūfīs in the entire Musulman world, and figures in a number of mystic *chaînes*. Legend has naturally embellished his biography with a great number of miraculous events: at his birth swarms of bees from every point of the horizon settled upon him; 'Abd al-Kādir al-Gīlānī, another celebrated Ṣūfī of the East, who lived more than a hundred years before him, did him homage. His death is also surrounded with miraculous episodes: there were extraordinary signs in the heavens and on earth. His shrine is still a place of many miracles. Every year after the feast of the *Mawlid* (the birth of the Prophet), the inhabitants of Eshshawn (Sheshawn), a small town not far from Tetouan, arrange a great pilgrimage which attracts enormous crowds. The people of the tribe of al-Akhmās (Lekhmās), have the privilege of coming every year as pilgrims to the shrine of the Saint and of driving the 'Alamiyūn Sherīfs away from it: none of the latter can be there at that time without running the risk of being molested. These 'Alamiyūn Sherīfs are very rich, as the revenues from the sanctuary are considerable. Further, as these Sherīfs are descendants of Idrīs, they inherit a part of the revenue from the great Zāwiya of Mulāi Idrīs al-Ṣaghīr at Fez; they send a delegation there every year, which settles there for a month and collects one twelfth of the annual revenue of the Zāwiya.

Bibliography: Aḥmed al-Salāwī, *Kitāb al-istiḳṣā'*, i. 240; Rinn, *Marabouts et Khouan*, pp. 218-219; de la Martinière et Lacroix, *Documents sur le N. O. africain*, i. 368; Moulièras, *Maroc inconnu*, ii. 159—178; Basset, *Nédromah et les Traras*, p. 69. (E. DOUTTÉ.)

'ABD AL-WĀD, an ancestor of the kings of Central Maghrib (Tlemcen) [see 'ABDALWĀDIDES].

The following is the genealogy of 'Abd al-Wād as given by Yaḥyā b. Khaldūn: „The origin of this name goes back to 'Abd al-Wādī, so called from the ascetic life led by the ancestor of the 'Abdalwādides. — He was a son of Shadjīḥ . . . b. Muḍar b. Nizār b. Maʿadd b. 'Adnān, according to the opinion given to us by Ibn Abi'l-Faiyāḍ and other authors". Notwithstanding the slight value of this genealogy, it still shows that 'Abd al-Wād lived before Islām. This fact is confirmed by ('Abd al-Raḥmān) Ibn Khaldūn, according to whom, part of the Banū 'Abd al-Wād inhabited Awrās from very ancient times and were there at the moment of the first Musulman invasion.

In the absence of documentary evidence it is impossible to fix the epoch or the country in which 'Abd al-Wād lived. As to the name 'Abd al-Wād, it is apparently a corruption of the regular 'Abd al-Wādī, and not, as de Slane thought, a change from the Arabic 'Abd al-Wāḥid in consequence of Berber influence (comp. A. Bel, *Hist. des Beni 'Abd el-Wād, rois de Tlemcen*, Algiers, 1904, introd., p. ix).

'Abd al-Wād gave his name first to a portion of a tribe, which was, according to all Musulman authors, a part of the great Berber tribe of the Zanāta (Zenetes). The name of Banū 'Abd al-Wād was afterwards extended to twelve other parts of the same tribe.

Bibliography: Muḥammed al-Tanasī, *al-Durr wa'l-ʿiḳyān fī sharaf Banī Zaiyān* (MS. Nº. 4, of the Madrasa of Tlemcen), i. 3; Bargès, *Hist. des Beni Zeiyān, rois de Tlemcen* (Paris, 1852), introd., p. xxxiii; Ibn Khaldūn, *'Ibar* (*Hist. des Berb.*), ii. 85, 100; Abū Zakariyā' Yaḥyā b. Khaldūn, *Bughyat al-ruwwād* (ed. and trans. into French by A. Bel, under the title, *Hist. des Beni 'Abd al-Wād, rois de Tlemcen*, i. introd. pp. viii-ix, trans. p. 124, text p. 90). (A. BEL.)

'ABDALWĀDIDES (BANŪ 'ABD AL-WĀD). This name was at first given to a part of the great Berber tribe of the Zanāta and was afterwards extended to many other portions of the same tribe.

The dynasty of the kings of Central Maghrib, who took Tlemcen as their capital and whose kingdom lasted from 637 to 962 (1239—1554) was of the Banū 'Abd al-Wād family.

During this period of 315 years, twenty-seven kings of this family (of whom two reigned together) ascended the throne of Tlemcen. These kings are also often called Banū Zaiyān, because one of their ancestors, the father of the first independent

king of Tlemcen was called Zaiyān. The two names Banū 'Abd al-Wād ('Abdalwādides) and Banū Zaiyān (Zaiyānides) may be used indifferently for all the kings of this dynasty, although sometimes it was thought, but wrongly, that only the first five of the kings should come under the name of Banū 'Abd al-Wād (637—737 = 1239—1336) and all the others under that of Banū Zaiyān.

Almost all the Musulman historians have ascribed a noble genealogy to the 'Abdalwādides, without, however, being able to establish the fact decisively. Abū Ḥammū's historiographer, after having asserted the nobility of the family, adds that he has done so only on the verbal testimony which has been given him; he says that in default of exact and duly established knowledge one must on this point agree with the generally admitted opinion.

The 'Abdalwādides belonged to the Berbers who were settled in Maghrib long before Islām; they were not of the nobility. Ibn Khaldūn and Yaghmurāsan, the first king of Tlemcen who spoke Berber, did not hesitate to express doubts about the nobility of the 'Abdalwādides, or to make reservations on the subject which say more to us than all the assertions of paid chroniclers. Besides these, more recent chronicles, written after the fall of the kingdom of Tlemcen, such as *al-Durra al-saniya* (*Recueil des actes du Congrès des Orientalistes*, 14th session, Algiers, 1905) deny their title to nobility.

The attainment of kingly power by the members of a family of a portion of the Banū 'Abd al-Wād in 637 (1239) brought this Berber tribe, the name of which without this would hardly have been known, into notice; for nothing certain is known of the history of the 'Abdalwādides before the founding of the kingdom of Tlemcen. In fact we have only the fantastic accounts of the Musulman chroniclers who were contemporary with the kings of Tlemcen, and who sought to aggrandise the lustre of the tribe and the part it had played in the general history of the Maghrib after the introduction of Islām. It was at the beginning of the 13th century of the Christian era that the 'Abdalwādides really took part in the political history of Northern Africa. Their capital, Tlemcen, became an important city full of mosques, schools and magnificent palaces. The monuments and ruins which are still found at Tlemcen have preserved the memory of this ancient splendor for us. The list of works relating to the 'Abdalwādides is enough to show how much everything that has reference to Tlemcen and its kings has been studied. Apart from certain details which still remain obscure, the political history of Tlemcen and the history of its civilization at the period of the 'Abdalwādide kings are now well established in the main, thanks to the Arab chronicles, inscriptions and archeology; but numismatics future archeological and epigraphical discoveries will perhaps throw some more light on and bring new knowledge of the history of the kings of Central Maghrib. It may, however, be said that few of the Berber dynasties have been the object of so many researches and scientific works as that of the Banū 'Abd al-Wād.

Bibliography: In addition to the bibliography of the article 'Abd al-Wād, Brosselard, *Mémoire épigraphique et historique sur les tombeaux des émirs Beni Zeiyan* (*Journ. As.*, 1876, reprinted); Bargès, *Complément à l'hist. des Beni Zeiyan, rois de Tlemcen* (Paris, 1887); idem, *Tlemcen, ancienne capitale du royaume de ce nom* (Paris, 1859); Dozy, in *Journ. As.*, 4th series, iii; W. et G. Marçais, *Les monuments arabes de Tlemcen* (Paris, 1903); A. Bel, *Hist. des Beni 'Abd al-Wād, rois de Tlemcen* (Algiers, 1904), I. p. lx. (A. Bel.)

'ABD AL-WAHHĀB. [See Muḥammed 'Abd al-Wahhāb and Wahhābites.]

'ABD AL-WAHHĀB b. 'Abd al-Raḥmān b. Rostem, second Imām of the Abāḍite dynasty of the Rostemides of Tāhert. He succeeded his father in 168 (784-785) and died in 208 (823-824).

At the time of his accession the town of Tāhert, founded by 'Abd al-Raḥmān, had already greatly developed. The great merchants of Ifrīḳiya, of the Maghrib and even of Egypt and the East, who were sure of finding justice and safety in this town, had brought their wealth there. 'Abd al-Wahhāb himself, before he attained to power, had devoted himself to commerce and had acquired a considerable private fortune.

This influx of people who were strangers one to the other and the preponderate part that certain personages, who relied upon the powerful chiefs of nomad tribes, longed to take in the town soon caused divisions in Tāhert. A group of ambitious men, led by Yazid b. Fendin, with whom a certain Shu'aib b. al-Ma'rūf associated himself later, contested the right of 'Abd al-Wahhāb's Imāmate and claimed that he could not govern without the assistance of an assembly of the leading men of the town.

These dissidents took the name of Nukkar. 'Abd al-Wahhāb was obliged to subdue them by force of arms; but his victory never completely re-established harmony. He himself only escaped by his vigilance and energy from being assassinated and even then saw his son fall, stabbed by the dissidents. He had also to repress a rising of the Wāṣilite Berber tribes, the Howāra and the Lowāta. When he had restored peace to his kingdom, he went to Djebel Dammar and to Djebel Nefūsa where he spent many years.

It was whilst he resided there that the Howāra and the Nefūsa took possession of Tripoli. But the town was retaken by Abu'l-'Abbās 'Abd Allāh b. Ibrāhīm b. al-Aghlab. 'Abd al-Wahhāb besieged him there in 196 (811). During the siege Ibrāhīm b. al-Aghlab died; his son Abu'l-'Abbās, wishing to leave Tripoli, concluded a treaty with 'Abd al-Wahhāb. The city and the sea were retained by the 'Abbāsides and the country by the Abāḍite prince.

Abāḍite chroniclers add that the Imām sent Ḳaṭan b. Salma to lay siege to Gabes. The outlying tribes, the Matmāta, Zanāfa, Zuwāgha and others as well as the island of Djerba were under his authority.

'Abd al-Wahhāb appointed governors at Sort and in the country of Ḳasṭilia. At the request of his subjects, he chose as commander of the Nefūsa the son of Abu'l-Khaṭṭāb, the first Imām of the Abāḍites, called al-Samaḥ, who was his vizier. He performed his duty with distinction and loyalty; but his son Khalf later caused the Imām and his successor Aflaḥ serious trouble.

Bibliography: Abū Zakariyā' al-Wargalānī, *al-Sīra* (*Chronique d'Abou Zakaryā*, trans. Mas-

quarry, Paris-Algiers, 1878), pp. 47 *et seq.*; al-Dardjīnī, *Kitāb al-ṭabaḳāt*; al-Barrādī, *Kitāb al-djawāhir*; al-Shammākhī, *Kitāb al-siyar*; Ibn Ṣaghīr (*Bull. de Corresp. Afric.*, 1885, pp. 30 *et seq.*). (A. DE MOTYLINSKI.)

'ABD AL-WAHHĀB (TĀDJ AL-DĪN AL-MALIK AL-MANṢŪR) B. AL-MALIK AL-MUDJĀHID SHAMS AL-DĪN 'ALĪ, of the family of the Ṭāhirides [q. v.], ruled in Yemen after the death of his father Zāfir in 883 (1478) till 894 (1488).

Bibliography: Johannsen, *Historia Yemanae*, pp. 214—229.

'ABD AL-WĀḤID B. 'ALĪ AL-TAMĪMĪ AL-MARRĀKUSHĪ ABŪ MUḤAMMAD, surnamed Muḥyi'l-Dīn, was born in Morocco in 581 (1185), and subsequently sojourned in Spain and Egypt. The date and place of his death are unknown. In 621 (1224) he wrote a history of the Almohades entitled: *al-Mu'djib fī talkhīṣ akhbār al-Maghrib* (edited by Dozy; transl. into French by Fagnan). Comp. Brockelmann, *Gesch. d. arab. Litter.*, i. 322.

'ABD AL-WĀḤID AL-RASHĪD, ninth Almohade emperor, son of and successor to Abu'l-'Alā' Idrīs (al-Ma'mūn). His mother, Ḥabāb, who was a Christian captive, helped by her cleverness in having the young prince, then only fourteen years old, proclaimed emperor.

The death of al-Ma'mūn took place suddenly on the last day of 629 (17th Oct. 1232) according to the author of the *Ḳarṭās*, or at the beginning of 630 according to Ibn Khaldūn, when he had just raised the siege of Ceuta — where his brother Abū Mūsā had stirred up a revolt against him — and was marching on Marrākush, which had fallen into the hands of Yaḥyā b. al-Nāṣir, one of the pretenders to the throne. 'Abd al-Wāḥid, who was with his father, was immediately proclaimed his successor by the army and partisans who accompanied him, and marched quickly upon Marrākush, taking care to conceal the fact of his father's death. After having beaten the pretender Yaḥyā b. al-Nāṣir, who had advanced to meet him, he entered the city without meeting with much resistance and was immediately solemnly proclaimed emperor under the name of al-Rashīd.

When he attained the power the Almohade empire was fast going to pieces. After the death of al-Nāṣir, who was the last striking figure in the Almohade empire, or, rather, after the famous defeat of Las Navas de Tolosa, the hour had struck for the decadence of the Almohade dynasty. The sovereigns allowed themselves to be guided by their ministers, often unconsciously; the many members of 'Abd al-Mu'min's family all longed to cut for themselves an independent fief or a kingdom out of the empire. The fights against the Banū Ghāniya had in Ifrīkiya enabled the descendant of the famous Shaikh Abū Ḥafṣ 'Omar to become independent and to found the Ḥafṣide kingdom of Tunis. The Almohade possessions in Spain had passed little by little into the hands of the Christians and, above all, into those of Ibn Hūd.

One of al-Ma'mūn's brothers, as has been said, occupied Ceuta, one of his nephews contended for Marrākush, his capital; the Berber and Arab tribes were everywhere restless, taking the part sometimes of one sometimes of another of the pretenders and adventurers.

Al-Ma'mūn had rejected the greater part of the religious precepts of the Mahdī Ibn Tūmart, which formed the very foundation of the Almohade empire (comp. Goldziher, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xli. 30 *et seq.*; A. Bel, *Les Benou Ghânya*, Paris, 1903; *Le livre d'Ibn Toumert*, edited by Luciani, with a preface by Goldziher, Algiers, 1903); he had publicly made concessions to the Christians, which scandalized his subjects; he had gone so far as to build them a church at Marrākush with permission to ring bells in it. This policy had alienated a great number of his partisans among the Mussulmans.

Al-Rashīd — or rather his advisers — saw that in order to bring the dissidents over it would be necessary to make a change of policy; he re-established the institutions of the Mahdī, which did some good. Nevertheless the Khulṭ Arabs and many Berber parties of the Haskūra sent for Yaḥyā b. al-Nāṣir, the pretender to the trone who was first cousin to al-Rashīd, and besieged Marrākush, of which they took possession. Al-Rashīd, who had gone to make war in the South-East, near Sidjilmāsa, returned and recaptured his capital (633 = 1235-1236). After this initial success he went to take possession of Fez, where the head of his opponent Yaḥyā was brought to him by some Arabs who had assassinated him.

In 635 (1237) the people of Seville, having repudiated the sovereignty of Ibn Hūd, tendered their submission to al-Rashīd, as also happened at Ceuta.

Being continuously occupied with the defence of his capital and throne and with the pacification of farther Maghrib, al-Rashīd was unable to hinder Yaghmurāsan b. Zaiyān from proclaiming himself independent at Tlemcen and founding the 'Abdalwādide kingdom of Central Maghrib there. In spite of his efforts al-Rashīd did not succeed in stopping the powerful Banū Marīn, parties of the Zanāta, who invaded his country and established their influence there by a series of victories won by them against the Almohades. It was the Marīnides who were to become from that time the most formidable enemies of the Almohades. After several years of a cleverly conducted struggle, they succeeded in their turn in wresting farther Maghrib and Spain from the last successors of 'Abd al-Mu'min.

Al-Rashīd died after a reign of ten years on the 10th Djumādā II 640 (5th Dec. 1242), being drowned in a cistern at his palace in Marrākush. He was only twenty-four years of age. Although the chroniclers say nothing on this point, it appears that it was his mother who, in reality, governed the kingdom.

Bibliography: Ibn Abī Zar', *al-Karṭās* (ed. Fez), pp. 184 *et seq.*; Ibn Khaldūn, *'Ibar* (*Hist. des Berb.*), i. 344 *et seq.*; ii. 237 *et seq.*; al-Zarkashī, *Ta'rīkh al-dawlatain* (Tunis, 1289), pp. 19 *et seq.*, 184; trans. Fagnan (Constantine, 1895), pp. 40-41, 269; Aḥmed al-Salāwī, *Kitāb al-istiḳṣā* (Cairo, 1304), i. 200 *et seq.* (A. BEL.)

'ABD AL-WĀSI' DJABALĪ B. 'ABD AL-DJĀMI', a Persian poet, one of the panegyrists of the Seldjuk Sultan Sandjar. A native of the province of Ghardjistān, he lived at first for some time at Herāt, and then went to Ghazna, where he entered the service of Sultan Bahrām Shāh, son of Mas'ūd, of the dynasty of the Ghaznewides; after four years, when Sultan Sandjar came to Ghazna to support Bahrām Shāh, who was his first cousin on his mother's side, he took advan-

tage of the occasion to address an ode to him. It is said that he died in 555 (1160). His Dīwān was published at Lahore in 1862.

Bibliography: Dawlat Shāh, *Tadhkirat al-shuʿarā* (ed. Browne), pp. 73—76; Muhammed ʿAwfī, *Lubāb al-albāb* (ed. Browne), ii. 104—110; Riḍā Ḳulī Khān, *Madjmaʿ al-fuṣaḥā*, i. 185—192; Hammer-Purgstall, *Gesch. d. schön. Redekünste Persiens*, p. 101; Ethé, in *Grundr. d. iran. Philol.*, ii. 261. (Cl. Huart.)

ABDĀL (A.; plur. of *badal*, „substitute"), one of the degrees in the Ṣūfī hierarchical order of saints, who, unknown by the masses (*ridjāl al-ghaib*), participate by means of their powerful influence in the preservation of the arrangement of the universe. The different accounts in the Ṣūfī literature disagree as to the details about this hierarchy. According to the most generally accepted opinion, the *Abdāl*, forty in number, take the fifth place in the saints' hierarchy issuing from the great *Ḳuṭb* [q. v.]. They are preceded after the *Ḳuṭb* by: 2) both assistants of the latter (*al-imāmān*); 3) the five „stakes" or „pillars" (*al-awtād* or *al-ʿumud* [q. v.]); 4) the seven "incomparable" (*al-afrād*). After the *Abdāl*, who, as was said above, are the fifth degree, come: 6) the seventy „preferable" (*al-nudjabāʾ*); 7) the 300 „chiefs" (*al-nuḳabāʾ*); 8) the "troops" (*al-ʿaṣāʾib*), 500 in number; 9) the „wise", or the „lonely" (*al-ḥukamāʾ* or *al-mufradūn*), of an unlimited number; 10) *al-Radjabiyūn*. Each of these ten classes is confined to a special region and a particular sphere of action is assigned to each of them. The lacunae which happen in single classes are filled up by the promotion to that class of a member of the class immediately below it. The *Abdāl* (also called *al-Ruḳabāʾ*, „the guardians") have their residence in Syria. Their merit and intercession bring about the necessary rain, the victory over the enemy, and avert general calamities. Every individual of them is *badal* (sing.); still *badīl*, which grammatically corresponds to another plural (*budalāʾ*), is a more used designation for a single one.

Bibliography: Flügel, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xx. 38-39 (where the older sources are indicated; Vollers, *ibid.*, xliii, 114 *et seq.* (after Munāwī); Ḥasan al-ʿAdawī, *al-Nafaḥāt al-shādhaliya*, ii. 99 *et seq.* (where is to be found the most frequently accepted division of the classes); A. von Kremer, *Gesch. d. herrsch. Ideen*, pp. 172 *et seq.*; Bargès, *Vie du célèbre marabout Cidi Abou-Médien* (Paris, 1884), Introduction; Blochet, *Études sur l'ésotérisme musulman*, dans le *Journ. As.*, 1902, i. 529 *et seq.* (I. Goldziher.)

ABDĀLĪ, the former name of the Afghān tribe now known as Durrānī. This tribe belongs to the Sarbanī branch of the Afghān race, and is believed by the Afghāns to derive its name from Abdāl (commonly called Avdal) b. Tarīn b. Sharkhabūn b. Sarban b. Ḳais, who received this name from Khwādja Abū Aḥmed, an Abdāl or saint of the Čishtiya order, in whose service he was. The Abdālī as the result of wars with the Ghalzai had abandoned their original lands near Ḳandahār, and had long been settled near Herāt, but were restored by Nādir Shāh to their old home, and when Aḥmed Shāh was crowned king at Ḳandahār after Nādir Shāh's death, his tribe served as a nucleus for the new empire. Influenced by a faḳīr named Ṣābar Shāh he took the royal title of Durr-i Durrān „pearl of pearls", and the Abdālī tribe was henceforth known by the name of Durrānī. The two principal clans were the Popalzai and Bārakzai, to the first of which belonged the royal section, the Sadozai. The name Abdālī was commonly used for some time after these events, but gradually fell into disuse, and was replaced by Durrānī. It is seldom heard now. [For further history of the tribe see AFGHĀNS.]

Bibliography: Elphinstone, *Caubul* (London, 1842), ii. 95; *Waḳāʾiʿ-i durrānī* (an Urdu trans. of ʿAbd al-Karīm's *Taʾrīkh-i Aḥmed*, Kānpūr, 1292), pp. 3-4; *Afghānistān* (Lahore, 1876, an English trans. of Muhammed Ḥaiyāt Khān's *Ḥaiyāt-i Afghānī*), p. 57; Malcolm, *The history of Persia* (1829), i. 405; Hanway, *Travels* (London, 1762), p. 98; — comp. also B. Dorn, *Hist. of Afghans*, ii. 42. (M. Longworth Dames.)

ʿABDALĪ (ʿAbdelī), plur. ʿAbādil, collective name for the inhabitants of the sultanate of Laḥedj (Laḥdj) in South Arabia [see LAḤEDJ].

AL-ʿABDARĪ (i. e. descendant of ʿAbd al-Dār b. Ḳuṣaiy b. Kilāb b. Murra, of the great family of the Ḳoraishites), his real name Abū Muḥammed Muḥammed b. Muḥammed b. ʿAlī b. Aḥmed b. Suʿūd (or Saʿūd or Masʿūd), known chiefly for the description of a journey called *al-Riḥla al-maghribiya*.

We have no information about this learned traveller; it is only known that he was a native of Valencia and that he was living not far from Mogador, in the Ḥāḥa tribe, where his family was, when he started for Mecca on the 25th Dhu'l-Ḳaʿda 688 (11 Dec. 1289).

Of his masters are known only those, under whom he studied during his journey, taking advantage of the forced stops of the caravan, and who are therefore mentioned in his *Riḥla*: Sharaf al-Dīn al-Dimyāṭī (al-Dhahabī, *Tadhkira*, iv. 278; Brockelmann, *Gesch. d. arab. Litter.*, ii. 73), the celebrated traditionist and jurist Ibn Daḳīḳ al-ʿĪd (Suyūṭī, *Ḥusn al-muḥāḍara*, i. 143, Cairo, 1321; Ibn al-Subkī, *Ṭabaḳāt al-shāfiʿiya*, vi. 2—22, Cairo, 1324), Zain al-Dīn b. al-Munaiyir (Ibn Farḥūn, *al-Dībādj*, p. 205, Fez, 1317; Aḥmed Bābā, *Nail al-ibtihādj*, p. 191, Fez, 1317), ʿAbd Allāh b. Hārūn and Ṭāʾī al-Ḳurṭubī at Tunis, Abū Zaid ʿAbd al-Raḥmān b. al-Asadī at Ḳairawān, Abu'l-Ḥasan ʿAlī b. Aḥmed al-Ḳarāfī and others. Among his pupils only his son Muḥammed and Abu'l-Ḳāsim b. Riḍwān are mentioned.

His *Riḥla*, the writing of which was only begun at Tlemcen, is an instructive and useful book not only because of its exactness in topographical information, but more especially for its archeological details and its studies of the customs and full show of the Mussulman scholars of the 7th century of the Hegira.

Looking at things from a lofty standpoint and rarely stopping for geographical details, al-ʿAbdarī, who was a master in Arabic, was specially solicitous about the state of Mussulman science, searched out men of letters, whose companionship would interest him, and in consequence lost no opportunity of devoting himself to literary exercise, which was full of lexical eccentricities, alliterations, puns, metaphors, etc. His style, however, changed on leaving Cairo, it became temperate and clear, and to a certain extent it ceased to be declamatory.

The work contains a great many pieces of poetry, of which the principal are: 1) *al-Ḳaṣīda al-Shaḳrāṭīsiya* by Abū Muḥammed ʿAbd Allāh b. Abū Zakarīyāʾ Yaḥyā b. ʿAlī al-Ḳumshī (d. 8th Rabīʿ I 466 = 13th Nov. 1073), a poem in honor of the Prophet, which without doubt Shaikh al-Būṣīrī imitated in his *Burda*; 2) a *takhmīs* of the *Munfaridja* or *Umm al-faradj*; 3) an epistle rhyming in *yā*, which al-ʿAbdarī sent from Ḳairawān to his son Muḥammed, and in which he gave him good moral precepts; 4) a piece rhyming in *rā*, which al-ʿAbdarī sent to Sulṭān Ṣalāḥ al-Dīn Yūsuf b. Aiyūb, and in which he begged him to free the country of Islām from the yoke of the Christians; 5) a piece of 105 verses, rhyming in *yā*, which resumes with emphasis the *Riḥla* etc.

Bibliography: al-ʿAbdarī, *Riḥla*, MS. in the University Library of Algiers, N°. 2017; Ibn al-Ḳāḍī, *Djadhwat al-iḳtibās* (Fez, 1309), p. 179; *Tādj al-ʿArūs*, s. v. *ʿAbdarī*; Brockelmann, *Gesch. d. arab. Litter.*, i. 482; Cherbonneau, in the *Journ. As.*, 5th series, iv. 144 *et seq.*; Motylinski, *Itinéraires entre Tripoli et l'Egypte*; *El Aiachi, Moulai Ahmed et El-Ourtilani* (*Extr. du Bull. de la Soc. de Géogr. d'Alger*), Algiers, 1900, p. 4.

(MOHAMMED BEN CHENEB.)

AL-**ʿABDARĪ** MUḤAMMED B. MUḤAMMED B. MUḤAMMED B. AL-ḤĀDJDJ AL-FĀSĪ AL-ḲAIRAWĀNĪ AL-TILIMSĀNĪ AL-MAGHRIBĪ AL-MĀLIKĪ ABŪ ʿABD ALLĀH, a theologian, studied in Fez, went to Cairo whilst on a pilgrimage, settled there as a professor and died in Djumādā I 737 (December 1336). He was probably the son of the author of the *Riḥla* [comp. preceeding article], to which his appellation of Ibn al-Ḥādjdj perhaps refers. That he is not identical with this latter, as Goldziher (in the *Zeitschr. d. Deutsch. Palästinavereins*, xvii. 116 and *Götting. Gelehrt. Anzeig.*, 1899, p. 466) assumes, is shown by the difference of the Kunya, apart from the difference of age. His principal work is the *Kitāb al-madkhal ilā tanmiyat al-aʿmāl bi-taḥsīn al-niyāt wa'l-tanbīh ʿalā baʿḍ al-bidaʿ wa'l-ʿawāʾid allatī ʾntuḥilat wa-bayān shanāʿatihā wa-ḳubḥihā* or more briefly *Madkhal al-sharʿ al-sharīf ʿala'l-madhāhib*, in which he attacks the innovations (*bidaʿ*) which had spread amongst the Musulmans of the East. It is printed in 3 volumes in Alexandria, 1293, and in Cairo, 1320. He further wrote a mystical book on the secrets of the letters of the alphabet, *Shumūs al-anwār wa-kunūz al-asrār*.

Bibliography: Goldziher, *Das Patriarchengrab in Hebron nach al-ʿAbdarī*, in the *Zeitschr. d. Deutsch. Palästinavereins*, xvii. 115—122; *Fihrist ...... al-Kutubkhāna al-Khidīwīya*, v. N°. 346; Brockelmann, *Gesch. d. arab. Litter.*, ii. 83.

(BROCKELMANN.)

ĀBDAST (P.), ablution. [See WUḌŪʾ.]

ʿ**ABDĪ** (abbreviation of ʿAbd al-Raḥmān), an Ottoman historian, was brought up as a page (*ič oghlān*) at Galata-Serai; he was entrusted by the sultan Muḥammed IV to write the annals of his reign and the sovereign condescended to collaborate with him, drawing some insignificant facts to his notice. He was appointed private secretary (1079 = 1668); in the following year he took the place of ʿAbdī Pasha as Nishāndji (scribe appointed to make out the *tughra* and was promoted to the rank of vizier. He was chosen as Ḳāʾim maḳām during the campaign of Cehryn (8th Rabīʿ II 1089 = 30th May 1678). In 1093 (1682) he was appointed governor of Baṣra and from that moment he stopped writing his annals. He died governor of Candia (1102 = 1690), adored by his subordinates on account of his love for justice. His history (*Taʾrīkh-i Nishāndji ʿAbd al-Raḥmān Pasha*) extends from 1054 (1648) to 1093 (1682).

Bibliography: Hammer-Purgstall, *Gesch. des osman. Reiches*, see index. (CL. HUART.)

ABDJAD (or ABUDJAD), the first of the 8 *voces memoriabiles*, with which the Arabs used to designate the letters of their alphabet. These eight words are usually pronounced as follows: *abdjad hawwaz ḥuṭṭiy kalaman saʿfaṣ ḳarashat thakhadh ḍaẓagh*. The Maghrib Musulmans arrange the last four words as follows: *saʿfaḍ ḳarasat thakhadh ẓaghash*.

The order of the letters — only the consonants are to be counted — in this series is the same as in Hebrew and Aramaic, and thus, together with the paleographic proofs, confirms the theory that the Arabs have received their alphabet through the Nabataeans. The six letters peculiar to Arabic alone have been placed at the end of the series. The above order has, besides these 8 mnemonic words which in themselves are meaningless, been preserved to the present day in the use of the letters as numerals, again analogously to the Hebrew and Aramaic; from ʾ to ḳ they are used for 1—100 and the remaining nine as hundreds up to 1000.

Side by side with this old order, which takes us back to the origin of the Arabic alphabet, the order as used at the present day was early evolved. It grew out of the idea of putting letters of the same graphic form behind the first letter which occurs under this form, so that, for instance, ت and ث come behind ب etc., only ه, و and ى are placed at the end. The Maghribine alphabet has preserved the order thus obtained to the present day.

ا ب ت ث ج ح خ د ذ ر ز ط ظ ك ل م ن ص
ض ع غ ف ق س ش ه و ى

In the East Islāmic order adopted by European scholars the original form already so completely unrecognizable is further altered; it is impossible to recognize in it any underlying principle exactly carried out, but it is seen that phonetic considerations have had some influence. Together with these two popular forms of the alphabet, a few scholars have arranged the letters entirely on a phonetic-physiological basis in such a manner that the sounds produced lowest down in the throat, the gutturals, are at the beginning and those produced in the front of the mouth, the labials, at the end. Thus the order given by al-Khalīl in his *Kitāb al-ʿain* is as follows:

ع ح ه خ غ ق ك ج ش ض ص س ز ط د ت
ظ ذ ث ر ل ن ف ب م و ا ى

Likewise are those given by al-Azharī in the *Tahdhīb* and Ibn Sīde in the *Muḥkam*.

The Hebrew-Aramaic origin of the Arabic alphabet is beyond doubt, yet the Arabs, entirely ignorant of the other Semitic languages, and being besides prejudiced in consequence of their profound self-consciousness and pride of descent, have sought for other explanations of the origin of the mnemonics

'abdjad etc., handed down to them by tradition. All that they have said about it is, however interesting it may be, to be put down as fabulous. According to some, six kings of Madyan had based the order of the Arabic alphabet on their own names; according to another tradition, the first six words are the names of demons, and finally according to a third, they were the names of the days of the week. Silvestre de Sacy has pointed out that in these traditions only the first six words are used and that, for instance, Friday is not *thalâtha* but *'arûba*; but to assume that Arabic originally had but 22 letters is not, on the grounds of this vague tradition, scientifically admissible (comp. de Sacy, *Grammaire arabe*, 2d ed., i. § 9). For the rest there have been also amongst the Arabs judicious grammarians, as al-Mubarrad and Sîrâfî, who were not satisfied with the traditional explanation of the *'abdjad*, but frankly declared that the words must be of foreign origin.

Relying on the properties of the letters as representing numerical values, the mystics early made use of the words *'abdjad* etc. as incantations and magic charms. To each of the letters ا to غ there corresponds according to this system a name of God and certain other powers of nature, and on the basis of this mutual relationship of numeral and letter on the one side, and the symbols corresponding to them on the other, a whole system of practical mysticism has been erected. Thus for instance the introductory formulae of the incantations are added together as numbers letter by letter and the resulting total again brought into relation with the world of the *Djinn*. An analogy to this use of letters is found in the Jewish practical Cabala of the Middle Ages.

Bibliography: Hughes, *Dict. of Islâm*, s. v. *Da'wah*; Lane, *Arab. Engl. Lex.*, s. v. *Abdjad*; *Tâdj al-'Arûs*, s. v. *bdjd*; *Fihrist* (ed. Flügel), i. 4-5; Cantor, *Vorl. über Gesch. d. Math.* (3d ed.), i. 709. (WEIL.)

ABEL. [See HÂBÎL.]

ABEN, ABN, AVEN, pronunciation of the Spanish Arabs for *ibn*, "son". Hence: Avicen(n)a = Ibn Sînâ; Averroes = Ibn Rushd; Avempace = Ibn Bâdjdja; Aben Pascualis = Ibn Bashkuwâl; often also by the Spanish-Arabic Jews, as Avencebrol, Avicebron = Ibn Gabirol; Abendana; Abenatar; [see also ABENCERAGES]. — The classical form *ibn* also occurs though rarely; comp. Pedro de Alcalá, s. v. *hijo* = *ibn* and *Anales Toledanos*, II: Ibnahâmer, a surname of Almanzor [comp. KUNYA]. (C. F. SEYBOLD.)

ABEN RAGEL = IBN ABI RIDJÂL. [See ALBOHAZEN.]

ABENCERAGES (also ABENCERRAGES), an Arabian noble family, whose name occurs only in the mythical history of the last days of Granada, and who are said to have been treacherously murdered by Boabdil in the Alhambra. The myth no doubt refers to executions under Abu'l-Hasan 'Alî (1461—1482); comp. Müller, *Der Islam im Morgen- und Abendland*, ii. 672, 676, who, however, also endeavors (as does Schack, *Poesie und Kunst der Araber in Spanien und Sicilien*, 2d ed., ii. 135: Ibn al-Sarrâdj) to derive the name from Ibn Sarrâdj, "the son of the saddler" (as the name of a former vizier), whilst in my opinion only the family of the Banû Sirâdj, whose native town was Cordova, and who probably emigrated to Granada, can be taken into consideration. The pronunciation of the word in Spanish also supports this: Abencer(r)aje (French: Abencérage); comp. in al-Makkarî and in the *Bibliotheca Hispano-Arabica* names such as Sirâdj b. Sirâdj; Gayangos, *History*, i. 315; ii. 26, 370, 403, 541.

(C. F. SEYBOLD.)

ABESHR, ABESHE, capital of Wadai in Central Sudan, 14° north lat. and 21° east long, to the south of the old capital Wara. It was founded in 1850, has from 20000 to 30000 inhabitants. [Comp. WADAI, where also will be found a bibliography.]

ABHAR, an ancient town in Persia, between Kazwin and Zandjân fortified by a citadel as early as under the Sâsânides. In the year 24 (645) it was conquered by the Muhammedans under al-Barâ' b. 'Âzib, the governor of Rai. Though in the Middle Ages it was a fairly important town, it has now sunk to the position of an insignificant place.

Bibliography: Barbier de Meynard, *Diction. géogr., hist. et littér. de la Perse* (Paris, 1861), p. 11; G. le Strange, *The Lands of the Eastern Caliphate* (Cambridge, 1905), p. 221 *et seq.*

AL-ABHARÎ ATHÎR AL-DÎN MUFADDAL B. 'OMAR, a philosophical writer, concerning whose life nothing is known; died in the year 663 (1264; according to Barhebraeus as early as 1262). He was the author of two greatly used and often commented works on scholastic philosophy: 1) *Hidâyat al-hikma*, in three parts, *a.* Logic (*al-Mantik*); *b.* Physics (*al-Tabî'iyât*); *c.* Theology (al-Ilâhiyât). Amongst the commentaries the best known is that of the Indian Mîr Husain al-Maibudî, written in 880 (1475), printed at Calcutta, lithographed at Lucknow (n. d.). — 2) *Kitâb al-îsâghûdjî*, an adaptation from the *εἰσαγωγή* of Porphyrius. Of the commentaries that of Shams al-Dîn Ahmed al-Fanârî (died in 834 = 1430) was printed in 1820 at Constantinople and further glosses to the commentaries of Zakariyâ' al-Ansârî (died in 926 = 1520) by al-Hifnâwî (died in 1178 = 1764) were published in Cairo in 1305, 1306, 1310. Besides the above, al-Abharî wrote three small astronomical treatises; comp. Brockelmann, *Gesch. d. arab. Litter.*, i. 464. (BROCKELMANN.)

ABHUR, plur. of *bahr* [q. v.].

ABÎB is the designation used by the Arabs for the month of *Epiphi* which occurs in the calendar of the Egyptians or Copts (*Ta'rîkh al-Kibt*); comp. also the *Hodesh hâ-Âbîb* of the ancient Hebrews (Exodus, xiii. 4).

(E. MAHLER.)

'ÂBID (A.), plur. *'abada* or *'ubbâd*, worshiper of God.

'ABÎD B. AL-ABRAS, a pre-Islamic poet of the tribe of Asad b. Khuzaima (Mudar). More exact data concerning his life are not known; he was a contemporary of al-Nâbigha al-Dhubyânî, and lived, highly esteemed as a poet, a great deal at the court of al-Hîra. His poems which have been handed down to us are distinguished by their flexibility of language and lively descriptions. Several anecdotes about him are to be found in the *Kitâb al-Aghânî*, which also tells of his violent death at the hands of King al-Mundhir b. Mâ' al-Samâ'.

Bibliography: Brockelmann, *Gesch. d. arab. Litter.*, i. 26; Ibn Kotaiba, *Kitâb al-shi'r* (ed. de Goeje), pp. 143 *et seq.* (A. HAFFNER.)

ĀBIĶ (A.), a runaway grown up slave.

ĀBISH, a Salghuride princess, a daughter of Atabeg Sa'd b. Abū Bekr. After the death of Seldjūkshāh (1264) she was appointed to rule over Fārs by Hulāgū and married his son Mengu Timūr. She, however, ruled in name only, for the Mongols were the actual masters of the country, and died in Tibriz in 1287. The dynasty of the Salghurides [q. v.] became extinct with her.

Bibliography: D'Ohsson, *Hist. des Mongols*, iii. 402.

ABĪWARD, a town east of Nisā' (Nasā), probably the present Muḥammedābād, and lying to the west of Merw, once belonging to the Persian province of Khorāsān, now to Russian Turkistān. Abīward is mentioned as the see of a Syrian bishopric in the 6th century. For the name (also abbreviated Bāward) comp. Nöldeke, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxxiii. 147, and Marquart, *ib.*, xlix. 628.

Bibliography: Barbier de Meynard, *Diction. géogr. hist. et littér. de la Perse* (Paris, 1861), p. 13; G. le Strange, *The Lands of the Eastern Caliphate* (Cambridge, 1905), p. 394; Quatremère, *Hist. des Mongols de la Perse* (Paris, 1836), i. 182 and especially in note 48. — *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xliii. 403, 407. (Streck.)

al-**ABĪWARDĪ** Muḥammed b. Aḥmed Abu'l-Muẓaffar, an Arabian poet and genealogist, of Umaiyad descent from the branch of the younger Mu'āwiya, a descendant of 'Anbasa b. Abū Sufyān, born in Abīward in Khorāsān, or according to al-Sam'ānī in the village of Kūḳan in the neighborhood of the latter town, for which reason he is also called al-Kūḳanī, died from poison at Iṣpahān in the year 507 (1113; not in 557 = 1161-1162, as in the Būlāḳ edition of Ibn Khallikān). His linguistic and historical-genealogical works, amongst which a history of Abīward and a work on the difference and identity of Arabian tribal names are especially mentioned, have been lost; the latter work, however, was extensively made use of by Muḥammed b. Ṭāhir al-Maḳdisī b. al-Ḳaisarānī. Of his Dīwān only the three most important divisions have each been preserved separately in several manuscripts: *al-Nadjdiyāt*, *al-'Irāḳiyāt* (mostly about the caliphs al-Muḳtadī, 467—487 = 1075—1094, al-Mustaẓhir, 487—512 = 1094—1118, and their viziers) and *al-Wadjdiyāt*. A selection of smaller poems, *Muḳaṭṭa'āt al-Abīwardī al-Umawī*, appeared in Cairo in 1277 (1860-1861).

Bibliography: Ibn Khallikān (ed. Wüstenf.), N°. 646; Abu 'l-Fidā', *Mukhtaṣar*, vii. 380; Yāḳūt, *Mu'djam*, i. 111; Wüstenfeld, *Die Geschichtsschreiber der Araber*, p. 223; Brockelmann, *Gesch. d. arab. Litter.*, i. 253. (Brockelmann.)

ABKĀRIUS Iskender Agha b. Ya'ḳūb, a born Armenian, who lived in Beyrout and had devoted himself enthusiastically to the study of Arabic poetry. His work *Nihāyat al-arab fī akhbār al-'Arab* (Marseilles, 1852; a revised edition as *Tazyīn nihāyat al-arab*, Beyrout, 1858) was formerly much used also in Europe, but must now be considered obsolete since his authorities, viz. the *Kitāb al-Aghānī*, as well as the *Khizānat al-adab* of 'Abd al-Ḳādir al-Baghdādī, are accessible to us. A third edition of his *English-Arabic Dictionary* appeared in Beyrout as late as 1892. A history of Lebanon is to be found in manuscript in the Cairo Library (*Fihrist ... al-kutubkhāne al-khidīwīya*, v. 171). — Abkārius died in 1303 (1885). (Brockelmann.)

ABKHĀZ, a tribe of West Caucasia, on the Black Sea. The country of Abkhāzia comprises the region extending from the main ridge of the Caucasus to the sea-coast, between Gagry in the north and the mouth of the Ingur in the south. Before the union with Russia it was divided politically into three parts: 1) Abkhāzia proper, on the coast from Gagry to the Galidaga under the princely family of Sherwashidse; 2) the Highlands of Tsebelda (without any centralized government); 3) the country of Samurzakan on the coast extending from the Galidaga to the Ingur (ruled by a branch of the house of Sherwashidse, subsequently united with Mingrelia). Since the 17th century a portion of the tribe has crossed the main ridge and settled on the southern tributaries of the Kuban. In the thirties of the 19th century the population of Abkhāzia was estimated at about 90000 and the number of all the Abkhāz at 128800 souls. Philologically the Abkhās language is considered as representing a special family of the Caucasian languages.

The Abkhāz are mentioned in the ancient times as Abaskoi (by Arrian) or Abasgi (by Pliny); according to Procopius (5th century A. D.) they were under the sovereignty of the Lazes (*Lazoi*); in those days slaves (eunuchs) were brought to Constantinople from Abkhāzia. Subjugated by Justinian and converted to Christianity, about the year 800 A. D. the Abkhāz won their independence with the help of the Khazars; the prince (eristaw) Leo II, married to a Khazar princess, assumed the title of king. Under the governor of Tiflis, Isḥāḳ b. Ibrāhīm (c. 830—853), the Abkhāz are said to have paid tribute to the Arabs; geographical reasons alone sufficed to put any idea of really subjugating the country out of the question. The most prosperous period to the Abkhaz kingdom was between 850 and 950; the kings ruled over Abkhāzia, Mingrelia, Imeretia and Kartalinia and also interfered in Armenian affairs. Since that period Georgian has remained the literary language and the language of the educated classes in Abkhāzia. After the extinction of the dynasty (at the end of the 10th century) the throne went to the Georgian Bagratides (Bagratunians), but Abkhāzia still did not lose its importance for the whole kingdom. In Arabian and Persian sources up to the Mongolian epoch, the Bagratides are always called „Kings of the Abkhāz"; the Byzantine Cedrenus designates the king of Georgia as Μάγιστρος (or ἐξουσιαστής) 'Αβασγίας; even in the form of the title as used by the kings themselves the title of „King of the Abkhāz" takes the first place. The origin of the dominion of the Bagratides is also to be looked for in the West (on the Čorokh and Rion). About the year 1325 the house of Sherwashidse (alleged to be descended from the dynasty of Shīrwān-shāh) was enfeoffed with Abkhāzia; in 1462 (under King Bagrat II) the confirmation of the Sherwashidse as princes (eristaw) of the country took place. In the Turkish epic *Kitāb-i Ḳorḳud* (probably originated about the year 1400 in the Armenian plateau; only MS. extant in Dresden; comp. Barthold, in the *Zapiski wost. otd. russk. arkheol. obshč.*, viii. 203-204) the Abkhāz together with the

Greeks of Trebizond are called the enemies of the Muslims; a hero, offended by his people, will „go to the tribe of the Abkhāz, take a golden cross in his hand and kiss the hand of a man clothed in the chasuble (pilun)". According to a letter from the emperor of Trebizond in the year 1459, the princes of the Abkhāz are said to have disposed of an army of 30000 men.

After the settlement of the Ottomans on the east coast of the Black Sea, the Abkhāz could not escape the Turkish dominion and the influence of Islām, although Christianity was but slowly supplanted. The Dominican John of Lucca asserts that still in his time (1637) the Abkhāz passed as Christians although the Christian usages were no longer observed. Since the separation from Georgia the country had been under its own Catholicos (for the rest mentioned as early as the 13th century) in Pitsund. Up to the present day the ruins of eight large and about 100 small churches, including chapels, are said to exist in Abkhāzia. The house of Sherwashidze did not embrace Islām until the second half of the 18th century (Prince Leon), at the same time recognizing the Turkish sovereignty. On this account he was given the fort of Sukhum, which had already been besieged by the Abkhāz about 1725—1728. After the union of Georgia with Russia in 1801, the Abkhāz had also to put themselves in relation with this powerful neighbor. The first attempt was made in 1803 by Prince Kelesh-Beg, but was abandoned soon afterwards. Only after the assassination of this prince in 1808 did his son Sefer-Beg get into closer touch with Russia, and claimed its help against his brother, the parricide Arslan-Beg. In 1810 Sukhum was taken by the Russians; Sefer-Beg, who had become converted to Christianity and assumed the name of George, was installed as prince, but nevertheless Sukhum has since that time always been occupied by a Russian garrison. The two sons of Sefer-Beg, Demetrius (1821) and Michael (1822, after the poisoning of his elder brother) had to be put in power by the Russians with armed force. Their power, moreover, was limited to the neighborhood of Sukhum, whose garrison could only remain in communication with the other corps by the sea route. By the incorporation of the whole coast-line from Anapa to Poti, based on the Peace of Adrianople in 1829, Russia's position was naturally strengthened, but even in 1835 only the north-western part of the country, the district on the Bzyb, is said to have been in the possession of Prince Michael. The other parts had remained under the dominion of his Muḥammedan uncles. Later on the prince succeeded, with the help of Russia, in establishing firmly his power, and, contrary to all his predecessors, in acting towards his subjects almost like an absolute ruler, but he too, in spite of his Christian faith, had surrounded himself with Turks.

After the final subjugation of West Caucasia by the Russians (1864) the dominion of the House of Sherwashidze, like that of the other native princes, came to an end; as early as November 1864 Prince Michael had to renounce his rights and leave the country. Abkhāzia was incorporated into the Russian empire as a special province (*otdyel*) of Sukhum and divided into three districts (*okrug*) — Pitsund, Očemčiri and Tsebelda. An attempt made by the new government to get for the purpose of taxation more exact information concerning the economic conditions of the Abkhāz, led to a revolt in 1866, and, after this had been repressed, to the emigration of a great part of the Abkhāz to Turkey, causing the population to decrease from 70000 to 65000, it is said. The almost depopulated district of Tsebelda ceased to be a district and was placed under a special „Settlement Curator" (*popečitel naselenīya*). At present the whole of Abkhāzia under the name of district (*okrug*) of Sukhum-Kale (Sukhum-Ḳal'a) forms a part of the government of Kutais. The population has been greatly diminished by fresh emigration and especially after the participation of the Abkhāz in the rebellion of the Highlanders (1877) caused by the landing of Turkish troops; in 1881 the number of Abkhāz was estimated at about only 20000.

Under the superintendence of General Bartholomew, the owner of the well-known collection of coins described by Dorn, a book on Biblical history has been published by the „Society for the Restoration of Orthodox Christianity in the Caucasus", the work being done by three native Abkhāz: the priest Gečia and the officers Margani and Kortsikidze. An attempt to introduce the Abkhāz language as a school subject in the gymnasium of Novočerkask failed completely.

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'ABLA, Arabic woman's name, for example, that of the sweetheart of 'Antara [q. v.].

AL-**ABLAḲ**, the name of a strong castle which belonged to the Jew Samaw'al (Samuel) b. 'Ādiyā' [q. v.], so called on account of the variety of its colors (*Bibliotheca Geograph.*, ed. de Goeje, vi. 128 *et seq.*; vii. 179; viii. 258). This castle became proverbial for its resistance to every assault, for which reason it is sometimes described under the name of *al-Ablaḳ al-fard* (al-Ablaḳ the incomparable). According to two verses of Samuel (*Aghānī*, ii. 45; Ḥarīrī, *Maḳāmāt*, 2d ed., p. 278), al-Ablaḳ had been built by 'Ādiyā', the father (or grandfather) of Samuel. But al-A'shā, singing the praises of the castle and of its owner, through whom he had recovered his freedom, says that al-Ablaḳ was built by King Solomon. If we must give credence to legend, the building was at any rate older than it is said to be in the verses of Samuel mentioned above. For the story goes that the famous queen al-Zabbā', who lived in the third century, tried unsuccessfully to seize Mārid — another strong castle — and al-Ablaḳ, that which gave rise to the proverb: „Mārid proved rebellious and al-Ablaḳ inaccessible" (Freytag, *Arab. Proverb.*, i. 218). Al-Ablaḳ is mentioned again in the case of the cuirasses of Imru'u 'l-Ḳais, which the latter had entrusted to Samuel b. 'Ādiyā', when he went to implore the emperor Justinian II to aid him against his father's murderers (comp. de Slane, in the preface to his edition of the Dīwān

of Imru'u 'l-Kais). Al-Ablaḳ was, in the time of Yāḳūt, in ruins. This author adds that the ruins are near Taimā' [q. v.] and that the sun-baked bricks of which the castle was built do not in anyway show its ancient strength, which had been so much extolled. It is a remarkable fact that whilst the name of Mārid has remained until our own days, and that travellers like Palgrave and Euting (*Tagebuch* i. 125) have visited its ruins, the name of al-Ablaḳ is not mentioned by any traveller, not even by Benjamin of Tudela, the Jewish traveller of the twelfth century, who generally failes not to mention any remarkable fact of Jewish history.

Bibliography: Yāḳūt, *Mu'djam*, i. 94 *et seq.*; al-Bakri (ed. Wüstenf.), i. 62; *Ḳāmūs*, s. v. *balaḳ*; *Revue des Études Juives*, vii. 176 *et seq.* (M. SELIGSOHN.)

AL-**ABNĀ'**, literally „the sons":

1. The descendants of Sa'd b. Zaid Manāt b. Tamīm, with the exception of his two sons Ka'b and 'Amr. This tribe dwelt in the sandy plain of al-Dahnā'.

2. The descendants of the Persian immigrants born in Yemen. Even in early times the Ethiopians, who had since long cast covetous glances towards the Arabian coast lying opposite them, had sent military expeditions against Yemen, and as their attacks were in the course of time repeated with increasing success, they at last became dangerous not only to the population of Yemen, but also to the Persian vassals in al-Ḥīra. For this reason the inhabitants of Yemen were obliged to seek assistance from the Persian king Khosrew I Anūshirwān (531—579). According to the usual account, Saif b. Dhī Yazan, a descendant of the old Ḥimyarite royal family, turned up in Ctesiphon where he succeeded in inducing the king of the Persians to undertake a campaign against South Arabia. Through the united forces of the South Arabians and the Persians under the command of Wahriz, the Ethiopians were certainly driven back for some time and Saif made king. After the withdrawal of the foreign auxiliary forces Saif was, however, murdered and his country again subjugated, causing Wahriz to return with a stronger army. The resistance of the Abyssinians was now completely broken up and Yemen transformed into a Persian vassal state. Later on the Persian governor Bādhām (Bādhān) and his family were converted to Islām and by doing so recognized Muḥammed's sovereignty. Subsequently, however, troubles broke out in Yemen and soon brought about a state of anarchy, nor was order restored before Abū Bekr's reign.

3. Under the 'Abbāsides [q. v.] the descendants of the first followers of this dynasty were called al-Abnā' (abbreviated from Abnā' al-Da'wa).

Bibliography: Wüstenfeld, *Register zu den geneal. Tabellen der arab. Stämme*; Nöldeke, *Gesch. d. Perser und Araber zur Zeit der Sasaniden* (Leyden, 1879), pp. 220 *et seq.*; de Goeje, in the *glossar zu Ṭabarī*; A. Müller, *Der Islam im Morgen- und Abendland*, i. 27 *et seq.* (K. V. ZETTERSTÉEN.)

ABNIYA. [See BINĀ'.]

ABRAHA. (Ethiopic form for Abraham) with the surname AL-ASHRAM, an Ethiopian governor of Yemen about the middle of the 6th century C. E. According to Procopius, who makes him out to have originally been the slave of a Roman in Adulis, he put himself at the head of an uprising against the Ethiopian king (Ela Aṣbeḥa) and took prisoner the then governor of Yemen, Esimiphaeus, the Sumaifa' of the inscription of Ḥiṣn al-Ghurāb. He repeatedly defeated the army sent out against him; but after the death of the king he submitted to the payment of tribute to the latter's successor, and was recognized by him as viceroy. The year 531 serves as *terminus a quo* of his rule, when Esimiphaeus was still governor. With this account of Procopius the Arabian legends agree in so far as they relate in various forms that he fought against a generel named Aryāṭ sent against him by the Ethiopian king, and was finally reconciled with the latter. It is therefore certainly wrong to make the Ethiopian king appoint the pious Christian Abramios as viceroy as early as the year 525 (directly after the conquest of Yemen) as is stated in the Acts of St. Arethas. This same Abraha has lately been unexpectedly brought nearer home to us by the Dam Inscription, found and published by E. Glaser. In this Abraha calls himself „Vassal Prince of the Abyssinian King, King of Saba, Raidan, Ḥaḍramawt, Yamanat and of the Arabs of the Highlands and of the Coast." As the most important event of his reign the inscription mentions that in the year 657 (i. e. according to the usual estimate 542 A. D., according to Glaser, however, perhaps 539) a number of embassies came to Ma'rib, amongst them those of the two rival powers of Byzantium and Persia. When the great war between these two states broke out in the year 540, Abraha in spite of all the efforts of the Byzantine emperor did not take part in it at first. It was only later that he allowed himself to be persuaded to make an attack on the Persians, which, however, according to Procopius, he soon abandoned. This campaign, which certainly could not have taken place before the year 570, can be placed side by side with what the Arabian legends, based on Ḳor'ān, cv. relate of his unsuccessful attack on Mecca and the Ka'ba. Side by side with the legendary embellishments, which are indeed in the Ḳor'ān, there is found in the stories the prosaic statement that at that time an epidemic of small-pox broke out, and it may well be assumed that it was this calamity which brought about Abraha's retreat, or at any rate gave him an excuse to abandon this difficult campaign. The year of this event, the so-called "Elephant Year" — from the elephants which Abraha is said to have had with him, — is calculated by later authorities to be 570 A. D., and is generally taken to be the year of Muḥammed's birth. Nöldeke has, however, rightly pointed out the fact that between the attack on Mecca and the conquest of South Arabia in 570 there is no time left for Abraha's further reign and that of his sons. Further Wellhausen has conjectured that what is related of the attack of a Tubba' on Medina really refers to a former episode in this same campaign of Abraha's. The statement of Greek writers and of the Arabian legends that Abraha was a Christian has been confirmed by the above-mentioned inscription which begins with an invocation to the Trinity. The church in Ma'rib, the consecration of which is mentioned therein forms a pendant to the church built by Abraha in San'ā', which according to the Arabs is said to have been an incomparable piece of architecture.

Bibliography: Ṭabarī, i. 930—945; Ibn Hishām (ed. Wüstenf.), i. 28—41; Wüstenfeld, *Die Chroniken der Stadt Mekka*, i. 88 *et seq.*; *Aghānī*, xvi. 72; Procopius, *De bello Pers.*, i. 20; Nöldeke, *Gesch. d. Perser u. Araber zur Zeit der Sasaniden* (Leyden, 1879), pp. 200—205; Wellhausen, *Skizzen und Vorarbeiten*, iv. 7 *et seq.*; Mordtmann, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxxv. 698; Glaser, in the *Mitteilungen der Vorderasiat. Gesellsch.*, 1897, pp. 360—488; Winkler, in the *Orient. Literaturzeitung*, i. 21 *et seq.*; Praetorius, in the *Zeitschr. der Deutsch. Morgenl. Gesellsch.*, liii. 1 *et seq.*; Muir, *The life of Mahomet* (1st ed.), i. pp. cclxii *et seq.*; Caussin de Perceval, *Essai sur l'histoire des Arabes avant l'Islamisme*, i. 138—145; Caetani, *Annali dell' Islām*, i. 143—148.

(F. Buhl.)

ABRAHAM. [See IBRĀHĪM AL-KHALĪL.]

ABRASHAHR, the more ancient name of Nīsābūr or Nīshāpūr [q. v.].

'ABS, the name of several Arabian tribes, also that of persons and the name of a mountain as well as of a river in the territory of the Banū Asad. To the root *'bs* belong besides the names 'Abas, 'Abasa, 'Ābis, (al-)'Abbās, 'Ubais; Safaitic עבסם · עבסן; Palmyrenian עבסא · עבסי ([illegible]), Nabataean עבישת ([illegible]); all probably from *'abasa* „to frown". It is to be observed, however, that an appellative adjective *'abs* does not occur; perhaps therefore as *rafḳat* = *ṣaḥb*, or collective of *'ābis*, as *ṣaḥb* of *ṣāḥib* (the plural tribal names of *Kilāb* and *Anmār* also occur as names of persons).

Besides the best known 'Abs, with which we have alone to deal here, and which together with the Dhubyān and Anmār form the group of Baghīḍ amongst the Ghaṭafān, there were also tribes of the same name amongst the Asad, Ḥanīfa, Hawāzin b. Aslam (a Khuzā'a tribe), 'Amr b. Ḳais 'Ailān and 'Akk. See the sub-tribes of 'Abs in Wüstenfeld, *Geneal. Tabellen*, H.

The dwelling-places of the 'Absites were situated in the central part of the Wādī'l-Rumma, the largest valley of the Nedjd, here running from west to east. Their neighbors were in the East the Asadites, who dwelt in the Lower Wādī'l-Rumma, in the West the Kilābites occupying the Upper Wādī'l-Rumma. The 'Absites possessed the lower and the Asadites the upper portions of the Wādī Thādiḳ and the Wādī Djuraiyir. They shared the water Khubaib with the Ashdja'ites.

Mountains mentioned as belonging to the 'Absites are: Abān (the white one, the black Abān belonging to the Fazāra—both of them striking mountains between which the Wādī'l-Rumma flows), al-Aim (a landmark), al-An'amān, Ḳalhā, al-Ḳalīb, Ḳaṭan, al-Khaima, Rummān or Rummatān (two hills), Sabādj (a solitary, massive mountain), Tisān (a landmark), Ubāl (on the great road from Medina to Baṣra). Further the Ḥarrat al-Nār and the Ḥarrat Radjil belonged to the 'Absites.

'Absite waters: al-'Āḳira, Baḳ'ā' (brackish), Dailam, Dhāt al-Isād, al-Djadd, Djafr al-Shaḥm, Djuraiyir, al-Ghamrīya, al-Ghubāra, Habdjarā, Ḥusā', Ḳarwarā, Khubaib, al-La'ā, Māwān, Milḥaba, al-Minhā, Mudarradj, al-Muḳanna'a, Nāṣim, Shardj, al-Sulai', Thādiḳ, al-Thaiyila, Wabal, Zunḳub.

Settlements of the 'Absites: Dhāt al-Ḥawāl, Dhāt al-'Ushaira or Dhāt al-'Ushar (far in the East, west of Māwīya, on the pilgrims' road from Baṣra to Mecca; perhaps not settled by 'Absites before the Muḥammedan epoch), Djilb, Ḳalhā, al-Khaima, Māwān, Rabada, al-Zawāiya. — At the time of the Muslim wars of conquest many 'Absites came to al-Madā'in. A great number remained there when the majority of them went to the newly-founded Kūfa, where they had their own mosque in the quarter named after them. The 'Absites were also among the tribes which under 'Amr conquered Egypt. Like other Arabs they had their special place in Fusṭāṭ; 'Absites are also mentioned as being in Bilbīs near Fusṭāṭ. 'Absites in Maghrib are said to have given a mountain there the name of Ḳaṭan, after a mountain in their native country (see above).

Historical. The tribe of 'Abs is said to have belonged to the three *Djamarāt* (who never made alliances). Although not precisely large it is said to have been respected. Many feuds are mentioned: with the Asad, Badr, Ḍabba, Djusham, Fak'as, Ghanī, Ḥanẓala, Kalb, Sa'd b. Zaid Manāt, Sulaim, Ṭaiy' (it was a Ṭaiyite who killed 'Antara), Tamīm, Yarbū'. Part of these feuds belong to the Dāḥis War (with the sister-tribe of Dhubyān) in the second half of the sixth century A. D. This war, many episodes of which are related, is the best known event of the pagan period. It broke out in consequence of the disloyal conduct of the Dhubyānites at a horse race, was prolonged for decades into Islamic time and caused great losses on both sides. These unfortunate battles of the 'Absites against the numerically superior coalition of their enemies forced the tribe to make several migrations. The 'Absites also claim to have had their monotheist in the heathen period, namely Khālid b. al-Sinān. Some are said to have accepted Islām at an early date, but the whole tribe followed suit much later. After Muḥammed's death they joined, after much hesitation, the Asadite Anti-Prophet and rebel Ṭulaiḥa, but were repeatedly beaten by the Muḥammedans and lost a great part of their pasture lands. In Mu'āwiya's time they unsuccessfully resisted the Nedjdites. Under 'Abd al-Malik, whose wife Wallāda was an 'Absite, they were happy and prosperous, as also under his sons al-Walīd and Sulaimān. Later on, too, we still meet with 'Absites. In the first half of last century, three or four days' journey to the north of Yanbu' on the Djebel Hassanī on the island of al-Ḥarra laying opposite, there were a few 'Absite families of fishers, who as late as the beginning of the 18th century had still formed a numerous tribe. They were shepherds and sailors and but little respected.

'Allān al-Shu'ūbī wrote *Mathālib* of the 'Absites, which, however, has not been preserved.

(Reckendorf.)

AL-**ABSHĪHĪ**, wrong spelling of Ibshīhī [q. v.].

ABŪ, that form of the word *ab* (father) which is used with a following genitive in order to designate a person, animal or any thing whatever as the possessor of a thing, a state or a property. This combination is most natural when anybody is called after his son (more rarely after his daughter) and for this reason many Arabian masculine names are compounded with *Abū* (sometimes abbreviated to *Bū*). Such a name is, it is true, not the real name of the person but his surname (*Kunya*), which, however, is generally so frequently used in every day life when addressing the person, that the real name often gets forgotten. Such com-

pound names are greatly adapted to nicknames, and popular etymology has to be taken into account when explaining them. Examples follow below. [Comp. KUNYA.]

ABŪ 'L-'ABBĀS AL-SAFFĀḤ, the first 'Abbāside caliph. His real name was 'Abd Allāh: but to distinguish him from his brother, the subsequent caliph Abū Dja'far 'Abd Allāh al-Manṣūr, he was usually called Abu'l-'Abbās. His father Muḥammed b. 'Alī was a great-grandson of the Prophet's uncle; his mother's name was Raiṭa bint 'Ubaid Allāh b. 'Abd Allāh. On account of their relationship to the Prophet, the 'Abbāsides thought they had stronger claims to the caliphate than the Umaiyads, and on this account early began to intrigue against the ruling dynasty. This was especially the case with Muḥammed, the father of Abu'l-'Abbās, and his work was continued by his sons, first by Ibrāhīm, then by Abu'l-'Abbās and Abū Dja'far. According to the usual account, the latter was the elder, but he renounced his rights in favor of his brother. In Ramaḍān 129 (June 747), the black flag, the ensign of the 'Abbāsides, was unfurled in Khorāsān. The Umaiyad troops were defeated, Kūfa surrendered and in the year 132 (749) Abu'l-'Abbās had himself proclaimed caliph in that place. The town became the temporary residence of the new dynasty. The last Umaiyad caliph Marwān II, in Djumādā II 132 (Jan. 750) suffered a decisive defeat on the Upper Zāb and was soon afterwards killed. Now the great point was to secure the throne against any danger from the Umaiyads, and the new caliph saw to this in the most dreadful manner. By force and by cunning the descendants of the previous reigning family were got rid of by the caliph and his uncles 'Abd Allāh and Dāwūd. In his speech from the throne in the Great Mosque of Kūfa, Abu'l-'Abbās called himself the „pitiless blood-shedder" (*al-Saffāḥ*) and he honestly did his best to make himself worthy of this terrible name. The Umaiyads were, however, not the only victims of his bloodthirstiness. The new caliph had many difficulties to face, but in every case the opposition was broken down with the greatest severity. For the rest Abu'l-'Abbās found but little time to care for the development of his empire. This task was reserved for his successor al-Manṣūr, who indeed appears to have played during his brother's reign an important rôle as governor and counsellor. In Dhu'l-Ḥidjdja 136 (June 754) Abu'l-'Abbās died at Anbār on the Euphrates, at the age of about thirty, after having had homage paid to his brother as his successor to the throne — according to the usual tradition.

Bibliography: Ṭabarī, see index; Ibn al-Athīr (ed. Tornb.), v. 86 *et seq.*; Ya'ḳūbī (ed. Houtsma), ii. 417 *et seq.*, Weil, *Gesch. d Chalifen*, ii. 1 *et seq.*; A. Müller, *Der Islam im Morgen- und Abendland*, i. 454 *et seq.*; Nöldeke, *Orientalische Skizzen*, pp. 113 *et seq.*; Muir, *The caliphate, its rise, decline, and fall* (3[d] ed. pp. 426 *et seq.*; Wellhausen, *Das arab. Reich und sein Sturz*, pp. 338 *et seq.*

(K. V. ZETTERSTÉEN.)

ABŪ 'ABD ALLĀH AL-MUḤTASIB or AL-SHĪ'Ī, as he is also called, the establisher of the Fāṭimide rule in Africa. His real name was al-Ḥusain b. Aḥmed b. Muḥammed, and was a native of Ṣan'ā' in Yemen; his surname al-Muḥtasib is said to be due to the fact that he was a market overseer (*Muḥtasib*) in al-Baṣra or somewhere else in the 'Irāḳ. Later on he was chosen by the Ismā'īliya propaganda to work amongst the Berbers as an emissary. He therefore made the acquaintance of some Berber pilgrims in Mecca and was taken by them to their native country. In 280 (893), or according to others in 288 (901), Abū 'Abd Allāh began his work amongst the tribe of Kotāma and with such success that almost the whole tribe rose up under his leadership and soon became dangerous to the Aghlabides [q. v.]. Thereupon the Mahdī, 'Ubaid Allāh [q. v.], whose speedy coming had been announced by Abū 'Abd Allāh, started on his journey to the West, but was nevertheless attacked and kept a prisoner in Sidjilmāsa. Meanwhile Abū 'Abd Allāh after several battles succeeded in breaking the power of the Aghlabides and in occupying their residence, Raḳḳāda [q. v.] in the year 296 (909). Thereupon he took Tāhert, the seat of the Banū Rostem, and Sidjilmāsa, where the Banū Midrār held the power. Here he set free the Mahdī, who made his entry into Raḳḳāda on the 29[th] Rabī' II 297 (15[th] January 910), and who conferred great honors on his rescuer as well as on the latter's brother, Abu'l-'Abbās Muḥammed. But suspicion arose between the ruler and his servitors, and the former did not hesitate to have them both murdered in the year 298 (911).

Bibliography: Ibn 'Adhārī, *al-Bayān al-mughrib*, i. 118 *et seq.*, 294; Ibn al-Athīr (ed. Tornb.), viii. 23 *et seq.*; Ibn Khaldūn, *'Ibar* (*Hist. des Berb.*), ii.; Maḳrīzī, *Khiṭaṭ*, ii. 10 *et seq.*; de Sacy, *Exposé de la religion des Druzes*, preface, p. 258; Wüstenfeld, *Gesch. d. Fatimiden-Chalifen*; Fournel, *Les Berbers*, ii.

(M. TH. HOUTSMA.)

ABŪ 'ABD ALLĀH YA'ḲŪB B. DĀWŪD, a vizier. Ya'ḳūb, who is eulogized by Arabian writers not only on account of his learning but also for his noble and amiable character, had joined the two 'Alide rebels Muḥammed and Ibrāhīm b. 'Abd Allāh. He was on account of this, together with his brother 'Alī, thrown into prison by Caliph al-Manṣūr after the suppression of the uprising, and only received his liberty from the latter's son and successor Muḥammed al-Mahdī. By means of giving skilful advice he managed to win the confidence of this ruler and after being appointed vizier in 163 (779-780) he gradually succeeded in making himself almost omnipotent in the 'Abbāside Court. Nevertheless the doughty vizier at last fell a victim to the envy of his ambitious adversaries. The reason of his fall is stated in different ways. According to some accounts the caliph is said to have ordered him to get rid of an 'Alide secretly; Ya'ḳūb, who showed a certain preference for the 'Alides, let him however escape, and the incident was at once reported to the caliph by a female slave. According to others, Ya'ḳūb is said to have reproached al-Mahdī for drinking wine and to have fallen into disgrace on this account. In any case he was imprisoned in the year 166 (782-783) and only set free several years later by caliph Hārūn at the request of the vizier Yaḥyā b. Khālid al-Barmakī. On Hārūn giving him permission to settle down where he liked, he went to Mecca. It was there that the once so powerful vizier, who had become blind during his long confinement, died some time afterwards. The year of his death is not exactly known.

Bibliography: Ibn Khallikân (ed. Wüstenf.), Nº. 840; Ṭabarî, see index; Ibn al-Athîr (ed. Tornb.), vi. 24 *et seq.*; Weil, *Gesch. d. Chalifen*, ii. 108 *et seq.*; A. Müller, *Der Islam im Morgen- und Abendland*, i. 477; Muir, *The caliphate, its rise, decline, and fall* (3ᵈ ed.), pp. 470 *et seq.* (K. V. ZETTERSTÉEN.)

ABU 'L-'AINÂ' MUḤAMMED B. AL-ḲÂSIM B. KHALLÂD B. YÂSIR B. SULAIMÂN AL-HÂSHIMÎ, an Arabian littérateur and poet. He was born about the year 190 (805) in al-Ahwâz (his family came from al-Yamâma) and grew up in Baṣra, where he received instruction from the most famous philologists, Abû 'Ubaida, al-Aṣma'î, Abû Zaid al-Anṣârî and others. He was renowned amongst his contemporaries not only for his linguistic attainments, but also for his quickness at repartee. Ibn Abî Ṭâhir collected anecdotes concerning him in a special work entitled *Akhbâr Abi 'l-'Ainâ'*, many of which are to be found in the *Kitâb al-Aghânî*. The book itself as well as the collection of his poems have not been preserved. He became blind at the age of 40, later on he emigrated to Bagdad, but returned to Baṣra again and died there in the year 282 or 283 (896).

Bibliography: *Fihrist*, p. 125; Ibn Khallikân (ed. Wüstenf.), Nº. 615. (BROCKELMANN.)

ABÛ AIYÛB KHÂLID B. ZAID AL-ANṢÂRÎ, standard bearer of the Prophet, died of dysentery under the walls of Constantinople during the siege of that city by the Arabs in 52 (672); he was buried there and his tomb was, it is pretended, recognized by Shaikh Aḳ Shams al-Dîn, when Sultan Muḥammed II came to invest the city. A mosque was built on this spot (863 = 1458), it was enlarged in 1000 (1591) by Emekdji Zâde Aḥmed Pasha; two new minarets with galleries were built in 1136 = 1723. Sultan Maḥmûd deposited there the relics of the Prophet, which had been found in the treasure of the Serai (foot-print). The grand vizier Sinân Pasha (d. 1133 = 1729), the sultana Mâh Fîrûz Khadîdja, mother of Othmân III, the grand viziers Semiz 'Alî Pasha and Gurdjî Muḥammed Pasha, Lala Muṣṭafâ Pasha, the conqueror of Cyprus and many other well-known great personages are buried in the *turbe* or in the immediate approaches of the parvis. The mosque, situated outside the Byzantine enceinte and round which an important suburb has grown up, is venerated by Mussulmans, and an unbeliever is not allowed to enter it. It is here that at the commencement of each new reign of the 'Othmân dynasty the ceremony of enthroning the sovereign takes place; he is solemnly girded with the sword of his ancestor by the hands of the čelebî, the General-superior of the religious order of the Mawlawiya (Mewlewî) or dancing derwishes, who is a direct descendant of Djalâl al-Dîn Rûmî, and who comes expressly for this purpose from Ḳonya his usual residence.

Bibliography: Ibn Sa'd, iiiᵇ. 49-50; Ṭabarî, iii. 2324; Ibn al-Athîr, *Usd al-ghâba*, v. 143; Ḥâfiẓ Ḥusain b. Ḥâdjdjî Ismâ'îl, *Ḥadîḳat al-djawâmi'* (Constantinople, 1281), i. 243; Abridgment of the same in Hammer-Purgstall, *Hist. de l'empire ottoman*, xviii. 57; Cl. Huart, *Konia, la ville des derviches tourneurs*, p. 206. (CL. HUART.)

ABU 'L-'ALÂ' AḤMED B. 'ABD ALLÂH B. SULAIMÂN AL-MA'ARRÎ, the celebrated Muḥammedan poet; born in 363 (973) at Ma'arrat al-Nu'mân, a small town in Northern Syria, between Aleppo and Emessa. He belonged to a respectable Arab family claiming descent from the tribe of Tanûkh, which had long been settled in this region. His grandfather had filled the office of ḳâḍî, and his father seems to have been a man of some cultivation. Abu 'l-'Alâ' was scarcely four years old when an attack of small-pox left him almost totally blind; and we may well be astonished by the extraordinary powers of memory which enabled him, in spite of this deprivation, to display in his works variety and range of learning that have seldom been surpassed. His youth fell in troubled times. The Ḥamdânides still maintained a precarious hold on Northern Syria, but they were hard pressed between the Fâṭimides advancing from the south and the Byzantines on the north. Circumstances, however, were not wholly unfavorable to literature. Although the brilliant epoch of Saif al-Dawla had passed away, the revival which he inaugurated had not yet spent its force, and the literary renown of Syria stood very high at this time, as it may be learned from al-Tha'âlibî, Abu 'l-'Alâ''s contemporary (see Margoliouth, *The letters of Abu 'l-'Alâ*, introduction, p. xvi). Abu 'l-'Alâ' received his education in Aleppo, Tripoli, and Antioch under the pupils of the grammarian Ibn Khâlûya and other Syrian scholars. The career to which his studies were directed seems to have been that of a professional encomiast, like Mutanabbî, and several of his panegyrics on the Ḥamdânide Sa'îd al-Dawla have come down to us. In any case he soon abandoned a calling which, however successful it might be, would have exposed his proud and sensitive nature to intolerable humiliation. „Never", he says in the preface to the *Saḳṭ al-zand*, „did I tickle the ears of princes with chants or eulogize any one in the hope of gaining a reward". On his return to Ma'arra he supported himself by a small annual pension of 30 dinars, paid from a trust-fund, and possibly by the fees of pupils whom his already great reputation must have attracted. That he was not without honor in his native town appears from the fact that he was chosen by his fellow-citizens to answer an official communication addressed to them by the well-known politician and author, Abu 'l-Ḳâsim b. 'Alî al-Maghribî. Abu 'l-'Alâ' remained at Ma'arra until 401 (1010), when, for somewhat obscure reasons, he resolved to settle in Bagdad. It is not strange that in the prime of life he should have felt the chafing limitations of provincial society and pined for a larger field in which his talents might obtain their merited recognition. To the capital accordingly he went, but after a year and seven months he was once more on the way home. He himself says that his mother's illness, and his own lack of resources were the causes of his return; but the latter cause seems improbable as he had many influential friends who could have come to his aid, if necessary. At the same time his reception, cordial and even flattering as it was, was marred by some instances of incivility; and moreover, the poet's refusal to write verse professionally stood in the way of his ambition. An indignity which he suffered at the hands of al-Murtaḍâ, brother of the famous poet, al-Sharîf al-Raḍî, may have finally decided him to leave the city (Margoliouth, *loc. cit.*, pp. xxvii *et seq.*). His visit to Bagdad

marks the turning-point in his life. Hitherto he had won distinction as an erudite savant and as an accomplished poet in the style of Mutanabbī, for whom he cherished an enthusiastic admiration. His peculiar genius is revealed only in his later works written after his return to Ma'arra — the *Luzūmiyāt* and the *Risālat al-ghufrān*, and it can hardly be doubted that in Bagdad he was first imbued with many of the unorthodox ideas and speculations by which these works are characterized. The assertion that he attended the lectures of the leading scholars of the day is contradicted by his own testimony: in a letter informing his uncle that he had arrived in Ma'arra from Bagdad he observes that since passing his twentieth year it never occurred to him to seek knowledge from any inhabitant of 'Irāḳ or Syria. He reached home only to be greeted by the tidings of his mother's death, an event which affected him deeply and confirmed him in his intention of renouncing the world. It is said that henceforth he lived in a cave and adopted strictly ascetic habits, eating no animal food and abstaining even from eggs and milk. The name *rahn al-maḥbasain*, („the double prisoner"), which is sometimes given to him, refers to his seclusion and his blindness. He was not allowed, however, to be a hermit. The fame and fortune which he had missed at Bagdad he found awaiting him at Ma'arra. Pupils came from far countries to read with him, and his letters which have been edited by Margoliouth show that he was frequently in correspondence with scholars anxious to profit by his learning. The Persian traveller and poet, Nāṣir-i Khosrew, who visited Ma'arra in 439 (1047) eleven years before Abu 'l-'Alā''s death, speaks of him as exercising absolute authority in the town and possessing great wealth which he distributed amongst the poor, while he himself practised austerities and lived like a saint. Abu 'l-'Alā' passed nearly forty years in retirement, but not in idleness, as may be judged from the long list of his works which were composed, for the most part, during this period. He died in 449 (1058).

He owes his popularity in the East to the collection of his early poems entitled *Saḳṭ al-zand*, of which there are numerous MSS. in European libraries. It was first published at Būlāḳ (1869), then at Beyrout (1884), and forms the subject of a dissertation by C. Rieu (*De Abul-Alae vita et carminibus*, Bonn, 1843). The best known commentaries are those by the author himself (*Ḍaw' al-saḳṭ*) and his pupil al-Tibrīzī. Most of the poems in the *Saḳṭ al-zand* were written before Abu 'l-'Alā''s journey to Bagdad, but it includes some of later date. They consist of encomia, elegies, occasional pieces, etc., a special section being devoted to the *carmina loricaria* (*al-dir'iyāt*). The influence of Mutanabbī is apparent not only in the artificial and allusive style but also in the freedom with which conventional rules are ignored or defied. Though the poet sometimes betrays irreverence in touching on religious matters, there is no trace of the quite unorthodox views which are commonly associated with him. These form a striking feature in the second collection of his poems entitled *Luzūm mā lām yalzam*, generally known as the *Luzūmiyāt*, a name which refers to the technical difficulty of the rhyme. Their contents have been fully discussed by von Kremer (in the *Sitzungsber. d. phil. hist. Classe d. Kais. Akad. d. Wissensch.*, cxvii. 6th part, Vienna, 1889), who has also published the text and translation of selected passages in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, (xxix—xxxi and xxxviii). Von Kremer's estimate of the work is perhaps too favorable, but it must be admitted that here Abu 'l-'Alā' proves himself to be a singularly bold and original thinker as well as a lofty moralist. Not satisfied with fearlessly denouncing political and social abuses, he takes the whole of human life for his theme and meditates on its deepest problems. To compare him with Abu 'l-'Atāhiya, whom he obviously resembles in some respects, is to do him less than justice. In the *Luzūmiyāt* Abu 'l-'Alā' shakes off the fetters of dogma which bound his predecessor and rises to a higher plane. Another remarkable work, the *Risālat al-ghufrān*, of which there are manuscripts at Constantinople and Cambridge, has been described and in part translated by the present writer (*Journ. of the Roy. As. Soc.*, 1900, pp. 637—720; 1902, pp. 75—101, 337—362, 813—847). It is an epistle in ornate prose addressed to a certain 'Alī b. Manṣūr of Aleppo. The heathen poets who have been forgiven — hence the title — and raised to Paradise, where the scene is laid, are introduced as the principal characters in what may be called a burlesque *Divina Commedia* or, as it really is, an audacious parody of Muhammedan ideas concerning the Afterworld. Besides this, it contains a great deal of miscellaneous learning and in particular an account of the *zindīḳs* (freethinkers) with specimens of their poetry and reflections on the nature of their belief. The extant correspondence (*mukātabāt*) of Abu 'l-'Alā' has been edited with a translation, valuable notes, and an exhaustive biography by D. S. Margoliouth (Oxford, 1898). Of his other works, about sixty in number, very few have been preserved.

The question of Abu 'l-'Alā''s orthodoxy was warmly debated during his lifetime, and though he did not lack defenders, many of his contemporaries looked upon him as a heretic, a view which has generally prevailed ever since. The evidence afforded by his writings is ambiguous and contradictory. It is said that he composed a work entitled *al-Fuṣūl wa'l-ghāyāt* in imitation of the Ḳor'ān (see Goldziher, *Muhamm. Studien*, ii. 403), but in his *Risālat al-ghufrān* he severely censures Ibn al-Rāwandī for having done the same thing, and accepts the orthodox view as to the incomparable style of the Sacred Volume. If in some passages of the *Luzūmiyāt* he seems to speak as a pious Muslim, yet there is scarcely any dogma of Islām that he has not ridiculed. Different explanations have been given of this fact, but none so curious as the suggestion that the course of his thoughts was determined by the difficult metre in which he chose to write. One cannot help feeling that he was a thorough sceptic at heart and that his most characteristic utterances are in this vein. The orthodox passages were probably meant to throw dust in the eyes of his critics, or it is conceivable that he sometimes doubted his own doubts and saw no harm in having two strings to his bow. In reading him one is often reminded of Lucian, and often again of Lucretius. He is a monotheist, but the God in whom he believes is little more than an impersonal Fate. He does not accept the theory of

divine revelation. Religion in his view is a product of the human mind, the result of education and habit, and he repeatedly inveighs against those who take advantage of the superstitious credulity of mankind in order to gain power and riches for themselves. He admits no prospect of a future life and looks forward to annihilation as a happy release from the burden of mortality. His despairing pessimism leads him to the doctrine that it is sinful to beget children and expose them to all the miseries that flesh is heir to. But his philosophy is not merely negative. He favors active piety, active righteousness, which he sets far above fasting and prayer. „The man of true religion is he that fights against evil and has girded himself with the girdle and loin-cloth of asceticism". Every one should follow the promptings of reason and conscience, which are the only sure guides to Truth. Indian influence is probably discernible in his creed that no living creature should be slain for food or injured, and in other opinions of a peculiar kind. He himself says that he adopted vegetarianism in his thirtieth year, *i. e.* before his journey to Baghdad, partly from motives of economy (*Journ. of the Roy. As. Soc.* 1902, pp. 319—320), but he obstinately evades giving an answer to the plain question, „On what religious ground do you abstain from meat"? It would be unfair to tax him with hypocrisy, though several passages might be quoted which indicate that he considered himself free to practise dissimulation, whenever it suited him to do so, in any matter connected with his religion.

Bibliography: In addition to the sources quoted in this article, Brockelmann, *Gesch. d. arab. Litter.*, i. 255. (NICHOLSON.)

ABŪ 'ALĪ KALANDAR SHARAF AL-DĪN PĀNĪPATĪ, an Indian saint, came from the 'Irāk to Pānīpat, where he died in 724 (1324). It is related that he met there the famous saint Kuṭb al-Dīn Bakhtiyār Kākī [q. v.], although this latter died as early as 630 (1232). Quite as fabulous is the account which tells how, after a long stay in Pānīpat, suddenly moved by the divine spirit, he went to Asia Minor to receive instruction from the famous mystics Shams al-Dīn Tibrīzī and Djalāl al-Dīn Rūmī. It is, however, certain that he is highly honored in India under the name of Shaikh (or Shāh) Sharaf Bū 'Alī Kalandar, that many miracles are ascribed to him and that his grave is a much visited place of pilgrimage.

Bibliography: Garcin de Tassy, *L'islamisme d'après le Coran* (3d ed.), pp. 391 *et seq.*; *Proceedings of the As. Soc. Bengal*, 1870, p. 125; 1873, p. 97.

ABŪ 'ALĪ AL-ĶĀLĪ. [See AL-ĶĀLĪ.]

ABŪ 'ALĪ MUḤAMMED B. ILYĀS, lord of Kirmān, a native of Sogdiana. A brigand at first, then a general in the service of the Būyides, he made himself independent afterwards as the master of the province of Kirmān, which he governed for thirty-seven years; whilst in this position he received a flag of honor from the 'Abbāside caliph Mutī' li-'llāh in 348 (959). Having been struck with paralysis and fearing for his life, he invested his eldest son Alyasa' with the government of Kirmān; then, becoming suspicious, he had him confined in a fortress, from which the young man escaped, whilst his father was in one of his long swoons, and at the head of an army returned to besiege him. The latter abdicated and retired to Bukhārā, where he was well received by the Sāmānide Manṣūr I b. Nūḥ; he stayed with him until his death, which took place the same year (356 = 967). He advised him to attack the Būyides' country. Kirmān was subdued the following year by the Būyide 'Aḍud al-Dawla.

Bibliography: Ibn al-Athīr (ed. Tornb.), viii. 393, 426 *et seq.*, 432 *et seq.*; Mīrkhond and Ḥamd Allāh Mustawfī (Defrémery, *Hist. des Samanides*, pp. 154, 261). (CL. HUART.)

ABŪ 'ALĪ B. MUḤTĀDJ. [See AḤMED B. ABĪ BEKR MUḤAMMED.]

ABŪ 'ALĪ B. SĪMDJŪR (MUḤAMMED B. MUḤAMMED), successor to his father Abu'l-Ḥasan [q. v.] as governor of Khorāsān and hereditary vassal prince of Kūhistān. During his father's lifetime he had been governor of Herāt; after the former's death (Dhu'l-Ḥidjdja 378 = March-April 989) he successfully stood his ground against the Sāmānides and the Pretorian Fā'iḳ, at that time governor of Balkh. Without openly rebelling he in reality assumed the status of an independent ruler, gave himself high-sounding titles — as is proved by his coins, — and took possession of all the government revenues of his province on the pretext of having to provide for the maintenance of his army. He is said to have had a secret agreement with the Ḳarākhānide Boghrā Khān Hārūn, the conqueror of Transoxania, and to have arranged with him to divide the Sāmānide territory on the understanding that he should have the land up to the Oxus frontier. However, after the occupation of Bukhārā (Rabī' I 382 = May 992) the khān, entirely neglecting the agreement, wished to treat Abū 'Alī as his governor. The latter, therefore, joined the Sāmānide Nūḥ b. Manṣūr and received ample assurances from him, which were, however, likewise not kept, as the Sāmānide succeeded, owing to favorable circumstances, in returning to Bukhārā without any outside help (on Wednesday 14th Djumādā II = 17th August of the same year). Abū 'Alī now endeavored with the assistance of his former enemy Fā'iḳ to maintain his supremacy, but the allies were defeated on Tuesday the 15th Ramaḍān 384 (23d Oct. 993) by the Sāmānide and his allies the Ghaznawides. Abū 'Alī went to Āmul (the present Čārdjūī) and thence to Khwārizm. Being treacherously made prisoner at Hazārasp by Khwārizmshāh, Abū 'Alī was liberated by his friend Ma'mūn, the prince of Gurgāndj, and through his mediation returned to Bukhārā. At first Nūḥ received him with great pomp, but shortly afterwards he was cast into prison and handed over to his enemy Sebuktegīn of Ghazna (Sha'bān 386 = August-September 996). He is said to have perished miserably in the fortress of Gardīz where he was imprisoned. His coffin was transported to Ḳāyin in Kūhistān (Radjab 388 = July 998); according to the statement of the priests, whom Abū 'Alī always favored, on the opening of the coffin his corpse clothed only in a shirt of white wool (*ṣūf*) was found in a state of perfect preservation. — His brother Abu'l-Ḳāsim 'Alī b. Muḥammed followed him in Kūhistān.

Bibliography: 'Otbī, *Ta'rīkh Yamīnī* (ed. with commentary by Manīnī, Cairo, 1286), i. 171-172; Gardīzī, *Zain al-akhbār*, MS. Cambridge (King's Coll., No. 213), fos. 107-108 and Oxford (Bodleiana, Ouseley, No. 240), fos. 133-134; Baihaḳī (ed. Morley), pp. 234 *et seq.*; quotation

from al-Baiyi', *Ta'rīkh Nīsābūr*, in Sam'ānī, *Kitāb al-ansāb*, s. v. *al-Simdjūrī* (quoted by Barthold, *Turkestan at the time of the fall of the Mongols*, Russian, i. 60).

(W. BARTHOLD.)

ABŪ 'ALĪ B. SĪNĀ. [See IBN SĪNĀ.]

ABŪ 'AMR (Zabbān) B. AL-'ALĀ' B. 'AMMĀR B. AL-'URYĀN AL-MĀZINĪ, one of the founders of Arabian philology and one of the seven canonical readers of the Ḳor'ān. He was born about the year 70 (689) in Mecca, and lived in Baṣra where he had intercourse with 'Īsā b. 'Omar al-Thaḳafī, the teacher of al-Khalīl and of Sībawaih, and where al-Aṣma'ī was his pupil for ten years. He died about the year 154 (770) in Kūfa on his return journey from Damascus where he had been visiting the governor 'Abd al-Wahhāb. His main work consisted of compiling the ancient poetry of the heathen period and he went about it in a more conscientious manner than Khalaf al-Aḥmar and other compilers, though on his own confession he is said to have forged at least one verse of al-A'shā (comp. *Muzhir*, ii. 211, l. 10). He later on burnt his very extensive compilation, it is said from pious motives, to devote himself entirely to the study of the Ḳor'ān. His recension of the sacred Book was much studied later whilst nothing has been preserved of his profane philological works. A verse in praise of him is in Farazdaḳ, *Dīwān*, N°. 696.

Bibliography: al-Djāḥiẓ, *Bayān*, i. 21 *et seq.* 123; Ibn Duraid, *Kitāb al-ishtiḳāḳ*, p. 126; Ibn al-Anbārī, pp. 29—34; *Fihrist*, p. 28; Ibn Khallikān (ed. Wüstenf.), N°. 478; Flügel, *Die grammatischen Schulen*, pp. 32—34; Nöldeke, *Gesch. d. Qorâns*, p. 290; Goldziher, *Abh. zur arab. Philologie*, i. 138; Brockelmann, *Gesch. d. arab. Litter.*, i. 99; 'Omar b. Ḳāsim al-Nashshār al-Miṣrī (about 900 = 1495), *al-Kawkab al-miṣrī fī ḳirā'at Abī 'Amr b. 'Alā' al-Baṣrī*, founded on the authority of Ḥafṣ b. 'Omar (d. 246 = 860), and Ṣāliḥ b. Ziyād (died 261 = 874), Berl. MS. N°. 639. (BROCKELMANN.)

ABŪ 'ARĪSH, chief place of a district (*Ḳaḍā'*) of the same name in the Sandjaḳ of Hodaida, six hours journey from the sea. In 1834 the town contained 7000 to 8000 inhabitants, amongst them being a number of trading Banians and Hadramawtans. The port of the country, Djīsān (the ancient Djaishān), has been of no importance for a long time past in comparison with Ḥodaida.

Historical: Abū 'Arīsh was formerly subject to the rulers of Yemen, but in the 18th century a certain Sherīf Aḥmed founded there an independent sovereignty. Through the Turkish campaign of 1871 the town became nominally Turkish territory.

Bibliography: Niebuhr, *Beschreibung von Arabien*, pp. 266 *et seq.*; Tamisier, *Voyage en Arabie*, i. 374 *et seq.*; Ritter, *Erdkunde*, xii. 1016 *et seq.*

ABU 'L-ASWAD ẒĀLIM B. SUFYĀN AL-DU'ALĪ (this according to the pronunciation of the Baṣrians; Kūfic pronunciation al-Di'lī), a poet of the Dīl tribe, which he, however, left in order to settle amongst the Hudhailites; he also dwelt some time with the Banū Ḳushair the tribe of his wife. He was a partisan of 'Alī and was sent by 'Alī's Baṣrian representative as a negotiator to 'Ā'isha, Ṭalḥa and al-Zubair, and he also fought for 'Alī at Ṣiffīn. When Ibn al-'Abbās was 'Alī's governor in Baṣra (from the year 36 = 656-657), Abu'l-Aswad held a high office there. He gave vent to the ill temper, which occasionally arose from his duties, in his poems. In the Khāridjite wars he acted as leader of Ibn al-'Abbās' troops. It was he that brought to 'Alī's notice the latter's embezzlements, and after the latter's dismissal he is said to have himself been governor in Baṣra for a short time. This, however, is improbable, for a man, who in his own poems calls himself the „down-trodden one" and for every kick was ready to kiss the giver's hand, was by no means the man for the delicate state of affairs in Baṣra. The assassination of 'Alī furnished him with a fresh theme for his lamentations. In a poem, for the rest quite insignificant, written under the fresh impression of the event, he already accuses the Umaiyads of being the moral instigators of the crime. The agreement between 'Abd Allāh b. 'Āmir, Mu'āwiya's governor in Baṣra, and Ibn al-'Abbās is therefore painful to him, for in consequence of Abu'l-Aswad's feelings for the 'Alides, Ibn 'Āmir let their friendship cool down considerably. He had also to complain of the behavior of Ziyād b. Sumaiya, who in 'Alī's time was his subordinate but subsequently, after Ibn 'Āmir, was himself governor of Baṣra; still Ziyād is said to have stirred up ill blood against him even in 'Alī's time. His wife, too, like her tribe, was to his great sorrow a friend of the Umaiyads. — Abu'l-Aswad was not always favored by fortune and like all Arabs was envious of clients who were better off than he. In the year 69 (688-689) at the age of 85, he is said to have died of the plague; the last dated event mentioned in his poems took place in the year 61 (680-681). It is mere invention to say that he laid the foundation of Arabic grammar. The anecdotes about him are not favorable, but according to the evidence of his poems they are partly at least well-contrived.

Bibliography: Brockelmann, *Gesch. d. arab. Litter.*, i. 42; Nöldeke, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xviii. 232.

(RECKENDORF.)

ABŪ 'AṬĀ' AFLAḤ (or MARZŪḲ) B. YASĀR AL-SINDĪ, an Arabian poet. He owes his surname al-Sindī to the fact that his father came from Sind; he himself was born in Kūfa and lived there as a client of the Banū Asad. He fought for the decaying Umaiyad dynasty with pen and sword, praising them and casting scorn on their adversaries. It is true, however, that when the 'Abbāsides obtained the power, he lowered himself so far as to endeavor by singing the praise of the new rulers to wheedle himself into their favor. But the iron character of the „Bloodshedder" was but little sensible to such fawning, and during his successor al-Manṣūr's reign the poet was even obliged to keep himself hidden. Only after al-Manṣūr's death in 158 (774) did he again make his appearance and no doubt died shortly afterwards; the exact date is not known. Abū 'Aṭā' was considered a good poet — his elegy on Ibn Hubaira [q. v.] being especially famous, — although he pronounced Arabic badly and even stammered, so that he was obliged to have his poetry recited by others.

Bibliography: Ibn Ḳotaiba, *Kitāb al-shi'r* (ed. de Goeje), pp. 482—484; *Aghānī*, xvi. 81—87; *Ḥamāsa*, i. 372 *et seq.*; *Khizānat al-adab*, iv. 170; Brockelmann, *Gesch. d. arab. Litter.*, i. 63.

(A. SCHAADE.)

ABU 'L-'ATĀHIYA, one of the most important Arabian poets of the 'Abbāside epoch. Abū Isḥāḳ Isma'īl b. al-Ḳāsim b. Suwaid b. Kaisān, surnamed Abu'l-'Atāhiya, was born in 130 (748) in 'Ain al-Tamr, a small village not far from al-Anbār (according to other accounts in the neighborhood of Medina). His forefathers belonged to the Beduin tribe of 'Anaza; his father al-Ḳāsim was a cupper. He himself and his brother Zaid had a small pottery in Kūfa, and it is related that people who visited him wrote down on potsherds the poems he recited. When he had begun to make a name for himself as a poet, he went to Bagdad with the musician Ibrāhīm al-Mawṣilī who became famous afterwards. At first, however, he was not able to make himself heard, and for a while he was obliged to retire to the modest Ḥīra. From that place, however, his fame as a poet succeeded in reaching the ears of Caliph al-Mahdī, who summoned him back to Bagdad. But Abu'l-'Atāhiya was not to enjoy the princely favor for long. He was imprudent enough to mention and to describe in his poems a female slave of al-Mahdī's, named 'Otba, and the caliph, highly incensed at this, cast him into prison. But he was soon set free and thereafter was on a friendly if not an intimate footing with al-Mahdī as well as with the latter's successors. His early developed, earnest and ascetic notion of life made him detest the frivolous court life, and after Hārūn al-Rashīd's accession he even wanted to abandon entirely the vanity of poetry, a decision which the despot endeavored to shake by again putting him in prison. There are several accounts as to the year of his death; according to a tradition ascribed to his son Muḥammed, he died in 210 (825), according to another in 211 (826) or 213 (828).

Abu'l-'Atāhiya's contemporaries have represented him as a free-thinker, because he had denied the resurrection of the dead. He endeavored to solve the eternal riddle of dualism by assuming that God had created two mutually opposing substances (*djawhar*), from which everything had been evolved and into which everything would resolve itself.

Abu'l-'Atāhiya's poems have only been incompletely preserved. They are distinguished by a clear range of ideas and simplicity of expression; he thoroughly despised the pomposity of the old desert-poetry, which, under changed conditions, had sunk to mere conventional elegance. He desired to write poetry comprehensible for the people, and the contemplative meaning of his Ḳaṣīdas was the main point in his eyes; most of them consist of loosely connected sayings and admonitions. The greater part of his works which have been preserved belong to the *Zuhdīyāt* kind (i. e. religious poems). The main feature of them is the poet's frank pessimism; asceticism is warranted by the nullity of the things of this world. „The world", he says, „is a lasting rotation of pain; everywhere purity is mingled with the colors of matter, and only he can hope to be satisfied, who carries contentment in his own heart." In spite of this melancholy view of life there is no question of effeminate whimpering in his philosophy; robust and determined, even if not glad and joyous, he bears the burden of life simply because it must be so.

The second and smaller part of what has been handed down of his writings falls into six divisions: 1) Eulogies (only very fragmentary) mostly in praise of the caliphs al-Mahdī, al-Hādī, Hārūn and al-Ma'mūn; 2) occasional poems, amongst which are many pretty and witty trifles; 3) satires; 4) tragic poems; 5) extempore poems; 6) epigrammatic maxims.

Abu'l-'Atāhiya is the first philosophical poet in Arabian literature; he stands alone — unfortunately — in the independence of the form he chose. The Society of Jesus of Beyrout has furnished a good edition of his poems (*al-Anwār al-zāhiya fī dīwān Abi'l-'Atāhiya*, Beyrout, 1887).

Bibliography: Ibn Khallikān (ed. Wüstenf.), N°. 91; *Aghānī*, iii. 126—182; A. v. Kremer, *Culturgesch. des Orients unter d. Chalifen*, ii. 372; Brockelmann, *Gesch. d. arab. Litter.*, i. 78. (J. OESTRUP.)

ABU 'L-A'WAR 'AMR B. SUFYĀN AL-SULAMĪ, of the powerful Sulaim tribe, whence the „relative" Sulamī. His mother was a Christian and his father fought at Ohod for the Ḳoraishites. The son, who does not seem to have frequented the Prophet, went to Syria, probably with the column commanded by Yazīd b. Abī Sufyān. He played a conspicuous part at al-Yarmūk as divisional commander, remained from that time bound to the lot of the Umaiyads, and in consequence drew upon himself the maledictions of 'Alī, particularly after the part he took in the battle of Ṣiffīn. He helped 'Amr b. al-'Āṣī to conquer Egypt for Mu'āwiya, and was in command of several naval expeditions. He proved himself as good a diplomatist as an administrator. At Ṣiffīn he entered into negotiations with 'Alī and drew up the preliminary protocol to the conference of Adhroḥ; he was commanded to take a census of the fellaḥs in Palestine with a view to a new assessment of tribute. Mu'āwiya also intended that he should replace, in Egypt, 'Amr. b. al-'Āṣī, who showed too much independence, an undertaking in which he miscarried. He was governor of the Province of the Jordan. His manifold services caused him to be ranked by the Arab annalists amongst the principal lieutenants of Mu'āwiya, forming his *shī'a* or *biṭāna*. He disappeared from the political scene before the end of the reign of this caliph.

Bibliography: Ibn Sa'd, iii[b]. 106; Ibn Ḥadjar, *Iṣāba*, iv. 14; Ibn Rosteh, p. 213; Ṭabarī, see index; Mas'ūdī, *Murūdj* (Paris), iv. 351; Michael Syrus, ii. 442, 445, 450; Baihaḳī, *Maḥāsin*, p. 149; Ibn. al-Athīr, *Usd al-ghāba*, v. 138; Lammens, *Études sur le règne de Mo'âwia I[er]*, pp. 42 *et seq.* (H. LAMMENS.)

ABŪ 'AWN 'ABD AL-MALIK B. YAZĪD AL-KHORĀSĀNĪ, a general in the service of the 'Abbāsides. After the outbreak of the rebellion in Khorāsān on the 25[th] Ramaḍān 129 (9[th] June 747) Abū 'Awn several times took part in the war against the Umaiyads. At first he accompanied the 'Abbāside general Ḳaḥṭaba b. Shabīb; then he was sent by the latter to Shahrazūr, where on the 20[th] Dhu'l-Ḥidjdja 131 (10[th] August 749), in conjunction with Mālik b. Ṭarīf, he defeated 'Othmān b. Sufyān. Whilst Abū 'Awn remained in the vicinity of Mosul, the Umaiyad caliph Marwān II marched on against him. Under the supreme command of 'Abd Allāh b. 'Alī, Abū 'Awn took part in the battle by the Greater Zāb (11[th] Djumādā II 132 = 25[th] January 750), and in the pursuit of Marwān and in the capture of Damascus by 'Abd Allāh b. 'Alī. When the latter remained

behind in Palestine, he sent Ṣāliḥ b. 'Alī together with Abū 'Awn and a few others to continue the pursuit to Egypt, and it was there that the caliph, after a fresh defeat, was tracked down and killed in the same year. Abū 'Awn remained in Egypt till further orders as governor. In 159 (775-776) he was appointed governor of Khorāsān by al-Mahdī, but deposed in the following year.

Bibliography: Ṭabarī, see index; Ibn al-Athīr (ed. Tornb.), v. 276 *et seq.*; Weil, *Gesch. d. Chalifen*, i. 699 *et seq.*; Muir, *The caliphate, its rise, decline, and fall* (3[d] ed.), pp. 430 *et seq.*; Wellhausen, *Das arab. Reich und sein Sturz*, pp. 341 *et seq.*

(K. V. Zetterstéen.)

ABŪ BAIHAS al-Haiṣam b. Djābir, a Khāridjite of the Banū Sa'd b. Ḍubai'a. In order to escape from the persecutions of the well-known al-Ḥadjdjādj, he fled to Medina, but was taken prisoner by the governor, 'Othmān b. Ḥaiyān, and executed in a most cruel manner (94 = 713). He appears to have held a prominent position as a teacher, for a section of the Khāridjites is named Baihasiya after him, this section taking up an intermediate position between the harsh Azraḳites and the more gentle Ṣofrites and Ibāḍites (Abāḍites). It is true that the Baihasites admitted that the Muslims who did not share their views were unbelievers, but they considered it was permissible to live with them, to marry into them and to accept legacies from them. For the rest their views were in disagreement so that they fell into several subdivisions.

Bibliography: Shahrastānī (ed. Cureton), p. 93 (Haarbrücker, i. 139; ii. 405); Mubarrad, *Kāmil*, pp. 604, 615; *Anonyme arab. Chronik* (ed. Ahlwardt), p. 83; Mas'ūdī, *Murūdj* (Paris), v. 230.

(M. Th. Houtsma.)

ABŪ BAKRA called himself a freedman of the Prophet's after he had been converted to Islām. He lived at first as a slave in Ṭā'if. When Muḥammed besieged this town in the year 8 (630) and invited all the slaves of the Thaḳīfites to desert to him, he obeyed this summons and thus obtained his freedom. As he had let himself down the walls by means of a trough-gutter (*bakra*) he thenceforth as a Mussulman bore the surname of Abū Bakra. His real name was Nufai' b. al-Ḥārith (Masrūḥ); but better known than his supposed father is his mother Sumaiya, a Persian slave, who was brought by chance to Ṭā'if, and bore three sons, of whom Ziyād b. Abīhi [q. v.] is the best known. Abū Bakra subsequently lived in Baṣra and was scourged by 'Omar when his accusation against al-Mughīra b. Shu'ba [q. v.] was not confirmed by his brother Ziyād. During the fight between 'Alī and 'Ā'isha he kept in the background. He died in 51 or 52 (671-672) and is said to have left forty children. Amongst his descendants the Ḳāḍī Bakkār b. Ḳotaiba (comp. about him Ibn Khallikān, ed Wüstenf., N[o]. 115), who also happened to bear the Kunya of Abū Bakra, and who was born in 182 (798) and died in 270 (884), is the best known.

Bibliography: Ibn Ḳotaiba (ed. Wüstenf.), p. 147; Ibn al-Athīr, *Usd al-ghāba*, v. 151; Ṭabarī, i. 2529 *et seq*; iii. 477 *et seq.*; Balādhorī (ed. de Goeje), pp. 343 *et seq.*

(M. Th. Houtsma.)

ABŪ BARĀḲISH, a fabulous bird, similar to a sparrow, or, according to Ḳazwīnī, similar to a stork, and living in the *'iḍāh* bushes. It is generally credited with the peculiarity of altering the color of its feathers continuously. The predominating color is said to be dark grey („between white and black", according to Ibn Khālawaih cited in the *Lisān al-'Arab*), the ends of the feathers being ash-grey, the middle red and the bottom part black, so that the feathers assume different colors according as the bird ruffles them. Like the chameleon (*abū ḳalamūn*) the *abū barāḳish* also became proverbial for inconstant, changeable people.

Bibliography: Damīrī, i. 202; Ḳazwīnī (ed. Wüstenf.), i. 406; Freytag, *Arab. Proverb.*, i. 409.

(Hell.)

ABU 'L-BASHAR (A.), a surname of Adam. [See Adam.]

ABŪ BEKR 'Abd Allāh, with the surname of 'Atīḳ, variously interpreted by tradition, the first caliph. It is not related why he was given the surname of Abū Bekr (i. e. „father of the camel's foal"), which his enemies mockingly twisted into Abū Faṣīl („father of the weaned young of a camel"). His father 'Othmān, also called Abū Ḳuḥāfa, and his mother Umm al-Khair Salmā bint Ṣakhr both belonged to the Meccan family of Ka'b b. Sa'd b. Taim b. Murra. According to the current account, Abū Bekr was three years younger than Muḥammed. He lived as a well-to-do merchant in Mecca and is said, according to a but little trustworthy account (Ibn Ḥadjar, *Iṣāba*, II, 828), to have been on friendly terms with Muḥammed before the latter was called to be a prophet. He belongs to Muḥammed's oldest supporters, even though it remains doubtful whether he was the first male believer, as many maintain. He soon took an important position in the newly formed community, not only on account of his close friendship with the Prophet, but also by virtue of his own personal qualities, which make him one of the most attractive figures of ancient Islām. Especially characteristic of him was the unshakable, blind faith with which he considered Muḥammed as the chosen instrument of divine revelation, and which made him accept his every word as absolute truth. On occasions when others doubted, e. g. after the Prophet's account of his journey at night, or when they did not know what to make of his conduct, as on the occasion of the Ḥudaibiya covenant, he remained unshaken. His was a gentle character. During the reading of the Ḳor'ān he shed tears, a thing that made a great impression on many, but especially on the women; and, as his daughter related, he wept with joy at the news that he might accompany Muḥammed in his emigration. At the same time he was of an open, right-thinking nature and was several times able to restrain Muḥammed from rash actions by his sensible advice. He was very susceptible of the purely moral thoughts in the Prophet's preaching, proving this by purchasing the freedom of several slaves and by similar other actions. If, after the impressive conduct of the Jew al-Zabīr, he really uttered the bigoted words, which sound so harsh to our ears, and which tradition puts in his mouth („He will meet his beloved ones again in Hell!"), it must be explained by his complete absorption in the religious ideas with which his friend inspired him. No sacrifice was too great in his eyes for the sake of the new faith. Thus it came about that of his considerable fortune, estimated at 40000 dirhem, he brought to Medina the small

sum of 5000 dirhem. Amidst the greatest dangers he faithfully stood by his friend and master, and was among the few who during the worst period did not flee to Abyssinia. But once, during the exclusion of the Hāshimides from the Meccan community, he is said to have lost his courage. He therefore quitted Mecca, but soon returned under the protection of an influential Meccan, and from that time forward remained in the city although his protector left him in the lurch. His life attained its apogee when Muḥammed chose him to accompany him on the flight from Mecca, and his self-sacrificing friendship was rewarded by his name being immortalized in the Ḳor'ān as „the second of the two". His family also went to Mecca with the exception of his son 'Abd al-Raḥmān, who, strangely enough, had remained a heathen and fought at Bedr against the faithful, till he too finally was converted and migrated to Medina. In this new home Abū Bekr, who went on supporting the „cause" with the rest of his fortune, set up a modest household in the suburb of al-Sunḥ. Through his daughter 'Ā'isha, whom Muḥammed had married shortly after the emigration and greatly loved, the tie between the two men was strengthened still more, and would probably not have been broken by the scandal which the frivolous young woman brought about, even if it had not taken such a fortunate turn through revelation. Abū Bekr was nearly always with the Prophet and accompanied him on all his campaigns, during which he, though little warlike himself, never stirred from his side even in the most perilous moments. On the other hand he was very seldom and in exceptional cases employed as a leader of military enterprises, e. g. in the Tabūk campaign he was entrusted with a standard. But the Prophet sent him in the year 9 (631) to Mecca to conduct the pilgrimage, and it is quite possible that it was he and not 'Alī, as traditions maintain, who on this occasion read out the act of separation to the heathens. When Muḥammed fell ill, Abū Bekr had to read the prayers in the mosque to the Muslims in his stead. This distinction made it possible for 'Omar and his friends, after Muḥammed's death on the 8th June 632, to propose Abū Bekr as the head of the community, thus preventing the threatened split. But also from other points of view this choice was the happiest that could have been made. In no way did Abū Bekr represent new ideas or principles, but clung to Muḥammed's way of thinking and held fast to everything his friend had ordered or hinted at. In this manner he was able, in spite of all mutual antipathy, to hold together the talented men who had gathered round Muḥammed, and make use of them for the good of the community. Through his absolute lack of originality and his simple but sturdy character he became a reincarnation of Muḥammed, conducted the young religious Community through the most difficult and dangerous times, and left it at his death in such a firm position that it could support the rule of the powerful and talented 'Omar. He gave a proof of his scrupulous obedience to Muḥammed's orders first after the latter's death, by sending, in spite of the threatening state of affairs in Arabia, the young Usāma with an army on a quite unimportant expedition to the country east of the Jordan. Meanwhile the tribes in the country round about began to rise up against the political centralization in Medina. Abū Bekr indignantly rejected the demand for the remission of the taxes, considering it as a betrayal of the Prophet's instructions. When Usāma's army had returned home, he marched out against Dhu 'l-Ḳaṣṣa and was lucky enough to choose the talented general Khālid b. al-Walīd as commander of his forces. This latter defeated the Asad and Fazāra at al-Buzākha, subjugated the Tamīm and finally, after the bloody battle at 'Aḳrabā' in the Garden of Death, brought the Banū Ḥanīfa under the power of Islām, a thing that even Muḥammed had not succeeded in doing. His fortune in war made it possible for other generals to suppress the revolts in Baḥrain and 'Omān, and finally also Yemen and Ḥaḍramawt were again brought under the dominion of Medina by 'Ikrima and al-Muhādjir. Following his master's example, Abū Bekr treated the vanquished mercifully and probably thus helped to re-establish peace in the country; cruelties, as for instance on some women who had sung parodies on Muḥammed's death, or the burning of al-Fudjā'a, but seldom occurred. After the subjugation of Arabia, which was complete in less than a year, it was the lot of the conservative and unwarlike Abū Bekr to set afoot an enterprise which was in a short time to alter completely the political situation of the whole world; he sent Khālid and other tried generals on a campaign of conquest against Persia and Byzantium. It can safely be assumed that the energetic men who were behind him originated this idea in order, by means of a campaign made in common and promising rich booty, to put an end to home troubles and to teach the Arabs in a practical manner the unity of Islām. Abū Bekr was able to consent to this campaign with a calm conscience, since the repeated expeditions which Muḥammed sent against the Byzantine districts in the latter part of his life could be interpreted as an indication of the great universal task of the new religion. He had the satisfaction of seeing during his short rule the first great victories of the Arabian army on both theatres of war; in Persia the conquest of Ḥīra in May or June 633, and in Palestine the battle of Adjnādain in July 634. Shortly after this latter success he died on the 22d Djumādā II 13 (23d August 634), and was buried beside Muḥammed. In order to mark him out as a martyr, a tradition makes him die of poisoned food, of which he is said to have partaken a year previously; but a more prosaic tradition, according to which he fell ill through bathing on a cold day, does not sound very credible either, as it does not suit the season in which he died. His short reign, which was mostly taken up in wars, did not bring about any epoch-making changes in ordinary life. It is important to note that he had the first compilation of the Ḳor'ān made, although he hesitated to carry out such an undertaking without the Prophet's express authorisation. Moreover his share in it was probably inconsiderable, as according to another account 'Omar had the first copy drawn up. As to the division of the spoils of war, he kept to the dictum of the Ḳor'ān, that all true believers had equal rights, a principle which 'Omar later abandoned. As caliph he lived as simply as before, at first in his house in al-Sunḥ and subsequently, when the distance became inconvenient, in the town itself. Tradition relates many anecdotes of his modesty and his

aversion to enrich himself at the expense of the State. It also gives a good description of his appearance: a lean, somewhat bent form, with ungraceful, loosely hanging clothes; a narrow face with a high forehead and sunken eyes; hair prematurely grey and beard dyed red with ḥinnā'; thin hands with knotted, swollen veins. The impression which his character made can be seen from several of the speeches attributed to him, which he delivered on different occasions (see Ibn Hishām, ed. Wüstenf., p. 1017; Ṭabarī, i. 1845 *et seq.*; Mubarrad, *Kāmil*, pp. 5 *et seq.*

Bibliography: Ḳor'ān, ix. 1, 40; Ibn Hishām (ed. Wüstenf.), pp. 245 *et seq.*, 692, 919 *et seq.*; Ibn Sa'd, iii¹. 119—152, 202, 208; Ṭabarī, see index; Ibn Ḥadjar, *Iṣāba*, ii. 828—835; Nawawī (ed. Wüstenf.), pp. 656—669; Balādhorī (ed. de Goeje), pp. 96, 98, 102, 450; Mas'ūdī, *Murūdj* (Paris), iv. 173—190; Nöldeke, *Gesch. des Qorāns*, pp. 190—203; idem, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lii. 19 *et seq.*; Sachau, in the *Sitzungsber. der preuss. Akad. d. Wissensch.*, 1903, i. 16—37.

(F. BUHL.)

ABŪ BEKR B. 'ABD ALLĀH. [See IBN ABI 'L-DUNYĀ.]

ABŪ BEKR B. AḤMED. [See IBN ḲĀḌI SHUHBA.]

ABŪ BEKR AḤMED B. 'ALĪ B. THĀBIT. [See AL-KHAṬĪB AL-BAGHDĀDĪ.]

ABŪ BEKR B. 'ALĪ. [See IBN ḤIDJDJA.]

ABŪ BEKR AL-BAIṬĀR. [See IBN AL-MUNDHIR.]

ABŪ BEKR AL-KHWĀRIZMĪ. [See AL-KHWĀRIZMĪ.]

ABŪ BEKR B. SA'D B. ZENGĪ, atābeg of Fārs of the Salghuride dynasty. He did not wish to accept the conditions of the peace concluded by his father with Sultan Muḥammed Khwārizm Shāh in 623 (1226), laid an ambuscade for the former on his return to Shīrāz and even struck him with his sword without wounding him; his father countered with a mace which stretched him at his feet and threw him into prison in the citadel of Iṣṭakhr. He regained his freedom the same year on the death of the atābeg Sa'd (21st Djumādā I 623 = 20th May 1226), restored prosperity to the province of Fārs and added to it some possessions in the islands of the Persian Gulf and on the coast of Arabia, such as Ḳaṭīf and Baḥrain: he was even recognized as suzerain in certain Indian towns. He caused the public buildings of Shīrāz, which were tottering, to be repaired and added thereto a hospital. On the approach of the Mongol conquerors, he sent his brother Tehemten on an embassy to Ogotai, confirmed him in the possession of his hereditary estates with the title of Ḳutlugh Khān (Prince Fortunate), in consideration of an annual tribute of 30000 pieces of gold. He died on the 5th Djumādā II 658 (18th May 1260). He liked to surround himself with derwishes and Ṣūfīs; he was amongst others the protector of the poet Sa'dī, who dedicated to him some beautiful verses in the preface to the *Gulistān*.

Bibliography: Mīrkhond, *Rawḍat al-ṣafā*, in W. H. Morley, *The history of the Atābeks*, pp. 32—38; Ibn al-Athīr (ed. Tornb.), xii. 206—208; Defrémery, *Gulistan ou le Parterre de roses*, p. 6, note.

(CL. HUART.)

ABŪ BILĀL. [See MIRDĀS B. UDAIYA.]

ABŪ BURDA. [See AL-ASH'ARĪ.]

ABŪ ḌAMḌAM, the hero of a collection of anecdotes, which is quoted as early as in the tenth century. He is made to say all sorts of foolish maxims, and especially to give ridiculous decisions on legal questions; similarly to Ḳarāḳūsh later. This Abū Ḍamḍam is perhaps identical with the pious man, who, in or before Muḥammed's time, in lieu of paying the poor-rate offered his good name to the servants of God; for this express renunciation of the respect of mankind could easily be understood as a permission and a challenge to set him up as a model of stupidity. Extraordinary knowledge of ancient poetry is ascribed to a man who bore the same name, but it has been impossible to decide whether it was the same person as the above.

Bibliography: Ibn Ḳotaiba, *Kitāb adab al-kātib* (ed. Grünert), p. 32; idem, *Kitāb al shi'r* (ed. de Goeje), pp. 3 *et seq.*; *Fihrist*, p. 313; Ibn 'Abd Rabbihi, *'Iḳd* (Cairo, 1302), iii. 445; Ibn al-Athīr, *Usd al-ghāba*, v. 232; Ibn Ḥadjar, *Iṣāba*, iv. 204; M. Hartmann, in the *Zeitschr. d. Vereins für Volkskunde*, v.; Horovitz, *Spuren griechischer Mimen*, p. 31, note.

(J. HOROVITZ.)

ABU 'L-DARDĀ' AL-KHAZRADJĪ AL-ANṢĀRĪ, one of the younger contemporaries of Muḥammed; his real name was according to some 'Uwaimir, according to others 'Āmir. His father's name, too, is diversely given. He was late converted to Islām, so that it is doubtful whether he took part in the battle of Uḥud, but afterwards became one of the greatest Ḳor'ān scholars. Under 'Othmān he was the public prayer-reader and ḳāḍī in Damascus, where he died in 31 (652) or a few years later.

Bibliography: Ibn al-Athīr, *Usd al-ghāba*, iv. 159; v. 185.

(M. TH. HOUTSMA.)

ABŪ DAWŪD SULAIMĀN B. AL-ASH'ATH AL-AZDĪ AL-SIDJISTĀNĪ, traditionist, born in 202 (817). In his youth he undertook long journeys in search of the *ḥadīth*. He studied at Baghdād under the Imām Aḥmed b. Ḥanbal; eventually he settled definitely at Baṣra, where he died in 275 (888).

Abū Dāwūd's principal work is a collection of traditions, known under the generic title of *Kitāb al-sunan*. Like all other books of this name, Abū Dāwūd's work is distinguished from the collections of traditions known as *Djāmi'* in that it does not concern itself with historical, ethical or dogmatical enquiries. As a principle it contains nothing but traditions relating to the *aḥkām*, things ordained, or allowed, or forbidden by law; its contents are almost exclusively juridical. Other peculiarities distinguish Abū Dāwūd's *Kitāb al-sunan* from earlier collections of traditions, the two *Ṣaḥīḥs* for example: it has, to begin with, less severity in its criticism of testimony; every *rāwī* is thought by Abū Dāwūd to be worthy of belief in his information, whenever no formal proof has been given of his reproachableness. Besides very often Abū Dāwūd makes the text of the *ḥadīth* transmitted by him to be followed by his personal appreciations as to the value which he considers should be allowed to them. These short notices may be considered as the first examples of that criticism of the *ḥadīth* which in later times was bound to develop into autocephalous discipline. Abū Dāwūd himself recommended his *Sunan* to the scholars of the two holy cities in a *Risāla*,

in which he set forth his views, pointed out the usefulness of his work and showed the system of his criticism. The work at once met with great success, and still in the fourth century enthusiastic admirers styled it "The wonder of the world" and "The prop of Islām"; but subsequently, although it was definitely considered as one of the „six bases" which composed the canonical „corpus traditionum" of Islām, the *Kitāb al-sunan* did not possess nearly as much authority and veneration as was acquired by the *Ṣaḥīḥ* of Bukhārī and the *Ṣaḥīḥ* of Muslim. The work was published at different times in the East (Cairo, 1280; 1310 on the margin of Zarkānī's commentary to the *Muwaṭṭa'* of Mālik; Lucknow, 1888; Delhi, 1890 with glosses). A small collection of *mursal* traditions is also due to Abū Dāwūd; the *Kitāb al-marāsīl* was also published (Cairo, 1310).

Bibliography: Ibn Khallikān (ed. Wüstenf.), Nº. 271; al-Dhahabī, *Ṭabaḳāt al-ḥuffāẓ* (ed. Wüstenf.), ix. Nº. 66; idem, *Tadhkirat al-asmā'*, pp. 708-712; Brockelmann, *Gesch. d. arab. Litter.*, i. 161; Goldziher, *Muhamm. Stud.*, ii. 250-251, 255-256; Marçais, *Taqrīb d'en-Nawawi*, pp. 24—26. (W. Marçais.)

ABŪ DHARR al-Ghifārī, a companion of Muḥammed highly honored on account of his piety. His real name was Djundub b. Djunāda al-Rabadhī, but there are several different accounts of this as well as of his descent. He was considered, with 'Abd Allāh b. Mas'ūd, as one of the best traditionists of Islām, and was distinguished for his beautiful pronunciation of Arabic. It is, however, principally on account of his ascetic tendencies that he became in the later traditions of the Ṣūfīs and Shī'ites, who relate many stories about him, a model of a pious Mussulman. He died in al-Rabadha in the neighborhood of Medina, whither he had retired, in the year 32 or 33 (653).

Bibliography: Ibn Sa'd, iv. 161 *et seq.*; Ibn Ḳotaiba (ed. Wüstenf.), p. 130; Ya'ḳūbī (ed. Houtsma), ii.; Mas'ūdī, *Murūdj* (Paris), iv.; Ibn Hadjar, *Iṣāba*, iv. 116; Ibn al-Athīr, *Usd al-ghāba*, v. 186; Sprenger, *Das Leben und die Lehre des Mohammad*, i. 454 *et seq.* (M. Th. Houtsma.)

ABŪ DHU'AIB al-HUDHALĪ, his real name Khuwailid b. Khālid b. Muḥarrith, an Arabian poet of the tribe of Hudhail, belonged to the so-called Mukhaḍramūn and therefore lived to see Islām. He takes a high place among the poets of his tribe and of his time. His name is not to be found in the portion of the Hudhailite poems which have been preserved, but the Dīwān of his poems has been handed down in manuscripts, which have unfortunately not yet been published, namely, in the Landberg MS. mentioned by Brockelmann, *Gesch. d. arab. Litter.*, i. 42, and in the Constantinople MS. (Public Library), Nº. 5598 of which the Imperial Library in Vienna possesses a copy made by N. Rhodokanakis, under Supplement, Nº. 4164. — The year of Abū Dhu'aib's birth is not known, but it is certain that he went over to Islām late in life. In the year 26 (647) he went to Africa under the command of 'Abd Allāh b. Sa'd b. Abī Sarḥ, and took part in the conquest of the country. Being sent by his general to accompany the youthful 'Abd Allāh b. al-Zubair to Caliph 'Othmān, he died during the journey, probably in the year 28 (649) whilst still in Egypt.

Bibliography: Brockelmann, *Gesch. d. arab. Litter.*, i. 41 *et seq.*; Ibn Ḳotaiba, *Kitāb al-shi'r* (ed. de Goeje), pp. 415—416). (A. Haffner.)

ABŪ DJA'FAR Ustādh Hormuz, i. e. „Lord of Hormuz" [q. v.], was the representative (*Nā'ib*) of the Būyide Sharaf al-Dawla in 'Omān, but later on recognized the supremacy of Ṣamṣām al-Dawla. The former therefore sent troops against him and took him prisoner in 374 (984). After the death of Sharaf al-Dawla in 379 (989) he was placed over the province of Kermān by Ṣamṣām al-Dawla. After the latter had been killed in 388 (998), Abū Dja'far retained the command over the Dailamitic troops there. Afterwards he entered the service of the Būyide Bahā' al-Dawla, but his great age forced him to retire shortly after. He died in 406 (1015), at the age of 105. His son Ḥasan was also a general of the Būyides. [Comp. Ḥasan b. Ustādh Hormuz.]

Bibliography: Ibn al-Athīr (ed. Tornb.), ix. 28 *et seq.* (M. Th. Houtsma.)

ABŪ DJAHL, properly Abu 'l-Ḥakam 'Amr b. Hishām b. al-Mughīra, also named Ibn al-Ḥanẓaliya after his mother, an influential Meccan of the illustrious Ḳoraishite family of Makhzūm. According to one anecdote he was of about the same age as the Prophet. The traditions concerning him possess but little historical value; in any case it is evident from them that he was one of Muḥammed's most embittered opponents amongst the aristocrats of Mecca. He eagerly took part in all conferences against the Prophet. He is said to have maltreated the weaker of the Muslims and even to have killed a woman; he persecuted the Prophet himself with his abuse and was only prevented by miraculous visions from doing him bodily harm. Some commentators connect this, though wrongly, with Ḳor'ān, xcvi. 6 *et seq.*, whereas Ḳor'ān, xvii. 62 and xliv. 43 are said to have been called forth by his mockery at Muḥammed's description of Hell. It was very much against his wish that the proscription against the Hāshimides was again abrogated. In the conference of the Koraishites shortly before Muḥammed's emigration he advised them to have him killed by men from every family in Mecca. When hostilities broke out between Muḥammed and the Meccans he met a host sent out under Ḥamza's command, but it did not come to a battle. It is nevertheless put down to his pugnacity that a fight did take place at Bedr. On this occasion 'Otba b. Rabī'a gave him the nickname of „the man with the perfumed buttock". Through his prayer before the battle: „Let him perish who mostly cuts the tie of blood-relation", he, according to tradition, called down his own destruction. In the battle he was wounded and killed by Mu'ādh b. 'Amr b. al-Djamūḥ and Mu'awwidh b. 'Afrā'. When Muḥammed saw his corpse, he is said to have called him „the Pharaoh of his people". His picture, naturally drawn very one-sidedly by tradition, is completed by the mourning songs of the Meccans on him, in which he is called „the Meccan chief, the noble-minded man, never vulgar nor greedy".

Bibliography: Ibn Hishām (ed. Wüstenf.), see index; Ibn Sa'd, iii¹. 55; viii. 193; Ṭabarī, see index; Ya'ḳūbī (ed. Houtsma), ii. 27; Nawawī (ed. Wüstenf.), p. 686; Sprenger, *Das Leben und die Lehre des Mohammad*, ii. 115. (F. Buhl.)

ABŪ DULAF. [See AL-ḲĀSIM B. 'ĪSĀ'L-'IDJLĪ and MIS'AR B. MUHALHIL.]

ABŪ DULĀMA ZAND B. AL-DJAWN, a black slave, client of the Banū Asad in Kūfa. He is already mentioned in the history of the last Umaiyad caliph, but appears as a „poet" only under the 'Abbāsides and plays the part of a court jester in the palace of al-Saffāḥ and especially in those of al-Manṣūr and al-Mahdī. His poem on the death of Abū Muslim (137 = 754-755) is said to have been the first of his works which made his name. Examples of his poetry show him to us as a clever, witty versificator, who readily seizes upon low expressions and displays all sorts of filth with cynical joy; but he does not despise the most insipidly fulsome praise when this form of mendicancy promises some reward. He laughs at the praise of the crowd and his spiteful tongue is feared by all. It is true he does not spare himself and still less his near relatives; he would even occasionally revenge himself for the coarse jokes which the magnates played on him when one of his patrons was pleased to ridicule an other through him. He also enjoyed the jester's liberty of being above the Islāmic laws and could also make them the butt of his insolent mockery. He has given proverbial fame to his mule that possessed all possible defects and to which he dedicated a witty Ḳaṣīda. Statements as to the date of his death vary: according to some he died in 160 (776-777), according to others in 170 (786-787).

Bibliography: Ibn Ḳotaiba, *Kitāb al-shi'r* (ed. de Goeje), pp. 487 *et seq.*; *Aghānī*, ix. 120—140; xv. 85; *Fihrist*, p. 143; Ibn Khallikān (ed. Wüstenf.), N°. 230; Ḥarīrī, *Maḳāmāt* (2d ed.), p. 528 (*Maḳāma* 40); Sharīshī, *Sharḥ maḳāmāt al-Ḥarīrī*, ii. 236 *et seq.*; Baihaḳī, *Maḥāsin* (ed. Schwally), p. 645; Basset, in *Revue des traditions populaires*, xvi. 87; Brockelmann, *Gesch. d. arab. Litter.*, i. 74.

(J. HOROVITZ.)

ABŪ EIYŪB AL-ANṢĀRĪ. [See ABŪ AIYŪB KHĀLID B. ZAID].

ABU 'L-FAḌL. [See AL-'AMĪD and others.]

ABU 'L-FAḌL (FAIL) 'ALLĀMĪ (Shaikh), the secretary and prime-minister of the emperor Akbar, was born at Āgra on the 16th Muḥarram 958 (14th January 1551). He was the second son of Shaikh Mubārak Nāgōrī (d. 1593), the author of the commentary on the Ḳor'ān, and the younger brother of Shaikh Faiḍī [q. v.], the poet. On his father's side, he was of an Arabian family which had emigrated to Hindūstān and had settled first in Sind and later at Nāgōr, in Djodhpūr (Rādjpūtāna). Hence his father is generally spoken of as Nāgōrī though he had settled and married in Āgra some years before Abu'l-Faḍl's birth. On his mother's side, Abu'l-Faḍl was connected with Mīr Rafī' al-Dīn Ṣafawī of Īdj near Shīrāz, who was regarded as a saint and consulted both by the emperor Humāyūn and his adversary and conqueror, Shēr Shāh. Abu'l-Faḍl was a student from childhood and early interested himself in religious questions. In his account of his mental development, given in the third volume of his *Inshā'* (Newal Kishore lithographed edition, p. 266), he says he began his studies at the age of five and that when he was fifteen, he was versed in all current science. For ten years later, he taught pupils and discussed religious matters with himself and others. But he found no inner peace and often was tempted to renounce the world and become an anchorite. In the *Akbar nāme* he thus writes of himself: „Though during the day, my cell was made bright by teaching science, yet at night I would take the path of the fields and approach the enthusiasts of the 'Way of Search' and implore inspiration from those treasure-possessing paupers . . . . . But no helpful remedy touched the troubled spot of my soul. Whiles my heart was drawn to the Sages of Cathay; whiles it inclined to the ascetics of Lebanon (the Druses); whiles a desire for discoursing with the Lamas of Tibet broke my peace and whiles a sympathy with the priests of Portugal tugged my skirt. Sometimes a conference with the *mōbids* of Persia, sometimes a knowledge of the secrets of the *Zand-awestā* robbed me of my repose, for my soul was alienated both from the rationalists and the enthusiasts of mine own land."

From the struggle between jarring thoughts and from the antagonism between the contemplative and the active life, he was relieved, according to his own account, by the introduction to Akbar, which he regarded as his second birth. Before this, however, he had to undergo, in common with his father and brother, considerable persecution at the hands of the *'ulamā'* and had to flee to Āgra and remain in hiding for a time.

Abu'l-Faḍl was presented to Akbar in the nineteenth year of the reign (1574), just before the latter set out on an expedition to Bihār. Faiḍī, who had been restored to favor, was instrumental in introducing his brother to the emperor. At this time, Akbar held orthodox opinions and was zealous for the Muḥammedan Faith; Abu'l-Faḍl also was a believer at least in appearance. He therefore presented, as a scholar's gift, a commentary on the famous Throne-verse of the Ḳor'ān. Next year, when Akbar returned victorious to Āgra, he received, as appropriate to the occasion, one on the opening of the Chapter of Victory.

Faiḍī and Abu'l-Faḍl soon gained high favor with the emperor and rendered him the service of helping him in his discussions with the *'ulamā'*. Indeed it was they and in particular the latter, who are accused of destroying Akbar's faith in Muhammedanism. In the words of Badā'ūnī (Badāyūnī) Abu'l-Faḍl was the man who set the world in flames. The brothers, however, did not rise rapidly in rank. Faiḍī never held a higher command than that of Four Hundred and it was not until 1585 and after eleven years of service, that Abu'l-Faḍl became a Commander of One Thousand. In the following year, he was associated with the veteran Shāh 'Alī Maḥram in the joint-government of Dihlī; in 1592 his command was doubled; in 1600 he was promoted to the *manṣab* of Four Thousand. A year earlier he had been sent on service to the Dekkan, at the instigation of Prince Sālim and others, who were jealous of his influence over the emperor. If they hoped he would fail in this, his first independent military command, they were mistaken; he distinguished himself greatly and amongst other exploits, captured the strong fort of Asīrgarh. He was much assisted in his campaign by his son, Shaikh 'Abd al-Raḥmān Afḍal Khān who, in the language of the author of the *Ma'āṣir al-umarā'*, was the arrow of the front of his quiver (*tīr-i rū-yi tarkash-i ū*). His success still more embittered Prince Sālim who, when he had heard that Abu'l-Faḍl was returning

to rejoin the emperor with whom he himself was at feud, procured his assassination. A Bundela chief way-laid Abu'l-Faḍl near Narwār, killed him and sent his head to Salīm in Allahābād. The murder was committed on the 4th Rabī' I 1011 (22d August 1602); the headless body was conveyed to Antrī in Gwāliōr and there buried. The grave still exists but in a neglected state.

Abu'l-Faḍl was a man of great industry and the *Akbar nāma* is a monument to his toil. The most valuable part of the book is the third volume; this contains the *Ā'īn* or Institutes which are the best authority for Akbar's administration. As the work of a contemporary, the *Akbar nāma* can never be superseded, but it must be admitted that the historical narrative is neither interesting nor philosophical. Beside this voluminous book, Abu'l-Faḍl wrote several others, the *Iyār-i dānish* which is an abridgment of the *Anwār-i suhailī*, and many letters which were published after his death by members of his family in two collections: *Mukātabāt-i 'Allāmī* and *Ruḳa'āt-i Shaikh Abu'l-Faḍl* (or *Inshā-i Abu'l-Faḍl*). His name is also associated with the Persian version of the *Mahābhārata* and with the *Ta'rīkh-i Alfī*.

Bibliography: Shāh Nawāz Khān, *Ma'āthir al-umarā'*; *Darbār-i Akbarī*; Blochmann, in the preface to his translation of the *Ā'īn-i Akbarī*; Elliot and Dowson, *The history of India*, vi. 1 *et seq.* (A. S. Beveridge.)

ABU 'L-FARADJ, a very frequent *Kunya*. [See BĀBAGHĀ, BARHEBRAEUS, IBN AL-DJAWZĪ, AL-NADĪM etc.].

ABU 'L-FARADJ 'Alī b. al-Ḥusain b. Muḥammed b. Aḥmed al-Ḳorashī al-Iṣbahānī (or al-Iṣfahānī), an Arabian historian. Abu 'l-Faradj, a descendant of the Umaiyads, was born at Iṣpahān in 284 (897) and studied in Bagdad. He then led the life of a wandering littérateur and enjoyed the patronage of Saif al-Dawla and of the Būyide viziers Ismā'īl b. 'Abbād and al-Muhallabī and also of the Spanish Umaiyads, whom he, however, did not seek for personally. He died on the 14th Dhu 'l-Ḥidjdja 356 (21st November 967). His chief work, which alone has been preserved, is the great *Kitāb al-Aghānī*; in this he collected the songs which were popular in his time, adding the accounts of their authors and their origin which appeared of interest to him. He had previously made a more extensive collection of songs with the indication of their airs but without any additional notices. The book begins with the collection of 100 songs which, at the orders of the caliph Hārūn al-Rashīd, the most famous musicians of his time, Ibrāhīm al-Mawṣilī (comp. Frank Dyer Chester, in the *Journ. of the American Oriental Society*, xvi. 221—274), Ismā'īl b. Djāmi' and Fulaiḥ b. al-'Awrā' had written and which were revised under al-Wāthiḳ by Isḥāḳ b. Ibrāhīm. Then follow other selected songs, especially those of the caliphs and their descendants. With every song there is indicated, besides the text, the air according to the musical terminology of Isḥāḳ b. Ibrāhīm al-Mawṣilī, to these are added very detailed accounts concerning the poet, often also concerning composers and singers of both sexes. In spite of its unsystematic order this book is our most important authority not only for literary history till into the third century of the Hidjra, but also for the history of civilization. It was printed in 20 volumes in Būlāḳ, 1285; a new edition in 21 volumes appeared in Cairo, 1905-1906. Wellhausen filled in a gap in the 14th volume from the Munich MS. Nº. 470 (*Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, l. 145—151). Brünnow gives gleanings from MSS. in *The twenty-first volume of the Kitāb al-aghānī* (Leyden, 1888). I. Guidi published an index under the title of *Tables alphabétiques du Kitāb al-Aghānī* (Leyden, 1895—1900). The supplement of Brünnow and Guidi's index are also reproduced in the Cairo edition. Kosegarten's edition did not get further than the first volume, under the title of *Alii Ispahanensis liber cantilenarum magnus* (Greifswald, 1840). Of the more recently revised editions of the work that of the author of the *Lisān al-'Arab*, Muḥammed b. al-Mukarram al-Anṣārī (died in 711 = 1311) has independent value, because it completes historical and literary statements from other sources (*Die arab. Handschr. .... zu Gotha*, Nº. 2126; Rieu, *Supplement*, Nº. 1280).

Bibliography: Wüstenfeld, *Die Geschichtschreiber der Araber*, Nº. 132; Brockelmann, *Gesch. d. arab. Litter.*, i. 146. (Brockelmann.)

ABU 'L-FATḤ. [See IBN AL-'AMĪD, IBN AL-FURĀT, AL-MUẒAFFAR and others.]

ABU 'L-FATḤ al-Iskandarānī, name of the hero in Hamadhānī's *Maḳāmāt*.

ABU 'L-FIDĀ' Ismā'īl b. 'Alī b. Maḥmūd b. 'Omar b. Shāhanshāh b. Aiyūb 'Imād al-Dīn al-Aiyūbī, an Arabian prince, historian and geographer. He was born in Djumādā I 672 (November 1273) in Damascus, whither his father al-Malik al-Afḍal, a brother of the then prince of Hamāt, al-Malik al-Manṣūr (a branch of the Egyptian Aiyūbides), had fled with his family from the Mongols. In the service of his uncle he early began his military career in the latter's feuds against the crusaders; when, however, after the death of his childless cousin Maḥmūd II on the 21st Dhu 'l-Ḳa'da 698 (20th August 1299) the vacant principality of Ḥamāt was conferred not on him but on the emir Sonḳor, he entered the service of Sulṭan al-Malik al-Nāṣir. Only when he had served faithfully for 12 years was he installed as governor of Ḥamāt on the 18th Djumādā I 710 (14th October 1310). Two years later, when on a visit in Cairo, he received the rank of prince and the title of al-Malik al-Ṣāliḥ. A further recognition of his faithfulness as a vassal was accorded him on the 17th Muḥarram 720 (1st March 1320) when he was given the title of al-Malik al-Mu'aiyad and the hereditary rank of Sulṭan. He died on the 23d Muḥarram 732 (27th October 1331) at Ḥamāt. As prince he was deserving in that he erected useful buildings round his residence. His fame is, however, mostly based on his literary work, the most important of which are his History of the world and his Geography. The former under the title of *Mukhtaṣar ta'rīkh al-bashar* treats of pre-Islāmic history and that of Islām till the year 729 (1329) and was printed in full in 2 volumes at Constantinople in 1286 (1869-1870). Single parts are: *Abulfedae historia anteislamica arab. ed. vers. lat. auxit* H. O. Fleischer (Leipsic, 1831). *Ismail Abulfedae de vita et rebus gestis Mohamedis, textum arab. primus ed. lat. vert.* J. Gagnier (Oxford, 1723). *Vie de Mohammed, texte arabe d'Abulfeda, accompagné d'une trad. franç. et de notes* par Noël des Vergers (Paris, 1837). *Life of Mohammed*

transl. from the Arabic of Abulfeda by W. Murray (London, n. d.). *Abulfedae Annales Muslemici arab. et lat. op. et stud. J. J. Reiskii* ed. J. G. Chr. Adler (Copenhagen, 1789—1794). *Abulfedae annales moslemici lat. ex arab.* fecit J. J. Reiske (up to the year 406 = 1015-1016; Leipsic, 1754, 1778). *Historia anteislamica* [?] *ex Abulfeda* ed. F. W. C. Umbreit (Göttingen, 1816). — The Leyden Library possesses under N°. 727 the MS., corrected by his own hand, of the Geography, *Taḳwīm al-buldān*, which he completed in the year 721 (1321). Single parts were printed in Europe as early as 1650. *Géographie d'Aboulféda, texte arabe* par Reinaud et Mac Guckin de Slane (Paris, 1840; autographed by Ch. Schier, Dresden, 1846). *Trad. de l'arab. en franç.* par Reinaud; i. (*Introduction générale à la géographie des Orientaux*), ii¹, Paris, 1848, ii², 2 by St. Guyard, *ib.*, 1883.

Bibliography: *Autobiographie*, trans. by de Slane, in *Recueil des historiens des croisades, Hist. or.*, i. 106 *et seq.*; al-Kutubī, *Fawāt*, i. 70; Bustānī, *Muḥīṭ*, ii. 298; *Orientalia* (ed. Weyers), ii. 354; A. Jourdain, in the *Ann. des voy. publ. par Malte Brun*, xiv. 180—230; Wüstenfeld, *Die Geschichtschr. der Araber*, p. 398; Leclerc, *Hist. de la médecine arabe*, ii. 277; Hartmann, *Das Muwaššaḥ*, p. 10; Brockelmann, *Gesch. d. arab. Litter.*, ii. 44.

(BROCKELMANN.)

ABŪ FIRĀS AL-ḤAMDĀNĪ, an Arabian poet, born in 320 (932). He was a cousin of the famous patron of arts and prince of Ḥimṣ, Saif al-Dawla, whom he represented as governor in Manbidj. His life was, as also the prince's, taken up with the frontier feuds with the Eastern Romans in Asia Minor. In 348 (959) he fell into their hands as a prisoner and was taken to al-Kharshana on the Euphrates. He succeeded in escaping thence, probably by means of a bold leap, but was again seized in 351 (962) and brought to Constantinople, where he was kept a prisoner for many years. From this time date a number of touching elegies addressed to his family, amongst them being the well-known poem to his mother, which Ahlwardt has translated (*Über Poesie und Poetik der Araber*, p. 44). A year after his liberation from captivity Saif al-Dawla died, and thereupon he tried to make himself master of Ḥimṣ, but was defeated by the troops which Saif al-Dawla's son sent against him, and fell in battle in the year 357 (968). His poems are distinguished from those of other poets by their strongly personal tone, they are to a certain extent a diary of his adventures. His style, however, is not different from that of his contemporaries, even though he is not quite so bombastic as Mutanabbī. His Dīwān, revised by Ibn Khālawaih (d. 370 = 980), was printed in Beyrout in 1873, and with explanatory notes by Nakhla Kalfāṭ in 1900 in the same town; a few poems in German by Rückert, in Lagarde's *Symmikta*, pp. 206—208; comp. R. Dvořak, *Der arab. Dichter Abū Firās und seine Poesie*, in the *Actes du Xe congrès des orient.*, sect. iii. pp. 69—83; idem, *Abū Firās, ein arab. Dichter und Held, mit Ṯa'ālibī's Auswahl seiner Poesie, in Text und Übersetzung mitgeteilt* (Leyden, 1895); comp. Wellhausen, in the *Götting. Gelehrt. Anzeig.*, 1896, pp. 175—176.

Bibliography: al-Ṯa'ālibī, *Yatīmat al-dahr*, i. 22—62; A. von Kremer, *Culturgesch. des Orients unter d. Chalifen*, ii. 381—386; Brockelmann, *Gesch. d. arab. Litter.*, i. 89.

(BROCKELMANN.)

ABŪ FUDAIK. [See 'ABD ALLĀH B. THAWR.]

ABŪ FUṬRUS, the Arabic name for the ancient Antipatris, which is to be sought for in the Wādī 'l-'Awdjā', perhaps in Ḳal'at Ra's al-'Ain. The shorter form „Fuṭrus" is also met with for the town. Usually, however, Nahr Abī Fuṭrus (also Nahr Fuṭrus, by Abū Nuwās) is meant, which properly designates the Wādī (Nahr al-'Awdjā') that flows by the town. Here Marwān II rested on his flight to Egypt from Damascus in the year 132 (750), and shortly afterwards the town was the scene of the butchering of 72 or 80 Umaiyads (comp. Theophanes, *Chronographia*, ed. de Boor, i. 427, who certainly has the same event in mind and places it at Antipatris). Subsequently diverse battles took place in the vicinity of this town.

Bibliography: Ṭabarī, iii. 47, 51, 54; Ya'ḳūbī (ed. Houtsma), ii. 425 *et seq.*; *Bibl. geogr. arab.*, vii. 116; Yāḳūt, *Mu'djam*, iii. 903; iv. 831 *et seq.*; *Encyclopaedia Biblica*, pp. 188 *et seq.*

(F. BUHL.)

ABU 'L-FUTŪḤ ḤASAN (384—430 = 994—1039), Sherīf of Mecca, of the family of the Mūsawī (called after Ḥasan's great-grandson Mūsā 'l-Djūn). Abu 'l-Futūḥ is especially known amongst the lords of Mecca, who reigned before the house of the Banū Ḳatāda (this latter being in power from 1200 till the present day), because in 1011-1012 he let himself be persuaded to lay claims to the dignity of caliph. A son of a grand-vizier, who, after his father had been killed at the orders of the Fāṭimide caliph Ḥākim, had fled to Arabia, seems to have induced him to take this step. When he had journeyed to Syria with supposed relics of Muḥammed and 'Alī, he received news of a revolt in Mecca. As he had besides but little confidence in his followers, he hurried back and reconciled himself with Ḥākim.

For the rest his rule, as that of his son Muḥammed Shukr, was distinguished from that of most of the predecessors of Ḳatāda by its great duration.

Bibliography: C. Snouck Hurgronje, *Mekka*, i. 59 *et seq.*

(C. SNOUCK HURGRONJE.)

ABU 'L-GHĀZĪ BEHĀDUR KHĀN, Turkish historian and sovereign of Khwārizm, was the 2^d son of 'Arab Muḥammed Khān, whose capital was Urgandj, and who was descended from Cinggiz Khān. He was born near Urgandj in 1603 (the year of the hare; the date given by himself of the Hegira — 1014 = 1605 — cannot be correct). Being on bad terms with his brothers, his father invested him with the government of the town of Kāt; he commanded the right wing when his father was defeated by his rebellious sons, and took refuge at Samarḳand with Imām Ḳulī Khān. On the accession of his brother Isfendiyār he received Urgandj as his appanage (1033 = 1623), which had become almost a desert since the Amū-daryā had changed its bed to flow into the Aral Sea (about 1575). He was afterwards exiled to Persia and remained ten years at Iṣpahān. After the death of Isfendiyār at the beginning of the year of the sheep (1643), he was proclaimed khan of Khwārizm. He declared war against the Turkomans and killed a great number of

them, retook Khîwa, fought the Kalmucks and twice laid waste the environs of Bukhârâ (1065 = 1655 and 1072 = 1662). He died in 1074 (year of the hare, 1663), after a reign of 23 years. His work called *Shadjara-i Turk*, written in Turkî (Čaghatai), contains the history of the ancestors of Čingiz together with that of this conqueror and his descendants, especially of the branch of Shaibân b. Djûdjî; he began to write it in 1074 (1663) at the end of his life; feeling that he could not complete it, he commanded his son Abu 'l-Muzaffar Anûsha Muḥammed Behâdur to finish it; the latter wrote the part from 1054 (1644) to the end; the work was finished in 1076 (1665). The first known manuscript of it was found in Siberia by Tabbert von Strahlenberg, a Swedish officer, who was made prisoner at the battle of Poltawa, and who made the German translation published by Messerschmidt (Göttingen, 1780).

Bibliography: Fraehn, *Historia Mongolorum et Tartarorum* (text; Kazan, 1825); Bentinck, *Hist. généalogique des Tatars* (Leyden, 1726); Desmaisons, *Hist. des Mogols et des Tatares* (text and French translation), ii. 312 *et seq.*; A. Strindberg, *Notice sur le Ms. de la première traduction de la chronique d'Aboulghâsi Behâder* (Stockholm, 1889); *Journ. des Savants*, Sept. 1757, p. 85. (CL. HUART.)

ABÛ ḤABBA („father of grain"; so called on account of the fertility of that region), the name of an extensive group of ruins, south-west of Baghdad and north-east of Musaiyib, a short distance from the east bank of the Euphrates. The excavations conducted there by H. Rassam in the years 1881 and 1882 proved that Abû Ḥabba is the site of the old Babylonian town of Sippar, which had formerly been sought for in the ruins of Sifeira (or Sifêra; Peters writes Sfeira), situated much more to the north, on account of the similarity of the names. The excavations undertaken by Father Scheil in 1894 in Abû Habba were also crowned with great success. The cuneiform inscriptions obtained by Rassam, Scheil and certain Arabs consist mostly of texts of the so-called contract literature, i. e. of juristic or business documents. These for the most part come from the archives of the famous temple of the sun god (Shamash). Sippar was one of the most ancient towns of Babylonia; its existence can be traced back in documentary records at least as far as the beginning of the third millenium before Christ. The Euphrates probably flowed close by the town; at the present day its bed is some 12 km. (7½ miles) distant from the ruins. Sippar formed with Agade (also called Sippar sha Anunitu, i. e. Sippar [the town] of the goddess Anunit), which was probably only separated from it by the Euphrates, a double town, and to distinguish it from Agade is also sometimes called Sippar sha Shamash, i. e. Sippar, the town of Shamash. It is still a moot point whether these towns together correspond to the Biblical Sepharwaim (II Kings, xviii. 34; xix. 13; Isaiah, xxxvi. 19; xxxvii. 13).

Bibliography: Peters, in the *Zeitschr. für Assyriologie*, vi. 333; Hilprecht, *Explorations in Bible lands during the 19th century* (Philadelphia, 1903), pp. 268—275. 373 *et seq.*; V. Scheil, *Une saison de fouilles à Sippar* (in the *Mém. de l'Inst. franç. d'archéol. orient. du Caire*, i.; Cairo, 1902); Delitzsch, *Wo lag das Paradies?* (Leipzic, 1881), pp. 209—212; Fr. Hommel, *Gesch. Babylon. u. Assyr.* (Berlin, 1885—1889), pp. 203—205, 227—229; idem, *Grundriss der Geogr. u. Gesch. des alt. Orients* (2nd edit., Munich, 1904), pp. 341—344, 402—410; Mussi-Arnolt, *Concise diction. of the Assyrian language*, p. 780. (STRECK.)

ABÛ ḤAFṢ 'OMAR AL-BALLÛṬÎ AL-BETRÔDJÎ AL-IḲRÎṬISHÎ, of Betrôdj (= Pedroche) in the Faḥṣ al-Ballûṭ (i. e. Los Pedroches north of Cordova in the Sierra Morena), leader of the *Rabaḍîyûn*, who in the year 199 (814) were driven out of the south-west suburb (*Rabaḍ*) of Cordova by al-Ḥakam I al-Rabaḍî, and who for a long time held their ground in Egypt, especially in Alexandria. Being driven out of that town by the 'Abbâsides, they subjugated the isle of Crete in 210 (825). There Abû Ḥafṣ 'Omar founded a dynasty which held out against the Byzantines till 350 (961).

Bibliography: Yâḳût, *Mu'djam*, i. 536 *et seq.*; Dozy, *Hist. des Musulmans d'Espagne*, ii. 76; Amari, *Storia dei Musulmani di Sicilia*, i. 162—165, 287; ii. 376; A. Müller, *Der Islam im Morgen- und Abendland*, i. 506 *et seq.*, ii. 470. (C. F. SEYBOLD.)

ABÛ ḤAFṢ 'OMAR B. DJAMI', of the Djebel Nefûsa, an Abâḍite scholar mentioned in the *Kitâb al-siar* of Shammâkhî, pp. 561, 562, in a short notice, without any indication as to date.

He translated into Arabic the old *'Aḳîda* of the Abâḍites of the Maghrib, written originally in the Berber tongue. It is still the catechism used by the Abâḍites of the Mzâb and of Djerba. The *'Aḳîda* of Abû Ḥafṣ has given rise to numerous commentaries, amongst which must be mentioned in the first place that of Shammâkhî, the author of the *Kitâb al-siar*, which is extant in manuscript with the Abâḍite communities of the Mzâb, of Djerba and of Djebel Nefûsa. Next in rank come certain commentaries of Shaikh 'Omar b. Ramaḍân al-Thilâtî (18th cent.), and the older one of Abû Sulaimân Dâwûd b. Ibrâhîm al-Thilâtî, which have been autographed or printed as an appendix to the *'Aḳîda* in several collections edited in Algeria or at Cairo.

The *'Aḳîda* of Abû Ḥafṣ has been published and translated with notes taken from the Abâḍite commentators by A. de Motylinski (*L'aqida populaire des Abadhites algériens.* — *Recueil de mémoires et de textes publié par l'École des Lettres et les Médersas, en l'honneur du XIVe Congrès des Orientalistes d'Alger.* — Algiers, 1905).

Following the order in which Shammâkhî gives his biographical articles, we may suppose that 'Omar b. Djamî' lived at the end of the eighth or at the beginning of the ninth century of the Hegira. (A. DE MOTYLINSKI.)

ABU 'L-HAIDJÂ', a Ḥamdânide. [See 'ABD ALLÂH B. ḤAMDÂN.]

ABU 'L-HAIDJÂ' B. MUSAK, a Kurd chief, lord of Irbil [q. v.], who took part in the campaign against the crusaders in 504-505 (1111), and who, besides, played an important part in the wars of the later Seldjûḳides, Maḥmûd and Mas'ûd.

Bibliography: Ibn al-Athîr (ed. Tornb.), x. 292 *et seq.*; *Recueil des historiens des croisades, Hist. or.*, ii. 56; Ibn Khallikân (transl. de Slane), i. 162.

ABÛ ḤAIYÂN 'ALÎ B. MUḤAMMED B. AL-'ABBÂS AL-TAWḤÎDÎ (so called either after an ancestor who sold a sort of date called *tawḥîd*,

or in the sense „upholder of pure monotheism"), jurist, philosopher, Ṣūfī, and compiler of miscellanies, lived in the fourth (10th) century. Little was preserved of his biography, but from documents quoted by Yāḳūt it appears that he was alive in Radjab 400 (Feb. 1010), and that he died at the age of more than eighty. His home was placed by different authorities at Nīshāpūr, Shīrāz, or Wāsiṭ. Much of his life was spent in Bagdad, where he studied grammar under Abū Saʿīd al-Sīrāfī, and ʿAlī b. ʿĪsā al-Rummānī, Shāfiʿite law under Abū Ḥāmid al-Marwarūdhī and Abū Bekr al-Shāshī. At a late period of his life he attended the philosophical courses of Yaḥyā b. ʿAdī, Abū Sulaimān Muḥammed b. Ṭāhir „the Logician", and others, at various times between 361 and 391 (971—1001).

Owing to heretical opinions expressed by him in works now lost, he was banished from Bagdad (where he had apparently supported himself by acting as scribe) by Muhallabī (d. 352 = 963), and at first applied for help to Ibn al-ʿAmīd in Khorāsān, whom he approached with an elaborate epistle, afterwards published by him as a model of eloquence. From 367 to 370 (977—980) he lived at the court of Ibn ʿAbbād at Raiy, where, having refused to act as amanuensis, he failed to receive any gratuities; he afterwards avenged himself on both these viziers by attacking them in a treatise on their faults, as well as by satire in his work entitled *al-Imtāʿ*. He appears to have had more success with the viziers of Ṣamṣām al-Dawla, Ibn Saʿdān (d. 375 = 985-986) and ʿAbd Allāh b. al-ʿAriḍ al-Shīrāzī. The last part of his life was again spent in Bagdad, where he lived in poverty. Towards the end of it he burned his library, for which he alleged in excuse the neglect of the people of Bagdad, among whom he had lived twenty years. In the preface to his Treatise on Friendship he makes a similar complaint of being tabooed by general consent at the capital. The following list of his works is given by Yāḳūt (*Muʿdjam al-udabāʾ*, Constantinople MS.): —

1. On Friends and Friendship (Constantinople, 1301), with an appendix on the sciences.

2. Refutation of Ibn Djinnī's commentary on Mutanabbī.

3. *Al-Imtāʿ wa'l-muʾānasa* (quoted by al-Ḳifṭī, p. 283, a passage to which Flügel, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xii. 20, first called attention; also by Ibn ʿAraīd, *Muḥāḍarāt*, i. 188, and Ghuzūlī, *Maṭāliʿ al-budūr*, ii. 62, and perhaps 117. Yāḳūt, *loc. cit.*, also gives several extracts).

4. *Al-Ishārāt al-ilāhiya* (a compendium of this is preserved in MS., Ahlwardt, *Verz. d. arab. Handschr. d. königl. Bibl. zu Berlin*, Nº. 2818).

5. *Al-Zulfa*.

6. *Al-Muḳābasa* (published, with the title *Muḳābasāt* or *Muḥāḍarāt*, at Bombay, without date; see also *Catal. cod. or. bibl. ac. Lugduno Batavae* (1st ed.), iii. 314-315).

7. *Riyāḍ al-ʿārifīn*.

8. *Taḳrīẓ al-Djāḥiẓ* (of this a large extract is given by Yāḳūt in his life of Aḥmed al-Dīnawarī).

9. *Dhamm al-wazīrain* (an attack on Ibn al-ʿAmīd and Ibn ʿAbbād, preserved, it would appear, at Constantinople, since an edition of it was promised by the *Djawāʾib* press; a considerable extract is given by Yāḳūt in his life of Ibn ʿAbbād).

10. *Al-Ḥadjdj al-ʿaḳlī idhā ḍāḳ al-faḍāʾ ʿan al-ḥadjdj al-sharʿī*.

11. *Risāla fī ḥalāt al-fuḳahāʾ*.

12. *Risāla baghdādiya*.

13. *Risāla fī akhbār al-ṣūfiya*.

14. *Risāla ṣūfiya*.

15. *Risāla fī'l-ḥanīn ila'l-awṭān*.

16. *Kitāb al-baṣāʾir wa'l-dhakhāʾir* (an extract from this is given by Subkī in his life of the author. Copy or copies in Fātiḥ Library, Constantinople, Nos. 3695—3699).

17. *Al-Muḥāḍarāt wa'l-munāẓarāt* (quoted by Yāḳūt in his life of the author, and probably the work whence Ibn ʿAraīd, *loc. cit.*, ii. 77, produces the correspondence between Abū Bekr and ʿAlī, and whence Barhebraeus, ed. Pococke, p. 330, produces the account given by Abū Ḥaiyān of the *Ikhwān al-ṣafā*).

In *Ghurar al-khaṣāʾiṣ*, p. 74 (Cairo, 1284) mention is made of a work *Akhbār al-ḥukamāʾ wa-dhakhāʾir al-ḥukamāʾ* by Abū Ḥaiyān al-Tawḥīdī, and *ibid.*, p. 76 the third volume of *al-Tadhkira al-tawḥīdiya* is cited. It is uncertain whether these works are identical with any of those in the above list.

Abū Ḥaiyān was coupled with Ibn al-Rāwandī and Maʿarrī as one of the Zindīḳs of Islām, and indeed as having expressed his opinions more obscurely, and therefore more insidiously than the others (*Journ. of the Roy. As. Soc.*, 1905, p. 80). But his extant works scarcely justify this assertion, though the title of Nº. 10 is suggestive of the heresy for which Ḥallādj was martyred. His extant Ṣūfī work (Nº. 4) consists of prayers and homilies, with some edifying correspondence, and only occasional allusions to Ṣūfī technicalities. Nº. 6 is a collection of reproductions of conversations on various philosophical subjects at which he professes to have been present; the chief speaker is Abū Sulaimān al-Manṭiḳī, but other persons of note, e. g. Abū Isḥāḳ al-Ṣābī, Abū Bekr al-Khwārizmī, Abu'l-Ḥasan al-Ḥarrānī, Yaḥyā b. ʿAdī, also figure in the book. The questions discussed are mainly logical and metaphysical. In Nº. 1 the author imitates (as indeed he did elsewhere) the simple and unaffected style of Djāḥiẓ, and does little more than string together anecdotes and quotations. Nº. 9 had the reputation of bringing ill-luck: and perhaps the bad name which it attached to Abū Ḥaiyān accounts for the fact that though a philosopher and a Ṣūfī he is included in the lists of neither Ṣūfīs nor philosophers.

Bibliography: Nawawī (ed. Wüstenf.), p. 707; Subkī, *Ṭabaḳāt al-shāfiʿiya* (Cairo), iv. 2, 3; Yāḳūt, *Muʿdjam al-udabāʾ* (Keuprülü-Zāde Library); Ṣafadī (*Journ. of the Roy. As. Soc.*, 1905, p. 80); Ibn Khallikān (ed. Wüstenf.), Nº. 707; Nauwerk, *Notiz über das arab. Buch Tuḥfat ikhwān al-ṣafā* (Berlin, 1837).

(D. S. MARGOLIOUTH.)

ABŪ ḤAIYĀN ATHĪR AL-DĪN MUḤAMMED B. YŪSUF AL-GHARNĀṬĪ, an Arab philologist of Berber origin, born in Granada in 654 (1256). He studied grammar and Ḥadīth in Granada, Velez, Malaga and Almeria, and afterwards wandered through North-Africa and Egypt. Having performed the pilgrimage to Mecca, he lectured in the Manṣūriya at Cairo on the Ḥadīth, attending at the same time the grammatical lectures of Ibn al-Naḥḥās until 698 (1298) when the latter died and he became his successor. He had come to Egypt as a Ẓāhirite [q. v.], and Ibn Ḥadjar declares in Abū Ḥaiyān's biography that the latter was a Ẓāhirite even in grammar, which — ac-

cording to Goldziher, *Die Schule der Ẓâhiriten*, pp. 188 *et seq.* — should mean that even in grammatical questions Abū Ḥaiyān endeavored to maintain the exclusive authority of the old masters, particularly that of Sībawaih. Later on he followed the method of the Shāfi'ite school. His writings comprise not only grammar but also Ḳor'ān commentary and the Ḥadīth; he also wrote poetry and was the author of a History of Spain in 60 volumes which has unfortunately not been preserved. Indeed of the 65 books and treatises which he wrote only about 10 have been handed down to us. He was not only a perfect master of Arabic but also wrote a Persian and a Turkish grammar. This latter — under the title of *al-Idrāk li-lisān al-Atrāk* (Constantinople, 1309; comp. *Journ. As.*, 8th series, xx. 326—335; *Actes du XIVe congrès intern. des Orientalistes*, iii. 45 *et seq.*) — is a considerable work. His treatise on the Ethiopian language was never finished. Abū Ḥaiyān died in Cairo in 745 (1344).

Bibliography: Maḳḳari (ed. Dozy and others), i. 823—862; al-Kutubī, *Fawāt*, ii. 352—356; Wüstenfeld, *Die Geschichtschreiber der Araber*, No. 409; Brockelmann, *Gesch. d. arab. Litter.*, ii. 109 *et seq.*; L. Bouvat, *Notice bio-bibliographique*, in the *Revue hispanique*, x.

(M. TH. HOUTSMA.)

ABŪ ḤAMMŪ MŪSĀ I B. ABI SA'ĪD 'OTHMĀN B. YAGHMURĀSAN, fourth king of the dynasty of the Banū 'Abd al-Wād [see 'ABDALWĀDIDES], who reigned at Tlemcen and over Central Maghrib; he succeeded his brother Abū Zaiyān (d. April 1308), and was proclaimed king on the 21st Shawwāl 707 (15th April 1308).

In his interior administration he rebuilt the ruins accumulated during the long siege of Tlemcen by the Marīnides, which had lasted from Sha'bān 698 to Dhu 'l-Ḳa'da 706 (May 1299—May 1307); he had the ramparts of the town repaired and a moat dug all round the walls; he accumulated provisions in the silos of the capital. These silos were without doubt in the part of the city mentioned by Ibn Khaldūn under the name of al-Maṭmar, situated inside the rampart not far from Bāb Kashshūt (now the Fez Gate). Mūsā I, it is said, filled the chests of the public treasury. Thus it may be seen that the chief preoccupation of his mind was to defend the capital from outside attack and to organize it in view of another siege by the Marīnides.

As to his foreign policy he undertook numerous warlike expeditions, and was backed up by skillful generals; he extended his authority over the turbulent tribes of Tūdjīn and of the Maghrāwa of the plain of the Chélif and of the mountains on its northern and southern borders; it seems that he established a very strong government over these tribes, which was able to keep them in order and submission. The victorious arms of Mūsā I pushed towards the east even as far as Bougie and Constantine, in the empire of the Ḥafṣides of Tunis. On the west he succeeded in keeping off the Marīnides, who were always ready to attack Tlemcen, and prevented them from passing Wadjda (Ujda).

Beyond a general secretary and his private secretary he had only two ministers: the first acted as chamberlain, and his powers must have been very extensive; the second was specially Minister of Finance.

Abū Ḥammū, thanks to his armies, pacified the country and busied himself principally with the collection of the taxes for the purpose of accumulating the money necessary for the fortifying of Tlemcen and the maintenance of a powerful army. He does not seem to have been much taken up with increasing the well-being of his subjects nor with ameliorating their material and intellectual conditions; he contented himself with a purely military organization for the purpose of maintaining order in the country and of resisting the attacks of the Marīnides.

He was very hard on his son Abū Tāshfīn; he lent too ready an ear to the possibly exaggerated and malevolent stories told by interested councillors and courtiers against the young prince. Abū Tāshfīn, driven to extremities by his injustices, urged on too by his friends and supported by a part of the army, had him assassinated on the 22nd of Djumādā I 718 (22nd July 1318), and was proclaimed king in his place.

[For the bibliography see 'ABD AL-WĀD and 'ABDALWĀDIDES.]

(A. BEL.)

ABŪ ḤAMMŪ MŪSĀ II B. ABI YA'ḲŪB YŪSUF B. 'ABD AL-RAḤMĀN B. YAḤYĀ B. YAGHMURĀSAN, king of Tlemcen of the dynasty of the Banū 'Abd al-Wād, born in Spain in 723 (1323-1324). He was the nephew of the two sovereigns Abū Sa'īd and Abū Thābit, who had reigned together at Tlemcen after having restored the 'Abdalwādide throne.

It was to Spain that the father of Abū Ḥammū was banished, with all the members of his family, by Abū Tāshfīn I [q. v.]. There doubtless he studied hard and acquired a taste for poetry, literature, art and magnificent feasts which he instituted in the court at Tlemcen.

Abū Ḥammū's father had given up the work of royalty to his two younger brothers for the purpose of retiring to Nedroma (Nadrūma) where he lived a devotee. During the reign of his two uncles, Abū Ḥammū had been brought up at the court of Tlemcen. At the time of the defeat of the Banū 'Abd-al-Wād in the plain of Angād by the army of the Marīnide Abū 'Inān in Djumādā I 753 (June 1352), the king Abū Sa'īd perished and his brother Abū Thābit, accompanied by his nephew Abū Ḥammū, fled to the region of Tunis. Abandoned by all their partisans, the two princes were arrested in the province of Bougie and the governor delivered them up to Abū 'Inān. Abū Sa'īd was put to death; as to Abū Ḥammū, the fact of his being a prince of royal blood not having been discovered, he was released and found a shelter at Tunis at the Ḥafṣide court, where he was well received. Some time afterwards the friendly relations which existed between Abū 'Inān and the Ḥafṣide court were destroyed, and the king of Tunis gave his enthusiastic consent to the proposal of certain Arab chiefs of Ifrīḳiya to put the young Abū Ḥammū at their head in order to stir up troubles for the Marīnides in the Maghrib, and to attempt to reinstate this young 'Abdalwādide prince on the throne of Tlemcen. The death of Abū 'Inān, at Fez, took place before the arrival of Abū Ḥammū before the walls of Tlemcen and made the conquest of his capital easier for the latter. It was on the 10th Rabī' I 760 (9th Feb. 1359) that he entered the capital and was proclaimed king. Twice the Marīnides occupied Tlemcen for a short time and Abū

Ḥammū succeeded in getting back again a little later. In 772 (1370) the capital for the third time and the whole 'Abdalwādide kingdom fell into the hands of the king of Fez, who placed his own governor in each town, whilst the unfortunate Abū Ḥammū had to flee to the Maghrib and the desert.

The sultan of Fez, 'Abd al-'Azīz, having died in Rabī' II 774 (October 1372), the Marīnide army evacuated Tlemcen and the kingdom. Abū Ḥammū, having been immediately recalled, left his retreat and to his great surprise recovered the possession of his capital.

Having returned in such an extraordinary manner to the head of his kingdom Abū Ḥammū set himself to the pacification of his states. But hardly had he put down a revolt on one side when a rising against his authority took place elsewhere, and a pretender to the throne appeared somewhere. Ibn Khaldūn gives abundant details about these events, in some of which he was besides directly implicated.

Besides these continual troubles Abū Ḥammū had to put up with many annoyances in his family, with his own children. His eldest son, Abū Tāshfīn, heir presumptive to the throne, made him suffer every kind of vexation. As early as 780 (1378-1379) Abū Tāshfīn showed the sentiments with which he was animated with regard to his father by causing the assassination of Yaḥyā b. Khaldūn, the historian, the secretary and intimate friend of Abū Ḥammū (Ramaḍān 780 = Dec. 1378-Jan. 1379). Towards the end of 788 (Jan. 1387) this same son of the king had all of his brothers who were in Tlemcen arrested together with his father himself, and shut up the latter in a prison at Oran. Abū Ḥammū, however, succeeded in escaping and even in recovering his kingdom; but Abū Tāshfīn took refuge at the court of Fez and returned at the head of a Marīnide army to attack his father in his capital. Abū Ḥammū was killed in a battle against the army under his son's command on the 1st Dhu 'l-Ḥidjdja 791 (21st Nov. 1389).

Being of a highly cultivated mind, he sought for the society of the famous scholars and poets of his time; he was, further, benevolent and readily accessible to the humblest of his subjects which made him popular. If he lacked energy and courage on the field of battle he had as a compensation a very resourceful mind in expedients. He could beguile his enemies and get himself cleverly out of difficulties; thus in spite of all the reverses of fortune he suffered he was able to make his way to power.

Abū Ḥammū wrote for the use of his son a treatise on political ethics, published at Tunis (1279 = 1862) under the title of *Wāsiṭat al-sulūk fī siyāsat al-mulūk*, of which Mariano Gaspar has made a Spanish translation entitled *Al collar de perlas* (Saragossa, 1899, in the *Coleccion de estudios arabes*, iv).

The yearly festival of the birthday of the Prophet gave occasion, in Abū Ḥammū's time, for great rejoicings and literary displays, the importance of which has been noted by the chroniclers. Long poems in praise of the Prophet and of the king of Tlemcen were sung in the royal halls in the presence of a crowd of guests, who were supplied with quantities of savory dishes. On this occasion too the great mechanical clock, which embellished the palace of the king and of which al-Tanasī has given so complete a description, was made to play.

Abū Ḥammū wished to show the interest he bore towards intellectual works by having a new school built; he himself installed there the celebrated professor Sherīf Abū 'Abd Allāh. This establishment, richly endowed, received the name of Madrasa Ya'ḳūbiya from the name of the king's father, Abū Ya'ḳūb, who was buried there.

The epitaph engraved on the marble of the tomb of Abū Ḥammū II has been published by Brosselard.

Bibliography: Ibn Khaldūn, *'Ibar* (*Hist. des Berb.*), iii. 436 *et seq.*; al-Tanasī (Bargès, *Complément* etc., pp. 141—142); Brosselard, *Tombeaux des émirs Beni Zeiyan*, pp. 58 *et seq.* [See also the bibliography under 'ABDALWĀDIDES.] (A. BEL.)

ABŪ ḤAMZA. [See AL-MUKHTĀR B. 'AWF.]

ABŪ ḤANĪFA [See AL-DĪNAWARĪ.]

ABŪ ḤANĪFA, a Musulman jurist, the founder of the Ḥanafite school which is named after him. He was probably born in the year 80 (699) and died in the year 150 (767) at the age of 70. His grandfather Zūṭā was brought to Kūfa from Persia as a slave by the Muḥammedan conquerors and received his freedom in that town, thus becoming the client (*Mawlā*) of the Arabian tribe of Taim-Allāh, to which his liberator belonged. Thābit, the father of Abū Ḥanīfa, was born a member of this tribe. He probably belonged to the 'Alide party, for it is expressly stated (e. g. Nawawī, ed. Wüstenf., p. 699) that 'Alī blessed him and his descendants.

Abū Ḥanīfa was a prominent scholar and devoted the whole of his long life to the study of the sacred science. His public lectures in Kūfa soon gave him a name as a great scholar and his utterances had great weight with the persons round him. People flocked daily to hear him and to question him on the ritual and on the law. The Ḥanafite school named after him is one of the four orthodox *Madhhabs* (i. e. courses, schools), which have maintained themselves to this day in Islām.

The opinion of many European writers that Abū Ḥanīfa worked on quite new principles and erected a very tolerant system, in which he made the greatest concessions to the speculative method of deduction (the *ḳiyās*) is quite unfounded. It is true that he was open to the reproach made by his opponents that he attached little importance to tradition but rather independently followed his own judgment (*ra'y*). The scholars in „the two holy cities", Mecca and Medina, asserted that he was unacquainted with tradition and gave free play to caprice. But we should not be led astray by these statements, hostile as they are to Abū Ḥanīfa. In any case there is in general no real difference of principle between the different Fiḳh schools in Islām.

Abū Ḥanīfa appears to have confined himself during the whole of his life to imparting his teaching orally to his auditors; many Arabian writers quote his views, and have thus formed the basis of the entire Ḥanafite legal literature from the very beginning of the Ḥanafite school up to the present day. It appears, however, that he himself never wrote anything. The titles of some of Abū Ḥanīfa's small works are indeed mentioned, but

they are said to have been composed by his disciples, and more especially by his grandson Ismā'īl b. Ḥammād. Of these works ascribed to Abū Ḥanīfa the best known is probably a small pamphlet on dogmatics and religious doctrines: *al-Fiḳh al-akbar*. The authenticity of this work has been doubted, because it contains a protest against the Murdjite doctrine, to which Abū Ḥanīfa himself is said to have subscribed (A. v. Kremer, *Gesch. d. herrsch. Ideen*, p. 39, note 2; E. Sachau, *Zur ältesten Gesch. des muhamm. Rechts*, p. 14 = *Sitzungsber. der phil.-hist. Classe der kais. Akademie d. Wissensch.*, lxv. 712; M. Th. Houtsma, *De strijd over het dogma*, p. 116). The so-called *Musnad* of Abū Ḥanīfa is a collection of traditions compiled by his disciples and later Ḥanafites, which the master, no doubt to give them his guarantee, had used in his teaching and worked up. In the seventh century the theologian Muḥammed b. Maḥmūd found fifteen different recensions of this collection, which he worked up into a complete edition arranging it according to the chapters of the Fiḳh (Goldziher, *Muhamm. Stud.*, ii. 230).

Of Abū Ḥanīfa's life we know but little. He was an independent, well-off man, who made his living as a merchant, having a business in cloths. Most of Abū Ḥanīfa's later biographers relate that Yazīd b. 'Omar b. Hubaira, the governor of the Umaiyads in Kūfa, and later on the caliph al-Manṣūr wanted to compell him, by corporal punishment, to accept the office of judge, and that Abū Ḥanīfa died in prison in the year 150 (767) in consequence of the ill-treatment, to which he was subjected on account of his persistent refusal.

Perhaps this is only a legend, invented by later Ḥanafites, who could not understand that the Government had never tried to induce the master to enter its service. In any case Kūfa was in Abū Ḥanīfa's time the seat of the Umaiyad governor, and later on, after the expulsion of the Umaiyads, it was the residence of the first two 'Abbāsides. Abū Ḥanīfa's native town was therefore in that stormy period the centre of the tremendous agitation caused by the dynastic change. Probably Abū Ḥanīfa had, when the 'Abbāsides began to agitate aginst the Umaiyads, joined the movement with which he no doubt sympathized. When then, after the fall of the Umaiyads, the new rulers drove back their cousins and allies the 'Alides, he probably in his disappointment took the part of these latter against the 'Abbāsides. This would explain his being persecuted and punished. Perhaps the Government made attempts to win over this influential man by promises of high office and by threats and punishments. It is well known that many pious, independent men in those days deemed it wrong and refused to enter the service of the Government or to accept an office dependent on it (comp. Goldziher, *loc. cit.*, ii. 39).

According to other less trustworthy accounts Abū Ḥanīfa died later and not in prison.

Bibliography: Ibn Khallikān (de Slane's transl.), iii. 555—565; A. von Kremer, *Culturgesch. des Orients unter den Chalifen*, i. 491—497; Goldziher, in the *Sitzungsber. der phil.-hist. Classe der kais. Akademie der Wissensch.*, lxxviii. 500 *et seq.*; idem, *Die Schule der Ẓâhiriten*, pp. 3, 12 *et seq.*; Snouck Hurgronje, in *Litteraturbl. für orient. Philologie*, i. 419 *et seq.*; idem, *Le droit musulman*, p. 34 (= *Revue de l'hist. des religions*, xxxvii. 186); A. Sprenger, in the *Zeitschr. für vergl. Rechtswissensch.*, i. 15 *et seq.*; Brockelmann, *Gesch. d. arab. Litter.*, i. 169 *et seq.*

(TH. W. JUYNBOLL.)

ABU 'L-ḤASAN. [See AL-ASH'ARĪ, AL-SHĀDHILĪ.]

ABU 'L-ḤASAN (or Abu 'l-Ḥusain) MUḤAMMED B. IBRĀHĪM B. SĪMDJŪR, hereditary vassal prince of Kūhistān; under three Sāmānide princes: 'Abd al-Malik I, Manṣūr I and Nūḥ II, he was three times governor of Khorāsān in the years 347—349, 350—371, 376—378 (958—960, 962—982, 986—989). During his second governorship of 20 years' duration he practically enjoyed the esteem of an independent prince and obeyed the Sāmānides „only as far as pleased him." On the accession of Nūḥ II (365 = 976) he was overwhelmed with the highest honours, being recipient of the title of Nāṣir al-Dawla; his daughter was married to the sovereign, but as early as the year 371 (982) he was, at the instigation of the vizier Abu 'l-Ḥusain 'Otbī, ignominiously deposed. After mature reflection he abandoned his first thoughts of asserting himself by armed force and retired to his hereditary estates. After the removal of the vizier and the outbreak of civil war he was restored to the governorship and kept this position till his death; he was succeeded by his son Abū 'Alī [q. v.].

The clergy praises Abu 'l-Ḥasan as a god-fearing and just emir; comp. Sam'ānī, *Kitāb al-ansāb*, s. v. *al-Sīmdjūrī* (quotation from al-Baiyi', *Ta'rīkh Nīsābūr*, made by Barthold in „*Turkistan in the time of the Mongol invasion*", Russian, i. 60); in other authorities he is credited with many violent deeds. In the description of the events at the time of his deposition there are two series of traditions, according as the writers took the vizier's side ('Otbī and the compilers dependent on him, such as Ibn al-Athīr, Mīrkhond, etc.) or the governor's (as Gardīzī, 'Awfī and Ḥamd Allāh Ḳazwīnī); comp. the text of Gardīzī and 'Awfī in Barthold, *Turkistan* etc., i. 11 *et seq.*, 93 *et seq.*

(W. BARTHOLD.)

ABŪ HĀSHIM. [See AL-DJUBBĀ'Ī.]

ABŪ HĀSHIM 'ABD ALLĀH B. MUḤAMMED, an 'Alide Imām of the Shī'ites. Abū Hāshim was the son of the well-known Muḥammed b. al-Ḥanafiya and was venerated by the Shī'ites as their recognized chief. Shortly before his death he is said to have bequeathed his own and his family's claim to the Imamate to the 'Abbāside Muḥammed b. 'Alī, the father of the subsequent caliphs al-Saffāḥ and al-Manṣūr. This statement, though found in the oldest Arabian historians, is strongly doubted by more recent investigators, and is to be ascribed to the invention of the followers of the 'Abbāsides, who desired to prove in this way the claim of the 'Abbāsides to the caliphate. Abū Hāshim died in the reign of Sulaimān b. 'Abd al-Malik in Ḥumaima, a small place south of the Dead Sea, which the 'Abbāside pretenders had chosen as their residence.

Bibliography: Ibn Sa'd, v. 240 *et seq.*; Ṭabarī, iii. 2500; Shahrastānī (ed. Cureton), pp. 15, 112 (Haarbrücker, i. 23, 169); Weil, *Gesch. d. Chalifen*, ii. 29 *et seq.*; A. Müller, *Der Islam im Morgen- und Abendland*, i. 444; Wellhausen, *Das arab. Reich und sein Sturz*, pp. 313 *et seq.*

(K. V. ZETTERSTÉEN.)

ABŪ HĀSHIM Muhammed (455—484 = 1063—1094), a sharif of Mecca. He finally obtained this dignity through that the pious prince of Yemen, al-Ṣulaiḥī, who put with his troops a stop to the brutal struggles of the sherifs for the upper hand and formally installed Abū Hāshim. Most of the sherifs who held supreme power in Mecca before Ḳatāda (598 = 1200) were descendants of Abū Hāshim's and were named after him or after his great-great-grandfather Hawāshim (Hāshimides).

During his long period of office, Abū Hāshim exploited the pilgrims in every way possible, even by plundering them, and trafficked with the rights of supremacy which he sold alternately to the caliph of Bagdad and the Fāṭimide caliph of Egypt.

Bibliography: C. Snouck Hurgronje, *Mekka*, i. 62—65. (C. Snouck Hurgronje.)

ABŪ ḤĀTIM (Sahl b. Muḥammed) al-Sidjistānī (or al-Sidjzī), an Arabian philologist of Baṣra. He was a pupil of al-Aṣma'ī, Abū Zaid al-Anṣārī and Abū 'Ubaida Ma'mar b. al-Muthanna, whose traditions concerning Arabian philology, poetry and antiquities he propagated. He learnt the great grammatical principles of Sībawaih from al-Akhfash, but was not able to make a name for himself in the finesses of grammar. The subjects in which he excelled are poetry and the knowledge of the old poets and their language; he was also esteemed as a Ḳor'ān scholar. Nevertheless the old lists (see Flügel, *Die grammatischen Schulen der Araber*, p. 88) contain besides works on the above mentioned subjects also grammatical pamphlets. On the other hand no mention is made of his *Kitāb al-mu'ammarīn* (*On those who live long*) and the *Kitāb al-waṣāyā* (*Testaments*) belonging to it. Amongst his pupils Ibn Duraid [q. v.] and al-Mubarrad [q. v.] are the best known. The date of his death is given between 248 and 255 (862—869); probably the latter date (255) given by Ibn Duraid is the correct one. Of his works there have been published a *Book on the palm* (first reviewed by S. Cusa in the *Archivio Storico Siciliano*, vol. i. 1873; comp. *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxviii. 500 *et seq.*) by Bartolomeo Lagumina, in the *Atti della Reale Accademia dei Lincei*, 1894, 4th ser., viii. and the *Book on the long-lived* by I. Goldziher (*Abh. zur arab. Philologie*, ii.; Leyden, 1899).

(Goldziher.)

ABŪ ḤĀTIM Ya'ḳūb b. Ḥabīb al-Malzūzī (this is according to Abāḍite authors; but according to other historians of Africa, his father was Labīd or Labīb b. Madyan b. Itūweft, of the great Howāra tribe), Abāḍite chief. Arab historians represent him simply as a leader of insurgent Berbers. He, however, had played a more distinct and important part, since after having ruled over Tripoli he was invested by the Abāḍites with the title of Imām of Defence in 156 (773).

He gathered around him a considerable army, which was joined by contingents of Ṣofrites, Abāḍites of Tāhert, and other Berber groups, and besieged in Ṭobna 'Omar b. Hazārmard, the governor of Ifrīḳiya, who had left Ḳairawān, leaving Abū Hāzim Habīb al-Muhallabī in command of this place.

'Omar, having succeeded in escaping from Ṭobna, and being hemmed in by the Berbers, shut himself up in Ḳairawān until reinforcements, which he had asked for from the caliph, should arrive. Blockaded by Abū Ḥātim's army, he withstood the attacks of the besiegers and endured the fearful famine which reigned in the place, until he learned that an 'Abbāside army was coming from the East, commanded by Yazīd b. Ḥātim, whom the caliph had appointed to succeed him. Being in despair he made a daring sortie in Dhu'l-Ḥidjdja 154 (Nov.-Dec. 771), in which he lost his life. Abū Ḥātim, after allowing the enemy to capitulate with the honors of war, went to meet the army commanded by Yazīd. It comprised, besides troops from Khorāsān, Baṣra, Kūfa and Syria, the remains of the garrison soldiers who had been driven out of Ifrīḳiya and some broken bodies of Howāra Berbers.

In an encounter, which, according to the probably erroneous information of the Abāḍite chroniclers, took place at Meghmedas, Abū Ḥātim defeated the van-guard commanded by Salīm b. Sawāda al-Tamīmī; but in a great battle, which, according to Shammākhī, was fought to the west of Djendūba, the Abāḍites were completely defeated. Abū Ḥātim perished with 30000 Berbers. This disaster took place on the 27th Rabī' I 155 (7th March 772).

This was the last of the 375 battles that the Berbers had fought against the caliph's troops since their revolt against 'Omar b. Hazārmard (comp. the very complete bibliographical information given on this subject by R. Basset in *Les sanctuaires du Djebel Nefousa*, Paris, 1899, pp. 79 *et seq.*).

(A. de Motylinski.)

ABU'L-HAWL (Hōl), i. e. „Father of Terror", the Arabic designation for the sphinx of Djīza (Gizeh). Certain authors call it simply *al-Ṣanam* "the idol", but its proper name was already notorious in the Fāṭimide epoch. At that time it was also known under the Coptic name *Belhīt* (*Belhīb*), or, according to Ḳuḍā'ī in Maḳrīzī, *Belhūba* (*Belhawba*). Abu'l-Hawl is probably an Arabic popular etymology deriving from the Coptic name; the initial *B* contains probably the Coptic article, which in Arabic is often transformed into Abū. Ancient tradition understands under Abu'l-Hawl only the head of the sphinx, as its lion-formed body was buried in sand in the Middle Ages, and only in 1817 was laid bare. Modern Arabian authors use the word designating „sphinx" simply, and not only for the one near the pyramids.

The Arabs, who were not acquainted with the ancient Egyptian culture, considered with superstitious awe the majestic head projecting from the sand of the desert. It was considered as a talisman which hindered the progress of the sand of the desert into the Nile valley, a magic power ascribed by others to the pyramids. A colossal statue in the shape of a woman — according to its description it must be Isis with the child Horus, — placed on the other shore of the Nile, in Fusṭāṭ, passed as the beloved one of Abu'l-Hawl. The former turned its back to the water just as Abu'l-Hawl to the desert, and was considered as a talisman against the inundation of Fusṭāṭ by the high water. In 711 (1311-1312), it fell into the hands of treasure-seekers, and its stones were built into a mosque. — Another tradition considers Abu'l-Hawl as the image of the legendary Ushmūm, to whom the Sabeans, it is said, brought offerings of white hens and frankincense.

Arabic reports contribute very little to the history of this monument. According to al-Muḳaddasī, as early as 375 (985) the face, it seems, was

no longer intact, although later reports praise the beauty and harmony of the features, frequently pointing out the reddish color. Towards 780 (1378) a fanatical <u>sh</u>ai<u>kh</u> added some more damages to the statue.

Bibliography: Maḳrīzī, *Khiṭaṭ*, i. 122 *et seq.*; Ibn Doḳmāḳ, iv. 21 *et seq.*; Muḳaddasī (2^d ed. de Goeje), p. 210; Yāḳūt, *Mu'djam*, iv. 966; De Sacy, *Relation de l'Egypte*, p. 180; 'Alī Mubārak, *al-Khiṭaṭ al-djadīda*, xvi. 44 *et seq.*; E. Reitemeyer, *Beschreibung Ägyptens im Mittelalter*, pp. 98—102; Baedeker, *Ägypten* (6th ed.), pp. 124 *et seq.* (C. H. BECKER.)

ABU 'L-HUDHAIL MUḤAMMED B. AL-HUDHAIL AL-'ABDĪ AL-'ALLĀF, one of the principal representatives of the Mu'tazilite school, was born in 135 (752-753). He was a native of Baṣra, a freed-man of the tribe of 'Abd al-Ḳais. He went to study at Bagdad, where he was the pupil of a pupil of Wāṣil b. 'Aṭā'. He won great renown as a dialectician. According to Mas'ūdī (*Murūdj*, Paris, viii. 301), after his return to Bagdad in 204, al-Ma'mūn persuaded him to come to his court, as well as Naẓẓām, another celebrated Mu'tazilite, to argue with the partisans or opponents of their opinions. <u>Sh</u>ahrastānī (ed. Cureton, p. 141) tells us of other disputations that he had with Hi<u>sh</u>ām b. al-Ḥakam, who professed certain anthropomorphic opinions with regard to God.

The date of Abu 'l-Hudhail's death is often put at 235 (849-850), which would give him a hundred Musulman years. Abu 'l-Maḥāsin (ed. Juynb. and Matth., i. 711), who gives the above date as that of the death of this doctor according to al-<u>Dh</u>ahabī, declares, however, in another place (*ib.*, p. 671), adding some other details, that Abu 'l-Hudhail died in 226 (840-841). It seems that the latter should be preferred.

The works of Abu 'l-Hudhail have not reached us. We know from <u>Sh</u>ahrastānī and al-Īdjī something of his doctrines. <u>Sh</u>ahrastānī establishes ten points by which his philosophy differs from the ordinary teaching of the Mu'tazilites. These points refer to theodicy, to the question of free will and to ethics.

With regard to theodicy, Abu 'l-Hudhail admits the qualities and attributes of God in opposition to the Mu'tazilite school which denies them, but he identifies them with the divine essence: God is knowing through knowledge and knowledge is his essence, powerful through power and power is his essence, etc. So that qualities would be only fashions of the divine essence. <u>Sh</u>ahrastānī compares them to the divine persons of the Christian theology, a comparison one could scarcely understand unless one recalls the custom the Gnostics had had of personifying the attributes. — On the subject of the will in God, Abu 'l-Hudhail distinguishes volition from the thing willed; further he distinguishes creative will from legislative will. The will to create is creation itself; and this will, distinct from the object created, is not in a place. Abu 'l-Hudhail was the first to express this last opinion which was at once adopted by the Mu'tazilite school. The divine word is distinguished in the same manner as the will: the creative word expressed by the phrase „Let there be" is identical with creation and is not in a place; the legislative word, comprising precepts and prohibitions as well as revelations, is in a place, by way of an accident.

As to the question of fatalism Abu 'l-Hudhail naturally admits free will, like all Mu'tazilites, with this difference that he does not attribute free will to the other life. In eternal life all motions are necessary and created by God, without which there would still be need of the Law. This doctor, moreover, admits that motions in the eternal life will cease and that individuals will reach a state of repose, happy for some, painful for others; this opinion is not founded on theological but on logical grounds, that is to say Abu 'l-Hudhail did not feel able to admit motion without beginning or end. As to the duration of physical life he teaches a mitigated fatalism: he believes that man dies only „at the destined hour", always excepting cases of violent death.

In morals Abu 'l-Hudhail studies the question arising from the subject of the moral responsibility of man, and the knowledge at what moment an act is in existence. He only recognizes an accomplished act; for him „he does" is quite different from „he has done". This is applied to the act of the limbs; but it is the same for the act of the heart: desire, volition do not exist completely, as long as the power of executing it is wanting in the limbs. — Another important moral idea is that which we call the natural law. This doctor points out that men who are able to reflect, having lived before the revelation, must know God and a certain minimum of morals by rational demonstration, and that, if they failed to reach this knowledge, they were liable to eternal punishment. The Mu'tazilites for the greater part shared this opinion.

Bibliography: Ibn <u>Kh</u>allikān (ed. Wüstenf.), N°. 617; <u>Sh</u>ahrastānī (ed. Cureton), pp. 34—37 (Haarbrücker, i. 48—53); H. Steiner, *Die Mutaziliten oder die Freidenker im Islam* (Leipsic, 1865); Tj. de Boer, *The history of philosophy in Islam* (London, 1903); Carra de Vaux, *Avicenne* (Paris, 1900); *Statio quinta et sexta et appendix libri Mevakif, auctore Adhad ed-Din el-Igi* (ed. Soerensen, Leipsic, 1848); *Kitāb al-mawāḳif* (Constantinople, 1239); T. W. Arnold, *al-Mu'tazilah* (Leipsic, 1902).

(CARRA DE VAUX.)

ABŪ HURAIRA, a member of the Sulaim b. Fahm clan of the South-Arabian tribe of Azd, a companion of the Prophet and a zealous propagator of his words and deeds. He is generally known by his *Kunya* Abū Huraira; the most divergent statements concerning his real name in heathendom and in Islām have been handed down. In the most trustworthy accounts his name wavers between 'Abd al-Raḥmān b. Ṣa<u>kh</u>r (see Nawawī, ed. Wüstenf., p. 770) and 'Umair b. 'Āmir (Ibn Duraid, *Kitāb al-i<u>sh</u>tiḳāḳ*, p. 295); the surname of „the father of the little cat" is supposed to have been given him on account of his tenderness to cats. He came to Medina in the year of the battle at <u>Kh</u>aibar (7 = 629), joined Muḥammed and thenceforward lived with him. At first he is said to have earned his sustenance as a laborer. His constant intercourse with the Prophet encouraged him after the latter's death to transmit a greater number of Hadīths in his name than the other companions; the number of those that are supposed to come from him is estimated at 5300, but certainly a great part of them have been foisted on him. Amongst those who handed down the sayings transmitted by him are to be found

the names of the most respected members of the oldest Islāmic community. Legend justifies the air of infallible memory, with which he imparted his numerous traditions, by inventing the tale that the Prophet had with his own hands wrapped him in a cloth spread out in front of them during their conversation and that by this means he assured the faithful remembrance of what he had heard — a fabulous trait which is also to be met with as a symbol of intimate friendship. On account of his great renown as an interpreter of the sayings and deeds of the Prophet ʿOmar was able to appoint him prefect of Baḥrain. After his deposal, he refused the caliph's offer to restore him to the office, and preferred to remain for a length of time in Medina as a private citizen. It is very improbable that Marwān, who favored him in many other ways, appointed him as his lieutenant in the governorship of Medina. Abū Huraira died in the year 57 or 58 (676—678) at the age of 78.

The humorous temperament (*mazāḥ*) of Abū Huraira, which gave rise to numerous anecdotes (Ibn Ḳotaiba, ed. Wüstenf., p. 142), is often reflected in the way he gave his Ḥadīth communications, in which he enveloped the most unimportant things in pathetic language. The inexhaustible stock of information which he always had in hand (the Abū Huraira Ḥadīths take up no less than 213 pages in the *Musnad* of Ibn Ḥanbal, ii. 228—541), appears to have raised suspicion of their trustworthiness in the minds of his immediate auditors, nor did they hesitate to give utterance to their suspicions in ironical form (comp. also Bukhārī, *Faḍāʾil al-aṣḥāb*, Nº. 11). He had several times to defend himself against the charge of idle talk. These facts give our criticism every reason to be prudent and sceptic. Sprenger calls Abū Huraira „Extreme of pious humbug". At the same time we must take into account the fact that most of the sayings of which tradition makes him the originator were probably foisted on him at a later date.

Bibliography: Muslim, *Ṣaḥīḥ*, v. 202 (Bukhārī and Tirmidhī have no special paragraphs on the *Faḍāʾil* of Abū Huraira); Ibn al-Athīr, *Usd al-ghāba*, v. 315; Sprenger, *Das Leben und die Lehre des Mohammad*, iii. pp. lxxxiii; Goldziher, *Abh. zur arab. Philologie*, i. 49; idem, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, l. 487; D. S. Margoliouth, *Mohammed*, p. 352. (GOLDZIHER.)

ABŪ ḤUSAIN (Banū Abī Ḥusain), name of a Kelbite family. To this belonged the Fāṭimide governors, who since 336 (948) ruled over Sicily [q. v.].

ABŪ ISḤĀḲ. [See AL-ṢĀBĪ and AL-SHĪRĀZĪ.]

ABŪ ḲALAMŪN, also BŪ ḲALAMŪN, the usual designation in Persian but more rare in Arabic for the chameleon. Originally Abū Ḳalamūn designated the *pinna* (Greek ὑποκάλαμον), of whose thready byssus (*ṣūf al-baḥr* „sea wool") tissues with a peculiar golden glittering were prepared. The philologists (Ṣiḥāḥ, Azharī, Djawharī) know Abū Ḳalamūn almost only as a kind of cloth of variegated colors brought into commerce by the Byzantines. The original signification of the name was therefore forgotten, some connected it with Mount Ḳalamūn near Damascus, and Ḳazwīnī (ed. Wüstenf., ii. 364), who was acquainted with the production and use of the „sea wool" on the Spanish coast, knows Abū Ḳalamūn only as a cloth woven after the colors of *Abu Ḳurāḳiš* [q. v.].

Bibliography: Muḳaddasī (ed. de Goeje), p. 240¹, and to this: Jacob, *Studien in arab. Geogr.*, fasc. ii. p. 61; Ḳazwīnī (ed. Wüstenf.), i. 406; Iṣṭakhrī (ed. de Goeje), p. 42; Dozy, *Supplément*, i. 6, 855. (HELL.)

ABŪ KALB, „father of the dog", Arabic designation for the Dutch ducat, on which the lion was regarded as a dog.

ABŪ KĀLĪDJĀR AL-MARZUBĀN B. SULṬĀN AL-DAWLA, a Būyide, had been appointed by his father as governor of al-Ahwāz in 412 (1021). On the death of the latter (415 = 1024) he was called to Shīrāz to succeed him, but he was forestalled by his paternal uncle Abu ʾl-Fawāris b. Bahāʾ al-Dawla, governor of Kirmān, with the help of the Turkish guard, which preferred him. Abū Kālīdjār gathered some troops, who defeated his uncle's army and he entered Shīrāz, but he could not hold his own there because of the hostility and discontent of the Dailamite garrison. The peace which resulted only left him Khūzistān; a fresh victory gave him Fārs (417 = 1026), although he was defeated by the inhabitants of the capital. The tribe of the Banū Khafādja, who had just pillaged Anbār, acknowledged his suzerainty; on the contrary the inhabitants of the marshes of Lower Babylonia (al-Baṭīḥa) revolted under the command of Abū ʿAbd Allāh al-Ḥusain b. Bakr al-Sharābī, their old leader, on account of the exactions to which they had to submit (418 = 1027). The same year he attacked his uncle Abu ʾl-Fawāris to take Kirmān from him, but torrid heat and sickness stopped the progress of his army and peace was concluded on the terms of the partition of Fārs and Kirmān between the two princes. He took as his minister al-ʿĀdil Bahrām, son of Māfennā of Kāzerūn; taking advantage of the struggles between the Turkish and Dailamite troops, he took possession of Baṣra (419 = 1028), of Kirmān, without striking a blow, at the request of the inhabitants, after the death of Abu ʾl-Fawāris, and of Wāsiṭ (420 = 1029), which he could not keep. He saw al-Ahwāz pillaged and the women of his family taken as prisoners to Bagdad by Djalāl al-Dawla, he attacked him and was routed after three days' fighting; the situation was retrieved with the money of his minister al-ʿĀdil. In 421 (1030) he joined battle with Djalāl al-Dawla at al-Madhār, the capital of Mesene, was defeated and lost that place, which was recovered shortly afterwards on the arrival of reinforcements; he lost Baṣra, then was recalled thither by the inhabitants. In 423 (1032) he put to death the eunuch Ṣandal, who had left him only a nominal power. In 428 (1036-1037), Bārs Toghān tried to get him recognized as master of Bagdad, but without success. He made peace with his uncle Djalāl, who gave his daughter in marriage to Abū Manṣūr, son of Abū Kālīdjār. He retook Baṣra (431 = 1039-1040), tried in vain to seize Iṣpahān, sent troops by sea to reduce ʿOmān then in revolt (433 = 1041-1042) and delivered Djīruft in Kirmān, which was besieged by the Ghuzz of Toghrul-beg the Seldjūḳide (434 = 1042-1043).

On the death of Djalāl al-Dawla (6th Shaʿbān 435 = 9th March 1044) he succeeded him at Bagdad on promising bounties to the Turkish troops, and was enthroned the following year with the title

of Muḥyī 'l-Dīn. He retook two fortresses in Kirmān from Farāmurz, the son of 'Alā' al-Dawla, and was recognized as suzerain by Gershāsp, also surnamed Abū Kālīdjār, another son of the same, who had just seized Hamadhān from Toghrul-beg, but who remained there only one year. He rebuilt the walls of Shīrāz, a work which was finished in four years, and saw himself acknowledged at Iṣpahān, but, having lost 12000 horses in an epizooty (437 = 1045-1046), he acknowledged the suzerainty of Toghrul-beg (438 = 1046-1047). Peace having been concluded, he gave his daughter in marriage to the Seldjūkide sovereign (Rabī' II 439 = Oct. 1047). He took possession of al-Baṭīḥa the same year and imprisoned his minister Dhu 'l-Sa'ādāt, the son of Fasāndjas; the death of this person, which took place the following year, was even attributed to his orders. He died on the 4th Djumādā I 440 (15th Oct. 1048) at Djanāb in Kirmān, from an angina contracted whilst hunting, at the age of 40 lunar years, after a reign of 4 years at Bagdad. His camp was pillaged by the Turkish guard; the Dailamites saved his second son Abū Manṣūr Fūlā Sutūn. His eldest son al-Malik al-Raḥīm (a title which the caliph refused to recognize) Khosru Fīrūz succeeded him at Bagdad.

Bibliography: Ibn al-Athīr (ed. Tornb.), ix. 228—382; Mīrkhond, *Rawḍat al-ṣafā*, iv. 53, 54.

The same name was borne by a son of 'Alā' al-Dawla b. Kākōya, who was in command at Hamadhān in 429 (1037-1038) when that town was attacked by the Ghuzz, and saved it by a treaty of peace, but he could not defend it the following year, after the taking of Rai, and fled to Kinkawar (Ibn al-Athīr, ix. 270-271); — by the head general and minister of Dārā b. Minūčihr b. Kābūs the Ziyāride, Abū Kālīdjār b. Waihān al-Ḳūhī, whose imprisonment by Anōsharwān, the brother of the former, was the cause of the conquest of Djurdjān and of Ṭabaristān by Toghrul-beg in 433 = 1041-1042 (*ib.*, ix. 301, 340); — by Fakhr al-Dawla, b. Rukn al-Dawla (976—997; al-Bīrūnī, p. 133); — by Ṣamṣām al-Dawla al-Marzbān b. 'Aḍud al-Dawla Abū Shudjā' Khosraw, 9th Būyide and Amīr al-Umarā' (982—998; *ib.*, p. 133; Ibn al-Athīr, ix. 15, 16; Abu 'l-Fidā', ii. 354; Mīrkhond, iv. 50); — by al-Marzbān, the son of Shāh Fīrūz, a general of Ṣamṣām al-Dawla (995; Ibn al-Athīr, ix. 79); — by Anūshalīkhā, ispehbed of Ṭabaristān, who was vanquished in 1034 by Mas'ūd the Ghaznawide (*Ṭabaḳāt-i-Akbarī*, in Elliot, *Bibliogr. index to the history of India*, p. 187). — The form Bā-Kālīdjār is employed by Ẓahīr al-Dīn (217, 222) to designate a son of Dja'far Kīlāwīdj who was a general of Shams al-Mulūk Rostem of the Bāwend dynasty, of the 2d line. This name being given by Ẓahīr al-Dīn (199) to the son of Minūčihr arises from a confusion with the general of Dārā mentioned above. — This name was also borne by a fortress in the province of Multān (Defrémery, in the *Journ. As.* 4th series, xi. 422; Raverty, *Minhādj*, pp. 1, 75) and a town to the east of Benares (*Minhādj*, p. 733). — It belongs to the dialect of Gīlān and signifies war, battle (Pehl. *kārīčār*, Pers. *kārzār*; Justi, *Iran. Namenbuch*, p. 153). (Cl. HUART.)

ABU 'L-ḲĀSIM. [See AL-ZAHRĀWĪ.]

ABU 'L-ḲĀSIM, the *Kunya* of the Prophet Muḥammed.

ABU 'L-ḲĀSIM, a fictitious person invented by d'Ohsson, as the one that furnishes information about the Caucasian people (comp. d'Ohsson, *Des peuples du Caucase ou voyage d'Abou 'l-Cassem*, Paris, 1828).

ABU 'L-ḲĀSIM, the name of a cadging parasite, whom Muḥammed b. Aḥmed Abu 'l-Muṭahhar al-Azdī depicts in his *Ḥikāyat Abī 'l-Ḳāsim al-Baghdādī* as a Bagdad type. The book was probably written in the first half of the fifteenth century and purports to relate faithfully a day in the life of its hero. Abu 'l-Ḳāsim by means of his pious language gets a hearing in a society of people at a banquet, rails at the guests and the host and gives vent to his eloquence in a detailed comparison of the advantages of Bagdad and Iṣpahān. The numerous courses of the repast pass by accompanied by his glib remarks. When the wine gets to his head he becomes importunate and vulgar, till finally, being forced to drink still more deeply, he falls asleep; when the intoxication is over he again plays the devout believer. In this picture the author, led on by his philological inclinations, has interwoven so much of his extensive knowledge of the Adab literature and of the terminology of the different trades and also of pornographic poetry — he quotes many verses of Ibn al-Ḥadjdjādj — that the realism of the description as well as the unity of the tale suffer considerably.

Bibliography: Abu 'l-Muṭahhar al-Azdī, *Ḥikāyat Abī 'l-Ḳāsim* (ed. Mez; Heidelberg, 1902); De Goeje, in the *Göttinger Gelehrten Anzeigen*, 1902, pp. 723 *et seq.*; Brockelmann, in the *Litterarisches Centralblatt*, 1902, pp. 1568 *et seq.* (J. HOROVITZ.)

ABU 'L-KHAIR, sovereign of the Özbegs and founder of the power of this nation, a descendant of Shaibān, Djūčī's youngest son, born in the year of the dragon (1412; as the year of the Hegira 816 = 1413-1414 is erroneously given). At first he is said to have been in the service of another descendant of Shaibān, Djumaduḳ Khān. The latter found his death in a revolte; Abu 'l-Khair was taken prisoner, but was released and shortly after proclaimed khān in the territory of Tura (Siberia) at the age of 17 (year of the ape = 1428; as year of the Hegira 833 = 1429-1430 is given). After the victory he had won over another khān of the family of Djūčī the greatest part of Ḳipčaḳ submitted to him. In 834 (1430-1431) he conquered Khwārizm with its capital Urgandj, which was plundered, yet soon afterwards he gave it back. According to his biographers, Abu 'l-Khair later vanquished two more princes, Maḥmūd Khān and Aḥmed Khān, conquered the city of Ordū-Bāzār, and seized (though for a short time only) the „throne of Ṣāyin Khān", that is to say that of Batu. Shortly before the death of Sulṭān Shāhrukh, which took place in 850 (1447), Abu 'l-Khair established himself firmly through the subjugation of the fortresses of Sighnaḳ (at present the ruins of Sunak-Kurghan), Arḳuḳ, Suzaḳ, Aḳ-Ḳurghan and Uzkand by the Sir-Daryā — the event in his reign the richest in consequences for the further history of the Özbegs. Sighnaḳ seems to have been since then his capital. South to this stripe of land no durable conquests were made under Abu 'l-Khair; even the next situated town of Yasi (now Turkistān) remained in the power of the Timurides. Marauding expeditions till into

Bukhārā and Samarkand were frequently undertaken. Abu 'l-Khair appeared with greater forces in 855 (1451-1452) as an ally of the prince Abū Sa'īd against the then sovereign of Samarkand 'Abd Allāh; with his aid 'Abd Allāh was besieged and killed and Abū Sa'īd was installed as sovereign of Samarkand; Rābi'a Sulṭān Begum, daughter of Ulugh-Beg, was given in marriage to Abu 'l-Khair. A second attempt to interfere with the disputes of the Timurides came out less happily; Prince Muḥammed Djūkī, favored by Abu 'l-Khair against Abū Sa'īd, was forced in 865 (1460-1461) after some successes to raise the siege of Samarkand at the approach of his enemy, to quit the country ravaged by Abu 'l-Khair's auxiliary troops (under Burke Sulṭān) and in 868 (1463-1464) — as it seems not having received any assistance from Abu 'l-Khair — to surrender to his adversary. Shortly before, probably about 861 (1456-1457; Abu 'l-Khair's grandson, Maḥmūd, born in 858 = 1454, is said to have been then three years old), Abu 'l-Khair's power received a hard blow from the Kalmucks; beaten in the open field, he had to flee to Sighnak and let the enemy ravage the whole country up to the Sir. About 870 (1465-1466) it is said that there took place among the Özbegs that split, through which the proper inhabitants of the steppes, called since Kazak, separated from the other portion of the nation. The year of the rat (1468; erroneously put as a parallel with 874 = 1469-1470) is given as the year of Abu 'l-Khair's death; the power founded by him was after a short interruption set up again by his grandson Muḥammed Shaibānī, and developed into such a magnitude that was never dreamt of.

Bibliography: Abu 'l-Khair's biography was written towards 950 (1543-1544) by Mas'ūd b. 'Othmān al-Kuhistānī (*Ta'rīkh-i Abu'l-Khair Khānī*; the statements in Howorth, *Hist. of the Mongols*, ii. 687 prove correct only as far as concerns the MS. of the British Museum, but not the work itself: comp. Rieu, *Cat. of Pers. MSS.*, i. 102; the St. Petersburg MSS., among them being also that of the University Library or. 852, used here, have also the beginning of the biography). Mas'ūd was besides able to utilise the oral narratives of Abu 'l-Khair's son Suyunič Khān (d. 931 = 1525), who seems to have drawn his information from written sources, as for example the *Maṭla' al-sa'dain* of 'Abd al-Razzāk al-Samarkandī [q. v.]. Information about Abu 'l-Khair is also to be found in the historical works on his grandson Shaibānī and his successors, especially in the *Tawārīkh-i nuṣrat nāme* (comp. Rieu, *Cat. of Turkish MSS.*, pp. 276 *et seq.*) and the writings dependent on it. (W. BARTHOLD.)

ABU 'L-KHAṢĪB, a canal south of Baṣra (called after a freed-man of Caliph al-Manṣūr), the most important of the canals, which in the Middle Ages, flowing from the west, fell into the main branch of the Tigris, the Didjla al-'Awrā' of the Arabian authors and the present Shaṭṭ al-'Arab. Its bed still exists. It is on the shore of this canal that the Zandj rebels built in the 9th century the large fortress al-Mukhtāra.

Bibliography: G. le Strange, *The lands of the Eastern Caliphate* (Cambridge, 1905), pp. 47-48; Streck, *Babylonien nach den arab. Geogr.* (Leyden, 1900), i. 42. (STRECK.)

ABU 'L-KHAṬṬĀB 'ABD AL-A'LĀ B. AL-SAMAḤ AL-MA'ĀFIRĪ AL-ḤIMYARĪ AL-YEMANĪ, first Imām elected by the Abāḍites of Djebel Nefūsa. He was one of the group of the five missionaries whom the Abāḍites call „the bearers of science". In 140 (757-758) the Abāḍites of Djebel Nefūsa and Tripoli, having rallied in great numbers to the Khāridjite doctrines, decided to appoint a leader. They met under the pretext of settling a matter of interest in a place called Ṣiad, to the west of Tripoli, and proclaimed Abu 'l-Khaṭṭāb as Imām. They entered Tripoli by surprise and forced the 'Abbāside governor to leave the town.

At this period the Warfadjūma who had seized Kairawān gave themselves up to the worst excesses in that town. Wishing to put an end to their abomination, Abu 'l-Khaṭṭāb collected his troops and marched against Kairawān at the head of 6000 warriors. He subdued Gabes in passing and, after having defeated the chief of the Warfadjūma, 'Abd al-Malik b. Abi 'l-Dja'da, who had come out to meet him, he besieged the place. It was during this siege that, according to one version the truth of which is doubtful, his principal lieutenant, 'Āṣim al-Sedrati, died from the effects of a poisoned melon sold by the besieged.

Kairawān was obliged to surrender to the Abāḍite forces and fell into the hands of Abu 'l-Khaṭṭāb (Ṣafar 141 = June-July 758), who caused a fearful slaughter of the Warfadjūma. He entrusted the government of the place to 'Abd al-Raḥmān b. Rostem, and then returned to Tripoli, whence he extended his power over the whole of Ifrīkiya.

In Dhu 'l-Ḥidjdja 141 (April 759) Muḥammed b. al-Ash'ath al-Khuzā'ī, appointed to the government of Egypt by Caliph Abū Dja'far al-Manṣūr, sent, for the purpose of re-establishing order in Ifrīkiya, first an army commanded by al-'Awwām b. 'Abd al-'Azīz al-Bedjelī. Abu 'l-Khaṭṭāb went as far as Werdasa to meet it and sent forward a van-guard under Malik b. Sehran al-Howārī to check the enemy's march. The 'Abbāside army was routed in the neighborhood of Sort.

A second army having Abu 'l-Aḥwaṣ 'Omar b. al-Aḥwaṣ al-'Idjlī as its commander was defeated at Meghmedas by Abu 'l-Khaṭṭāb in person. The Imām returned to Tripoli after this victory believing that he had finished with the Arabs. But in the meanwhile Ibn al-Ash'ath was ordered to go himself to fight the Berbers and to take the government of Ifrīkiya.

As soon as Abu 'l-Khaṭṭāb was informed of his march, he set out with a considerable army. But being deceived by a stratagem of Ibn al-Ash'ath, who pretended he was returning to the East, he allowed his troops to be disbanded. Ibn al-Ash'ath, by means of forced marches, soon reached the territory of Tripoli. The Imām hastily reassembled the nearest tribes to stop him in his march. The encounter took place at Tāwargha in Ṣafar 144 (May-June 761). The battle was terrible: Abu 'l-Khaṭṭāb perished on that day with 12000 or 14000 of his followers. In Djumādā I (August), Ibn al-Ash'ath took possession of Kairawān again. (A. DE MOTYLINSKI.)

ABU 'L-KHAṬṬĀB MUḤAMMED B. ABĪ ZAINAB (al-Makrīzī: THAWR or YAZĪD) AL-ASADĪ, called al-Adjda' („the mutilated"), a Musulman sectarian. At first he was one of the adherents of Dja'far al-Ṣādiḳ [q. v.], but afterwards, as he declared the latter (as the Imāms in general) to be

a prophet, even a divine being, on account of which he was disavowed by him, he claimed for himself what he had asserted as belonging to the ʿAlide, and won over many followers, who, according to al-Maḳrīzī, were classed in not less than 50 sects, and all together united under the name of Khaṭṭābīya [q. v.]. All what is known of his personal situation is that in 143 (760) he was executed at the orders of ʿĪsā b. Mūsā, the ʿAbbāside governor of Kūfa.

Bibliography: Shahrastānī (ed. Cureton), pp. 136 *et seq.* (Haarbrücker, i. 206 *et seq.*); Maḳrīzī, *Khiṭaṭ*, ii. 352; Ibn al-Athīr (ed. Tornb.), viii. 21. (M. TH. HOUTSMA.)

ABŪ ḲUBAIS, a sacred mountain on the east frontier of Mecca. The origin of the name is not known, although Musulman legend occupied itself with it, and amongst others it advances the statement that this mountain was, in pagan time, called al-Amīn, because, legend asserts, the black stone was preserved there. According to another legend, in this mountain was also the Treasure Cave (*Maghārat al-kanz*, q. v.), in which the first progenitors of mankind dwelt, and in which they were temporarily buried after their death.

Bibliography: Yāḳūt, *Muʿdjam*, s. v.; Wüstenfeld, *Die Chroniken der Stadt Mekka*, i. 477.

ABŪ LAHAB („father of the flame", i. e. man of Hell), the surname, by which an uncle and at the same time violent opponent of Muḥammed is designated in the Ḳorʾān (cxi. 1) and called chiefly by the Musulmans. His real name was ʿAbd al-ʿUzzā b. ʿAbd al-Muṭṭalib, the heathen character of which shocked Muḥammed. Until his death he sided with the most resolute adversaries of Muḥammed in Mecca. This fact, otherwise so discordant with the lively family sentiments of the Arabs, may be explained by that his wife, Djamīl bint Ḥarb b. Umaiya, was the sister of Abū Sufyān, the prominent leader of Muḥammed's adversaries in Mecca till the year 8. In any case she showed much hostility to the Prophet and stirred against him her husband's antagonism; for in the above-mentioned Sūra, beside Abū Lahab, also her torments and humiliation in Hell are indicated. — This Sūra reads as follows:

1. „Perish the hands of Abū Lahab and perish [himself]. 2. His fortune and all what he hath acquired profited him not. 3. He will roast in a glowing fire (*dhāta lahab*), 4. And his wife carries the wood. 5. On her neck a rope of bast".

The sequence shows that verse 4 means that in Hell she must gather the wood for the glowing fire (comp. Baiḍāwī, *ad loc.*), and not that in her lifetime she was carrying wood, that is to say, thorns, and strewing them in the way of the Prophet (as some commentators explain it; comp. for example Ṭabarī, *Tafsīr*, xxx. 192, and Baiḍāwī, *ad loc.*), nor that in her lifetime she used to spread insults on Muḥammed's poverty. — As a motive for this hostile prediction the following is given by several Arab traditionists in the name of Ibn ʿAbbās: „After verse 214 of Sūra xxvi. („Warn thy tribe, those that stand near thee") was revealed, Muḥammed addressed from Mount Ṣafā (according to some from Minā) his related families in Mecca in the following terms: ,If I announced to you an approaching enemy would you not believe me?' — ,Yes', they answered. — ,Well', said he, ,I caution you against a great punishment'! At that time Abū Lahab came up towards him and said: ,Perdition on thee (*tabban laka*)! is it for this that thou hast convoked us here?' Therefore Sūra cxi. (*tabbat yadā* etc.) was revealed". Materially not much different is the account of Ibn Isḥāḳ in the name of ʿAbbād. According to another account of Ibn Isḥāḳ, reproduced by Ibn Hishām, however, Abū Lahab expressed himself with scorn against Muḥammed on another occasion, before Hind bint ʿOtba, adding the imprecatory word *tabban*. — There is no doubt that previously a series of hostile acts of Abū Lahab against Muḥammed must have taken place, which called forth such a severe, pitiless execration of the latter against his uncle; so much more that on a previous occasion, in the party quarrel of the Meccans with Abū Ṭālib, Abū Lahab had occasionally stood by his brother, and thus indirectly by Muḥammed (Ibn Hishām, p. 244). — The Sūra is generally considered as a Meccan one (the preterite *tabbat* used for the prediction of the future perdition; comp. Baiḍāwī to Ḳorʾān, xi. 17); Nöldeke counts it amongst the oldest Meccan Sūras. Still the wording of verse 2: *Mā aghnā ʿanhu māluhu* shows, according to the unexceptional way of expression in the Ḳorʾān, something that had already happened (comp. Ḳorʾān, vii. 46; xv. 84; xxvi. 207, *passim*), for in case of future events the imperfect tense (*yughnī*) is always used; neither is there any parallel to the usage of *mā aghnā* as a preterite future. According to such a wording this Sūra contains consequently a triumphant outcry over the already happened death of Abū Lahab (see below), and could be composed only some time after the battle of Bedr. Abū Lahab did not personally take part in that battle, because, according to some, he was sick, according to others, he was afraid of ʿĀtika's bad dream. He sent in his place ʿĀṣī b. Hishām, whose fortune he had won in an arrow game, and whom he had made his slave as his debtor. Abū Lahab's great-grandson, the poet al-Faḍl b. al-ʿAbbās al-Lahabī, boastingly mentions the latter fact in a verse (*Aghānī*, xv. 7). The news of the bad issue of the battle threw him in such an anger that he betook himself to violent acts against the bearer of the news and his wife. Shortly afterwards (7 days according to Ibn Hishām) he died of smallpox. The hatred of the Musulmans was satisfied by that his sons feared to touch his corpse, which they let to become corrupt, and when they were ordered to remove it, it got an unworthy burial (Ibn Isḥāḳ in *Aghānī*, iv. 33 *et seq.*; Baiḍāwī to Ḳorʾān, cxi. 2). According to one isolated source, he died considerably later (about the year 8), as he had promised the last priest of ʿUzzā, before his death, to defend the interests of that goddess. But this statement deserves no credence; for, firstly no mention of him is made any-where after the year 2 (623-624), and secondly Ibn Saʿd tells in a tradition which he traces up to Ibn ʿAbbās that at the conquest of Mecca in the year 8 (629-630) Muḥammed received into Islām Abū Lahab's both sons, ʿOtba and Muʿattib, who fought on the Prophet's side in the battle of Ḥunain. It is quite out of the question that their father should be still alive at that time or shortly before.

Abū Lahab is depicted as a large, corpulent,

„heavy" man, prompt to become angry. He had acquired considerable wealth, in order, so was Muḥammed's opinion, to assure himself against adversity (Ḳor'ān, cxi. 2). His son 'Otba had before Islām married a daughter of Muḥammed's, but when the latter proclaimed himself as prophet, he divorced her, and he himself embraced Christianity. Cursed by Muḥammed, he is said to have been torn by a lion or a hyena while on a journey to Syria. This story, however, is not in accordance with the statement that he went over to Islām in the year 8 (see above), nor with that he died as late as the year 80 (699-700). Possibly there is a confusion with another son of Abū Lahab. The poet al-Faḍl b. al-'Abbās b. 'Otba (see *Aghānī*, xv. 2—11) was a grandson of 'Otba.

Bibliography: Ibn Hishām (ed. Wüstenf.), i. 69, 231 *et seq.*, 244, 430, 461; Ṭabarī, i. 1170, 1204 *et seq.*, 1329; iii. 2343; idem, *Tafsīr*, xxx. 191-192; Wāḳidī, *Kitāb al-maghāzī* (Wellhausen), pp. 42, 351; Baiḍāwī, to Ḳor'ān, cxi; Baghawī (*Tafsīr*), Bukhārī and Wāḥidī quoted by Sprenger, *Das Leben und die Lehre des Mohammad*, i. 526; Nöldeke, *Gesch. d. Qôrans*, p. 72. (J. BARTH.)

ABU 'L-LAITH NAṢR B. MUḤAMMED B. AḤMED B. IBRĀHĪM AL-SAMARḲANDĪ, a Ḥanafite jurist and theologian of the second half of the fourth (10th) century. The year of his death is variously given. He was the author of several theological and juridical works, enumerated by Brockelmann (*Gesch. d. arab. Litter.*, i. 196). It is not quite certain whether the catechism mentioned there is really his, because the author's name and genealogy as they appear in the MSS. do not agree with those of the subject of this article. This little work has been twice edited by A. W. T. Juynboll; comp. *Bijdragen Indische taal-, land- en volkenkunde*, 1881, pp. 215 *et seq.*, 267 *et seq.*

ABU 'L-MA'ĀLĪ 'ABD AL-MALIK AL-DJUWAINĪ. [See IMĀM AL-ḤARAMAIN.]

ABU 'L-MA'ĀLĪ HIBAT ALLĀH B. MUḤAMMED B. AL-MUṬṬALIB. [See HIBAT ALLĀH.]

ABU 'L-MA'ĀLĪ MUḤAMMED B. UBAID ALLĀH, an 'Alide, a descendant of Ḥusain b. 'Alī. He probably lived in the Court of the Ghaznawides, and in 485 (1092) he wrote a history of religion in Persian, entitled *Kitāb bayān al-adyān*, which was published by Schefer in his *Chrest. pers.*, i. 132—171.

ABŪ MADYAN SHU'AIB B. AL-ḤUSAIN AL-ANDALUSĪ, a famous Andalusian mystic, was born at Cantillana (Ḳaṭniyāna), a village near Seville, died in 594 (1197-1198), and was buried at al-'Ubbād near Tlemcen.

His family was obscure and his parents were poor. From childhood Abū Madyan had to learn the Ḳor'ān by heart in his own country according to the custom which still exists; he learned also the weaver's trade. Feeling a natural leaning toward study, he applied himself to it with ardor; and, attracted by the reputation of certain Maghrib professors, he left his country to go to Fez to attend the lectures of the renowned masters of whom he had heard.

The date of Abū Madyan's going to Fez is not known. Seemingly it was at the end of the Almoravide empire or at the beginning of the founding of the Almohade power. If one may judge by the matter then taught in the universities of Fez, amongst which the study of the „Mussulman traditions" (*ḥadīth*) especially figured, one may think that the Maghrib was already under the domination of the Almohades.

Arab biographers describe Abū Madyan as conversant with diverse branches of Mussulman science, both religious and profane. In fact, from what we have just seen, Abū Madyan was residing at Fez at the moment of the growth in the West of Almohade doctrines and of the revival which they brought about in theological and judicial science. But it does not appear that the young Andalusian *ṭālib* ever proclaimed his preference for the new theories. His taste led him especially towards mysticism; he was directed in this path by the <u>sh</u>ai<u>kh</u> Abū Ya'zā, who brought him by fast and prayer and by the continual practice of the strictest asceticism to the title of perfect Ṣūfī. Besides, Abū Madyan, who was very poor, had not much difficulty in detaching himself from the world and its ephemeral pleasures; he passed successively all the degrees of the mystic hierarchy and reached the rank of *Ḳuṭb* and of *Ghauth*.

After remaining some years at Fez, the young Ṣūfī went to Mecca, where, it is said, he met the great Mussulman saint, 'Abd al-Ḳādir al-Djīlī [q. v.]; he bound himself in friendship with him and under his direction completed his mystic studies.

On his return from the East Abū Madyan set himself to teach mysticism in the Maghrib. He settled in the town of Bougie, where he professed the severest asceticism; he soon acquired a reputation for sanctity and knowledge. People came from very far to consult him and to attend his lessons. Before his departure from Fez he had already performed miracles; he performed others during the course of his journey in the East and after his return to Bougie.

The mystic teaching that Abū Madyan professed at Bougie was in opposition to the opinions of the Almohade doctors of that town. The latter were disturbed at the constantly increasing reputation of this professor and of an ever growing number of his adepts; so it was resolved to get rid of him. The Almohade sovereign, Abū Yūsuf Ya'ḳūb al-Manṣūr, having been made aware of the situation, ordered the governor of Bougie to send the ascetic savant to Marrākush, so that he might question him himself. Abū Madyan submitted with good grace to the injunction of the sovereign. After having said farewell to his pupils, he started for the capital of the Almohade empire, followed by a few companions. He died on the way some kilometres from Tlemcen, on the bank of the river Isser, and, according to his last wish, was buried at Ribāṭ al-'Ubbād close to Tlemcen, where to-day his tomb is a point of pilgrimage for Mussulmans of all countries.

All the doctrine professed by Abū Madyan may be summed up in this verse, which, according to Yaḥyā b. Khaldūn, he often repeated:

„Say, Allāh! and abandon all that is matter, or is connected with it, if thou desirest to attain the true goal".

It was by the strict application of this principle that he himself attained the highest degree of mystical perfection, that he reached complete abstraction of his intellectual being and his perfect identification with that God whom he thus defined with his last sigh „Allāh al-Ḥaḳḳ".

The works of Abū Madyan are reduced to a few mystical, religious poems, one *waṣīya* and one *ʿaḳīda* (see the Arab. MSS. of the Bibl. Nat. of Paris, Nos. 1230, 10°; 3410; 4585, ff. 15, and those of the Bibl. Nat. of Algiers, Nos. 376, ff. 89; 599, ff. 3; 938, ff. 1—9; 1859, ff. 73).

The funeral of Abū Madyan took place in the midst of a great concourse of the inhabitants of Tlemcen, and was the occasion of an imposing manifestation of respect and veneration for the saint. Since that time Abū Madyan has been the protector and patron saint of Tlemcen. The city has grown and developed under the beneficent ægis of the great saint, and the town of al-ʿUbbād has grown up round his tomb.

The mausoleum of Abū Madyan was built by the command of the Almohade sovereign, Muḥammed al-Nāṣir, shortly after the death of the saint. Since then many of the princes and kings who succeeded to the throne at Tlemcen wished to contribute to the embellishment of the sacred crypt. Splendid monuments, of which many remain still in a state of good preservation (notably the Mosque of the Madrasa) were built in honor of the saint by the side of his tomb by the Marinide kings, the masters of Tlemcen in the 14th century.

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(A. Bel.)

ABU 'L-MAḤĀSIN Djamāl al-Dīn Yūsuf b. Taghrībardī b. ʿAbd Allāh al-Ẓāhirī al-Djuwainī, Arabian historian, born in Shawwāl 813 (February 1411) at Cairo; his mother was a Turkish slave of the sulṭān al-Malik al-Ẓāhir Barḳūḳ. His father died in 815 (1412) as governor of Ḥalab (Aleppo) and Damascus. In Cairo, Abu'l-Maḥāsin was a pupil of al-Maḳrīzī and other celebrated scholars of that time. In 863 (1458) he performed the pilgrimage to Mecca; he died in 874 (1469), or according to others in 870 (1465-1466). Of his still preserved seven historical works his history of Egypt from the Arab conquest till 857 (1453) is the most renowned. This work contains also some facts regarding the neighboring countries, and necrologies of every year; its fair copy was executed in the years 860—862 (1456—1458) under the title of *al-Nudjūm al-zāhira fī mulūk Miṣr wa'l-Ḳāhira*, edited by Juynboll and Matthes: *Abū 'l-Maḥāsin Ibn Tagri Bardii annales*, 2 volumes, Leyden, 1855—1861 (it goes only as far as the year 365 = 976; the remainder is expected). His *Mawrid al-laṭāfa fī man waliya 'l-salṭana wa'l-khilāfa* (*Maured allatafet Jamaleddini Togribardii s. Annales*, ed. J. E. Carlyle, Cambridge, 1792) is only a short history of Muḥammed accompanied by a somewhat dry list of names of some of his companions, of the rulers of Egypt and their vizier till the year 842 (1438). His continuation of Maḳrīzī's *al-Sulūk* for the years 845—860 (1441—1456), under the title of *Ḥawādith al-duhūr fī madā'l-aiyām wa'l-shuhūr* (Ahlwardt, *Verz. d. arab. Handschr.*, N°. 9462; *The Arab. MSS. in the Brit. Mus.*, N°. 1244) and that of al-Ṣafadī's *al-Wāfī*, biographies, arranged in alphabetical order, of distinguished men from the year 650 (1252) till his time, under the title of *al-Manhal al-ṣāfī wa'l-mustawfī baʿd al-wāfī* (the Vienna cat., N°. 1174; the Paris cat., Nos 2068—2073; *Fihrist ... al-kutubkhāne al-khidīwīya*, v. N°. 162), deserve a closer examination. Besides his historical works he left a collection of mystical poems entitled *al-Sukkar al-fāḍiḥ wa'l-ʿiṭr al-fāʾiḥ* (Derenbourg, *Cat. Escur.*, N°. 367).

Bibliography: Wüstenfeld, *Die Geschichtsschreiber der Araber*, N°. 490; Brockelmann, *Gesch. d. arab. Litter.*, ii. 41.

(Brockelmann.)

ABŪ MANṢŪR. [See al-Thaʿālibī.]

ABŪ MAʿSHAR Djaʿfar b. Muḥammed b. ʿOmar al-Balkhī, one of the Arab astrologers most frequently cited in the Christian Middle Ages (under the name of Albumasar). He was a native of Balkh, in Khorasān, and a contemporary of al-Kindī. At first he devoted himself to the science of tradition, and only at the age of 47 he began to occupy himself with the study of astrology. Arab authors already charged him with plagiary, that which was recently confirmed through the investigations of O. Loth (*al-Kindī als Astrolog*, in the *Morgenl. Forschungen: Festschrift für Prof. Dr. Fleischer*, Leipsic, 1875, pp. 270 *et seq.*). He spent the greatest part of his life in Bagdad, and died in Wāsiṭ, the 28th Ramaḍān 272 (8th March 886), said to have been over 100 years old. — Of his pretty numerous writings the following principal works are extant in manuscript: 1. *Kitāb al-mudkhal al-kabīr* (*The great book of introduction*, i. e. into astrology), in Oxford, Leyden, Constantinople (Ḥamīd.); translated into Latin by Joh. Hispalensis and Hermannus Secundus (or Dalmata); the latter translation was printed in Augsburg, 1489, under the title of *In-*

troductorium in astronomiam Albumasaris Abalachii octo continens libros partiales, then in Venice, 1495 and 1506. — 2. *Kitāb al-ḳirānāt* (*The book of the conjunctions*, i. e. of the stars), in Oxford and Paris. The work published in Augsburg, 1489, and in Venice, 1515, under the title of *Albumasar de magnis conjunctionibus et annorum revolutionibus ac eorum profectionibus, octo continens tractatus*, is not a translation of the *Kitāb al-ḳirānāt*, but of the *Kitāb aḥkām taḥāwīl sinī'l-mawālīd* (*The book of the revolution of the birth years*), Paris, Escurial, and Oxford, and of other treatises, the Arabic title of which can not be given with certainty. — 3. *Kitāb al-ulūf fī buyūt al-ʿibādāt* (*The book of the thousands over the houses of worship*), cited by al-Bīrūnī, in the *Chronology of ancient nations* (ed. Sachau, Arabic text, p. 205, English trans., p. 187). — 4. *Kitāb mawālīd al-ridjāl wa'l-nisā'* (probably that work of his called *The small book of births*), in Berlin, Vienna, Florence, Paris, Cairo, where it was also printed in 1290 (1873) under the title of *al-Kitāb fi'l-tamām wa'l-kamāl*. — 5. The *Flores Albumasaris*, or *Flores astrologiae* (Augsburg, 1488 and 1495) are probably an extract of the *De magnis conjunctionibus* etc.

Bibliography: *Fihrist*, i. 277; Ibn Khallikān (Cairo, 1310), i. 112 (trans. de Slane, i. 325); Ibn al-Ḳifṭī (ed. Lippert), p. 152; Abu'l-Faradj (ed. Ṣālḥānī), p. 258; al-Bīrūnī (*Chronology of ancient nations*, ed. Sachau), pp. 25, 81-82, 205 (English trans., pp. 29, 94—96, 187); Houzeau and Lancaster, *Bibliogr. générale de l'astronomie*, i. 702 *et seq.*; Lippert, *Abū Maʿshar's Kitāb al-Ulūf* (*Wiener Zeitschr. f. d. Kunde d. Morgenlandes*, ix. 351 *et seq.*), Suter, in the *Abh. zur Gesch. der mathem. Wissensch.*, vi. 31; x. 28. (H. SUTER.)

ABŪ MAʿSHAR NADJĪḤ B. ʿABD AL-RAḤMĀN, a slave, probably of Indian origin, who subsequently purchased his freedom and lived in Medina. He is especially famous as the author of a *Kitāb al-maghāzī*, numerous fragments of which have been preserved by Wāḳidī and Ibn Saʿd. Amongst his authorities he mentions Nāfiʿ, the *Mawlā* of Ibn ʿOmar, Muḥammed b. Kaʿb al-Kuraẓī and other scholars of Medina. In the year 160 (776-777) he left Medina and remained till his death (170 = 786-787; Ramaḍān?) in Bagdad, where he enjoyed the favor of several members of the court of the ʿAbbāside caliphs. Ṭabarī has taken from him information on Biblical history and on Muḥammed's life and especially chronological statements, these latter going down to the very year of his death.

Bibliography: Wāḳidī, *Kitāb al-maghāzī* (Wellhausen), see index; Ṭabarī, see index; Ibn Ḳotaiba (ed. Wüstenf.), p. 253; Yaʿḳūbī (ed. Houtsma), ii. 523; *Fihrist*, i. 93; Yāḳūt, *Muʿdjam*, iii. 166; idem, *Mushtarik*, p. 256; Dhahabī, *Tadhkirat al-ḥuffāẓ* (Haiderābād), i. 212; Sprenger, *Das Leben und die Lehre des Mohammad*, iii. p. lxx.; Wüstenfeld, *Die Geschichtschreiber der Araber*, N°. 33; Sachau, in the introduction to Ibn Saʿd, iii¹. pp. xxv *et seq.*; idem, in the *Westasiatische Studien*, 1904, pp. 3 *et seq.* (J. HOROVITZ.)

ABŪ MIDFAʿ (vulg. Medfaʿ), i. e. „father of the canon", Arabic designation for the Spanish duro, a coin bearing the imprint of a colonade.

ABŪ MIḤDJAN ʿABD ALLĀH (or MĀLIK or ʿAMR) B. ḤABĪB (Ḥabīb), of the Thaḳīf tribe, an Arab poet, one of the *Mukhaḍramūn*. As a pagan he fought with the Thaḳafites against Muhammed, and was one of the defenders of Ṭāʾif when besieged by the latter (8 = 630). At that time he hit with an arrow ʿAbd Allāh, one of Abū Bekr's sons, of which wound he died in the year 11 (632-633). It seems that he had set himself also against Mālik b. ʿAwf al-Naṣrī, who, as leader of the Thumāla, Salama and Fahm, placed by Muhammed under his command, pressed hard the Thaḳafites. At least his fragm. 22 (of Abel's edition) alludes to it. Shortly afterwards Abū Miḥdjan with the men of his tribe went over to Islām (9 = 630-631). Under ʿOmar I he was in the lines of the Muḥammedan conquest troops, and as such he took part in the battle of Ḳādisīya. Not long before that he is said to have been, at ʿOmar's command, banished to Ḥaḍawḍā (comp. Goldziher, *Abh. zur arab. Philologie*, i.), because he indulged in the forbidden enjoyment of wine — according to another version, because he was after Shamūs, the wife of one of the Anṣār (fragm. 16). But when he had to embark in the boat, which was ready to depart, he succeeded in deceiving his guardians and thus escaped (fragm. 10 and 18). He betook himself to Saʿd b. Abī Waḳḳāṣ, who, near Ḳādisīya, held the field against the Persians. Having been informed of his flight, ʿOmar had him seized again through his general.

But it is more probable that Abū Miḥdjan belonged to the malcontents and resisted Khālid b. ʿUrfuṭa, whom the commander-in-chief Saʿd, having fallen sick, had appointed as his substitute. So it came about that in the beginning of the battle of Ḳādisīya (14 = 635) he was kept under lock and key (fragm. 11 and 23). Saʿd's wife, Salmā bint Abī Ḥafṣa, who was in discord with her husband, set him free on his promise to return after the battle. Thus Abū Miḥdjan could take part in the action, the remembrance of which is connected with the name of *Ḳuss al-Nāṭif* (also *Yawm Armāth* and „the day of the Bridge"). The story of his heroic feat, namely that he in this battle rendered harmless a Persian war elephant, who was attacked by Abū ʿUbaid b. Masʿūd at the risk of the latter's life, is often narrated and also mentioned by Abū Miḥdjan himself in his verses (fragm. 17). He must also have fought in the battle of Vologesias (Ullais), whither Muthannā retired after the defeat „by the bridge" (fragm. 17, verse 10).

As Abū Miḥdjan was, in spite of the Ḳorʾān and the frequent corporal punishment, addicted to wine, he was never in favor with the rigorous ʿOmar. In the year 16 (637) he is said to have been banished to Nāṣiʿ just for this delict. People assert to have seen his tomb at the frontiers of Adharbaidjān or Djurdjān: still the fables in connection with this statement deduced from fragm. 15 throw much doubt on it.

A son of Abū Miḥdjan is mentioned in the time of Muʿāwiya's reign. Of his family his mother Kanūd bint ʿAbd Allāh b. ʿAbd Shams and his uncle Salama b. Ghailān are also mentioned (fragm. 12.)

The preserved fragments of Abū Miḥdjan's verses reflect with sufficient accuracy his life, or rather the little of it that we know. As a poet he is just as rarely original as many others —

much more extolled — of his colleagues. The fragments of love-songs 1, 8 (on a Jewess in Ḥidjāz) and 16 do not say much, and the boasting songs 13 (with *laci communes*) and 11 (partly) are in the same strain. Fragment 2 must describe a battle, in which Abū Miḥdjan took part. N°. 9 seems to be a fragment of an elegy (*marthiya*); one may with certainty place in this category N°. 14, interesting on account of its historical allusions to the day of *Ḳaṣr al-Nāṭif* (comp. fragm. 17, verse 5).

His vocation, however, is founded on his wine songs. Famous is fragm. 15, a hymn on wine, beginning with accords of self-complaint (*yarthī nafsahu*) and terminating as a boasting song. A remarkable vacillation goes through the other wine songs. Sometimes he tells that he will renounce the forbidden drink for pious reasons or out of reflection, and because of his advanced age (fragm. 3, 5, 19, 20). But even without laying much stress on the fact that the last reason is purely traditional one may presume without any mistake that more serious than this group of wine songs is that other one, in which Abū Miḥdjan openly and plainly defies the Ḳor'ānic prohibition, and declares that he will not refuse wine (fragments 4, 6, 21): this is put forth in all kind of witty, sometimes blasphemous expressions (fragm. 21). Very amusing is fragm. 6, in which he mockingly and with ironical allusions to the *ḥadd*, the corporal punishment, likewise paraphrases the *wardjaz*-style.

Fragments 7, 10, 11, 17, 22, 23 have a historical background (see above). As Abū Miḥdjan is often confounded with another Thaḳafite poet, Abū Miḥdjan Nuṣaib b. Riyāḥ, it is possible that one or other verse of his namesake has been foisted on him.

Bibliography: Landberg, *Primeurs arabes* (Leyden, 1886), i.; Abel, *De Abū Miḥgan* etc. (Leyden, 1887); *Aghānī*, xxi. 210—220; Brockelmann, *Gesch. d. arab. Litter.*, i. 40—41.

(RHODOKANAKIS.)

ABŪ MIKHNAF LUṬ B. YAḤYA'L-AZDĪ, one of the oldest Arabian traditionists and historians, died in 157 (774). He was the author of 32 historical treatises (on various events that took place in the first century of the Hegira), which have, for the greatest part, been preserved for us in the Arabic Chronicle of Ṭabarī. On the other hand, the writings that have come down to us specially under his name are forgeries of a later date.

Bibliography: *Fihrist*, i. 93; al-Kutubī, *Fawāt*, ii. 175; Wüstenfeld, *Der Tod Husains und die Rache* (*Abh. der Götting. Gesellsch. d. Wissensch.*, 1883); Brockelmann, *Gesch. d. arab. Litter.*, i. 65; Barthold, in the *Zapiski vostoč. otd. imper. russk. arkheol. obshč.*, xvii. 147 *et seq.*

ABŪ MŪSĀ. [See AL-ASH'ARĪ.]

ABŪ MUSLIM, properly 'ABD AL-RAḤMAN B. MUSLIM (so also on his coins, but according to other statements he assumed this name much later), general, and powerful chief, leader of the religious and political movement in Khorāsān, through which the Umaiyads were overthrown and the 'Abbāsides attained the throne. Abū Muslim was of Persian origin, probably a native of Iṣfahān (his native place is variously given in different sources), and in Kūfa he had attached himself to the 'Abbāside Ibrāhīm b. Muḥammed. In the year 128 (745-746), being then according to Ibn al-Athīr (ed. Tornb., v. 264) only 19 years old, he was sent by Ibrāhīm to Khorāsān as an emissary (*dā'ī*). The movement, prepared since long, was accelerated through his arrival and the success of his religious propaganda; it is said that in one day he was joined by the inhabitants of 60 villages near Merw, and that the dihḳāns (the Persian land-owners) in Khorāsān were only through him converted to Islām (so according to Ibn Abī Ṭāhir Taifūr, MS. Brit. Mus., add. 7473, f°. 60ᵃ; the MS. quoted by V. Rosen, in the *Zapiski vostoč. otd. imper. russk. arkheol. obshč.*, iii. 155, is to be added in Brockelmann, *Gesch. d. arab. Litter.*, i. 138). In the summer of 129 (747) the insurrection was openly declared; Abū Muslim succeeded in uniting under his flag all the enemies of the dynasty, among whom were also the Yemenites (after the attainment of success the leaders of this party were put aside); in the following winter he victoriously entered Merw and in the autumn that came after he entered Nīshāpūr. The battles in the West till the final overthrow of the Umaiyads were fought without his participation. He remained governor of Khorāsān till 137 (754-755), in which year he was lured to the 'Irāḳ by Caliph al-Manṣūr, and there he was in Sha'bān (Jan.-Feb. 755) treacherously murdered.

Abū Muslim deserved to be praised as much on account of the interior organization of his province as on account of the security of its frontiers. In Merw and Nīshāpūr he erected mosques; further the building of many other edifices in Merw and Samarḳand (among which the large wall around the latter city and its environs) is attributed to him. The battles in Transoxania against the exterior enemies were conducted not by himself but by his subalterns Sibā' b. al-No'mān al-Azdī and Ziyād b. Ṣāliḥ al-Khuzā'ī; especially important was the victory of the latter over a Chinese army at the Talas (in Dhu'l-Ḥidjdja 133 = July 751), through which the political domination of Islām was consolidated in Central Asia (both generals later, stimulated by the 'Abbāsides, revolted against Abū Muslim and were removed by him). In his religious propaganda Abū Muslim seems to have amalgamated the doctrines of Islām with the ancient popular belief, particularly with that of the metempsychosis, and to have pretended to be an incarnation of the divinity; his pupil Hāshim al-Muḳanna' represents him as the last incarnation of the divinity before himself (Narshakhī, *Ta'rīkh-i Bukhārā*, ed. Schefer, pp. 64-65); also later sects, as especially the Bāṭinites (Isma'īlites), traced their doctrines back to Abū Muslim. He must have been greatly beloved by the Persians, as it is shown by the numerous romances on his fate; still a movement in the spirit of the old religion, surely in contradiction to the official Mazdaism (the sect of the Behāfrīdh), was repressed by him with the same bloody severity as the uprising of the Arab Shī'ites in Bukhārā. Abū Muslim shrank from employing no means either against the adversaries of the 'Abbāsides or against his personal enemies and rivals, and removed all that was in his way either by force or by artifice. It is difficult to judge how far his ambition extended and how much the fears of the 'Abbāsides were justified; the challenging letter ascribed to him (Dozy, *Essai sur l'Islamisme*,

trans. of V. Chauvin, p. 240) is hardly authentic.

The Turkish novel *Abū Muslim* is extant in manuscript in Vienna; comp. V. Chauvin, *Bibliographie des ouvrages arabes*, iii. 127. A rimed adaptation from Fardī was printed in Constantinople, 1300 (1883).

Bibliography: Besides Ṭabarī (particularly ii. 1949 *et seq.*, 1960 *et seq.*) and Narshakhī, *Ta'rīkh-i Bukhārā* (ed. Schefer), pp. 7, 8, 64, Gardīzī, *Zain al-akhbār* is to be specially consulted. As to the religious position of Abū Muslim and his attitude towards other sects, comp. besides Shahrastānī (Haarbrücker, i. 173, 393; ii. 408) also the chapters on the Bāṭinites in Niẓām al-Mulk, *Siyāset nāme* (ed. Schefer), pp. 182, 199, 204; Mas'ūdī, *Murūdj* (Paris), vi. 186; G. van Vloten, *Recherches sur la domination arabe* etc. (Amsterdam, 1894 = *Verhandelingen der koninklijke akademie van wetenschappen te Amsterdam, afdeeling letterkunde*, i. N°. 3), and *Opkomst der Abbasiden* (Leyden, 1890); both works are frequently quoted by Wellhausen, *Das arab. Reich und sein Sturz*. (W. Barthold.)

ABŪ NAṢR. [See al-Farābī, Farābī.]

ABŪ NU'AIM Aḥmed b. 'Abd Allāh b. Aḥmed b. Isḥāḳ al-Iṣfahānī, author of an Arabic history of saints, Shāfi'ite theologian and traditionist, born in Radjab 336 (January 948), and died at Iṣpahān, in Muḥarram 430 (October 1038). His very extensive history of saints (*Ḥilyat al-awliyā' wa-ṭabaḳāt al-aṣfiyā'*) became wide-spread through the extract in five volumes made from it by Ibn al-Djawzī under the title of *Ṣifat al-ṣafwa*, which in its turn was again revised several times. Besides some writings on tradition, his *Ta'rīkh Iṣfahān* (*Catalog. cod. or. bibl. ac. Lugduno Batavae*, 2d ed., ii. 109 *et seq.*), a history of the scholars of Iṣpahān, is to be mentioned.

Bibliography: Ibn Khallikān (ed. Wüstenf.), N°. 32; Suyūṭī, *Ṭabaḳāt al-ḥuffāẓ*, xiii. 62; Wüstenfeld, *Die Geschichtschreiber der Araber*, N°. 187; idem, *Schāfi'iten*, p. 346; Brockelmann, *Gesch. d. arab. Litter.*, i. 362. (Brockelmann.)

ABŪ NUMAIY Muḥammed I (652—701 = 1254—1301), Sherīf of Mecca, second successor to his great-grandfather Ḳatāda, the founder of the Sherīf family which rules to the present day and ancestor of all later Sherīfs. He possessed the requisite energy to maintain his ascendancy in the never-ending turmoil of public life in Mecca, and it was of great advantage to his position that the powerful sultan Baibars of Egypt exercised undisputed sway over the sacred city. In his day the custom of sending every year a *Maḥmal* from Egypt on the occasion of the pilgrimage to Mecca is said to have begun.

Bibliography: Snouck Hurgronje, *Mekka*, i. 80-84. (C. Snouck Hurgronje.)

ABŪ NUMAIY Muḥammed II, Sherīf of Mecca, 931—974 (1525—1566), and nominally so until his death in 992 (584), although in these last 18 years his son Ḥasan really ruled. The general fear of the Ottomans, who subjugated Arabia from 1516 onwards, enabled these two Sherīfs to extend their territory more than was ever done before or subsequently. In his time there was added to the *Maḥmals* sent annually with the pilgrims from Syria and Egypt a new one from Yemen. But all these had become merely symbols of the Turkish power. All subsequent Sherīfs who ruled in Mecca are descended from Abū Numaiy.

Bibliography: Snouck Hurgronje, *Mekka*, i. 102—108. (C. Snouck Hurgronje.)

ABŪ NUWĀS al-Ḥasan b. Hānī' al-Ḥakamī, one of the greatest Arabian poets. He was born in al-Ahwāz in the year 130 (747), or according to others, in 145 (762) — his mother Djellebān was a wool washerwoman — and he felt himself more a Persian than an Arab. He spent his youth in Baṣra and Kūfa, where he was a pupil of the philologists Abū Zaid and Abū 'Ubaida and the poetical compiler Khalaf al-Aḥmar. The poet Wāliba b. al-Ḥabāb al-Asadī, with whom Abū Nuwās kept up an ignoble intercourse (a pederastic obscenity of the former: Ibn Rashīḳ, *'Umda*, p. 43; an alternating poem between him and Abū Nuwās: Dīwān, ed. Āṣaf, pp. 31-32), seems to have had a great but unfavorable influence on his moral development. He is said to have completed his linguistic cultivation by sojourning one year in the desert. Having grown up to manhood, Abū Nuwās settled in Bagdad, where he enjoyed the favor of Hārūn and al-Amīn. Under al-Ma'mūn, however, he fell into disgrace, and the caliph, it is said, interdicted him to compose wine songs (*Zahr al-ādāb*, ii. 12-13). Beside wine pederasty played the main part in his life. In his old age he renounced worldly enjoyments and placed his art at the service of asceticism. His satires, which, however, he continued to compose, are said to have at length cost him his life. The Banū Nawbakht, a prominent family, had him out of vengeance for a satire so maltreated that he died in consequence thereof. With regard to the year of his death, the statements fluctuate between 190 (806), 195 (810), 196 (811), 198 (813) and 199 (814).

In the center of his poetical activity were his wine songs, in which he emulated as prototypes Walīd b. Yazīd and therefore indirectly 'Adī b. Zaid. His special model, however, was his contemporary Ḥusain b. al-Ḍaḥḥāk al-Bāhilī [q. v.], whose spiritual property cannot, to be sure, easily be separated from his in a well-defined manner. Abū Nuwās himself is said to have, on the same grounds as once al-Farazdaḳ, appropriated to himself a verse of Ibn Maiyāda (*Zahr al-ādāb*, ii. 16), and later street-players were too much inclined to ascribe to Abū Nuwās every song on wine and boys (*Dīwān*, MS. Vienna, f°. 162r, by Mez to *Abulkasim*, p. xxxiii). Of less poetical worth are the laudatory lines, in which the artisan-like fashion makes itself to be felt strongly, while in the elegies a profound feeling and a touchingly plaintive coloring make us excuse certain defects, namely the artificial language and oriental exaggeration. The love songs contain as much of the tender and genuinly poetical as of the cynical and meanest. The satires are firm, sometimes rough, keenly witty, but often mean; the latter may be said of his jokes and drolleries (*mudjūn*), while his censorious verses (*'itāb*) show again a more serious bearing (A. von Kremer, *Culturgesch. des Orients unter den Chalifen*, ii. 371). Besides the already mentioned ascetical poems (*al-zuhdiyāt*) there must be mentioned the venary ones, which at first sight appear to us as of an original kind, but in which, even without taking into consideration the frequent descriptions of the desert

beasts in the old ḳaṣīdas; he had still unknown predecessors. The apocalyptic prophecies, which he composed together with al-Raḳāshī, the panegyrist of the Barmakides (*Aghānī*, xv. 35), in the style of ʿAḳib al-Laithī, under the name of Abū Yāsīn al-Ḥāsib, a typical blockhead, and which later passed as being of the latter's composition (al-Djāḥiẓ, *Bayān*, ii. 7 *et seq.*), have not been incorporated into the Dīwān. Editions of the latter have been prepared amongst others by al-Ṣūlī (d. 335 = 946), in 10 chapters, and by Ḥamza b. al-Ḥasan al-Iṣfahānī (in *Khizānat al-adab*, i. 168 ʿAlī b. Ḥamza al-Iṣbahānī, probably through confusion with the editor of the Dīwāns of Abū Tammām and al-Buḥturī); the latter edition is more extensive, but more uncritical, and al-Muhalhil b. Yamūt b. Muzarrid (about 332 = 943 he was still alive) wrote against it an epistle on the *Sariḳāt Abī Nuwās* (Derenbourg, *Cat. Escur.*, ii. Nº. 772). — *Diwan des Abu Nowas* ..... ed. W. Ahlwardt, i. (the only one appeared), *Die Weinlieder*, Greifswald, 1861; lithographed in Cairo, 1277; printed in Beyrout, 1301 (is it complete? I have only the first *bāb*, *al-Madāʾiḥ*, n. p., „fī maṭbaʿat djamʿiyat al-funūn", 1301). — Printed at the expenses of Iskender Āṣaf by Maḥmūd Efendi Wāṣif, who added explanatory notes, Cairo, 1898, 1905. — A. von Kremer, *Diwan des Abu Nowas des grössten lyrischen Dichters der Araber* (in German; Vienna, 1855).

Bibliography: *Aghānī*, xvi. 148—151; xviii. 2—29; Ibn al-Anbārī, pp. 99—113; Ibn Khallikān (ed. Wüstenf.), Nº. 163; Th. Nöldeke, in Benfey, *Orient und Occident*, i. 367 *et seq.*; A. von Kremer, *Culturgesch. des Orients unter d. Chalifen*, ii. 369 *et seq.*; A. Wünsche, in *Nord und Süd*, 1891, pp. 182—197; Brockelmann, *Gesch. d. arab. Litter.*, i. 15.

(Brockelmann.)

ABŪ RIGHĀL, a legendary person, whose alleged tomb in al-Mughammas, by the frontier of the sacred district of Mecca, is still now lapidated by pious Musulmans during the pilgrims' festival, because legend makes him the ill-famous man, who led Abraha [q. v.] into the sacred territory, but who died in the above-mentioned place. According to one tradition he was king at Ṭāʾif and progenitor of the Thaḳafites, and was put to death by Allāh on account of his cruelty; according to another tradition he was a tax-gatherer sent by the prophet Ṣāliḥ [q. v.], and was killed by the Thaḳafites on account of his bad behavior.

Bibliography: *Aghānī*, iv. 74—76; Ibn Hishām (ed. Wüstenf.), p. 32; Ṭabarī (Nöldeke, *Gesch. d. Perser u. Araber zur Zeit der Sasaniden*, Leyden, 1879, p. 208); Masʿūdī, *Murūdj* (Paris), iii. 160; Ḳazwīnī (ed. Wüstenf.), ii. 73.

ABŪ SAʿD b. Muḥammed b. al-Ḥusain b. ʿAbd al-Raḥīm, a vizier. Abū Saʿd was appointed vizier by the Būyide emīr Djalāl al-Dawla Abū Ṭāhir b. Bahāʾ al-Dawla shortly after the latter's entry into Bagdad in Ramaḍān 418 (October 1027), but was soon deprived of his office. Nevertheless he shortly afterwards was reinstalled in this office and in the years following the same proceeding was repeated so often that Abū Saʿd is said to have occupied the vizierate no less than six times under the emirate of the weak and little esteemed Djalāl al-Dawla. Abū Saʿd died in the year 439 (1048).

Bibliography: Ibn al-Athīr (ed. Tornb.), ix. 260 *et seq.*; Ibn Khaldūn, *ʿIbar*, iv. 476 *et seq.*

(K. V. Zetterstéen.)

ABU 'L-SĀDJ Dēwdād b. Yūsuf, the founder of the dynasty of the Sādjides, and a Turkish general, a native of Oshrusana, in the service of the caliph al-Mutawakkil, was invested by this prince with the Meccan road, that is to say, with the places situated thereon, in 244 (858; Ibn al-Athīr), 245 (859; Ibn Khaldūn) or 242 (856-857). There he fought against the ʿAlide Muḥammed b. Yūsuf, who had just taken the place of his brother Ismāʿīl at Mecca (251 = 865). He returned to Bagdad in 252 (866), was entrusted with the receipt of the taxes in the region of the Euphrates, and succeeded by a ruse in seizing upon the ʿAlide Abū Aḥmed Muḥammed b. Djaʿfar, who had revolted there. He was afterwards successively governor of Aleppo (254 = 868), then of al-Ahwāz; he was obliged, in the latter position, to fight the Zendjs, was beaten and saw his capital pillaged. At the time of Yaʿḳūb b. Laith the Ṣaffāride's campaign against Muwaffaḳ (262 = 875-876), he joined the former and shared his defeat. Having been recalled to Bagdad, he died at Djundaisābūr in 266 (879-880). — His grandson Dēwdād, son of Muḥammed Afshīn was governor of Tovin in Armenia, a town which had been conquered by his father. Having been chosen by the army to succeed the latter, he was defeated by his uncle Yūsuf and took refuge in Bagdad (288 = 901).

Bibliography: Defrémery, in the *Journ. As.*, 4th series, ix. 409 *et seq.*; Ibn Khallikān (de Slane's trans.), i. 500, note 5; Masʿūdī, *Murūdj* (Paris), vii. 395, 403; Ṭabarī, iii. 1228; Ibn al-Athīr (ed. Tornb.), vii. 296, 351; Weil, *Gesch. d. Chalifen*, ii. 491.

(Cl. Huart.)

ABŪ SAFYĀN is considered in popular legend as a pre-Islamic king of al-Bāra in the Djebel al-Zāwiya, north of Apamea, and west of Maʿarrat al-Noʿmān. The ruins of al-Bāra are still now the most important in the whole surroundings. The city flourished in the fifth, sixth and seventh centuries of the Christian era; the Syrians called it Kafrā de-Bārtā. It still continued to flourish under the domination of Islām; at that time a Jewish colony existed there; it was the object of contest in the time of the crusades. It was probably during that time that a Muhammedan fortress was built to the north of the city, called to-day Ḳalʿat Abū Safyān. — Popular legend, however, pretends that this fortress was built before Islām, and ruled by a Jewish king called Abū Safyān. Legend tells us that ʿAbd al-Raḥmān b. Abī Bekr was in love with Abū Safyān's daughter, Luhaifa, and that he was there in the citadel when his father summoned him to embrace Islām. ʿAbd al-Raḥmān and Luhaifa were both converted to Islām and fled. Abū Safyān pursued them, and it came to a fight. The champions of Islām, especially ʿOmar and Khālid b. al-Walīd, called to help by the angel Gabriel, appeared on the battle-ground. Abū Safyān was killed by ʿOmar, and the whole land fell into the power of the Musulmans.

Bibliography: Littmann, *Semitic inscriptions*, pp. 191 *et seq.*

(Littmann.)

ABŪ SAʿĪD, ninth Mongolian prince (Īlkhān) of Persia (716—736 = 1316—1335), born on the 8th Dhu 'l-Ḳaʿda 704 (2d June 1305), successor to his father Uldjāitū, who died on the

30th Ramaḍān 716 (16th Dec. 1316); his solemn accession to the throne did not take place before Ṣafar 717 (April-May 1317). He had already in 1313 been appointed governor of Khorāsān though of course under a guardian. During the first ten years of his reign, till 1327, the kingdom was powerfully and prudently governed by the mighty amīr Čobān. The long war with Egypt was brought to an end by a treaty of peace in 1323; the invaders from South Russia and Central Asia were repulsed and avenged by victorious advances in both directions, viz. in 1325 through the gate of Derbend to the Terek and in 1326 to Ghazna. In Asia Minor, which was governed by Čobān's son Timūr Tāsh, the strength of the Mongols against the Greeks and the Turks was again established and the welfare of the population raised. The Shīʿite dogma which Ūldjāitū had elevated to a State religion was abandoned and the coinage again bore the names of the four orthodox caliphs. The finances of the kingdom are said to have been entirely ruined after the execution of the vizier Rashīd al-Dīn (718 = 1318) [q. v.] under his uneducated successor ʿAlī Shāh; only after Čobān's fall were they put into order by the new vizier, Ghiyāth al-Dīn, the son of the executed Rashīd al-Dīn. The fall of Čobān and of his sons stirred up the Mongolian armies in the whole kingdom, from Asia Minor to Khorāsān; after many hard-fought battles the insurrection was everywhere suppressed, but after the death of the sovereign, which took place shortly afterwards (13th Rabīʿ II 736 = 30th Nov. 1335), the kingdom could no longer be kept together. Abū Saʿīd had left no heirs, the dynasty was represented only by descendants of parallel lines which could not obtain general recognition.

Bibliography: D'Ohsson, *Hist. des Mongols*, iv. 599 *et seq.*; Hammer-Purgstall, *Gesch. d. Ilchane*, ii. 252 *et seq.*; Howorth, *Hist. of the Mongols*, iii. 585 *et seq.* (W. BARTHOLD.)

ABŪ SAʿĪD FAḌL ALLĀH B. ABI 'L-KHAIR, Persian poet, born on the 1st Muḥarram 357 (7th Dec. 967) at Maihana (Mihna), the chief town of the district of Khāwarān in Khorāsān; died there the 4th of Shaʿbān 440 (12th January 1049). His biography was written by one of his descendants, Muḥammad b. Abī 'l-Munawwar, between 553 and 599 (1158—1202). This valuable and interesting work, entitled *Asrār al-tawḥīd fī maḳāmāt al-shaikh Abī Saʿīd*, edited by V. Zhukowski (St. Petersburg, 1899), forms the basis of the articles devoted to Abū Saʿīd by Farīd al-Dīn ʿAṭṭār in the *Tadhkirat al-awliyā* and by Djāmī in the *Nafaḥāt al-uns*.

Abū Saʿīd, whose father was a druggist by profession, received his early education in his native town. After finishing his grammatical studies, he proceeded to Merw in order to read jurisprudence with Abū ʿAbd Allāh al-Ḥuṣrī, a Shāfiʿite doctor; and on the latter's death he betook himself to Abū Bekr Ḳaffāl. We are told that, having passed ten years in Merw, he then set out for Sarakhs, where he pursued the study of theology under Abū ʿAlī Zāhir b. Aḥmed. Here he was introduced by a crazy derwish, called Luḳmān-i Madjnūn, to the famous Ṣūfī Abu'l-Faḍl b. Ḥasan, a pupil of Abū Naṣr al-Sarrādj, who traced his spiritual descent to Djunaid of Bagdad (d. 297 = 909). Abū Saʿīd eagerly embraced the doctrines of Ṣūfism, acknowledged Abu 'l-Faḍl as his Pīr, and obeying his command went back to Maihana, where he spent seven years in complete seclusion. He then returned to Abu'l-Faḍl, who bade him go to Abū ʿAbd al-Raḥmān al-Sulamī of Nīshāpūr (d. 412 = 1021) and receive the *Khirḳa* (derwish frock) at his hands. After the ceremony of investiture he once more returned to Maihana and renewed his austerities. Disciples now began to gather round him, and such was the veneration which he inspired that his neighbors ceased to drink wine, and a melon-skin which he let fall by chance was sold for a sum of twenty dīnārs. At this time, according to his biographer, he left his home and during the next seven years wandered in the desert, eating no food except leaves and herbs. When Abu'l-Faḍl died, Abū Saʿīd went to Āmul to visit Shaikh Abu'l-ʿAbbās Ḳaṣṣāb, who treated him with the utmost respect and clothed him with his own *Khirḳa*. Shortly afterwards he set out for Nīshāpūr. There he spoke daily in public and gained hosts of friends, but his practices gave great offence to the different theological parties — Karrāmites, Aṣḥāb al-Raʾy, and Shīʿites, — who joined in addressing a letter of complaint to Sulṭān Maḥmūd of Ghazna. They alleged that in the course of his public speeches the shaikh, instead of confining himself to exegesis of the Korʾān and the Traditions of the Prophet, frequently recited poetry; that he was always giving luxurious feasts; and that he and his disciples indulged in singing and dancing. Maḥmūd replied that the leading divines of Nīshāpūr must investigate the matter and, if necessary, inflict the legal penalty. The shaikh, however, exercised his miraculous powers so effectually that his enemies withdrew their opposition, and thenceforward "no one in Nīshāpūr dared to say a word against the Ṣūfīs." Many stories are told concerning the relations which existed between Abū Saʿīd and Abu'l-Ḳāsim al-Ḳushairī (d. 465 = 1072), author of the well-known *risāla* on Ṣūfism. Ḳushairī at first regarded the new-comer with suspicion and dislike, but was finally reconciled to him and became his intimate friend — a result which does not appear to be very probable. At Nīshāpūr Abū Saʿīd also met the famous Ibn Sīnā (Avicenna), who is said to have afterwards remarked, "All that I know, he sees." A Persian quatrain by Abū Saʿīd in answer to one by Avicenna has come down to us (Ethé, in *Sitzungsber. d. kön. bayer. Akad., philos.-philolog. Classe*, 1875, pp. 52 *et seq.*). After staying a year in Nīshāpūr, Abū Saʿīd returned to his native town, where he ended his long life at the age of 83.

Abū Saʿīd is an important figure in the history of Ṣūfism. He represents the extreme pantheistic ideas which were introduced by Bāyazīd of Bisṭām (d. 261 = 874) and which characterise the Persian Ṣūfīs in general. It is perhaps superfluous to add that he held Islām as well as every kind of positive religion in contempt. His original genius manifests itself in the new and striking form which he gave to these ideas. He is the founder of Ṣūfī poetry. Although he wrote only *rubāʿī*, in them we find almost the first examples in verse of that symbolical style and fanciful imagery which the great poets of Persian Ṣūfism, Farīd al-Dīn ʿAṭṭār and Djalāl al-Dīn Rūmī, have made familiar. It was he, moreover, that first impressed on the Persian *rubāʿī* the mystical stamp which it has retained ever since, and which has passed into European

literature through Fitzgerald's version of ʿOmar Khayyām. One may doubt whether he is really the author of all the quatrains ascribed to him, in view of the statement that most of the poetry which he recited in public was composed by one of his teachers, Abu'l-Ḳāsim Bis̲h̲r Yāsīn (see *Ḥālāt u-suk̲h̲unān-i S̲h̲aik̲h̲ Abū Saʿīd*, ed. by Zhukowski, St. Petersburg, 1899, p. 54). Ninety-two *rubāʿīs* have been published by Ethé with a German verse-translation in the *Sitzungsber. d. kön. bayer. Akad. philos.-philolog. Classe*, 1875, pp. 145—168; and 1878, pp. 38—70.

(NICHOLSON.)

ABŪ SAʿĪD AL-ḲARMAṬĪ. [See AL-DJANNĀBĪ.]

ABŪ SAʿĪD SULṬĀN MĪRZĀ B. MUḤAMMED B. MĪRĀN-S̲H̲ĀH B. TĪMŪR BEG, Mongol ruler, born in 830 (1427) and put to death in 873 (1469).

His father when dying confided him to Mīrzā Ulugh Beg S̲h̲āh-rukhī, who had come to visit him, and the boy grew up under the eye of the astronomer prince, and won praise from him by his assiduity and interest in learning and accomplishments. He carried his early lessons into practice later on, for he not only became a great ruler, the most powerful of his day, but showed such character as led Abu'l-faḍl ʿAllāmī to mention that in his prosperity he remained discreet and open-minded and that he was submissive to the teaching of pious persons. It is on record that he was a handsome man and was distinguished from a Moghūl by having a full beard. That he was tactful and resourceful is shown by the methods he used in supplement to his military force both for the capture of Samarḳand in 855 (1451) and in dealing with the Čagatai k̲h̲āns.

[If we may believe ʿAbd al-Razzāḳ al-Samarḳandī, the chief authority on this subject, Abū Saʿīd, while yet sojourning at the court of Ulugh Beg, meditated the seizing of the sultanate for himself. In the year 853 (1449) at the age of 25 he made an attempt, profiting by the war between Ulugh Beg and his son ʿAbd al-Laṭīf, to capture Samarḳand from the hands of ʿAbd al-ʿAzīz, another son of Ulugh Beg, with the aid of the Turkoman tribe of Arghūn, but was forced to retreat as ʿAbd al-ʿAzīz called his father to his aid. In the following year (854) ʿAbd al-Laṭīf, after having slain his father, was murdered himself at Samarḳand, and Abū Saʿīd was proclaimed sultan at Buk̲h̲ārā. Being defeated by his adversary ʿAbd Allāh, he was compelled to flee to the north, occupied Yasī (the present Turkistān), where he was besieged without success by ʿAbd Allāh. In 855 (1451) he succeeded, with the aid of Abu'l-K̲h̲air [q. v.], prince of the Ozbegs, in conquering Transoxania. Later (861, and definitely in 863) he conquered the province of K̲h̲orāsān and made Herāt his capital. — W. BARTHOLD.]

In the year 855, when Ḥaidar Mīrzā Dūg̲h̲lāt describes him as pādis̲h̲āh of Transoxania (*Mā warāʾ al-nahr*), he met with strong opposition from Īsān Bog̲h̲ā K̲h̲ān Čagatai Moghūl, which was renewed after a dispersion of the k̲h̲ān's army and led to an important historical event. For Abū Saʿīd was bent on acting against ʿIrāḳ and was restrained by the attacks of Īsān Bog̲h̲ā K̲h̲ān and bethought himself of a means of warding them from himself. In S̲h̲īrāz dwelt, in obscurity and the enjoyment of the studies he loved, Yūnus, the elder brother of Īsān Bog̲h̲ā. Him Abū Saʿīd sent for and with him made a compact that readjusted the old relations between the Tīmūride mīrzās and the Moghūl k̲h̲āns and gave *in posse*, the headship of the Moghūl Ulūs to Yūnus K̲h̲ān as a vassal of Abū Saʿīd. The whole episode is told with life and vigour by Ḥaidar Mīrzā Dūg̲h̲lāt. From this time friendship and intimacy subsisted between the two men and their bond was strengthened later on by the marriage of three sons of the mīrzā to three daughters of the k̲h̲ān. Now Abū Saʿīd set forth Yūnus K̲h̲ān with money and other aids to subjugate his brother and distract him from himself.

From the beginning made in 855 by the capture of Samarḳand, Abū Saʿīd widened his dominions till they stretched over Transoxania, K̲h̲orāsān, Badak̲h̲s̲h̲ān, Kābul, Ḳandahār and the borders of Hindūstān and ʿIrāḳ. In the early growth of his power, he overcame his cousins of the S̲h̲āh-ruk̲h̲ī house; later his assailant was another Tīmūride Sulṭān Ḥusain Mīrzā Bāy-ḳarā. His death was brought about by intervention in the feuds of the Turkomans.

In 871 (1466-1467) Djahān-s̲h̲āh the head of the Black Sheep Turkomans was killed in battle with Ūzūn Ḥasan of the White Sheep, and his son sought Abū Saʿīd's aid to avenge himself. In 872 Abū Saʿīd marched out and made for Ḳarā-bāg̲h̲, the usual summer quarters of Ūzūn Ḥasan. On his way, he received repeated petitions for peace, but disregarded these and went on till he was in lands so well-known to Ūzūn Ḥasan that his supplies could easily be cut off. Abū Saʿīd's army was reduced to a state of famine; his men deserted to save themselves; he fled with a few followers and was taken prisoner by the sons of Ūzūn Ḥasan and conveyed to the Turkoman camp. Ūzūn Ḥasan himself would willingly have spared the captive's life, but some of his officers opposed this. Three reasons are mentioned as leading to his execution; first desire to remove him from the path of Yādgār Muḥammed S̲h̲āh-ruk̲h̲ī, whose claim to rule in the domains of his ancestor S̲h̲āh-ruk̲h̲ had been recognized by Ūzūn Ḥasan; secondly, there existed a blood feud between him and Yādgār, because in 861 (1457) he had put to death under suspicion of treachery in Herāt, the widow of S̲h̲āh-ruk̲h̲, Gawhar-s̲h̲āh Begam and his death at the hands of her descendant was just before Muḥammedan Law; thirdly, he had disregarded the plea for peace of Ūzūn Ḥasan, a co-religionist and this again was against the Law. Consequently he was made over to the boy Yādgār, then about 16, on the 22[d] Radjab 873 (4[th] Feb. 1469) and three days later, at the age of 43, he was put to death.

The *Bābar nāma* contains many references to Abū Saʿīd, naming several of his emīrs, his learned men and his exploits. It contains too a statement that he expelled Mīr ʿAlī S̲h̲īr Nawāʾī from Herāt. It describes certain pictures which Abū Saʿīd had painted in a palace in Herāt built by Bābar Mīrzā Ḳalandar, which commemorate his own warlike exploits. Here in 912 (1506) Bābar himself was entertained by one of Abū Saʿīd's widows, K̲h̲adīdja Āgha. On one episode of his reign most historians dwell, namely the magnificent festivities that marked the ceremony of the circumcision of his sons. Abū Saʿīd, in dignity of life, in greatness of achievement, in energy and mental capacity, was a worthy forbear of the distinguished men

who carried on his line, Bābar, Akbar, Shāh-Djahān.

Three marriages with women of high rank are recorded for Abū Sa'īd; his first and most respected wife was a daughter of Urdū Boghā Tarkhān, who belonged to the most ancient order of local nobility. Several members of her family are mentioned by Bābar as aping even royal style, and they played a great and ruling part in the early history of his time. This marriage had issue in Aḥmed and Maḥmūd Mīrzās. A second wife was a daughter of Shāh Sulṭān Muḥammed Badakhshī, the refined and cultured king, who, claiming descent from Alexander of Macedon, is commemorated by Ḥaidar Mīrzā Dūghlāt and Khondemīr as the father of six daughters whose marriages these writers record. A third wife was a daughter of his early protector, Mīrzā Ulugh Beg. A wife of lower rank and the mother of one of his daughters was Khadīdja Āgha, who subsequently was married by Sultan Ḥusain Bāy-ḳarā and by him promoted to the rank of Begam. She it was whose intrigues played a ruinous part amongst his sons.

Abū Sa'īd left eleven sons of whom there rose to importance, Aḥmed, Maḥmūd, 'Omar Shaikh, the father of the later emperor Bābar, and Ulugh Beg Kābulī. He had at least nine daughters; six are named by Gul-badan Begam and three others by Bābar whom they visited in Hindūstān. The deference shown to them in act and word by these two of the younger generation casts reflex light on the high esteem in which their father was held by his descendants.

Bibliography: 'Abd al-Razzāḳ al-Samarḳandī, *Maṭla' al-sa'dain*; Ḥaidar Mīrzā Dūghlāt, *Ta'rīkh-i rashīdī*; Khondemīr, *Ḥabīb al-siyar*; Abu'l-Faḍl 'Allāmī, *Akbar nāme*; Gul-badan Begam, *Humāyūn nāme*. (A. S. BEVERIDGE.)

ABŪ SALAMA AL-KHALLĀL ḤAFṢ B. SULAIMĀN, an emissary of the first 'Abbāsides. Abū Salama, who was nothing more than a freed slave, took an active part in the cunning intrigues of the 'Abbāsides, which prepared the final fall of the Umaiyad caliphate. After the 'Abbāsides had allied themselves with the 'Alides, an active propaganda in favor of the „Hāshimides", i. e. the descendants of Hāshim, the ancestor of Muḥammed, was carried on. As a matter of fact this name could be applied according to circumstances as well to the 'Abbāsides as to the 'Alides, and thus gave the former an excellent opportunity of winning many followers amongst the 'Alides also. The province of Khorāsān, whose Persian population treated the ruling Arabs with scorn, was more especially the scene of Hāshimide intrigue. In order to prepare the ground systematically, disguised agitators were sent out and every-where sowed discontent with the Umaiyad rule. The chief assistants of the 'Abbāsides were Abū Salama and Abū Muslim, who unweariedly journeyed to and from Khorāsān and the headquarters of the ringleaders, and with the assistance of subordinate emissaries stirred up the population. Whilst Abū Muslim remained faithful to the 'Abbāside party, Abū Salama gradually took up sides for the 'Alides. The latter, however, did not dare to step forward openly and Abū Salama, the „vizier of the house of Muḥammed", was obliged to do homage to Abu'l-'Abbās. Shortly after in the year 132 (750) he was murdered, being thus rewarded for his valuable services.

Bibliography: Ibn Khallikān (ed. Wüstenf.), N°. 200; Ṭabarī, see index; Ibn al-Athīr (ed. Tornb.), v. 194 *et seq.*; Weil, *Gesch. d. Chalifen*, i. 700; ii. 2 *et seq.*; A. Müller, *Der Islam im Morgen- und Abendland*, i. 454 *et seq.*; Nöldeke, *Orientalische Skizzen*, pp. 144 *et seq.*; Muir, *The caliphate, its rise, decline, and fall* (3d ed.), pp. 430 *et seq.*; Wellhausen, *Das arab. Reich und sein Sturz*, pp. 320 *et seq.*

(K. V. ZETTERSTÉEN.)

ABU 'L-SARĀYĀ. [See NAṢR B. ḤAMDĀN and AL-SARĪ B. MANṢŪR.]

ABŪ SHAHRAIN („father of two months"), a site of ruins in South Babylonia, to the south of al-Muḳaiyar, the ancient Ur, and south-west of the Euphrates. Owing to a misunderstanding it was till now almost always put in our maps on the left instead of the right bank of the Euphrates (comp. concerning this, and chiefly concerning the ruins, Hilprecht, *Explorations in Bible lands during the 19th century*, Philadelphia, 1903, pp. 178 *et seq.*) According to Scheil the journey from al-Muḳaiyar to Abū Shahrain takes four hours on horseback (comp. *Recueil de travaux relatifs à la philol. et à l'archéol. égyptiennes et assyriennes*, xxi. 126). Abū Shahrain designates, as Taylor has already established, the site of the city of Eridu frequently mentioned in the cuneiform inscriptions. In 1855 Taylor organized excavations there (comp. *Journ. of the Roy. As. Soc.*, 1855, xv. 404 *et seq.*) — The center of gravity of Eridu's importance lay in the religious domain. It is met with in the conjuration formulae of the oldest texts; the charm of Eridu plays a great part in the magical literature. Eridu was considered as the chief place of worship of Ea, the god of the celestial and terrestrial oceans. It must also be remarked that in the most ancient time, when the Euphrates and the Tigris separately fell into the Persian Gulf, Eridu lay close by the bank of the Tigris.

Bibliography: Delitzsch, *Wo lag das Paradies?* (Leipsic, 1881), pp. 227-228; Fr. Hummel, *Grundr. der Geogr. u. Gesch. des alt. Orients* (2d ed., Munich, 1904), pp. 365 *et seq.*; idem, *Die semit. Völker und Sprachen* (Leipsic, 1883), i. 201 *et seq.*; idem, *Gesch. Babyl. u. Assyr.* (Berlin, 1885—1889), pp. 196—200, 339; Muss-Arnolt, *Concise diction. of the Assyrian language*, p. 98. (STRECK.)

ABŪ SHĀMA SHIHĀB AL-DĪN ABU'L-ḲĀSIM 'ABD AL-RAḤMĀN B. ISMĀ'ĪL, Arab historian and philologist, born in Damascus on the 23d Rabī' II 599 (10th January 1203). He studied in his native town and then in Alexandria philology and jurisprudence, and after he returned home he obtained a professorship in the Madrasa al-Ruknīya. As he had drawn on himself suspicion of a crime, he was killed by an excited mob on the 19th Ramaḍān 665 (13th June 1268). — His chief work is a history of the sultans Nūr al-Dīn and Ṣalāḥ al-Dīn, entitled *Kitāb al-rawḍatain fi akhbār al-dawlatain*, in which he almost entirely reproduced the biography of Ṣalāḥ al-Dīn by Ibn Abī Ṭaiy', which has been lost (printed in Cairo, 1287-1288, 1292, 2 vol.). — *Abou Chamah, le livre des deux jardins, ou Histoire des deux règnes celui de Nour ed-Din et celui de Salah ed-Din*, Arabic text and French translation by Barbier de Meynard (*Recueil des historiens des croisades, Hist. or.*, Paris, 1898, 1906). — Comp. Fleischer, in the *Sitzungsber. der sächs. Gesellsch. d.*

Wiesmuch, 1859, pp. 11 *et seq.*; E. P. Goergens and R. Röhricht, *Arab. Quellenbeiträge zur Gesch. der Kreuzzüge*, edited and translated vol. i.: *Zur Gesch. Ṣalāḥaddīns*, Berlin, 1879. An appendix to it: *Dhail al-rawḍatain*, on the years 591—665 (1195—1266), is extant in manuscript (comp. Ahlwardt, *Verz. d. arab. Handschr.*, N°s. 9813-9814; catal. of Copenhagen, N°. 156; Paris, Schefer, N°. 5852; C. Rieu, *Supplement*, N°s. 555-556; comp. Wahl, *Neue arab. Anthologie*, p. 208; extracts in Barbier de Meynard's edition, ii). — Abū Shāma also made an extract from Ibn ʿAsākir's „History of Damascus" (Ahlwardt, *loc. cit.*, N°. 9782), and wrote commentaries on seven poems of his teacher ʿAlam al-Dīn al-Sakhāwī (d. 643 = 1245) that are in praise of the Prophet, on the *Burda* and on the *Shāṭibīya* (*Ḥirz al-amānī*).

Bibliography: al-Kutubī, *Fawāt*, i. 252; Suyūṭī, *Ṭabaḳāt al-ḥuffāẓ*, xix. 10; Maḳrīzī, *Khiṭaṭ*, i. 46; *Orientalia*, ii. 253; Wüstenfeld, *Die Geschichtsschreiber der Araber*, p. 349; Brockelmann, *Gesch. d. arab. Litter.*, i. 317.

(BROCKELMANN.)

ABU 'L-SHAWḲ. [See FĀRID B. MUḤAMMED.]

ABU 'L-SHĪṢ MUḤAMMED B. RAZĪN, Arabian poet. He was, according to the *Kitāb al-aghānī*, the uncle, but according to the *Kitāb al-shiʿr* of Ibn Ḳotaiba (who consequently makes Razīn to have been the poet's grandfather), the cousin of the poet Diʿbil. Like the latter he lived at the Court of Hārūn al-Rashīd. *Aghānī* (v. 36) relates an adventure that Abu 'l-Shīṣ had with a female slave of the caliph. Dissatisfied with the appreciation and above all probably with the reward he obtained in Bagdad, he went to al-Raḳḳa, where, according to his own statement, he won through a laudatory poem the favor of the emir of that place, ʿOḳba b. Djaʿfar b. al-Ashʿath. There he remained as the boon companion and court poet of his patron until his death (196 = 811). The fragments of his poetry, which the above-mentioned two compilations contain, however scanty they may be, induce us nevertheless to declare that Abu 'l-Shīṣ could claim no original importance for his wine and venary songs, which, as it seems, were his favorite kind of poetry. Better are the elegies on the infirmities of old age, composed by the poet, who had become blind, towards the end of his life, because they come from an immediate impulse. The touch of self-irony that appears now and then in his verses shows that he was by nature rather more fitted for comical composition; comp. Ibn Ḳotaiba, *loc. cit.*, p. 536 (*mā farraḳa* etc.) To ridicule the imitators of the desert poets — he proposes to substitute the „camel of separation" for the „raven of separation" — he had certainly not much right either.

Bibliography: Ṭabarī, iii. 763; Ibn al-Athīr (ed. Tornb.), vi. 135; *Aghānī*, xv. 108 *et seq.*; Ibn Ḳotaiba, *Kitāb al-shiʿr* (ed. de Goeje), pp. 535 *et seq.*; Ibn Khallikān (trans. de Slane), iv. 232, note 22; 359, note 4; al-Kutubī, *Fawāt*, ii. 281-282; Brockelmann, *Gesch. d. arab. Litter.*, i. 83.

(A. SCHAADE.)

ABŪ SHUDJĀʿ AḤMED B. AL-ḤUSAIN (Ḥasan) B. AḤMED AL-IṢFAHĀNĪ, Shāfiʿite jurisconsult, born in 434 (1042-1043), was the author of a much used manual of jurisprudence: *al-Taḳrīb fi 'l-fiḳh*, edited by Keyzer (Leyden, 1859), and, with al-Ghazzī's commentary, by L. W. C. v. d. Berg (*ib.*, 1895). Comp. also Sachau, *Muhamm. Recht nach schafiitischer Lehre* (Berlin, 1897); Brockelmann, *Gesch. d. arab. Litter.*, i. 392.

ABŪ SHUDJĀʿ MUḤAMMED B. AL-ḤUSAIN, a vizier. [See AL-RŪDHRAWĀRĪ.]

ABŪ SIMBEL, a rocky wall on the left bank of the Nile, between the first and second cataracts, 22° 22′ north lat., famous on account of two temples hewn in the live rock from the time of Ramses II. The chief sanctuary was consecrated to Amon Rē of Thebes and Rē Harmachis of Heliopolis, yet Ptah of Memphis and the king himself were also worshiped there. The smaller (northern) temple was sacred to Hathor and Queen Nefret-ere. The large temple in particular, with its matchless façade of four Ramses colosses, each 20 metres high, belongs to the most splendid monuments of ancient Egyptian art. The temple had been exposed to large sand drifts, and was laid bare only in the beginning of the 19th century. Only modern Arabian authors give some particulars about it after French sources. — The name Abū Simbel is a popular arabicization (*Abū* = father, *Sunbul* = ear of corn) of the local Nubian designation. Abū Simbel lies to the south of the Arabic-Nubian language limit, whence the many variants in the spelling of the name (Abū Su(i)nbul, Abusu(i)nbūl, Abū Su(i)nbūl); the French discoverers named it Ipsamboul.

Bibliography: Bädecker, *Aegypten* (6th ed.), p. 377; ʿAlī Mubārak, *al-Khiṭaṭ al-djadīda*, viii. 14.

(C. H. BECKER.)

ABŪ SUFYĀN (or Abū Ḥanẓala) ṢAKHR B. ḤARB B. UMAIYA, of the Ḳoraishite family of ʿAbd Manāf, a leader of the aristocratic party in Mecca hostile to Muḥammed. According to the usual statement regarding his death (see below), he was a few years older than Muḥammed, according to others, however, he was ten years older. Abū Sufyān was a rich and respected merchant, who repeatedly led the great Meccan caravan. Like most of the great merchants he took up a hostile attitude to the movement brought about by Muḥammed, which touched him personally in so far that his daughter Umm Ḥabība had married a follower of the Prophet's and emigrated with him to Abyssinia. Against his desire he brought about the fateful battle at Bedr; the army, which had hastened up at his cry of distress, would not return without striking a blow, although he ordered it to do so once he had got his caravan in safety. His eldest son Ḥanẓala fell in the fight; another son ʿAmr was taken prisoner but exchanged subsequently for one of Muḥammed's followers, who as a pilgrim had fallen into Abū Sufyān's hands. After the battle of Bedr, he took over the command of the Meccans. It is not at all clear as to the facts concerning his oath of vengeance after the defeat and the miraculous campaign he undertook to fulfill his vow (the Sawīḳ campaign). The battle of Oḥod afforded great satisfaction both to himself and to the Meccans, but he did not know how to make use of the victory and neglected the opportunity of thoroughly humiliating his dangerous opponent. Equally obscure is the tale of the meeting arranged after the battle of Oḥod for the following year at Bedr and of his non-appearance at the rendezvous. Whether Muḥammed really, as Ibn Hishām relates, sent assassins to Mecca to kill Abū Suf-

yān after the murder of Khubaib and of Zaid, is very doubtful. In the year 5 (627) during the „campaign of the Moat", he led one part of the great army that advanced against Medina; as however after some time he saw the hopelessness of the siege, he ordered his troops to march back and soon the whole army melted away. Abū Sufyān had always unwillingly taken part in military enterprises, but after this fiasco he completely abandoned the idea of continuing the fight with his sturdy and obstinate enemy. During Muḥammed's campaign which was concluded by the treaty of Ḥudaibiya, he kept entirely in the background, as the military party was still a power in Mecca. When the treaty was broken by the quarrel between Bekr and Khuzā'a, he feared the consequences for his town and proceeded to Medina to arrange the matter. According to Ibn Hishām and others he is said to have been very badly treated by his daughter Umm Ḥabība, who had married Muḥammed in the meanwhile, as well as by Muḥammed himself. In reality, however, the Prophet, to whom an understanding with his father-in-law must have been very valuable, doubtlessly received him in a quite other manner and discussed the surrender of Mecca with him. In harmony with this Muḥammed at the beginning of the campaign against Mecca proclaimed that anybody who took refuge in Abū Sufyān's house should enjoy complete immunity. It is true that Abū Sufyān's wife Hind cried shame on her husband's weakness, but her fury was as unsuccessful as the armed resistance attempted by a few irreconcilables. By his respectful treatment of Abū Sufyān, Muḥammed admitted how much he owed to the latter's cunning surrender. Abū Sufyān accompanied him on his campaign against the Hawāzin tribe, and though the dangerous turn that things took during the Ḥunain fight may have inspired him for a moment with the hope of getting rid of the tyrant, he did not let it appear. After the victory he also received „for the winning of his heart" such a generous share of the booty that he had every reason to be satisfied. At the siege of Ṭā'if, behind whose walls another of his daughters was living, he lost an eye (according to Ṭabarī, i. 2101, this accident happened in the Yarmūk battle). Abū Bekr made him governor over Nadjrān and Ḥidjāz (thus Belādhorī, ed. de Goeje, p. 103; comp. Ibn Ḥadjar, *Iṣāba*, ii. 477, where the statement that the Prophet had already placed him over Nadjrān is contested). For the rest, most of the other tales concerning him are of no value as they show too distinctly anti-Umaiyad party interests. Thus it is very doubtful whether, as is related in Ṭabarī, i. 1827 *et seq.*, he opposed Abū Bekr's election and was on this account reprimanded by 'Alī. Certainly the account of Abū Bekr's insulting address to Abū Sufyān and his words to his startled father were invented in an anti-Umaiyad spirit. Still more clearly is this tendency shown in an account, according to which Abū Sufyān is said to have been delighted at every advantage gained by the enemy of the Muslims at the Yarmūk battle. As a matter of fact there exists another tale, according to which he called on Allāh for help during the battle. That he took part in the battle is also mentioned elsewhere (Belādhorī, ed. de Goeje, p. 135: Saif even makes him a *Ḳāṣṣ* on this occasion: Ṭabarī, i. 2095), but it is rather remarkable as he was then some 70 years old. According to the most wide-spread account he died at the age of 88 in the year 31 (651-652); but others give the years 32, 33 or 34 (652—655). He was thoroughly representative of the unprincipled and characterless policy of the Meccans towards Muḥammed — a policy which subsequently knew how to make use of the concessions wrung from the Prophet.

Bibliography: Ṭabarī, see index; Ibn Hishām (ed. Wüstenf.), i. 463 *et seq.*, 543 *et seq.*, 583, 666, 753, 807, 993; Ibn Sa'd, viii, 70; Belādhorī (ed. de Goeje), pp. 58, 135; Ibn Ḥadjar, *Iṣāba*, ii. 477 *et seq.*; Nawawī (ed. Wüstenf.), p. 726; Mas'ūdī, *Murūdj* (Paris), iv. 179 *et seq.* (F. BUHL.)

ABU 'L-SU'ŪD B. MUḤAMMED AL-ĀMIDĪ (i. e. a native of Āmid, now, Diyār Bekr), a celebrated Ottoman lawyer of Kurdish descent, who was for thirty years Shaikh al-Islām and one of the principal collaborators of Sultan Sulaimān al-Ḳānūnī, born in 896 (1490-1491). He was first *mudarris* (professor of canonical law) and judge; he was for eight years ḳāḍī 'askar of Roumelia when he was appointed Shaikh al-Islām by the sultan. He wrote a commentary on the Ḳor'ān, borrowed from Baiḍāwī and the *Kashshāf* of Zamakhsharī, the first volume of which brought him an increase in his salary of from 300 aspers a day to 500, and the second raised his emoluments to 600. Salīm II, after his accession to the throne, honored him with a peculiar distinction, laying his hand on his turban and embracing him with effusion; his salary was raised to 700 aspers (1st Sha'bān 974 = 11th Febr. 1567. It was he who by a fetwa justified Salīm's undertakings against Cyprus. His death (982 = 1574) plunged the sultan into profound grief. He was the author of the *Ḳānūn nāme* of Sulaimān, a collection of laws promulgated during the reign of that sultan; he has left Arabic and Turkish poems. His name has been given to one of the principal streets in Constantinople.

Bibliography: Hammer-Purgstall, *Hist. de l'empire ottoman*, vi. 3, 300 *et seq.*, 454; Gibb, *History of the Ottoman poetry*, iii. 116. (CL. HUART.)

ABŪ ṬĀHIR SULAIMĀN AL-ḲARMAṬĪ B. ABĪ SA'ĪD AL-ḤASAN. [See AL-DJANNĀBĪ.]

ABŪ ṬĀHIR ṬARSŪSĪ (Ṭarṭūsī, Ṭūsī) MUḤAMMED B. ḤASAN B. 'ALĪ B. MŪSĀ, the name of a person, otherwise unknown, that passes for the author of some extensive prose romances written in Persian and translated into Turkish. The titles of these romances are: *Ḳahramān nāme* (a story of Ḳahramān at the time of the ancient Iranian king Hushang), *Dārāb nāme* (a history of Darius and Alexander), *Kirān-i Ḥabashī*, concerning which comp. Rieu, *Cat. of Turkish MSS.*, pp. 219 *et seq.*

Bibliography: Ethé, in *Grundriss der iran. Philologie*, ii. 318; Mohl, *Livre des rois*, i. preface, pp. 74 *et seq.*

ABŪ ṬAIYIB. [See AL-MUTANABBĪ and AL-ṬABARĪ (al-Ṭāhir b. 'Abd Allāh).]

ABŪ ṬĀḲA, i. e. „father of the window" (whence patak, pataca), a coin with the imprint of a colonnade [see ABŪ MIDFA'].

ABŪ ṬĀLIB 'ABD MANĀF B. 'ABD AL-MUṬṬALIB, Muḥammed's uncle. He took charge of his orphaned nephew when the latter's grand-

father [see 'ABD AL-MUṬṬALIB] died. According to tradition Muḥammed accompanied him on his business journeys. As Abū Ṭālib was poor and had a numerous family, Muḥammed is said to have shown his gratitude to him by bringing up his son 'Alī in his own house; but this is perhaps only a later legend, especially as it does not agree with what is elsewhere related of Abū Ṭālib's conduct. Thus when the Meccans began to persecute Muḥammed on account of his attacks on their religion, he, as head of the family, took up his side and in spite of the repeated protests of the Meccans would not abandon the fulfilment of this parental duty. His example was followed by the other Hāshimides with the exception of Abū Lahab, and when the Koraishites made the declaration of ostracism, they all retired to the quarter of the town inhabited by them (the *Shi'b* of Abū Ṭālib), and lived there for a length of time in a very oppressed condition. It was therefore a heavy blow for Muḥammed when his faithful uncle died 3 years before his emigration to Medina, and 10 years after his prophetic mission. It is not astonishing that tradition took possession of this man, who had been so intimately connected with the Prophet and of whom so little was known. In one tradition he has become the Saiyid of the Koraishites. Ḳaṣīdas were composed and put into his mouth. More especially was the question discussed as to whether he was converted before he died or whether he died an infidel. Party interests had their influence in this case; the general and certainly correct theory was that, whilst remaining quite faithful to his nephew, he yet considered his preaching as a reverie. This was very unpalatable to the 'Alide party and they therefore manufactured several traditions which asserted the contrary with more or less decisiveness. The consequence was that the opponents of the 'Alides came forward with other traditions, in which the Prophet himself speaks of the pains, surely moderate, which his pagan uncle had to suffer in Hell.

Bibliography: Ṭabarī, i. 1123, 1174 *et seq.*, 1199; Ibn Hishām (ed. Wüstenf.), i. 115, 167 *et seq.*, 172 *et seq.*; Ibn Ḥadjar, *Iṣāba*, iv. 211—219; Caetani, *Annali dell' Islām*, i. 308; Goldziher, *Muhamm. Stud.*, ii. 107; Nöldeke, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lii. 27 *et seq.* (BUHL.)

ABŪ ṬĀLIB KALĪM. [See KALĪM.]

ABŪ ṬĀLIB KHĀN B. ḤĀDJDJĪ MUḤAMMED BEG KHĀN, of Turkish origin, born at Lucknow in the year 1165 (1752), was at first *'Amaldār* of Itāwa and other districts, then held various offices, through which he was of great help to Colonel A. Hannay and Mr. Middleton. In the years 1799—1802 he undertook with Captain D. Richardson a travel through Europe, which he described after his return to Calcutta (1803). He was, however, unable to publish the description of his journey, as he died shortly afterwards (about 1806). The work was edited in Calcutta, 1812, by Mīrzā Ḥusain 'Alī and Mīr Ḳudrat 'Alī under the title of *Masīr-i ṭālibī fī bilād-i Ifrandjī*. Two years later an English translation of it by Stewart appeared in London, and an abridged adaptation from it by D. Macfarlane was printed in Calcutta, 1827. A French translation by Ch. Malo, entitled *Mirza Aboul Taleb Khan, voyages en Asie, en Afrique, en Europe écrits par lui-même*, appeared in Paris, 1819.

Bibliography: Elliot and Dowson, *History of India*, viii. 298 *et seq.*; Rieu, *Cat. of Pers. MSS.*, i. 384.

ABŪ TAMMĀM ḤABĪB B. AWS, poet and anthologist, born in 180 or 188 (796 or 804), and his birth-place is said to have been Djāsim, a village near Damascus in the direction of Tiberias, died in 228 or 231 (842-843 or 845-846). His father was a Christian named Thādūs (Theodosius?), for which name the son, when he became a Muslim, substituted the Arabic Aws, to which he attached a pedigree in the tribe of Ṭaiy', whence he is often called simply the Ṭaiy'ite. Some of his early life was, it is said, spent in Damascus, where his father kept a wine shop, and he worked as a weaver's assistant. Thence he went to Ḥimṣ (Emessa), where he commenced his career as a poet by lampooning the family of 'Otba b. Abī 'Āṣim in the interest of his patrons the Banū 'Abd al-Karīm. Then he went to Egypt, where he at first earned a living by selling water in the Great Mosque, but where he also found opportunity to study Arabic literature, especially poetry, and the subject therewith connected. He there first eulogized and then lampooned 'Aiyāsh b. Luhai'a al-Ḥaḍramī, and at Damascus again first eulogized and then lampooned Abu'l-Mughīth Mūsā al-Rāfiḳī. After a futile attempt to gain the favor of al-Ma'mūn, he went to Mawṣil (Mosul), where much of his life was spent. He met with more success at the court of Mu'taṣim, who rewarded his encomiums, and even took him as companion on his famous expedition against Amorium (223 = 838); and he also enjoyed the favor of Mu'taṣim's son, Aḥmed, and his son and successor al-Wāthiḳ. He was naturally also employed as encomiast by many of the eminent men at the Court, e. g. Aḥmed b. Abī Du'ād and Muhammed al-Zaiyāt; as well as other generals, ministers and provincial governors, e. g. al-Afshīn, Abū Sa'īd Muḥammed b. Yūsuf, Abū Dulaf al-'Idjlī, Dja'far al-Khaiyāṭ, 'Abd Allāh b. Ṭāhir, Mālik b. Ṭawḳ, al-Ḥasan b. Sahl, al-Ḥasan b. Radjā', al-Ḥasan b. Wahb, Khālid b. Yazīd al-Shaibānī, etc. Various anecdotes are told of his visits to his provincial patrons: when staying with Ibn Radjā' in Fārs, he gave his patron reason to suspect that he neglected the Muslim religious observances, and when questioned on this matter, expressed doubts as to the effectiveness of those observances, a confession which nearly led to his execution. Of these religious doubts there are no traces in the Dīwān (published at Beyrout, 1889 and 1905; indices to the latter in *Journ. of the Roy. As. Soc.*, Oct. 1905), which contains some devotional poems, besides the encomiums on the author's various patrons, laments on the dead, and satires on the poet's enemies; the conquest of Amorium and the defeat and death of Bābek the Khurramite with the execution of al-Afshīn are the chief matters of historical interest with which it deals. It was collected and arranged in alphabetical order by al-Ṣūlī, and afterwards rearranged in order of subjects by 'Alī b. Ḥamza al-Iṣpahānī. Its ideas are said to be mainly derived from the works of older poets, of which Abū Tammām made exhaustive studies, resulting in the composition of six anthologies (*Ikhtiyārāt*), viz. 1. *Ikhtiyār ḳabā'il* the Greater, containing select verses from tribal lays. 2. *Ikhtiyār ḳabā'il*, selections from tribal lays by little known poets.

3. *Ikhtiyār ash'ār al-fuḥūl*, selections of masterpieces by pagan and Islamic poets, ending with Ibn Harma. 4. The *Ḥamāsa*, composed when the author was returning from a visit to 'Abd Allāh b. Ṭāhir, and was delayed by snow at Hamadhān at the house of Abu'l-Wafā' b. Salama; it is in ten sections, dealing with different subjects, and embraces gems of Arabic poetry from pre-Islamic down to 'Abbāside times [see ḤAMĀSA]. 5. *Ikhtiyār al-muḳaṭṭa'āt*, arranged in a similar order to the last, but commencing with love-poems. 6. Selections from modern poets. Of these only Nº. 4 is now accessible, but another was in the hands of the author of *Khizānat al-adab* (d. 1030 = 1601), and all were extant in the time of al-Ḥasan b. Bishr al-Āmidī (d. 340 = 952), from whose work „Comparison between Abū Tammām and Buḥturī" (published at Constantinople, 1287) we learn that like other great poets Abū Tammām had obtrectatores, one of whom, Aḥmed b. 'Ubaid Allāh al-Kuṭrabullī called al-Farīd, wrote a book showing up his various faults of style, etc. Some of these criticisms were answered by Marzūḳī in a work in defence of the poet: and to some of al-Āmidī's objections there are replies in al-Sharīf al-Murtaḍā's *al-Shihāb fi'l-shaib wa'l-shabāb* (Constantinople, 1302). Biographies of the poet were written by Ibrāhīm al-Ṣūlī (d. 243 = 858), who knew him personally, by 'Alī al-Sumaisāṭī, and by the Khālidīs in the fourth century. Of the numerous commentaries on the Dīwān enumerated by Ḥādjdjī Khalīfa that by Tibrīzī exists in the Leyden Library.

Bibliography: *Aghānī*, xv. 100—108; Mas'ūdī, *Murūdj* (Paris), vii. 147 *et seq.*; Ibn al-Anbārī, pp. 213—216; Ibn Khallikān (ed. Wüstenf.), Nº. 146; Suyūṭī, *Ḥusn al-muḥāḍara* (Cairo, 1321), i. 267; *Khizānat al-adab*, i. 172; *Ḥamāsa* (ed. Freytag), ii. 1 *et seq.*; Brockelmann, *Gesch. d. arab. Litter.*, i. 84.

(D. S. MARGOLIOUTH.)

ABŪ TĀSHFĪN I, fifth sovereign of the dynasty of the Banū 'Abd al-Wād [see 'ABDAL-WĀDIDES] of Tlemcen. He was only 25 when he had his father Abū Ḥammū Mūsā I [q. v.] assassinated and seized the regal power.

Abū Tāshfīn I was solemnly proclaimed king on the 23d Djumādā I 718 (23d July 1318), and at the very commencement of his reign he exiled into Spain all those of his relations who might raise any pretention to the throne. His principal confident and prime minister was one of his freedmen, a renegade Christian, a Catalonian, who had taken the name of Hilāl. This personage seems to have had a great ascendancy over the young king and great influence in the affairs of the kingdom. It was Hilāl who caused Mūsā b. 'Alī, the best of all the generals in the kingdom, to be disgraced, exiled and then thrown into prison.

The chroniclers of the kings of Tlemcen, Yaḥyā b. Khaldūn in particular, who nevertheless shows in his book a great partiality for the princes of the 'Abdalwādide dynasty, his benefactors, were obliged to acknowledge that this prince was addicted to pleasure, liked ephemeral enjoyment and loved the amusements and good things of this world.

In fact Abū Tāshfīn I would appear to have been a king very much detached from religious matters; he took a delight in adorning his capital with splendid buildings, and yet neither the building nor the restoration of a single mosque can be placed to his credit. He built, however, a Madrasa, which in remembrance of its founder was called *Madrasa Tāshfīnīya*. The king, by building this edifice, evidently wished rather to mark the respect he bore towards the scholars and poets, whom he entertained to sing his praise, than to make a school for the teaching of religious sciences.

Except the great reservoir *(al-ṣihrīdj al-a'ẓam)*, which may still be seen, no other trace of the buildings raised at Tlemcen during his reign remains. It is, however, a fact important to note, that the workmen, and probably the architects also, employed by Abū Tāshfīn were Christian prisoners of war confined in Tlemcen.

With regard to external politics, Abū Tāshfīn had in various times to intervene with his troops to settle the quarrels which arose between the Marīnide princes in the West and the Ḥafṣides in the East. It was principally on the side of Ifrīḳiya, where a Ḥafṣide prince with the support of Arab tribes attempted to seize the sway, that the king of Tlemcen hurled his armies. Bougie and Constantine notably were successively besieged by his troops. His commander-in-chief Mūsā b. 'Alī actually founded the town of Tamzizdikt in the valley of the Summam, a day's journey from Bougie, for the purpose of more closely blockading the latter place.

Abū Tāshfīn hoped, by help of the troubles which were shaking the Ḥafṣide empire, to extend his kingdom towards the east, as his father had done before him. He would have liked to carry the frontiers of his kingdom beyond Bougie and Constantine. He was intoxicated by the first easy successes of his generals and was obstinately resolved upon the war with his Ḥafṣide neighbor, which brought about a reconciliation between the latter and the Marīnide king of Fez. An alliance was concluded between these two sovereigns, and the king of Fez intervened to bring about the conclusion of peace between Abū Tāshfīn and the king of Tunis. Abū Tāshfīn would listen to nothing. A second embassy sent with the same object to Tlemcen by the Marīnide sovereign Abu'l-Ḥasan, who had just replaced his father on the throne, was badly received by Abū Tāshfīn. In 732 (1331-1332) the king of Fez marched against Central Maghrib, at the same time warning his ally, the king of Tunis, to attack the 'Abdalwādides on the east of their kingdom.

After having ravaged and subdued the states of Abū Tāshfīn, Abu'l-Ḥasan began the siege of Tlemcen in 735 (1335). Less than two years afterwards (30th Ramaḍān 737 = 2d May 1337), the besiegers entered the 'Abdalwādide capital by assault and King Abū Tāshfīn perished, with his arms in his hand, before the gate of his castle, which he defended heroically. His three sons and many great personages, notably Mūsā b. 'Alī, the famous general, who had been received again into favor and at that time held the position of first minister, fell by the side of their king.

With Abū Tāshfīn the kingdom of the Banū 'Abd al-Wād of Tlemcen disappeared for a time and it became a Marīnide state.

[For bibliography see 'ABD AL-WĀD and 'ABDALWĀDIDES.]

(A. BEL.)

ABŪ TĀSHFĪN II, king of Tlemcen, born at the beginning of Rabī' I 752 (April-May 1351) at Nedroma, where his father Abū Ḥammū Mūsā II was on a holiday with the saintly Abū

Ya'ḳūb, the grandfather of Abū Tāshfīn. The latter passed his youth at Nédroma with his grandfather, whilst his father Abū Ḥammū, fleeing from Tlemcen with the sultan, who had been defeated by the Marīnide Abū Thābit, went to seek refuge in Tunis [see ABŪ ḤAMMŪ II]. The Marīnide Abū 'Inān, who did not hesitate to put the two uncles of Abū Ḥammū II to death, had consideration for the latter's father, Abū Ya'ḳūb, on account of the retired and pious life he led at Nédroma; he sent the old man and his grandson, Abū Tāshfīn II, to live at Fez, where they were well treated. After the restoration of the throne of the Banū 'Abd al-Wād of Tlemcen by Abū Ḥammū II, he succeeded in making his father and son return to his capital where they were received with great pomp on the 17th Radjab 760 (14th June 1359). Whilst Abū Ya'ḳūb went to fight in the east of the kingdom and died at Algiers in Sha'bān 763 (May-June 1362), the young Abū Tāshfīn lived at the court of Tlemcen and enjoyed his father's entire solicitude.

In spite of the attentions with which Abū Ḥammū surrounded this son, whom he destined for the throne, Abū Tāshfīn was impatient to reign. He caused his father to be imprisoned at Oran with the intention of putting him to death, but Abū Ḥammū succeeded in escaping and returned to his capital. On being informed of this sudden reappearance of his father, whom he believed to be dead, Abū Tāshfīn hastily quitted the mountains of Tīhart where he was fighting against his brothers and returned to Tlemcen by forced marches. On his approach, Abū Ḥammū fled precipitately and hid himself in the minaret of the great mosque. Abū Tāshfīn joined him there; he appeared to be moved at the sight of his father, and was reconciled with him for a day. Abū Ḥammū proclaimed his abdication and asked as a supreme favor to be permitted to make the pilgrimage to Mecca. Abū Tāshfīn consented and put at his father's disposition a ship to take him from the port of Oran to Alexandria. On the way Abū Ḥammū bribed with money and promises the people charged with guarding him, and was disembarked at Bougie; from there he returned triumphantly to his capital in Radjab 790 (July 1388) and took the reins of government into his hands again. Meanwhile Abū Tāshfīn, meditating revenge, had taken refuge at the Court of Fez, where his intrigues met with all the success he promised himself from them. At the end of a year he reappeared on the territory of Tlemcen at the head of a Marīnide army, which encountered that of Abū Ḥammū on the 1st Dhu'l-Ḥidjdja 791 (21st November 1389) at al-Ghīrān on land of the Banū Warnīd. The result of this encounter was that the troops of Abū Ḥammū were routed, and Abū Ḥammū himself killed. His head was carried to Abū Tāshfīn who gazed on this horrible trophy unmoved.

When this wicked son had thus usurped the power, he seemed to wish to redeem his crime by imitating the good administration of Abū Ḥammū and by encouraging art and letters. The feasts of the Mawlid were celebrated, as they had been in the reign of his father, with great pomp. But it was above all in warlike expeditions that this king showed his military worth and the qualities of a man of action and energy, things his father lacked.

For the rest he was envious, violent, cruel and debauched, and the Arab chroniclers, al-Tanasī in particular, strew him with too many flowers. He it was, who in the lifetime of his father caused the secretary and confident of the latter, Yaḥyā b. Khaldūn, to be assassinated from jealousy. He was not contented with having caused his father's death, and as soon as he had the power, he caused many of his brothers to be put to death.

He had succeeded in reaching the throne thanks to the support of the Marīnides of Fez and on condition of remaining their vassal. He was faithful to his engagements on this side, but it seems that he would not have delayed long in shaking off the yoke of this troublesome suzerainty if death had not struck him on the 17th Radjab 795 (29th May 1393) after a reign of $3\frac{1}{2}$ years (Nov. 1398 to May 1393). His tomb has been found by Brosselard in the vaults of the old castle at Tlemcen.

Bibliography: Ibn Khaldūn, *'Ibar* (*Hist. des Berb.*), iii. 463 *et seq.*; Brosselard, *Tombeaux des Émirs Beni Zeiyan*, pp. 64 *et seq.* See also the bibliography of the articles 'ABD AL-WĀD and 'ABDALWĀDIDES. (A. BEL.)

ABŪ THAWR IBRĀHĪM B. KHĀLID B. ABI'L-YAMĀNI 'L-KALBĪ, a jurisconsult. Originally he belonged to the 'Irāḳian school, but later he joined al-Shāfi'ī, whose older (Bagdadian) writings he transmitted to posterity. In many respects, however, he deviated from his master's teaching, and became the founder of a school of his own, the teaching of which still in the fourth century of the Hegira was wide-spread in Armenia and Ādharbaidjān. Abū Thawr died in 240 (854) or 246 (860) in Bagdad. Nothing of his works has been preserved.

Bibliography: *Fihrist*, i. 211 (comp. ii. 91); Ibn al-Subkī, i. 227—231; al-Dhahabī, *Tadhkirat al-ḥuffāẓ*, ii. 94 (cl. 8, No. 115); Wüstenfeld, *Schâfiiten*, No. 12. With regard to his teaching comp. the *Ikhtilāf* works (e. g. Ṭabarī). (F. KERN.)

ABŪ ṬUMĒS, a mountain 1551 metres high in the northern part of the Ḥawrān mountain-range (Djebel al-Drūz). Recently it became famous through that a Drusian sanctuary, consecrated to the *Masīḥ* (Messiah), was erected on its top. The Drusian sanctuaries resemble very much the Muhammadan ones in their architecture. A saint is called by the Druses just as by the Mussalmans *Walī* or *Shaikh*. The reason why a sanctuary was erected on Abū Ṭumēs for the Messiah is, because, it is said, the latter appeared in a dream to a Christian of Ḥawrān, telling him that he lived on that mountain and expressing his wish to have there a *Maḳām*. Among other saints, al-Khiḍr is particularly worshiped by the Druses on a high, isolated mountain.

Bibliography: *Revue biblique*, 1904, p. 425; Littmann, in the *Zeitschr. für Assyriologie*, xix. 148 *et seq.* (LITTMANN.)

ABŪ TURĀB („father of dust"), the *Kunya* of the caliph 'Alī b. Abī Ṭālib, which is said to have been given him by Muhammed, and which is considered by the Shī'ites as an honorific surname. Nöldeke (in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lii. 29 *et seq.*), however, thinks this *Kunya* has rather been given 'Alī by his enemies as an injurious nickname; this is also the opinion of Sarasin (*Das Bild Alis bei den Historikern der Sunna*, p. 34). But, as the Shī'i-

ers consider Abū Turāb as an honorific name, it is often met with in the later epoch, e. g. the celebrated Ṣūfī Abū Turāb al-Nakhshabī (d. 245 = 859), about whose supposed tomb Goldziher has given an interesting notice in his *Muhamm. Stud.*, ii. 354. Goldziher also remarks (*loc. cit.*, p. 121) that the followers of 'Alī are sometimes called Turābīya.

ABŪ 'UBAID AL-ḲĀSIM B. SALLĀM AL-HARAWĪ, philologist, jurist and theologian, born at Herāt in 154 (770); his mother was a Greek slave. He studied in Baṣra under al-Aṣma'ī and Ibn al-A'rābī. He, however, did not confine himself like his teachers to linguistic studies, which to be sure, were even for him the center of interest, but he also passed for a man thoroughly versed in law. Thus he began his career as educator in the family of Harthama, who had become in the year 189 (804) governor of Khorāsān, and then at the house of Thābit b. Naṣr b. Mālik, the governor of Ṭarsūs; in the latter town he was afterwards appointed judge, which office he held 18 years. The later governor of Khorāsān, 'Abd Allāh b. Ṭāhir, also was a generous patron of his. Afterwards he lived in Bagdad, and he died in Mecca or in Medina, about 223 (837), after he had performed the pilgrimage.

His principal work is a large dictionary: *Gharīb al-muṣannaf*, in 1000 chapters, on which he is said to have worked 40 years (MSS. in Cairo, *Khidīwīya*, iv. 176, and Constantinople, Aya Sofia, N°. 4706; comp. Goldziher, *Abh. zur arab. Philologie*, i. 78). His *Gharīb al-ḥadīth*, a work on the rare expressions in traditions, is also highly esteemed; comp. de Goeje, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xviii. 781 *et seq.*

His collection of proverbs: *Kitāb al-amthāl*, also called *al-Madjalla*, has been printed in Constantinople as N°. 1 of the collection *al-Tuḥfa al-bahīya*; comp. also E. Bertheau, *Libri proverbiorum Abu Obaid Elqasimi filii Elchamami lectiones duo, octava et septima decima*, ar. ed. lat. vert. annot. instr. diss. Gottingae 1836. This *Kitāb al-amthāl* is not to be confounded with the collection of proverbs of al-Mufaḍḍal b. Salama [q. v.]. Of his other works, more than 20 in number, only the *Kitāb faḍā'il al-Ḳor'ān* has been preserved in a later revision (Ahlwardt, *Verz. d. arab. Handschr.*, N°. 441). Al-Balawī in his *Kitāb alif bā'* (ii. 27) has inserted an extract from Abū 'Ubaid's *Kitāb ādāb al-Islām*, and his *Kitāb mā khālafat fīhi'l-'āmma lughāt al-'Arab* is quoted in *Lisān al-'Arab*, vii. 263.

Bibliography: Ibn al-Anbārī, pp. 188 *et seq.*; Ibn Khallikān (ed. Wüstenf.), N°. 545; Flügel, *Die grammatischen Schulen der Araber*, p. 86; Wüstenfeld, *Schāfi'iten*, pp. 48 *et seq.*; Brockelmann, *Gesch. d. arab. Litter.*, i. 106.

(BROCKELMANN.)

ABŪ 'UBAID ALLĀH MU'ĀWIYA B. 'UBAID ALLĀH B. YASĀR AL-ASH'ARĪ, a vizier. Abū 'Ubaid Allāh is mentioned as early as the reign of al-Manṣūr. When the latter sent his son Muḥammed against the rebellious governor of Khorāsān, 'Abd al-Djabbār b. 'Abd al-Raḥmān, Abū 'Ubaid Allāh accompanied the expedition. After the accession of Muḥammed al-Mahdī, Abū 'Ubaid Allāh, whose knowledge of the ancient Arab poets was greatly praised, was appointed secretary to the caliph. He soon acquired a great name at the 'Abbāside Court and was promoted vizier. In the long run, however, he could not escape the jealousy of the other officials, and after he had been vizier for several years he fell a victim of the intrigues of the chamberlain, al-Rabī' b. Yūnus. In order to attack the vizier, al-Rabī' accused the latter's son Muḥammed of heresy. The caliph had him summoned and put a Ḳor'ān in front of him, and, as the unfortunate wretch could not read very well, this was taken as a proof of his free-thinking tendency; he was therefore executed. This took place in the year 161 (777-778). Some time later Abū 'Ubaid Allāh was deprived of the vizierate, and in 167 (783-784) was dispossessed also of his office in the chancery. He died in the year 169 or 170.

Bibliography: Ṭabarī, see index; Ibn al-Athīr (ed. Tornb.) vi. 24 *et seq.*; Weil, *Gesch. d. Chalifen*, ii. 107-108.

(K. V. ZETTERSTÉEN.)

ABŪ 'UBAIDA B. AL-DJARRĀḤ, more properly, 'ĀMIR B. 'ABD ALLĀH B. AL-DJARRĀḤ, of the Balḥārith family, one of the ten believers, to whom Muḥammed is said to have promised Paradise. He embraced Islām very early and distinguished himself by his braveness and unselfishness, on account of which the Prophet named him al-Amīn. He hastened to the Prophet's help in the battle of Ohod, accompanied him in all his campaigns, and had the command of the troops in several expeditions. Later on he was sent to Nadjrān, to train there the submitted tribes in Islām; he also played a prominent part in the election of the first caliph. He was sent by the latter, at the head of a number of troops, to Syria, and when 'Omar became caliph, he even received the supreme command over the Syrian army, and conquered Damascus, Ḥimṣ (Emesa), Antioch, Aleppo, etc. He died in the year 18 (639) of the pest at Amwās. His tomb is said to be found in the Djāmi' al-Djerāḥ in Damascus.

Bibliography: Ibn Sa'd, iii¹. 297 *et seq.*; Ibn al-Athīr, *Usd al-ghāba*, iii. 84; v. 249; Sprenger, *Das Leben und die Lehre des Mohammad*, i. 432 *et seq.*

ABŪ 'UBAIDA MA'MAR B. AL-MUTHANNĀ 'L-TAIMĪ, celebrated philologist, born in 110 (728). His enemies asserted that he was of Jewish descent, and it is certain that he was not a member but a client of the tribe of Taim. Therefore he defended the rights of the non-Arabs, and belonged, as Goldziher has shown it, to the Shu'ūbites [q. v.]. He is also said to have been a Khāridjite, which, however, must be understood, that he agreed with the Khāridjites only in what regards certain questions, so that there was some reason to style him a heretic. He made many enemies, who even asserted that he could not faultlessly recite a single Arabic verse. In reality, however, he was — so is Goldziher's opinion — one of those that had the most extensive knowledge of the language and ancient literature of the Arabs. He wrote more than 100 treatises, the titles of which have been handed down to us, and died about the year 210 (825).

Bibliography: *Fihrist*, i. 53; Ibn Khallikān (ed. Wüstenf.), N°. 702; Flügel, *Die grammatischen Schulen*, pp. 68 *et seq.*; Goldziher, *Muhamm. Stud.*, i. 194 *et seq.*; Brockelmann, *Gesch. d. arab. Litter.*, i. 103.

ABU'L-WAFĀ', his full name, MUḤAMMED B. MUḤAMMED B. YAḤYĀ B. ISMĀ'ĪL B. AL-'ABBĀS

al-Būzdjānī, one of the greatest Arab mathematicians, very probably of Persian origin, born in Khorāsān, the 1st Ramaḍān 328 (10th June 940). His first teachers in mathematics were his uncles Abū 'Amr al-Mughāzilī and Abū 'Abd Allāh Muḥammad b. 'Anbasa, the former having in his turn studied geometry under Yaḥya'l-Merwazī (or Māwardī) and Abu'l-'Alā' b. Karnīb. In the year 348 (959), Abu'l-Wafā' emigrated to 'Irāḳ, and then he lived in Bagdad until his death, which took place there in Radjab 388 (July 998; according to Ibn al-Athīr and Ibn Khallikān, who follows him, in 387 = 997). — Of his mathematical and astronomical works the following are extant: 1. An arithmetic-book, entitled *Kitāb fī mā yaḥtādj ilaihi al-kuttāb wa'l-'ummāl min 'ilm al-ḥisāb (A book of what of arithmetic writers and business men need)*, identical with the *Kitāb al-manāzil fi'l-ḥisāb (The book of the stations on arithmetic)*, mentioned by Ibn al-Ḳifṭī, Leyden (not complete) and Cairo(?); Woepke published in the *Journ. As.* (5th series, v. 246 *et seq.*) the titles of the stations and of the chapters of that work. — 2. *Al-Kitāb al-kāmil (The complete book)*, probably identical with the *Almadjest* mentioned by Ibn al-Ḳifṭī (Paris, incomplete); certain parts of it have been translated by Carra de Vaux (*Journ. As.*, 8th series, xix. 408—471). — 3. *Kitāb al-handasa (A book of geometry)*, in Constantinople (Aya Sofia, Arabic and Persian), probably the same as the Persian *Book of the geometrical constructions* of the Paris Library, reviewed by Woepke (*Journ. As.*, 5th ser., v. 218—256, 309—359); the latter is of opinion that this book was not written by Abu'l-Wafā' himself, but by one of his pupils summing up his lectures. — Nothing unfortunately has remained of his commentaries to Euclides, Diophantus and al-Khwārizmī, nor of his astronomical tables called *al-Wāḍiḥ*; still the tables called *al-Zīdj al-shāmil*, in Florence (Laurent.), Paris and Brit. Mus., of an unknown author, are very likely an adaptation from Abu'l-Wafā''s tables.

The chief merit of Abu'l-Wafā' consists in the further development of trigonometry; it is to him that we owe, in spherical trigonometry, the substitution for the right-angled triangle of a perfect quadrilateral with the proposition of Menelaus by means of the so-called „rule of the four magnitudes" (sine a : sine c = sine A : 1) and the tangent theorem (tan. a : tan. A = sine b : 1); of these formulae he infers still: cos. c = cos. a. cos. b. For the oblique-angled spherical triangle he probably first established the sine proposition (comp. Carra de Vaux, *loc. cit.*, pp. 408—440). We are also indebted to him for the method of calculation of the sine of 30', the result of which agrees up to 8 decimals with its real value (Woepke, in *Journ. As.*, 5th ser., xv. 296 *et seq.*). His geometrical constructions, which are partly based on Indian models, are also of great interest (Woepke, *loc. cit.*, 5th ser., v. 218—256). On the other hand, the praise for introducing tangents, cotangents, secants and cosecants into trigonometry does not belong to him, as these functions were already known by Aḥmed b. 'Abd Allāh, called Ḥabash al-Ḥāsib. Neither was he the discoverer of the variation of the moon, which had become a point of dispute between L. A. Sédillot and Chasles on one side and Biot, Munk and Bertrand on the other (Carra de Vaux, *loc. cit.*, pp. 440—471).

Bibliography: *Fihrist*, i. 266, 283; Ibn al-Ḳifṭī (ed. Lippert), p. 287; Ibn al Athīr (ed. Tornb.), ix. 97; Ibn Khallikān (Cairo, 1310) ii. 81 (trans. de Slane, iii. 320); Abu'l-Faradj (ed. Ṣalḥānī), p. 315; Cantor, *Vorlesungen über Gesch. d. Mathem.* (2d ed.), i. 698 *et seq.*; v. Braunmühl, *Vorlesungen über Gesch. d. Trigon.* (Leipsic, 1900), i. 54 *et seq.*; Suter, *Abh. zur Gesch. der mathem. Wissensch.*, vi. 39; x. 71; xiv. 166.

(H. Suter.)

ABŪ YAZĪD b. Kaidād, a Khāridjite, who imperilled the Fāṭimide dynasty at its very beginning. His real name was Makhlad b. Kaidād, he belonged to the Banū Wārkū, a subdivision of the Zanāta tribe, and was born at Kawkaw, in the Sudan, where his father was engaged in business. He embraced very early the Khāridjite doctrines of the Nekkārites and propagated them at Taḳyūs, where he lived practicing the profession of schoolmaster. Having become suspected on different occasions, he departed to the East; then he came back and was thrown into prison at Tāza. He was set free by his son and the chief of the Nekkārites, Abū 'Ammār the Blind, and travelled through the country between Wargla and the Awrās, where he met with people favorably inclined to him. The Fāṭimide power had risen thanks to the Zanāta of Kabylia, but it almost succumbed under the blows of the Zanāta of the Awrās. Abū Yazīd, then 60 years old, lame and feeble of body, but endowed with remarkable eloquence, and possessing a certain intellectual culture, stirred up the Berbers and rapidly conquered Southern Ifrīḳiya. He used to ride an ass, whence his surname „the man on the ass", and make a show of austerity in conformity with the irreconcilable doctrines of the Nekkārites, which he professed. Still the religious enthusiasm did not extinguish in him the political man. He cleverly negotiated with the Umaiyads of Spain, the rivals of the Fāṭimides, for the possession of the Maghrib, and received from them a disguised, but effective support. Soon afterwards he seized almost the whole of Ifrīḳiya, and, after having taken Ḳairawān, he came to besiege in Mahdiya the Fāṭimide caliph al-Ḳāsim. The desperate resistance of this town saved the 'Ubaidite dynasty. At the same time, the Nekkārites were not little dissatisfied to see their chief abandon his former democratic habits of simplicity, wear silken garments and mount a thoroughbred horse. The siege, by its prolongation, became more lamentable for the besiegers than for the besieged, and the former were compelled to withdraw in spite of the efforts of Abū Yazīd. The latter took again to his former kind of life and soon the Berbers flocked themselves under his colors. But the impulse had gone; after some success he miscarried before Sūsa, which was defended by the Fāṭimide caliph Ismā'īl, the successor of al-Ḳāsim, the latter having died during the siege. A new defeat before Ḳairawān threw Abū Yazīd back to the West; then the rout began. After some changes of fortune, accompanied only by a few of his men that remained faithful to him, he finally was hunted down in the Djebel Kiyāna, south of Setif. During the assault on the last fortress he was mortally wounded, which hindered his escape, and so he fell into the hands of the Fāṭimide caliph. The latter wished to show him to the public as a trophy, but Abū Yazīd died of his wounds

(27th Muḥarram 336 = 19th August 947). His body stuffed with straw and his head cut off were exposed to the insults of the mob of Mahdiya, which had trembled before him. His sons, however, found a shelter at the Court of the Umaiyads of Cordova.

Bibliography: Abū Zakarīyā' (*Chronique d'Abou Zakaria*, trans. Masqueray, Algiers, 1879, pp. 226 *et seq.*); Cherbonneau, *Documents historiques sur l'hérétique Abou Yezid* (trans. of Ibn Ḥammād's Chronicle, in the *Journ. As.*, 4th ser., xx.); Ibn 'Adhārī, *al-Bayān al-mughrib*, i. 224 *et seq.*; Ibn al-Athīr (ed. Tornb.) viii. 315 *et seq.*; Ibn Khaldūn, *'Ibar* (*Hist. des Berb.*), iii. 201 *et seq.*; Fournel, *Les Berbers*, ii. 223 *et seq.*; Mercier, *Hist. de l'Afrique septentrionale* (Paris, 1888), i. 354 *et seq.* (R. BASSET.)

ABŪ YŪSUF YA'ḲŪB B. IBRĀHĪM B. ḤABĪB AL-KŪFĪ, a Ḥanafite jurisconsult, born in 113 (731), died in 182 (798). His nomination as ḳāḍī of Bagdad shows the high esteem, in which he was held by his contemporaries. He held his office until his death. Of his writings the book on land tax (*kharādj*) with an exhortatory preface towards Hārūn al-Rashīd was printed in Būlāḳ, 1302.

Bibliography: *Fihrist*, i. 203; Ibn Khallikān (ed. Wüstenf.), Nº. 834; Ibn Ḳuṭlūbughā (ed. Flügel), Nº. 249; Brockelmann, *Gesch. d. arab. Litter.*, i. 171.

ABŪ ZAID. [See AL-BALKHĪ.]

ABŪ ZAID, hero of the *Maḳāmas* of al-Ḥarīrī [q. v.]

ABŪ ZAID, hero of a romance, or rather of a series of romances, which depict the heroic adventures of the Banū Hilāl [q. v.]. These nomads, through their plundering, laid waste Arabia under the reign of the 'Abbāsides. The Fāṭimides of Egypt, who had vanquished them and their allies, the Karmathians, at first cantoned them in Upper Egypt, then relegated them to Ifrīḳiya, promising them this country if they would succeed in subjugating the Zīrites, who, having been the Fāṭimides' governors of Ifrīḳiya, became real sovereigns. It is mainly the second conquest of Ifrīḳiya in the 11th century that inspired the Hilālite poets with songs and narratives, some of which were preserved by Ibn Khaldūn, and others are still alive in the memory of the African inhabitants. Afterwards certain romancers took these poems as a subject for numerous narratives. Ahlwardt has given an excellent résumé of them in his catalogue of the Arabic MSS. at Berlin (*Verz. d. arab. Handschr. d. königl. Bibl. zu Berlin*, viii. 155—462). Neither the authors of these romances, nor the time in which they were written can be established with certainty. The ancient works enumerated in the *Bibliographie arabe*, iii. 128-129, don't say much, for the scientific examination of that epical cycle was begun only by Basset (*Bull. de corresp. afric.*, iii. 136—148) and Hartmann (*Zeitschr. f. afrik. u. ocean. Spr. d. deutsch. Kolonien*, 1898, pp. 289 *et seq.*). A. Bel has, since, written a valuable work on this subject: *La Djâzya* (see especially *Journ. As.*, 9th ser., xix. 289 *et seq.*).

Bibliography: Besides the works quoted in this article, V. Chauvin, *Bibliographie des ouvrages arabes*, iii. 128 *et seq.* Most of the Oriental editions are enumerated by Ellis, *Cat. of Arabic books in the Brit. Mus.*, i. 638 *et seq.* and by Hartmann, *loc. cit.* (V. CHAUVIN.)

ABŪ ZAID SA'ĪD B. AWS AL-ANṢĀRĪ, Arab grammarian, a member of the Medinian tribe of Khazradj, was a pupil of Abū 'Amr b. al-'Alā' of Baṣra, but attended also the lectures of al-Mufaḍḍal al-Ḍabbī of Kūfa. When al-Mahdī, at the time of his accession to the throne in 158 (774), invited to Bagdad the most prominent scholars, Abū Zaid came also there. He died in 214 or 215 (830). Of his numerous lexical and grammatical works only two have been preserved: his chief work *Kitāb al-nawādir fi 'l-lugha* and his *Kitāb al-maṭar*. The former contains a collection of rare poems, which he had learned from al-Mufaḍḍal al-Ḍabbī, and rare radjaz verses and archaic expressions, which he had heard directly from Bedouins. In its present form this work has been handed down by Abū Ḥātim and Abu'l-Ḥasan al-Akhfash [q. v.], both of whom furnished it with lexical and explanatory notes (comp. *Khizānat al-adab*, iii. 199). 'Alī b. Ḥamza al-Baṣrī wrote a criticism on it entitled *Kitāb al-tanbīh 'alā aghlāṭ Abī Zaid al-Kilābī fi nawādirihi* (*Khizānat al-adab*, iv. 39). It has been edited by Sa'īd al-Khūrī al-Shartūnī, Beyrout, 1894 (comp. Nöldeke, in *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xlix. 318 *et seq.*; Fleischer, *Kleinere Schriften*, iii. 471 *et seq.*). The *Kitāb al-maṭar*, a collection of Arabic expressions with regard to rain, has been edited by R. Gottheil (*Journ. of the American Orient. Soc.*, xvi. 282—312) and by L. Cheikho (*Le traité philologique Kitâb al-matar*; *Extrait du Machriḳ*, Beyrout, 1905).

Bibliography: Ibn Ḳotaiba (ed. Wüstenf.), p. 270; Ibn al-Anbārī, pp. 173 *et seq.*; Ibn Khallikān (ed. Wüstenf.), Nº. 262; Flügel, *Die grammatischen Schulen der Araber*, pp. 70 *et seq.*; Brockelmann, *Gesch. d. arab. Litter.*, i. 104. (BROCKELMANN.)

ABŪ ZAIYĀN, the name of four 'Abdalwādide or Zaiyānide kings:

1. ABŪ ZAIYĀN I MUḤAMMED B. ABĪ SA'ĪD 'OTHMĀN B. YAGHMURĀSAN B. ZAIYĀN, the third sovereign of the Zaiyānide dynasty, was proclaimed king at Tlemcen, on the death of his father, the 2nd Dhu'l-Ḳa'da 703 (6th June 1304), during the long siege of that town by the Marīnide sultan Abū Ya'ḳūb al-Manṣūr. The siege was kept on since the 3rd Sha'bān 698 (6th May 1299), and was not to be finished before the 7th Dhu'l-Ḳa'da 706 (10th May 1307) when Abū Ya'ḳūb was assassinated by one of his eunuchs.

The Marīnide sultan had founded, with the object of having Tlemcen entirely blockaded, by the side of the latter town, the famous camp of Manṣūra, a real fortified city, with mosques, a royal palace, public baths, inns, markets, etc., of which some imposing ruins have still remained. But, after the death of that prince, his succession was disputed by three competitors, and Abū Zaiyān, having treated with the principal one of them, Abū Thābit, obtained the raising of the siege of Tlemcen and the enemy's handing over of Manṣūra and the Tlemcen territory.

Abū Zaiyān then went to punish the tribes of the eastern part of his kingdom for having supported the Marīnides: the Tūdjīn Berbers were compelled to submit and to pay taxes; the Arab tribes were used very ill and forced back into the desert. Then the sultan entered Tlemcen. While he was occupied with repairing the damages caused by the siege (fortifications, royal palaces,

plantations of trees, *etc.*), he fell ill and died in a few days later, on the 21st Shawwāl 707 (14th April 1308). He was succeeded by his brother Abū Hammū Mūsā I.

Bibliography: Ibn Abī Zar', *al-Kartās* (Fez, 1303), pp. 283 *et seq.*; Ibn Khaldūn, *'Ibar*, vii. 93 *et seq.*, 235 *et seq.* (*Hist. des Berb.*, ii. 136 *et seq.*, 341 *et seq.*; iii. 376 *et seq.*; iv. 169 *et seq.*); Yaḥyā b. Khaldūn, *Bughyat al-ruwwād* (ed. Bel), text pp. 121 *et seq.*, trans. pp. 165 *et seq.*; al-Salāwī, *Kitāb al-istiḳṣā'* (Cairo, 1304), ii. 41 *et seq.*; Bargès, *Hist. des Beni Zaiyan, rois de Tlemcen*, trans. of al-Tanasī's Chronicle (Paris, 1852), pp. 32 *et seq.*; idem, *Compliment de l'hist. des Beni Zeiyan* (*ib.*, 1887), pp. 39 *et seq.*

2. Abū Zaiyān II Muḥammed b. 'Othmān b. Abī Tāshfīn I b. Abī Hammū Mūsā I b. Abī Sa'īd 'Othmān b. Yaghmurāsan was proclaimed king at Tlemcen, on the 3d Radjab 761 (20th May 1360), by order of the Marīnide sultan Abū Sālim Ibrāhīm, who had just seized that town. But, as Abū Sālim was obliged to leave Tlemcen in order to go to repress some revolts in the Maghrib, the Zaiyānide sultan Abū Hammū Mūsā II profited by that opportunity to drive his cousin Abū Zaiyān from his capital and to seize definitely the power in 762 (1360-1361). After several fruitless attempts to recover Tlemcen Abū Zaiyān was forced to seek shelter in the Tunisian Djerīd, where he disappeared.

Bibliography: Ibn Khaldūn, *'Ibar*, vii. 124 *et seq.*, 311 *et seq.* (*Hist. des Berb.*, ii. 184 *et seq.*; iii. 443 *et seq.*; iv. 345 *et seq.*); al-Salāwī, *Kitāb al-istiḳṣā'*, ii. 119 *et seq.*

3. Abū Zaiyān III Muḥammed b. Abī Hammū Mūsā II (the chief of the younger branch of the Zaiyānide emīrs), who had been governor of Algiers in the lifetime of his father. But, after the latter's death, having fruitlessly tried to struggle with his brother Abū Tāshfīn II, who had seized the sway, he fled to the Court of the Marīnide sultan Abu'l-'Abbās Aḥmed, whom he implored for help (792 = 1390). Abū Tāshfīn II died towards the middle of 795 (May 1393), and he was succeeded by his brother Yūsuf, who refused to recognize the supremacy of the sultans of Fez. Then Abu 'l-'Abbās Aḥmed undertook an expedition against Tlemcen; Yūsuf was overthrown and Abū Zaiyān III installed in his place (Muḥarram 796 = Nov.-Dec. 1393).

Being a faithful vassal of the Marīnides of Fez, Abū Zaiyān patronized letters and poets. He tried to obtain through the scholars, whom he gathered around himself, and the artists, whom he supported, the splendor of his Court, which he failed to obtain through warlike feats. But his reign did not last long: first driven from the throne by his brother Abū Muḥammed 'Abd Allāh, he was assassinated in 801 (1398).

Bibliography: Ibn Khaldūn, *'Ibar*, vii. 148 *et seq.*, 363 *et seq.* (*Hist. des Berb.*, ii. 220 *et seq.*, 460 *et seq.*; iii. 490 *et seq.*; iv. 459); al-Salāwī, *Kitāb al-istiḳṣā'*, ii. 140 *et seq.*; Bargès, *Hist. des Beni Zaiyan*, p. 97; idem, *Compliment de l'hist. des Beni Zeiyan*, p. 257; Cour, *Les derniers Mérinides* (*Bull. soc. géog. d'Alger*, 1st trim. 1905, pp. 105-106).

4. Abū Zaiyān IV Aḥmed b. Abī Muḥammed 'Abd Allāh, the last but one sultan of Tlemcen. On Abū Muḥammed 'Abd Allāh's death, his two sons, Abū 'Abd Allāh Muḥammed and Abū Zaiyān Aḥmed, contended for the throne. Abū Zaiyān was supported by the Turks of Algiers and his brother by the Spaniards of Oran. Abū Zaiyān seized the throne through armed force and had himself proclaimed king in 947 (1540). Abū 'Abd Allāh sought refuge with the governor of Oran, Count Alcaudete, and asked his assistance, engaging himself in return to recognize the suzerainty of Spain. A military expedition, commanded by Don Alfonso de Martinez, was undertaken in favor of the dispossessed prince. But the Spanish troops were made to stop about 12 leagues from Oran and routed by Abū Zaiyān's cavaliers that were much superior in number. Nearly all the Spaniards, among whom the commanding general, perished in that battle, which was so bloody that the place where it was fought received the name of *Shu'bat al-liḥām* (the mountain pass of flesh). This took place in the very beginning of 1543.

The Spaniards, however, avenged this defeat before long. An army, consisting of 9000 footmen and 500 horsemen, seized Tlemcen, drove Abū Zaiyān away, and installed there Abū 'Abd Allāh Muḥammed (30th Dhu'l-Ka'da 949 = 7th March 1543). The town was given over to plundering, while Count Alcaudete pursued till Mulīya Abū Zaiyān and his followers. On their way back, the troops of the Spanish governor were harassed by the Arabs till they arrived at Oran. At the same time, the sovereign protected by the Spaniards was driven away by his own subjects. The latter recalled Abū Zaiyān, who reigned since then till his death (957 = 1550).

Abū Zaiyān had declared himself the vassal of the Turks and had the public prayer of Friday (*khuṭba*) recited in the name of the sultan of Constantinople.

Bibliography: Marmol Caravajal, *Description générale de l'Afrique* (French trans. by Perrot d'Ablancourt, Paris, 1667), ii. 345 *et seq.*; Haedo, *Epitome de los reyes de Argel* (French trans. of Grammont, in the *Revue africaine*, xxiv. 231 *et seq.*); Fey, *Hist. d'Oran*, pp. 85-86; Sander-Rang et Denis, *Fondation de la régence d'Alger* (Paris, 1837); Bargès, *Compliment de l'hist. des Beni Zeiyan*, pp. 449 *et seq.*; Ruff, *Domination espagnole à Oran sous le gouvernement du comte d'Alcaudete* (Paris, 1900), pp. 90 *et seq.*; Cour, *L'établissement des dynasties des Chérifs au Maroc* (Paris, 1904), pp. 84 suiv. (A. Cour.)

ABŪ ZAIYĀN Muḥammed, the name of five Marīnide kings:

1. Abū Zaiyān Muḥammed, son of the Marīnide sultan Abū 'Inān Fāris. The latter, while seriously ill, had designated Abū Zaiyān for the succession to the throne, indicating him at the same time the vizier Mūsā b. 'Īsa'l-Aḍūlī as his prime minister. The illness of the monarch was growing worse, and the vizier, in order to avoid the competition of pretenders, wanted to hasten his master's accession to the throne. He, accordingly, spoke of it to the principal personages of the Marīnide Court, who recognized Abū Zaiyān as sovereign.

But just the same people feared Abū Zaiyān on account of his severity and harshness towards them. Won over by the vizier Abu 'l-Ḥasan b. 'Omar al-Fadūdī, they, with the complicity of the

militia officers, proclaimed sultan another son of Abū ʿInān, called Muḥammed al-Saiyid, a child of five years. Then, Abu 'l-Ḥasan, escorted by soldiers, went to the royal harem, where Abū Zaiyān had fled for refuge, and compelled the latter to pay homage to the young sovereign. After this, he lured Abū Zaiyān to some deserted room of the palace, where he strangled him. This took place on the 24th Dhu 'l-Ḥidjdja 759 (27th November 1358), or according to others, Wednesday the 25th Dhu 'l-Ḥidjdja of the same year.

2. ABŪ ZAIYĀN MUḤAMMED, the son of Prince Abū ʿAbd al-Raḥmān Yaʿḳūb and grandson of the Marīnide sultan Abu 'l-Ḥasan, took, when ascending the throne, the surname of al-Mutawakkil ʿala'llāh. Since 750 (1349) he sought shelter in Spain, at the Court of the emir of Granada, in order to escape the persecution that his family suffered at the hands of his uncle, Sultan Abū Sālim. The latter, however, through his intrigues compelled him to quit Granada and to flee to the Court of the Christian king of Castile, who received him well and assigned him Seville for his residence. After the assassination of Abū Sālim, the vizier ʿOmar b. ʿAbd Allāh al-Yābānī had at first the Marīnide prince Abū ʿOmar Tāshfīn, a man morally incapable of occupying himself with state affairs, proclaimed king: but soon afterwards, unable to resist any longer the Marīnide chiefs, the same vizier deposed his own creature, and called Abū Zaiyān Muḥammed to the throne.

The latter, having signed a convention with the king of Castile, set sail for Ceuta, whence, escorted by the troops of ʿOmar b. ʿAbd Allāh, he directed his steps towards Fez, the Marīnide capital. His cousins, the sons of the former Marīnide sultan Abū ʿAlī, tried in vain to bar his entrance into the capital. Being thrown back upon Tāza, they were compelled to withdraw from the strife, and one of them, ʿAbd al-Ḥalīm went to found a kingdom at Sidjilmāsa.

Abū Zaiyān, after his arrival at Fez, was proclaimed sultan on Monday the 21st Ṣafar 763 (20th December 1361); but in reality the vizier ʿOmar was the only ruler. In order to be in the good graces of the Marīnide chiefs, ʿOmar married a wife of the family of one of them, namely of Vizier Masʿūd b. Raḥḥū b. Māsāʾi, and made his friend ʿAmr b. Muḥammed, the governor of the city of Morocco, marry a Marīnide princess. But in spite of his intrigues the latter two chiefs revolted shortly afterwards and proclaimed two other sultans, one at Morocco (ʿAbd al-Muʾmin b. ʿAlī), and one at Debdū (ʿAbd al-Raḥmān b. ʿAlī). ʿOmar, however, defeated Ibn Māsāi and negotiated with the governor of Morocco.

The sultan Abū Zaiyān was conscious of his dangerous situation and wished to free himself from ʿOmar. But the latter had surrounded him with spies, who were even among the women of his harem. Thus when ʿOmar b. ʿAbd Allāh became aware of the sultan's intentions, he got rid of him. On the 22d Dhu'l-Ḥidjdja 767 (30th August 1366), in the morning, the sultan was found dead in a well of the garden called Rawḍ al-ghuzlān. ʿOmar spread the rumor that the sultan, having become drunken, fell there by accident and was drowned; but in reality he had him first strangled by one of the soldiers, then thrown into the well. He was succeeded, at ʿOmar's suggestion, by the Marīnide prince ʿAbd al-ʿAzīz, the son of Sultan Abu'l-Ḥasan.

3. ABŪ ZAIYĀN MUḤAMMED AL-SAʿĪD, son of the Marīnide sultan Abū Fāris ʿAbd al-ʿAzīz. The latter, after he had seized Tlemcen, fell ill there and died. The vizier Abū Bekr b. Ghāzī b. al-Kās, informed of the event by the eunuchs of the palace, immediately took upon his shoulders the young Abū Zaiyān, a child of five years, and brought him to the troops, who proclaimed him king on the 22d Rabīʿ II 774 (21st October 1372). Since then the vizier Ibn Ghāzī ruled in the name of the young prince. But this minister was not able to prevent either the ex-sultan of Tlemcen, Abū Ḥammū, from retaking his capital, nor the emir of Granada from fomenting insurrections and rousing on all sides pretenders to the Marīnide throne. The emir of Granada claimed his underhand dealings to be legitimate on account of the shelter and protection that the sultans of Fez had offered his former minister Ibn al-Khaṭīb. Finally, on the 6th Muḥarram 776 (17th June 1374), Abu 'l-ʿAbbās Aḥmed, son of the Marīnide sultan Abū Sālim and one of the pretenders stirred up by the emir of Granada, rendered himself master of Fez, dethroned the young sultan Abū Zaiyān, and had himself proclaimed the only Marīnide ruler.

4. ABŪ ZAIYĀN MUḤAMMED AL-MUNTAṢIR BI-'LLAH, son of the dethroned Marīnide sultan Abu'l-ʿAbbās Aḥmed b. Abī Sālim. The Marīnide sultan Mūsā b. Abī 'l-Faḍl having died suddenly, thought to have been poisoned by the vizier Yaʿīsh b. Raḥḥū b. Māsāi, the latter hastened to have the young Abū Zaiyān, a child of five years, proclaimed sovereign on the 3d Ramaḍān 788 (28th september 1386). But the young prince had scarcely been installed, when a revolt, fomented by three viziers dissatisfied with their colleague Yaʿīsh, brought to power a candidate supported by the emir of Granada. The new sovereign, al-Wāthiḳ bi-'llāh, a brother of the deceased sultan Mūsā b. Abī'l-Faḍl, deposed Abū Zaiyān on the 15th Shawwāl 788 (9th November 1386), after the latter had reigned 43 days.

5. ABŪ ZAIYĀN MUḤAMMED AL-WĀTHIḲ BI-'LLĀH, son of Abu'l-Faḍl and grandson of the Marīnide sultan Abu 'l-Ḥasan. Abū Zaiyān was in Spain, a refugee at the Court of the emir of Granada, when, after the Marīnide sultan Mūsā had been poisoned, the vizier Ibn Māsāi offered him the sovereign power. He accepted the offer, and the fact that in the meantime Abū Zaiyān al-Muntaṣir was proclaimed king did not prevent him from proceeding on his journey to the Marīnide capital. As he was supported by the vizier Masʿūd b. Māsāi and by most of the distinguished personages of Morocco, he could easily overpower his rival. Ibn Māsāi deposed al-Muntaṣir and had Abū Zaiyān Muḥammed al-Wāthiḳ proclaimed sultan in his place (15th Shawwāl 788 = 9th November 1386).

But Ibn Māsāi, who had chosen the latter prince on account of his feeble character, could not for a long time rule over the Marīnide kingdom in peace. Having claimed the restitution of Ceuta from the emir of Granada, who had unjustly seized it, the latter dispatched against the Maghrib the Marīnide ex-sultan Abu'l-ʿAbbās at the head of a numerous army. The emir of Granada endeavored to implant his influence over Northeast

Africa, and willingly encouraged anarchy in the sultanic family of his neighbour. The partisans of both sultans struggled with each other for nearly one year in the whole Marinide kingdom. Finally, Abu'l-'Abbās seized Fez, deposed his rival Abū Zaiyān Muḥammad al-Wāthiḳ (5th Ramaḍān 789 = 19th September 1387), and brought him a prisoner to Tangiers, where he had him executed.

Bibliography: Ibn Khaldūn, *'Ibar*, vii. 299, 317, 336, 352 *et seq.* (*Hist. des Berb.*, ii. 443, 469, 476, 498, 523 *et seq.*; iv. 317, 358 *et seq.*, 400, 436, 439 *et seq.*); *Rawḍat al-nisrīn fī akhbār mulūk Banī Marīn* (MS. N°. 41 of the Medresa of Tlemcen), fol. 171 *et seq.*; Ibn al-Ḳāḍī, *Djadhwat al-iḳtibās* (Fez, 1309), pp. 130-131; al-Salāwī, *Kitāb al-istiḳṣā* (Cairo, 1312), ii. 101, 125, 133 *et seq.*; Maḳḳarī (Cairo, 1302), iii. 378 *et seq.* (A. COUR.)

ABŪ ZAKARĪYĀ' YAḤYĀ B. ABĪ BEKR, a native of Wargla, author of the historical work on the Rostemides and the Maghrib Abāḍites, entitled *Kitāb al-sīra wa-akhbār al-a'imma*. This work has been discovered in the Mzāb and translated into French by Masqueray, under the title of *Chronique d'Abou Zakaria* (Algiers, 1878).

The Abāḍite chroniclers Dardjīnī and Shammākhī, who based their historical and biographical works principally on Abū Zakarīyā''s Chronicle, give very little information concerning this author, and indicate neither the date of his birth nor that of his death. All what is known from Dardjīnī's *Kitāb al-ṭabaḳāt* is that one of Abū Zakarīyā''s teachers was Abū Rabī'a Sulaimān b. Yakhluf al-Mzātī (d. 471 = 1078-1079). We may thus suppose that the Chronicle was written either at the end of the 5th or at the beginning of the 6th century of the Hegira.

After Duveyrier, who, on returning from his travel to the Sahara, brought a manuscript of al-Shammākhī's work, the honor for signalizing the importance of the Abāḍite works is due to Masqueray. The Chronicle of Abū Zakarīyā', of which the latter published a French translation, though imperfect, and showing in several places the author's inexperience, furnishes valuable information about the history of the Imāmate, the Rostemide dynasty and the beginning of that of the Fāṭimides. The value of this Chronicle, the publication of which is very desirable, was spread as far as into the East. It is from it that the anonymous author of the *Kashf al-ghumma* (a work which was the basis of the history of the Imāms of 'Omān translated by Badger) drew his information about the Abāḍites of North Africa (R. Basset, *Les sanctuaires du Djebel Nefousa*, Paris, 1869, p. 6).

The Chronicle of Abū Zakarīyā' is the most ancient document regarding the history of the African Abāḍites written by one belonging to that sect. It was almost textually reproduced by Dardjīnī in the first volume of his *Ṭabaḳāt al-mashā'ikh*, which is yet unpublished. Shammākhī used it to a great extent for the articles in his *Kitāb al-siyar* (Cairo, 1301) devoted to the introduction and development of the Abāḍite doctrine in the Maghrib as well as to the history of the Rostemides. (A. DE MOTYLINSKI.)

ABŪ ZAKARĪYĀ' YAḤYĀ B. AL-KHAIR B. ABI 'L-KHAIR AL-DJENĀWUNĪ (a native of Idjināwun, in the Djebel Nefūsa), an Abāḍite doctor, quoted by Shammākhī (*Kitāb al-siyar*, pp. 135 *et seq.*) as one of the lights of his epoch. He studied under the erudite shaikh Abū Rabī'a Sulaimān b. Abī Hārūn in the mosque of Ibnain. He profited so much by the lessons of his teacher that, Shammākhī says, when he came back to his country, he spent six months in answering to questions addressed to him on every branch of science without ever being puzzled at a single point.

He left diverse works on the *furū'*, one of which, on fasting, is to be found in a collection autographed in the Barūnīya printing establishment in Cairo. His principal work is the *Kitāb al-waḍ'*, autographed in the same place, in 1305, with marginal notes of Shaikh Muḥammad Abū Setta al-Ḳaṣbī. It comprises seven books: 1. Tawḥīd; 2. Purification; 3. Prayer; 4. Fasting; 5. Zakāt; 6 Pilgrimage; 7 Oaths. This volume seems to be only the first part of a complete treatise on Abāḍite legislation written by this author, which is quoted in a catalogue of al-Barrādī (A. de Motylinski, *Les livres de la secte abadhite*, p. 12), with an indication of seven parts that it comprises: fasting, marriage and divorce, testaments, judgments, salaries, right of preemption, and pledges (comp. also de Motylinski, *Le Djebel Nefousa*, p. 89, note 1; R. Basset, *Les sanctuaires du Djebel Nefousa*, Paris, 1899, p. 62; *Les manuscrits des Zaouias de 'Aïn Madhi et de Temacin*, Algiers, 1885, p. 36).

It has been said above that the book on fasting has been separately published. The book on marriage and divorce has also been separately autographed with marginal notes of Shaikh Muḥammad Abū Setta. These different treatises were the principal source for the chapters on the same subjects in the *Kitāb al-nīl* of the shaikh 'Abd al-'Azīz. The *Kitāb al-siyar* of Shammākhī furnishes no chronological indication regarding Abū Zakarīyā'. (A. DE MOTYLINSKI.)

ABŪ ZAKARĪYĀ' YAḤYĀ B. MUḤAMMED. [See IBN KHALDŪN.]

ABŪ ZIYA (Arab. Ḍiyā') TEWFĪḲ BEI. [See TEWFĪḲ BEI.]

ABUĀM, capital of Tāfīlālet. Like the other parts of this province, Abuām has been visited only by a very few Europeans: René Caillé, Rohlfs, Schmidt, Harris and Delbrel. It is a very important commercial center. Before the French occupation of Twāt, Abuām had centralized the commerce of Sudan, Sahara and Southern Morocco. Many merchants of Fez have settled there; a market is held there thrice a week and is very animated; dates, salt and skins are the chief native exchange products. The lether of Tāfīlālet is very renowned in North Africa; the dates are the best of the region, but they are inferior to those of Southern Constantine and Southern Tunis. A little to the east of Abuām there is the tomb of Mūlāi 'Alī Sherīf, the great saint of that region and the founder of the present reigning dynasty of Morocco; it is a much venerated place of pilgrimage. At a distance of about an hour from Abuām is the Ḳsar of Rissani, the residence of the authorities. At a little distance to the west are to be seen the ruins of the celebrated Sidjilmāsa [q. v.], now called *al-Medīna al-ḥamrā'* („the red city").

Bibliography: Rohlfs, *Reise durch Marokko* (Bremen, 1868), pp. 53 *et seq.*, the principal source of information; Schaudt, in the

Zeitschr. d. Gesellsch. für Erdk. zu Berlin, xviii. 29 *et seq.*; French trans. of Lacroix under the title of *Voyage au Maroc*, pp. 45-46; Harris, *Tafilelt* (London, 1895), pp. 229, 274; Delbrel, *Notes sur le Tafilelt*, in *Bull. de la soc. géogr.* (Paris, 1894), 2e trim., pp. 199 *et seq.*; comp. aussi Destugue, *Quelques mots au sujet de Tafilet et de Sidjilmassa* (*ibid.*, April, 1867), pp. 337 *et seq.* (E. DOUTTÉ.)

ABUBACER. [See IBN ṬUFAIL.]

ABŪḲĪR (Būḳīr), name of various places in Egypt:

1\. A small Egyptian seaport of 1168 inhabitants on the Mediterranean Sea, after which are called the bay, the island — also called Nelson Island — and the lake (see Nº. 4) near it. It is situated 23 kilometres (15 miles) east of Alexandria on the Rosetta (Rashīd) railroad, and belongs now to the district of the environs of Alexandria, in the government of the latter town; formerly it belonged to the district of Damanhūr in the province of al-Buḥaira. This place, which is perhaps identical with the ancient Bukiris, is not mentioned by the ancient Arabian geographers; still Abu'l-Fidā' and Ḳalḳashandī knew the Lake of Abūḳīr. All what is known of the history of Abūḳīr in the Middle Ages is the invasion of the Franks in 764 (1362-1363). Abūḳīr was much spoken of only after the naval battle, which is called after it, had taken place in the Bay of Abūḳīr on the 1st of August 1798. The English under the command of Nelson destroyed the French fleet that covered Bonaparte's expedition to Egypt. One year later, Bonaparte defeated, also by Abūḳīr, the Turkish troops that had landed there (25th July 1799). Finally on the 8th March 1801, there landed at Abūḳīr the English expedition, which put an end to the French domination in Egypt.

Bibliography: *Diction. géogr. de l'Égypte*, 1898, p. 34; ʿAlī Mubārak, *al-Khiṭaṭ al-djadīda*, x. 13 *et seq.*; Djabartī, *ʿAdjāʾib al-āthār* (Cairo, 1297), iii. 1 *et seq.* (French trans.: *Merveilles biographiques et historiques*, Cairo-Paris, pp. 80 *et seq.*); A. Berthier, *Relations des campagnes du général Bonaparte en Égypte et en Syrie*; Sir R. T. Wilson, *History of the British expedition to Egypt*; see also F. Kircheisen, *Bibliographie Napoléons*, pp. 50 *et seq.*

2\. A small place in Lower Egypt, belonging to Soronbāī in the district of Rosetta, province of al-Buḥaira. Comp. *Diction. etc., loc. cit.*

3\. A spot in Upper Egypt, belonging to the city of Armant, in the district of Luxor (al-Aḳṣur), province Kenā; comp. *ibid.*

4\. A large lake of 30000 acres formerly stretched landward behind the city of Abūkīr (Nº. 1) and now dried up. In the time of the French expedition the lake — also called then al-Maʿdiya — was still connected with the sea. The narrow plain in the east, which separated it from the Sea of Etkū (Edkū), was also perhaps broken through at certain times. In the west it is bounded by the narrow stripe of fertile land, through which passes the *khalīdj* of Alexandria, the present Maḥmūdiya Canal. Then follows, to the west, the Lake of Mareotis, which was dried up in the Middle Ages and which was submerged again by the English only at the time of the siege of Alexandria in 1801. At that time the water of the Lake of Būḳīr was conducted to the fertile land. Later on the connection with the sea was cut off, and from 1888 the whole lake was drained by an English company and dried up. Now it is a specially productive cultivated land.

The lakes of Būḳīr and Etkū were, according to Arabian tradition, fertile tracts of land in the time of the Pharaohs and partly also under the caliphs. Legend relates their origin as follows: The wife of a Pharaoh, to whom these lands belonged, on a sudden required money for the tithes of the vineyards that were to be paid to her; the peasants could not afford it, and she had those lands submerged. But prosaic statements connect the origin of the lakes with the neglectedness of the canals, the removal of the estuary of the Nile and strong spring-tides. Such a strong overflow of the sea is said to have occurred in 720 (1320).

Bibliography: ʿAlī Mubārak, *loc. cit.*; Ḳalḳashandī (trans. Wüstenf.) pp. 20, 99; Abu'l-Maḥāsin (ed. Juynb. et Matth.), i. 50; *Expédition de l'Égypte*: *État moderne*, ii^1^, 192, 483 *et seq.*, ii^2^ 82; W. Willcocks, *Egyptian irrigation* (2^d^ ed.), p. 245, *passim*.

5\. Abūḳīr or Būḳīrān is the name of a legendary mountain (or of a place on a certain mountain) in Egypt, on which all the birds flock once a year. All of them put their heads in a cleft until one remains there suspended dead. According to Yāḳūt and others, the birds that flock on that mountain (commonly called Djebel al-Ṭair) are called Būḳīr. The mountain was supposed to be situated near Anṣinā in Upper Egypt.

Bibliography: Abu'l-Maḥāsin, *loc. cit.*, i. 45; *Bibl. geogr. arab.* (ed. de Goeje), vii. 82; Yāḳūt, *Muʿdjam*, ii. 21; Ḳazwīnī (ed. Wüstenf.), i. 168. (C. H. BECKER.)

ABUKLEA, English misspelling of the Arabic Abū Ṭliḥ, the name of a watering place on the caravan road, which runs from Dongola through Kūrtī (Korti, on the Nile), avoiding the Nile curve of Berber, directly to al-Metamma, on the Upper Nile, and then farther to the Sudan. Abū Ṭliḥ is situated between 17° and 18° north lat., a little north-west of al-Metamma. Its renown is merely due to a brilliant military feat of the English against the troops of the Sudanese Mahdī Muḥammed b. ʿAbd Allāh. In order to rescue Gordon blockaded in Kharṭūm, the expedition of Lord Wolseley to Kharṭūm was undertaken in the autumn of 1884. In Kūrtī Wolseley divided his army into the „river column" and the „desert column". The latter, consisting of 1800 men with 2800 camels, was to push from Kūrtī to al-Metamma through the desert. The Mahdī's men endeavored to prevent it in all possible manner, and so it came to several fights, the most important of which, the one near Abū Ṭliḥ (17th January 1885), is celebrated as a decisive victory of the English arms. The English had 74 dead and 85 wounded; the enemy lost about 1200 men. The effect of the rout on the Mahdī's camp is depicted by Slatin Pasha in his *Fire and sword in the Sudan*, p. 319.

Bibliography: W. S. Churchill, *The river war*, i. 97 *et seq.*; Count Gleichen, *With the camel corps up the Nile*; Ibrāhīm Fawzī Pasha, *Kitāb al-Sūdān bain yadai Ghurdūn wa-Kitchener* (Cairo, 1319), ii. 40 *et seq.* (C. H. BECKER.)

ABUMERON, misspelling of Abū Marwān. [See IBN ZUHR.]

ABŪSHEHR. [See BŪSHEHR.]

ABUSHKA („little father“), an East-Turkish-Osmanli dictionary for Mīr ʿAlī Shīr's works, entitled after its commencing word. There exist two editions of it, the more circumstantial one has been translated into Hungarian by Vámbéry (Budapest, 1862), and edited by Welyaminof-Zernof (St. Petersburg, 1868). Numerous MSS. are extant; comp. Pertsch (Berlin), Nº. 85.

ABUSIR. [See BŪṢĪR.]

ABWĀʾ, a place on the road from Mecca to Medina, 23 miles from al-Djuḥfa. According to some authorities the name really belonged to a mountain situated there. According to general tradition, Muḥammed's mother, Āmina, died there on her return journey from Medina and was buried there. Some Meccans are said to have proposed, before they marched out to the Oḥod battle, to dig up her corpse, in order to have a counter-pledge in hand against Muḥammed, but the others refused to do so. But how uncertain this all is, may be seen from another tradition (Ṭabarī, i. 980), according to which Āmina's grave was in Mecca. Muḥammed's first looting expedition from Medina was called after this spot. Sprenger (*Die alte Geographie Arabiens*, p. 155) seeks Abwāʾ in the present Mastūra; comp. Burckhardt, *Travels in Arabia*, ii. 112 *et seq.*

Bibliography: Ṭabarī, i. 980, 1266 *et seq.*, 1270; Ibn Hishām (ed. Wüstenf.), i. 107, 415; al-Bakrī (ed. Wüstenf.), pp. 62, 679; Yāḳūt, *Muʿdjam*, i. 100; Wāḳidī, *Kitāb al-maghāzī* (Wellhausen), p. 103.

ABWĀB. [See BĀB.]

ABYSSINIA, a country in East Africa, the name of which is a corruption of the Arabic *Ḥabash*. This name, which was thought to designate a mixture of races (root *ḥ b sh*), seems rather to have been that of a South-Arabian people, who probably lived in the western part of Yemen (Tihāma), and who emigrated afterwards to Africa. The coast of Adulis (Zula), the only one in the whole stretch of the African coast of the Red Sea that offers a tolerably safe landing and, in addition, is in the proximity of the Abyssinian plateau, might have attracted these emigrants from South Arabia and facilitated commerce with Mecca, which was pretty flourishing in Muḥammed's time. Owing to this circumstance, and on the advice of Muḥammed himself, certain Meccans converted to Islām, emigrated to Abyssinia in order to avoid being tempted by the Ḳoraishites to abjure their new faith. The Muslim historians, however, allege another reason for it; they declare also that there was a second emigration to Abyssinia and that Muḥammed sent a messenger with a letter to the Abyssinian king, all which is merely a legend. In the year 20 (641), or later according to others, ʿOmar is said to have sent a small naval expedition against the Abyssinian coast, which expedition miscarried.

Since that time for centuries the Mussalmans have as good as not at all penetrated into Abyssinia, and that is the reason why we have almost no information at all about Abyssinia proper from the ancient Arab geographers, such as Ibn Khordādhbeh, Yaʿḳūbī, Ibn Rosteh, Muḳaddasī, etc. In general they know only Djarmī, which is indicated as the capital of the country. This statement has originated in Khwārizmī's *Ṣūrat al-arḍ* (without, however, being borrowed from Ptolemy's γεωγρ. ὑφήγησις), namely the map that Caliph al-Maʾmūn had drawn up between 201 and 210 (816—825); al-Khwārizmī distinguishes between a large Djarmī and a Djarmī of the Abyssinians. Masʿūdī (*Murūdj*, Paris, iii. 34) says that there are many towns in Abyssinia, but he mentions only the capital of the Nadjāshī, Kaʿbar (Ancober? Axum? = Kalghūr?). Yāḳūt (*Muʿdjam*, i. 29) mentions only Djarmī and that only by the way, for he has no special article on Abyssinia. What he says about the Bāḍiʿ Islands (Massawa, already mentioned by Masʿūdī, *Tanbīh*, p. 330, Ṭabarī, i. 2480 *et seq.*) and of Dahlak may hardly be called an exception. Idrīsī speaks of it at greater length, but some of the towns which he enumerates are on the littoral, and the three cities: Djanbaita (Adua? Roha?), Markata and Nadjāgha, situated at a little distance from „the river that crosses Abyssinia to fall afterwards into the Nile“, have not as yet been satisfactorily identified. Ibn Saʿīd (d. 1286) and Abu'l-Fidāʾ (his Geography was finished in 1321) added to the information they had drawn from Idrīsī many, but inexact details; they knew the province of Sahart (Tigrē), the nation of Kurla (Kuolla?) the lake Aḥāwās (Kʷārā? Agau?), Kalghūr, etc. Dimashḳī mentions six Abyssinian races, of which only three can be identified with Abyssinian regions: Amḥarā, Sahart and Dāmūt (the last name may not designate the large region of Godjam). Ibn al-Wardī (15[th] century) and no doubt Ibn Shabīb al-Ḥarrānī (14[th] century), whom he copies, repeat only after Masʿūdī the name of the capital: Kaʿbar (Vatican MS. Nº. 286: Kaʿīr). As to the later Arab authors, one may hardly expect from them information about Abyssinia. That part of the geographical literature produced by them consists mainly of *riḥlas*, or descriptions of travels on the occasion of pilgrimage etc., and contains no geographical work of any importance.

The letters which the Abyssinian kings wrote to the sultans of Egypt (namely asking for the metropolitan, or *abūna*), and the answers of the latter gave ʿUmarī the opportunity of furnishing in his *al-Taʿrīf bi'l-muṣṭalaḥ al-sharīf* some information about Abyssinia, which is only correct as far as regards the Mussalman provinces of Adal. The only Arabian author who gives exact information about these provinces and the history of Abyssinia of his time is Maḳrīzī in his small treatise *al-Ilmām bi-akhbār man bi-arḍ al-Ḥabasha min mulūk al-Islām* written in 839 (1434-1435).

Maḳrīzī speaks of a region (*iḳlīm*) of Abyssinia called Zailaʿ (after its principal town, the present Zeila), which comprised seven principalities: Awfāt, Dawāro, Arababnī (Arsī?), Sharkhā, Bālī, Dāra and the powerful state of Hadyā. Each of these principalities was governed by its own prince, but all together were subject to the sultan (*ḥaṭī*) of Amḥarā. Maḳrīzī evidently has in mind the State of Zailaʿ in the years 1425—1432 when Djamāl al-Dīn II endeavored to subject it to his rule, in which he indeed succeeded for a short time without, however, obtaining political supremacy. The proper empire of Zailaʿ, corresponding to the previous Adal, arose under Ḥaḳḳ al-Dīn II (1365-1366—1374-1375) from the principality of Awfāt (Ifāt), whose first known prince was ʿOmar Walashmaʿ (about 1260). The old empire of Adal as will be seen below disappeared in the wars with ʿĀmda Ṣeyon. — All those countries were under the suzerainty of the king of

Abyssinia, of which, however, they endeavored to rid themselves. In the course of the 13th and 14th centuries a pretty large number of Mussulmans penetrated into Abyssinia (in Shoa and up to Bēgamedr); the first king of the Solomonian dynasty, Yekuno Amlāk (1270—1285), is said to have persecuted the Muslims. This was the cause of a series of wars, chiefly renowned for the victories of ʿĀmda Ṣeyon (1314—1344) over the kings of Adal: Ṣabr al-Dīn, Djamal al-Dīn, etc. These wars were continued by ʿĀmda Ṣeyon's successors: Newāya Krestos (1344—1372), Dāwit (1382—1411), Yesḥaḳ (1414—1429), Zar'a Yāʿeḳob (1434—1468), Baʾeda Māryām (1468—1478), Eskender (1478—1494), etc. Baʾeda Māryām, besides, subjected also the king of the Danākil (Afar), a Mussulman tribe, which up to these days occupies the region between the Red Sea and the Abyssinian plateau. In the beginning of the 16th century Islām in Abyssinia was in complete decadence.

For two centuries the theater of these wars was in general out of Abyssinia proper. In 1521 the sultan of Adal, Abū Bekr b. Muḥammed, removed to Harar the seat of his government, thus putting it in close contact with Shoa and Abyssinia. Shortly afterwards there began the great invasion of the Somali chief, Aḥmed b. Muḥammed Grāñ, who, supported by the artillery and the troops which the Turkish pasha of Zeila had sent him, penetrated into Abyssinia up to its northern frontier, ravaging the country repeatedly, and even burning the famous cathedral of Axum. The history of this conquest by ʿArab Faḳīh (written towards 1543) is the only Arabic work that mentions many places in Abyssinia. In 1544 Grāñ was defeated and killed by King Galāwdēwos (reigned 1540—1559), who in his turn was, in March 1559, vanquished and killed by Nūr al-Dīn, Grāñ's successor. Two years previously, Massāwa was occupied by the Turks, who, thanks to the assistance of the azmāč Yesḥaḳ, the governor of the maritime province, seized the neighboring towns, even Debaroa, the capital of that province. Yesḥaḳ, having revolted against King Sarṣa Dengel (1563—1597), made an alliance with the Turks, but they were beaten in a great battle near Abbā Garimā in 1578. In 1589 Sarṣa Dengel defeated near Arkiko the Turkish pasha Kadāwert, who perished in the battle.

Owing to these victories of Sarṣa Dengel and to that which he won over Muḥammed IV, king of Adal, in 1577, and also to the help of the Portuguese, the Mussulmans, either in the north or in the south, were no longer a serious danger to Abyssinia. The Mussulman kingdom of Sennaar was also conquered by King Susneos (Sisinius, 1607—1632). In 1674, Ṭalḥa, the emir of Adal, was incited by rebels to seize Abyssinia, but he gave them to understand that it was impossible. The Balaw (Bedja), who, towards 1650, had founded the Mussulman State of Samhar, under the nāʾib of Arkiko, frequently annoyed the people of the frontier, but they felt too feeble before the Abyssinian kings. Thus, in 1693, the nāʾib Mūsā (a descendant of Amer Ḳunnu), having retained certain things that were destined for King Iyasu I, went himself to Axum to implore the king's pardon. Shortly after, in 1697, an emir of the Balaw also was vanquished, and in 1769, under Rās Mikāʾel, the nāʾib's velleity of independence was immediately constrained.

Still, there is no doubt that the Muslim invasions, and chiefly that of Grāñ, contributed to Abyssinia being opened to the Mussulmans, that which accounts for the presence of the latter in that country, although the forced conversion imposed by the kings of Adal possibly did not last long. Thus in 1648 the ambassadors of the Imām of Ṣanʿāʾ, Ismāʿīl al-Mutawakkil, found at a short distance from Gondar a town entirely inhabited by Mussulmans, and in the Enderta they met with Shāfiʿite Muslims; at Gondar, too, Mussulman quarters existed already at that time. Unfortunately there are no circumstantial annals for the reign of Fāsiladas (1632—1667), but it is known that in 1668 a council convoked by King Yohannes I interdicted the Mussulmans to live together with the Christians, and that this interdiction was renewed in 1678; this shows that there was a respectable number of Mussulmans in Abyssinia.

In the course of the 18th century the Islāmic faith was spread among the Galla (Boran), southeast of Abyssinia proper and north of Shoa. According to Krapf (*Reisen*, i. 106), the Wollo were converted to Islām by an Arab called Debelo. Rüppel affirms that towards 1830 Islām progressed in Abyssinia, and indeed the tribes of the Tigrē language (Northern Abyssinia) that were still Christians in the beginning of the 19th century are now Mussulmans either entirely as the Habāb, Tamariān, Takles, etc., or in a great part, as the Mensa, etc.

It is to be remarked that Islām in Abyssinia has been indirectly favored by commerce, for in order to enter Abyssinia it was necessary to cross the Mussulman's territory. This circumstance made the Mussulmans almost sole masters of the Abyssinian commerce, that which increased greatly their number in that country and procured them great wealth and influence. Rās ʿAlī of the Edju Galla (Gogsā), who from 1830 to 1855 was very powerful in Bēgamedr, etc., though baptised himself, favored the Mussulmans and displeased the Abyssinians; this brought forth a reaction under King Theodoros (1855—1868), an implacable enemy of the Mussulmans. This reaction attained its highest degree after the wars with the Egyptians, who had occupied (1830—1848) certain provinces in Northern Abyssinia (Hallenga, Algheden, Sabderāt, etc.), spreading there the Islāmic faith. In 1864 they took Massāwa from the Turks; in 1875, after having seized Harar and some provinces in Southern and Western Abyssinia, the khedive sent by the way of Massāwa an expeditionary corps, which was annihilated by King Yohannes in the battle of Gudda-Guddi (17th November 1875); a second Egyptian army, commanded by the khedive's son, Ḥasan Pasha, was also defeated at Gura on the 7th March 1876. King Yohannes, firmly seated on his throne, promulgated an edict (1880), which compelled the Mussulmans either to embrace Christianity or to leave the country. Many Muslims emigrated to Gallabat, and in 1883 the Mussulmans of Serae, Hamasen, and other places obtained the permission to remain in the country, but they were separated and confined to two places; these measures, for the northern part at least, did not last long. It is also to be borne in mind that before the persecutions of Theodoros and Yohannes the Mussulmans were not equally distributed in the different provinces: they were for instance of a

small number in Godjam, but are said to have formed the half of the population of the Wollo and Edjn countries. Now the Mussulmans are very numerous in Kuolla, while the Christians rather live in Dagā. In Shoa there are a great many Mussulmans, they are much less in Dambeā, Godjam, etc. In the Colonia Eritrea there are 200000 Mussulmans; they consequently constitute two thirds of the whole population. They have four ḳāḍis (namely, in the towns of Keren, Agordat, Massāwa and Asmarā) nominated by the Government, which is not the case with the other ḳāḍis (of the Habāb, Assaorta, etc.). By the tribes of Sahel the office of Imām is hereditary in certain families that do not belong to the tribe; so for instance the Imāmate of the Habāb belongs to a Derki family.

The Mussulmans of Eritrea — leaving those of Massāwa out of the question — form four distinct groups, namely: 1. The Soho and their assimilated (to the south of Samhar, in Southeastern Eritrea), partly converted to Islām already in the 14th century. 2. The Mussulmans of Sahel and Central Anseba; their Islāmic faith is generally recent, but strong enough in Sahel: 3. The Mussulmans of Barka; those are Bedja and Abyssinians who have since long professed Islām and even spread it among the Alghedén and the Baryā; the latter, pagans still 50 years ago, are now all Mussulmans. 4. The Mussulmans of the Tigrē provinces of Eritrea.

Abyssinian Islām for the greatest part professed by Cushite nations (Galla, Soho, Bedja, etc.) is not so strict as elsewhere. There exist no theological schools connected with mosques; the few Arabs of Massāwa that devote themselves to religious studies go to Cairo to study there in the Azhar Mosque, and very often happens that they do not return to their native country. The religious brotherhoods, that powerful element of the present Islām, are not known at all in Abyssinia. Owing to this indifference and to the imperfect knowledge of the observances of Islām, the Mussulmans of Eritrea are seen to be present at Christian religious festivals and to keep to practices that are in contradiction to Islām.

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(I. Guidi.)

ACHIR. [See Ashīr.]

ʿĀD, an ancient tribe frequently mentioned in the Ḳorʾān. Its history may be learned only from sporadic indications; it was a mighty nation that lived immediately after the time of Noah, and which became haughty on account of its great prosperity (Ḳorʾān, vii. 67; xli. 14). The large edifices of the ʿĀdites are spoken of in Ḳorʾān, xxvi. 128 *et seq.*; comp. lxxxix. 5-6 the expression „ʿĀd, Iram of the pillars", where *Iram* may designate either a tribe or a place. According to Ḳorʾān, xlvi. 20, the ʿĀdites inhabited *al-Aḥḳāf* (the sand downs). The prophet sent to them, their „brother" Hūd, was treated by them just as Muḥammed was later treated by the Meccans, and on account of that they were, with the exception of Hūd and a few pious men, swept away by a violent storm (vii. 70; xi. 61; xli 15; liv. 19; lxix. 6). Finally, in Ḳorʾān, xi. 54, is said that they suffered from a drought. These indications gave rise to whole legends narrated by the Prophet. It cannot be said with certainty what more ancient elements are in those legends. The ancient poets knew ʿĀd as an ancient nation that had perished (Tarafa, i. 8; *Mufaḍḍalīyāt*, viii. 40; Ibn Hishām, ed. Wüstenf., i. 468; comp. Zuhair, xx. 12 and the article LOḲMĀN), hence the expression, „since the time of ʿĀd" (*Ḥamāsa*, ed. Freytag, i. 195, 341). Their kings are mentioned in the Dīwān of the Hudhailites (lxxx. 6) and their prudence in that of Nābigha (xxv. 4). The mention of the ʿĀdite Aḥmar by Zuhair (*Muʿallaḳa*, verse 32) and in the Dīwān of the Hudhailites (p. 31) merits consideration, as Mussulman legend puts this (Ḳudār) al-Aḥmar in connection with the Thamūdites [q. v.]. Whether there really existed, and where, a nation called ʿĀd is still an unanswered question. The genealogies of the Arabs with regard to the ʿĀdites naturally are valueless, just as their locating that nation in the large uninhabitable sandy desert between ʿOmān and Ḥaḍramawt. The identification of Iram with Aram adopted by the Arabs and several modern scholars is not sure at all. Among the latter, Loth identified ʿĀd with the well-known tribe of Iyād; on the other hand, Sprenger sought for the ʿĀdites in the Oadites, who, according to Ptolemy, lived in Northwestern Arabia, which reminds of the Iram well in Ḥismā (Hamdānī, p. 126; Sprenger, *Die alte Geogr. Arabiens*, § 207). But Wellhausen remarked that instead of „since the time of ʿĀd", the expression *min al-ʿād* also occurs, and therefore he supposes that originally ʿĀd was a common noun („the ancient time"; adj. ʿādī = very ancient) and that the mythical nation arose from a misinterpretation of that word.

Bibliography: Ṭabarī, i. 231 *et seq.*; Hamdānī, *Djazīrat al-ʿarab*, p. 80; Sprenger, *Das Leben und die Lehre des Mohammad*, i. 505—518; idem, *Die alte Geogr. Arabiens*, § 199; Caussin de Perceval, *Essai sur l'histoire des Arabes*, i. 259; Blochet, *Le culte d'Aphrodite-Anahita chez les Arabes du paganisme* (1902), pp. 27 *et seq.*; Loth, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxxv. 622 *et seq.*; Wellhausen, in the *Göttinger Gelehrte Anzeigen*, 1902, p. 596.

(F. Buhl.)

ʿĀDA, (A.; P., T. and others ʿĀdat, ʿĀdet = habit, custom), a legal term designating a prescriptive right, which is, in Islāmic countries, independently of the canonical law (*sharīʿa*), made

current in those juridical cases which are not closely connected with the religious ordinances. The practical validity of this right, which often is in disagreement with the theologically established law, divided in many countries the jurisdiction into a spiritual and a secular one. We are now in possession of several collections of *'āda* laws. In literature, *'āda* is sometimes substituted by the term *'urf*, or *ḳānūn*.

Bibliography: I. Goldziher, *Die Ẓâhiriten*, pp. 204 *et seq.*; Snouck Hurgronje, *Van den Berg's beoefening van het Moham. recht*, i. 10 *et seq.*; T. W. Juynboll, *Handleiding*, pp. 8 *et seq.* As regards the literature on Indian and North African *'āda*, see *Preussische Jahrbücher*, 1905, pp. 290 *et seq.* For India, *Customs in the trans-border territories of the north-west frontier provinces* (*Journ. of the Roy. As. Soc. Bengal*, lxxiii., part 3, 1904, extra number, pp. 1—34); for North Africa: Saïd Boulifa, *Le kanoun d'Adni* (*Recueil de mémoires et de textes*, Algiers, 1905, pp. 151 *et seq.*); Decambroggio, *Kanoun orfia des Berbères du sud-tunisien* (*Revue tunisienne*, ix. 346 *et seq.*). (I. GOLDZIHER.)

ADA (T.), a word meaning „island" or „peninsula", which often occurs in geographical names, e. g. Adaḳale [q. v.], Ada köi, Ada owa, Ada pazar, Adalar deñizi (island sea = archipelago).

ADĀ' (A.), lit. „payment", „accomplishment", a technical term used in the *fiḳh* to designate the accomplishment of a religious duty in the time prescribed by the law, in opposition to *ḳaḍā'*, which designates the belated accomplishment of a religious duty (of course when the delay is permitted). It is also to be distinguished between a perfect and an imperfect accomplishment (*al-adā' al-kāmil* and *al-adā' al-nāḳiṣ*). — In the reading of the Ḳor'ān *adā'* means the traditional pronunciation of the letters, synonymous with *ḳirā'a* [q. v.].

ADAB (A.), a term meaning, in both the heathen and the Islāmic times, the noble and humane tendency of the character and its manifestation in the conduct of life and social intercourse. There is a well-known aphorism, also frequently occurring in the Ḥadīth: *kāda 'l-adab an yakūn thulthayi 'l-dīn* („it can almost be asserted that *adab* equals two thirds of religion"). Parallelly to this practical designation of this word there is also a metaphorical one: the knowledge that leads to an intellectual culture of a higher degree and enables a more refined social intercourse, especially the knowledge of Arabic philology, poetry and its explanation and the ancient history of the Arabs (comp. *Khizānat al-adab*, iv. 124). The latter application of the word *adab* arose from the influence of the culture tendency, after the Persian model, towards a more refined tone and the growth of profane literature since the second and third centuries of the Hidjra. According to this, one may judge of the contents of more special writings, e. g. Ibn Ḳotaiba's *Adab al-kātib*, of the books entitled *Adab al-nudamā'*, etc. — The different branches of *adab*, being profane belles-lettres, are strictly distinguished from *'ilm*, which sums up the religious sciences (Ḳor'ān, Ḥadīth and jurisprudence). Besides the real attainments sometimes also social qualities and skill in sport and in ingenious, mostly imported games, are included in the term *adab*. Persian influence on *adab* is reflected in the following maxim of the vizier al-Ḥasan b. Sahl (d. 236 = 850-851): „The arts (*al-ādāb*, pl.) belonging to fine culture are ten: three Shahradjānic (playing lute, chess, and with the javelin), three Nūshirwānic (medicine, mathematics and equestrian art), three Arabic (poetry, genealogy and knowledge of history); but the tenth excells all: the knowledge of the stories which people put forward in their friendly gatherings" (al-Ḥuṣrī, *Zahr al-ādāb*, i. 142). The sphere of *adab* is naturally not firmly established; sometimes artistic skill and then also industrial ability are counted among the *funūn al-adab*. 'Abd al-Malik b. Idrīs al-Djazarī, vizier of Ibn Abī 'Āmir in Spain (end of 4th = 10th century), composed a didactic poem on six different parts of *adab* (al-Ḍabbī, ed. Codera, p. 362; where, unfortunately, these parts are not enumerated). Besides that, within the Aristotelian gradation of sciences, the propaedeutics (generally called *al-'ulūm al-riyāḍīya*) are sometimes called *al-adab*. In the *Ikhwān al-ṣafā'* (Bombay, treatise 7, book 1, p. 18), besides philology, poetry and mathematics, also magic, fortune-telling, alchemy, etc. are included in this group of sciences. In the course of instruction in the modern École normale arabe (training school for teachers) of Cairo, the following subjects are included under the term *'ulūm adabīya*: grammar (*ṣarf wa-naḥw*), calligraphy, lexicology, poetics (*'arūḍ, ḳawāfī*), rhetoric, theory of style, logic (program of Director Emīn Beg Sāmī, year 1895). The taste for *adab* brought forth a very important branch of Arabic literature, of which al-Djāḥiẓ passes for the founder.

Bibliography: Adam Mez, *Abulkasim, ein bagdader Sittenbild* (Heidelberg, 1902), introduction; Brockelmann, *Gesch. d. arab. Litter.*, i. 92 *et seq.*, 151 *et seq.* (I. GOLDZIHER.)

'ADAD (A.) = number. The Arabs give different definitions of „number". The most comprehensive definition says: „The number is the unit and all what results from it by division, repetition or by the combination of both functions (*al-wāḥid wa-mā yataḳaṣṣal minhu* . . .). According to this theory, the 1 and also the fractions would be included in „number". Still, whether the 1 itself is a number, is a question, to which the most Arab mathematicians answer in the negative. Thus the 1 is to the numerical system what the atom (*al-djawhar al-fard*) is to the substance, and although it is the basis of every number, it is no number itself. Two other definitions, in conformity with this theory, exclude the unit; according to one, every number is the half of the sum of its two adjacent numbers (*niṣf madjmū' ḥāshiyataihi*), e. g. $3 = \frac{2+4}{2}$, $\frac{1}{2} = \frac{\frac{1}{4}+\frac{3}{4}}{2}$, according to the other, it is the quantity composed of units (*al-kammiya al-mutaallifa min al-waḥdāt*). The latter definition, varying in its terms, is the one most frequently advanced. According to another and less frequently given definition, the numerals express the quantity, that is to say, they answer to the question „how much", or „how many", in so far as they are expressed according to the *ḳiyās* (*al-alfāẓ al-dālla 'alā 'l-kammiya bi-ḥasb al-waḍ'*). As, however, in Arabic the question „how much" is not answered either with 1 or with 2, but with the singular or dual of the object in question, these two numerals, according to this definition, are also excluded.

According to al-Zamakhsharī, there are, properly speaking, only 12 numerals which have special names in the Arabic language, namely: the numbers 1—10, 100 and 1000; all the others are, from his point of view, formed of these in a secondary manner by means of composition or other combination.

The main peculiarity of the numerals from 3 to 10 is their masculine and feminine forms; quite in disagreement with the general rule, the *tā' marbūṭa* is affixed to the masculine instead of the feminine form. The different explanations of this phenomenon given by the Arab grammarians (e. g. Ibn Ya'īsh, i. 776 *et seq.*) are not very conclusive. Because the isolated numeral ends with the *tā'*, it is supposed that this primary form (*al-aṣl*) of the numeral has been retained for the masculine, while the feminine, which is considered as a branch (*far'*) of the latter, retained also in the numerals the secondary form. European grammarians (e. g. Wright, i. § 319, note 2) see in this anomaly an effort to give prominence to the independent substantive nature of the cardinal numbers, by which they differ from the dependent adjectives.

The compound numbers 11—19 have a particular formation; generally they are (with the exception of 12) indeclinable, and are so closely connected with one another that they are treated of by al-Zamakhsharī (p. 70, § 220), besides in the chapter on the numerals, also in that on compound names (*al-murakkabāt*). In Aramaic and in the Arabic dialects they are fused into one word. It is quite different with the numbers 21—99; they are formed by placing the units before the tens and connecting these two by *wa*. Both units and tens are declined and in opposition to the numbers 11—19 are also designated only as *ma'ṭūfāt*.

It is known that the numbers 3—10 govern the gen. plur., 11—99 the acc. sing., and from 100 upwards the gen. sing.; the numbers 300—900 have, besides, this anomaly that *mi'a* in them is put not in the plur. but in the gen. sing. In larger composed numbers the different elements are arranged in the ascending or in the descending order connected with one another by *wa*.

Just as in the definition of number, the 1 has a peculiar position also in the description of the numerals (Ibn Ya'īsh, i. 774 *et seq.*, 788 *et seq.*). The proper word for 1 is, according to the Arabs, *wāḥid*, which is, firstly, the nominal designation for the numeral 1 (*ism 'alam 'alā 'l-ḥudhā'l-mikdār*), and secondly, an adjective derived from *waḥda*. It must not, however, be confounded with *aḥad*, which is also of a double nature. The numeral *aḥad* (*aḥad alladhī fi'l-'adad*) occurs as meaning „one" (*ma'na'l-infirād*) only in composed numbers, e. g. *aḥad wa-'ishrūn* = 21, and namely in the place of *wāḥid*, therefore the *hamza* is considered as the substitute (*badal*) for the *wāw*. When *aḥad* stands alone, it is then an indefinite pronoun, „some one", with a general meaning (*ma'na'l-'umūm wa'l-kathra*), and only in negative propositions, e. g. *mā djā'ani aḥad*. This second *aḥad*, in which the *hamza* is supposed to be radical, is therefore called, in opposition to the numeral *aḥad*, the *aḥad* of negation (*aḥad alladhī fi'l-nafy*). The feminine *iḥdā* never occurs alone. — These statements, like all the grammatical remarks of the Arabs, show an enormously great power of observation, but do not hit at the right point. The proper word for 1 is after all *aḥad*, which in Arabic as well as in other languages can be used in an indefinite sense.

The cardinal numbers are also in Arabic considered as the real numerals, and are therefore plainly designated as *asmā' al-'adad*. The other kinds of numerals have no special terms. The ordinal numbers have from 2 to 10 the form *fā'il*, 11—19 are indeclinable and from 20 onwards they resemble their corresponding cardinal numbers.

The multiplicative numbers or numeral adverbs have no special term in Arabic; they are for the greatest part expressed by means of nouns as *marra*, *karra*, *daf'a* and the like, or by the repetition of the numerals.

The distributive numbers have likewise only in rare cases a special form; al-Zamakhsharī counts this form as *mafā'il* in his treating of the diptotes (p. 10, § 18). The form *fu'āl* is properly speaking not considered as an independent grammatical form, but as one derived from the cardinal or ordinal form. Besides, the distributive numbers also occur in the form *maf'al*.

The *nisba* formations of the numerals are treated of in a continuous way only by Ibn Sīda (xvii. 118 *et seq.*), who, besides other details, distinguishes between *thalāthī* (= *min banī thalāthat* or *u'ṭiya thalāthatan*) and *thulāthī* (= *thawb ṭūluhu thalāthat adhru'*). He treats in the most circumstantial way of the *nisbas* of numerals composed of units and tens.

The fractions (*al-ashyā'* *wa'l-kusūr*) have the forms *fu'ul*, *fu'l*, and also *fa'īl* (Ibn Sīda, xvii. 129). As to the more exact grammatical, formal as well as syntactical, treatment of the above mentioned forms of numerals, comp. the European and Arabic works enumerated in the bibliography.

The terminology referring to the numbers is very rich. The whole numerical system is divided into three serieses (*marātib*, sing. *martaba*) of units, tens and hundreds (*āḥād*, *'asharāt*, *mi'āt*), every one of which is divided again into 9 parts (*'ukūd*). The thousands (*ulūf*) are not considered as a special series, but as deriving from the three former serieses as *āḥād al-ulūf*, *'asharāt al-ulūf*, *mi'āt al-ulūf* and *ulūf al-ulūf* (Ibn Ya'īsh, i. 774). The number is either absolute (*muṭlaḳ*) and consequently an entire one (*ṣaḥīḥ*), or relative to any assumed unit (*muḍāf ilā mā yufraḍ wāḥidan*) and consequently a fraction (*kasr*, plur. *kusūr*, *kusūrāt*). The assumed unit is the denominator (*makhradj*). *Musaṭṭaḥ* is the product of a number multiplied by another number, *murabba'* is that of a number multiplied by itself, that is to say its square. If the former multiplication is continued by either of its two factors (e. g. 3 × 4 × 4), the product is called *mudjassam* (tridimensional); if the same process is applied to the square of a number the product will be the cube (*muka''ab*). In the simple product, each factor is termed *ḍil'* (rib), in that of the square, *djidhr* (root), the number itself is therefore called *madjdhūr*.

An even number is called *zawdj*, an odd one *fard*. In case that the division by two (*al-tanṣīf*) of an even number can be continued until the quotient comes to 1 (as for instance in 16), the number is then called *zawdj al-zawdj*, if not, it is called *zawdj al-fard*, no difference whether the division by 2 can be done only once (as in 6), or more than once (as in 12). Still the explana-

tions of the Arabs concerning this are not positive. The prime number is called *al-ʿadad al-awwal* (or also *awwal fard*, because they are all odd), and is defined as a number divisible only by 1 (*al-ʿadad alladhī lā yaʿudduhu ghair al-wāḥid*). 1 and 2 do not come as prime numbers, just as in the definition of their figures and their syntax, these numbers have also in the calculation a peculiar position; the 1 is compared to the point (*nukṭa*), the 2 to the line (*khaṭṭ*), the 3 and the following numerals to the plane (*saṭḥ*). As contrasted with the prime number is the compound number (*al-ʿadad al-murakkab*). The term *murakkab* is also used as in opposition to *mufrad* (simple); in this case it means a number composed of 2 or 3 of the 3 *marātib*, e. g. 13 which consist of a unit and a ten.

The general classification of all the numbers in rational and irrational quantities, as it is done by modern mathematicians is not known to the Arabs, and therefore the explanation of Ibn Khaldūn (*Muḳaddima*, iii. text p. 95, transl. p. 132) does not exactly prove correct. The technical term for rational is *munṭaḳ* (expressible; the mathematician Muḥammed b. Mūsā uses *maʿlūm* in the sense of rational), that for irrational is *aṣamm* (mute). Properly speaking both these terms are used only with fractions and roots. As the Arabic language has special terms only for the 9 fractions $\frac{1}{2}$—$\frac{1}{10}$, these are considered as expressible, that is to say rational (these fractions have the numbers 2—10 as denominators), the other fractions are considered as „mute", because they are expressed only by transliteration (e. g. $\frac{1}{13}$ = 1 part of 13). In the same way roots are termed rational when they may be expressed, that is to say solved by a whole number (e. g. $\sqrt{121}$), and on the other hand irrational when they are insolvable (as $\sqrt{2}$). These latter roots are estimated only approximately, and according to a tradition traced up to ʿĀʾisha, only Allāh knows them. Instead of *munṭaḳ nāṭiḳ* also designates the rational root. Proceeding from this principle the Arabs call inversely a whole number represented by one of the rational fractions $\frac{1}{2}$—$\frac{1}{10}$, *munṭaḳ al-kasr* (expressible through a fraction) and when it is represented by a rational root, they call it *munṭaḳ al-djidhr* (expressible through a root).

When a number is equal to the sum of its divisors it is called *tāmm* (complete), or also *muʿtadil* or *musāwī*, e. g. 6; for 1 + 2 + 3 = 6. If the sum of the divisors is smaller than the number, it is then called *nāḳiṣ* (defective), e. g. 4 > 1 + 2 (= 3); if it is larger, it is called *zāʾid* (exceeding), e. g. 12 < 1 + 2 + 3 + 4 + 6 (= 16). Proceeding from the same principle 2 numbers are called *mutaʿādilān*, when the sum of the divisors of one is equal to that of the divisors of the other, as for instance 39 (the divisors of which are 1 + 3 + 13 = 17) and 55 (of which 1 + 5 + 11 = 17). Two numbers, of which, the sum of the divisors of each one equals the other number itself, are called *mutaḥābbān* (the two that love each other reciprocally), as 220 and 284; for 1 + 2 + 4 + 5 + 10 + 11 + 20 + 22 + 44 + 55 + 110 (the divisors of 220) = 284, and 1 + 2 + 4 + 71 + 142 (the divisors of 284) = 220.

The numbers in their natural sequence 12345 etc. are called by the Arabs natural or successive numbers (*al-aʿdād al-ṭabīʿiya* or *al-mutawāliya*). If the numbers follow one another omitting every second one (*tafāḍul*) they are called, according as they begin with 1 or 2, *afrād mutawāliya* (1. 3. 5), or *azwādj mutawāliya* (2. 4. 6 etc.). If the numbers are arranged in such a way that the intervals between each two successively increase according to fixed principles, they result in particular serieses of numbers (*al-aʿdād al-musaṭṭaḥa* or *al-musaṭṭaḥ*). Thus if the omissions are in the natural sequence of the numerals there results the series of *muthallathāt*: 1. 3...6...10.... 15; If after the 1 the intervals increase in the order of 2. 4. 6, etc. there results the series of *murabbaʿāt* 1... 4....9......16; if the intervals increase in the order of 3. 6. 9 etc., there results the series of *mukhammasāt*: 1... 5...... 12, etc. It seems that these serieses take their names from the figure that immediately follows the 1. From the series of *musaṭṭaḥāt* results that of *mudjassamāt*, when the parts of any series are amplified either by addition or by multiplication (comp. Abū ʿAbd Allāh al-Khwārizmī, pp. 189-90).

Bibliography: Zamakhsharī, *al-Mufaṣṣal*, pp. 93—95 (§§ 313—325); Ibn Yaʿīsh, i. 774—794; Ibn Sīda, *Kitāb al-mukhaṣṣaṣ*, xiv. 91 *et seq.*; xvii. 96—130; Nāṣīf al-Yāzidjī, *Nār al-ḳirā* (Beyrout, 1882), pp. 229 *et seq.*; Wright, i. §§ 318—337; ii. §§ 96—111; Zimmern, *Vergl. Grammatik*, pp. 179—183 (Litter., p. 193); Sprenger, *Diction. of techn. terms*, pp. 749 *et seq.* (s. v. *ʿadad*), 536, 609 (s. v. *zawdj*), 1512 (s. v. *awwal*); Abū ʿAbd Allāh al-Khwārizmī, *Mafātīḥ al-ʿulūm* (ed. van Vloten), pp. 185 *et seq.*; Bahāʾ al-Dīn al-ʿĀmilī, *Khulāṣat al-ḥisāb*; further the other mathematical works and the lexicons under the special headings.

(Wzn.)

The most essential characteristic of the Arabic numerals is the remarkable fact that the figures have their absolute value and at the same time the one relative to their place. Thus for instance when we write 25, the figure 2 has its absolute value „two" and at the same time the value relative to its place „two tens", and not „two units". The 5 has its absolute value „five" and its relative one, „five units"; the whole number designates accordingly „twenty-five". — The priority for this system of writing the numbers and the calculation of the figures, however, is in no way due to the Arabs. The latter rather took them from the Hindoos, who in any way were the teachers of the Arabs in arithmetic. Formerly the Arabs liked to express the numerals not in their own signs, but in writing them in full. From these words, through abbreviations, arose the so-called dīwānī-figures, in the use of which the single figures of a number are not arranged in the order of their successive magnitudes, but according to the linguistic use. In the numbers under 100 the ones are written before the tens, just in the same order as the different parts of a series of numbers are pronounced. Besides, the Arabs used to express the numerals by means of the letters of the alphabet of the *abdjad* [q. v.] order. Thus, ʾ = 1, *b* = 2, *dj* = 3, *d* = 4, *h* = 5, *w* = 6, *z* = 7, *ḥ* = 8, *ṭ* = 9, *y* = 10, *k* = 20, *l* = 30, *m* = 40, *n* = 50, *s* = 60, ʿ = 70, *f* = 80, *ṣ* = 90, *ḳ* = 100, *r* = 200, *sh* = 300, *t* = 400. If, for instance, they wanted to express 326, they wrote — naturally, as the other Semites, in the direction from right to left — the corresponding letters of the alphabet: *sh k w*. In order to

express greater hundreds than 400, they composed two or more corresponding letters of the *abdjad*, so *tḳ* = 500, *tr* = 600, *tt* = 800, *tṯḳ* = 1100, etc. This, indeed, answered to a great extent to the need of knowing how to read and write numbers, but the real aim, to which the writing of the numbers tended, namely calculation, could not be attained through the hitherto developed and practiced methods. Here a number — however large may be the number of units it expresses — presented by written characters could not suffice; there precaution was to be taken that the figures expressing the numbers should have such a stamp that they could be taken as the basis for calculation. This was obtained by that the Arabs assigned the 9 figures used by the Hindoos and the zero also the value relative to their place given to them by the Hindoos. They also named the zero, in faithful agreement with the usage of the Hindoo language, „the emptiness" (*al-ṣifr*, whence, through extension to all the figures, the English „cipher", the German „Ziffer", etc.). Still the numeral characters of the Western Arabs must be distinguished from those of the Eastern Arabs. While the former endeavored to imitate the ancient Indian figures, which are now called „Ḏjubār figures", the Eastern Arabs received the Indian figures already in their altered form which they then underwent (8th century, Christian era). The manner in which this happened can hardly be established with historical certainty (see concerning this: Cantor, *Vorlesungen über Gesch. d. Mathem.*, 2d ed., pp. 609 *et seq.*; there also the bibliography).

(MAHLER.)

'AḌAIM ('Aḍīm), an eastern tributary of the Tigris. It is formed of the junction of several rivers, which have their sources in the mountain range east of and parallel to the Ḏjebel Ḥamrīn, and which in their course from N. E. to S. W. break through deeply cut ravines. The most important of these rivers are: the river of Kerkūk — the Kara (Kāsa, Ḵhāsa)-Čai; on our maps it figures also under the name of Ḳara-Ṣu, — which rises from several sources north of Kerkūk, further the river of Ta'ūk, the Ta'ūk-Ṣu (or Čai), the most important of all, which joins the Kasa-Čai southwest of Ta'ūk (comp. concerning the river of Ta'ūk: G. le Strange, *The lands of the eastern caliphate*, Cambridge, 1905, p. 92; about Ta'ūk — Syr. Dāḳōḳa — itself: G. Hoffmann, *Ausz. aus syrischen Akten persischer Märtyrer*, p. 273), and the Aḳ-Ṣu, also called the River of Tūz-Khurmatli. The latter comes from the Seḏjirme-Dagh, and falls below the place Tūz-Khurmatli into the river of Ta'ūk (concerning the latter comp. also G. Hoffmann, *loc. cit.*, p. 273). From this junction onwards, the river is called al-'Aḍaim, or also Shaṭṭ al-'Aḍaim, it forces its way through the Ḏjebel Hamrīn, flows in southern direction across the Babylonian lowland and falls below 34° north lat. and 44° 20' east long. (Greenw.) into the Tigris, animating for a short distance the fall of the latter which is rather weak from its entrance into Babylonia. On the stretch south of Tūza-Khurmatli (below Kerkūk) till the discharge of the Aḳ-Ṣu the northern and then the united northern and middle source rivers meander through extended swamps. When the snow melts, the 'Aḍaim is connected through a dried up riverbed, north-east of Ḏjebel Hamrīn, with the Narīn Čai (on the maps also Narīt-Ṣu), a tributary of the Diyālā; the inhabitants are able to establish such a communication, when necessary, south-west of the Ḏjebel Hamrīn, by utilising the generally dried up Nahr-Radhān, which is connected with a tributary of the Diyālā. When the channel of the Nahr-Radhān is opened, the water flows into the Diyālā and the Lower 'Aḍaim is almost entirely dried up. Towards its estuary the 'Aḍaim is very scantily supplied with water in the hot season; according to travellers' statements, it is often for some months entirely dried up in its lower course. Many particulars are still doubtful. The exact course of the various rivers is in many places not yet established with certainty. Great confusion results also from the unsteady nomenclature in the statements of travellers and partly also on the very spot. Comp. concerning the 'Aḍaim and its basin Ritter, *Erdkunde*, ix. 322 *et seq.*, 537 *et seq.*; Billerbeck, in the *Mitteilungen der Vorderasiat. Gesellsch.*, iii. (1878), pp. 65-66, 83. The name 'Aḍaim occurs for the first time in the 14th century — as *al-'Aẓīm* or al-'Uẓaiyim — by the author of the *Marāṣid*; see, besides, G. Hoffmann, *loc. cit.*, note 2162; comp. also in Mustawfī (c. 1340 A. D.): *Nahr al-A'ẓam* „the powerful river". It is with the 'Aḍaim and not with the Southern Diyālā that we may most probably identify the Turnat of the cuneiform inscriptions and Tornadotus (Thorna) of the classical writers; see about it Hommel, *Grundriss der Geogr. u. Gesch. des alt. Orients* (2d ed., Munich, 1904), pp. 5, 293 *et seq.* The Lower 'Aḍaim appears to have once had also the name Radānu shown from the cuneiform inscriptions; the latter name has been preserved in the above mentioned Nahr Radhān; comp. Streck, in the *Zeitschr. für Assyriologie*, xv. 275; Fr. Hommel, *loc. cit.*, pp. 293-294. It is still questionable whether we may also identify the Gyndes of Herodotus with the 'Aḍaim; comp. Billerbeck, *loc. cit.*, iii. 72 *et seq.* and the author's article *Gyndes* in Pauly-Wissowa's *Realencyk. d. klass. Altert.-Wissensch.*, s. v.

(STRECK.)

ADAḲALE (*Ada ḳal'a*), „island castle", an island in the Danube in the proximity of the Iron Gate (*Demir ḳapu*), = New-Orsova, still now inhabited by Turks. The fortress was repeatedly besieged by the Turks and Austrians and captured, and till 1878 had a Turkish garrison, but since then belongs to Austria.

Bibliography: I. Kunos, in the *Ungar. Revue*, xiv. 88—101, 423—433; idem, *Türkische Volksliteratur aus Adakale*.

ADAL, one of the Musulman States (kingdoms) in East Africa that played an important part in the wars between Islām and Abyssinian Christendom. Maḳrīzī (*Kitāb al-ilmām bi-akhbār man bi-arḍ al-Ḥabasha min mulūk al-Islām*, Cairo, 1895, p. 6) enumerates the following seven Islāmic States in Southern and Eastern Abyssinia, which he designates as *mamālik bilād Zaila'*: Ufāt, Dawāro, Arababni (Arabaini, Arababni), Hadyā, Sharkhā, Bālī, Dāra. From Abyssinian chronicles, other States are known which stood on the same footing as the above, one of them being Adal. — Adal ('Adal) is situated to the farthest east of those States, and is approximately identical with the present „Côte française des Somalis". The inhabitants are partly Somali, partly 'Afar (Danākil). It is mentioned the first time in the wars between the Abyssinian king 'Āmda Ṣeyon (1314—1344) and the Musulmans. In the march of 'Āmda Ṣeyon upon Zaila'

(1332), the king of Adal, who wanted to bar his passage, was vanquished and killed. Under the kings Zar'a Yā'ḳob (1434—1468) and Ba'eda Māryām (1468—1478) negotiations took place between the Abyssinians and Adal; afterwards there was fought with changing fortune. Adal frequently served also as a refuge for the Musulmans that lived farther west from the Abyssinians, who, however, often followed them thither. The Musulman writers (Maḳrīzī and Shihāb al-Dīn, *Futūḥ al-Ḥabasha*) do not mention Adal — unless it is meant by *'Adal al-umarā'* (Maḳrīzī, *loc. cit.*, p. 2), — they rather give information only about the sultanate of Zaila' as being in that region. Further, the king of Adal, Meḥmad, son of Arwē Badlāy (Perruchon, *Chroniques de Zar'a Yā'ḳob et de Ba'eda Māryām*, p. 131), belonged to the sultan family *al Zaila'*; he was a grandson of the celebrated Sa'd al-Dīn, after whom the dynasty and the land were called (*Barr Sa'd al-Dīn*). The latter lived about 1400; he fell in 1402-1403 in the battle with King David I of Abyssinia (1382—1411). „Adal" and „empire of Zaila'" are often synonymous, and their histories are closely connected with each other [comp. ZAILA']. With regard to the 16th century comp. also GRĀÑ AḤMED B. IBRĀHĪM AL-GHĀZĪ, Imām of Harar. In the later history of those countries, the wars with the Musulman Somali and 'Afar are put in the background behind those with the Galla, who since 1540 incessantly warred with the Christian Abyssinians; Adal is still mentioned a few times in the chronicles. Even in the 19th century, before England, France and Italy took possession of the Abyssinian littorals; King Sāhla-Sellāsē of Shoa called himself also „King of Adal".

(LITTMANN.)

'AḌALA (A.) = muscle. Ibn Sīnā (Avicenna), in his Canon (Būlāḳ, 1897), i. 39, defines the muscle as follows:

„The real movements of the limbs can be executed only by means of a power that flows towards them from the brain through the agency of the nerves. The immediate connection of the nerves with the bones, which are the most essential elements of the moving limbs, is impossible, since the bones are hard and the nerves soft. Therefore the Creator by his goodness made a thing to grow upon the bones, which resembles the nerves and which is called sinew or tendon, and united it with the nerves, interweaving them as one thing. This thing, composed of nerves and tendons is in every circumstance delicate, because the nerve by its union with the limbs experiences no increase in volume and thickness in comparison with its origin. Its volume at its origin is such that it corresponds to the substance of the brain and of the marrow of the spinal column, to the volume of the head and its outlets. And if the nerve had the task to put in motion the parts of the body, especially there where it must be divided and ramified in the limbs, and by the increasing removal of its origin becoming always thinner, it would lead to an obvious decay.

For this reason the Creator by his wisdom bestowed on it a certain thickness through pulling to threads the tissue composed of nerves and tendons, at the same time filling the interstices with flesh, wrapping it up with a membrane and establishing in its middle an axiform column of the same matter of which the nerves are composed. Thus this whole becomes a limb, composed of nerves and tendons and their fibres, of flesh that fills up the interstices, and of a membrane which wraps it up. This organ is the muscle.

When it contracts it pulls the sinew, which is composed of tendons and nerves and which stretches from the muscle to the bone. The sinew then contracts and by this pulls the limb. When the muscle extends, the sinew relaxes, and the limb returns to its previous position".

The following anatomy of the muscles begins with those of the face, the number of which corresponds to the number of the mobile parts of the face. They are:

1. The frontal muscles.
2. The muscles of the eyeball.
3. The superior palpebral muscles.
4. The muscles of the cheeks in connection with the lips.
5. The special muscles of the lips.
6. The muscles of the sides of the nose.
7. The mandibular muscle.

Then follow:

8. Anatomy of the muscles of the head.
9. „ „ „ laryngeal muscles.
10. „ „ „ pharyngeal muscles.
11. „ „ „ muscles of the hyoid bone.
12. „ „ „ glossal muscles.
13. „ „ „ cervical muscles.
14. „ „ „ thoracic muscles.
15. „ „ „ brachial muscles.
16. „ „ „ antibrachial muscles.
17. „ „ „ carpal muscles.
18. „ „ „ digital muscles.
19. „ „ „ spinal muscles.
20. „ „ „ abdominal muscles.
21. „ „ „ testicular muscles.
22. „ „ „ penis muscles.
23. „ „ „ anal muscles.
24. „ „ „ femoral muscles.
25. „ „ „ crural and patellar muscles.
26. „ „ „ tarsal muscles.
27. „ „ „ muscles of the toes.

As a sample may serve the anatomy of the muscles of the hyoid (*al-'aẓm al-lāmī*, N°. 11): „The hyoid has muscles, which belong to it alone and others which serve also other organs. The special muscles of the hyoid are three pairs; one pair comes from the sides of the lower jaw and joins the straight line which is found on the hyoid; pulling it towards the lower jaw. Another pair takes its root under the chin and proceeds under the tongue till the highest point of the hyoid. This pair also pulls the hyoid towards the sides of the lower jaw. The third pair rises at the arrow-shaped bone appendages that are found near the ears; it joins the lower end of the straight line upon the hyoid. „The muscles which also serve other limbs are already mentioned and will be yet mentioned" (*ibid.*, p. 45.)

(J. LIPPERT.)

ADALIA (A. Anṭāliya; Eng. Satalia, the ancient Attalia), capital of a sandjaḳ in the province of Konia, a Mediterranian port, on the gulf of the same name, built on a steep rock 50 metres high. The town has the shape of a horseshoe, and is surrounded by a triple wall, the foundations of which are washed by the waters of the Düden. These walls, the origin of which goes back to the Roman epoch, have been aggrandized by the Genoese, who have enchased

there inscriptions and blazons of podestas. They were rebuilt about one century ago by Tekke-Oghlu, a *Dere beyi*, who openly rebelled against Salim III. Population 25000 inhab., of whom 15664 Mussulmans, and 8967 Orthodox Greeks; 62 mosques, of which 3 monumental; 12 Orthodox Greek churches; 1 library. The port, well sheltered, is choked with sand. The sandjak of Adalia corresponds to the ancient province of Tekke; it comprises 5 ḳazas, 9 nahiyes, and 349 villages; 224000 inhabitants, of whom 196887 Mussulmans, and 27000 Orthodox Greeks; about 15000 yürüks (nomads), and Ḳizil-bash who practice the trade of *takhtadji* (board sawers). Vast forests; veins of chrome and manganese yet unexploited; manufacturing of cotton striped tissues (*aladja*). Under the Seldjuḳides it was their maritime arsenal and their preferred winter residence. It had been taken away by Kai-Khosraw I (3ᵈ Shaʿbān 601 = 5ᵗʰ March 1207).

Bibliography: V. Cuinet, *La Turquie d'Asie*, i. 853 *et seq.*; Ch. Texier, *Asie Mineure*, pp. 705-706; Cl. Huart, *Epigraphie arabe d'Asie Mineure* (extr. of the *Revue Sémitique*, 1905), p. 61; E. Reclus, *Nouv. géogr. univ.*, ix. 650; Spratt and Forbes, *Travels in Lycia*, i. 211; F. Rougon, *Smyrne*, p. 483. (Cl. Huart.)

ʿADAM or ʿUdm (A.), philosophical term: non-existence; ant. *wudjūd* (q. v.): existence.

ĀDAM, surnamed *Abu'l-Bashar*, „the father of mankind", and *Ṣafī Allāh*, „the one chosen by God", the Biblical Adam. His creation is related in the Ḳor'ān in the following terms: „We created man of dried clay of black mud formed into shape" (xv. 26). According to Muhammedan legend, however, the angels Gabriel, Michael, and Asrāfīl had, each in his turn, received the order of God to take from the seven layers of the earth seven handfuls of sand. The earth had refused to give it; ʿAzrāʾīl then, having received the same order, tore away by force a quantity of earth sufficient to create a man of it. This legend, with some modification, was borrowed from Jewish literature (see Targūm of Jerusalem to Gen., ii. 7; Bab. Tal. *Sanhedrin*, p. 38ᵃ; *Pirḳē R. Eliʿezer*, ch. xi). God caused a rain to descend for several days on that clay in order to make it soft, then, after it had been kneaded by angels, God himself made the mould of it, which He let dry for a long time before animating it. Masʿūdī, referring to the above mentioned passage of the Ḳor'ān, states that Adam's body had remained formless during 80 years, and then 120 years longer without being animated; comp. *Berēshit Rabba* ad Gen., ii. 7, and *Abot de-R. Nātān* (ed. Schechter), p. 22. After Adam had been created, God commanded the angels to prostrate themselves before him; all of them obeyed with the exception of Iblīs (Satan), who by his rebellion brought down his own and Adam's fall (Ḳor'ān, ii. 34; vii. 11; xvii. 62 and elsewhere). As to the legend that God had established Adam as the king of the angels, the Ḳor'ān followed the Christian Syriac Midrāsh (see Bezold, *Schatzhöhle*, pp. 3 *et seq.*; text, p. 14). Adam passes for the first prophet, to whom God has revealed books (alluding to the Book of Adam). God showed Adam all the generations of men with their prophets; having learned that David was to live a very short time, Adam, the duration of whose life should have been 1000 years (equal to one day of God), gave him 40 years of his own life, thus Adam lived 960 years (Ṭabarī, i. 156 *et seq.*; Ibn al-Athīr, i. 37). Comp. *Berēshit Rabba*, ad Gen., iii. 8, and *Bemidbar Rabba* ad Num., vii. 78, where, depending on Gen. v. 5, is said that Adam gave David 70 years of his life. Having been driven from Paradise, Adam alighted upon the island Sarandīb (Ceylon), where he stayed 200 years separated from his wife, spending his time in doing penitence (Ḳor'ān, ii. 37; comp. Bab. Tal. *ʿErūbīn*, p. 18ᵇ). There is on the island a mountain called by the Portuguese Pico de Adam, where, according to legend, are seen on a rock the imprints of Adam's feet 70 cubits long. After Adam had repented, Gabriel brought him to Mount ʿArafāt near Mecca, where he met his wife. According to Ṭabarī (i. 122) and Ibn al-Athīr (i. 29), God ordered Adam to build the Kaʿba temple, and Gabriel taught him the pilgrimage ceremonies. — Adam died Friday the 6ᵗʰ Nīsān, and was buried in the Cave of Treasures (*Maghārat al-kunūz*), at the foot of Mount Abū Ḳubais (Yaʿḳūbī, ed. Houtsma, i. 5). According to other authorities, his corpse was after the flood brought by Melchizedek to Jerusalem. These different statements are reconciled in the above mentioned Syriac Midrāsh, where it is said that Adam, having died Friday, the 14ᵗʰ (?) Nīsān, was temporarily buried in the Cave of Treasures and after the flood brought by Melchizedek to Jerusalem (Bezold, *loc. cit.*, pp. 9-10).

Bibliography: Ṭabarī, i. 115 suiv., Thaʿlabī, *al-ʿArāʾis* (Cairo, 1297), pp. 23 *et seq.*; Nawawī (ed. Wüstenf.), pp. 123 *et seq.*; Masʿūdī, *Murūdj* (Paris), i. 115 *et seq.*; Ibn al-Athīr (ed. Tornb.), i. 19 *et seq.*; Weil, *Biblische Legenden der Muselmänner*, pp. 12 *et seq.*; G. Sale, *The Koran*, i. 5, note; ii. 83, note, 410, note; Grünbaum, *Neue Beiträge zur semit. Sagenkunde* (Leyden, 1893), pp. 54 *et seq.*; *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xv. 31 *et seq.*; xxiv. 284 *et seq.*; xxv. 59 *et seq.* (M. Seligsohn.)

ADAMAUA (Adamawa), a region in Central Sudan, bounded north by Bornu, east by Baghirmi, south by Kamerun, and west by Nigeria. From a political point of view, Adamaua corresponds approximately to the territory of the Yola sultanate and the vassal States that depend upon it. It is comprised between 4° 15′ and 10° 15′ north lat. and 8° and 15° 20′ east long. Its area is estimated at 250000 square kilometres (about 96500 square miles); its population is about 4 million inhab. (8 inhab. to 1 square kilometre). The principal towns: Yola (20000 inhab.), Garua, Banyo, Tibati, Ngaundere (30000 inhab.).

The name Adamaua is not applied to a well specified geographical unit, but designates a totality of countries differing from one another in their situation, outlines and products. The southern part of Adamaua which encloses the plateau that separates the basins of the Niger and the Chad from that of Congo, and from which the waters flow towards the Atlantic Ocean through the Sanaga, towards Congo through the Sangha, belongs to Equatorial Africa. The center and north, on the contrary, belong to Central Sudan, the waters flow in the direction of the Chad or in that of the Benue, a tributary of the Niger, that crosses the country from west to east. The climate of the southern part, with its almost daily rains, and its relatively equal temperature, re-

sembles that of the Congo region, while in the centre and north there are two seasons distinctly different and great variations of temperature. Finally from the gallery-shaped forests one may pass to the herbous savanna almost deprived of large trees. The relief of the surface increases the variety of aspect. From Kamerun to Bornu a rather narrow mountain ridge (7 to 8 kilometres) of a middle height (7 to 800 metres) and overtopped by picks which do not exceed 13 to 1400 metres, crosses Adamaua (the Čebči mountains, a range of mountains of Alantika, south of the Benue, and the Mandara mountains, north of the same river). From the central mountain ridge detach themselves ravinous counterforts, which separate the valleys of the various tributaries of the Benue, and afford a shelter to the tribes chased by the possessors of the plains, here and there rise isolated mountain chains (Sari to the south and Mendif to the north of the Benue).

The population of Adamaua is extremely composite. By side of races particular to this region (Dekka, Durru, Mbum) which belong to the Negro group, there are others which approach the type of the desert tribes, or which come from a crossing of these different races among themselves. One meets indeed in Adamaua Hausa, Kanuri, Fulah. The latter introduced Islām in Adamaua, and succeeded in establishing in this country the political organization which it possesses now.

Toward 1826 Fulah adventurers, settled north of the Benue under the command of a certain chief called Adama, crossed that river, invaded the country of Mfombina, that was occupied by fetichist tribes, and established a camp at Gurin. The success of the first invaders attracted others of them and soon the gangs united at Gurin had to be dispersed. The warriors, led by Adama, settled at Yola, while other chiefs were conquering the neighboring countries, founding there small States, which, though recognizing the suzerainty of the monarch of Yola, were ruled by the descendants of the first conquerors. Thus the Fulah were scattered in the whole of Adamaua, and little by little they occupied the western and southeastern regions. Some of them settled at Garua, others reached the South-African table-land; towards 1845 a chief called Abū subjugated the Ngaumdere country; after 1870 other gangs conquered the country of Gasa. The Fulah mainly owed their successes to their horsemen armed with bows; therefore they were powerless before the mountaineers that were defended by the nature of the soil, as well as before the tribes, which, thanks to their being in the neighborhood of Europeans, had succeeded in obtaining fire-arms. Now the Fulah rule over the whole Benue valley, from Yola to Bebene, in Northern Adamaua till the Mandara mountains, south of the Benue, in the plain between Yola and Konča, and in the Faro valley below Čamba. On the other hand the Fulah possess south of the mountain chain of Sari nothing but dispersed colonies and some posts commanding the road from Yola to Ngaumdere. The pagan tribes of the center (Aladjni, Galiba, Sadji) recognize, nominally at least, their supremacy, and pay tribute to them, while on the table-land, the pagan State of Galim escapes their rule entirely.

The organization established by the Fulah in Adamaua is a feudal one, comparable in certain things, according to Passarge's expression, to the German Holy Empire. The nominal chief of the country is the sultan (balaanlamido) of Yola, chosen among the descendants of Adama, but the sultan himself recognizes in his turn the religious supremacy of the sultan of Sokoto, who has taken the title of *Amīr al-Mu'minīn*. The sultan is assisted by a ḳāḍī, guardian of the Musulman law, and by a council consisting of his ministers and of the „galadima" representatives of diverse Muslim groups which participated in the conquest. The different provinces are administered by „lamidos" chosen in the families of Adama's principal lieutenants. These chiefs receive from the sultan a turban as a token of investiture. Their vassalage, however, is for the most part only nominal. The three provinces Tibati, Ngaumdere and Bubandjidda in reality are entirely independent.

Thus the Fulah form a military and political aristocracy. Still since their settlement in this country, they modified their way of life. From exclusive nomads and shepherds which they were primitively they became in a great part sedentary, and devote themselves to agriculture with the coöperation of slaves obtained in the raids made upon the fetichist tribes. But commercial activity and riches gradually pass into the hands of the Hausa, the „African Parsis" as Passarge calls them.

From a religious point of view the rôle of the Fulah has been considerable. They have imported and spread Islām in Adamaua. Still, Islām is far from having completely conquered this country. The tribes which remained fetichist greatly get the superiority over those that adopted the new faith: — the Fulah, Hausa, Kanuri and the Shoa Arabs form only the tenth part of the entire population. Besides, the practice of Islām is very superficial. The new converts adopted the garments and cultural ceremonies of the believers; they accomplish the five ritual prayers, frequent the mosques, repeat the name of Allāh to excess; but they have at the same time preserved the fetich practices. The Fulah themselves, through their prolonged contact with the pagan tribes, adopted superstitions and rites foreign to Islām. They, for instance, bury their dead in houses, where they must light no fire and which they must not repair. On the family organization the influence of Islām has scarcely made itself to be felt. The women's condition has not been altered; their morals are now as free as before. Intellectual progress is virtually naught. The knowledge of the Arabic language is very little spread. Passarge tells that he had great difficulty in finding at Ngaumdere one capable to read the letters of recommendation written in Arabic which he had with him. In this respect Adamaua is much behind Bornu and the Hausa countries. The difference between them, Passarge says, is as great as between Russia under Peter the Great and Western Europe. As to European influence, it scarcely begins to be noticed in this part of the Sudan. Adamaua, visited by Barth in 1851, was for a longtime interdicted to Europeans. Flegel in both travels could not stay there, Mizon crossed it from north to south in order to reach the Congo basin (1891), but in the course of his second travel (1893), he could not go beyond Yola, which Maistre, arrived from Ubanghi also reached in the

same year. The first German missions that departed from Kamerun were compelled to retreat to Ibi. Still the English missions that departed from Nigeria succeeded in going upwards beyond Yola. The von Uechtritz-Passarge expedition, organised by the Committee of Kamerun, succeeded in the course of the years 1893-1894 in studying minutiously this part of Africa. Adamaua was besides the object of competition of European Powers, established on the coast and on the Lower Niger, which endeavored to include it in their spheres of influence. The treaty of the 15th March 1894 between France and Germany fixed the boundaries of the territories assigned to either of the two Powers. The line of demarcation was drawn in such a way as to leave Bifara, Kunde, Gaza, that is to say, Eastern Adamaua to France. As to England, it has preserved a circular zone around Yola, the radius of which is a line drawn from Yola to a point 5 kilometres distant from the estuary of the Faro, a tributary of the Benue. It may be concluded from what has been said that the greatest part of Adamaua is under German domination and belongs to the colony of Kamerun.

Bibliography: Barth, *Reisen und Entdeckungen in Nord- und Central-Afrika* (Gotha, 1857), ii. 490 *et seq.*; Mizon, in *Tour du monde*, 1892; idem, *Les royaumes foulbé du Soudan central* (*Annales de géographie*, 1895, pp. 346 *et seq.*); Maistre, *A travers l'Afrique centrale du Congo au Niger* (Paris, 1895); Passarge, *Adamaua* (Berlin, 1895). — Besides the exposition of the results of the von Uechtritz mission which it contains, this work recapitulates and coördinates the previous works and observations; comp. Marquardsen, in the *Globus*, xcii. 197 *et seq.* (G. Yver.)

ADANA, capital of the province of the same name in Asia Minor. The town counts 30000 permanent inhabitants (of which 13000 Musulmans, 12575 Gregorian and other Armenians), besides a fluctuating population of 15000 workmen, occupied with the decortication and cleaning of cotton. Adana is situated in the middle of a stretched plain, on the right bank of the Saiḥūn (the ancient Sarus); it is connected by a railway with the port of Mersin. It possesses old bridges built by Justinian. The old Byzantine citadel was entirely destroyed by Muḥammed ʿAlī Pasha in 1836. It contains a large mosque Ulu-Djāmiʿ, built by one of the Ramaḍān-Oghlus, Khalīl Beg, or Pīrī Beg, 18 mosques, 37 medresas, factories for sesame-oil, military cloth and felt; 7 mills for ginning cotton. — The province of Adana is divided into 5 sandjaks (Adana, Mersin, Il-Il, Kozān, Djabal Barakat), 15 Ḳazas, 22 nahiyes; 1644 villages; total population 403430 inhab., of which 158000 Musulmans, 69300 Gregorian Armenians, 46200 Orthodox Greeks; very mixed races: 12000 newly immigrated Circassians, Kurds, Turkomans, Yürüks (nomads), Nuṣairiya, Syrian Arabs, etc. — The sandjak of Adana consists of 3 ḳazas (Adana, Ḥamīdiye, Ḳara-ʿIsālu, 5 nahiyes and 599 villages.

Bibliography: V. Cuinet, *La Turquie d'Asie*, ii. 3—40; Ch. Texier, *Asie Mineure*, p. 731; E. Reclus, *Nouv. géogr. univ.*, ix., 656; *Sālnāme* (1325), pp. 810 *et seq.* (Cl. Huart.)

ADĀR or Āḏār (a.-r.), the sixth of the Syriac months which the Arabs call *shuhūr al-Rūm* „the months of the Romans". (E. Mahler.)

ʿADAS (a.; also ʿAlas, Balas, Bulsun), lentil. Owing to its sensibility to dryness and its predilection for a loose, sandy soil, the lentil is one of the most anciently cultivated plants in the East, especially in Egypt, where up to these days it has been the favorite food of the people. Ibn al-ʿAwwām attests its preparation and rational cultivation in the western part of the Islāmic empire, and Ibn al-Baiṭār, who besides the common lentil mentions also an *ʿadas murr* (bitter lentil, Greek *τριφύλλιον*), an *ʿadas nabaṭī* (Nabathean lentil) and an *ʿadas al-māʾ* (water lentil = *lemna minor*), speaks of its application as a costive, cooling medical drug. Excessive or continual partaking of lentils may engender serious injuries to health, such as jaundice, melancholy, eruption and cancer.

Bibliography: Ibn al-ʿAwwām, *Kitāb al-falāḥa*, ii. 25, 69 *et seq.*; Ibn al-Baiṭār, *al-Djāmiʿ* (Būlāḳ, 1291), iii. 117 *et seq.*; Abū Manṣūr al-Muwaffaḳ, *Kitāb al-abniya* (ed. Seligmann), ii. 49; A. v. Kremer, *Aegypten* (1863), i. 203; R. Hartmann, *Reise des Fr. v. Barnim*, p. 219 (Nubia!). (Hell.)

ĀDAT, custom. [See ʿĀda.]

ADĀT (a.; plur. *adawāt*), a word synonymous with *āla*, „instrument", but in the terminology of the grammarians it is identical with *ḥarf* „particle", that is the part of the language opposite to the noun and verb. This tropical meaning results from that the particle is considered as an instrument or auxiliary word in the language. The term *adāt* is not met with very often, and for the most part occurs only in the later grammatical works (it does not occur at all in al-Zamakhsharī), and namely to designate the article (*adāt al-taʿrīf*; comp. Wright, i. § 345), the preposition, the conjunction (*adawāt al-ʿaṭf*, *adawāt al-nafy*; comp. Naṣīf al-Yāzidjī, *Nār al-ḳirā*, pp. 245, 271: *Adāt al-tashbīh*; Mehren, *Rhetorik*, pp. 15-16 of the Arabic text) and the interjection.

Bibliography: Sprenger, *Dict. of techn. terms*, p. 100; Lane, *Lexicon*, i. p. 38, col. 1. (Weil.)

ʿADAWĪYA, a designation for the Yazīdīs, after the name of their saint Shaikh ʿAdī [q. v.].

AḌḌĀD (a.; plur. of *ḍidd* = „a word that has two contrary meanings"), words which, according to the definition of Arab philologists, have two meanings that are opposite to each other, e. g. the verb *bāʿa* which may mean „to sell" and also „to buy" (= *ishtarā*); still more the word *ḍidd* itself belongs to the same category of words, for in such an expression as *lā ḍidda lahu* it has not the meaning of „opposite", but that of „equal". The *aḍḍād*, from their point of view, belong as a particular class to the homonyms (*al-mushtarik*), only that the latter means two words that have the same sound but two different meanings (*maʿnayain mukhtalifain*), while with the *aḍḍād* the two meanings are directly opposite to each other. The Arabs treated of this lexical question with the passion and accuracy which they apply to all the other domains of their language; not taking into account the occasional treatises in larger works, 14 more names of grammarians, who have treated of this domain in a special work, have been handed down to us (see Redslob, *Die arabischen Wörter mit entgegengesetzter Bedeutung*, Göttingen, 1873, pp. 7—9, where, however, al-Djāḥiẓ is to be stricken out). The only work edited and at the same time the most important one is that of the Kūfan

philologist Abū Bekr b. al-Anbārī (271—328 = 885—940): *Kitāb al-aḍdād* (ed. Houtsma, Leyden, 1881). Less known, but important are the remarks of Ibn Sīda in his *Kitāb al-mukhaṣṣaṣ*, xiii. 258—266.

The opinion since long upheld that Arabic, contrary to all the other Semitic languages, contains a very great number of such *aḍdād* is no longer tenable. If all what is false and what does not belong here be stricken out from the list, which no doubt is considerable, there remains also in Arabic only a small residue. It is why Durustawaih (quoted by al-Suyūṭī, *Muzhir*, i. 191) has gone so far as to deny entirely in a special work the existence of the *aḍdād* in Arabic. Ibn al-Anbārī enumerates in his book more than 400 such *aḍdād*; but in spite of the richness of the work, there are missing words like *anḥara*, *walā* and others. Redslob has already pointed out that a considerable part of it must be eliminated, as the authors either extend too far the conception of the *aḍdād*, or accumulate by mere play work as much matter as possible: 1. First of all it must be noticed that most of the words quoted were known to or currently used by the Arabs only in one meaning, and the contrary meaning can be evidenced only by scanty and sometimes even contested citations. If it were not so many misunderstandings would arise in every day life, while Ibn al-Anbārī denies in his introduction (p. 1, l. 16) every ambiguity. 2. It is absolutely false to consider the words not only in themselves, but also in their syntactical construction in the sentence, and to establish a *ḍidd* when, through various constructions or interpretations of the sentence two contrary meanings are possible (Ibn al-Anbārī, *loc. cit.*, pp. 167-168). 3. Particles like *in*, *min*, *an*, *am*, *mā*, *hal*, must be stricken out from the list of *aḍdād*. Reasons, as for instance *in* „if“ and „not“, that is to say a word that can indicate a possibility and be also a negative, are feeble. Equally unimportant are the considerations that verbal forms (*kāna* or *yakūnu*) indicate different tenses, or that proper names (*Isḥāḳ*, *Aiyūb*, *Ya'ḳūb*) may also have secondary meanings. 4. Forms which only eventually may have a meaning contrary to their usual one may be enumerated to an infinity. Here belong words as *ka's*, a goblet, and also its contents, *naḥnu*, we, I; further all the *fa'īl* forms which are also passive (e. g. *nāmiḥ*, *khā'if*) and the *fa'īl* forms that are also active (e. g. *amīn*); the elatives which may be formed of participles of the first and all augmented roots; the verbs that sometimes also in the first form have a causative meaning (e. g. *sāla*) etc., but none of these cases represent any real *aḍdād*. 5. Neither belong here words that in certain cases are used ironically (*ihtizā'an* or *tahakkuman*), e. g. *yā 'āḳil* („intelligent one“!), for a fool, or euphemistically (*tafā'ul*), as *yā sālim* („healthy one“!) for a sick person. The use of both tropes is at will of the speaker. 6. The highest point of arbitrariness and artifice was finally attained by the grammarians, who count among the *aḍdād* words like *tal'a* (in the meaning of „waterpipe“ and „hill“, and namely because water flows downwards and the hill rises upwards).

Most of the examples given by Ibn al-Anbārī fall under any of the points just quoted and therefore ought not to be considered as *aḍdād*; only a small residue remains.

The Arabs themselves have sought already for explanations for these phenomena, but only one deserves consideration in so far at least as in the interpretation it leads back to the root, whence both meanings are branched out (Ibn al-Anbārī, *loc. cit.*, p. 5, ll. 20 *et seq.*; *Muzhir*, i. 193, ll. 25 *et seq.*); the other explanations account only for the actually occurring meanings, and either regard all the *aḍdād* as meanings borrowed by the roots from one another (Ibn al-Anbārī, *loc. cit.*, p. 7, ll. 13 *et seq.*; *Muzhir*, i. 194, l. 4) or attempt, often uncleverly, to find a harmony between the meanings; for instance the Arabs explain *ba'ḍ* in its meaning „whole“ by that the whole thing is only a part of something else (Ibn al-Anbārī, *loc. cit.*, p. 6, l. 10). All the recent attempts to explain this linguistic phenomenon from one point of view, such as Abel's (*Über den Gegensinn der Urworte*, Leipsic, 1884), who supposes them to be the remainder of the logically contradictory conception of the first men (see Giese *Untersuchungen über die Aḍdād*, p. 52), or even that of Leguest (*Etudes sur les formations des racines sémitiques*, Paris, 1858), who tried to trace them back by venturesome etymology (see Landau, *Die gegensinnigen Wörter im Alt- und Neuhebräischen*, pp. 21—22), may also be considered now as done away with. Only Giese (see also the notice in the *Journ. of the Roy. As. Soc.*, 1895, pp. 223 *et seq.* and in the *Asiatic Quarterly Review*, new series, ix. 1895, p. 242), who found in the ancient poetry only 22 words with contrary meanings, has, supported by the results of sematology, furnished for the solution of this difficulty different productive methodes, which if applied to all the domains of the Arabic language must certainly be amplified and modified (even he did not succeed in explaining all the *aḍdād*): 1. Metonymy, which is understood as one meaning of a word being a causal or temporal consequence of another meaning; e. g. *nā'a*, to lift a burden with difficulty, to carry it away; *nāhil*, he who goes to the water, the thirsty one; he who returns from the water, one having his thirst quenched. 2. Concatenation of conceptions of various natures; for instance *bain*, „separation“ and „union“ (according to whether one is separated alone from a group or in union with another), or *djalal* „to be rolled“, hence „heavy“, but also „to be rolled and whirled up“, hence „insignificant, light“. 3. Contraction of conception, refinement or making coarser respectively, as for instance *ramma*, „to be marrow-like“, „strong“ and „to be marrowless“, „feeble“. 4. For the words of emotion and odor the neutral original meaning is to be supposed: „to be excited“, no difference whether it is applied in the good or bad sense; thus for instance *rā'a* „to be afraid“ and „to be pleased“; *ṭariba*, „to be sad“ and „to be joyful“; *radjā*, *khāfa*, „to hope“ and „to fear“; *dhafar*, *bamma*, a „good“ and „a bad smell“. To this class belong the words of conjecture in their double meaning of „to know“ and „not to know“, e. g. *ẓanna*, *ḥasiba*, *khāla* (Ibn al-Anbārī, *loc. cit.*, pp. 8 *et seq.*; Landau, *loc. cit.*, pp. 189 *et seq.*). 5. Cultural influence has often caused the later differentiations of words originally meaning the same thing in *bā'a*, *sharā*, „to sell“ and „to buy“, originally „to exchange“. 6. Denominatives, especially in the 2d and 4th forms, originally meant: „to undertake an action with the object in question“,

and therefore may be applied both positively and negatively: e. g. *farra'a*, „to rise", „to sink" (comp. שרש, סקל; see Landau, *loc. cit.*, pp. 71 *et seq.*).

— Besides this the lack of compound prepositions in Arabic makes much ambiguity possible (comp. al-Suyūṭī, *loc. cit.*, p. 189, l. 12: *walā* = *aḳbala*, „to turn oneself to", and = *adbara*, „to turn oneself from"; *sami'a*, „to hear", and „to give ear" in the sense of „to answer"), and many *voces ambiguae* or *communis generis* which admit a double interpretation (Landau, *loc. cit.*, pp. 168 *et seq.*), e. g. *amam*, properly „aim" = a thing of little or great importance; *ma'tam*, „a gathering place of women", either on sad or on joyous occasions; *zawdj*, „husband", „wife". Finally the many dialectical *aḍdād* are of importance. Arab philologists already quoted such examples; *sudfa*, „darkness" in the dialect of the Tamimites, „light" in that of the Kaisites; *wathaba*, „to sit" (= ישב) in the Himyarite dialect, „to spring up" generally in Arabic; further *ṣāmid*, *ḳar'*, etc. This phenomenon of alteration of the original meaning of a word in different cultural spheres and according to different modes of viewing life and the world is to be noticed not only in the Arabic dialects alone but in all Semitic languages (e. g. לחם, „bread": *laḥm* „meat"; originally: „food"; עשיר, „rich", *'usr*, „poverty", originally: „work". Recently Landberg contributed valuable material from modern dialects (*La langue arabe et ses dialectes*, Leyden, 1905, pp. 64 *et seq.*).

The *aḍdād* problem is for the Arab scholars widely different from what it is for us; for them it is a practical problem, for us it is a scientific one. To the Arabs it was of prime importance to give an index as complete as possible of all the words destined for daily use, which have contrary meanings; in this they are often guided simply by exterior consonance; so for instance do they put among the *aḍdād* the word *wāḍī*, 1. = „perishing" root *w d y*, 2. = „vigorous", „strong", „root *'d y*. The origin and explanation are for them a secondary consideration, which, if looked to, is only superficial. With us the practical need is put in the background, we occupy ourselves not only with equally sounding words or forms, but also with roots. We should therefore not be satisfied with the classical language and its quotations from the Ḳor'ān and poetry alone, we should rather bring into the sphere of consideration all the dialects, nay, even the kindred Semitic languages, while many Arabs (e. g. Ibn Duraid), in reality consider as *aḍdād* only those words which have in the same dialect both contrary meanings (al-Suyūṭī, *loc. cit.*, p. 191, ll. 16 *et seq.* s. v. *sh 'b*) and draw the other dialects into the sphere of their consideration simply from practical motives, because misunderstandings or even mishaps might arise from unacquaintance with them (*ibid.*; Ibn al-Anbārī, *loc. cit.*, p. 59, ll. 4 *et seq.* s. v. *w th b*). The lack of understanding the conception of the rise and organic development, which partly arises from religious motives and which extends over all the domains of knowledge, hindered the Arabs, in spite of the great amount of material, from coming to the proper solution of the problem. In addition to this there is a total unacquaintance with the other Semitic languages and West Asiatic history and culture as well as the groundless explanation of the words of religious life (e. g. *muṣallā*, *anṣār*, *mu'ḳ*).

The works on the *aḍdād* have till now been undertaken only on the basis of the material, sometimes misguiding, of Arab philologists that has been handed down to us. A compilation and treatise, independent in its construction, and taking into consideration the dialects and kindred languages would bring an important amount of knowledge of the history of culture. (WEIL.)

'ADEN, a maritime town in South Arabia, on the northeastern coast of the completely arid and vegetationless peninsula of 'Aden; the town owes its importance to maritime trade that flourishes there from ancient times. The present harbor Steamer Point, which is visited every year by 1300 steamers, lies at a certain distance from the proper, strongly fortified town. The population of the latter has at all times been of a mixed origin; this explains why the Arab geographers designate the Arabic spoken there as a very corrupt dialect. Even now the population there does not consist exclusively of Arabs, for many Hindus, Somalis, Jews and Europeans have also settled there. The total number of inhabitants is estimated at 44000. The magnificent cistern constructions in a mountain-gorge, which supply the town with drinkable water — an ancient structure neglected for a long time then restored by the English, — are worth seeing. 'Aden does not possess any special Muhammedan edifices, the principal one is the monument of the saint of the town, Shaikh al-'Aidarūs, erected on his grave. In the vicinity, on the road to Shaikh 'Othmān, there are some salt-pans.

Historical. 'Aden, known already to the Greeks and Romans under the name of Adana or Athana, received its first Mussalman governor, Abū Mūsā al-Ash'arī, from the Prophet himself. Later on 'Aden generally shared in the fate of the province of Yemen, among whose maritime towns it was counted, after the Banū Ziyād had founded there an independent dynasty (304 = 916). About one century later (402 = 1011) the Banū Ma'n [q. v.] attained supremacy in 'Aden, Laḥedj, Abyan, Shiḥr and Ḥaḍramawt. The Ṣulaiḥides of Yemen invested the Banū Karam with the domination over 'Aden; afterwards discord broke out among the Banū Karam, till finally a portion of this family, the Banū Zurai' [q. v.], prevailed and declared itself independent about 519 (1125). The domination of the latter lasted till 569 (1173), when Tūrān Shāh, Ṣalāḥ al-Dīn's brother, conquered Yemen. Then the power was held there successively by the Aiyūbides (till 625 = 1228), the Rasūlides (till 858 = 1454) and the Ṭāhirides (till 923 = 1517). In 1513 the Portuguese under the leadership of Alfonso d'Albuquerque appeared before 'Aden, but could not capture the town anymore than, a few years later, could the Egyptian Mamlūks after they had torn away the city of Labīd from the last Ṭāhiride. More fortunate were the Ottomans in 1538, although they lost it again in 1568 in their war with the Zaidites of Ṣan'ā'. It is true that they reconquered the place once more, but were compelled to renounce it for good in 1630. Since that time the Zaidites ruled there; still in the beginning of the 18th century 'Aden fell into the power of the sultans of Laḥedj [q. v.], under whose rule the town lost its previous importance as a harbor place, so that when in 1838 the

English Captain Haines prevailed upon the then sultan of Lahedj, Muḥsin b. Faḍl, to cede the peninsula to the English, scarcely 600 poor inhabitants earned there a scanty livelihood. The English definitely entered into possession only on the 20th January 1839, and namely by force, because the sultan had in the meantime taken back his word. Even after that year the Arab tribes that dwell around made repeated attempts to seize the town, till the English succeeded after several expeditions in subjugating those tribes also (1867). Since then the development of ʿAden progressed rapidly and is still rising now. In the English system of administration the town is subordinated to the presidency of Bombay.

Bibliography: F. M. Hunter, *Account of the British settlement of Aden in Arabia* (1877); Playfair, *History of Yaman*; von Maltzahn, *Reise nach Südarabien*, pp. 142 *et seq.*

ADḤĀ (A.), victims (camels, sheep and horned cattle) which are slaughtered in the forenoon (*ḍuḥā*) of the *Yawm al-aḍḥā*, i. e. the 10th Dhu'l-Ḥidjdja. The flesh of the victims is considered as *ṣadaḳa* and is left to the poor, yet he who brings the offering also partakes of it. The characteristics of the victims and the manner in which they are slaughtered are accurately prescribed in the *fiḳh* books [comp. ḤADJDJ and NAḤR]. The custom of doing this on the above-mentioned day in Minā [q. v.] is pre-Islāmic and was established also for Islām through Sūra xxii. 34—37. Of course the law compels nobody to bring sacrifices, unless when one is obliged to do so on account of a vow or of a certain misdeed. The victims destined for this solemnity were consecrated by covering them with old shoes or by making bloody incisions in their skin.

ʿADHĀB (A.), „torment, sufferance, affliction", inflicted by God or a human ruler, and in so far as it expresses not only absolute power but also love for justice, also „punishment, chastisement (*ʿuḳūba*)". The divine judgments, which are also mentioned in the Ḳorʾān, hit the individual as well as whole nations in the life of this world as well as in the life to come. It is mainly unbelief, doubt of the divine mission of the prophets and apostles, rebellion against God that are punished in this manner [see ʿĀD, FIRʿAWN, LŪṬ, NŪḤ, THAMŪD, and others]. With respect to the punishments in the life to come, which begin already in the grave (*ʿadhāb al-ḳabr*), see DJAHANNAM, MUNKAR and NAKĪR.

The punishments established in Mussulman law (*sharīʿa*) are of four kinds:

1. *Ḳiṣāṣ*, i. e. retaliation. The guilty one may, by virtue of the right of retaliation, be killed, wounded or mutilated [see KIṢĀṢ].

2. *Diya*, i. e. blood money, which has to be paid if retaliation is not taken into account, or if the same is either impossible or unpermitted [see DIYA].

3. *Ḥadd*, i. e. the punishment exactly defined by the law, which may neither be reduced nor augmented, e. g. lapidation, a fixed number of lashes, crucifixion, cutting off the hands or the feet and others [see ḤADD].

4. *Taʿzīr*, i. e. the punishment inflicted by the judge according to his estimation. It may for instance consist of imprisonment, exile, corporal punishment, boxing on the ear, a reprimand or any other humiliating proceeding. The judge may for instance blacken the face of the culprit, cut his hair or have him led through the streets, etc. [see TAʿZĪR].

The punishment is considered in Mussulman law either as the right of God (*ḥaḳḳ Allāh*) or as the private right of a man (*ḥaḳḳ ādamī*). In the latter case the punishment is applied only at the desire of the plaintiff (or by the latter's relatives or assign). The punishment, e. g. retaliation, is inflicted upon the culprit as the personal right of the plaintiff.

In the case of a transgression against God, and the punishment consequently being then a *ḥaḳḳ Allāh*, there is, however, a peculiar principle in the law. God, it is supposed, is forbearing and requires no punishment of the transgressor.

Punishment was considered in the beginning of Islām, just as in Arabian paganism, as a purification from sin. So for instance a certain Māʿiz b. Mālik came to the Prophet and said to him: *ṭahhirnī*, „purify me", i. e. punish me! — Comp. I. Goldziher, *Muhamm. Stud.*, i. 47, note 1; idem, *Das Strafrecht im Islam (Fragen zur Rechtsvergleichung, gestellt von Th. Mommsen, beantwortet von H. Brunner, c. s.)*, pp. 101, 104, note 2.

But the Prophet is stated to have said: „God will forgive the sins of every believer except when the sinner makes them known to the public. God loves those of his servants that cover their sins."

On the ground of this tradition, there is a prescription in the Mussulman law books that when the punishment is to be considered as a *ḥaḳḳ Allāh* the transgressor should hide his guilt as much as possible and not confess it, and even when he did confess it to revoke his confession. He is supposed to turn himself much more to God in stillness, for God accepts his conversion when his intention is pure.

The witnesses too are commanded not to testify to the detriment of the accused person, and it is meet that the judge should show the latter all the circumstances extenuating his guilt and the validity of revoking his confession. The judge may even entirely leave out the punishment except when the right of a man is also injured at the same time and the latter demands the punishment of the guilty one.

Only in the case of a punishment established by the law (*ḥadd*) the judge has no choice and must execute the punishment. With regard to the latter punishments even an intercession on behalf of the culprit is not allowed, while otherwise it is even recommended. But in order to establish the guilt of the person accused evidence produced with great difficulty is always required in such cases. Practically the decisions of the canonical law offer everybody the opportunity for escaping such punishments. There is only one practical ground on which the legal evidence and the execution of „determined punishments" may be based, it is the confession of the culprit himself, so that in this respect the „determined punishments" have the character of penitence.

It is hardly necessary to be remarked that eastern despots were never satisfied with these legal punishments. Very often by mere arbitrariness they inflicted quite cruel and barbarous punishments for real or supposed misdeeds. Particularly there was nothing more usual than that

disgraced viziers or other dignitaries were subjected to most unhuman tortures with the object of extorting money from them before their execution. — As to the criminal law now in vigor in Turkey, see MEDJELLE.

Bibliography: Besides the *fiḳh* books of the various schools, see for the Shāfiʿite rite: E. Sachau, *Muhamm. Recht nach schafiitischer Lehre* (Berlin, 1897), pp. 757—849; Snouck Hurgronje, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, liii. 161 *et seq.*; idem, *Mr. L. W. C. van den Berg's beoefening van het Mohamm. recht*, ii. 49—61 (= *De Indische gids*, 1884, i. 785—797). For the Ḥanafite rite: J. Krcsmárik, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lviii. 69—113, 316—360, 539—581; L. W. C. van den Berg, *Le droit pénal de la Turquie* (in *La législation pénale comparée*, Berlin, 1893); A. von Kremer, *Culturgesch. des Orients unter den Chalifen*, i. 459—469, 540 *et seq.* For the Mālikite rite: M. B. Vincent, *Études sur la loi musulmane (rite de Malek)*; *Législation criminelle* (Paris, 1842); I. Goldziher, in *Zum ältesten Strafrecht der Kulturvölker. Fragen zur Rechtsvergleichung, gestellt von Th. Mommsen, beantwortet von H. Brunner, e. a.* (Leipsic, 1905), pp. 102 *et seq.*; J. Kohler, in the *Zeitschr. für vergl. Rechts-Wissensch.*, viii. 238—261; O. Procksch, *Über die Blutrache bei den vorislamischen Arabern und Muhammeds Stellung zu ihr* (Leipsic, 1899); J. Wellhausen, *Reste arabischen Heidentums* (2d ed., Berlin, 1897), pp. 186 *et seq.* (TH. W. JUYNBOLL.)

ADHAMĪYA, collective name for the pupils of the celebrated Ṣūfī Ibrāhīm b. Adham [q. v.], who, from the point of view of later authors, have formed a Derwish order.

ADHĀN (A.), „announcement", a technical term for the call to the divine service of Friday and the five daily *ṣalāts*.

According to Mussulman tradition, the Prophet, soon after his arrival at Medina (1 or 2 years after the Hidjra), deliberated with his companions on the best manner of announcing to the faithful the hour of prayer. Some proposed that every time a fire should be kindled, a horn should be blown or a *nāḳūs* (i. e. a long piece of wood clapped with another piece of wood; with such a *nāḳūs* the Christians in the East used at that time to announce the hour of prayer) should be used. But one Mussulman, ʿAbd Allāh b. Zaid, told that he saw in a dream somebody who from the roof of the mosque called the Mussulmans to prayer. ʿOmar recommended that manner of announcing the *ṣalāt*, and as all agreed to it this *adhān* was introduced by order of the Prophet. Since then the believers were convoked by Bilāl, and up to our days the *adhān* is used at the time of the *ṣalāt*.

The *adhān* of the orthodox Mussulmans consist of seven formulas, of which the sixth is a repetition of the first:

1. *Allāhu akbar*: „Allāh is most great."
2. *Ashhadu an lā ilāha illa 'llāh*: „I testify that there is no god besides Allāh".
3. *Ashhadu anna Muḥammedan rasūl Allāh*: „I testify that Moḥammed is the apostle of Allāh".
4. *Ḥaiya ʿala 'l-ṣalāt*: „Come to prayer"!
5. *Ḥaiya ʿala 'l-falāḥ*: „Come to salvation"!
6. *Allāhu akbar*: „Allāh is most great".
7. *Lā ilāha illa 'llāh*: „There is no god besides Allāh".

The first formula is repeated four (by the Mālikites two) times one after the other, the other formulas are repeated twice each, except the last words: *lā ilāha illa 'llāh* that are pronounced only once. The 2d and 3d formulas after being pronounced twice are repeated a third time in a louder voice. This repetition (*tardjīʿ*) is recommended by the law; the Ḥanafites forbid it. At the morning prayer (*ṣalāt al-ṣubḥ*) the words *al-ṣalāt khair min al-nawm* („prayer is better than sleep") are added in the *adhān*. This formula, also pronounced two times (*tathwīb*), is inserted between the 5th and 6th formulas, but the Ḥanafites pronounce it at the end.

The *adhān* of the Shīʿites differs from that of the Sunnites in that the former has an eighth formula (inserted between the fifth and the sixth): *Ḥaiya ʿalā khair al-ʿamal*, „come to the best work"! These words have at all times been the Shibboleth of the Shīʿites; when called out from the minarets in an orthodox country, the inhabitants knew that the government had become Shīʿite (comp. Snouck Hurgronje, *Mekka*, i. 63; S. de Sacy, *Chrestomathie arabe*, i. 60, 169). The Shīʿites pronounce also the final formula two times.

The Mussulmans who hear the *adhān*, must repeat its formulas, but instead of the third and fourth, they recite: *lā ḥawla wa-lā ḳūwata illā bi-'llāh*; „there is no strength nor power but in Allāh", and instead of the *tathwīb* formula in the morning *adhān*, they say: *ṣadaḳta wa-bararta*, „thou hast spoken truthfully and rightly".

The *adhān* is followed by glorification which is more accurately determined and recommended by the law. It is omitted only after the call to the *maghrib-ṣalāt* [see ṢALĀT], because the interval between the *adhān* and the prayer is very short.

There is no fixed melody for the *adhān*. Every *adhān* may be modulated at will with any known tune, provided that the right pronunciation of the words is not impaired by it. Comp. Snouck Hurgronje, *Mekka*, ii. 87: „In Mekka one hears different airs at the same time. Like the recitation of the Ḳorʾān, the singing of the *adhān* is in Mekka an art well cared for and highly developed". Only among the Ḥanbalites there are doctors that do not allow any melody for the *adhān*.

Every Mussulman who, whether alone or with his family, recites the above-mentioned *ṣalāts* at home or in the field must have the *adhān* pronounced in a loud voice as it is prescribed by the law (comp. Snouck Hurgronje, *Mekkanische Sprichwörter und Redensarten*, p. 87 = *Bijdragen tot de taal-, land- en volkenk. van Ned.-Indië*, 5th ser., i. 519).

The call to the other common *ṣalāts*, for instance the two holiday *ṣalāts*, those at sun and moon eclipses, etc. has only one formula: *al-ṣalāt djāmiʿatan*, „come to the common prayer"! This formula is said to have been current already in the time of the Prophet. Comp. I. Goldziher, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xlix. 315. Important information respecting the modifications of the *adhān* formulas introduced at various times and in various places from the beginning of Islām is to be found in Maḳrīzī, *Khiṭaṭ*, ii. 269 *et seq.*

Owing to the profession of faith frequently oc-

curring in the *adhān*, the Mussulmans used to pronounce it in the right ear of a child shortly after its birth (comp. Snouck Hurgronje, *Mekka*, ii. 138) as well as in the ear of people supposed to be possessed of *Djinn* (evil spirits).

Bibliography: Bukhārī, *Ṣaḥīḥ*, *Kitāb al-adhān* (French translation of O. Houdas and W. Marçais, i. 200 *et seq.*); A. N. Matthews, *Mishcàt-ul-masàbìh*, i. 141 *et seq.*, and other tradition collections and *fikh* books.

(TH. W. JUYNBOLL.)

ADHAR or ĀDAR, the name of the 9th month in the Persian calendar, and at the same time that of the 9th day of the Persian month. For the sake of distinction the former is designated by Ādhar-māh (Ādhar month) and the latter by Ādhar-rūz (Ādhar day). (E. MAHLER.)

ĀDHARBAIDJĀN, a province in the empire of the caliphs, bounded on the S. E. by al-Djibāl (the ancient Media), on the S. W. by the eastern part of the province of Djazīra (the ancient Assyria), on the W. by Armenia, on the N. by the province of Arrān (the countries of the Caucasus), and on the E. by both shore-lands of the Caspian Sea, Mūghān and Gīlān. Nowadays under Ādharbaidjān is understood the northwestern province of Persia which borders on Turkey and on the Russian Caucasus and which mainly comprises the former 'Abbāside province. In ancient times this district formed at first a part of the great Median province of the Achaemenian empire; it is only since the time of Alexander's successors that it came forth as an independent satrapy under the name of Atropatene, so called after Atropates, a Persian satrap, who had gone over into the service of Alexander the Great and who at the division of the world-embracing empire of Alexander maintained himself as master of Northwestern Media, the so-called Media Minor. His dynasty held the sway at least till the beginning of the Christian era. Atropatene remained further still as an independent Arsakide subordinate state, which must at least have existed still in the second half of the 2d century A. D. (comp. A. v. Gutschmid, *Gesch. Irans*, Tübingen, 1888, pp. 149-150). The boundaries of Atropatene have repeatedly fluctuated in the course of time (comp. concerning this Marquart, *Ērānšahr n. d. Geogr. d. Pseudo Moses-Xorenac'i* = *Abhandl. der Götting. Gesellsch. d. Wissensch.*, new series, iii. Nº. 2, Berlin, 1901, pp. 108 *et seq.*). — The Strabonical derivation of the name of Atropatene from Atropates is in any case to be maintained as the right one; it is wrongly rejected by modern authors; the name is not to be found in the Assyro-Babylonian cuneiform inscriptions (comp. Streck, in the *Zeitschr. f. Assyriologie*, xv. 359). In Armenian works the name Atropatene occurs under the form of Atrpatakan. The exact pronunciation of the name in the 3d century was without any doubt: Ādhurbadhaghān, which surely preserved its official character till the fall of the Sāsānide empire in the 7th century. But already in the course of the 4th century a form of the name characterized by the transposition then the elision of the second *dh* was formed in the popular language. This vulgar form was throughout used by the Syriac authors in the 5th century: Adhorbāighān, whence the Byzantine form Ἀδαρβιγάνων (Ἀδαρβαιγάνων). The Arab geographers write A(Ā)dharbaidjān, here and there also Adhrabaidjān. The modern Persian name is properly speaking Ādharbāidjān, and is pronounced Āzarbāidjān in consequence of the usual Arabicized spelling. For the modern Persians, who could not know of Atropates, it was very natural to connect the name with *ādhar*, „fire", an etymology so much more natural as just in the region of this name there were in the time of the Sāsānides specially considerable fire temples (as for instance a celebrated sanctuary of this kind in Ganzaka). With regard to the name and history of Atropatene, comp. W. Ouseley, *Travels in various countries of the East* (London, 1819—1823), i. 125; Ritter, *Erdkunde*, ix. 768; Kiepert, *Lehrb. der alt. Geogr.* (Berlin, 1878), pp. 70-71 (§ 73); Nöldeke, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxxiv. 692 *et seq.*; Weissbach, in Pauly-Wissowa, *Realencyc. der klass. Altertumswissensch.*, ii. 2149 *et seq.*; further see Streck, in the Supplem., i. to Pauly-Wissowa, Nº. 1 cols. 223 *et seq.* (where indication for more sources); Marquart, *loc. cit.*, pp. 108—114, 273, 277. The name of the province and the phonetico-historical development of the various forms of the name are best and most circumstantially treated of by Andreas, in Pauly-Wissowa, *loc. cit.*, i. 345 *et seq.* (article: *Adarbigana*). — The name Atropatene became the official designation for the northwestern province of Iran probably from the beginning of the Sāsānide rule (227 A. D.). That it was the name of a Nestorian bishopric is for the 6th century shown from Syriac sources; comp. Guidi, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xliii. 407. Under the caliphate of the 'Abbāsides Ādharbaidjān was among the less important provinces; later only, after the Mongol storm, it stood off in more political relief.

Physically Ādharbaidjān appears as a magnificent, rifted Alpine landscape, or more exactly as a high plateau bordered all around by higher mountain crests. The Sahend (ca. 3700 metres high), south of Tibrīz, the extinguished vulcan Sawalan (3820 metres), the Sablan of the Arab geographers, west of Ardabīl and the smaller Ararat (4030 metres) rising in the northwest are to be considered as the highest elevations in the province. The center and at the same time the deepest depression (1300 metres) in it is the Urmiya Lake, the most extensive basin of the present Persia. The most important water courses are: the Aras (Araxes of the classical writers) in the north and the Ḳizil-Uzen („red river"; a Turkish name proved to have been current in the 13th and 14th centuries) in the south. The latter in its lower course is now called Sefīd-rūd („White River"), and the whole river was known under this name to the Arab writers of the Middle Ages; comp. regarding it G. le Strange, *The lands of the eastern Caliphate* (Cambridge, 1905), pp. 169-170. With regard to the Ḳizil-Uzen, the ancient Amardos, its sources, course etc., see the detailed description of Andreas in Pauly-Wissowa, *loc. cit.*, i. 1734 *et seq.* The Aras and Ḳizil-Uzen, both of which fall into the Caspean Sea, act still now, just as in the Middle Ages, in a great part of their course as frontier rivers: the Aras as the boundary between Ādharbaidjān and Caucasia and the Ḳizil-Uzen as such between Ādharbaidjān and al-Djibāl (Media, more exactly Media Major of the classical writers), the present Persian province of 'Irāḳ 'Adjamī.

The capital of Atropatene was Ganzaka (Ga-

zaka), the Kazna (Djanzah, Djanzak) of the medieval Arab geographers, which has probably to be identified with the present Takht-i Sulaimān; comp. Ritter, *Erdkunde*, ix. 770 *et seq.*, Nöldeke, *Gesch. d. Perser u. Araber zur Zeit der Sasaniden* (Leyden, 1879), p. 100; G. Hoffmann, *Auszüge aus syrischen Akten persischer Märtyrer* (1880), pp. 250 *et seq.*; Streck, in the *Zeitschr. f. Assyriol.*, xv. 332; Marquart, *loc. cit.*, pp. 108 *et seq.* — Concerning Takht-i Sulaimān see G. le Strange, *loc. cit.*, pp. 223-224. Under the older ʿAbbāsides Ardabīl was considered as the metropolis of Ādharbaidjān; later on it was replaced by Tibrīz. After the Mongol invasion, at first Marāgha, then under the Ilkhāns Tibrīz again was the center; comp. A. Müller, *Der Islam im Morgen- und Abendland*, ii. 240. Under the first Safawides Ardabīl, but later Tibrīz was raised to the rank of capital of the province, and the latter town has retained its position till now. It is counted amongst the most important towns of the whole of Persia. Of the other towns of Ādharbaidjān the most important are: Ardabīl, Urmiya, Marand, Khoi, Dilmān and Miyāna. — The area of Ādharbaidjān amounts to about 104000 square kilometres (about 40000 square miles); the number of its population is estimated at 2000000. The northeastern part is inhabited by Turkomans, the southwestern by Kurds, both nomadic nations; in the east of the province live Persians. Some Armenians are scattered there and in the vicinity of the Urmiya Lake there are various colonies of Christian Syrians.

Bibliography: Concerning medieval Ādharbaidjān see A. v. Kremer, *Culturgesch. d. Orients unter den Chalifen*, i. 340-341, and in particular G. le Strange, *loc. cit.*, pp. 159—171. With regard to the Ādharbaidjān of to-day, comp. Ritter, *Erdkunde*, ix. 763—1048; J. de Morgan, *Mission scientifique en Perse*, i. 290—358: *Études géogr.*; J. Dieulafoy, *La Perse, la Chaldée et la Susiane* (Paris, 1887), pp. 29 *et seq.*; *Map of Aderbaigan* by Khanikoff and Kiepert (Berlin, 1862 = *Zeitschr. f. allgem. Erdk.*, new series, xiv.). The older travel literature has been utilized by Ritter, *loc. cit.*; for the more recent bibliography, see J. de Morgan, *loc. cit.*, i. 290, note 1. (STRECK.)

ADHARGŪN (P. = „flame-colored"; Arabic: ADHRIYŪN), a plant about a cubit high with finger-long elongated leaves, red-yellow and badly smelling blossoms and black kernel. The identification of this plant is not yet well established: in Greek ἀγρία ἄζωρον occurs synonymously with *senecio vulgaris*, the common groundsel (B. Langkavel, *Botanik der spätern Griechen*, 1866, p. 74, l. 22; I. Löw, *Aramäische Pflanzennamen*, 1879, p. 47). The description of the Arabian authors left the choice between the dark yellow *buphthalmon*, for which Clément-Mullet decided, and the *calendula officinalis*, the „gold or dead flower", which indeed unites the characteristic features of shape, hue and smell and which formerly was officinal. In Arab medicine *adhriyūn* passed for a cordial, an antidote, etc. The plant played in popular belief a greater part than in medicine: it was believed that its odor alone was sufficient to cause or to facilitate delivery as well as to drive away flies, rats and lizards.

Bibliography: Ibn al-Baiṭār, *al-Djāmiʿ* (Būlāḳ, 1291), i. 16; Ibn al-ʿAwwām, *Kitāb al-falāḥa* (trans. Clément-Mullet, Paris, 1866), i. 269; Ḳazwīnī (ed. Wüstenf.), i. 271; L. Leclerc, in the *Notices et extraits des manuscrits*, xxiii. 38. (HELL.)

ʿADHRĀʾ (A.) lit. „a virgin", name of a constellation in the zodiac, also called *al-Sunbula*, after its star of the first magnitude (*Spica virginis*). It was also the name of the beloved one of Wāmiḳ [q. v.].

ADHRIʿĀT, the Biblical Edrei, now Derāʿā in the East-Jordanic country. The town, mentioned by Imruʾ al-Ḳais (lii. 19), was in 613 or 614 so thoroughly destroyed by the Persians — who vanquished the Byzantines in the vicinity — that it was never afterwards perfectly reestablished. The Jewish tribe Naḍīr, driven by Muḥammed from Medina, moved to this town. The statement (Belādhorī, p. 68) that the inhabitants of Adhriʿāt submitted to Muhammed when he stayed in Tabūk, is apparently based upon a mistake. But they submitted to the Mussulmans under the caliphate of Abū Bekr and later welcomed ʿOmar during his stay in the East-Jordanic country (*ibid.*, pp. 126, 139). The city, famous for its wine, became under the Arabs the capital of the province of al-Bathanīya. Like the other East-Jordanic towns Adhriʿāt was laid waste in 293 (906) by the Karmathians. Muḳaddasī (p. 162) describes it as a town situated near the desert, the mountain chain of Djarash forming its territory. Yāḳūt (*Muʿdjam*, i. 176-177) mentions some scholars natives of Adhriʿāt. As to the present relatively important locality of Derāʿā, comp. Schumacher, *Across the Jordan*, pp. 121 *et seq.*

Bibliography: Ṭabarī, i. 1005, 1007, 1415; iii. 2257; *Bibl. geogr. arab.* (ed. de Goeje), vii. 113; al-Bakrī (ed. Wüstenf.), i. 83; Nöldeke, *Gesch. d. Perser u. Araber zur Zeit der Sasaniden* (Leyden, 1879), p. 299; idem, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxix. 431. (F. BUHL.)

ADHROḤ (this is the pronunciation on the very spot; comp. Αδρoα), more rarely UDHROḤ, a place between Maʿān and Petra, a magnificent Roman camp with an overflowing spring, unfortunately discharging its water into a kind of a funnel. This place, situated in the Djudhām country, was later visited by the Koraishite caravans. At the time of its submission to Muḥammed it contained at least one hundred families. Muʿāwiya is said to have received there homage from al-Ḥasan, the son of ʿAlī; it is still mentioned in the 11th century of the Christian era as inhabited then by Hāshimide Mawlās. It is not mentioned any more since the time of the crusaders, who nevertheless possessed in that region Ahamant, the Vaux Moyse (= Wādī Mūsā), etc.

Adhroḥ is chiefly known on account of the conference — called the conference of Adhroḥ — which took place there. At Ṣiffīn it had been agreed upon choosing a place just in the middle between Syria and ʿIrāḳ: Dūmat al-Djandal or Adhroḥ. It was decided for the latter, a well-watered place and chiefly more accessible to the illustrious Medinians invited by Muʿāwiya. If certain annalists state Dūmat al-Djandal to be the place of the conference, it is simply by transmitting the *riwāyāt* without discussing them. In another place they decide for Adhroḥ, and the testimony of contemporary poets removes every doubt (comp. al-Akhṭal, *Dīwān*, lxxix. 3). The

assembly (38 = 658) had to decide between 'Alī and Mu'āwiya; each of the two plenipotentiaries (*ḥakamān*), Abū Mūsa'l-Ash'arī for 'Alī and 'Amr b. al-'Āṣī for Mu'āwiya, was escorted by 400 men. According to the current version, Abū Mūsā was deceived by a coarse disloyalty of 'Amr; the latter, after it had been agreed to depose Mu'āwiya, publicly took back his word and went so far as to proclaim him caliph! But this is inadmissible; such an enormous lie would rather have heightened 'Alī's prestige, and called forth the protests of the 'Irāḳian escort, such impartial witnesses as Sa'd b. Abī Waḳḳāṣ, Ibn 'Omar, etc. Neither would have 'Alī's own partisans — as was the case with Khirrīt b. Rāshid — seceded from him on account of his perjury. 'Alī himself does not mention in his protestations 'Amr's lie; if he names the arbitrators it is to accuse both of them of felony.

The honest, but naïve Abū Mūsā could not struggle with the artful (*al-dāhiya*) 'Amr, and the latter cleverly turned to his advantage the misunderstanding, with which terminated the conference. The object was not clearly determined, still less the points that were to be discussed: the arbitrators had simply confined themselves to declare that the Ḳor'ān would serve them as a basis and a standard. The conference was considered by the 'Irāḳians as a simple formality, in which their candidate should triumph. The Syrians, on the other hand, if the discussion of the pretentions of both 'Alī and Mu'āwiya — the latter had not yet then made them manifest — was to them out of the question, wanted only to examine whether 'Alī's responsibility in the assassination of 'Othmān did not exclude him from the government of Islām. Al-Ash'arī's chief mistake was in allowing his colleague to place on the same footing Mu'āwiya, a simple governor of a province, and 'Alī, recognized as caliph by the majority of the Mussulmans. Before that time the son of Abū Sufyān had passed only for the avenger of 'Othmān's blood, and, as Ibn 'Abd Rabbihi (*'Iḳd*, ii. 291) observes, the Syrians followed him as such and not as a pretender to the caliphate. Because Abū Mūsā did not make any distinction between the two candidates, he thus encouraged the secret designs of Mu'āwiya: he allowed 'Amr to discuss the latter's rights to succeed 'Othmān. After having tired Abū Mūsā by proposing a series of unacceptable candidates, 'Amr induced him to declare that both candidates should be removed from the throne. Mu'āwiya lost nothing by this sentence, but it deprived 'Alī from the supreme dignity. While he became again simply the son of Abū Ṭālib, his rival remained governor of Syria. This brilliant diplomatic victory, constraining 'Alī to perjury, placed the right on the side of Mu'āwiya and habituated the people in general to consider him as the only person capable to restore peace unto the Mussulman world. On Mu'āwiya's return from Adhroḥ, the Syrians began to salute him with the title of caliph.

Bibliography: Ibn Sa'd, iii². 21; Ibn Ḥadjar, *Iṣāba*, ii. 324; Ṭabarī, see index; Ya'ḳūbī (ed. Houtsma), ii. 225; *Bibl. geogr. arab.* (ed. de Goeje), i. 58; iii. 54, 155; vii. 326; Mas'ūdī, *Murūdj* (Paris), iv. 394 *et seq.*, 406; Belādhorī (ed. de Goeje), pp. 59, 68; Hamdānī, p. 129; al-Bakrī (ed. Wüstenf.), p. 83; Dīnawarī (ed. Girgas et Rosen), pp. 108, 211, 215; Yāḳūt, *Mu'djam*, i. 184 *et seq.*; Brünnow, *Die Provincia Arabia*, i. 443 *et seq.*; H. Lammens, *Etudes sur le règne de Mo'âwia Ier*, pp. 125—140. (H. LAMMENS.)

'ADĪ B. ḤĀTIM, with the *kunya* of Abū Ṭarīf, a partisan of 'Alī. He was the son of the celebrated poet Ḥātim al-Ṭā'ī, of whom he inherited the royal power over his tribe, the Ṭaiyites. Being threatened with the loss of the royalty, 'Adī, who like his father was a Christian, went over to Islām in the year 9 (630). He collected for the Prophet the taxes among the Ṭaiyites and Asadites. He knew how to prevent the threatening apostasy of his tribe after the death of the Prophet. He moved with Khālid to 'Irāḳ, where he took part in the war of conquest as a sub-commander. 'Othmān gave him the village of al-Rawḥā' on the Nahr 'Īsā, near Bagdad, for his usufruct (*ḳiṭ'a*), yet he kept out of the caliph's way, and, as it may be concluded from Ṭabarī (i. 3164), he must have stood in some connection with 'Othmān's murderers. In the battle of the Camel he fought for 'Alī, by whom he was among others sent as an envoy to Mu'āwiya during the four weeks armistice before the battle of Ṣiffīn. When finally it became necessary that the sword should decide, 'Alī honored him by appointing him as standard bearer. — Later on 'Adī lived in Kūfa, where he did not deny his 'Alide sentiments, and took under his protection his tribesmen that were persecuted by the powerful governor of 'Irāḳ Ziyād b. Abī Sufyān. — 'Adī died in 67 (686-687), at the age of 120 years.

Bibliography: Ibn Hishām, i. 948 *et seq.*, 965; Ṭabarī, see index; Ibn al-Athīr, *Usd al-ghāba*, iii. 392 *et seq.*; Yāḳūt, *Mu'djam*, s. v. *Djūtiya*; Belādhorī (ed. de Goeje), p. 274; Wüstenfeld, *Geneal. Tabellen*, index, s. v.

(A. SCHAADE.)

'ADĪ B. MUSĀFIR (SHAIKH 'ADĪ), a Mussulman ascet, said to have been born in the village of Bait Fār, near Ba'labakk (Baalbek), where the house of his birth was in Ibn Khallikān's time still the place of pious pilgrimage. 'Adī, who was celebrated on account of his saintly life, founded a religious order called after himself, al-'Adawiya. He had fixed his residence in the mountains of the Hakkārī Kurds in the region north of Mosul, and died at the age of 90, in 557 (1162), or according to others in 555 (1160) in the hermitage which he had built there for himself; his descendants continued to live there and to enjoy the same reputation of a saint. According to an eyewitness, he was of middle stature and much tanned. It is he whom the Yazīdīs adopted as their national saint. His sepulchre is indicated by three conical cupolas in the environs of the village of Baadri, 20 miles to the east of the Nestorian convent of Rabbān-Hormuzd. Nightly processions by torch light, the exhibition of the green colored pall, which covers the tomb, the distribution of large trays with smoking *harīsa* (a ragout with coagulated milk) compose the ceremony which attracts a great number of Yazīdīs and of which H. Layard was in 1849 an eyewitness. The poem of 80 verses, translated into English by Layard and Badger (*Nestorians and their rituals*, i. 113—115), shows that this ascet was a mystic pantheist of the Ṣūfī order, and that his followers believed that he was the incarnation of the divinity.

Bibliography: Ibn Khallikān (trans. de Slane), ii. 197; H. Layard, *Nineveh and its remains*, i. 293 *et seq.*; idem, *Discoveries in the ruins of Nineveh and Babylon*, pp. 79 *et seq.*; Ainsworth, *Travels and researches in Asia Minor*, ii. 187 *et seq.*; Badger, *loc. cit.*, pp. 104—107, gives three sketches of the tomb.

(Cl. Huart.)

'ADĪ b. al-Riḳā' (b. Zaid b. Mālik b. 'Adī b. al-Riḳā'), Arab poet of the 'Āmila tribe, a subdivision of Ḳuḍā'a, of urban and not Bedouin origin, lived in Damascus as encomiast of the Umaiyads, particularly of al-Walīd b. 'Abd al-Malik, and had a poetical contest with Djarīr. Muḥammed b. Sallām placed him in the third class of Islāmic poets. Of his verses a *nasīb* on Umm al-Ḳāsim is mostly quoted (e. g. Mubarrad, *Kāmil*, p. 85, l. 14).

Bibliography: *Aghānī*, viii. 179—183; Ibn Ḳotaiba, *Kitāb al-shi'r* (ed. de Goeje), pp. 391 *et seq.*

(Brockelmann.)

'ADĪ b. Zaid, pre-Islāmic Christian poet, the year of whose birth is unknown. He was of a distinguished family of al-Ḥīra, and his father had sent him to the royal court of Persia for the purpose of receiving there a higher education. 'Adī, even after his return to his native country, stood in close connection with the Persian Court, whose interests he furthered after the death of al-Mundhir IV, by advocating the election of al-No'mān III as his successor. He naturally played a prominent part at the Court of these Lakhmide princes, until his enviers and enemies succeeded in making him powerless. Al-No'mān had him thrown into prison, where he was assassinated (ca. 604). His death is said to have been the cause of the fall of the Lakhmide dynasty. His poems are mainly wine songs and elegies on the transitoriness of earthly power and greatness.

Bibliography: Ibn Ḳotaiba, *Kitāb al-shi'r* (ed. de Goeje), pp. 111—114; Brockelmann, *Gesch. d. arab. Litter.*, i. 29-30; L. Cheikho, *Shu'arā' al-naṣrānīya*, pp. 439—474; Nöldeke, *Gesch. d. Perser u. Araber zur Zeit der Sasaniden* (Leyden, 1879), pp. 312 *et seq.*; Rothstein, *Die Dynastie der Lakhmiden in al-Ḥīra* (Berlin, 1899), pp. 109 *et seq.*

(A. Haffner.)

al-**'ĀḌID** li-Dīn Allāh, the last Fāṭimide caliph. His real name was Abū Muḥammed 'Abd Allāh, and he was the son of Sulaimān, whom 'Abbās b. Abi'l-Futūḥ [q. v.] killed, and the grandson of the caliph Ḥāfiẓ. He was a cousin of his predecessor al-Fā'iz, who died on the 17th Radjab 555 (23d July 1160) at the age of 11½ years, after having „reigned" 6½ years. Al-'Āḍid was born on the 20th Muḥarram 546 (9th May 1151), thus at the time of his accession to the throne he was 9 years old. From the beginning till his death at the age of 20 (10th Muḥarram 567 = 13th September 1171) he was an unconscious instrument in the hands of the occasional generalissimo; only shortly before his death he seems, by that he called Nūr al-Dīn [q. v.], to have personally meddled with the affairs of the country. He passed for a zealous Shī'ite and persecutor of the Sunnites. There is nothing for the rest to be reported of his acts; but during his reign the greatest changes took place in Egypt, changes which will be indicated here by the way only, as they will be circumstantially treated of in the articles ṬALĀ'I', RUZZĪK, SHĀWAR, ḌIRGHĀM, SHĪRKŪH and ṢALĀḤ AL-DĪN. At the time of his accession to the throne, Ṭalā'i' b. Ruzzīk was the omnipotent minister, but he died in the following year. After the son of the latter, Ruzzīk b. Ṭalā'i', had ruled for a short time, Shāwar took charge of the vizierate in the beginning of 558 (it began the 10th Dec. 1162). Shāwar was 9 months later supplanted by another general called Ḍirghām; he fled to Syria and tried to win the help of Nūr al-Dīn. The new vizier Ḍirghām is described as distrustful if not unfit. Almost all the men of importance fell victims of his exaggerated suspicion, so that Egypt lacked of leading spirits when the Franks invaded the country and at the same time Shāwar marched upon it with a Syrian army. Among the latter were Shīrkūh and his nephew Ṣalāḥ al-Dīn (Saladin). Ḍirghām was repulsed and killed and Shāwar was again invested with the vizierate. Then began the varied play of intrigues that lasted several years and the embittered struggle for domination in Egypt, in which Shāwar, the Syrians and the crusaders took part in manifold combinations. The caliph sided now with one, now with the other without, however, influencing essentially the situation. It ended with the occupation of Egypt by the troops of Nūr al-Dīn under the leadership of Shīrkūh and with the assassination of Shāwar. Shīrkūh succeeded the latter, and after his death (22d Djumādā II 564 = 23d March 1169) Ṣalāḥ al-Dīn took charge of the vizierate. At the insistence of his lord Nūr al-Dīn he had the prayer established in the beginning of 567 (end of 1171) for the 'Abbāside caliphs. This meant the end of the sham domination of al-'Āḍid and of the Fāṭimides in general. The unfortunate last scion of this celebrated race was no longer conscious of his dethronement, as, having since long been sickly, he died a few days after this event.

Bibliography: Ibn Khallikān (ed. Wüstenf.), N⁰. 361 (ed. Būlāḳ, 1299, i. 338; trans. de Slane, ii. 72); Maḳrīzī, *Khiṭaṭ*, i. 357 *et seq.*; Ibn al-Athīr (ed. Tornb. and ed. or.), xi. (*Recueil des historiens des croisades*; *Hist. or.*, i.); Abū Shāma, *Kitāb al-rawḍatain* (Cairo, 1287-1288), i. 124—203 (*Recueil*, iv); Ibn Khaldūn, *'Ibar*, iv. 76 *et seq.*; v. 279 *et seq.*; Abu'l-Fidā' *Mukhtaṣar*, iii. 575 *et seq.* (*Recueil*, i.); H. Derenbourg, *Oumâra du Yémen*, i and ii; Wüstenfeld, *Gesch. d. Fāṭimiden-Chalifen*, pp. 325 *et seq.*; Stanley Lane Poole, *History of Egypt*, pp. 176 *et seq.*; idem, *Saladin*, pp. 77 *et seq.*; R. Röhricht, *Gesch. des Königreichs Jerusalem*, chapters xvii, xviii.

(C. H. Becker.)

ADIGHE. [See ČERKES.]

'ĀDIL (a.), „equitable" (synonym of *'adl*), frequently entering as an element in the titles of princes, e. g. al-Malik al-'Ādil „the equitable king". Some princes known in history under this name follow below [comp. also BAHRĀM, KITBOGHA, RUZZĪK, SALĀMISH and others].

al-**'ĀDIL**, name of two Aiyūbides:

1. al-Malik al-'Ādil I Abū Bekr Muḥammed b. Aiyūb, with the honorific title Saif al-Dīn („the sword of religion"), the Saphadin of the crusaders, the brother, assistant and spiritual heir of Saladin. He was born in Muḥarram 540 (June-July 1145), or according to others in 538 (1143-1144) in Damascus or in Baalbek, thus

6—8 years younger than his celebrated brother, whose confident and representative he remained till the latter's death. Having always been loyal towards Saladin, he followed after the latter's death his own personal policy, which, however, was to the advantage of the dynasty and Islām. He proved a good soldier on land as well as on water; but his main successes he obtained as politician and diplomate.

After al-ʿĀdil had already distinguished himself under Nūr al-Dīn, he came with Saladin under the command of Shirkūh to Egypt, but only in 570 (1174-1175) he won greater importance, when on Saladin's departure to Syria he replaced him in Egypt. In this position he proved an able man also after 573 (1177-1178) and 578 (1182-1183) on the occasion of interior revolts as well as of Frankish invasions. In 579 (1183-1184) he was removed from Egypt to Aleppo, but came back to Egypt in 582 (1186-1187) as his nephew and successor al-Malik al-Muẓaffar Taḳī al-Dīn ʿOmar did not agree together with his adjunct al-Malik al-Afḍal [q. v.], a son of Saladin. Both were consequently revoked, and al-ʿĀdil was again entrusted with the management of the affairs under the nominal supreme authority of al-Malik al-ʿAzīz [q. v.], another son of Saladin. In the following years al-ʿĀdil energetically supported from Egypt the policy of his brother, and also often came in person with an army or fleet to Syria. In this way he conquered Yāfa and Karak, was present at the conquest of Jerusalem, attempted in 585 (1189-1191) to relieve ʿAkkā and played a particularly important part in the negotiations between Saladin and Richard Coeur-de-Lion. He entered into friendly relation with the latter and one of his sons was created a knight by Richard. In 587 (1191) the adventurous plan was even considered to marry al-ʿĀdil with a sister of the English king and to let both rule jointly over Palestine. In the same year al-ʿĀdil renounced most of his Egyptian and Syrian fiefs and was indemnified with Mesopotamia and Diyār Bekr. In Syria he received among other places the Balḳāʾ and Karak, where he just stayed when the news of Saladin's death (27th Ṣafar 589 = 4th March 1193) reached him.

When now the struggle for the sovereignty was inflamed between Saladin's sons, al-Afḍal of Damascus and al-ʿAzīz of Cairo, al-ʿĀdil at first played the mediator, but only in order to seize for himself the sway at a favorable opportunity. At first al-ʿAzīz marched against al-Afḍal, but peace was reëstablished through the intervention of al-ʿĀdil and other Aiyūbides (590 = 1193-1194). When in the following year al-ʿAzīz renewed his plans of conquest, al-ʿĀdil made common cause with al-Afḍal; they drove al-ʿAzīz back to Egypt, where they came afterwards to an understanding. Al-Afḍal returned to Damascus, and al-ʿĀdil remained as manager of the affairs with al-ʿAzīz (591 = 1194-1195). But shortly afterwards it came again to a war, provoked by the Egyptians, the aim of which was the conquest of Damascus. Al-ʿĀdil, being nominally the vassal of al-ʿAzīz, obtained also the sovereignty over Syria. He thus became again free to act against the crusaders and could put in order his Mesopotamian possessions. The unexpected death of al-ʿAzīz (27th Muḥarram 595 = 29th November 1198) called him back to Syria, where he had to fight for his existence; for in Egypt, on al-ʿAzīz's death, al-Afḍal was in an inconceivable manner chosen as tutor of the latter's minor son, and he hoped to revenge himself on al-ʿĀdil by means of an unexpected attack from Damascus, in which his brother al-Ẓāhir of Aleppo would support him. Yet al-ʿĀdil forstalled them, he cleverly knew how to disunite his antagonists; al-Afḍal was compelled to surrender and al-ʿĀdil became also the ruler over Egypt. He distributed the gigantic empire among his sons: al-Kāmil represented him in Egypt, al-Muʿaẓẓam in Damascus, al-Fāʾiz in Mesopotamia, other sons and relatives ruled over smaller provinces, and the hitherto independent members of the family also recognized the supremacy of al-ʿĀdil. Thus almost the whole of Saladin's empire was reëstablished. Al-ʿĀdil had not much to do with the crusaders; it was then the quiet period between the fourth and the fifth crusades, the period of the children's crusade (1212) and of the expedition of the Hungarian king (1217). Small collisions with the Frankish states were not lacking, but al-ʿĀdil sought everywhere to establish peace quickly. With this policy harmonizes also al-ʿĀdil's efforts to further commerce, efforts shown in the treaty of commerce with Venice. Towards the end of his reign there began the new crusade against Damietta in Egypt; he did not live to see the fall of Damietta; while he was occupied with equipping troops for Egypt he died in ʿĀleḳīn on the 7th Djumādā II 615 (31st August 1218).

Bibliography: *Recueil des historiens des croisades, Hist. or.*, i, iii, iv, v; Ibn al-Athīr (ed. Tornb.), xi, xii; Abū Shāma, *Kitāb al-rawḍatain*; Ibn Shaddād, *al-Nawādir al-sulṭānīya*; Abu'l-Fidāʾ, *Mukhtaṣar*, iv; Ibn Khallikān (ed. Wüstenf.), Nº. 704 (trans. de Slane, iii. 235); Maḳrīzī, *Khiṭaṭ*, ii; idem, *Sulūk* (comp. Blochet, in the *Revue de l'Orient latin*, vi, viii, ix, x); Ibn Iyās, *Taʾrīkh Miṣr* (Būlāk, 1311), pp. 75 *et seq.*; Ibn Khaldūn, *ʿIbar*, v; Amari, *Diplomi arabi*, p. 69; Stanley Lane Poole, *Saladin*; idem, *A history of Egypt*, vii, 212 *et seq.*; Röhricht, *Gesch. d. Königr. Jerusalem*.

2. AL-MALIK AL-ʿĀDIL II ABŪ BEKR SAIF AL-DĪN, a son of al-Malik al-Kāmil [q. v.], a grandson of the preceding and one of the less important Aiyūbides. He was born in Dhu'l-Ḥidjdja 617 (Jan.-Febr. 1221) at al-Manṣūra in Egypt, from which place his father watched the Franks before Damietta. At the age of 12 (629 = 1231-1232) he appeared already as the representative of his father in Egypt. As he held the same office also at al-Kāmil's sudden death (21st Radjab 635 = 8th March 1238), he was recognized by the Syrian and Egyptian emīrs as his father's successor. His elder brother al-Ṣāliḥ Aiyūb (born the 24th Djumādā II 603 = 26th January 1207) was of course not pleased with it; he succeeded indeed in establishing himself in Damascus, but he lost again this city shortly afterwards. He even was taken a prisoner by his cousin al-Nāṣir Dāwūd, who sided with al-ʿĀdil, but who afterwards preferred to make common cause with al-Ṣāliḥ against al-ʿĀdil. The latter marched against them till Bilbīs, but was there dethroned by his own insubordinate emīrs (8th Dhu'l-Ḥidjdja 637 = 31st May 1240), and al-Ṣāliḥ was proclaimed his successor. He died in prison at Cairo on the 12th Shawwāl 645 (9th February 1248).

Bibliography: Ibn Khallikān (ed. Wüstenf.), N°. 705 (trans. de Slane, iii. 244 *et seq.*); Abu'l-Fidā', *Mukhtaṣar*, iv. 452 *et seq.*; *Recueil des historiens des croisades. Hist. or.*, i. 108—125; Sibṭ b. al-Djawzī, *Mir'āt al-zamān* (ed. Jewett), pp. 466—485; Ibn Iyās, *Ta'rīkh Miṣr* (Būlāḳ, 1311), pp. 82-83; Maḳrīzī, *Khiṭaṭ*, ii. 236; idem, *Sulūk* (comp. Blochet, in the *Revue de l'Orient latin*, x); Ibn Khaldūn, *'Ibar*, v. 355-356. (C. H. BECKER.)

AL-'ĀDIL B. AL-SALĀR, with his full name al-Malik al-'Ādil Abu'l-Ḥasan 'Alī b. al-Salār, a vizier alleged to have been of Kurdish descent. When the celebrated Fāṭimide general al-Afḍal Shāhinshāh took Jerusalem from the Ortokides in 491 (1097-1098), a part of the mercenaries of the latter entered into the Egyptian service. Amongst these was al-'Ādil's father, who later, like his son, entered the body-guard of the powerful vizier. As al-'Ādil distinguished himself by his intelligence and skill, he soon rose to the rank of emir. Then the caliph al-Ḥāfiẓ entrusted him with the administration of Alexandria and Baḥaira. Al-'Ādil was in this important position one of the most powerful men in the Fāṭimide empire, where the power slipped from the hands of the central administration at that time and went over to the governors of the large provinces. When the caliph now ventured to appoint his favorite Ibn Maṣāl his vizier, al-'Ādil rebelled, killed Ibn Maṣāl and entered himself Cairo as a vizier. His vizierate, however, was not of long duration, for he was assassinated on the 6th Muḥarram 548 (3d April 1153).

Bibliography: Wüstenfeld, *Gesch. d. Fāṭimiden-Chalifen*, pp. 312 *et seq.*; see also 'ABBĀS B. ABI'L-FUTŪḤ. (C. H. BECKER.)

'ĀDILE KHĀTŪN, a daughter of Aḥmed Pasha and wife of Sulaimān Pasha, an Ottoman governor of Bagdad. In her husband's lifetime, she took part in the government of the province, had her audience days, in which the petitions of private persons were presented to her through the intermediary of one of her eunuchs. She had a mosque and a caravanserai built and gave them her name. Seeing that the sway was escaping her after the death of Sulaimān, she incited against his successor 'Alī Pasha the Janizary corps, then five of the principal Mamlūks and made 'Omar Pasha, her brother-in-law, to be recognised as governor in the place of 'Alī Pasha (1764). She died in obscurity, the date of her death is unknown.

Bibliography: Cl. Huart, *Hist. de Bagdad dans les temps modernes*, pp. 153-154; Niebuhr, *Voyage en Arabie*, ii. 215, 258 *et seq.* (CL. HUART.)

'ĀDILSHĀHS, designation for the ruling family that reigned in Bīdjāpūr from 895 to 1097 (1489—1686); all the princes of this family added to their names the title of 'Ādilshāh. The founder of that dynasty, Yūsuf 'Ādilshāh, or 'Ādilkhān, attained to higher consideration at the Court of the Bahmanide Muḥammed Shāh II (867—887 = 1462—1482), and when after the latter's death the Bahmanide empire was approaching its end, Yūsuf received the governorship of the province of Bīdjāpūr. As he did not think himself safe in the Court, he removed with his family to the capital of his province. In 1489 he took the title of prince (*Shāh*). The historians, in order to heighten the consideration of the new dynasty, tell that the founder was of princely origin: he was, they pretend, a son of the Turkish sultan Murād II, was obliged to flee with his mother, then sold as a slave and in this way he was received into the body-guard of the Bahmanide. Yūsuf 'Ādilshāh died in 916 (1510) and bequeathed the sovereign power to his descendants. Here are their names and the years of their reign:

Ismā'īl b. Yūsuf . .	916—941	(1510—1534)
Mallū b. Ismā'īl . .	941—941	(1534—1535)
Ibrāhīm I b. Ismā'īl .	941—965	(1535—1557)
'Alī I b. Ibrāhīm . .	965—987	(1557—1579)
Ibrāhīm II b. Ṭahmasp b. Ibrāhīm	987—1035	(1579—1626)
Muḥammed b. Ibrāhīm	1035—1070	(1626—1660)
'Alī II b. Muḥammed	1070—1083	(1660—1672)
Sikandar b. 'Alī . .	1083—1097	(1672—1686)

Under the reign of Muḥammed 'Ādilshāh the 'Ādilshāhs already lost their independance and the right to coin money with their name. The Great Moghul of Delhi Shāh Djahān [q. v.] after he had conquered in 1044 (1634) a large part of the Dekkan, compelled them to pay tribute. Still the dynasty kept on for some time but very soon lost all importance through the rebellion of the Marhatta chief Siwādjī, who put to flight the troops sent against him, killed their general Afḍal Khān and left his previous masters their capital Bīdjāpūr only under paying tribute. This induced the Great Moghul Aurangzīb to march upon Bīdjāpūr, and he succeded in conquering the city (1097 = 1686) after a siege of one year. The last 'Ādilshāh was taken prisoner, and died three years later.

The 'Ādilshāhs deserved well of their capital Bīdjāpūr, which they decorated with their buildings. Some of them are highly praised as promoters of science. [See further BĪDJĀPŪR, there also the bibliography.]

AL-'ĀDIYĀT, "the fleet horses", title of sūra 100.

'ĀDJ (A.) = ivory (also tortoise-shell). The ivory, much spread in the old Egyptian and Babylonian empires, found its way also from India via 'Aden to Arabia. According to the Ḥadīth Muḥammed possessed a comb of *'ādj* and made a present of ivory arm-rings to his favorite wife Fāṭima; the poet of the Umaiyads, al-Farazdaḳ, also makes a female singer to wear such arm-rings. Although the Mussulman theologians partly declared ivory as unclean, yet it won in Arabian small art a continually rising importance, and formed, by side of the slave trade, the most important export article in the commercial towns of the East African coast. It yielded together with ebony, red wood and tin, fine mosaic work (see *Arg. Mus.*, room iv. Nos 57—60). Larger articles were covered with carved work and inscriptions, entire objects were rarely manufactured of ivory. Its use in Muḥammedan incrustation work of the 15th century is very common.

Bibliography: *Lisān al-'Arab*, iii. 158—159; Jacob, *Altarabisches Beduinenleben*, p. 149; A. v. Kremer, *Culturgesch. des Orients unter d. Chalifen*, ii. 279, 302; Prisse d'Avennes, *L'art arabe*, pp. 226-227, pl. 157; Herz, *Catalogue du Musée Arabe*, pp. 101, 107. (HELL.)

ADJA' and SALMA, two parallel mountain ranges in Central Arabia (Nedjd), often called in Arabian tradition the two mountains of Ṭaiyi' [q. v.]. Yāḳūt (*Mu'djam*, i. 122 *et seq.*) makes a detailed statement concerning the immigration of the latter tribe. The same author also mentions the legend connected with these mountains,

namely that Adja' and Salmā were two lovers who met in the house of Salmā's nurse, al-ʿAwdja', and when they were surprised, they fled to the abovesaid mountains and the valley (al-ʿAwdja') lying between them. There they were killed by their furious relatives. More important is what the same author (*loc. cit.*, iii. 912) states in the name of Ibn al-Kalbī, that a red projection of human shape in the middle of the black granite mountain, was called *Fals* and worshiped by the Ṭaiyites. This idol, which had there its own priests, the Banū Bawlān, was destroyed by order of Muḥammed in the 9th year of the Hidjra.

Just as in the ancient times these mountains were called after the tribe of Ṭaiyi' they are now called the mountains of the Shammār, after the Shammār [q. v.].

Bibliography: Besides Yāḳūt, Ḳazwīnī (ed. Wüstenf.), i. 152; ii. 49; Wellhausen, *Reste arab. Heidentums*, pp. 51 *et seq.*; further statements under SHAMMĀR and ṬAYI'.

ADJAL (A.), „term, goal of life", the period decreed by God for individuals as well as for whole classes and totalities, a term which can neither be shortened nor lengthened (Ḳor'ān, vii. 32, x. 50, xvi. 63, xxix. 53, lxxi. 4). „Neither is the life of him who is made to live prolonged nor is anything diminished from his life, but (what is written) in a book (of Allāh's decrees)" (xxxv. 12). The *adjal* is not shortened even through sinning (xxxv. 44, xlii. 13), while on the other hand it may be concluded that Muḥammed presupposed the shortening of the *adjal* as a punishment, but it might be restored to the original length through repentance (xi. 3, xiv. 11). The Ḳor'ān very often emphasizes the expression of *adjal* as the immovable period of life assigned by God with the epithet of *musammā* (xxxix. 43, xl. 69 and elsewhere), „one enounced" (without ambiguity), „through a word which had proceeded from God" (xlii. 13); the same epithet is applied to the course of the unchangeably operating phenomena of nature (xxxi. 28, xxxv. 14, xxxix. 7). The decreed duration of the world is also often designated by this formularistic expression (vi. 2, 61, xxxv. 44). At the end of the time decreed from the beginning for the existence of the world (*adjal musammā*), the period of resurrection enters: neither sooner nor later. One may notice in the commentaries to the Ḳor'ān the tendency to refer the *adjal musammā*, where it is possible, to the period of the end of the world.

The religious conception of the *adjal* resulted for the dogmatic schools of Islām in a series of debated particular questions, about which diverging dogmas have been formed; particularly with respect to the questions: whether violent interruption of life is included in the sphere of the *adjal* decreed by God; whether in the sense of the *adjal* dogma the unnatural manner of making an end to life is identical with the divine decree and included in God's eternal prescience (the death was decreed: the Ash'arites, Abu'l-Hudhail al-ʿAllāf; comp. *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xx. 21), or whether the person, for which a longer *adjal* had been decreed and which was killed, could without that violent interruption to its life have continued to live; whether violent death is an entirely free action of the murderer and independent of divine determination (Muʿtazilites; allusion to this difference of opinion concerning the *adjal* by Khwārizmī, *Rasā'il*, Constantinople, 1297, p. 108, l. 4 from the bottom). The advocates of the last view may argue in their favor from the consideration that according to the opposite opinion revenge for homocide and in general punishment for murder would be unjustified and paradoxical. Further the dogmatists discuss in connection with the conception of the *adjal* the question: in how far God lengthens or shortens the *adjal* as a reward for obedience or as a punishment for disobedience respectively, a question to which the answer results in the harmonizing interpretation of the Ḳor'ānic verses quoted above and puts the *adjal* question in the domain of the debates on *ḳadā'* [q. v.]. — There is a modality of the *adjal* question which is applied to the death of great masses by elementary catastrophes, war, persecution, etc.

The treatment of these questions has formed since the beginning of dogmatic literature in Islām a section of dogmatic compendiums, e. g. in al-Ash'arī's *al-Ibāna fī uṣūl al-diyāna* (Ḥaidarābād, 1321), p. 76, al-Īdjī's *Mawāḳif* (Constantinople, 1266), p. 525 and others. A detailed exposition of the school differences with regard to these questions of Islāmic dogmatics is given by Ibn Abi'l-Ḥadīd in his commentary to the *Nahdj al-balāgha*, a work wrongly attributed to ʿAlī; Dildār ʿAlī (a Shī'ite) inserted some quotations from it in an exhaustive chapter of the *'Imād al-Islām fī 'ilm al-kalām* (Lucknow, 1319), ii. 149—153. The Jewish religious philosophy has developed the treatment of the question from the same point of view; see concerning this D. Kaufmann, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xlix. 73—84; S. Poznański, in *Monatsschr. f. Gesch. d. Judent.*, xliv. 142-143. (I. GOLDZIHER.)

'ADJALA (A.) = a wagon, cart. According to Dozy, *Supplément*, it also designates the constellation Ursa Major (*al-Dubb al-akbar*).

'ADJAM (A.; coll.) in opposition to *'Arab* „foreigner", „non-Arab". We find already in pre-Islāmic poetry this designation for non-Arabs (more frequently, however, in the form *A'djam*, pl. *A'ādjim*), and namely not only for Persians; the latter, whose usages and customs are mentioned in pre-Islāmic poetry, are in such cases mostly designated as *Fāris*. Later on the appellation of *'Adjam* was preferably used to designate the Persians, and even now in geographical nomenclature *'Adjam* designates Persia. Although Islām taught the equal worth of Arabs and non-Arabs, yet the Arabs took with them their national pride towards the *'Adjam* also into Islām, and under the Umaiyads asserted it also in the administration [see MAWLĀ]; under the 'Abbāsids the foreign element stepped forth more freely. This competition of the non-Arabian Musulmans with the conceited aspirations of the Arabian element has manifested itself also in literature [see SHU'ŪBIYA].

Bibliography: Goldziher, *Muham. Stud.*, i. 101—176; E. G. Browne, *A history of Persia*, i. 209—270. (I. GOLDZIHER.)

'ADJAMĪ OGHLAN, fourth division of the Janissary corps, composed of 34 *ortas*. They formed the depot of the corps and never left Constantinople, not even in time of war. The recruits received from them their military training before they were admitted to the corps and distributed among the other divisions. According

to the law established by Sulṭān Murād I, the recruits who had been prisoners of war and therefore made slaves or those levied by compulsion among non-Musulmans were obliged to serve at first for seven years as supernumeraries in special barracks. Later on, the admission into the corps having become more and more slow, there arose among them riots, which compelled the authorities to accelerate it (1057 = 1647 and 1059 = 1649). Those that were assigned for the service of the imperial palaces served there as gardeners and guardians and finally formed the Bostandjī corps, others learned the trades of carpenter, calker, farrier, saddler, and barber, or were sent as cultivators into the imperial farms. The 'Adjami-oghlan, who had become Janizaries, received the title of Čikma.

Bibliography: d'Ohsson, *Tableau de l'empire othoman*, vii. 313; Aḥmed Djewād Bey, *Ta'rīkh-i 'askarī-i 'Othmānī*, i. 174 = *Etat militaire ottoman*, i. 241; Muṣṭafā Efendi, *Natā'idj al-wuḳū'āt*, i. 166, 174; ii. 109.

(Cl. Huart.)

'ADJĀRIDA, a Khāridjite sect called after ('Abd al-Karīm) Ibn 'Adjarrad [q. v.], under which al-Shahrastānī (ed. Cureton, p. 96) counts the Ṣaltiya, the Maimūniya, the Ḥamziya, the Khalafiya, the Aṭrafiya, the Shu'aibiya and the Khāzimiya. The Tha'āliba, too, at first belonged to the 'Adjārida, but were no longer considered by the latter as theirs from the time they expressed a milder opinion with regard to the children of the non-Khāridjites, namely that it was allowed to live with them in friendship until they would become guilty of real unbelief or of sins that incur the punishment of death. It may be inferred from this, which is also explicitly stated, that originally the 'Adjārida professed with the Azraḳites the more severe line of thought among the Khāridjites, according to which the children of the non-Khāridjites would enter Hell and that the Khāridjites should renounce them until they would grow up and become believers. Still this was not the opinion of all the 'Adjārida in so far as the Maimūniya and the Khalafiya professed from the beginning a milder opinion. This explains why Maḳrīzī (*Khiṭaṭ*, ii. 355) and others (comp. Haarbrücker, *Religionspartheien und Philosophenschulen*, ii. 406) prefer another classification of the above-mentioned sects.

al-'**ADJDJĀDJ**, more properly 'Abd Allāh b. Ru'ba, a Tamīmite poet, born about 25 (646) and died in 97 (715). Very little is known of his life; he is renowned as the most decided Radjaz poet, and in the first place he composed in the Radjaz metre some longer ḳaṣīdas. Encomium and description form above all the contents of his poetry; the former was chiefly applied to prominent men like 'Abd al-'Azīz b. Marwān, Bishr b. Marwān, al-Ḥadjdjādj b. Yūsuf, Yazīd b. Mu'āwiya, Muṣ'ab b. al-Zubair, Sulaimān b. 'Abd al-Malik, to his tribe and to himself; the latter part was particularly applied to horses, camels, wild asses, wild bulls and weapons. His contention with his son and poetical rival Ru'ba also became decisive for the contents of his poetry.

Bibliography: Brockelmann, *Gesch. d. arab. Litter.*, i. 60; Ahlwardt, *Sammlungen alter arab. Dichter*, ii; Ibn Ḳutaiba, *Kitāb al-shi'r* (ed. de Goeje), pp. 374 *et seq.*

(A. Haffner.)

ADJMĪR (Ajmere, Ajmir), capital of the British enclave Ajmere-Merwara in Radjputana. In 1901 the enclave counted upon 7021, 5 square kilometres (about 2800 square miles) 476912 inhab. (of whom 15⁰/₀ Musulmans), the town 73839 inhab. (the half of them Musulmans). Adjmīr is renowned for its monuments of Musulman architecture, such as Akbar's palace (now a *taḥṣīl* building without Adjmīr proper), the magnificent Arhai-dinka-jhompra mosque built about 1200 by Ḳuṭb al-Dīn Iltutmish and the Dargāh, the sepulchre of the saint Mu'īn al-Dīn Čishtī [q. v.] highly revered in India, with mosques attributable to Akbar and Shāh Djahān. The former used to visit the tomb of the saint every year.

Historical. Adjmīr is said to have been founded in 145 A. D. by Adjaipal, and in 1024 was plundered by Maḥmūd the Ghaznawide. In 588 (1192) the town fell into the power of the Ghūrides and in 1559 it was incorporated by Akbar in the Moghul empire. In 1756 Adjmīr was conquered by the Mahrattas, who held it until 1818 when Dawlat Rāo Sindhia ceded it to the English.

Bibliography: *Imperial gazetteer* (1907); *Rajputana district gazetteer* (1904).

ADJNABĪ (A.), Turkish pronunciation *Edjnebi*, „a stranger", in Turkey particularly: a person of foreign nationality but domiciled in Turkey [for its civil position comp. TURKEY]. — In the Arabic grammar *adjnabī* designates a word in compound propositions, which apparently stands in no grammatical connection with the subject (comp. de Sacy, *Grammaire arabe*, ii. 208).

ADJNĀDAIN (or Adjnādīn), a town in Palestine between Ramla and Bait Djibrīn (comp. Yāḳūt, *Mu'djam*, i. 137, according to Abū Ḥudhaifa: „in the region of Ramla, in the territory of Bait Djibrīn"; al-Bakrī, ed. Wüstenf., i. 72: „in the province of Urdunn, but according to others in that of Filasṭīn, between Ramla and Djibrīn"; Ṭabarī, i. 2125: „a *balad* between Ramla and Bait Djibrīn"; Nawawī, ed. Wüstenf., p. 430). From Ṭabarī's mode of expression (i. 2408) Adjnādain seems to have been a fortress. In Djumādā I 13 (July 634, according to others, in Djumādā II) a large battle took place there between the Arabs and the Greeks, in which battle the imperial troops were so seriously beaten that their general Arṭabūn (Aretion; comp. Butler, *The Arab conquest of Egypt*, p. 215) had to seek a refuge in Jerusalem. Saif (in Ṭabarī i. 2398 *et seq.*) wrongly places the battle in the year 15 of the Hidjra. — The name cannot be authenticated in the more ancient times and appears to have been forgotten also in a later epoch. De Goeje supposes that Adjnādain is to be looked for in the neighborhood of Yarmūk, the Biblical Jarmuth (Josh., x. 3 and elsewhere), that which explains the confusion of the battle of Adjnādain with that of the Yarmūk [q. v.].

Bibliography: Ibn Isḥāḳ (according to 'Urwa), in Ṭabarī, i. 2126; al-Madā'inī, *ib.*, p. 2127; Beládhorī (ed. de Goeje), p. 114; al-Ya'ḳūbī (ed. Houtsma), ii. 151; de Goeje, *Mémoire sur la conquête de la Syrie*, 1864, pp. 33 *et seq.*; A. Müller, *Der Islam im Morgen- und Abendland*, i. 251—252; Wellhausen, *Skizzen*, pp. 6, 57-58, 66.

(F. Buhl.)

ADJRŪMĪYA, better Ādjurrūmiya, title of a much used grammatical sketch, called after the author Ibn Ādjurrūm [q. v.].

'ADJŪZ (A.), „old woman". The „days of the old woman" (*aiyām al-'adjūz*) are the last winter days in Syria and elsewhere, generally seven in number, namely the last three days of Shubāṭ (February) and the first four days of Ādhār (March), which are decried as rainy, stormy and cold. Each of these days has its own name. Sometimes their number is given only as five and their names are also differently stated. A similar designation for certain days, but in a different season of the year, exists with various nations around the Mediterranean Sea.

Bibliography: Ḳazwīnī (ed. Wüstenf.), i. 77; further sources in Lane, *Lexicon*, i. 1961.

ADJWAF (A.), „concave" (derived from *djawf*, „cavity", „belly"), a term used in the terminology of the grammarians to designate the *verba mediae infirmae* (*mu'tall al-'ain* = ע״ו, ע״י), which are occasionally designated as „concave roots" also by Europeans, because the feeble second radical, which eventually may entirely disappear (as قُلْتُ from قَوَلَ), is enclosed between two strong ones, so that the entire root is considered as concave. These verbs are called according to whether the second radical is originally a و or a ي: *al-adjwaf al-wāwī* or *al-adjwaf al-yā'ī*. Such verbs, e.g. *ḳāla yaḳūlu*, *bā'a yabī'u*, are considered as irregular (more details about them in Zamakhsharī, *Mufaṣṣal*, p. 178, l. 21 — p. 184, l. 17), with the exception of those that designate colors or bodily defects, like *ḥawira*, *'awira*; in these verbs the و is considered as a strong radical. For the *verba mediae infirmae* in Arabic as compared with the other Semitic languages comp. Wright, *Comparative grammar*, pp. 242—255; Zimmern, *Vergl. Gramm.*, § 31.

Bibliography: Sprenger, *Dict. of techn. terms*, p. 241; *Tādj al-'Arūs*, vi. 63.

(WEIL.)

'ADL (A.), „equitableness", also concrete (= *'adīl*), „equitable", „blameless", therefore *'adl* designates in the *fiḳh* a person whose testimony is valid; antithesis *fāsiḳ*; comp. Juynboll, *Handleiding tot de kennis van de Moh. wet*, pp. 293 *et seq.*; Dozy, *Supplément*, ii. 103. In numismatics *'adl* means „of full weight", and therefore is this word (often abridged in ع) stamped on coins to show that they have the just weight and are current (*'adlī*).

'ADLĪ, poet's name of Meḥmed III, and Maḥmūd II, further of Bayezīd II. It is true that the latter's poet's name is supposed by Gibb (*History of the Ottoman poetry*, ii. 32 *et seq.*) to have been 'Adnī, but the MS. of Upsala bears 'Adlī.

'ADN (A.), a word occurring in the expression *djannāt 'adn* (Kor'ān, ix. 73) which designates the Garden of Eden, a designation taken from Biblical tradition [see DJANNA].

'ADNĀN, according to Arabian genealogists the ancestor of the last immigrated „tertiary" Arabs (Ismā'īlites); comp. Wüstenfeld, *Register zu den geneal. Tabellen der arab. Stämme*, p. 47; Ibn Hishām (ed. Wüstenf.), i. 5-6; Ṭabarī, i. 1112 *et seq.*; Caussin de Perceval, *Essai sur l'histoire des Arabes*, i. 8 *et seq.*, 175 *et seq.*

ADRAMĪT (EDREMID, the ancient ADRAMYTTIUM), a town in Asia Minor, capital of a ḳaẓa in the province of Khudāwendigiār (Brusa), four kilometres (about $2^1/_2$ miles) distant from the sea; 6200 inhab., of whom 4960 Mussulmans and 1240 Orthodox Greeks; preparation of olive oil and wine; thermal sulpho-ferruginous springs in the village of Frenk. Commerce is carried on through the harbor of Akčai, 10 kilometres (a little more than 6 miles) distant from the town, with which it is connected by an alley of gigantic olive trees. — The ḳaẓa of Adramīt counts 50614 inhab., of whom 42933 Mussulmans and 7482 Orthodox Greeks; it is divided into two nahiyes (in which the capital) and 102 villages.

Bibliography: V. Cuinet, *La Turquie d'Asie*, iv. 273 *et seq.*; Ch. Texier, *Asie Mineure*, p. 205; E. Reclus, *Nouv. géogr. univ.*, ix. 596; *Sālnāme* (1325), p. 773.

(CL. HUART.)

ADRĀR (in Berber „mountain range"), name of two African regions: Adrār of the Awellimmiden [see TUAREG], situated north of the Middle Niger, and Adrār Tmarr, or West Adrār, to the north of Senegal between the newly organized French territory of Mauritania and Southern Morocco. The pronunciation of the natives is, according to Barth, for the former Aderār, for the latter Aderēr.

West Adrār is one of the least known parts of the Sahara. Perhaps in the beginning of the 16th century it was visited by the Portuguese settled in Arguin, who came there now and then to trafic and exploit the mines. Since then only a few Europeans traveled through the country: the Frenchmen Panet (1850) and Vincent (1860), the Spaniards Cervera and Quiroga (1886) and finally the members of the Blanchet expedition (1900), who could not go beyond Atar.

Adrār has the shape of a triangular plateau inclined to the east and southeast. To the west it is bordered by a reef of moderate elevation (about 175 metres), but so steep that it offers only one practicable passage for beasts of burden, the Tiderer neck, and to the east by an unleveled surface partly masked by sand downs. The interior of the plateau is furrowed by oblong depressions, similar to crevices, in which alluvium is accumulated and in which some humidity is always left. The rains that fall there from August till November are indeed abundant enough to supply with water some Wādīs that flow from northeast to southwest, and yet Adrār is after all a rather miserable region. Cultivation (barley and millet) is rudimentary; irrigation, indeed, is not practiced even for the date tree, which, however, forms the principal resource of the country. Industry scarcely exists, the commerce is confined to transactions carried on at the passage of the caravans.

The population is rather scanty (7000 souls according to Barth). The sedentary people are grouped in the oases, of which the main ones are, from west to east: Atar (200 houses and 2000 settled people according to the Blanchet mission); Shingeṭī, the most important place in the time of Captain Vincent, and whence still now depart the caravans to Saint Louis and Nioro in the Sudan; Wadan, now entirely in decay; and Ujeft.

Adrār seems to have been very early occupied by Berbers. It is the cradle of the Lamtūna, who, with other tribes of the same race, took part in the Almoravide invasions [see ALMORAVIDES, ṢANHĀDJA]. Some Berber tribes of the Atlas, thrown back into the desert, took refuge there at a later

date as well as Arab tribes. Towards the middle of the 17th century, the Kehlāma, who had settled in Adrār, were driven from there by the Ulād Billah; the latter founded there a powerful confederation. It was destroyed in 1680 by a nephew of Mūlāi Ismāʿīl, whose army advanced till Tagant. The authority of the sherifs, however, could not maintain itself in these remote regions, and at present Moroccan influence over Adrār is disputed by the ceaseless advance of the French north of Senegal.

The tribes of Adrār fall into two categories: marabouts and warrior tribes. The warriors or „Hassan" live only by plunder; the principal warrior tribes are the Ulād Ghailān, Ulād Bū Sba and Ulād Yaḥyā b. ʿOthmān, who claim pure Arabic blood. Each of these tribes is ruled by a shaikh, who is assisted by a *djamāʿa*. The marabout tribes feed the warriors. The former generally are nomads, going up with their herds towards the north during the winter and going down towards the south in the dry season. Some of them are sedentary, e. g. the Smacid that settled at Atar; they are administered by *djamāʿas*. As to the confederation of the Kunta, which extends over Tagant and Adrār, it comprises both marabouts and warrior tribes. Finally warriors and marabouts have sometimes tributaries or „harratin", which are unanimously considered as the survivors of the autochthonal nations. All these nations embraced Islām at the time when this religion was introduced into the Sahara from North Africa. The religious brotherhoods, particularly those of the Ḳādiriya and Fāḍiliya count there many followers, and the religious chiefs such as Saʿd Bū enjoy considerable prestige and influence.

Bibliography: Barth, *Reisen und Entdeckungen in Nord- und Central-Afrika* (Gotha, 1857), v. 552 *et seq.*; *L'Adrar* (in the *Bull. de la soc. de géogr. commerciale de Paris*, 1880, March-April); Vincent, *Voyage dans l'Adrar* (*Tour du monde*, 1861); *La mission Blanchet* (*Annales de géographie*, 15th November 1900); Le Chatelier, *L'Islam dans l'Afrique occidentale* (Paris, 1899). (G. Yver.)

ADRIANOPLE. [See edirne.]

ʿAḌUD al-DAWLA Fennā Khosraw Abū Shudjāʿ b. Rukn al-Dawla, a Būyide sultan, born at Iṣpahān on the 5th Dhu'l-Ḳaʿda 324 (24th September 936). At the age of 13 (337 = 948-949) he was appointed by his uncle ʿImād al-Dawla his successor to the throne, and when the latter died in the following year, ʿAḍud al-Dawla succeeded him under the guidance of his father in the domination over the province of Fārs. His warlike activity, however, began only in 357 (968) when he seized on Kirmān; later on (Rabīʿ I 363 = December 973) he conquered ʿOmān. In the following year (14th Djumādā I 364 = 30th January 975) ʿAḍud al-Dawla, in a battle near Wāsiṭ, inflicted on the Turks under the leadership of Alftegin a terrible defeat, after which he triumphingly entered Bagdad. He won by presents the caliph al-Ṭāʾiʿ li-'llāh, who had fled with the Turks to Takrīt, and had him come back to Bagdad. He had for a long time coveted Persian ʿIrāḳ, the territory of his cousin Bakhtiyār, and only fear for his father had kept him off from seizing it. Nevertheless after the defeat of the Turks he obtained through intrigues the abdication of Bakhtiyār, whom he threw into prison the 26th Djumādā II (13th March) of the above-said year, and only on the intervention of Rukn al-Dawla he was compelled to release him and return him his kingdom. After Rukn al-Dawla's death (Muḥarram 366 = September 976) ʿAḍud al-Dawla marched at the head of a strong army to ʿIrāḳ, and after a bloody battle with Bakhtiyār's troops he seized Baṣra; in the following year he subjugated the whole of ʿIrāḳ. Since then he conquered one province after the other: in 369 (979-980) he took away the kingdom of his brother Fakhr al-Dawla; in 371 (981-982) he rendered himself master of Djurdjān and Ṭabaristān, so that he united under his scepter the kingdoms of all the other Būyides. Already in 367 the caliph had conferred upon him the title of Sulṭān and in the following year he ordered to mention in the Friday prayer after himself ʿAḍud al-Dawla with the title of „king of kings" (*shāhinshāh malik al-mulūk*) and to beat the drum in front of his door in the hours of prayer. Thus ʿAḍud al-Dawla was the first in Islam who took the title of „king". The ties between him and the caliph were strengthened still more by that the latter married his daughter (370 = 980-981). In 371 (981-982) ʿAḍud al-Dawla sent the ḳāḍī Ibn al-Bāḳillānī on an embassy to Constantinople, about which the Eastern authors relate many fables.

In 369 (979-980) ʿAḍud al-Dawla had been stricken with epilepsy, which grew more and more violent, till he died of it on the 8th Shawwāl 372 (26th March 983). He was temporarily buried in Bagdad, where he died, his death having been kept secret; in the following year his death was made public and his body was transported to Kūfa for definite burial.

ʿAḍud al-Dawla is considered not only as the greatest Būyide prince, but also as the most illustrious ruler of his time. In spite of his manifest ambition for the sovereign power the Musulman historians describe him as a man highly endowed and as one of great love for justice and truth. With regard to the latter trait it is told that he placed in his audience hall various kinds of wild animals for the purpose of intimidating those who would tell a lie. All what is certain is that he distinguished himself by his charitable deeds and by the favors he lavished on poets and literary men. Of his numerous buildings there may be mentioned: the celebrated hospital at Bagdad which bore his name, finished in 368 (978-979), the mashhad on the presumed tomb of ʿAlī, the weir of the Kur near Shīrāz known under the name of Bend Emīr, and others. For these works he found valuable aid in his Christian vizier Naṣr b. Hārūn. Many poets, among whom Mutanabbī, sang his glory, many writers dedicated to him their works, as for instance Abū ʿAlī al-Fārisī, who wrote for him his *Kitāb al-īḍāḥ*. ʿAḍud al-Dawla himself wrote verses, several of which al-Thaʿālibī reproduced in the *Yatīmat al-dahr*.

Bibliography: Ibn Khallikān (ed. Wüstenf.), N°. 543; Ibn al-Athīr (ed. Tornb.), viii; Abu'l-Fidāʾ (ed. Reiske), ii. 401 *et seq.*; al-Makīn (ed. Erpenius), pp. 221 *et seq.*; Wilken, *Mirkhond's Gesch. d. Sultane aus dem Geschlechte Bujeh*, ch. v-vi; Weil, *Gesch. d. Chalifen*, iii. 23 *et seq.* (M. Seligsohn.)

ʿAḌUD al-DĪN. [See al-īdjī.]

ʿAḌUD al-DĪN Abu'l-Faradj Muḥammed b. ʿAbd Allāh, of the family of Ibn Muslima [q. v.],

held the office of *Ustād Dār* under al-Mustandjid until he had the latter assassinated in the bath and homage paid to al-Mustaḍī' (566 = 1170). He was appointed vizier by the latter, but one year later he was dismissed and shortly afterwards reestablished in his office. When 'Aḍud al-Dīn prepared himself for the pilgrimage to Mecca in 573 (1178) he was killed by the Ismā'īlītes. — Ibn al-Ta'āwīdhī [q. v.] was one of the poets who glorified him.

Bibliography: Ibn al-Athīr (ed. Tornb.), xi. 219 *et seq.*; *al-Fakhrī* (ed. Ahlwardt), pp. 367 *et seq.*

ADWIYA (A.) pl. of *dawā'*, „medicinal drug". The Arabs divided the medicinal drugs into simples (*mufrada*) and compounds (*murakkaba*), the latter being comprised also under the term of *aḳrābādhīn*, „pharmacopoeia").

The simples again were divided according to their properties into warm and cold, dry and moist, and namely according to the temperature of the human body.

The simples are also distinguished as primary and secondary, according to whether their natural mixture consists of one or more elements. Thus for instance milk is considered as a secondary simple, since it is composed of water, cheese and fat. The effects of the mixture must be learned by practice or analogy, as for instance the same medicament may act when warm on the human body and when cold on that of a lion or of a horse.

The following terms were used to designate the effects of the medicines:

1. *mulaṭṭif* (rarifying); 2. *muḥallil* (loosening); 3. *djālī* (polishing); 4. *mukhashshin* (making rough); 5. *mufattiḥ* (opening); 6. *murkhī* (relaxing); 7. *munḍidj* (digestive); 8. *hādim* (purgative); 9. *kāsir al-riyāḥ* (wind breaking); 10. *muḳaṭṭi'* (cutting off); 11. *djādhib* (pulling); 12. *lādhi'* (biting); 13. *muḥammir* (epispastic, a vesicant); 14. *mudaghdigh* (a stimulent); 15. *muḳarriḥ* (ulcerating); 16. *muḥriḳ* (caustic); 17. *akkāl* (consuming); 18. *mufattit* (wiping off, removing roughness); 19. *mu'affin* (putrefying); 20. *kāwī* (burning); 21. *ḳāshir* (wiping off hard); 22. *mubarrid* (cooling); 23. *muḳawwī* (fortifying); 24. *rādi'* (repellent); 25. *mughalliẓ* (incrassative, the opposite of N°. 1); 26. *mufdjidj* (repellent); 27. *mukhaddir* (narcotic); 28. *murattib* (moistening); 29. *munaffikh* (making odurous); 30. *ghassāl* (washer, polisher); 31. *muwassikh li'l-ḳurūḥ* (making the ulcers filthy); 32. *mumazzik* (tearing); 33. *mumallis* (emollient); 34. *mudjaffif* (desiccative); 35. *ḳābiḍ* (astringent); 36. *'āṣir* (compressing); 37. *musaddid* (constipating); 38. *mughrī* (agglutinant); 39. *mudmil* (cicatrizing); 40. *munbit li'l-laḥm* (making flesh grow); 41. *khātim* (covering).

Some examples may show how these terms are defined. The definitions invariably begin with the formula: „This is the medicament, the intrinsic property of which is to" . . . Thus for N°. 7 (*munḍidj*): „This is a medicament of which the intrinsic property is to help the process of mixing at the time of digestion by uniform warming; it also has an astringent power which holds together the mixture and forcibly does not let it be dissolved, for that would be a disruption." — For N°. 26 (*mufdjidj*): „This is the opposite of *hādim* (N°. 8) and of *munḍidj* (N°. 7), and it is a medicament the property of which is to remove by its coolness the effect of natural and foreign warmth; likewise at the time of nourishment and mixing, until it remains indigested and not ripened."

Now and then medicines are joined to the definitions as examples, e. g. at N°. 1 (*mulaṭṭif*): hyssop, thyme and camomile; at N°. 2 (*muḥallil*): castoreum; at N°. 4 (*mukhashshin*): melilot, etc.

Sometimes behind the function only the predicate *ma'rūf* (known) stands instead of the usual definition, as is the case with N°. 28 (*murattib*).

These participial definitions of medicaments are followed by three substantival ones:

1. *al-Dawā' al-ḳātil* (the killing medicine), it alters the mixture to a pernicious excess, such as euphorbium and opium.

2. *al-Samm* (poison), it corrupts the mixture only by its special reaction, as for instance the foxglove.

3. Theriac and bezoar-stone, both are preservative medicines for the strength and health of the soul.

In Ibn Sīnā there follow twelve tables in which are briefly enumerated the medical cases of coloring, adorning, swellings, pustules, wounds and ulcers, of the organs of the limbs, head, eyes breathing and chest, of the organs of digestion, and secretion, of fever and of poisons. An index in the Abdjad order of the simple medicaments forms the close.

The Arabs possess an old literature on this part of medicine; it arose simultaneously with the Arabic translation of the Greek medical works. The meritorious Isḥāḳ b. Hunain composed a *Kitāb al-adwiya al-mufrada* (Ibn al-Ḳifṭī, ed. Lippert, p. 80, l. 8), and thanks to the celebrated Harrānian Thābit b. Ḳurra we possess two monographs on this subject: 1. *Kitāb fī udjmās mā tomḳasimu ilaihā'l-adwiya*, (*ibid.*, p. 119); 2. *Kitāb fī udjmās mā tūzanu bihi al-adwiya* (*ibid.*). The valuable work of Ibn al-Baiṭār (d. 646 = 1248): *Djāmi' mufradāt al-adwiya wa'l-aghdhiya*, was first made known through a German translation of inferior value by J. v. Sontheimer under the title of *Grosse Zusammenstellung über die Kräfte der bekannten einfachen Heil- u. Nahrungsmittel* (Stuttgart, 1870—1872), then through the publication of the Arabic text (Būlāḳ, 1875) and finally it was translated into French by the military physician L. Leclerc under the title of *Traité des simples* (Paris, 1883) and furnished with notes and an index. It is to be considered as the most important Arabic work in this domain as it unites both practical knowledge and nomenclature and contains more than 3000 names.

The work of M. Steinschneider: *Heilmittelnamen der Araber* (*Wiener Zeitschr. f. d. Kunde des Morgenl.*, xi), which contains 2043 numbers, is also based on profound original researches.

(J. LIPPERT.)

AF'Ā (A.), the female viper, a black spotted, venimous snake, of various sizes, with a broad head, narrow neck and short tail, sometimes with two horny scales over the eyes (the horned viper). The viper, which lives mostly hidden under the sand, was considered by the Arabs as „the greatest enemy of man" (Damīrī), and as „one of the ugliest beasts" (Ḳazwīnī); many fabulous accounts, of which very little is true, are in circulation about it: e. g. that it lives to an age of 1000 years, that it becomes blind and recovers its sight

at the *rāsyānij* tree etc. In ancient poetry the viper is represented as the emblem of the mortal enemy, namely of him who seeks revenge for murder, and in proverb the viper is „violent“, for it needs only to appear in a house and it will scare away all the inhabitants. Another proverb reads: „He who has been stung by a viper is afraid to take hold of a rope“. — The vipers of Sidjistān are considered as the most dangerous. Like the Greeks the Arabs considered the flesh of the viper as a remedy for elephantiasis and other skin diseases. Viper's blood was supposed to fortify the eyes and the dried heart of a viper to act as a talisman against a charm.

Bibliography: Damīrī, i. 34-35; Ḳazwīnī (ed. Wüstenf.), i. 428-429; Ibn al-Baiṭār, *al-Djāmiʿ* (Būlāḳ, 1291), i. 46. (HELL.)

AFʿĀL (A.). [See FIʿL.]

AFĀMIYA or FĀMIYA, the ancient Apamea, situated near great swamps in the Orontes valley. The city, important in the time of the Seleucides, was conquered and devastated in 540 by the Persian king Khosraw. After the capture of Ḥimṣ (Emesa) Afāmiya surrendered to Abū ʿUbaida and since then played no special part. A terrible earthquake in 1152 changed it in a heap of ruins, which show still now the site of the former city and above which towers only the old Ḳalʿat al-Muḍīḳ.

Bibliography: Belādhorī (ed. de Goeje), p. 131; Yāḳūt, *Muʿdjam*, i. 322-323; iii. 846-847; E. Sachau, *Reise in Syrien und Mesopotamien*, pp. 71—82. (F. BUHL.)

AFĀR. [See DANĀKIL.]

AL-**AFḌAL**, his full name, ABU'L-ḤASAN ʿALĪ AL-MALIK AL-AFḌAL NŪR AL-DĪN, an Aiyūbide, the eldest son of Saladin, shared in the sad fate of most of the sons of that great man. He was born in 565 (1169-1170) and was initiated into Islāmic science by the best teachers in Cairo and Alexandria. In 579 (1183-1184), when he was only 14 years old, he was entrusted with the representation of Saladin in Egypt. Taḳī al-Dīn ʿOmar was appointed his mentor. As they did not agree together, Saladin recalled both of them in 582 (1186-1187) and enfeoffed al-Afḍal with Damascus. From there the young lord of less than twenty was under the control of his father, with whom he took part in the battle of Ḥiṭṭīn (25th Rabīʿ II 583 = 4th July 1187). His own account of this first battle of his has been preserved. Shortly afterwards he conquered ʿAkkā, which he received as a fief. Then he took part under the command of his father in the battles against the crusaders and in 588 (1192) in the negotiations with Richard Cœur-de-Lion. On Saladin's death (27th Ṣafar 589 = 4th March 1193) he inherited Damascus and Syria as well as the suzerainty over the other Aiyūbides. But evidently he was not yet mature for such an important position, for just at that time this man, otherwise so pious and depicted almost as an ascet, is said to have indulged in various kinds of debauchery and to have entrusted his minister Ḍiyāʾ al-Dīn b. al-Athīr al-Djazarī, the brother of the celebrated historian, with the management of the State affairs. The disastrous influence of his minister is supposed to have induced him to neglect the old and meritorious emīrs of his father. The latter having been disappointed, abandoned him and went over to his brother al-ʿAzīz in Egypt. Thereupon al-ʿAzīz declared himself independent and set out in 590 (1193) for the purpose of conquering Damascus. The two disunited brothers were once more reconciled by the old and well-tried Saif al-Dīn or Saphadin (al-ʿĀdil I, q. v.) and other mediators, but in the following year a new expedition against Damascus came about again. This time al-ʿAzīz was abandoned by his troops before the gates of Damascus, was obliged to flee and was pursued till Egypt by al-Afḍal, who was joined by al-ʿĀdil. Al-Ḳāḍī'l-Fāḍil, the aged minister of their father, reconciled on Egyptian soil the contending brothers; al-Afḍal returned to Damascus while al-ʿĀdil remained with al-ʿAzīz in Egypt. In the year 592 (1195-1196) the Egyptian allies returned again to Syria with a hostile intention; al-Afḍal was removed from Damascus and was indemnified with the small fortress of Ṣarkhad, which he received as a fief. When al-ʿAzīz died in 595 (1198-1199), the Egyptian emīrs, leaving out the powerful al-ʿĀdil, called al-Afḍal to Cairo as atābeg of the minor al-Manṣūr. He wanted directly to reconquer Damascus, but al-ʿĀdil prevented him, sowed discord between him and his helpers and followed in his footsteps to Egypt; there al-Afḍal was forced to capitulate in Rabīʿ II 596 (Jan.-Febr. 1200). The promises made to him were not fulfilled and he had to return again to Ṣarkhad. Thereupon he allied himself in the following year with his brother al-Ẓāhir of Aleppo, who promised him to conquer for him Damascus. The city was already on the point of falling when the two brothers became disunited and the siege was raised. Al-Afḍal withdrew to Ḥimṣ, where his family was found, as he had previously given up Ṣarkhad. In the negotiations of the following year he received from al-ʿĀdil the three fortresses: Ḳalʿat Nadjm, Sarūdj and Sumaisāṭ, but in 599 (1202-1203) they were taken again from him. His mother tried in vain to intercede for him with al-ʿĀdil. Still al-Afḍal established himself firmly in Sumaisāṭ and declared himself the vassal of the Seldjūḳide of Asia Minor, Rukn al-Dīn Sulaimān II. With the aid of the latter's third successor Kai-Kāwūs he attempted once more, and namely soon after the death of his brother al-Ẓāhir of Aleppo, to found an empire. The enterprise, however, entirely miscarried on account of discord in the camp of the allies, and the interference of al-Ashraf, the son of al-ʿĀdil (615 = 1218-1219). Al-Afḍal renounced all further attempts of conquest and returned to Sumaisāṭ, where he ended his life full of disappointment.

Bibliography: *Recueil des historiens des croisades. Hist. or.*, i, iii, iv, v; Ibn al-Athīr (ed. Tornb.), xi, xii; Abū Shāma, *Kitāb al-Rawḍatain*; Abu'l-Fidāʾ, *Mukhtaṣar*, iv; Ibn Khaldūn, *ʿIbar*, v. 304—339; Ibn Khallikān (ed. Wüstenf.), N⁰. 497 (trans. de Slane, ii. 353); Maḳrīzī, *Khiṭaṭ*, ii. 235; idem, *Sulūk* (comp. Blochet in the *Revue de l'orient latin*, ix. 503, *passim*); Stanley Lane Poole, *A history of Egypt*, vi. 213—215. (C. H. BECKER.)

AL-**AFḌAL** (al-Malik al-Afḍal) ʿABBĀS B. ʿALĪ, of the Rasūlide dynasty [q. v.], reigned in Yemen from 1363 to 1376. He also occupied himself with genealogy, and among other works he wrote: *Bughyat dhawi'l-himam fī maʿrifat ansāb al-ʿArab wa'l-ʿAdjam*.

Bibliography: Johannsen, *Historia Jemanae*, pp. 165 *et seq.*; Brockelmann, *Gesch. d. arab. Litter.*, ii. 184.

al-**AFḌAL** b. Badr al-Djamālī, a Fāṭimide general and vizier, Abu'l-Ḳāsim Shāhinshāh, surnamed al-Malik al-Afḍal, was the son of the minister for many years of the Fāṭimide caliph al-Mustanṣir, the Armenian Badr al-Djamālī, who, shortly before it was too late, brought the Fāṭimide empire once more to a flourishing state. Badr al-Djamālī, simply known under the title of Emīr al-Djuyūsh, knew how to make for himself such an independent position beside the throne that the caliph, in spite of his aversion, had to yield and after Badr's death confirmed his son Shāhinshāh in all the offices of his father. Badr and al-Afḍal are the first examples of omnipotent generals, in whose hands the caliphs were reduced to insignificant puppets, a fact which characterizes the entire later history of the Fāṭimides. Under both Armenians Egypt enjoyed a well-organized administration and the tranquility of peace. We do not know all the details about their interior policy, but it is praised by all historians. — Al-Afḍal had scarcely taken charge of the affairs — his father had died in Dhu'l-Ḳa'da or Dhu'l-Ḥidjdja 487 (Nov. 1094- Jan. 1095) — when, in the last days of the year, the caliph al-Mustanṣir followed his great minister into the grave. Al-Afḍal then placed on the throne not the eldest son of the caliph, Nizār, but the youngest son, Aḥmed, under the name of al-Musta'lī, upon whom he hoped to maintain his influence more easily. Nizār fled with his loyal partisans unto Alexandria, where he was proclaimed caliph. Al-Afḍal marched against him, suffered at first adversity, but at last became master of the revolt and had Nizār and his followers executed. With this Nizār was connected the Shī'ite sect of the Nizārites, whose specially renowned champions were the lords of Alamūt. After Nizār's death al-Afḍal ruled without opposition over Egypt. The death of the caliph al-Musta'lī (14th Ṣafar 495 = 8th December 1101) did not affect the situation either. Al-Afḍal had the son of the deceased, al-Manṣūr, a child of five years, proclaimed caliph and gave him the honorific title of al-Āmir. For twenty years al-Afḍal succeeded in wielding this caliph also entirely at his will. But when al-Āmir grew older and other influences prevailed upon him he could not tolerate any longer the tutelage of his minister. He decided to get rid of him; at his instigation al-Afḍal was suddenly attacked in the open street (end of Ramaḍān 515 = beginning of December 1121). The vizier succumbed to his wounds shortly afterwards; the caliph affected much grief, but immediately after the death of al-Afḍal he ordered to clear the latter's house and appropriated the fabulous riches which al-Afḍal had hoarded during his long rule.

The historians, occupied as they were with narrating al-Afḍal's campaigns and the military events in Syria, told very little of his interior political activity; and yet al-Afḍal's rule coincided with the first crusades. This man, otherwise so far-sighted, seems to have at first completely misunderstood the character of that tremendous movement. He considered the knights of the first crusades as welcomed helpers against the Seldjūḳs that settled in Syria, who in the lifetime of his father had almost torn away the whole of Syria from the Fāṭimides. The Franks had already taken Antiochia when al-Afḍal set out (491 = 1098) to wrest Jerusalem from the Ortoḳides; he succeeded in doing it after a short siege. But this victory was nothing else than a preparatory work for the crusaders, who afterwards had a more easy task, and who a few months later were masters of Jerusalem. Al-Afḍal experienced that the crusaders still refused at that time to enter into negotiations only too late in 492 (1098-1099), when, after he had tried in vain to come to friendly terms, he was grievously beaten near Askalon. In 494 (1100-1101) he sought to revenge himself, but only in 496 (1102-1103) his general won a victory over Baldwin. During all this time al-Afḍal carried on war with much zeal, he sent to the field his best generals, even his own sons, but he obtained no lasting success; one city of Palestine after the other fell into the hands of the crusaders: 'Akkā in 497 (1103-1104), Tripoli in 503 (1109-1110); in 511 (1117-1118) Baldwin even ventured to push forward unto Egypt and reached Tinnīs, but he died on his retreat. In the year of al-Afḍal's death only a few forlorn places of Syria were still in Musulman possession, first of all Tyre and Askalon. And still al-Afḍal had left nothing unattempted, he had even managed a cooperation with the atābeg of Damascus. The domination of the Fāṭimides in Syria came to an end. In spite of these failures abroad and his arbitrary policy at home, al-Afḍal's rule on the whole was a blessing for Egypt.

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(C. H. Becker.)

ĀFERĪN (P.; = Pazend *Āfrīn*), lit. „blessing" (from *āfrī* + suffix *na*), in opposition to *nafrīn*, „curse" (*na* + *āfrīn*); *āfrīn* is generally used in the sense of „bravo"! The dictionaries give *farī* (Zend *frīnaiti*, Vedic *prīṇāti*) as the abridged form. Borrowed by the vulgar Arabic: *'afārim* (Egypt), *afaram* (Algeria). The astronomers of Djalāl al-Dīn Malik Shāh gave the name of Āferīn to the first of the five intercalary days at the reform of the Persian calendar.

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(Cl. Huart.)

AFGHĀNISTĀN, country in Southern Asia.

a. Geographical outline.

The country now known as Afghānistān has borne that name only since the middle of the eighteenth century, when the supremacy of the Afghān race became assured: previously various districts bore distinct appellations, but the country was not a definite political unit, and its component parts were not bound together by any identity of race or language. The earlier meaning of the word was simply „the land of the Afghāns", a limited territory which did not include many parts of the present state but did comprise large districts now either independent or within the boundary of British India. As at present con-

stituted, under the rule of the Bārakzai emirs, Afghānistān consists of a territory of irregular shape lying between 29° 30′ and 38° 30′ N. lat. and between 61° and 75° (or, if the long strip of Wakhān is omitted, 71° 30′) E. long.

Geological formation. This country forms the northeastern portion of the great Iranian plateau, which is bounded to the north by the Central Asian depression, and to the east by the plain of North India, while to the south and west it slopes away into the depressed tract which occupies the central portion of the plateau, and on the southeast is connected with the mountain system of Balōčistān. The northern barrier of the highlands is the mountain range extending westwards from the Pamir, with its outlying ridge, the Band-i-Turkistān, beyond which the plain of sand and loess extends to the Oxus. On the east there is a sudden drop into the Indus valley. It will be seen therefore that, with the exception of the loess plain of Turkistān, the whole country belongs to the plateau, which is itself a late geological formation of the tertiary period, mainly sandstones and limestones. The northeastern part of the plateau previously formed part of a great ocean connecting the Caspian depression with the North Indian plain. The process of upheaval which has raised it still continues, and Holdich considers that the extraordinarily deep river gorges are due to the fact that the erosive action of the rivers is too slow to keep pace with the upward movement.

Orography. The most prominent feature of the mountain system is the northern range running east and west above alluded to as forming the northern boundary of the plateau. It divides the Turkistān districts on the north (the ancient Bactria) from the provinces of Kābul, Herāt and Ḳandahār (the ancient Ariana and Arachosia) on the south. This main range is known by various names such as Hindū-kush on the E. where it branches from the Pamir, Kōh-i Bābā further west, and Kōh-i Safīd and Siyāh-Bubuk near Herāt; the latter is generally known as Paropamisus, although the true Paropamisus (or Paropanisus of Ptolemy) included the Hindū-kush. The greater part of the country south of this range is occupied by a number of subsidiary chains or long spurs which run from east to west or more generally from northeast to southwest. These ranges and the intervening valleys form the greater part of the Herāt and Ḳandahār provinces, while the tangled mass of mountains lying to the south of the eastern Hindū-kush comprises the valleys of the Kābul and Kuram rivers and forms the provinces of Kābul and Kāfiristān. The highest elevation in the northern range is the Shāh Fulādī peak (16870 ft. = 5158 metres) in the Kōh-i Bābā, and the long spur running to the southwest contains several peaks of about 11000 ft. (3353 m.). The ridges dividing the Helmand, Tarnak, Arghandāb and Arghasān are outliers of this system, and it may be traced further southeast into British Balōčistān. The Sulaimān Range (highest peak the Takht-i Sulaimān 11200 ft. = 3415 m.), which drops finally into the Indus valley and is the eastern edge of the plateau, is beyond the political limits of Afghānistān. The mountains further north on this eastern flank of the plateau between the Kuram and Gomal rivers are a more irregular mass with peaks over 11000 ft. (3353 m.), while further north still between the valleys of the Kābul and the Kuram is the Safīd Kōh, the highest range in Afghānistān after the Hindū-kush and Kōh-i Bābā (highest peak Sīkārām 15600 ft. = 4545 m.)

River system. Northward from the Hindū-kush the level of the country falls rapidly towards the Oxus valley, while southward the valleys fall more gradually towards the Sīstān depression containing the Helmand Hāmūn (= H. Lake) and its extension the Gōd-i Zirah, into which flow, with the exception of those belonging to the Indus system, all the rivers south of the Hindū-kush. Thus the rivers fall naturally into three groups, which may be called the Indus group and the Oxus group.

The Indus group comprises the Kābul river and its affluents, of which the most important are the Tagāo and Kunar flowing from the Hindū-kush on the north and the Lōghar flowing from the Gul-Kōh on the south. South of this the Kuram rising in the Paiwar, and its tributary the Tōčī, called in its lower course the Gambila, which joins it in British territory below the mountains. Still further south separating the Wazīristān mountains from the Takht-i Sulaimān is the Gomal formed by the junction of the Kundar and Zhōb. These rivers though of small volume drain extensive tracts and mark important military and trade routes through the mountains between India and the plateau. Other small streams such as the Wahoā, Lūnī, Kahā and Nārī further south serve a similar purpose. It may be noted that many of these streams flow not along the natural valleys formed by the mountain range but transversely across the sandstone and limestone ridges of the Sulaimān Mountains, through which they cut deep precipitous gorges.

The second or Helmand group consists of the Helmand and its tributaries, and of the other rivers running towards the southwest into the Sīstān depression. The Helmand or Hirmand (the Haetumat of the Avesta, the Etymandros of classical writers) is the principal of these. It rises near Kābul and flows through narrow mountain valleys into the more open country of Zamīn-dāwar, where it is joined on the left bank by the Arghandāb (Harahwaiti, Arachotis). The latter in its turn is formed by the junction of the Upper Arghandāb, the Tarnak, and the Arghasān (or Arghastān), which drain a series of nearly parallel northeasterly and southwesterly valleys. Another member of the same system is the stream flowing southward from Ghazna which never joins the Helmand system but is absorbed by the Ābistāda Salt Lake. Other rivers west of the Helmand with the same general southwesterly flow, which also discharge into the Hāmūn, are the Khash-rūd, the Farāh-rūd and the Harūt-rūd.

The Hāmūn, a basin sometimes of small extent, expands enormously to the south in seasons of high flood, when the hill fort of Kōh-i Khwādja becomes an island. It then discharges itself through a channel called the Shēlagh into a still lower depression known as the Gōd-i-Zirah. Part of the Hāmūn is in Afghān territory and part in Persian according to modern demarcations which have divided Sīstān. The Hāmūn is only 1580 ft. above sea-level, and the Gōd-i-Zirah is still lower. — The Hāmūn on the average overflows once in ten years into the Gōd-i Zirah. Its water is only slightly

brackish, and can be drunk, a circumstance due no doubt to its occasional overflow. The level of Sīstān does not appear to have risen since ancient times in spite of the enormous volumes of silt discharged by the rivers which have no other outlet. The cause of this is probably the prevalence of violent northwest winds through a great part of the year, which remove the light surface soil.

The third or Oxus group of rivers comprises the Oxus and its southern tributaries, as well as the Murghāb and Hari-rūd which also flow northward into the plain but never reach the Oxus. All of these rise on the northern flank of the great mountain barrier, with the exception of the Hari-rūd, which rises on the south of the Kōh-i Bābā and flows westwards through a narrow valley between the Kōh-i Safīd and Kōh-i Siyāh into the Herāt plain where it turns to the north and after passing through a depression in the mountains loses itself in the plains of Russian Turkistān beyond Dhu'l-Fikār.

General formation. The mountain ranges generally become less lofty towards the south and west and the difficulties of communication that exist further north disappear. Hence the easy route for trade or military expeditions from Herāt to Kandahār has in all ages been circuitous via Sabzawār, Farāh und Girishk, while from Kandahār to Kābul and Ghaznīn the direct line of the Tarnak valley is followed. From Herāt where the Paropamisus drops to an insignificant elevation the Turkistān province is easily accessible, and the same country can also be reached from Kābul directly by difficult passes, the Khawāk, Bāmiān and others, through the Hindū-kush.

Thus the three towns Herāt, Kandahār and Kābul are marked out by natural position as the most important points in the country. Each of them lies in a fertile valley and is self-supporting, and each of them commands important routes to the others as well as to India, Persia and Central Asia. If therefore Afghānistān is to be an independent political whole the possession of these three points is essential to its rulers. There can be no stability if they are in separate hands. In this political sense Ghaznīn and Djalālābād must be classed with Kābul, the old capitals Bust and Girishk with Kandahār, and Sabzawār with Herāt. Sīstān lying on the easy route from Herāt to Kandahār has always been a debatable land.

Kābul is in every way the strongest position, and has generally in consequence been more independent than other districts. Herāt on the contrary is much exposed to attack from the west and north, and when Herāt has been conquered by a foreign invader Kandahār is immediately threatened. As long as Herāt is held Kandahār is safe from an attack on the western side, and it has also a strong position towards the Indian side, though not so strong as that of Kābul.

The district of Sīstān adjoining the Hāmūn is fertile and suited for irrigation. Occupying a commanding position on the route leading eastward to Kandahār and westward to Herāt, it is of great importance to the rulers of Afghānistān, and its present division between that country and Persia is unfortunate. As an ancient seat of Iranian culture and connected with Persian legend the Government of Persia holds to it tenaciously and it seems that it is destined long to continue divided as at present.

Climate. The whole country is liable to great extremes of temperature ranging from the intense summer heat of Sīstān, the Garmsīr district and the Oxus valley to the great winter cold of the high exposed regions, where violent snowstorms are not uncommon. Instances of armies suffering from such cold are well known in history. The march of the emperor Bābar from the neighborhood of Herāt through the Hazāra Mountains to Kābul is a case in point, and the Hindū-kush (lit. Hindū-slayer) is popularly supposed to derive its name from the death of the Indian troops of the emperor Shāh-Djahān. More recent instances are the sufferings of 'Abd al-Raḥmān's army in 1868 and of the British Boundary Commission in Bādghīs in 1885. The daily range of temperature is everywhere very great, the difference between maximum and minimum varying from 17 to 30 degrees of Fahrenheit. In the spring and autumn the upland valleys have a temperate and pleasant climate, which is very favorable to the growth of fruit, especially grapes, melons, peaches, plums, apricots, walnuts and pistachio-nuts. Modern travellers have found the neighborhood of Kābul to be not unworthy of the praises lavished on it by the emperor Bābar.

In the more lofty part of the Hindū-kush inhabited by the Kāfir tribes a truly Alpine climate is found resembling that of parts of the Himalayas.

The vegetation generally speaking is that of the Persian plateau, and is quite distinct from that of the Indian plains. In the plains few trees are found except those cultivated in gardens, fruit-trees, planes and poplars, while on the higher mountains many varieties of pines and evergreen oaks are found with wild vines, ivy and roses. On the lower and dryer ranges the wild pistachio (*Pistacia khinjuk*), wild olive (*Olea europea*), juniper (*J. excelsa*) and the reodān (*Tecoma undulata*) are the most characteristic trees. The angūza or hing (*Ferula assafoetida*) is very abundant in many parts. Wild flowers also abound in the spring, especially the iris, tulip and poppy.

Political Divisions. The divisions of the country follow its physical formation.

Kābul. The province of Kābul contains the fertile high-lying valleys round the upper waters of the Kābul, Lōghar and Tagāo rivers and Ghaznīn, also the lower part of the Kābul valley near Djalālābād. Ghaznīn was the most important town in this tract formerly, but Kābul has taken its place during the past four hundred years. Kābul was recognized as the centre of government under Moghul emperors, and was adopted by the Durrānī kings as their capital taking the place of Kandahār. Its old rival Peshāwar is the natural centre of the tribes in the lowlands near the Indus, but has been cut off from Afghānistān since it was taken by the Sikhs in 1834, and since 1849 has formed part of British India. Kābul is now a thriving town. Its population is variously stated. A late resident (F. Martin) places it as high as 150000, but this is beyond all other estimates. Under the firm rule of the late emirs it has no doubt grown rapidly.

Kandahār. Kandahār includes the old province of Zamīndāwar, and comprises the lower valleys of the Helmand, Tarnak, Arghandāb and Arghasān, the principal home of the Durrānīs. The modern town of Kandahār on the Arghandāb

has been the capital of the province since the 15th century, and has taken the place of older towns such as Girishk and Bust.

Sīstān. Sīstān is the hot and fertile irrigated district lying around the Hāmūn. A large share of it, however, belongs to Persia. It contains no large town.

Herāt. The Herāt province includes the fertile valley of the Harī-rūd and the open country lying between the Hazāra Mountains and the Persian border; also a considerable part of these mountains which are inhabited by the Hazāra and Čahār Aimāk tribes. The town of Herāt, one of the most famous in eastern history, is its capital; although fallen from its ancient glory it is still and must remain a place of importance and will no doubt develop greatly with peace and improved communications. Sabzawār is also a thriving town in the south of the province.

Hazāristān. The country of the Hazāra and Čahār Aimāk tribes is the mountainous mass bounded to the north by the Kōh-i Bābā, to the west by the open country of Herāt, to the east and south by the Helmand valley. It is the country anciently known as Ghōr, and the ruins of the town of Ghōr lately explored probably mark the site of the old capital of Fērōz-Kōh, where the Ghōrī kings reigned in the 12th century. It now contains no town of importance.

Turkistān. The country north of the Kōh-i Bābā as far as the Oxus is known as Turkistān. Its old capital Balkh has lost its former importance, and the present centres of administration are Mazār-i Sherīf, Tāshkurgān and Maimana.

Badakhshān. The region lying north of the Hindū-kush and east of Turkistān along the left bank of the Oxus is known as Badakhshān. It is watered by the Kundūz-River and its affluents.

Wakhān. Still further to the east and extending as far as the Pamir is the long mountain valley called Wakhān.

Kāfiristān. The recently conquered mountain mass of the Hindū-kush lying north of the Kābul valley and west of the Kunar, inhabited by the Kāfirs, is known as Kāfiristān.

b. Ethnology.

The races which inhabit Afghānistān may be classed under the following heads: 1. Afghān; 2. Persian; 3. Turkish and Mongolian; 4. Aryans of the Hindū-kush. — But considerable intermixture has taken place, and it is not easy to determine the elements which enter into the composition of every tribe.

The Afghāns. Physically the Afghān race belongs in the main to the Turko-Iranian type with a considerable admixture of Indian blood among the eastern tribes. There is great variation of type, and the absence of anthropometrical observations over the greater part of Afghānistān renders certainty unattainable at present. It may be considered as established, however, that the proportion of brachycephalic heads is larger than among the Indo-Aryans of the Pandjāb, and probably larger than among the pure Persians. Among the southern tribes such as the Kākars of Zhōb and the Tarīns and Atakzais of Pishīn and Čaman the type resembles that of the Balōčes with broad heads while among the tribes of the Indus valley heads are narrower. Figures are wanting for the great central body of Durrānīs and Ghalzais. Noses are generally long and often curved and this is perhaps the origin of the idea which some have entertained that the Afghāns are of Hebrew origin. Ujfalvy has noted that this peculiarity is very marked in the portraits of the Kushān kings on the coins of the 1st cent. (A. D.), and it is certainly not confined to the Afghāns but widely spread among other races of the country as well as among the Balōčes and in the Northwestern Pandjāb and Kashmir. The Afghāns are a tall and well-built race, often fair in complexion in comparison with their neighbors, brown beards and even blue eyes being occasionally seen, but in these points there is great variation even in neighboring tribes. Some modern writers have attempted to draw a distinction between Afghāns and Paṭhāns. They maintain that only the Durrānīs and kindred tribes are entitled to the name Afghān, while the title Paṭhān (an Indian corruption of the native form Pakhtāna or Pashtāna, pl. of Pakhtūn, Pashtūn) includes all tribes of whatever origin who speak the Pashto language. This distinction, however, appears to be unreal and of modern origin. The name Pashtūn or Pakhtūn is undoubtedly the true national name and it is universally used, while the word Afghān seems to be of literary origin and like many other national appellations was first applied to this people by foreigners, and in modern times it has been adopted as a polite designation by educated persons and those who are proud of their descent. The theory restricting it to the Durrānīs and to the other tribes who claim by their genealogies a similar descent appears first in the works of Bellew and has been adopted by others without sufficient reason. According to this theory great tribes like the Ghalzai are allowed to be called Paṭhān but not Afghān, and this is applied also to the Afrīdī, Bangash, Khaṭak, Wazīrī, Kākar, Gandāpūr, Sherānī, Ustarānī and many others without any sufficient justification. Bellew accepts the story of the Hebrew origin of the true Afghāns and supposes them to have come into the Kandahār province from the west, and there to have met the Indian colony from Gandhāra (the present district of Peshāwar), which had been driven thither by Scythian invaders in the 5th or 6th cent. (A. D.). From these Indians they are supposed to have acquired the Pashto language, regardless of the fact that Gandhāra was purely Indian and the language spoken there a form of Prakrit and not an Iranian idiom from which Pashto could be derived. The Afghān settlement of the Yūsufzais dates only from the 15th cent. Bellew supposes without a particle of evidence that they were only returning to their original home. The name Kandahār he supposes to be identical with Gandhāra, and to have been carried to the Arghandāb valley by these colonists. It may be noted here that Kandahār is historically a modern place and we hear nothing of it before the 14th cent. The Ghalzais are identified by Bellew and others with the Turkish tribe which he calls the Khiljī, i. e. the Khalj. Darmesteter (*Chants des Afghans*, p. clxiii) supports this view, and it may be admitted that the Ghalzais have probably absorbed a good deal of Turkish blood although the actual identification of names is doubtful. The tribes of the Sulaimān Range are supposed by Bellew to be aboriginal Indians and he follows Lassen in identifying them with the Πάκτυες, who are stated by

Herodotus to have occupied Πακτυϊκή on the Indus. Among the other identifications made are those of the Afrīdī (or Aprīdai) with the Ἀπαρύται of Herodotus, and the Khaṭak with the Σατταγύδαι. Of these the first is *prima facie* correct although it is by no means certain that the Ἀπαρύται occupied the country of the modern Afrīdīs. That of the Khaṭak with the Σατταγύδαι cannot be accepted. The name given by Herodotus appears as Thatagush in the Achaemenian inscription of Behistūn, and the initial Σ of the Greek form evidently corresponds to this *Th*, and could not represent a guttural as in Khaṭak. The identity of Πάκτυες, Πακτυϊκή with Pashtūn, Pakhtūn mentioned above as first advocated by Lassen has been more recently supported by Trumpp and Grierson but is considered very doubtful by Spiegel and Geiger. Grierson considers the connection between the Persian *pusht*, *pukhta* (back, mountain), Vedic *pakthā*, the Πάκτυες of Herodotus and the Παρσυῆται of Ptolemy very probable. Darmesteter considers the latter form the most likely to be near the original, and thinks that the Πάκτυες of Herodotus may stand for some form like Parshtyes. It must be remembered that in the modern language the form with *sh* is older than that with *kh*. It seems improbable therefore that a form like Πακτυϊκή (which we know only through the Greek) could give rise to a modern Pasht or Pakht. Raverty thought that Πακτυϊκή might be represented by the town of Pakhlī on the Upper Indus, and this is not impossible considering how frequently an ancient dental passes into *l* in Pashto.

The combination *rs*, *rš*, in Avesta or Sanskrit frequently becomes *sh* in modern Iranian languages. Thus the Pers. *pusht*, Pashto *pushtī* represents Avesta *paršti*, Sanskrit *pṛṣṭhā*; Pashto *ghal* = Av. *kərəš*; Pashto *push-tedal*, Pers. *purs-īdan* = Av. *pərəs*, etc. Παρσυῆται or Parshtyus therefore may well be represented by Pasht-Pukht. The Παρσυῆται are mentioned by Ptolemy among the five tribes comprised under the head of Παροπανισάδαι (the others being the Βωλῖται, Ἀριστόφυλοι, Πάρσιοι and Ἀμβαῦται), who occupied the southern and eastern slopes of the Hindū-kush. A native tradition derives the name from *pushta*, a mountain, and very possibly the original form from which Παρσυῆται was taken may have borne the meaning of „highlander".

The form Paṭhān certainly came into use in India, though it is now used to some extent in Afghānistān, and in Balōčistān it takes the form Paṭān, with the accent on the first syllable. Grierson finds a form Paiṭhān in use in the East Gangetic valley to denote a Muḥammedan Rādjpūt, not an Afghān. This name Paiṭhān (from the Sanskrit *pratiṣṭhāna*) is also the name of two well-known towns. It seems possible that some such vernacular term may have influenced the form taken by the Indian adaptation of Pashtāna as Paṭhān.

The name Paṭhān first appears among the writers of the 16th century and Niʿmat Allāh finds an imaginary derivation for it in the name Patan said to have been bestowed by the Prophet upon Ḳais ʿAbd al-Rashīd. The word is said to mean the keel of a ship, in what language is not specified, as it is not Arabic.

The name Afghān was used much earlier, and is the only name applied to the race by the older chroniclers from the 5th to the 10th centuries of the Hidjra (11th to 15th A. D.). It was originally suggested by Lassen, and again by Crooke that the origin of the name may be looked for in the Ἀσσακηνοί or Ἀσσακανοί of Arrian (Ἀσσακανοί of Strabo), and the Ἀσπάσιοι of the same writer (the Ἱππάσιοι of Strabo), and that these names are identical with the Aśwaka of the Mahābhārata, who are associated with the Gandhāra (vi. 9 351). It seems that the identification of Aśwaka with Ἀσσακηνοί may be justified as a Prākrit form and Ἀσπάσιοι might be the Iranian equivalent and Ἱππάσιοι a Greek version (as Skr. *aśwa* = Av. *aspa* = Gr. ἵππος), but the modern name Afghān cannot be deduced from it, as the combination *sw*, *sp*, *ss* never gives rise to a modern *p* or *f*, but rather to *s*, *ss* or *sp* in North India and Afghānistān (see Grierson, *Piśāca languages*, pp. 293, 319). This origin is on these grounds rejected by Grierson, also by Darmesteter (*Chants des Afghans*, pp. clxiv, clvi). Bellew's suggestion of an Armenian origin (aghwān) has met with no support. It may therefore be stated that no satisfactory origin of the name Afghān (often pronounced Awghān or Aoghān) has yet been found.

The theory of Hebrew descent of the Afghāns, especially of the Durrānīs, who as stated above are assumed to be the only true Afghāns, which many modern writers such as Bellew, Yule, Holdich and to some extent Raverty have advocated, is of purely literary origin and may be traced back to the *Makhzan-i Afghānī* compiled for Khān Djahān Lōdī in the reign of the emperor Djahān-gīr, and does not seem to have been recorded before the end of the 16th cent. It is an example of the widely spread practice among the Musulman races of Persia, India and Afghānistān of putting forward a genealogy claiming connection with the family of the Prophet or descent from some personage mentioned in the Ḳorʾān or other sacred books. Thus the Balōčes claim descent from Mīr Ḥamza, the Dāwūdpotras and Kalhoras from ʿAbbās etc., and the chroniclers, anxious to glorify the Afghāns who had risen in the world and become a ruling race under the Lōdīs and Sūrs, found an ancestor in Malik Ṭālūt or King Saul. — This legend is paralleled by another which Firishta (p. 17, Lucknow text) quotes from the *Maṭlaʿ al-anwār*, to the effect that the Afghāns were descended from certain nobles of the Court of Firʿawn (Pharaoh), who refused to accept Islām when preached to them by Moses, and emigrated to the Sulaimān Mountains. — There is absolutely no historical evidence in support of either form of the tradition; both forms were unknown to the early chroniclers.

The first mention of the Afghāns in written history is in the chronicle of al-ʿUtbī known as the *Taʾrīkh-i Yamīnī* (the author was secretary to Maḥmūd of Ghaznīn), and an almost contemporary mention by al-Bīrūnī; al-Idrīsī in his account of Kābul and Ḳandahār (end of 11th and beginning of 12th centuries) does not even mention them. Al-ʿUtbī records that Sebuk-tegīn enrolled Afghāns in his army, and that Maḥmūd in his invasion of Tokhāristān led an army consisting of Indians, Khaldj, Afghāns and Ghaznawīs, and that on another occasion he attacked and punished the Afghāns. Baihaḳī's Chronicle only a little later in date confirms this. Maḥmūd's attacks on the Afghāns took place in 411 (1020-1021) and 414

(1023-1024). Al-Bīrūnī mentions the Afghāns once (ed. Sachau, i. 208), saying that in the western mountains of India live various tribes of Afghāns who extend to the neighborhood of the Sind (i. e. Indus) valley. Thus in the 11th cent. when the Afghāns are first mentioned they are found occupying the Sulaimān Mountains now occupied by their descendants, the very tribes which the advocates of the exclusive claims of the Durrānīs will not admit to be Afghāns. Al-Bīrūnī no doubt also alludes to them in the passage (*loc. cit.*, p. 199) where he says that rebellious, savage races, tribes of Hindūs, or akin to them, inhabit the mountains which form the frontier of India towards the west. There is no record that at this time any Afghāns were found west of Ghaznīn nor in the Kābul valley and Gandhāra which was occupied by a Hindū kingdom. Confusion has arisen through the error of modern historians who have, as Raverty has pointed out, mistaken Tādjīk Ghōrīs and Turkish Khaldj for Afghāns. Raverty considers with good ground that the Afghāns were at this time found only in the mountains south of the Kuram and east of Ghaznīn. The most persistent mistake is that regarding the Ghōrīs. Thus Malleson (*Hist. of Afghanistan*, p. 93) speaks of Kutb al-Dīn Ghōrī Afghān, where Ferishta, who is his authority, does not use the word Afghān at all, but calls him Ghōrī Sūrī, i. e. a descendant of Sūrī, and not a member of the Sūr tribe of Afghāns. Even so accurate a writer as E. J. Browne (*Lit. hist. of Persia*, ii. 305) speaks of the „kings of Ghūr, those fierce and hardy Afghāns of Fīrūz-kūh". It is evident that throughout the Ghaznawī period the Afghāns continued to be an obscure mountain race. We occasionally hear of them, but as adventurers and hill rebels only. In 431 (1039-1040). Mas'ūd sent his son Amīr into the hill country near Ghaznīn to subdue the rebel Afghāns (Malleson, *loc. cit.*, p. 86, turns this into Afghāns, Abdālīs and Ghalzais, the two latter names being absolutely unknown at that time). In 512 (1118-1119) an army composed of Arabs, 'Adjam, Afghāns and Khaldj, was assembled by Arslān Shāh. In 547 (1152-1153), Alfī says, Bahrām Shāh assembled an army of Afghāns and Khaldj. With the rise of the Ghōrī power the same state of things continues. In 588 (1192) according to *Ferishta* the army assembled by Mu'izz al-Dīn Muhammed b. Sām consisted of Turks, Tādjīks and Afghāns, and his Indian opponent Pithorai (Prithvī Rādj) assembled a force of Rādjpūt and Afghān horsemen. Thus in this great war between Musalmans and Hindūs Afghāns are represented as fighting on both sides, which probably indicates that they were not yet completely converted to Islām, although the manufactured legends represent them as having been converted from the days of Khālid. It is not clear whence Ferishta obtained this statement. It does not appear in the account of his war given by Minhādj-i Sirādj in the *Ṭabakāt-i Nāṣirī*. This author does not mention the Afghāns throughout his account of the Ghaznawī and Ghōrī kings. His first and only mention of them is in his own time in the year 658 (1260) in the reign of Nāṣir al-Dīn Maḥmūd of Dehlī. He there says that Ulugh Khān employed 3000 brave Afghāns in subduing the hill-tribes of Mēwāt in Rādjpūtāna. During the next two centuries we find occasional mention of Afghāns in Indian history. For instance in the reign of Muḥammed b. Tughlak, Baranī says in the *Ta'rīkh-i Fīrūz-Shāhī* that there was a rebellion at Multān of a body of Afghāns headed by Multān Mall (this name means in the Multānī dialect „the champion of Multān", and is probably not the proper name of an Afghān). Again Makh Afghān was one of the foreign emirs who rebelled at Dēogīr. In 778 (1376-1377) the fief of Bihār was given to Malik Bīr Afghān (*Ta'rīkh-i Mubārak-Shāhī*). The emir Timūr found them still hill robbers, and in the *Malfūẓāt-i Tīmūrī*, the *Ẓafar nāme* and the *Maṭla' al-sa'dain* it is related that he ravaged the country of the Awghānī (or Aghānī) who inhabited the Sulaimān Mountains. Thus except as occasional soldiers of fortune they remained a fierce race of mountain robbers until the rise to power in India of one of these adventurers made them famous. There can be no doubt that the collapse of the Dehlī monarchy after Tīmūr's invasion gave them their opportunity. This leader was Dawlat Khān Lōdī who was *fawdjdār* of the Doāb in 808 (1405) and many other Lōdīs are alluded to as holding important posts. He rose to be one of the most important persons in the empire, and held Dehlī for some time against Khiẓr Khān, and is by some classed as one of the kings, but never took the title of Sulṭān. He surrendered to Khiẓr Khān in 817 (1416) and died in confinement soon after. Under the succeeding kings another Lōdī Sulṭān Shāh, alias Islām Khān, rose to power and his nephew Bahlōl first became governor of the Pandjāb, and in 855 (1450) he dethroned the last of the feeble Saiyid kings and became sultan of Dehlī. He was succeeded by his son Sikandar who was followed by Ibrāhīm, but the Lōdī rule, at first vigorous, had failed to revive the moribund sultanate of Dehlī which fell before Bābar in 932 (1525). The Afghāns, who had become numerous and powerful in India, succeeded, however, in driving out the Moghuls for a few years, and founded another Afghān dynasty under the brilliant leadership of Shēr Shāh Sūr. The Sūr clan were near connections of the Lōdīs, both being branches of the Ghalzai stock. Many families of the Prāngī and Sūr class settled in India at this period, indeed they seem to have migrated bodily, and at the same time the related Niyāzī and Lōhānī clans moved down from the mountains into the Indus valley. In the preceding century the Yūsufzais, a branch of the great Sarbanī family of Afghāns (to which the Durrānīs belong) had moved from the neighborhood of Kābul, where they had been settled some time, into the Peshāwar valley and the mountain tract of Badjawr, Swāt and Bunēr. They gave the valley the name of Yūsufzai which it still bears, and many of them are believed to have accompanied Bābar into India. Their descendants are found scattered over Hindustān. The names of the Prāngīs and Sūrs are not now found, and they have probably merged in the Lōdīs. These settlers were generally known in the Ganges valley by the name of Rohēlā or Rohilla (from the West Pandjābī word *roh*, a mountain, *rohēlā*, mountaineer), and have given their name to the province of Rohilkhand. At the present day the Afrīdī, Orakzai, Bangash, Tarīn and Bārakzai are strongly represented there. A population of over 100000 in the United Provinces of Hindustān is classed as Ghōrīs, and this probably includes the descendants of the miscellaneous followers of

the Ghōrī kings, whether Tādjīk, Turk or Afghān. There are many Kākars also, both in the United Provinces and the Pandjāb. The Zamand tribe settled in Multān and Kaṣūr in the Pandjāb and a large number of Abdālīs driven from Kandahār by the Ghalzais in the early part of the 18th century joined them at Multān. From these sources spring the Multānī and Kasūriya Paṭhāns. The Afghāns thus colonized northern India largely, and their descendants there are still distinguishable although greatly assimilated by the surrounding population. They have lost their language and tribal organization.

In their own country the Afghāns never succeeded in establishing an independent rule until the 18th century. They remained, like the rest of the country, nominally subject to the powerful rulers of the day: the Moghuls, the Tīmūrīs, the Moghul emperors of India, or the Safawī kings of Persia, until the rise of the Ghalzais to power under Mīr Wais, and afterwards of the Abdālīs (Durrānīs) under Aḥmed Shāh. It was at this period, when the Afghāns became the ruling race over a large population, that the name Afghānistān was extended to the whole country, including a large part of what had till then been known as Khorāsān, a name still in popular use for the plateau country above the Sulaimān Mountains.

The genealogies recorded in the *Makhzan-i Afghānī* are the foundation of those found in more modern works such as the *Ḥayāt-i Afghānī*. In their later parts they are historical, in the earlier they are valuable only as a guide to beliefs entertained three hundred years ago as to the relationship between the tribes. According to these almost all Afghāns are descended from Kais 'Abd al-Rashīd, who was converted to Islām through the intervention of the victorious Khālid, and who was himself descended from Afghāna son of Irmiya son of Malik Ṭālūt or Sārūl (Saul). He is supposed to have derived his name from Kais (Kish) the father of Saul. From Kais 'Abd al-Rashīd the alleged descent is as follows:

- Kais 'Abd al-Rashīd
  - Sarban
  - Batan
  - Ghurghusht

These three sons are the eponymic founders of the three main branches of the Afghān race, the Sarbanīs, Batanīs, and Ghurghushtīs. Sarban had two sons Sharkhbūn and Kharshbūn, and from them we find that a large number of the most important tribes claim descent. Thus from Sharkhbūn we have:

- Sharkhbūn
  - Sherānī (by a Kākar wife) ancestor of the Sherānī, Djalwānī, Haripāl, Bābar, Ustarāna tribes.
  - Tarīn
    - Tōr (black) ancestor of the Tōr Tarīns
    - Spīn (white) ancestor of the Spīn Tarīns and Zaimukht
    - Awdāl ancestor of the Abdālīs or Durrānīs
  - Miyāna ancestor of the Miyāna tribe
  - Barēč ancestor of the Barēč of Shōrāwak
  - Urmar (an adopted son) ancestor of the Urmarīs of Kānīguram and Lōghar

From Kharshbūn we have:

- Kharshbūn
  - Kand
    - Ghōrī or Ghūra ancestor of the Ghūriya-Khēl including the Mahmand, Khalīl, Dāwūdzai, Čamkanī tribes.
    - Khakhai or Khashai ancestor of the Tarklānī, Gugiyānī, Mandān, Yūsufzai tribes.
  - Djamand or Zamand ancestor of the Muḥammedzai-Kasūriya of Kasūr.
  - Kāsī ancestor of the Shinwārī tribe.

Returning to the second main branch, the Batanīs, we have:

- Batan
  - Ismā'īl (no descendants)
  - Warspūn
  - Kadjīn
    (Warspūn and Kadjīn: The two branches of the Batanīs).
  - Mato, daughter = Shāh Ḥusain Ghōrī
    - Matī-tribe
      - Ghalzai tribe
        - Kharotīs, Nāṣirs: doubtful
      - Lōdī
        - Sūr
        - Lōhānī
      - Sarwānī (now broken up)

From the Lōhānī stock the present Dawlat-Khēl, Miyān-Khēl, Niyāzī, Marwat, Khasōr and Tatōr tribes are derived. It will be seen that the only tribe claiming to belong to the Batanī section in the male line is the small Batanī tribe, while the great Ghalzai tribe, almost a nation in itself, and the numerous Lōdīs and Lōhānīs are believed to descend only from Batan's daughter, by her marriage with Shāh Husain, a descendant of the Ghōrī kings. This probably means that a large Tādjīk or Ghōrī element is to be found in these tribes. The legend of the illicit connection between Shāh Husain and Bībī Mato, afterwards sanctioned by her father, and the birth of a son named Ghalzoe („thief's son"), no doubt conceals the adoption of some such element as Afghān. It has been thought by some that the Khaldjī Turks are the tribe thus absorbed and that the name Ghalzai is simply Khaldjī. This is very doubtful, but it is probable that there is a Turkish as well as a Tādjīk element in the tribe.

The Ghurghushtī branch is also not very widespread. The pedigree is:

Ghurghusht
- Dānai
  - Kākaṛ — The Kākaṛ tribe
    - The Gadūn tribe of the upper Indus are by some connected with the Kākaṛs, but this seems improbable.
  - Nāghar tribe
  - Panī — The Panī tribe containing the Panīs of Sībī, Mūsā-Khēl Isōt, Zmaṛai or Mzaṛai, Dephēl and others.
  - Dāwai mixed with the Kākaṛ.
- Bābai mixed with Durrānī
- Mandū
  - Māndū-Khēl of Zhōb

There remains a group of tribes which are jointly known as Kaṛṛānī or Karlānī supposed to be descended from Kaṛṛan or Karlan, whose origin is disputed:

Kaṛṛān
- Kōdai
  - Wardak, Dilāzāk, Ōrakzai, Mangal, tribes.
- Kakhai
  - Afrīdī, Khaṭak, Djadrān, Utmān-Khēl, Khugiyānī, tribes.
  - Djādjī, Tūrī; and probably the Shīṭak which includes the Dawrīs and Bannūčīs, and the Khōstwāls.

In addition to these the great Wazīrī tribe divided into Maḥsūd and Darwēsh-Khēl, and the tribes of Dawr are separate, and are not included in any of the genealogies.

Certain sections of tribes claim to be Saiyids by origin. They are found among the Sherānīs, Kākaṛs, Kaṛṛānī, Dāwai, Tarīn, Miyāna and Batanī. The Gandāpūr and Ustarāna tribes also claim this descent; they were originally sections of the Sherānīs but are now separate tribes. The Bangash claim to be Ḳuraish by origin.

All these tribes were recognized as Afghāns in the *Makhzan-i Afghānī* with the exception of the Bangash and Wazīrīs and the Karlānīs of the Kakhai branch including the Afrīdīs and Khaṭaks, and the tribes of the Kurram valley and Khōst, the Utmān-Khēl with the Djādjīs and Tūrīs, and the Djadrāns, as well as the tribes of Dawr and Bannū. These were probably unknown to the author as they lived in obscure and inaccessible mountains. He mentions other tribes such as the Farmūlīs only to reject the idea of their being Afghāns, and his omission of these tribes must have been due to ignorance.

1. Distribution of Afghān tribes.

The Durrānīs occupy the lower valleys of the Helmand, Tarnak, Arghandāb and Arghasān, Zamīndāwar, the country south of Ḳandahār up to the Balōčistān border.

The Ghalzais are spread over the upper valleys of these rivers and the whole country of Zurmat east of Ghaznīn up to Khōst and Wazīristān, and the northern tributaries of the Gomal. They go down in large numbers every year by the Gomal and Tōčī passes to the plains of the Indus and are largely engaged in mercantile pursuits in India during the winter. At the beginning of the hot weather they make up their caravans in the plains of the Dēradjāt and go up to their upland pastures. This class of Ghalzais is known as Powindahs and belongs mainly to the powerful Sulaimān-Khēl clan. The smaller tribes known as Nāṣir and Kharotī are of a similar type and are also migratory. They resemble the Ghalzais but are considered to be distinct from them. South of the Ghalzais is the widely spread Kākaṛ tribe, now mainly located in Zhōb and Peshīn, provinces of British Balōčistān. The same remark applies to the Tarīns, a tribe akin to the Durrānīs, who are now confined to British territory, and border on the Balōč and Brahoī tribes. The Panīs and their offshoots also inhabit Sībī and the hill country bordering on the Balōčes.

North of the Ghalzais in the lower Kābul valley we find the Gugiānīs and Dāwūdzais. In the hill country from the Kunar to the Khaibar Pass the Mohmands who are divided between Afghānistān and India. East of these lie the Yūsufzais

in the Peshāwar valley and the hills north of it, where the Utmānzai clan is best known, and in Bunēr bordering on the Indus the Dawlatzais. North of the Khaibar Pass are the Shinwārīs and south of it, owing a slight allegiance to the government of India, are the Afrīdīs, Orakzais and Zaimukht. In the Kuram country the Bangash, the Djādjīs and Tūrīs. In the mountains between the Kuram and the Gomal are the Darwēsh-Khēl and Mahsūd Wazīrīs, with the Dawrīs in the adjoining valley of the Tōčī. In the plains of Kōhāt are the Khattaks, and in Bannū on the lower Kuram and Gambīla are the Bannūčīs, a mixed race, and the Marwats. The Batanīs occupy the outer hills bordering on the Mahsūd country. South of the Gomal the Sherānīs, Ustarānīs and some smaller tribes are found; and in the adjacent plains of the Dēradjāt the Gandāpur, Miyān-Khēl and some minor tribes. These extend southwards both in the mountains and plains till they meet the Balōč tribes. The whole of the last mentioned tribes from the Khaibar southwards although Afghāns are not under the government of Afghānistān but are wholly or partly under the control of the government of India.

2. Population of Persian origin.

The name Tādjīk (or Tāzhīk) is generally used not only in Afghānistān but in the neighboring parts of Persia and Turkistān to denote the settled Iranian population, which is probably the earliest established of all the races now inhabiting the country. Some have supposed the name to represent the Dadikai of Herodotus, and even the Paskai of Ptolemy has been thought to be the same word, the initial being properly *T* instead of *P*. These guesses do not require serious consideration. The word Tādjīk as now used properly means Arab, and it was applied to those communities where Arabs settled at the time of the first Arab conquest. It was soon applied to all the settled communities, and the traces of Arab blood now remaining are but slight. The Tādjīks are almost entirely a settled agricultural community, and doubtless occupied all the more fertile parts of the country before the Afghāns spread from the eastern mountains. They are organized as a rule in village communities and not on the tribal system. They also supply the bulk of the trading classes and artisans of the towns. The trading instincts of certain sections of the Ghalzais may perhaps be attributed to their partly Tādjīk blood. Wherever the Afghāns are in possession the Tādjīks are their tenants or dependants, although they often own the land. Where they have villages of their own they are presided over by their own headmen or *kad-khudāī*. Although Persian in race and language they agree in religion with the Afghāns and are devout Sunnites. The tribal system maintains itself among certain independent branches of the race which exist in mountain tracts. Such are the Kōhistānīs of the Kābul province, the Khindjānīs, the Barbakīs of Lōghar and Butkhāk, and the Farmūlīs who occupy the country west of Kābul. The population of Kābul itself is mainly Tādjīk and the language Persian. The people of Sīstān are also mainly of this stock mixed with Balōčes, and the traditions preserved in the *Shāh nāma* point to this locality as one of the earliest Iranian centres. A few Kayānī families which claim to be descendants of the ancient Kayānī or Achaemenian kings are still found in Sīstān. The province of Zarańka or Drangiana, afterwards Sakastēnē, Sidjistān, Sīstān, included the lower basin of the Helmand River, perhaps as far as Zamindāwar, and it was here and in the adjoining mountains of Ghōr that the powerful Tādjīk kingdom of the Ghōrīs arose in the 5th and 6th centuries of the Hidjra, which overthrew the decaying Ghaznawī monarchy and supplied conquerors to Northern India. Tādjīks formed an important element in all armies, and the desperate resistance which the Ghōrī mountaineers offered to the Mongols is evidence of their warlike qualities. The Kart dynasty which ruled Afghānistān under the Persian Mongols were also Tādjīks.

In the south, spreading into Balōčistān the population of Tādjīk origin goes by the name of Dehwār or Dehkān, i. e. villager, and north of the Hindū-kush as in Turkistān generally they are known as Sarts.

The Pashai race which occupies the skirts of the mountains N. of the Kābul River in the Djalālābād province may perhaps be classed with Tādjīks, although they speak a non-Iranian language akin to that of the adjoining Siyāh-pōsh Kāfirs. The Urmurīs of Lōghar and Kānigurām in the Mahsūd Wazīrī country, who speak an Iranian dialect called Bargastā, must also be placed among Tādjīks.

The Ghalča races of Wakhān and Badakhshān, which occupy the northern slopes of the Hindū-kush, and speak Iranian languages differing from Persian, are generally classed as belonging to the Highland Tādjīk type, which has kept apart from the Lowland Tādjīks of Badakhshān who speak Persian. They are a broad-headed race and are considered by Ujfalvy and others to belong to the Alpine race. They are found in Sarikol, Wakhān, Shighnān, Mundjān, Sanglīč and Ishkashim, and comprise also the Yidgāh on the south side of the mountains. The name Ghalča applied to the group simply means in Persian „peasant".

3. Turkish and Mongolian races.

South of the Hindū-kush. The mountains which lie between the Hindū-kush and Kōh-i Bābā on the north and the Helmand valley on the east and south that is the country formerly known as Ghōr are now inhabited by tribes shown by their features to be mainly or partly of Mongolian origin, although they are no doubt mixed with the original Tādjīk population. Those nearest Herāt on the west side of the mountains are known as the Čahār Aimāķ, and still make use of the Turkī language to some extent. The Hazāras, who occupy the greater part of the mountains, speak Persian and are Shīʿites by creed. It is generally asserted that they are the remains of the army of Mengū, grandson of Čingiz Khān, but their actual origin is by no means clear. It may be taken as most probable that they gradually occupied deserted parts of the country after the devastations of the Moghul invasions, during the time of the Karts of Herāt, who, though themselves of Ghōrī origin were under the suzerainty of the Moghul Ilkhāns of Persia, and depended a good deal on Moghul support. They are a hardy, brave and industrious race and are on the whole of a peaceful disposition. Their Shīʿa creed is a cause of offence to their Afghān neighbors on the east,

and to their kindred tribes, the Čahār Aimāķ, on the west, and they are seldom on good terms with either of these.

The Čahār Aimāķ are Sunnites, and consist of the four tribes (or Aimāķ) of Hazārī, Djamshīdī, Taimanī and Fērōz-kōhī. They occupy the western valleys spreading down towards the open country of Herāt and Sabzawār. Some Afghāns state that the Taimanī tribe is an offshoot of the Afghān Kākars, but if there is any foundation for this statement they have lost all resemblance to their ancestors.

North of the Hindū-kush. In the territory of Afghān Turkistān the principal part of the inhabitants are Turkī speaking Özbegs with a substratum of Tādjīks or Sarts, and in the desert tract to the west bordering on the country under Russian rule a few wandering Ersārī Turkomans still live inside the Afghān border.

4. Non Iranian Aryans of the Hindū-kush.

The races grouped together as Siyāh-pōsh Kāfirs inhabiting the mountain country known as Kāfiristān are undoubtedly Aryan, and perhaps, as their language indicates hold an intermediate position between the Indian and Iranian stocks. They have all professed some form of paganism till lately, but since their conquest by ʿAbd al-Raḥmān they have outwardly at least accepted Islām. Sir G. Robertson divides all Kāfirs into (1) Siyāh-pōsh, (2) Wai-gulis, (3) Presun-gulis or Wiron, and mentions also a race probably allied to the Wai-gulis, the Ashkun of whom little is known. The Presun-gulis, Wai-gulis and Ashkun are classed together as Safīd-pōsh, or white-clothed, but differ one from the other in dress, appearance and language, while the Siyāh-pōsh, or black-clothed tribes have a strong resemblance one to the other both in speech and appearance.

The tribes classed as Siyāh-pōsh are the Katir, Mādugāl, Kashtān, Kām, and Istrat or Gaurdesh; and of these the Katir is by far the most important.

Indians. The more distinctly Indians known as Hindkī are found to some extent in the east of Afghānistān, but mainly in the districts now under British rule. They are mainly cultivators, generally Djat by race.

Hindū traders belonging to Khatri or Arora families having their centre at Shikārpūr in Sind are found in towns everywhere, and even in Turkistān.

7. Language, Literature, Religion and Political Institutions.

Language. The languages spoken in Afghānistān with the exception of the Turkī of the Oxus province and of the Čahār-Aimāķ, and the Kāfir group of Kāfiristān, belong to the Iranian family.

Of these Persian is spoken by the Tādjīks everywhere, in the provinces of Kābul and Herāt including their chief towns, and in Badakhshān and the Kōhistān; also by the Mongoloid people of Hazāra, and by the Ķizil-bāsh of Kābul and Herāt who are eighteenth century immigrants belonging to the Turkish tribes of North Persia.

The Persian spoken is generally archaic, and everywhere preserves the old distinction of *madjhūl* and *maʿrūf*, between *ū* and *ō*, *ī* and *ē*, which is lost in modern Persian. The Persian of the Hazāras is thought by some to resemble the ancient Zābulī. The Tādjīkī of Badakhshān, Darwāz, Kulāb and Ķarātegīn is a distinct dialect of Persian. There is no distinctive literature apart from the general Persian literature.

The other Iranian languages belong to the East Iranian group, and comprise Pashto, the Ghalča group, and the Bargastā spoken by the Urmaṛs.

Pashto. Pashto or Afghānī is the language of the Afghāns and extends throughout their territory whether within or without the existing Afghān state. On the north it is bounded by the Kāfir and Dard languages, on the east by West Pandjābī or Lahndā, on the south by Balōčī and on the west by Persian. The total numbers of speakers of Pashto may perhaps be 3500000 of which 2000000 may be in Afghānistān proper and 1500000 in British and independent territory. The East Iranian character of the language is clearly established although it has undergone many alterations and corruptions, and has been so strongly affected by Indian influence as to lead Trumpp to believe that it should be classed as an Indian language. Geiger gives the following distinctive points as indicating its origin clearly:

1. Original Aryan dental *r* (except before *t*) becomes *ḷ*; often lost altogether in modern pronunciation.

2. The Aryan aspirates become spirants, as in Old Iranian.

3. The Aryan surds *k*, *t*, *p*, before consonants become spirants, and often disappear in later forms.

4. Before *t* Aryan dentals become *s*, as is usual in Iranian.

5. Aryan *l* becomes *r*, as in Iranian; the group *šw* becomes *rp*.

6. Aryan *ž*, *žh*, answering to Indian *j* and *h* appear as *z*.

A change which is peculiar to Pashto is the general change of *d* and often of *t* to *l*.

The Indian aspirates do not exist and Pashto speakers are unable to pronounce them. *H* is frequently dropped in conversation. Indian cerebrals *ṭ*, *ḍ*, *ṛ* and *ṇ* exist, but in Indian words only.

The borrowed element is large. Indian loans affect not only the vocabulary but the grammar; even the infinitive termination in *al* is of Indian origin. Loans from modern Persian are numerous, and through the medium of Persian a large number of Arabic words have come in, and even a few Turkish.

There are two principal dialects, which may be called (1) the northeastern (with its centre at Peshāwar) and (2) the southwestern (with its centre at Kandahār). They are distinguished from each other by the pronunciation of certain consonants which are gutturals in (1) and sibilants in (2).

These are: ښ *ṣ̌īn* or *ḳhīn*, pronounced *kh* in (1) and *sh* in (2); ږ *ẓ̌* in (1) and *g* in (2); also sometimes ځ *dz* in (2) becomes *z* in (1) but this is not uniform. Thus

(1) *khadza* or *khaza*, „woman“, becomes (2) *shadza*
(1) *ghwag*, „the ear“, becomes (2) *ghwazh*.

As the same character is used in writing whatever the pronunciation these spoken variations do not affect the written language, and they are nowhere sufficient to make one dialect unintelligible to the speakers of the other. A very distinct dialect however is that spoken in Banū, Dawr and Wazīristān, a branch of (2). In this a complete system of vowel change is found, according to

which: ā becomes ō
ō » ū or ī
ū » ī
e » i

as in *plōrūna* for *plārūna*, pl. of *plār*, „father“; *mīr* for *mōr*, „mother“; *mūž* for *mūẓ*, „we“. — Among the Afrīdīs also ā is often pronounced ō.

The language in its more cultivated forms may be studied in the works of Dorn, Raverty, Vaughan, Bellew, Trumpp and Darmesteter.

Literature. — The existing literature of Pas̲h̲to commences from the 16th century, and is mainly poetical, but there are also a few important works in prose, especially histories such as Ak̲h̲ūn Darwēza's *Mak̲h̲zan-i Pas̲h̲to* and *Mak̲h̲zan-i Islām*, and Afḍal K̲h̲ān K̲h̲aṭak's *Ta'rīk̲h̲-i Muraṣṣa'*. The principal poets are K̲h̲ush̲ḥāl K̲h̲ān the K̲h̲aṭak chief who was for some time a prisoner at the Court of the emperor Awrangzēb, and wrote a Dīwān after the Persian model, Mīrzā K̲h̲ān Anṣārī, a poet of the Ṣūfī school, and the popular poets 'Abd al-Raḥmān and 'Abd al-Ḥamīd who have both left Dīwāns of a mystical character, also 'Abd al-Ḳādir K̲h̲aṭak and Aḥmed S̲h̲āh the great Durrānī king. 'Abd al-Raḥmān is considered by Afg̲h̲āns to be their best poet, but European opinion probably will give the highest place to the more simple and energetic verse of K̲h̲ush̲ḥāl K̲h̲ān. On the whole the literature must be considered as artificial and imitative, and cannot claim to be more than a reproduction of Persian models.

Popular poetry. — But side by side with it there is the genuine popular poetry which has till lately attracted little attention. Darmesteter's collection of these poems has rescued them from oblivion; they are the genuine expression of popular feeling in war, politics or love. Thorburn has also recorded some ballads, riddles and proverbs and some spirited ballads in the Wazīrī dialect have lately been published by E. B. Howell. None of the popular poetry is of ancient date, there are no heroic ballads relating to the great migrations and conquests of the Afg̲h̲ān race except one relating to Aḥmed S̲h̲āh. Most are of the 19th century. There is nothing to compare with the fine heroic ballads found in Balōčī.

Religious literature. — Religious writings both in prose and verse abound in Pas̲h̲to; a great number of works of this type are lithographed at the presses of Pes̲h̲āwar and Lahore. Most of these have no great merit as works of literature. *Mīr Ḥamza*, a long poem by Miyān Muḥammed Ṣaḥḥāf, may be mentioned.

Alphabet. — Pas̲h̲to makes use of the Arabic characters in the *nask̲h̲* form, and has adopted certain modifications to express the peculiar sounds of the language.

Some of these such as پ = *p*, ح = *ḥ*, and ژ = *ž*, are already used in Persian. The peculiar sounds of Pas̲h̲to are distinguished in an original way by the addition of a loop in the line instead of an alteration in diacritical points; thus:

ګ = *g*, ټ = *ṭ*, ډ = *ḍ*, ڼ = *ṇ*, ړ = *ṛ*.

The guttural or sibilant *s̲h̲*—*k̲h̲* is written ښ, and the peculiar palatals *c* (*ts*) and *j* (*dz*) are both expressed by ځ; Trumpp employs ڂ for the latter, but this is unknown in actual use.

THE G̲HALČA LANGUAGES.

This group of languages, often known as the Pamir dialects, is found in Wak̲h̲ān and the eastern part of Badak̲h̲s̲h̲ān. The whole of them are spoken north of the Hindū-kus̲h̲ with the exception of the Yidg̲h̲āh which has found its way across the range and is spoken in proximity to the K̲h̲owār or Čitrālī. Of the remainder three, viz. the S̲h̲ig̲h̲nī, Sarīkōlī and Yag̲h̲nōbī are spoken in the part of the Pamir under Russian rule, while four, viz. the Wak̲h̲ī, Is̲h̲kās̲h̲imī, Sanglīčī and Mindjānī lie within the political limits of Afg̲h̲ānistān. Wak̲h̲ī is spoken in Wak̲h̲ān on the Upper Pandj River, Is̲h̲kās̲h̲imī on the Lower Pandj; Sanglīčī is the language of the upper Warōdj valley, which is the northern approach to the passes leading into Čitrāl, and the Mindjānī is spoken in the upper valley of the Āb-i Djarm which flows into the Warōdj. Yidg̲h̲āh is the speech of the Yidak̲h̲s who live to the south of the Dōrāh pass in the British sphere. These languages are closely related to one another; they belong clearly to the Eastern Iranian family and have also been to some extent influenced by the proximity of the languages of Dardistān, called by Grierson the Pis̲h̲āča group. They also have some points of resemblance to Pas̲h̲to, as for instance the use of *l* for an original *d* in Mindjānī and Yidg̲h̲āh.

Another language belonging to the Eastern Iranian family is the Bargasta spoken by the Urmaṛs of Kānīguram, and entirely surrounded by the Pas̲h̲to speaking Maḥsūd Wazīrs.

ARYAN LANGUAGES OF KĀFIRISTĀN.

These languages spoken by the Kāfir tribes and in Lag̲h̲mān together with those in the adjoining countries of the Indus, Kōhistān, Čitrāl and Gilgit have been studied by Kuhn and Grierson, and are placed by the latter in a group by themselves separate from both the Indian and Iranian families, as they share certain phonetic characteristics with each family, and have others peculiar to themselves. Grierson divides them into three groups.

1. The Kāfir or western, including Bas̲h̲galī, Wai-alā, Weron, Pas̲h̲aī, Gawar-batī, Kalās̲h̲ā, As̲h̲kund.
2. K̲h̲owār or Čitrālī.
3. Dard or western.

Of the Kāfir languages Bas̲h̲galī, Wai-alā and Weron are the purest and are spoken in the central parts of Kāfiristān. Pas̲h̲aī is spoken on the southern slope of the Hindū-kus̲h̲ and in Lag̲h̲mān almost to the banks of the Kābul river, from the Kunar on the east to the Lag̲h̲mān on the west by a comparatively civilized Musalman population. It has been much influenced by Pas̲h̲to, and is also called Dehgānī, as Dehgān is the name borne by the tribes that speak it. The Kalās̲h̲ā and Gawar-bātī are related languages, and the Tīrāhī of Nangnahār (formerly spoken in Tīrāh) and the Dīrī of Dīr are also connected with Pas̲h̲aī.

RELIGION.

Since the conversion of the Kāfirs of Kāfiristān after their conquest by 'Abd al-Raḥmān the whole population of Afg̲h̲ānistān belongs to the Muhammedan religion. The orthodox Sunnī creed is professed by the great majority including Afg̲h̲āns of all tribes with one or two insignificant exceptions. The Tād̲j̲iks, the Özbegs and Turkomans of Tur-

kistān and the Čahār Aimāk are also Sunnites. The Persian speaking Hazāras are Shī'ites, and this creed is also professed by the Ḳizil-bāsh of Kābul and Herāt, the Kayānis of Sīstān and Herāt and the Ghalča tribes. Among the Afghāns a few Shī'ites are found among the tribes on the Indian border, viz. the Ōrakzais and Saiyids of Tīrāh, the Tōris of Kuram and the Samilzai Bangash of Kōhāt. These are in reality followers of Pīr Rōshan („the old man of light"; nicknamed Pīr Tārīk „the old man of darkness"). This heretical sect was formerly much more widely spread than it is at present. The celebrated Ākhūn Darwēza was its great opponent, and it led to bitter wars in Akbar's time. It has fallen into disrepute, and its followers are now generally classed as Shī'ites.

Although mostly orthodox by profession the tribesmen are in general very ignorant of their religion. The Afghāns and Tādjīks are particular as to the observation of fasts and prayer times but the adoration of Pīrs or local saints is universal and practically constitutes the religion of the masses. With their ignorance of the true doctrines of their religion they combine an intense hatred of all non-Muslims, and the belief that the slaying of a Christian, a Sikh, or a Hindū is a meritorious act in itself is very widely spread. The preaching of a *djihād* („Holy War") by an influential Mullā is generally the signal for an outbreak of violence.

Religious mendicants abound, and many of them are believed to possess miraculous or magical powers. Similar powers of healing diseases by charms or breathing on the patient or on the water he drinks are believed to be inherent in members of certain clans and families. Mullās are often popular leaders and sometimes take the lead in important political movements. Want of orthodoxy is severely dealt with, heretics being sometimes killed by stoning, and in Kābul persons of every class are strictly examined as to their knowledge of the prescribed prayers, and are exposed to public obloquy if they prove to be ignorant.

The influence of the followers of Saiyid Aḥmed, a native of Rohilkhand who preached the Wahhābī creed and fought against the Sikhs in the early years of the 19th century, is still strong among the border tribes, and that of his orthodox rival 'Abd al-Ghaffār better known as the Ākhūn of Swāt, who was universally believed to have the power of working miracles, is also powerful up to the present day.

In the war of 1880-1881 a very prominent part was played by a Ghaznīn Mullā named Mushk-i 'Ālam, and in the more recent border wars of Swāt and Tīrāh Mullās have been the leaders.

POLITICAL INSTITUTIONS.

The modern Afghān kingdom begins with the rise to supremacy first of the Ghalzais and shortly afterwards of the Durrānīs under Aḥmad Shāh. His rule was based on the supremacy of the Durrānī tribe and especially of the Sadōzai family of the Popalzai clan of that tribe. Within the tribe the great rivals of the Sadōzais were the Bārakzais, headed by the family which displaced the Sadozais in the early part of the 19th century and still rules. At first the Durrānī monarchy was a loose association of tribes. Aḥmad Shāh was contented to reign without interfering with the internal affairs of the more powerful tribes, but such a loose aggregation of elements had not the strength to endure as a powerful kingdom although the personal influence of Aḥmed Shāh was strong enough to preserve it for a generation after his death. The Bārakzais under strong and unscrupulous leaders like Dōst Muḥammed and 'Abd al-Raḥmān have aimed at consolidating their power and destroying all rivals, and their efforts, especially those of 'Abd al-Raḥmān have proved successful. At his death he left his successor the present king Ḥabīb Allāh a solid kingdom in which his word was law and there was no longer anything resembling an *imperium in imperio*. Any chiefs who were too powerful were executed or exiled, and any tribe that opposed him was broken up or scattered. The emirs are no longer dependent on tribal musters; they have a strong centralized force with artillery and modern arms entirely under their own command. Whether in the case of a war with England or Russia such a force would prove reliable is at present doubtful, and it is also possible that the old effective power of the tribes, which has hitherto been greater against invaders than that of the organized army, has been weakened by the suppression of all able leaders.

The country is divided politically into five provinces and two territories which are not as yet constituted into regular provinces as follows:

Provinces:
Kābul.
Herāt.
Ḳandahār.
Turkistān.
Badakhshān.

Territories:
Kāfiristān.
Wakhān.

The tribes, which are outside the emir's border and which are within the political boundary of the Indian empire but not within its regularly organized district, retain their internal independence absolutely, while those which are settled in organized Indian districts are subject to the ordinary laws but retain their tribal organization. They are to a great extent governed through their leading men and in accordance with local customs where these do not conflict with the criminal law. The organization of the Afghān tribe is very democratic. Although every large tribe has a nominal chief, who is the head of a certain family (the Khān-Khēl) to which the hereditary right of providing the chief is attached, yet in practice he has but little power, and the headman of every small section of the tribe has to be consulted in all business of importance. Towards the south among the tribes bordering on Balōčistān this rule is modified, and the tribe tends rather to follow the Balōč model in which the chief of a tribe, though not free from criticism, is the actual ruler of his tribe, which is framed on the patriarchal principle and believed to be *of* one blood with the chief. In this system it is not uncommon for strong clans to shift from one tribe to another and to become affiliated as members of some powerful tribe to which they did not originally belong. Such clans are not subject to the fiction of a common origin, and are more apt than others to assert their independance of the chief.

In some cases the clans admitted as members of a tribe to which they do not belong by blood are regarded as inferiors, and in such cases membership was probably granted as a reward for service.

The non-Afghān population is everywhere sub-

ject to the Afghāns, but the degree of subordination depends upon the extent to which they are mixed with Afghān tribes. The mass of cultivating Tādjiks living in villages are under their own Kad-khudās, and the Hazāras are also under their village headmen or Hākīs. There are some mountain communities of Tādjiks still under their own chiefs, and the large tribes of the Hazāras and Čahār Aimāk are also presided over by chiefs who possess great power. The Tādjiks who remained in the Ghūr mountains after the Moghul immigration are probably absorbed into these tribes, as there are no separate Tādjik communities now resident among them. All the Hazāras who had become very independent and always hated the Afghāns were subdued and put down with great severity by the emīr ʿAbd al-Raḥmān.

The population of Kāfiristān consists of a few large tribes each consisting of several smaller clans, occupying separate valleys, and very loosely connected one with the other. The emīr's authority is now recognized by all.

d. History.

At the dawn of history the countries now comprised under the name of Afghānistān were found in the possession of the Iranian race. They were well known to the authors of the Avesta, and we can still recognize several names of provinces or rivers which have persisted till modern times. The colossal earthworks found at Bost, Ulān Robāt and elsewhere in the Helmand valley may perhaps be attributed to this period, but Afghānistān is as yet closed to the researches of archaeology, and no information from this source is accessible as to its early inhabitants.

Of the names in the Avesta we can recognize the following:

Avesta and Old-Persian	Classical	Modern
Bakhdhi (Achaem.) Bakhtrish	Bactria	Balkh
Harōiwa (Achaem.) Haraiwa	Ariana (Areia)	Herāt (Balōčī Harēw) Hari-Rūd R.
Mōuru (Achaem.) Margu	Margiana	Merw; Murghāb R.
Waitigaēsa		Bādghīs
Zraya or lake (of Kāsawa)		Zirah of Sīstān (Gōd-i Zirah)
Zarañka (achaem.)	Drangiana	Zarandj (mediaeval town, now a ruin)
Hwaren-ahhaiti (Achaem.)		
Farnahwati	Pharnacotis	Harūt-Rūd R.
Fradatha	Ophadus	Farāh-Rūd R.
Phrā	Prophthasia	Farāh
Hwaspa	Khoaspes	Khuspās R.
Hwastra	Cossta	Khāsh-Rūd R.
Haētumant	Etymandros	Helmand
Harahwaiti (Achaem.) Harauwati	Arachotis	Arghandāb R.
Pisanah		Pishīn
Urwa		Urghūn (in Farmūl)
Paraparaisama (stands for Gandāra in the Babylonian version of the Achaem. inscriptions).	Paropanisus.	

It is clear therefore that the Helmand valley, Sīstān and Herāt were among the countries best known to the early Iranians, and they were also comprised within the Achaemenian empire, our first information as to the composition of which is derived from the cuneiform inscriptions of the kings and the lists given by Herodotus. Among the twenty-three provinces of which the empire was composed we find the following six:

Zarañka	in Herodotus Sarangai, in Arrian Zarangoi (later Drangiana, showing that the Avestic form in *Z* had been superseded by the Old Pers. form in *D*).	now Sīstān
Haraiwa	Areia of Herodotus	now Herāt
Bakhtrish	Bactria	now Turkistān of which Balkh is the old capital.
Gandāra	Gandaritis	Indian Gandhāra, i. e. the Kābul valley.
Thataguš	Sattagydai	now the Hazāra country
Harauwati	Arachosia	now the Kandahār province;

which are practically identical with modern Afghānistān. Four of these six have been identified above with countries named in the Avesta. Gandhāra was an Indian, not an Iranian country, and this perhaps applies to Thataguš as well. It may be noted that Darius Hystaspes about 500 B. C. added to the empire an Indian satrapy extending to the Indus, which is not included in the inscriptions. Zarañka was, like Persis, free from tribute, and it seems probable therefore that it was regarded as an ancient home of the Iranians, and not a foreign conquest. Traditions which may be traced to the Avesta were still alive there in Firdawsī's time and were embodied by him in the *Shāh-nāma* about 1000 A. D.

When the Achaemenian monarchy fell before Alexander this part of the empire was frequently traversed by the Macedonian armies, and after Alexander's death it fell, with the other oriental provinces, to the share of Seleucus. But the rival kingdom of India was at the same time pressing on the eastern side, and Čandragupta in his revival of Indian power not only recovered Alexander's Indian conquests but obtained possession also of the provinces south of the Hindū-kush. It is probable that they continued to form part of the Mauryan empire up to the death of Asoka, (ca. B. C. 231) when it began to decline. A hundred years after the cession to Čandragupta the Seleucidae attempted without much success to extend their way to the Indus again. The expedition of Antiochus the Great (206 B. C.) in which he conquered an Indian king named Sophagasenes (i. e. Subhāga-sēna) does not seem to have had any permanent result. Throughout this period we have no information as to the people of the country.

We may suppose that the Indian kings would find no support among the Iranian population but they would perhaps be welcomed in Gandhāra. On the other hand there would be little sympathy with the Macedonian invaders. Fresh energy was shown by the latter after the independent kingdom of Bactria was erected. Only ten years after the expedition of Antiochus just mentioned Demetrius son of Euthydemus made his way over the passes from Bactria to the Kābul valley, and conquered a large territory in the Pandjāb. The head of an elephant worn as a headdress which appears on his coins is a symbol of his Indian conquests. The successful rebellion of Eukratides seems to have deprived Demetrius of his conquests south of the Hindū-kush, and at one time he held at least some part of Bactria for he founded there the city of Eukratidia. Demetrius on the other hand founded Demetrias in Arachosia and Euthydemia in India, but there seems no doubt that Eukratides reigned for a long time in India and the Kābul valley. Demetrius never (with one exception) uses any language but Greek on his coins, while the extensive coinage of Eukratides is mainly bilingual, the Greek inscriptions being translated in Prakrit in the Kharoshṭhī characters. Eukratides was murdered by his son Apollodotus, who succeeded him in India, while another son Heliokles ruled in Bactria and probably south of the Hindū-kush as well. In his time, about 140 B. C., the Greek monarchy of Bactria fell before barbarian invaders, but south of the mountains Greek kings continued to rule. The most important of these was Menander king of Kābul, who invaded India and penetrated as far as Mathurā and Oudh. He is probably the king Milinda of Buddhist tradition. His invasion of India may be placed about 155 B. C., and the extent of his invasions is shown by the abundance and numerous find-spots of his coins. From this time on the territory held by the Greeks seems to have been split into several principalities, and Hermaeus the last Greek king was subdued by the Kushān Kudjulakara Kadphises about 45 A. D. Coins are in existence bearing jointly the names of the two kings, and resembling strongly the later coins of Augustus, from which they seem to have been imitated. Meanwhile for two hundred years a large part of Afghānistān had been occupied from 140 B. C. onwards by barbarian chiefs ruling side by side with Greek kings.

The most important of these barbarians were the Sākas, probably a nomadic Iranian race, who had formerly occupied an extensive territory in Scythia, north of the Oxus. It has been conjectured that the Ghalča tribes of the Pamir and the Baltis of Baltistān (who, though Tibetan in speech, are not Mongolian in features) are their modern representatives. It is possible too that the Balōčes, who are first heard of historically in the time of Nūshirwān, are an offshoot of the same stock. The Sākas were attacked about 160 B. C. by the tribes known to the Chinese as Yueh-či, probably of Turkish origin, who had themselves been driven west from their original home in Kiang-sū by the Hiung-nū. The Sākas were gradually pushed southwards, and the Bactrian kingdom north of the Paropamisus fell before them. The Sāka kings Mianz (or Heraus) and Hyrcodes, whose coins were certainly struck north of these mountains, probably belong to this period. They further broke up and seem to have made their way into India via Bāltistān, and into Persia and Aria by Herāt, and obtained complete possession of the satrapy of Drangiana, which henceforth was known as Sakastene or Sākastānē (whence the mediaeval Sigistān, Sidjistān and the modern Sīstān). This has been the accepted theory of most writers on the subject, but recently F. W. Thomas has brought forward strong arguments to show that the Sākas were already established in Drangiana perhaps from the time of the Achaemenians, that they held the whole mountain country now known as Hazāristān, and that any invasions they may have made into India were made from this centre into the Indus valley, and not from the north by the Hindū-kush. In any case the Sākas were found in Sīstān at this period.

The kingdom of Parthia had arisen in North Persia about the same time as that of Bactria, but it had a more solid foundation, and was not shaken by Sākas or Kushāns. Indeed, if we may believe Orosius, Mithridates I of Parthia invaded India about 138 B. C. and annexed the country comprised in the kingdom of Taxila up to the Djehlam. But here they had to give way to the Sākas, and a king of that race named Maues or Moa is found ruling at Taxila ca. 120 B. C. In Sākastāna the Sākas are shown by their coins to have been under strong Parthian influence. Vonones was probably contemporary with Maues and held not only Sākastāna but Arachosia, up to the Indian frontier. His brother Spalirises succeeded him and Azes held the province of Arachosia. The Parthians under Mithridates II reconquered Sākastāna ca. 90 B. C., and Azes seems to have lost Arachosia but succeeded Maues in Taxila. His son Azilises succeeded, followed by Azes II and the Parthian Gondophares who conquered Sākastāna, Arachosia and the lower Indus valley. He was a powerful monarch, and is the king associated with the legend of St. Thomas's visit to India. On his death the kingdom broke up, Orthagnes obtaining Arachosia. About 90 A. D. the whole country came under the rule of the Kushāns.

The Yueh-či of the Chinese, of whom the Kushāns were a branch, are believed to have been of Turkish origin, but it is probable that they were partly of Iranian blood and culture, which would have rendered easier their assimilation by the pre-existing Iranian population (including the Sākas). The portraits on their coins show them as sturdy bearded men with long noses, in fact of the type still prevailing among Afghāns and Tādjīks; their language seems to have been (or to have rapidly become) Iranian, and the Gods they worshipped were mainly Persian. Their home before they were attacked by the Hiung-nū was in Chinese Turkistān where recent discoveries show the early civilization to have been mainly Iranian and the language identical with that of Sogdiana. They probably assimilated other Iranian elements during their residence in the Oxus country, and learnt something also from the Greek princes whose coins they imitated, although their knowledge of Greek was much less perfect than that of the Sākas, and they often used Persian words written with Greek letters.

Certain dates have been derived from inscriptions of these kings, and it has been generally held that these must be referred to the Sāka era

which commences in 78 A. D. According to the generally accepted view the succession of kings was as follows:

Kadphises I (Kudjula)	A. D.	45—50
Kadphises II (Hēma)	"	50—85
Kanishka	"	85—120
Huwishka	"	120—150
Wāsudēwa	"	150—180

It seems probable, however, that it is not necessary to assume that Sākas and Kushāns used the same era, and Fleet has argued in favor of the adoption of the Samwat era, commencing 58 B. C. as that followed by the Kushāns, and identifies the commencement of this era with the date of Kanishka's accession. Following this era the Parthian king Gondophares is found to have been reigning at Taxila (in the 26th year of his reign) in 47 A. D. In accordance with this theory the succession of kings is tentatively arranged thus:

1st Kushān dynasty.	Kanishka	58—30 B. C.
	Wasushka (?)	30—22 "
	Huwishka	22 B. C.—16 A. D.
	Wāsudēwa	16—40 "
2d dynasty.	Kadphises I	50 "
	Kadphises II	

It seems clear that the Kushān kingdom, whether first established by Kanishka or by Kudjula Kadphises, swallowed up all competitors in Afghānistān during the century from 50 B. C. to 50 A. D. The Kushāns were still mainly to the north of the Hindū-kush when visited by the Chinese Čang-ki-'en about 125 B. C. Some time after this the Yueh-či were divided into five principalities of which the Kwei-čwang or Kushāns were one. About a hundred years later the Kushān king subdued all the other principalities, attacked the Parthians, conquered Kābul and founded a wide-spread empire. The Chinese version of his name is Kieou-tsiou-k'io, who was succeeded by his son Yen-kao-čin, who invaded India. The first is generally identified with Kudjula Kadphises who finally supplanted Hermaeus, the last Greek king of Kābul, if the coins are rightly interpreted, and his son with Hēma or Wēma Kadphises, whose coins are abundant both in Afghānistān and North India. His empire extended from the frontier of Parthia to the Ganges and northwards into Sogdiana. The whole of Afghānistān seems to have been included. With his coins are associated those of a chief known only as Sōtēr Megas, perhaps his general or viceroy. The coins of Kadphises I bear a strong resemblance to those of Augustus and Tiberius, and seem to have been copied from them, and the Roman standard of weight was also adopted for the gold coinage. Kadphises II is believed to have reigned for about forty years. Kanishka's reign, according to the generally accepted account began about 125 A. D. His coins show the extent of his dominions, and he is celebrated in Buddhist tradition as the king who called the great council which established the Mahāyāna system. The figure of Buddha with his name in Greek letters appears on one of his coins. Fleet has, however, pointed out that Buddhist tradition fixes the accession of this king at four hundred years after Buddha's death, and that this is inconsistent with such a late date as 125 A. D. subsequent to the two Kadphises kings. S. Lévi also to some extent accepts this view though he has not adopted the theory of the Samwat era. Fleet considers that Kanishka and his successors precede the Kadphises kings instead of following them, and reigned from 58 B. C., the commencement of the Samwat era, until nearly the time when the last Greek king Hermaeus was displaced by Kadphises I. The reign of the latest Greek kings was no doubt confined to a very limited area.

It may be noted that the Kanishka kings employ only Greek or Persian in Greek letters on their coins, and until the last king of the series Bāzdēo or Wāsudēwa, who is shown by his name to have been indianized, the deities which appear on their coins are mainly Persian. The Kadphises kings, like the Greeks, employ both Greek and Prakrit, and the type on the reverse of their coins is Siva and his bull, which had only been used by Bāzdēo among the Kanishka kings. From this it may be argued that the centre of the dominions of Kanishka and his followers was in an Iranian district, and that of the Kadphises kings in an Indian district such as the lower Kābul valley or Taxila. After this period Siva and his bull continued to be used for centuries, and there was no reversion to the Persian deities even under Sāsānian influence. These facts seem to be in favor of the theory of succession advocated by Fleet. We know very little of the Kushān kings except from coins and a few inscriptions. The inscription on the Wardak vase shows that Kābul was included in Huwishka's dominions. The power of the Kushāns declined rapidly in India after the time of the kings we have been considering, but in Afghānistān it was maintained for some centuries; in fact till the invasion of the Ephthalites or White Huns. During this period we again find Afghānistān as the battlefield of Indian and Persian influence. The Parthian power disappeared and its place was taken by the Sāsānian monarchy of Persia, while in North India the great dynasty of the Guptas rose to power. In some of the later Kushān coins, struck probably in Sīstān in the 4th and 5th centuries, there is a distinct Sāsānian influence. This probably began with the conquest of Sākastāna by Warahrān II (died 294 A. D.), who gave his son Warahrān III the title of Sakān-shāh. Hormuzd II soon after in the early part of the 4th century married the daughter of the Kushān king of Kābul, and described himself on his coins as of the royal family of the Great Kushāns, and at the siege of Amida Shāpūr had the support of the people of Sīstān (Segestāni) and of the kings of India, i. e. the Kushāns. Some of the Kushān kings bear such distinctively Sāsānian names as Hormuzd, Warahrān and Pērōz. On the other hand the great Gupta conqueror Čandragupta is shown by his inscriptions to have had intimate relations with a Kushān king.

The rule of the Kushāns in Afghānistān seems to have been extinguished by the invasion of the White Huns or Ephthalites, in the latter part of the 5th cent., which was the period of the wars of this race against the Sāsānides, in which Pērōz met his death in 480 A. D. Kābul and Gandhāra fell into their hands about 500 A. D., and their king Toramāna established a rule which extended far into India. His capital was at Sākala, i. e. Siyālkot in the Panjāb. These barbarians roughly imitated Sāsānian types in their coins. It is not certain whether a king of Kābul named Napki who struck coins of Sāsānian type at this period, was a Kushān or an Ephthalite. The rule of the

Ephthalites was evanescent, and disappeared before another invasion from the north made in alliance with the great Persian king Khosraw Anūsharwān. Kushān chiefs with the title of Shāhi continued to rule at Kābul from this time till 880 A. D. when the Musulmans had appeared on the scene, and the so-called Brahman kings began to reign in the lower Kābul valley. Al-Bīrūnī mentions one of these kings called Kanik who was a celebrated Buddhist, and built a stupa at Peshāwar. This is evidently a reminiscence of Kanishka, but Buddhism was undoubtedly strong throughout the Kushān period. The Chinese pilgrims Hiouen Tsang who traversed the country in 630 A. D. and Wang-hiouen-tse in 657 A. D. testify to this, and Hiouen Tsang found the provinces of Gandhāra, Lampā (Lamghān) and Nagarhār under the rule of the kings of Kapiśa or Kābul. A usual title of these later Kushāns was Kidāra, the Kito-lo of the Chinese. Al-Bīrūnī gives the form Lagatormān (for Katormān) and a similar title has survived in the Kāfir mountains till modern times. The final supersession of these Shāhi kings by their Brahman viziers may be a phrase in the suppression of Buddhism by Brahmanism, then in progress all over North India. The Hindū kingdom now established had its headquarters at the town of Udabhānda or Ohind on the Upper Indus above Attock, and included the valley of the Kābul river up to Djalālābād, but not Kābul itself which was already in the power of the Musulmans. Al-Bīrūnī speaks very highly of the character of these Hindū kings. Their names as far as can be ascertained were as follows:

Al-Bīrūnī's list	List from *Radjatarangini* and coins
Kallar	Lalliya
Sāmand	Sāmanta-dēwa
Kamalū	(Kamara?)
Bhīm	Bhīma dēwa
Djaipāl	Djayapāla
Anandpāl	Ānandapāla
Tarodjanpāl	Trilocanapāla
wanting	Spālapati
	Padama
	Khuduwayaka
	Wanka-dēwa

The last four are known only from coins. Those of Spālapati are extremely common. The name is apparently Iranian, meaning „general of an army" (as in the modern Persian *sipāh-bād*), but his coins are found commonly in the Northwestern Pandjāb as well as in Afghānistān. The dynasty was finally extinguished by Maḥmūd Ghaznawī, who won a great victory at Ohind (Waihand of the chroniclers) in 1009 A. D. It lasted till 412 (1021).

Introduction of Islām. The first attempt to extend Islām into Afghānistān was made as early as the time of the caliph ʿOthmān, when the governor of Baṣra sent ʿAbd al-Raḥmān b. Samura to invade Sidjistān. He besieged and took Zarandj (the modern Zāhidān, where its ruins may still be seen), and also reduced the country between Zarandj and Kish, and from al-Rukhadj (probably Arachosia) to Dāwar (Zamindāwar) and the mountains of Zūr (for which Ghōr should probably be read), where he destroyed an idol of gold with ruby eyes. The town of Bust, the capital of Zamindāwar, was taken, and he advanced through Zābul (that is by the Tarnak valley and Ghazna) to Kābul, where he took the shāh prisoner, no doubt one of the little Kushān Shāhi kings. This final advance was made in the time of the caliph Muʿāwiya. These conquests led to no permanent occupation, though the shāh is said to have accepted Islām and repeated the *Kalima*; but Sīstān proper, which was easily accessible and close to the province of Karmān, was thoroughly subdued; and from this base further attempts were made to subdue the kingdom of Kābul. An expedition headed by ʿUbaid Allāh b. Abī Bakra 79 (698) failed and he was obliged to ransom himself and his army for 700000 dirhams. In 81 (700) al-Ḥadjdjādj despatched another expedition, but the commander ʿAbd al-Raḥmān b. al-Ashʿath was disgraced. He then in revenge allied himself with the shāh, but was afterwards betrayed to al-Ḥadjdjādj and committed suicide. The king's name is given as Ranbal or Zanbal or Rutbīl, but the form is not certain. Under Hārūn al-Rashīd another expedition against Kābul is stated by Yaʿḳūbī to have been directed, and it was again taken, but not held, and when al-Maʾmūn had himself succeeded to the caliphate and the Ṭāhirides had risen to power, we hear of a rebellion of the Khāridjite heretics in Sidjistān.

The rise of the Ṣaffārīs headed by Yaʿḳūb b. Laith about 860 was undoubtedly due to a movement of the indigenous population against their Arab conquerors. After Yaʿḳūb had put an end to the Ṭāhirides and established his power in Sidjistān he extended it through Djarūm (i. e. the Garmsīr of the Lower Helmand) and Zābulistān, conquered al-Rukhadj, Ghazna and Kābul, and took the shāh prisoner. His occupation lasted longer than any of the previous invasions, and we find a coin of his struck at Pandj-hīr in the Kābul Kōhistān in 260 (873-874) and one of al-Laith b. ʿAlī struck at Bust in 298 (911). Kābul seems to have been permanently occupied about 257 (871), a date which corresponds closely with the commencement of the so-called Brahman kingdom of Kābul as shown above. The last Shāhi kings evidently collapsed under the combined influence of Musulman attacks from the south and the rebellion of their Hindū subjects in the east. This Hindū kingdom formed a barrier against the advance of Islām into India till its conquest by Maḥmūd, for although the faith had been long established in Sind its eastward extension from that side was checked by the desert. The possession of the fertile belt of country below the Himalayas was indispensable as a preliminary to a further advance, and this was inaccessible until the Ohind kingdom had been destroyed.

The Ṣaffārīs were, as has been already noted, of Persian stock. The ruling family claimed descent from Khusraw Anūsharwān. Yaʿḳūb b. Laith never made peace with the caliphate, but his brother ʿAmr made a nominal submission, and was confirmed in the possession of Fārs, Djurdjān, Sidjistān and Khorāsān; but the fallen Ṭāhirides recovered part of their power, and war between the rival families continued till both fell before the rising power of the Sāmānides, another family of Iranian blood. ʿAmr was defeated by Ismāʿīl Sāmānī at Balkh in 287 (900) and died in captivity. The Ṣaffārīs thus lost all their dominions in Persia and Khorāsān, but retained Sidjistān which extended into Arachosia, and perhaps even to Kābul. They remained under the suzerainty of the Sāmānides,

and members of the same family ruled Sidjistān as governors throughout the time of the Ghaznawī and Ghōrī kings. How far the Sāmānide power extended in Afghānistān is doubtful. Ismā'īl Sāmānī is stated in the *Mudjmal-i faṣīḥī* to have ruled some parts of India. Raverty considers that this refers to the Kābul territory. It may perhaps imply some admission of suzerainty by the Hindū kings of Ohind. Zamindāwar was probably governed through the Ṣaffārīs, who did not however make any admission of Sāmānide suzerainty on their coins. After 300 (912) the Ṣaffārī power was confined to Sīstān proper, and the greater part of Afghānistān must have been independent under its local chiefs, no doubt some of them still Zoroastrian, Buddhist or heathen in their beliefs.

About 350 (961) a Turkish slave named Alp-tegīn who had been Ḥādjib or Chamberlain under the Sāmānide king 'Abd al-Malik rebelled against his successor Manṣūr, and took possession of the town of Ghaznīn. He displaced its local chief Lawīk who is called *ṣāḥib* or *pādshāh*, perhaps one of the later Kushān chiefs, and also subdued the province of Zābulistān, and thus began to build up an independent kingdom. He had an army of Turkish troops under his command, and was able to hand over his power to his son Isḥāḳ who ruled from 352 (963) to 355 (965). Balkā-tegīn a Turkish slave of Alp-tegīn succeeded him, and struck coins in his own name, which his predecessors as far as we know had not done. When he died another slave of Alp-tegīn named Subuk-tegīn rose to power and became the actual founder of the Ghaznawī dynasty. He issued coins from the mountain fort of Farwān north of Kābul admitting the overlordship of the Sāmānides, but became a powerful ruler throughout Zābulistān, Zamindāwar and Ghōr, and attacked Djaipāl the Hindū king of Ohind. He was also invested by his Sāmānide overlord, the emīr Nūḥ with the government of Khorāsān. The Sāmānide kingdom was now weakening to its end, and the power of the rulers of Ghaznīn rose as it declined. On Subuk-tegīn's death in 387 (997) his son Ismā'īl succeeded, but was dethroned by his brother the celebrated Maḥmūd, then (389 = 999) in his twenty-eighth year. The Sāmānide king Manṣūr was soon afterwards dethroned by rebels, and his brother 'Abd al-Malik also fell shortly after. Maḥmūd espoused the cause of his fallen suzerain, punished the rebels and kept the kingdom. Possibly he was implicated in the revolt, as Faṣīḥī says that he himself attacked 'Abd al-Malik. Maḥmūd then fixed his capital at Balkh, and received investiture from the caliph al-Ḳādir, with the titles of Yamīn al-Dawla and Amīn al-Milla, and dropped the name of the Sāmānide king. The title of Sulṭān by which Maḥmūd is generally known to the chroniclers does not appear on his coins nor on those of his immediate successors, and does not appear to have been recognized in his time. Its first official use is by Toghrul Beg Seldjūḳ in 439 (1047), after Maḥmūd's death, and among the Ghaznawī kings it makes its first appearance on the coins of Ibrāhīm who succeeded in 451 (1059). The statement in Elliott and Dowson, *History of India*, ii. 482, that Mas'ūd I bore the title of Sulṭān al-Mu'aẓẓam is not borne out by the coins. Maḥmūd used the titles of Niẓām al-Dīn, Malik al-Mamālik and Malik al-Mulūk. Firdawsī in his well-known satire addressed him as Shāh. Al-'Otbī however sometimes speaks of him as Sulṭān, and the title was doubtless in popular use before it was officially recognized.

Maḥmūd's conquests in India and Persia do not form part of the history of Afghānistān. He was there a foreign ruler, a Turk, and Ghaznīn was a convenient centre for his empire, but his dynasty was in no way national, and the chiefs of Sidjistān, Ghōr and of the Afghān tribes in the Sulaimān Mountains continued to rule locally under Ghaznawī supremacy. Probably the later kings of the race were to some extent assimilated to their Tādjīk subjects, and names like Farrukh-zād, Bahrām Shāh and Khosraw imply Persian influence. Maḥmūd's armies were recruited wherever he could find suitable material, the nucleus being Turks of his own race. The Khaldj, another race of Turkish origin, were also an important element. When Maḥmūd marched to Balkh to meet Īlek Khān, his army according to al-'Otbī contained Indians, Khaldj, Afghāns and Ghaznawīs. Of these the Indians no doubt belonged to the lately conquered kingdom of Ohind, and his successor Mas'ūd employed, Baihaḳī tells us, Hindūs with success even against the Turkish rebel Aḥmed Niyāl-tegīn. In the battle of Karmān the cavalry consisted of 2000 Hindūs and 1000 Arabs and Kurds. The Ghaznawīs were no doubt the Tādjīks of the Ghaznīn province or Zābulistān. The Afghāns begin at this time to appear as component parts of the armies. Their first recorded employment was by Subuk-tegīn. The Khaldj were very widely spread at this time over Khorāsān and Sīstān, and Yāḳūt (*Mu'djam*, s. v. *Kābul*) quotes Iṣṭakhrī as saying that they conquered Kābul. In these mixed armies the Turkish element undoubtedly was predominant.

Maḥmūd's first important expedition was against the Hindū kingdom of Ohind or Waihand, with which Subuk-tegīn had already been at war. The first campaign was shortly followed by another which ended in the total defeat and capture of Djaipāl in 392 (1001) near Peshāwar, and the fall of his capital Waihind. After Maḥmūd's first invasion of India, when he was confronted by a confederation of the warlike Hindūs of North India headed by Ānandpāl assisted by the Ghakhars, Djaipāl seems to have remained faithful to him, and soon afterwards offered him a contingent of 2000 Indians to serve in his army. In the intervals of his numerous Indian expeditions and other foreign conquests Maḥmūd found time to consolidate his dominions in Afghānistān. The Tādjīk principality of Ghōr first attracted his attention. Its princes though destined ultimately to overthrow the Ghaznawī monarchy were still obscure mountain chiefs.

Subuk-tegīn had conquered Zamindāwar and Ghūr, and Bust the capital on the Helmand, but the mountain country was evidently unsubdued, and Maḥmūd found it necessary to attack it. He was engaged in operations there from 401 (1010) to 405 (1014). The hillmen were evidently as yet unconverted to Islām, Baihaḳī speaks of them as cursed unbelievers. The war ended with the capture of the Malik, Muḥammed son of Sūrī.

In 414 (1023) Maḥmūd attacked the mountain Afghāns of the Sulaimāns who had been giving him trouble, and plundered their country.

At the close of his reign Maḥmūd ruled over

a vast empire including on the west Khorāsān with parts of 'Irāḳ and Ṭabaristān; on the north Turkistān south of the Oxus, with some influence beyond that river; on the east the whole of the Pandjāb; and all modern Afghānistān in the centre. His mint towns illustrate its extent. In Afghānistān he struck coins at Ghaznīn and Farwān, in Khorāsān at Nīshāpūr and Herāt, at Djurdjān near the Caspian, in Turkistān at Balkh and Walwālīz, and in the Pandjāb at Lahore, also called Maḥmūdpūr. His Court at Ghaznīn was the resort of many celebrated men of letters, among them Firdawsī and al-Bīrūnī, but he was not a patron of learning in any true sense, and was bitterly satirised by Firdawsī whom he treated unworthily. Al-Bīrūnī too reserves his encomiums mainly for Mas'ūd, and says but little of Maḥmūd. It was the dramatic nature of his Indian exploits which struck the imagination of his contemporaries, and has since made him a hero of folklore, and his name a household word. In the course of ages Maḥmūd, whose only actual connection with the Afghāns was to attack and plunder them, has become a national hero in the country which he ruled as a foreign conqueror.

Maḥmūd was succeeded in 421 (1030) by his son Muḥammed, who was soon deposed by his brother Mas'ūd. The latter had taken part in many of his father's campaigns, and was a brave warrior, but given to drinking. In his time the first great blow against the Ghaznawī power was struck by the rise of the Seldjūḳs under Ṭoghrul Beg. Mas'ūd was defeated by him in a desperate battle, in which he showed great heroism, at Dandānaḳān between Merw and Sarakhs in 431 (1036). From this time Khorāsān and the whole of the western dominions were lost. The change is marked in the Nīshāpūr coinage. The last recorded coin of Mas'ūd's at that mint is dated 431 (1039-1040) and the first of Ṭoghrul Beg's 433 (1041-1042). The Karmathian heresy was very widely spread at this period especially in Khorāsān, and Mas'ūd's powerful minister Hasnak was executed for having joined this sect and for being in correspondence with the Egyptian caliphs. On the side of India the dangerous rebellion of a Turkish general Aḥmed Niyāl-tegīn was put down with difficulty with the aid of Indian troops. Mas'ūd wished to rival his father's Indian conquests, and actually took the fort of Hānsī, but the Seldjūḳ invasion put an end to all such projects. He had also to deal with a rising of the Maliks of Ghōr. After his defeat by the Seldjūḳs he again left Ghaznīn for India, but was treacherously seized at the Mārgala Pass near Ḥasan Abdāl by his Turkish and Indian servants who put his deposed brother Muḥammed on the throne. Mas'ūd was murdered in prison in 433 (1041). His son Mawdūd who was governor of Ghaznīn defeated Muḥammed at Nangrahār, and put to death all his father's murderers „both Turk and Tādjīk". The town of Fatḥābād near Djalālābād was founded by him to commemorate this victory. Mawdūd reigned till 441 (1048) and was succeeded by his son 'Abd al-Rashīd after a short interregnum. The increasing power of the Seldjūḳs made the Ghaznawī kings rely more and more on their Indian dominions, and the change is marked (first in Mawdūd's reign) by the adoption of Siva's bull on their coins, with the inscription *Srī Samanta Dēva* borrowed from the coins of the kings of Ohind.

In 'Abd al-Rashīd's reign the Seldjūḳ invasion was renewed under Dāwūd and his son Alp-Arslān, who invaded the Ghaznīn territory by way of Tokhāristān, and Zamīndāwar by way of Sīstān. They were defeated at Khumār and Bust by an army under the command of a Turkish slave named Ṭoghrul, who after his victory turned upon the king, murdered him and usurped the throne of Ghaznīn. He was himself killed by another Turkish slave, and Farrukhzād son of Mas'ūd was brought out of prison and set on the throne (444 = 1052). He reigned till 451 (1059) and won popularity by lightening the heavy taxation of Zābulistān. Probably the rising strength of the Ghōr Maliks had something to do with this leniency. His brother Ibrāhīm succeeded him, and his long reign of over forty years was on the whole peaceful and prosperous. He made peace with the Seldjūḳs and married afterwards his son Mas'ūd III to the daughter of Malik Shāh the Seldjūḳ king. He made some conquests in India, but is more celebrated for his peaceful exploits, the erection of mosques, serais and schools. Mas'ūd III succeeded in 492 (1099) and reigned till 508 (1115). His reign was prosperous and his alliance with the Seldjūḳs preserved him from molestation on the north and west. He was able to organize further expeditions into India, one of which penetrated to the Ganges. After his death a rivalry between his sons Shērzād and Arslān ended in the deposition of Shērzād. Arslān reigned only two years, and his misconduct brought the long peace with the Seldjūḳs to an end. He insulted his stepmother, sister of the great Sandjar now the Seldjūḳ king, and drove out her son Bahrām, his own half-brother. Sandjar made war on him and he was defeated and retired on Lahore, but recovered Ghaznīn for a short time. Bahrām with the aid of the Seldjūḳs defeated him a second time and he died in India in 511 (1117). With Bahrām's accession the independent Ghaznawī monarchy may be said to have ceased to exist. Though he still called himself Sulṭān al-A'ẓam, yet he became a vassal of Sandjar and put his name on his coins as suzerain. Bahrām Shāh reigned till 547 (1152) but his rule was restricted, and there was no longer strength nor energy in the administration to deal with enemies internal or external. The Turkoman hordes of the Ghuzz, originally akin to the Seldjūḳs, but now their most dangerous enemies, threatened from the north, while the mountain chiefs of Ghōr now began to challenge Ghaznawī supremacy in the south. They had been gradually growing in strength, and, unlike the other rulers of the time, were truly indigenous, sprung from the Tādjīk stock. Mas'ūd III had already in 493 (1090) bestowed the government of Ghōr on 'Izz al-Dīn Ḥusain son of Sām, and the Maliks were supported also by Seldjūḳ influence. 'Izz al-Dīn Ḥusain was succeeded by his son Saif al-Dīn Sūrī, whose brother Ḳuṭb al-Dīn Moḥammed, known as Malik al-Djibāl or King of the Mountains, was poisoned in Ghaznīn through jealousy by Bahrām Shāh. In revenge for his brother's death Sūrī invaded Ghaznīn. Bahrām Shāh fled to Kurmān (i. e. the Kuram valley), and Sūrī, with his brother 'Alā' al-Dīn Ḥusain who commanded his army, took possession of Ghaznīn. 'Alā' al-Dīn then returned to Ghōr, and in his absence Bahrām Shāh, having assembled a force of Afghāns and Khaldjī, regained possession of Ghaznīn,

and captured and slew Sūrī. Bahā' al-Dīn Sām the eldest surviving brother had meanwhile been building up the Ghōr power in his own mountains, and founded the hill fort of Fērōz-kōh. After some years he marched towards Ghaznīn accompanied by 'Alā' al-Dīn, but died on the way. 'Alā' al-Dīn succeeded, and carried out his brother's intention. He defeated Bahrām Shāh in Zamīndāwar and after two more battles took Ghaznīn. He wreaked his vengeance in such a savage manner that the town never recovered from the wholesale massacre and conflagration. From this 'Alā' al-Dīn obtained the name of Djahān-sōz or world-burner. He also destroyed the town of Bust, which seems to have been the Ghaznawī capital of Zamīndāwar as opposed to the Ghōrī town of Fērōz-kōh, the mountain capital. Ghaznīn never recovered its importance, and Bust has remained a ruin till the present day. In later times Ḳandahār took its place as the capital of Arachosia. Bahrām Shāh seems to have reoccupied Ghaznīn after the departure of 'Alā' al-Dīn Djahān-sōz: he died soon after (547=1152) and was succeeded by his son Khosraw Shāh. He was quickly driven out of Ghaznīn by the advance of the Ghuzz hordes, and retained nothing but his dominions in the Pandjāb. At Lahore he was succeeded after seven years by his son Khosraw Malik who reigned there for nearly thirty years until the Ghaznawī dynasty was finally extinguished by the Ghōrīs in 583 (1187-1188).

A long period of power in Afghānistān might now have been anticipated for the Ghōrī kings, but its progress was suddenly checked by the rising forces of Central Asian barbarism. The Ghuzz, the Shāhs of Khwārizm and the Moghuls under Čingiz Khān burst upon the country in rapid succession, with the result that the Ghōrīs lost all power in their own country, although they conquered an extensive empire in India and were able to hand it on to a long line of successors, — not indeed their own descendants but those of their Turkish slaves. At the time when 'Alā' al-Dīn Djahān-sōz took Ghaznīn the most powerful monarch reigning was Sulṭān Sandjar Seldjūḳ, who claimed to be suzerain both of Ghaznīn and Ghōr. Towards the end of his reign he began to have trouble with the northern hordes, both Khiṭā'īs and Ghuzz. In 536 (1141) he suffered a defeat at the hands of the Khiṭā'īs, and was threatened by the Ghuzz. These events seem to have encouraged 'Alā' al-Dīn Djahān-sōz to throw off the Seldjūḳ yoke. He enlisted a large number of Turks, Ghuzz and Khaldj in his army and marched into the valley of the Harī-rūd, where he was encountered by Sandjar. His wild allies deserted him, and gave the victory to Sandjar. 'Alā' al-Dīn was taken prisoner, and chained with golden fetters which he had himself prepared for Sandjar. He soon however obtained Sandjar's favor, and Ghōr was restored to him. Next year Sandjar himself fell a victim to the Ghuzz, and was captured by them. Khorāsān was laid waste in a savage way, a foretaste of what was to happen in the time of Čingiz Khān, who was born the year succeeding the defeat of Sandjar. The king's imprisonment lasted four years; he died in 552 (1157) and the rule of the great Seldjūḳs perished with him. The Ghuzz were now in great force along the northern frontier of Ghōr. 'Alā' al-Dīn had extended his dominions into eastern Khorāsān and the Murghāb valley, and died at Herāt in 551 (1156). Saif al-Dīn Muḥammed who succeeded was defeated and slain by the Ghuzz of Balkh in 558 (1162), but his successor Ghiyāth al-Dīn Sām inflicted a severe defeat on them the same year. Meanwhile the Ghuzz had seized on Ghaznīn after Bahrām Shāh's death and held it for twelve years until they were driven out by the Ghōrī king and his celebrated brother Mu'izz al-Dīn Muḥammed b. Sām (often alluded to by his earlier name Shihāb al-Dīn). A short respite from barbarian invasions was thus obtained, and Mu'izz al-Dīn became ruler of Ghaznīn under the suzerainty of his brother who reigned at Ghōr. He immediately began to organize expeditions into India, not only against the Hindūs and the Karmathian heretics of Multān, but also against the still existing remnant of the Ghaznawī empire. He seized and imprisoned the last king Khosraw Malik and annexed his dominions in 583 (1187). Thus he obtained possession of the Pandjāb as a base for his further Indian conquests. Ghiyāth al-Dīn was himself occupied on the western frontier of his dominions. He asserted his supremacy over Sīstān, which remained under its own Maliks as governors under Ghaznawīs, Seldjūḳs and Ghōrīs. Tādj al-Dīn Ḥarb admitted his supremacy, but continued to strike his own coins. In 571 (1175) Ghiyāth al-Dīn occupied Herāt. In 588 (1192) his northern dominions were attacked by Sulṭān Shāh, brother of Takash the Shāh of Khwārizm. Mu'izz al-Dīn joined his brother from Ghaznīn and they defeated Sulṭān Shāh on the Murghāb R., but the Khwārizm-Shāhs did not give up their plans of conquest. As long as Ghiyāth al-Dīn and Mu'izz al-Dīn lived they were able to guard their dominions, but Ghiyāth al-Dīn died in 598 (1201) and his brother who succeeded him was assassinated by a fanatic at Damyak between the Indus and the Djehlam rivers on his return from a campaign against the Khōkhars near Lahore in 602 (1205). He had made his cousin 'Alā' al-Dīn ruler of Ghōr in supersession of Ghiyāth al-Dīn Maḥmūd (son of the late king Ghiyāth al-Dīn Muḥammed b. Sām), but after the death of Mu'izz al-Dīn Ghiyāth al-Dīn recovered his throne but was murdered in 607 (1210-1211) by some prisoners he had kept at the desire of the Khwārizm-Shāh in his fort at Fērōz-kōh. He was not able to hold his own at Ghaznīn, where the power fell into the hands of the Turkish generals, formerly slaves, of Mu'izz al-Dīn Muḥammed b. Sām, who had left no son. The principal of these were Tādj al-Dīn Yaldūz, Ḳuṭb al-Dīn Aibak, Nāṣir al-Dīn Ḳubāča and Shams al-Dīn Iltutmish. Of these four Yaldūz was the favorite of the deceased king, and he held possession of Ghaznīn for nine years during which he continued to put the deceased sovereign's name on his coins as suzerain, calling himself „his servant" (*'abduhu*). Ḳuṭb al-Dīn's activity was confined mainly to India, but he once took Ghaznīn and held it for forty days. Ḳubāča made a kingdom for himself in Sind and Multān and disputed the possession of the Pandjāb with Yaldūz, but finally succumbed to Iltutmish, who established a dynasty in India. Yaldūz was a strong ruler and kept the impending invasions at bay for a time, and spread his authority over Ghōr and Herāt. He also invaded Sīstān, but ended in making peace with Tādj al-Dīn Ḥarb who remained in possession. But the rivalry between Yaldūz and Iltutmish was fatal to the stability of the kingdom. They met in battle at Tirāorī near Karnāl in 612 (1215) and Yaldūz was defeated and put to death,

but Iltutmish though strong in India had no hold on the Ghaznin territories, and was unable to hold them. The Ghōrī Maliks had lost their power and there was no one left to withstand the conquering 'Alā' al-Dīn Muḥammed b. Takash of Khwārizm. He took the defenceless town of Ghaznīn in 612 (1215) and obtained possession of the whole dominions of Ghōr and Ghaznīn. He left his son Djalāl al-Dīn Mangubartī as sultan and himself went north to meet a yet more mighty foe, the irresistible Čingiz Khān. After his defeat and death in 617 (1220) Djalāl al-Dīn made a brave but hopeless struggle against the Moghul advance. He had lost his hereditary dominions of Khwārizm, and made Ghaznīn the centre of his resistance. The Ghōrī Maliks supported him. He defeated the Moghuls at Farwān, but had to fall back before Čingiz who crossed the Hindū-kush at Bāmiān. Djalāl al-Dīn retired on the Indus but was overwhelmed near the Nilāb ferry, and only escaped by swimming his horse across the river where Čingiz Khān did not follow him. His further wanderings are not connected with Afghānistān. The Moghul invaders, „the accursed pagans", were now in complete possession of the country. Herāt was taken by Tūlī son of Čingiz in 619 (1222), and a frightful massacre of the Musulman population followed. Sīstān also fell before him, and its line of independent Maliks finally disappeared. Ghaznīn was taken by Ogotai after the defeat of Djalāl al-Dīn on the Indus. Čingiz himself returned by Bāmiān to Turkistān. Ogotai then advanced into Ghōr, and using this territory as his centre of operations he dominated the mountains of Fērōz-kōh and Ghardjistān as well as the plains of the Garmsīr and Sīstān. The last Ghōrī Maliks went down before the flood, and Fērōz-kōh was destroyed so thoroughly that even its site is now doubtful (619 = 1222). Tūlak, another strong mountain fort, made a successful resistance at this time but fell soon afterwards. Possibly the Moghul colonization of the Hazāra hills began at this time, as we learn that the population of Tūlak was transferred to Sīstān. Other mountain towns made a stubborn resistance, but their tenacity only led to more thorough destruction. A leader of the people of Ghōr was Emir Muḥammed of Ghardjistān, who was descended from the Ghōrī Maliks on his mother's side. He was killed in the fort of Ashyar during its siege by the Moghuls in 620 (1223). The founders of the Kurt dynasty were his descendants. The greater part of Afghānistān was now incorporated in the Moghul empire, but on the eastern side a Turkish chief Saif al-Dīn Ḥasan Ḳarlugh who had perhaps been associated with Djalāl al-Dīn Mangubartī obtained possession of Bāmiān, Ghaznīn and Ghōr for a time. He certainly was in power as early as 622 (1225) as a coin was struck by him in the name of the caliph al-Ẓāhir, and continued till 636 (1238) when he submitted to Ogotai and received a Moghul *Shiḥna* or intendant. Notwithstanding this he was driven into India by the Kurram valley. He and his son Nāṣir al-Dīn ruled in Sind for twenty years longer. Ghaznīn and the Kurram were now used by the Moghuls as a base for their further invasion of India. We hear nothing of Afghāns in connection with these movements, and it is possible they had not spread as far north as the Kurram valley. After Ogotai's death the Moghul empire was divided, and Afghānistān fell to the share of the Persian Īlkhāns descended from Tūlī. Under their suzerainty a Tādjīk dynasty known as the Kurts or Kerts rose to power and held a great part of the country for nearly two hundred years. The founder was Rukn al-Dīn Muḥammed Marghanī who obtained the favor of Čingiz Khān and was left in possession of Herāt. His son Shams al-Dīn accompanied Mengū Khān in some of his expeditions, and was confirmed in the possession of Ghardjistān, Ghōr, Farāh and Sīstān. He submitted to Hūlāgū in 654 (1256), and was afterwards engaged in wars in Sīstān, not, as Howorth says, against Afghāns, but against the indigenous Tādjīks. He is said to have taken a fort in an island in a lake called Bakar. Raverty places this in Sīstān, and it may be represented by the ruins of Kakhaha on the island of Shahr-i Khwādja in the Hāmūn, but the name Bakar seems never to have been used in Sīstān. Howorth puts it in Lake Abistāda, which seems impossible. The name Bakar may possibly be due to confusion with the island fortress of Bhakhar on the Indus.

Sīstān (now also called Nīmrōz) was probably the centre of Shams al-Dīn's province, as under Abāḳā we find Nīmrōz included in a list of provinces on the border of the empire of the Īlkhāns, which were left under their own princes. Apparently the boundaries of this province were extensive including Herāt on one side, and on the other Ghōr, Zamīndāwar and Zābulistān. Shams al-Dīn as a true Ghōrī made his capital in the mountains at Khaisār, east of Herāt. In the war between Abāḳā and Boraḳ Shams al-Dīn at first sided with the latter, and after Abāḳā's victory at Herāt he fell into disgrace and was invited or commanded to leave his „eagle's nest", and to make Herāt his headquarters (673 = 1275) shortly after he was summoned to 'Irāḳ and there poisoned (676 = 1278). His son, known as Shams al-Dīn II, who succeeded is said by Khondamīr to have besieged Ḳandahār. If this is correct and does not refer to an older capital such as Bust or Girishk it is the first mention of Kandahār.

This prince like his father retired to Khaisār leaving Herāt to his son, 'Alā' al-Dīn, and afterwards to another son, Fakhr al-Dīn.

He himself remained at Khaisār till his death in 705 (1305). Fakhr al-Dīn after many vicissitudes due to civil wars and rebellions among the Moghul leaders, during which Herāt was besieged by Čaghatai Moghuls under Nikōdar, remained in possession of that town for many years and erected many public buildings and fortifications. Ultimately he fell into disgrace with the Īlkhān Uldjaitū, and took to the mountains. The emir Dānishmand was sent against Herāt. He was admitted to the citadel by the governor left there by Fakhr al-Dīn, and there he and his followers were treacherously murdered. Fakhr al-Dīn professed great sorrow, but remained in the mountains till he died in 706 (1307) soon after his father. His son Ghiyāth al-Dīn succeeded him. Herāt was soon taken by the Moghuls. Ghiyāth al-Dīn then went to the Court of Uldjaitū to ask for investiture; he was imprisoned, but after some time was allowed to return and was invested with the government. In his later years he accompanied Yasāul into Mā warā' al-nahr and took part in the war against Yasāur who invaded Khorāsān in 717 (1317). In these wars he was able to strengthen his position as the power of the Īlkhāns declined. After the accession of Abū Sa'īd he won

further favor by the successful resistance he offered to another invasion of Yasāur (719 = 1319). He also decorated Herāt with many fine buildings. The final defeat and death of Yasāur still further increased the power of the Kurts, and after consolidating his power and capturing the famous hill fort of Tūlak, Ghiyāth al-Dīn was able to go on a pilgrimage to Mecca (726 = 1325) and died soon after his return (729 = 1329). After the short reigns of two of his sons the third, Mu'izz al-Dīn, succeeded in 732 (1332), and reigned for thirty-eight years. He was a strong ruler, and perhaps in the break up of the empire which followed Abū Sa'īd's death he might have succeeded in making his kingdom really independent had it not been for Tīmūr's invasion. There is no doubt that his position as a Tādjīk prince excited great jealousy among the leaders of the Moghuls, and they combined against him under the emir Kazghān of Mā warā' al-nahr. He was driven into Herāt but succeeded in defending it, and Kazghān ultimately withdrew after exacting a treaty to the effect that Mu'izz al-Dīn should attend on him in his own dominions. This promise he faithfully kept, and thereby obtained the support of Kazghān against his domestic enemies. Tīmūr in his early days served under Kazghān against Mu'izz al-Dīn and relates in his memoirs that even then he had determined to make Khorāsān his own. Mu'izz al-Dīn died in 771 (1370), while negotiating a treaty with Tīmūr. His son Ghiyāth al-Dīn Pīr 'Alī rashly refused to admit Tīmūr's supremacy, and in 782 (1380). Tīmūr laid siege to Herāt. The Kurt prince submitted, and was well received. Herāt was spared, but the fortifications were levelled and the treasure carried off. Three years later, however, there was an outbreak of the Ghōrī troops headed by some members of the Kurt family, and the garrison was slaughtered. Tīmūr retook the town, and this time there was a massacre of the inhabitants and it was destroyed. Ghiyāth al-Dīn was killed during this rising, and with him the Kurt dynasty came to an end. It represented the last attempt of the brave and civilised Tādjīks of Ghōr and Herāt to maintain an independent kingdom in their own land. From this time till the rise of the Afghāns to power in the 18th century there was no indigenous dynasty; the country was under the rule of *foreigners*.

In the course of Tīmūr's invasion Sīstān was frightfully ravaged and has never since enjoyed its old prosperity. Irrigation works were neglected and towns deserted. The ruins of Sarōtār, Zarandj, Tarakun and Ramrōd still remain to attest its former greatness. Kābul and Kandahār (now rising into importance) were rapidly subdued, and the whole country became part of Tīmūr's empire. In 800 (1397) Tīmūr turned to the east. His grandson Pīr Muḥammed was made governor of Kābul, Ghaznīn and Kandahār, while his son Shāhrukh was invested with the kingdom of Khorāsān with his capital at Herāt. Pīr Muḥammed made a raid on the Afghāns of the Sulaimān Mountains and then marched into India. Tīmūr himself hearing that he had been checked at Multān crossed the Hindū-kush from Andarāb, and turned aside in Laghmān to attack the Siyāh-pōsh and Katōr Kāfirs. — It may be noted that a principal section of the Kāfirs still bears the name of Katīr; and it is possible in this name to see a continuation of the title Kidāra borne by the later Kushāns. — After this expedition he again attacked the turbulent Afghāns, and crossed the Indus at the spot where Djalāl al-Dīn Mangubartī had swum across. He passed through Banū both going to and returning from India, so he probably followed the Tōčī route which leads through the country of the Ghalzais and Wazīrīs. We do not hear of any Afghāns being enlisted in his armies, although Tādjīks served under him. When Tīmūr died in 807 (1405) Pīr Muḥammed was ruling at Kābul, but wasted his time in debauchery while Khalīl seized on the central power. The war which followed ended with the murder of Pīr Muḥammed. Khalīl was dethroned soon after, and Shāhrukh, who had been governing well at Herāt, became supreme monarch (812 = 1409). His reign of nearly forty years was a period of peace and prosperity, during which the land had time to recover from the devastations of recent years. Herāt, the capital, profited by his patronage, and many fine buildings were erected, some of which still exist. His son Ulugh Beg, a student and philosopher, reigned as supreme king only three years when he was murdered by his son 'Abd al-Laṭīf who reigned for a few months only. 'Abd Allāh followed and then Bābar Mīrzā ruled locally for several years, but never became emperor (Gūrgān). In 861 (1456) Abū Sa'īd obtained this title, but the possession of Khorāsān and Afghānistān was disputed by Ḥusain Baiḳarā. He conquered this prince in 870 (1465) but only reigned two years, and his successor Sulṭān Aḥmed never held Khorāsān. Ḥusain Baiḳarā now exercised undisputed sway from his capital Herāt over Khorāsān, Sīstān, Ghōr and Zamīndāwar till 911 (1506). Herāt during the long reigns of Shāhrukh and Ḥusain Baiḳarā was at the height of its fame, one of the most celebrated centres of poetry, philosophy and art. Towards the end of Sulṭān Ḥusain's reign the growing power of Shaibānī and his Özbegs overshadowed it from the north, and a tendency appeared in other parts of Afghānistān to break up into separate principalities, though not under native rulers. Bābar afterwards the conqueror of India who had been expelled from his hereditary kingdom in Farghāna and Mā warā' al-nahr established himself in Kābul and took the title of Pādishāh (or Bādshāh, as it is pronounced in Afghānistān and India). Kābul had been more or less independent under various princes of the house of Tīmūr, and had just been seized by Muḳīm Arghūn when Bābar suddenly appeared before it and took possession of it (910 = 1505). Kābul remained under Bābar and his successors the emperors of India for over two hundred years, until the invasion of Nādir Shāh.

The rise to power of the Arghūns was more dangerous to the Khorāsān kingdom. Dhu'l-Nūn Beg Arghūn, a descendant of the Īlkhāns of Persia distinguished himself in war and was invested with the government of Ghōr and Sīstān. After a successful campaign against the Hazāra and Nikōdarī tribes he received in addition Zamīndāwar and the Garmsīr, and fixed his capital at the growing centre Kandahār. There he became practically independent, and extended his power southwards, with the assistance of his son Shāh Beg, to the Bolān Pass and Siwistān. He is still known in Balōč legend as Zunū commander of Shāh Ḥusain's armies. In 902 (1497) he espoused the

cause of Badī' al-Zamān, the rebel son of Ḥusain, and gave him his daughter in marriage. In 904 (1498-1499) Ḥusain invaded Zamindāwar but was obliged to retire, and Dhu'l-Nūn Beg himself now openly invaded Herāt drawing his army from the warlike population of Ghūr, Zamindāwar and Kandahār, probably Tādjīks and Afghāns. This war left him stronger than ever, as Badī' al-Zamān received the province of Balkh, and Sīstān was given to Dhu'l-Nūn Beg. The successful raid of his son Maḳīm on Kābul for a time added to his reputation. Sultan Ḥusain died in 911 (1506), and during Badī' al-Zamān's short reign Dhu'l-Nūn Beg was at the height of his power, but Shaibānī's invasion was fatal to him. He was defeated and killed in the first battle against the Özbegs, and Shaibānī took Herāt in 913 (1507). His sons Shāh Beg and Muḳīm were now between Bābar and Shaibānī. Bābar with some right claimed to be heir to Tīmūr's empire and advanced against Kandahār, while the Arghūn princes allied themselves with his old enemy Shaibānī. Bābar defeated them and took Kandahār. He left his son Nāṣir Mīrzā in charge there, and he was immediately attacked by Shaibānī. Bābar himself had been on his way to Herāt to concert measures of defence against the Özbegs with Sultan Ḥusain when he heard of the latter's death. He joined the sultan's sons in their campaign on the Murghāb, and then after visiting Herāt returned in winter by the mountain road to Kābul, a journey during which he and his troops underwent great hardships. He returned to Kābul in 912 (beginning of 1507) just in time to suppress a dangerous plot among his own relations. Then he followed his expedition to Kandahār in the summer, and was back in Kābul by Djumādā I 913 (Sept. 1507), arranging an Indian expedition, and had already started when he was recalled by the news that Kandahār had fallen and that the Arghūns had been restored by Shaibānī. When the news reached him he was actually engaged in war with the Afghān tribes of Ḏjagdalak and Nangrahār, tribes recently established in the Kābul valley. He had great difficulty in holding even Kābul, where his authority was threatened by rebellion and mutiny. Shaibānī was now possessor of Khorāsān and overlord of Kandahār, but his power began to decline. His armies suffered severely during an expedition into the mountains of Ghōr, and another warrior king, Shāh Ismā'īl, founder of the Ṣafawī kingdom of Persia, threatened him from the west. In 916 (1510) Ismā'īl invaded Khorāsān and Shaibānī was defeated and slain near Merw. Herāt passed into Ismā'īl's possession, and the Shī'ite doctrines were enforced there by a severe persecution. Bābar now allied himself with Ismā'īl and recovered for a time possession of his hereditary dominions in Central Asia, leaving the kingdom of Kābul to his brother Nāṣir Mīrzā. The alliance with the Ṣafawī king however was unpopular, and the Özbegs rallied. In the end Bābar, after the severe defeat at Ghazhdawān near Bukhārā (918 = 1512) from which he barely escaped with his life, had to fall back upon Kābul, which he found in great disorder, and he had to suppress outbreaks among his own Moghul troops and among the Afghān tribes. The Yūsufzais had moved down from the mountains into the Peshāwar valley, and expelled their predecessors the Dilazāks from the mountains of Badjawr and Swāt. Bābar put them down severely and took Badjawr with great slaughter. He also had to put down risings among the Hazāras. He then turned his attention to Kandahār where Shāh Beg Arghūn was still established. He had tried in vain to make terms with Shāh Ismā'īl, had been imprisoned at Herāt, but escaped, and had since been endeavoring to establish a kingdom for himself in Sind, which he invaded with the assistance of some Balōč tribes in 917 (1511). Bābar made two attempts to take Kandahār before he finally succeeded in 928 (1522). Shāh Beg then removed his headquarters to Shāl (Quetta) in summer and Sībī in winter, and pursued his schemes in Sind, while the whole Kandahār province remained in Bābar's possession. Bābar now felt himself strong enough to embark on the series of enterprises which ended in the overthrow of the kingdom of the Lōdī Afghāns in India. He always preferred Kābul to the plains of India, and was buried at Ghaznīn where his tomb is marked by a column.

This period was marked by four simultaneous invasions of the plains of India from the mountains to the west of the Indus valley. Two of these were invasions by armies led by ambitious kings anxious to carve out kingdoms for themselves, i. e. that of Bābar which founded the Moghul empire, and that of the Arghūns which founded a short-lived kingdom in Sind. The other two were of the nature of national migrations, the movement of whole tribes seeking for fertile lands on which to settle. Of these the first was the movement of the Yūsufzais, the Lōhānīs and other Afghān tribes into the valleys of Peshāwar, Kōhāt and Bannū, and the second the movement of a great mass of Balōč tribes into the Indus basin, whose descendants are still very numerous in North Sind and the South Pandjāb.

Afghānistān itself entered upon a more settled period under the influence of the two great empires of India and Persia between which it was divided. Herāt and Sīstān remained with Persia though still for a time troubled by Özbeg raids. Kābul remained part of the Moghul empire while Kandahār sometimes belonged to one and sometimes to the other. The power of the Moghul emperors was gradually restricted to the south of the Hindū-kush. North of it Sulaimān Mīrzā, established by Bābar as governor of Badakhshān, founded something like an independent dynasty, and the rest of the country remained under the Shaibānides. Ismā'īl died in 930 (1524), and Bābar in 937 (1530). Bābar's son Humāyūn succeeded him and his brothers Kāmrān, Hindāl and 'Askarī held various governments. Kābul and Kandahār were united with the Pandjāb under Kāmrān. On the Persian side Tahmāsp the successor of Ismā'īl had made his brother Sām Mīrzā governor of Herāt. The Ṣafawīs regarded Kandahār as an appanage of the kingdom of Khorāsān now in their possession, and considered its occupation by the Moghul emperors to be a usurpation. In 941 (1535) Sām Mīrzā made a sudden attack on it, but it resisted him successfully, and after eight months Kāmrān arrived and raised the siege. During Sām's absence the Özbegs under 'Ubaid Allāh invaded Khorāsān, and the unfortunate town of Herāt was again taken and sacked. Tahmāsp recovered it, deposed Sām and himself attacked Kandahār which he took; but it was recovered by Kāmrān. Meanwhile Humāyūn lost his throne in India through the rising of the Sūr Afghāns under Shēr Shāh, and in 950 (1543)

he made his way from Sind through the desert south of Ḳandahār to Sīstān and Persia, where he was treated hospitably by Shāh Tahmāsp. In 952 (1545) with the assistance of a Persian army he laid siege to Ḳandahār which was held against him by his brother ʿAskarī on behalf of Kāmrān; and took it after a prolonged resistance. In accordance with his engagement with Tahmāsp he made the town over to the Persians, but this excited great discontent among his own followers, and Humāyūn at last retook Ḳandahār from the Persians, and treated the province as part of his own dominions greatly to the anger of Tahmāsp. Shortly afterwards Humāyūn took Kābul and with it obtained possession of his young son Akbar now three years old. During the next few years the war between the brothers went on with varying fortunes. Kāmrān twice regained possession of Kābul but could not hold it long; on one occasion he is said to have exposed the young prince Akbar on the battlements. He then spent some time among the Mahmand and Khalīl tribes of Afghāns, whom he incited to plunder the Kābul valley. At last in 961 (1553) he surrendered to Humāyūn and was deprived of his sight. Humāyūn now held the kingdom of Kābul and Ḳandahār and found himself strong enough to attempt the reconquest of India. This resulted in his victory over the Sūr kings, but shortly afterwards in 963 (1556) he died from the effect of an accident. While the young king Akbar was occupied in completing the reconquest of India Tahmāsp took the opportunity (965 = 1558) of seizing on Ḳandahār, and it remained under Persian rule until the prince Muẓaffar Ḥusain surrendered it to Akbar thirty-eight years later in 1003 (1594) during the first years of the reign of the Persian king ʿAbbās the Great. The future history of Ḳandahār may be given here. In the reign of the emperor Djahān-gīr in 1031 (1621) Shāh ʿAbbās recovered it, but it was lost again by his successor Shāh Ṣafī I in whose time the governor ʿAlī Mardān Khān surrendered it to Shāh Djahān (1047 = 1637). Girishk was also taken after a siege, and Zamindāwar occupied. In 1058 (1648) the young Persian king ʿAbbās II, then only sixteen years of age, led an army to Ḳandahār and took it, and it never again formed part of dominions of the Moghul empire. Shāh Djahān's armies in vain attempted the reconquest. The rival princes Awrangzēb and Dārā-shikōh both conducted expeditions against it, but were equally unsuccessful, and after the failure of the last (1062 = 1652) no further attempts were made.

With the exception of the vicissitudes of Ḳandahār there is little to record in the history of Afghānistān during the time it was divided between the Moghul and Ṣafawī empires. The Afghān tribes were steadily increasing in numbers and influence, and it was probably at this period that the ʿAbdālīs and Ghalzais spread from their mountains over the more fertile lands of Ḳandahār and Zamindāwar and the Tarnak and Arghandāb valleys. The decline in the position and influence of the Tādjīk races which had borne the brunt of the Mongolian invasions, and the occupation of their mountain fortresses of Ghōr by a semi-Mongolian population, gave the Afghān race the opportunity of rising into prominence. In their eastern mountains they had been but little affected by invaders eager chiefly to press on through the passes to the plunder of India, and the same need of an outlet for their increasing population which led them to spread into the plains of India on the east also led the pastoral tribes to spread westwards. The mountain tribes continued to maintain practical independence of all rule. The Moghul government at Kābul ruled nominally, but its actual power was confined to the open valleys. In 994 (1586) for instance Akbar's army met with a disastrous defeat at the hands of the Yūsufzais of Swāt and Badjawr, and the general Rādjā Bīrbal was slain. Rādjā Mān Singh afterwards defeated the mountaineers but they were never really conquered; they often raided the plains and sometimes took sides in dynastic quarrels, as when the Yūsufzais took up the cause of the pretended prince Shodjāʿ against Awrangzēb. When Shāh ʿĀlam I before his accession was governor of Kābul under Awrangzēb in 1114 (1702) one of his commanders Purdil Khān, himself an Afghān, was killed with all his troops when trying to pass from Khōst to Kābul, and he had to bribe the tribes to keep open the road between Kābul and Peshāwar.

In the Ḳandahār province the frequent changes of government between India and Persia fomented dissensions and intrigue, and enabled the powerful tribes to play off one against the other. The Abdālīs near Ḳandahār succeeded in this manner in obtaining concessions from Shāh ʿAbbās the Great. Sadō was recognized as chief, and his descendants the Sadōzais became the ruling family. Nevertheless their misconduct led to part of the tribe being removed to the Herāt province. This removal led to an extension of the influence of the Ghalzai tribe near Ḳandahār, and their power continued to increase until the accession of the emperor Shāh ʿĀlam I, when the Ghalzais of the Ḳandahār province began to intrigue with him against the Persian government. The plot was discovered and Gurgīn Khān, a Georgian chief, was sent to Ḳandahār at the head of an army, and arrested Mīr Wais the Ghalzai chief. During his imprisonment however Mīr Wais succeeded in gaining the confidence of Shāh Husain the Persian king, and was allowed to return to his tribe. Shortly afterwards he treacherously murdered Gurgīn Khān whom he had invited to a banquet, seized upon Ḳandahār and defeated all attempts to subdue him. He died soon after, and his brother ʿAbd al-ʿAzīz, who showed an inclination to submit to Persia, was murdered by Maḥmūd son of Mīr Wais, who established himself as ruler.

At the same period the section of the Abdālī tribe in the Herāt province became practically masters of that province, and defeated a strong force sent against them under Ṣafī Ḳulī Khān, and held their own till the time of Nādir Shāh, even taking Farāh from the Ghalzais after the latter had conquered Persia. But the Ghalzais were the most formidable tribe at this period, and Maḥmūd, perceiving the weakness into which the Ṣafawī monarchy had fallen, boldly invaded Persia. He marched by way of Sīstān and Karmān, but was defeated by Luṭf ʿAlī Khān and fell back on Ḳandahār. At the same time the Abdālīs spread over Khorāsān and laid siege to Meshhed. Maḥmūd soon strengthened himself by the alliance of a large body of Balōčes and renewed his attack. On this occasion he took Karmān a second time, and leaving Yezd untouched, marched straight to

Iṣpahān. Shāh Ḥusain tried in vain to bribe him, and after an unexpected victory Iṣpahān fell into his hands through the folly and cowardice of its rulers. Ḥusain abdicated and crowned Maḥmūd with his own hands, and the Ghalzai chief became Shāh of Persia. The reigns of Maḥmūd and his successor Ashraf belong to Persian history. They were in no way fitted to reign over a country like Persia, and had not sufficient force behind them to oppose any truly national movement. Even the support of the Ḳandahār province was lost when Ashraf succeeded his cousin Maḥmūd, whose brother was able to retain Ḳandahār. The Abdālis too remained independent in Herāt. Thus when Nādir Ḳulī Khān put himself at the head of a national movement, even though he was an Afshārī Turk and a Sunnī, Ashraf's government collapsed rapidly, and few of the Ghalzais survived to reach their native country. Ashraf was killed while wandering in Balūčistān in 1142 (1729). Nādir now turned his arms against the Abdālis under Malik Maḥmūd Khān who held Meshhed (1142 = 1728). He thoroughly defeated them and took many prisoners. Nevertheless he perceived their value as fighting men and secured their support by restoring them to their old home near Ḳandahār, from which he removed the Ghalzais when he had the opportunity. He banished them to the Herāt province, but very few if any seem to have really settled there, and there are none there at the present day. When Nādir Shāh had made himself king of Persia he laid siege to Ḳandahār which resisted him for a year, but at last fell. During the siege he had built up a new town outside the old walls which he called Nādirābād. The Ghalzai power was thoroughly broken up, but towards the Afghān tribes in general and especially the Abdālis he pursued a policy of conciliation, and enlisted large numbers in his army. Many Ghalzais took refuge in the Kābul province of the Indian empire, and Nādir Shāh, asserting that his remonstrances had received no reply, advanced on Kābul which fell at once. Thus it was finally severed from the Moghul empire. The last known date of any coin of the emperor Muḥammed Shāh struck there is 1138 (1725). Nādir Shāh apparently did not use the Kābul mint, but struck coins at Ḳandahār in 1150 (1737), the year of his conquest, and others struck at Nādirābād no doubt refer to the period of the siege. The whole of Afghānistān was now in his hands and afforded him the necessary base for his invasion of India in 1152 (1739). As a result of his victory over Muḥammed Shāh the whole Moghul territory west of the Indus including Peshāwar and the Dēradjāt with the suzerainty over the Kalhōrā or 'Abbāsī rulers of Sind was ceded to him as well as the province of Kābul. On his return from Delhi (1152 = 1740) he first crossed the Indus at Attock and attacked the Yūsufzais who had been giving trouble, and then went to Kābul. Thence he descended via the Kuram valley and the Bangash country, and went through the Dēradjāt to Sind, returning by the Bolān to Ḳandahār and thence to Herāt. During the remainder of his life he relied to a great extent on his Afghān troops and but little on the Persians from whom he was alienated by his Sunnī creed. The Abdālis were especially favored and their young chief Aḥmed Khān rose to a high position in his army. Tradition says that Nādir himself prophesied that Aḥmed would be king after him. When Nādir Shāh was assassinated by Persians and Ḳizil-bāsh, Aḥmed Shāh who was near by with a strong body of Abdālis seized on a treasure convoy and made his way to Ḳandahār, where he made himself king, and obtained possession of all the eastern portion of Nādir's empire up to the Indus. Herāt soon followed, and in the general break up of the Persian monarchy Aḥmed Shāh acted as the protector of Shāhrukh, grandson of Nādir Shāh, who was blinded by his enemies, and maintained a principality for him in Khorāsān. This province in reality formed part of the dominions of Aḥmed Shāh and his son Timūr Shāh, both of whom occasionally struck coins at Meshhed, but Shāhrukh continued to rule in name until he was seized and killed by Agha Muḥammed Ḳādjār after Timūr Shāh's death. Herāt was however treated as an integral part of the Durrānī monarchy, and the ancient kingdom of Khorāsān has remained divided between Persia and Afghānistān. In popular parlance the name is still employed to denote the Ḳandahār province and the tableland west of the Indus valley.

Aḥmed Shāh made Ḳandahār his capital and gave it the name of Aḥmedshāhī which appears on his coins and those of his successors. He took the title of Durr-i Durrān, and his tribe, the Abdālis, have since then been known as Durrānī. His family had long been looked up to, and this fact, combined with his tact and energy, enabled him to hold his own. The tribes were treated mildly, and he relied upon foreign war rather than taxation to provide him with a revenue. The Durrānis were proud of him and followed him willingly, but they were not an easy race to govern, and his son Timūr Shāh on this account moved his capital to Kābul where the population is mainly Tādjīk. In his Indian conquests Aḥmed Shāh not only rivalled but excelled Nādir Shāh, and extended his dominions far beyond the Indus. He added the provinces of Kashmīr, of Lahore and Multān, that is the greater part of the Pandjāb and the suzerainty over the Dāwadpotras of Bahāwalpūr to his dominions.

He invaded India several times, and occupied Dehlī more than once. His defeat of the Mahrattās at Pānīpat in 1174 (1761) was a turning point in Indian history, but he did not add any provinces beyond the Pandjāb to his own dominions. His wars with the Sikhs were perpetual and led to the eventual loss of the province. The khān of Kalāt too the Brahoi Naṣīr Khān who had become feudatory to Nādir Shāh declared his independence in 1172 (1758). Aḥmed Shāh besieged Kalāt without success, and being called away to India accepted a purely nominal submission. Naṣīr Khān, however, supported Aḥmed Shāh in his wars in Khorāsān, and contributed greatly to his victory over Karīm Khān Zend in 1182 (1768). On this occasion the blind Afshārī prince took the side of Karīm Khān and sheltered him in Meshhed which Aḥmed Shāh reduced by blockade.

Aḥmed Shāh died at Murghāb in the hills near Ḳandahār in 1187 (1773), leaving his successor a very extensive but insecure empire.

During the first half of the eighteenth century the break up of the Moghul empire together with the invasions first of Nādir Shāh and then of Aḥmed Shāh gave a fresh impulse to Afghān settlement in the Ganges valley, some of the ad-

venturers rose to great power such as the Rohēla Ḥāfiẓ Raḥmat Khān and the Bangash Nawābs of Farrukhābād.

Tīmūr Shāh had held important posts under his father, such as the Niẓāmship of Lahore and Multān, which is marked by a distinct series of coins. At the time of Aḥmed Shāh's death he was at Herāt, and only obtained possession of Kandahār after seizing and executing his brother Sulaimān, who had been set up as his rival. He soon moved his capital to Kābul, and reigned uneventfully for twenty years, during which the monarchy declined steadily in strength and stability, although externally it remained unimpaired. The authority of the central government over the outer provinces was precarious. The Sikhs grew in power and took Multān in 1196 (1781), but Tīmūr Shāh retook it the same year. In Sind the feudatory Kalhōrās were overthrown and replaced by Balōč emīrs of the Tālbur tribe (commonly called Tālpurs), who waged successful war against Tīmūr Shāh's generals from 1197 (1782) to 1201 (1786), and remained independent, although they accepted a nominal suzerainty. The Mangit emīr of Bukhārā Ma'ṣūm, who had been encroaching on the Turkistān province, especially Merw, also made a nominal submission when attacked by Tīmūr Shāh, but retained all his conquests. In Kashmīr also there was a revolt which was suppressed. Internally the power of the Bārakzai clan of Durrānīs became gradually greater. Tīmūr Shāh died in 1207 (1793) and was succeeded by his son Zamān Shāh, who reigned till he was dethroned by his brother Maḥmūd Shāh in 1215 (1800). Short as his reign was he was able to concentrate in it crimes and follies enough to wreck the Durrānī monarchy. Although weakened at home by the rivalry of his brothers Maḥmūd and Shudjā' al-Mulk, threatened in Khorāsān by the Ḳādjārs and in the north by Shāh Murād Mangit, and in the south defied by the khān of Kalāt and the emīrs of Sind, yet he could not refrain from wasting his strength in foolish attempts to rival Aḥmed Shāh's conquests in India, and to pose as the champion of Islām against Sikhs and Mahrāttās. This brought him into collision with the English now rapidly becoming the ruling power in North India. His first invasion, 1209 (1795) was cut short at Ḥasan Abdāl by the news that Agha Muḥammed Ḳādjār had captured Meshhed and murdered the blind old Shāhrukh. Having been appeased by an embassy from the Persian king he began a second invasion of India, which was interrupted by the rebellion of Maḥmūd at Herāt. Having defeated this rising he invaded the Pandjāb, and this time reached Lahore and received the nominal submission of the Sikhs, now headed by Randjīt Singh, but the Ḳādjār encroachments in Khorāsān again called him back. Maḥmūd meanwhile led a wandering life intriguing with discontented persons in Herāt and Kandahār. Among these was the powerful leader of the Bārakzai clan, Pāinda Khān, known by the title of Sarfarāz Khān, who was jealous of the authority wielded by the vizier Wafā'dār Khān. The conspiracy was detected and Pāinda Khān was executed. His son Fatḥ Khān fled to Maḥmūd in Khorāsān and induced him to throw himself on the sympathy of the Durrānī tribe with whom Zamān Shāh was unpopular (Zamān Shāh's mother was a Yūsufzai while Maḥmūd's was a Popalzai Durrānī). This advice was justified by the result. Maḥmūd obtained possession of Kandahār while the infatuated Zamān Shāh was preparing for another invasion of India. Maḥmūd advanced on Kābul and Zamān fled, but was soon captured and blinded (1215 = 1800). Simultaneously with Maḥmūd's accession at Kābul Shudjā' al-Mulk proclaimed himself king at Peshāwar. He was assisted by a Ghalzai rising against Maḥmūd and in 1218 (1803) he took Kābul, imprisoned Maḥmūd and released the blind Zamān Shāh, his own whole brother. For a time Kandahār was held by Maḥmūd's son Kāmrān supported by Fatḥ Khān, but the latter made terms for himself and submitted, but discontented with his position almost immediately set up a rival king Kaisar Shāh son of Zamān. The next few years were occupied by constant intrigues. Fatḥ Khān changed rapidly from one pretender to another, sometimes supporting Maḥmūd and Kāmrān, sometimes Kaisar while Shudjā' al-Mulk dissipated his strength in expeditions to Sind and Kashmīr. Finally Fatḥ Khān, who was now supporting Maḥmūd, defeated Shudjā' al-Mulk at Nimla (1224 = 1809). He fled into India, and Maḥmūd's second reign began. He was however absolutely dependent on Fatḥ Khān, whose power became very great. His brother Dōst Muḥammed held high office, another brother Muḥammed A'ẓam became governor of Kashmīr, and another Kōhandil governor of Kandahār. Herāt which had become independent under another prince was reconquered by Fatḥ Khān and Dōst Muḥammed in 1232 (1816). Soon afterwards Dōst Muḥammed incurred the enmity of Kāmrān, who had become governor, by entering his harem and insulting his sister. He fled to Kashmīr and Kāmrān took his vengeance on Fatḥ Khān whom he blinded and afterwards killed with the consent of Maḥmūd. Although perfidious and unscrupulous Fatḥ Khān was greatly admired by the Afghāns, and his brother Dōst Muḥammed had no difficulty in raising a large force and defeating Maḥmūd in 1235 (1818) near Kābul. Maḥmūd lost Kābul which he never recovered. He held Herāt till his death in 1245 (1829), and Kāmrān continued to rule there till he was murdered in 1258 (1842). The Bārakzai chiefs held the rest of the country, but ruled in the name of various puppet kings of the Sadōzai family, such as Aiyūb and Sulṭān 'Alī (who took the name of Sulṭān Maḥmūd on his coins). But the outer provinces of the empire were rapidly lost. The Sikhs took Multān in 1233 (1818), Kashmīr in 1235 (1819), Dera Ghāzī Khān in the same year and Dera Ismā'īl Khān in 1236 (1821). Peshāwar long resisted them under Sardār Sulṭān Muḥammed, but it too fell in 1250 (1834). The emīrs of Sind threw off the last sign of Afghān rule by taking Shikārpūr, and Balkh north of the Hindū-kush was lost also. Dōst Muḥammed therefore became the ruler of a compact Afghān kingdom; the loss of the outlying provinces, which had always been a source of weakness to the Sadōzai kings, tended to consolidate his power. Although without scruples of any sort in attaining his ends, he yet had the reputation of a just man and was popular among the Afghāns who will forgive any defect in a strong ruler. His rule no doubt contrasted favorably with that of all the kings since Aḥmed Shāh. His progress was checked by the inevitable rivalries of his brothers. He made Kābul his capital, while Kōhandil Khān held Kandahār. In 1250 (1834) Shudjā' al-Mulk vainly attempted

to recover Ḳandahār, and after his failure Dōst Muḥammed took the title of emīr, but neither he nor any of his successors before Ḥabīb Allāh took the title of Shāh or king. Herāt was taken by the Persians after the murder of Kāmrān by his vizier Yār Muḥammed Khān and was only recovered by Dōst Muḥammed in 1283 (1863) just before his death.

Shudjā' al-Mulk after his failure at Ḳandahār endeavored to obtain British assistance, and political events led to his ultimately obtaining it. Attempts to negotiate a treaty with Dōst Muḥammed by Burnes had broken down, and the growth of Russian influence led the Indian government to look favorably on his claims. The Persians had at this time (1253 = 1837) laid siege to Herāt. It was believed that their operations were directed by Russians and an English officer conducted the defence. This brought matters to a climax. An Anglo-Indian army advanced through Sind and the Bolān Pass on Ḳandahār and thence to Kābul. Dōst Muḥammed fled to Bukhārā and Shāh Shudjā' was placed on the throne of Kābul in 1255 (1839). Dōst Muḥammed soon surrendered and was sent to Calcutta. Shudjā' al-Mulk's reign was a troubled one. Kābul was abandoned by the British Indian army in 1841, and on its retreat the army was almost annihilated at the Khurd Kābul Pass. These operations were conducted by Akbar Khān son of Dōst Muḥammed. The British army continued to hold Djalālābād and Ḳandahār and reoccupied Kābul in the autumn of 1842. Just before this event Shudjā' al-Mulk was murdered (1258 = 1842). His son Fatḥ Djang was recognized as king by the Popalzais but opposed by the Bārakzais. The British soon afterwards left Afghānistān, and Fatḥ Djang, knowing he could not hold his own, went with them, accompanied by the blind old Zamān Shāh who was still living. Dōst Muḥammed was sent back to Afghānistān, as he was the only man who could establish a firm government. His son Akbar Khān, however, did not accept a subordinate position easily, and was on bad terms with his father till he died in 1266 (1849). Dōst Muḥammed maintained friendly relations with England except at the time of the Sikh war of 1849 when the Afghān contingent covered itself with ridicule by its rapid flight after the battle of Gudjarāt. During the troubles of 1857, when the Indian army mutinied, Dōst Muḥammed gave them no support. He occupied himself in strengthening his own country, and from 1267 to 1272 (1850—1855) he reconquered Balkh, Khulm, Kunduz and Badakhshān. In 1280 (1863) he succeeded in driving the Persians from Herāt, and he died there immediately after its recovery, having been a good ruler on the whole in spite of obvious faults.

Shēr 'Alī his fifth son who had been nominated by him as his successor succeeded, but was immediately engaged in civil war with his elder brothers Muḥammed A'ẓam and Muḥammed Afḍal, and with 'Abd al-Raḥmān the able and determined son of the latter. [For an account of these wars see 'ABD AL-RAḤMĀN KHĀN]. Shēr 'Alī was defeated in 1283 (1866), and lost first Kābul and then Ḳandahār. Afḍal and A'ẓam reigned in succession till 1285 (1868), but never held possession of Herāt, whence Ya'ḳūb, Shēr 'Alī's son, advanced in the latter year and recovered Ḳandahār and Kābul for his father. Shēr 'Alī now held the whole of Afghānistān, he was recognized by the Indian government, and met the viceroy Lord Mayo at Ambāla in 1286 (1869). He was not however satisfied with his treatment, as he could obtain no definite promise of support against other powers. At this period he imprisoned his enterprising son Ya'ḳūb and resented the viceroy's attempt to intercede for him. He agreed to an arbitration by British officers as to the Sīstān border, regarding which there was a dispute with Persia. According to this arbitration (1290 = 1873) a considerable part of the most fertile lands was awarded to Persia, and this was another cause of resentment. Finally he began to negotiate with Russia, and refused to receive a British embassy. These causes led to the war of 1878—1880. The British army took Kābul, and Shēr 'Alī fled to Mazār-i Sherīf in Turkistān, where he died in 1297 (1879). His army, organized on the European model, was defeated without difficulty by Lord Roberts at the Paiwār Pass. Ya'ḳūb was released from prison and became emīr, and concluded the peace of Gandamak, ceding to British India certain territories near the Bolān Pass and the Kuram valley, and agreeing to receive a mission at Kābul. A few months later a rising in Kābul resulted in the massacre of the members of the mission headed by Cavagnari. This led to a fresh outbreak of war. Roberts took Kābul a second time but was besieged there by a tribal army headed by Muḥammed Djān and the Mullā Mushk-i 'Ālam. After this was suppressed Ya'ḳūb was deposed and removed to India where he has since lived, and the government was offered to 'Abd al-Raḥmān, a separate State being constituted at Ḳandahār. Part of the army at Ḳandahār under Stewart marched to Kābul, as a preliminary to evacuating the country, and in passing through the Ghalzai country was attacked at Aḥmed Khail by a large force of men of that tribe, who were only defeated after a most desperate conflict. Scarcely had 'Abd al-Raḥmān been proclaimed when Aiyūb, a son of Shēr 'Alī, who had been collecting an army at Herāt, marched on Ḳandahār, defeated a small Anglo-Indian force at Maiwand, and laid siege to Ḳandahār. Roberts marched rapidly from Kābul and defeated Aiyūb. After this the English army withdrew and the whole country including Ḳandahār was made over to 'Abd al-Raḥmān [q. v.]. The latter died in 1319 (1901), and his son Ḥabīb Allāh succeeded him, and has ruled successfully since. He appears to be a firm and enlightened ruler and has maintained good relations with the neighboring states. Another boundary arbitration has resulted in a better definition of the Sīstān border. The emīr Ḥabīb Allāh has this year (1907) paid a long and friendly visit to India, and his right to bear the title of king has been recognized.

Although Afghānistān is now to some extent under the influence of the British government in India and is debarred by treaty from direct relations with other powers, it is in all other respects absolutely independent, and there seems no reason that it should not remain so. Its condition at the present day probably compares favorably with that at any previous stage in its history. The government of its emīrs though arbitrary is strong and is animated by the intention of justice. Freedom from the influence of India it has not, and this review of its history shows that it has

never been free from such influence of its neighbors either to the east, west or north, and has frequently been divided between them.

Persia exercised such an influence under the Achaemenians, the Seleucidae, the Parthians, the Sāsānians, the Seldjūks, the Mongolian Ilkhāns, the Ṣafawīs and Nādir Shāh. Central Asia exercised it under the Kushāns, the Sāmānīs, the Mongols, the Tīmūrides and the Özbegs; and India exercised it in the time of the Maurya kings, the Guptas, the Moghul emperors, and exercises it now under British rule. Such a condition is inherent in the geographical position of Afghānistān, but it seems to be compatible with complete independence in the management of its internal affairs.

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(M. LONGWORTH DAMES.)

AFGHĀNS (Awghān, Aghwān), an Asiatic nation. [See AFGHĀNISTĀN.]

'AFĪF AL-DĪN AL-TILIMSĀNĪ. [See AL-TILIMSĀNĪ.]

AFLAḤ B. YASĀR. [See ABŪ 'AṬĀ'.]

AFLĀK. [See FALAK.]

AFLĀṬŪN, Arabic spelling for Plato, the name of the celebrated Greek philosopher. Plato exercised considerable, but indirect influence on the mind of Mussulman thinkers. He is less known to them than Aristotle. The list of his works that have been translated into Arabic, that of diverse entirely or partly apocryphal works that have been ascribed to him and that of the works which Mussulman scholars and philosophers devoted to him may be arranged as follows:

I. The *Republic* (*Kitāb al-siyāsa*), translated by Ḥunain b. Isḥāḳ. — The *Laws* (*al-Nawāmis*), translated by Ḥunain b. Isḥāḳ and Yaḥyā b. 'Adī. *Nawāmis* with the meaning of „laws" must not be confounded with the same word meaning „artifices, secrets, recipes". The Mussulmans know of a book with such a title ascribed to Plato and treating of superstitions and prophecies: it is a work of Greek origin, which has possibly been translated by Ḥunain b. Isḥāḳ. No manuscript of the translation of the *Laws* is extant. — A translation of the *Timaeus* has been corrected by Yaḥyā b. 'Adī (according to the *Fihrist* and Ibn al-Ḳifṭī); in another place (in the works just mentioned) there is said that the *Timaeus* was translated by Ibn al-Biṭrīḳ and Ḥunain b. Isḥāḳ. Mas'ūdī (*Kitāb al-tanbīh*, ed. de Goeje, p. 163) ascribes to Plato also a *Medical Timaeus* (*Timāwus ṭibbī*), devoted, he says, to the study of physical nature, while the *Timaeus* proper was devoted to metaphysics. We know that Ḥunain b. Isḥāḳ translated Galen's commentaries to the *Timaeus* of Plato; it is very likely that *Medical Timaeus*, or *Physician's Timaeus* is a suitable title for that translation. A MS. of Constantinople (Aya Sofiya, N⁰. 2410) bears the title of *The book of Plato called Timaeus on philosophy*. The *Timaeus* is many times quoted in the Arabic literature, in *Aristotle's theology*, by al-Rāzī, Mas'ūdī, not speaking of the bibliographers. — The *Sophist*, translated by Isḥāḳ b. Ḥunain, with the commentary of Olympiodorus: this dialogue has been quoted by Avicenna (V. Mehren, *Philosophie d'Avicenne*, p. 33). — The *Phædo* is quoted by al-Bīrūnī (*India*, ii. 280, 284, 395) and by Mas'ūdī (*loc. cit.*, p. 185). — Particular reference to the *Apology of Socrates* is made by Ibn Abī Uṣaibi'a.

Besides these works, the following dialogues are quoted by Arab bibliographers to whom they are known at least by name, leaving out some titles very badly transliterated: *Gorgias*, *Protagoras*, *Cratylus*, *Phædrus*, *Theages*, *Laches*, *Charmides*, *Euthydemus*, *Eutyphro*, *Crito*, *Politicus*, *Parmenides*, *Meno*, *Menexenus*, *Clitophon*; to *Alcibiades* they added the sub-title of *the Beautiful*, which in reality belongs to *Hippias*. Besides, two other dialogues figure in this list: *Hipparchus* and *Minos*, the authenticity of which has been rejected by the critics.

II. The writings or fragments ascribed to Plato in the Arabic literature are: Plato's testament (*waṣiyya*) to Aristotle; a treatise on the education of children (*adab al-ṣibyān*); tetralogies (*rawābī'*) quoted by Ibn al-Ḳifṭī and Ibn Abī Uṣaibi'a — there exists under the latter title a work of mystical philosophy and alchemy ascribed to Plato; — further diverse writings, among which a book on „the causes of the forces included in the superior essences", that is to say in the celestial spheres: this book is quoted by al-Kindī, who also composed one on the same subject; it is also quoted by the illuminate Abulafia (Abu'l-'Āfiya); it is besides possible that in this supposed authorship a confusion has been made between Plato and Plotinus. There are besides mentioned writings on alchemy, oneirocritics, the magical force of numeric signs, physiognomy, the secrets of astronomical figures, the elements, the proportions, a book on human seed, the principles of geometry translated by Ḳosṭā b. Lūḳā. Ḥunain b. Isḥāḳ's *Apophthegms of the philosophers* contain sayings ascribed to Plato and

Aristotle and the legends of their seals; a Hebrew MS. of Munich (Nº. 32) entitled *Iggeret ha-teshūba*, contains some proverbs of Plato which are not found in Ḥunain's anthology; some sayings of Plato are also found in Abu'l-Wafā' al-Mubashshir's *Mukhtār al-ḥikam* (written in 445 = 1053-1054). Finally an ethical treatise of unknown origin entitled *Mu'ātabat al-nafs* (edited by Bardenhewer under the title: *De castigatione animae libellum*, Bonn, 1873) is ascribed by Ibn Abī Uṣaibi'a to Socrates and Plato.

III. Many of the most celebrated eastern thinkers have devoted writings to Plato. The Christian Ḥunain b. Isḥāḳ wrote an introduction to Plato's philosophy under this title: „That which ought to be read before Plato's works". The Sabaean Thābit b. Ḳurra and his son Sinān have studied the great philosopher's politics, the former in an „epistle for the explanation of the allegories in the book of the *Republic*" and the latter in a work praised by Mas'ūdī, *Murūdj*, Paris, i. 19) but which has not reached us.

Some great authors of the philosophers' school, as al-Kindī, al-Fārābī, al-Rāzī, Averroes, have written diverse works on Plato: al-Kindī wrote an „epistle on the numbers, which are spoken of in the *Republic*"; he also wrote a small work on intelligence, *de intellectu et intellecto*, in which he says, when beginning, that he is going to treat of intelligence according to the views of Plato and Aristotle (ed. Albino Nagy, *Beiträge zur Gesch. der Philosophie des Mittelalters*, Münster, 1897). To al-Fārābī we owe several treatises on „the philosophy of Plato and Aristotle", „the concordance of Plato's and Aristotle's views", „the intentions (*aghrāḍ*) of Plato and Aristotle", and a brief compendium (*djawāmi'*) of the *Laws* in nine parts. The Hebrew text of a small work of the Spanish Jew Shem Ṭōb Ibn Palaquera on Plato's philosophy (written towards 1240) has been edited by Steinschneider (*al-Farabi*, pp. 176, 224); the editor thinks that it is nothing else than a translation of a fragment of al-Fārābī's treatise on Plato's and Aristotle's philosophy; the epistle on „the concordance of views" of the two Greek philosophers has been edited by Dieterici (*Alfārābī's philosoph. Abh.*, Leyden, 1890). Abū Bakr al-Rāzī (Razes) commented the *Timaeus* and wrote a work on metaphysics according to the views of Plato. Averroes commented the *Republic*; this paraphrase was translated into Hebrew by Samuel b. Judah of Marseilles, and printed in the Latin translation of Jacobus Mantinus, in Rome, 1539, and in Venice, 1552, 1562. A less illustrious author, 'Alī b. Riḍwān (d. 1061 or 1068 A. D.) wrote on „the immortality of the soul according to the views of Plato and Aristotle"; another of his writings seems to contain extracts from Plato's work „on the nature of man".

IV. The acquaintance which the Arabs may have had with Plato's life is of less importance to us than that which they had with his writings. The most celebrated Arab biographers, Ibn Abī Uṣaibi'a, Ibn al-Ḳifṭī, al-Nadīm, Barhebraeus, Ḥādjdjī Khalīfa, have spoken of Plato; Ḥunain's *Apophthegms* also contain some particulars of his life. The most important of these writings is that of Ibn al-Ḳifṭī; it approaches by means of unknown intermediaries the ancient biographies of Diogenes of Laerte and of Olympiodorus: the genealogy of the philosopher is given there just as in the biography of Diogenes of Laerte; the histories of Melanthos and of Kodros are to be found there; Plato is shown there as devoting himself to poetry in his youth, writing on music, then going through the philosophy of Heraclitus and coming to Pythagorism and to Socrates; the three journeys of the philosopher in Sicily are narrated there. Afterwards Plato, having returned to Athens, at first occupies himself with politics, then he devotes himself to teaching; he attracts a great number of disciples, marries two wives and dies at the age of eighty-two. The eastern biographers retained the tradition, according to which Plato called the young Aristotle, when he came to study under his direction, „the understanding". Isaac b. Solomon Israeli (Abū Ya'ḳūb Isḥāḳ b. Sulaimān al-Isrā'īlī) reproduces in the *Liber elementorum* an anecdote, according to which Plato on his deathbed required of his disciples that they should prefer the teacher above the book. On the whole Plato's personality remained vivid enough before the eyes of the Orientals, they saw in him the sage, the master, the orator and the man of action and not only the writer. They gave him the title of „Shaikh of the Greeks", an appelation not very precise to be sure, but which expresses this feeling of dignity and mastery of the man, and which is applied to the person rather than to the work.

V. Plato's philosophy was not known to the Mussulmans precisely enough so that they should have been able to establish a truly Platonic school. The Greek philosopher's system, in the way Shahrastānī expounds it, does not represent the doctrine of a Mussulman school, but only what the Arab author believed to be Plato's idea; this idea seems throughout this exposition to be systematical like that of the scholastics and in some points subtile like that of the Mu'tazilites. Plato's influence in Islām was really vivid and efficacious only in so far as it was exercised indirectly: the Platonic spirit acts only behind Neoplatonism; but under this cover it is easily recognizable; the seduction of this spirit made itself to be felt by daring and free thinkers; they understood the beauty of the Platonic conceptions; they underwent their charm. The historian Mas'ūdī, for instance, very willingly speaks of Plato and evidently with more pleasure and sympathy than of Aristotle. Plato's merit as a theologian, his lofty conception of a moral god were recognized by the Mussulmans, namely by Shahrastānī; still the latter misses a little the theory of the Supreme Good; it is more clear in the mystic works of Avicenna, connected with the theory of Providence and with that of optimism; according to this thesis the evil attains only what is transient and perishable. The question of the one and multiple and that of the procession of multiplicity occupied the Mussulman thinkers; they were in general more systematic on these points than Plato; one must recall to mind the very methodical constructions of Avicenna's metaphysics, the lofty, though it is true, somewhat mysterious reflections of Djalāl al-Dīn Rūmī, the proceedings of Ibn Ṭufail to reduce to the unit the individuals then the species and genera. The Ikhwān al-Ṣafā' (the Brethern of Purity) intended to be Platonicians by making to correspond to the first four numbers the four terms which, as they think, compose the world of ideas: God to the unit, the

intellect to the dual number, the soul to the number 3, and the form of the matter to the number 4. The Musulmans kept very clear the idea of the two worlds: the world of intelligence and that of the senses; the mystics gave these worlds different names, and particularly al-Fārābī called them the world of creation and the world of command. The Platonic ideas appear in Arabic philosophy under the names of „form" (*ṣūra*), „intelligible" (*ma'ḳūl*) or „example" (*mathāl*). The problem of realism and nominalism which agitated the schools of the Occident was put less clearly before the spirit of the Orientals. It may be said, however, that in a general way theologians, *mutakallimūn* and orthodox doctors like al-Ghazālī were nominalists, while the school of the philosophers was realistic. The world of ideas was placed by the philosophers in the series of the pure intelligences which preside over the celestial spheres, or was made up of the ensemble of these intelligences. The habit of considering our world as a reflex or as an imitation of a superior world was general with the mystics. The conception of the soul of the world and of the animation of the spheres was dear to the School of the Philosophers; the Brethern of Purity have vulgarized it. The question whether man's soul was born before the body, whether it was a part detached from the Universal Soul was discussed by Avicenna, Ghazālī, Averroes and others. Musulman orthodoxy was with regard to this point just as to the question of the animation of the world in disagreement with the Platonic sentiment. Mas'ūdī remarks that a problem studied by Plato was to know whether the soul is in the body or the body is in the soul (*Murūdj*, Paris, iv. 65); this indication of the Arab historian is exact; the same author reminds of Plato's definition that the soul is a substance which sets the body in motion. The doctrine of the metempsychosis was also known to the eastern authors; that of reminiscence was the object of ingenious interpretation by al-Fārābī (Carra de Vaux, *Avicenne*, p. 115). Plato liked to treat of the numbers; this taste was shared by several philosophers of the East and particularly by the Ikhwān al-Ṣafā'; considerations of a Platonic kind on the difference and the resembling, on the same and the contrary are met with in al-Fārābī, Djalāl al-Dīn Rūmī and Ibn Ṭufail. The Platonic physics were a little known to the Musulmans; Plato is often quoted as a physicist; we have seen that he was not unknown as a geometrician. The Platonic politics had influence on many thinkers, from al-Fārābī to Ibn Khaldūn. The nature of love which occupied Plato's mind was the subject of many dissertations of Musulman authors, whether mystics or not; the Ikhwān al-Ṣafā' for example have a chapter on love; Mas'ūdī (*loc. cit.*, viii. 181) knows Plato's sentiment defining love to be „a divine folly". The Greek philosopher surely had considerable influence on Islāmic mysticism. The mystics found that he had a certain esteem for ascetic practices; they based on it the idea which they had about the imitation of the superior beings; the solitary hero in Ibn Ṭufail's romance tries by the postures and movements of his body to imitate the harmony of the stars (*Hayy ben Yaqdhân*, ed. Léon Gauthier, p. 87). Above all the theory of the two worlds was essential to mysticism; al-Ghazālī teaches that, as there are organs to comprehend the world of the senses, there must be certain faculties of the soul fit for comprehending directly the world of the intelligible things. Al-Fārābī thinks in an analogous way. In the considerations of this order, Plato's influence, his doctrine and even his name are found to be closely enough associated with those of Plotinus. Plato, being regarded in all schools as a sage, was considered as a veritable prophet by several of them, non-Musulman or heterodox, Sabaeans of Ḥarrān, by the Ikhwān al-Ṣafā', by the mystics of Sidjistānī's group (see Tj. de Boer, *History of philosophy in Islam*, p. 127), by the illuminates of Suhrawardī Maḳtūl's school and by the Ismā'īlians.

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(CARRA DE VAUX.)

AFRĀSIYĀB (Frangrasyan), mythical king of the Turanians according to Iranian tradition in the *Shāh nāme* and other works. Later historians in their genealogical constructions made him the ancestor of Turkish dynasties.

AFRĪDIS, an Afghān or Paṭhān tribe occupying the mountain country at the eastern end of the Safīd Kōh, which extends to the gorge of the Kābul river on the north, and on the south is bounded by the mountain country of the Orakzais. The hills occupied by the Djawākī section of the tribe lie to the east of this position, like a peninsula extending from the main mass of mountains, and are surrounded on three sides by the open country of Peshāwar and Kōhāt. The neck of the peninsula is crossed by the Kōhāt Pass, which leads from Peshāwar to Kōhāt. Through the north of the Afrīdī hills, just south of the Kābul river, runs the Khaibar Pass, through which the main road from Peshāwar to Kābul runs. The centre of the mountain mass is the upland country called Tīrāh, which consists of several valleys separated, from each other by hills, and is from 6000 to 7000 ft. above sea level. This country is divided between the Afrīdis and their southern neighbors the Orakzais. The principal valley of the Afrīdī portion is called Maidān, a fairly open plain. North of this their principal seat is the

valley of the Bāṛa river, which flows eastward into the Peshāwar plains.

The Afrīdīs are a race of mountaineers. Tall, strong and wiry but slender, with high cheek bones and strongly marked features and eyebrows sloping upwards, they differ considerably from the general Afghān type, and may perhaps be considered an aboriginal mountain race absorbed by the Afghāns in their northward advance. Their identity with the Ἀπαρύται of Herodotus has been assumed by many writers, but mere similarity of name is not alone sufficient proof of identity after the lapse of 2400 years when there is no intermediate evidence. The name does not occur in the Achaemenian inscriptions, and it is doubtful whether Herodotus intended to describe the Ἀπαρύται as dwelling where the Afrīdīs now are. The country of Tīrāh was undoubtedly at one time occupied by a race speaking a language still known as Tīrāhī, now only spoken in Nangrahār, north of the Safīd Kōh. This language, as Grierson has shown, is akin to the Aryan languages of the Hindū-kush. It seems probable that when Tīrāh was occupied by a Pashto speaking race some part of the old inhabitants may have been absorbed. The name of Afrīdīs does not appear in any of the mediaeval historians, even Bābar who was brought into close contact with the Afghāns of these mountains does not give the name, and they are not mentioned by Ni'mat Allāh, who lived three hundred years ago. According to more modern genealogies, they are a branch of the Karlānī tribe. Kakhai son of Karrān or Karlān, the eponymic ancestor, is represented as having had four sons Burhān, Khugiyānī, Sulaimān and Shētak, and 'Othmān, afterwards called *Afrīdai*, is said to have been the son of Burhān. But in the *Makhzan-i Afghānī* none of Kakhai's descendants are given, and in *Khulāṣat al-ansāb*, a later work, we find that Kakhai (Gught in Dorn's translation) had only two sons Sulaimān and Shētak, and the Afrīdīs are there derived from Kōdai the founder of the other branch of the Karlānī tribe. Kōdai is said to have had seven sons, of whom one was Ōrakzai and another Mānī ancestor of the Afrīdīs, and the author adds that the Ōrakzais and Afrīdīs live together in Tīrāh. It is evident from these discrepancies that no useful deductions as to the Afrīdīs can be made from the genealogies. The story of the origin of the name Afrīdī given in the *Ḥayāt-i Afghānī* is also evidently a modern fabrication. It is stated that on entering a house and being asked who he was, 'Othmān replied „I too am a creature (*āfrīda*) of God", and that from this Persian participle the name Afrīdī was derived. Such stories denote that the true origin of the tribe is unknown, and that in all probability the Afrīdīs (or Aprīdīs as they themselves pronounce the name) are of mixed origin.

The present division of the Afrīdīs is into clans, of which the following are the principal:

The Ādam-khēl, including the Djawākīs, near the Kōhāt Pass, and bordering on the Khaṭak tribe. The Akā-khēl from Akor to the Bāṛa river. These two clans are not so warlike as the rest of the Afrīdīs and are largely engaged in the carrying trade, especially in conveying salt from the Kōhāt mines.

Of the other tribes the Kūkī-khēl, Kambar-khēl Zakka-khēl Malikdīn-khēl, Kamar-khēl and Sipāh (often classed together as the Khaibarī Afrīdīs) occupy Maidān in Tīrāh and the upper Bāṛa river in summer and in cold weather move down to the plains, many of them to the Kaḥjūrī plain, north of the Bāṛa river where it issues from the mountains. The Zakka-khēl move to the Bāzār valley and the Kūkī-khēl to the eastern end of the Khaibar. These Khaibarī clans are among the wildest and most unruly, and are much given to raiding in the plains. The Zakka-khēl have the worst reputation. In Maidān most of the clans have villages and cultivation.

They have a very democratic constitution, and in all negotiations a great number of individuals has to be dealt with. They are, though deceitful and cruel, a brave and hardy race, and were till 1897 extremely proud of the fact that no foreign conqueror had ever penetrated there mountains. In that year however every part of the country was traversed by the British Indian force under Gen. Lockhart.

In the time of the emperor Akbar the Afrīdīs adopted the heresy of Pīr Rōshan (otherwise Pīr Tārīk), and soon afterwards they were found in possession of Tīrāh whence they drove out the Utmān-khēls northwards. They were also at war with the Ōrakzais to the south, and finally divided Tīrāh with them. At the present time of the two principal valleys one, Mastūra, belongs to the Ōrakzais and one, Maidān, to the Afrīdīs. Djahān-gīr himself made war on them, and deported large numbers to Hindustān and the Dekhan, where their descendants are still found. When the Durrānī kingdom arose they submitted nominally to Aḥmed Shāh, and were included in the enumeration of fighting men made by him. He reckoned the tribe at 19000 men, and it probably could not produce more than the same number at present. In early days the Afrīdīs began the practice of enlisting freely in the armies of the emperors and kings, which they still maintain, but their reputation for fidelity was not great. In 1801 they betrayed Shudjā' al-Mulk and caused his defeat by Maḥmūd Shāh. During Nādir Shāh's invasion in 1737 we read of the Khaibarīs being ordered to dispute his passage, but they seem to have offered but little resistance. Their only concern was to make what profit they could out of the passage of armies or the traffic through the Khaibar Pass, and they were left as a rule unmolested in their own hills. The same condition of things continued during the Sikh rule, and after the annexation of the Peshāwar country to the British empire in India their independence was still respected and they enlisted freely in the frontier regiments. Allowances were made to them to keep open the passes, which led through their country. Troubles arose in connection with the Kōhāt Pass which was often closed by internal feuds in spite of the allowances received. The clan principally involved was the Ādam-khēl, and in 1877-78 a military expedition was undertaken against the Djawākīs east of the pass. Even this led to no permanent settlement, and twenty years after a much more serious war broke out. Religious excitement spread rapidly among the Afghān tribes along the British border in 1897 and *djihād* was preached by a Mullā of Hada in the Shinwārī country. The Afrīdīs were not at first infected, and it was only after an outbreak among their northern neighbors the Mahmands that a warlike feeling grew among the tribes near the Khaibar Pass, especially the tur-

bulent Zakka-khēl, and an attack was made on the fort of Landi Kotal in the pass, itself garrisoned by Afrīdī militia. They made a good defence but ultimately surrendered. The rest of the Afrīdīs were drawn into the quarrel, and the Ōrakzais joined them, with the result that the military posts on the Samana ridge in the south of the Ōrakzai country, held by small bodies of Sikh troops, were attacked and taken after a heroic resistance. This led to a regular invasion of the Afrīdī mountains by a small army under Sir W. Lockhart, in which there was a good deal of hard fighting. The army suffered severely, but every part of the country was traversed and surveyed, and punishment dealt out to all the disaffected sections. The Ōrakzais had the first of the fighting and soon submitted, and the central sections of the Afrīdīs followed the Zakka-khēl and Kūki-khēl standing out to the last. The country was entered from the south, Kōhāt being the base. Actions took place at Dargai, the Sampagha Pass in the Ōrakzai country, and the Arhanga Pass leading from Mastūra to Maidān, and after a considerable halt in Maidān, the force returned to the plains down the long Bāṛā valley. Another part of the force under Gen. Hart followed the Mastūra and Warān valleys to the junction with the Bāṛā. A further expedition to the Khaibar and the Bazār valley brought the remainder of the Afrīdīs to terms. The country was thoroughly explored and surveyed by Holdich during these operations. The Afrīdīs have been on the whole quiet during the past ten years, and enlisted in the frontier regiments with enthusiasm immediately after the war. Of late, however, signs of unrest have again appeared especially among the Zakka-khēl, and there have been some raids on the plains.

In the early part of 1908 these raids led to an expedition being sent by the government of India into the Bazār and Bāṛā valleys to attack the Zakka-khēl who submitted after a fortnigh's operations. The other sections of the Afrīdīs took no part in the fighting, and themselves induced the Zakka-khēl to submit.

By the Durand treaty of 1893 between the government of India and the emir ʿAbd al-Raḥmān the Afrīdīs were left entirely within the Indian boundary. In 1897 the Afrīdīs sent deputations to Kābul, and endeavoured, but without success, to obtain assistance from the emir. It seems probable that these hardy mountaineers will eventually settle down to a more peaceful life under the British government, which does not attempt to interfere in the internal affairs of the tribes.

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(M. LONGWORTH DAMES.)

AFRĪDŪN. [See FERĪDŪN.]

ʿAFRĪT. [See ʿIFRĪT.]

ʿAFṢ (A.), the gallnut as well as the oak tree (*quercus lusitanica orientalis infectoria*) that yields it. The Arabs, who did not yet know of the production of the gall-nut by the gall-fly, considered it as the fruit of the oak tree, produced either at the same time as or alternately with the acorn. In mediaeval Arabic medicine, the gall-nut was officinal, and was used either in powdered form or boiled in vinegar as a remedy for skin diseases, and also internally as a remedy for diarrhoea; mixed with honey it was considered as a remedy for the illness of bees. It was also used for the preparation of ink.

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AFSANTĪN (also ASHINTĪN, ἀψίνθιον), the common wormwood (*artemisia absinthium*), distinguished from *absinthium ponticum*, Arabic *shīḥ*. Like Dioscorides the Arabs distinguish four kinds of *afsantīn*, which, surely, do not correspond with those of Dioscorides: the Greek (*rūmī*), the Nabathean, the Khorāsānian and the Tarsusian (*Ṭarsūsī*) *afsantīn*, of which the last was considered as the most bitter and best kind. The curative effect of the wormwood as a stomachic, tonic and vermifuge was generally known; it was also not seldom used externally in plasters, oils etc.

Bibliography: Ibn al-ʿAwwām, *Kitāb al-falāḥa* (trans. Clément-Mullet), ii[a]. 302-303; Ḳazwīnī (ed. Wüstenf.), i. 272. (HELL.)

AFSHĀR, a Turkish tribe emigrated to Persia, where it formed two great divisions, Ḳāsimlū and Erekhlū according to Ritter (*Asien*, viii. 400—405), or Shāmlū and Ḳirḳlū according to Morier. It consists of 88000 families scattered in Ādharbaidjān, Khamse (Zengān and Ḳizil-Ōzen), Ḳazwīn, Hamadhān, Teherān, Khūzistān, Kermān, Khorāsān Fārsistān and Māzanderān. It is called after Awshār (*Ferheng-i Nāṣirī*), or Awghār (Rashīd al-Dīn, ed. Berezine, p. 32), the eldest son of Yoldūz, third son of Oghūz (Abu'l-Ghāzī, p. 27); the meaning of the name is: „he who is prompt in his affairs" (*ib.*, p. 28). Nādir Shāh was of the Ḳirḳlū tribe, who came to Ādharbaidjān with the Mongols and settled under Shāh Ismāʿīl to the north of Meshhed and in the region of Merw (Mahdī Khān, *Histoire de Nader-chah*, trans. Jones, i. 2-3).

(CL. HUART.)

AFSHĪN, title of the native princes (in pre-Islāmic times) of the country of Usrūshana in Asia Minor (about the stretch from Djīzak to Khodjend and to the south of it the territory on the upper course of the Zarafshān). The last Afshīn, Ḥaidar b. Kāwus (in the sources he is generally called not by his proper name but by his title al-Afshīn), the general of Caliph al-Muʿtaṣim, was loaded with reward and honour for his repressing the dangerous rising of the Khurramī under Bābek and for his victories over the Greeks in Asia Minor. But in 226 (840-841) he was overthrown, accused of apostasy, and in Shaʿbān of the same year (May-June 841) he was made to die of hunger in prison. — The title Afshīn occurs also in Asia Minor; in Yaʿḳūbī (ed. Houtsma, ii. 344), Ghūrak, the subjugator of Sogdiana, calls himself „Ikhshīd of Soghd, Afshīn of Samarḳand" in the deed of his treaty with Ḳutaiba b. Muslim.

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A literary history of Persia, i. 350 *et seq.*; A. Müller, *Der Islam im Morgen- und Abendland*, i. 521. (W. BARTHOLD.)

AFSŌS, poetical name of Mīr Shēr ʿAlī, the son of Saiyid ʿAlī Muẓaffar Khān, and descendant of the Prophet through Imām Djaʿfar Ṣādiḳ. His ancestors dwelt at Khawāf in Persia. One of them, Saiyid Badr al-Dīn, the brother of Saiyid ʿĀlam Ḥādjī Khānī, came to India and settled at Narnaul. Saiyid Ghulām Muṣṭafā, the grandfather of Afsōs, came to Dehlī during the reign of Muhammed Shāh (1719—1748), and was an associate of Nawāb Ṣamṣām al-Dawla Khān, and his father and uncle, Saiyid Ghulām ʿAlī Khān, were companions of ʿUmdat al-Mulk Amīr Khān. Afsōs was born at Dehlī, and received a liberal education. On the assassination of the Nawāb (1747), when Afsōs was 11 years of age, his father took him to Patna, and obtained service under Nawāb Djaʿfar ʿAlī Khān, commonly known as Mīr Djaʿfar; he remained at Patna until the deposition of the Nawāb in 1760. He then went to Lucknow, and thence to Ḥaidarābād, where he died. Afsōs settled at Lucknow 2 years before his father went there, and was supported by Nawāb Sālār Djang, the son of Isḥāḳ Khān, and became an associate of Mīrzā Djawān-Bakht (Djahān-dār Shāh), the eldest son of the emperor Shāh ʿĀlam, who had come to Lucknow from Dehlī.

After living some years at Lucknow, Mīrzā Ḥasan Riḍā Khān, the Nāʾib of Nawāb Āṣaf al-Dawla, introduced him to the notice of the Resident, Colonel W. Scott, at whose recommendation he went to Calcutta in 1215 (1800-1801), and was appointed Head Munshī in the Hindustānī department of the College at Fort William.

Afsōs wrote a Hindustānī Dīwān during his residence at Lucknow. He also made there a translation of the *Gulistān* of Saʿdī, which was completed in 1214 (1799-1800), under the title of *Bāgh-i Urdū*. Whilst at Calcutta he revised the *Kulliyāt* of Sawdā, and Hindustānī translations of Persian works which had been prepared by Munshīs of the college. He also made a translation of the first part of the *Khulāṣat al-tawārīkh*, or a Persian history of Hindustān written by Munshī Sudjān Rāʾe of Patiāla in 1107 (1695-1696). This work was completed in 1220 (1805) under the title *Ārāʾish-i maḥfil*. It was first printed at Calcutta in 1808. An English translation was made by M. J. Court, and published at Allāhābād, 1871 (2d ed. Calcutta, 1882). According to Garcin de Tassy (*Litt. Hind.*), and Sprenger (*Oudh Cat.*, p. 198), Afsōs died in 1809.

Bibliography: Blumhardt, *Catalogue of Hindi, Panjabi and Hindustani MSS. in the British Museum*, No. 72; Garcin de Tassy, *L'Islamisme d'après le Coran* (3d ed.), pp 291 *et seq.* and the works cited in the article. (BLUMHARDT.)

AFSŪN (P.), charm, incantation; secondary form of *afsūn*, derived from *afsāyīdan* (comp. *fasā*, *fasūī*, *fasāyīdan* etc.), root *sū* (Salemann, in *Grundr. d. iran. Philol.*, i. 1, 304). This word designates especially now, in Persia, a charm against the biting of poisonous animals; certain derwīshes who pretend to have the power to charm serpents, scorpions etc., will, for some gratuity, communicate their invulnerability to other persons. Often it is one part of the body which is so protected, as for instance the right or the left hand, and it is with this that the animals of this kind must be seized (Polak, *Persien*, i. 348). (CL. HUART.)

AFṬASIDES, Berber dynasty of Badajoz (418—487 = 1027—1094). Muḥammed b. al-Afṭas, the father of the founder of this dynasty — which is for this reason called Afṭasides [see ʿABD ALLĀH B. AL-AFṬAS], — belonged to the Berber tribe of Miknāsa and had come to Spain probably with al-Manṣūr's Berber troops. But as soon as the Afṭasides attained to power they attributed to themselves an Arabic origin and claimed descent from the noble Yemenite tribe of Tudjīb. It must be said, however, that ʿAbd Allāh, the first Afṭaside king, was born in Spain, in a place called by Arab authors, Faḥṣ al-Ballūṭ, which Dozy identified with the Campo Calatrava of to-day (*Recherches sur l'hist. et la littér. de l'Espagne*, 1st ed., i. 204). As early as 401 (1010), Badajoz, of which the governor was a certain Sābūr, had seceded from the Caliphate of Cordova, and Sābūr had made of it an independent principality. He appointed his counsellor ʿAbd Allāh b. al-Afṭas, whom he held in great esteem, his successor. Thus ʿAbd Allāh's accession to the throne took place after 413 (1022), the year of Sābūr's death. From the very beginning his reign was characterised by disastrous wars and by the defeat which he suffered at the hands of Ibn ʿAbbād, prince of Seville, and of Muḥammed al-Birzālī, prince of Carmona. Al-Muẓaffar, son of ʿAbd Allāh, who was in command of his father's troops, was taken prisoner by al-Birzālī and did not recover his freedom before the month of Rabīʿ I 421 (March 1030). Four years later ʿAbd Allāh revenged himself upon Ibn ʿAbbād in a perfidious manner. He had granted the latter free passage through his territory for his army commanded by his son Ismāʿīl, then he unexpectedly fell upon the latter and massacred the greatest part of his soldiers; Ismāʿīl and a handful of men succeeded in escaping.

ʿAbd Allāh died on the 17th Djumādā II 437 (30th December 1045) and was succeeded by his son Abū Bekr Muḥammed al-Muẓaffar. The latter, besides that he had to fear Ibn ʿAbbād, the implacable enemy of the Afṭasides, was also threatened by Ibn Dhiʾl-Nūn, king of Toledo. Upon the advice of Muḥammed b. Djahwar, Lord of Cordova, al-Muẓaffar and Ibn ʿAbbād allied themselves with him in order to offer a united resistance to Ibn Dhiʾl-Nūn; thus the two enemies were reconciled for the moment. But soon a war broke out between Ibn ʿAbbād and al-Muẓaffar and the latter was beaten twice. Then there took place the expedition of Ferdinand I (beginning of 447 = spring of 1055), who deprived al-Muẓaffar of several fortified places and imposed upon him a tribute. Al-Muẓaffar died in 460 (1068). This prince distinguished himself by his great love for Arabic literature, which compensated for his want of success in his wars. He even wrote a rather voluminous work on *adab*, entitled *Muẓaffarī* (comp. ʿAbd al-Wāḥid, ed. Dozy, p. 52).

After al-Muẓaffar's death, his son Yaḥyā, who later took the surname of al-Manṣūr, ought to have succeeded him; but his other son ʿOmar, then governor of Evora, declared himself independent. Thus the two brothers reigned together

for several years, ʿOmar over the western and Yaḥyā over the eastern provinces. According to certain authors some wars took place between the two brothers as well as between their allies, but this can not be established with certainty. Yaḥyā died in 473 (1081), and as he left no son, ʿOmar, who took the name of al-Mutawakkil, became sole ruler of the kingdom. The latter like his father was more prominent on account of his literary taste than of his military exploits; his name was chiefly immortalized by his secretary, the poet Ibn ʿAbdūn [q. v.], who later mourned over the fall of the Afṭasides in his celebrated elegy. This fall, for the rest, did not come unexpectedly; Alphonse VI of Castile incessantly invaded the Musulman territory, and in 478 (1085) he even seized Toledo. The Musulman kings al-Muʿtaḍid of Sevilla, ʿOmar the Afṭaside of Badajoz and ʿAbd Allāh of Malaga decided then to call the Almoravide Yūsuf b. Tāshfīn to their aid. The latter indeed was not slow in responding to their call; he defeated the Christians in the battle of Zallāḳa (12th Radjab 479 = 23d October 1086) and then returned to Africa. But his success stimulated his eagerness for conquest, and in 486 (1093) he gave his general Sīr b. Abī Bekr the order for subjugating the Afṭaside kingdom. Badajoz fell into the hands of the Almoravide general in 487 (1094); ʿOmar and his two sons al-Faḍl and al-ʿAbbās were taken prisoners and afterwards put to death.

Bibliography: Hoogvliet, *Specimen e litt. orient.... de regia Aphtasidarum familia* (Leyden, 1839); Dozy, *Recherches sur l'hist. et la littér. de l'Espagne* (1st ed.), i. 156 *et seq.*; Idem, *Hist. des musulmans d'Espagne*, iv. 14 *et seq.*; M. R. Martinez y Martinez, *Historia del reino de Badajoz*, pp. 99 *et seq.*

(M. Seligsohn.)

ʿAFŪW = „very forgiving". — al-ʿAfūw, one of the 99 names of God [see allāh].

AFYŪN (*A.*, from the Greek *ὄπιον*, dim. of *ὀπός*), opium, i. e. the inspissated juice of unripe poppy capsules (*papaver somniferum L.*, Arabic *khashkhāsh*). From the first to the twelfth century of the Christian era Asia Minor seems to have been the only source of supply of opium for trade. From there the Musulmans spread it by means of their warlike expeditions over the whole Islāmic empire, so that opium is now cultivated in East India, Persia, Asiatic Turkey, Egypt and China. The production of opium was already described by Dioscorides almost in the same manner as it is still produced in Asia Minor: superficial incisions were made in the defoliated capsule, and on the following day the juice, which had oozed through them and become thick, was removed and kneaded into small cakes. The effects of opium as a medicinal drug, and chiefly its being an article of enjoyment, were from ancient times accurately diagnosed and tested.

Bibliography: Ḳazwīnī (ed. Wüstenf.), i. 282; Ibn al-Baiṭār, *al-Djāmiʿ* (Būlāḳ, 1291), i. 45; Abū Manṣūr al-Muwaffaḳ, *Kitāb al-abniya* (ed. Seligmann), i. 36; Ibn al-ʿAwwām, *Kitāb al-falāḥa* (trans. of Clément-Mullet), ii. 1, 128 *et seq.* (on the cultivation of the poppy in gardens).

(Hell.)

al-**AFZĀRĪ**, the *nisba* of the minister and poet ʿAmīd al-Dīn Asʿad b. Naṣr, according to Ḥādjdjī Mīrzā Ḥasan Fasāʾī (*Fārs nāme-i nāṣirī*, Shīrāz, 1313, i. 33; ii. 179, 332). Afzār or Abzar is a small town of Fārs, south of Shīrāz (*Bibl. geogr. arab.*, ed. de Goeje, iii. 447, note *f*). [See al-abazzī.]

AGA. [See aghā.]

AGADIR, a Berber word, the equivalent of the Arabic *sūr* (= wall, masoned wall enclosing a town, fortress, town), apparently of Phoenician origin. Agadir is the name of several Berber villages, especially in Southern Morocco. When occurring alone it generally designates Agadir Ighir, a small town situated in Moroccan Sūs, on the sea-shore, on the top of a hill. It is little known (a small plan of it is to be found in Erckmann, *Maroc moderne*, p. 50); being situated on a declivity the access to it is difficult. Near the place, on the sea-shore, there is a rather miserable village called Fonti. The roadstead of Agadir is the best anchorage of the whole Atlantic coast of Morocco, because it is sheltered from all the winds. Agadir was founded towards 1500 by the Portuguese; originally it was a simple fishing establishment, the construction of which seems to have been due to private initiative. It was generally designated by the name of Santa Cruz; the natives called it *Tigemmi Rūmi* or *Dār Rūmiya*, i. e. „the European house". Later it got the name of Santa Cruz of Cape Ager (Berber Ighir, whence Ghir, Gher, Ager). It must not be confounded with Santa Cruz de Mar Pequeña, a Spanish post established later, the exact site of which is not known now. Leo Africanus calls Agadir Guarguessem. Santa Cruz of Ager, having become an important Portuguese place in Morocco, was attacked in 1536 by the sherīf Mūlāi Muḥammed. The place was then commanded by Dom Guttierez de Monroi; the siege was long and eventful; finally, in spite of the help of Portugal, Santa Cruz was taken by storm and dom Guttierez surrendered. The latter's son-in-law Dom Ian de Corval had been killed and his wife Doña Mencia de Monroi was taken prisoner. The sherīf fell in love with her so much that he married her; he let her for a long time practice the Christian religion and live in the European manner; but finally she abjured her faith or at least she made a show of being converted to Islām. It is also said that she was the cause of a war between Mūlāi Muḥammed and Mūlāi Aḥmed, the two sherīfs who contended for her with arms; the former had the upper hand and the two brothers came to an understanding. It seems that she died from poison administered to her by the other wives of the sherīf, who were jealous of her. The sherīf set free his father-in-law and sent him back to Portugal loaded with presents. In order to shelter the port of Agadir and a spring which supplied water to the town, Mūlāi ʿAbd Allāh had in 1572 built a battery, around which some houses were clustered; this agglommeration acquired the name of Fonti from the Portuguese *fonte*. Agadir remained an important commercial point of the coast. In 1670 the only French commercial house of Morocco was established there; in 1755 the Danes tried to build there a fort. In 1773 Mūlāi ʿAbd Allāh founded Mogador and compelled all the Europeans to leave Agadir and to settle in the new town. Since that time Agadir has been closed to European trade; its inhabitants are very fanatical; still towards 1882 the corn trade was permitted there on account of the famine, but the traders were obliged to encamp on the strand and were besides badly received

(Erckmann, *loc. cit.*). The Portuguese fortress is well preserved and it seems to present inscriptions.

Bibliography: Leo Africanus, *Description de l'Afrique* (ed. Schefer), i. 176; Marmol Caravajal, *Descripcion de Africa* (Granada, 1573), ii. 19[1] *et seq.*; Erckmann, *Maroc moderne*; Meakin, *The land of the Moors*, pp. 378—382; Castellanos, *Hist. de Marruecos*, pp. 203—220.
(E. Doutté.)

ʿAGEL, modern Arabic pronunciation for ʿ*aḳail* [q. v.].

AGHA, East-Turkish = „elder brother"; comp. Yakut *aga*, „father" (V. Thomsen, *Inscriptions de l'Orkhon déchiffrées*, p. 98, ll. 17-18, *aga*), Koibalkaraghasi, „grandfather", „uncle", Tchuvash, „elder sister". In Osmanli-Turkish *agha* means „chief, master, lord". This title is nowadays borne by inferior officers up to the grade of captain; it is also that of the eunuchs of the imperial palace. Formerly it was conferred upon officers of a rather high rank. The *rikāb aghalari*, officers of the imperial stirrup, were six in number: the chief of the *bostāndji*, the equerries, the chief of the ushers, etc. The agha ḳarakulak was a guard officer in service of the agha of the Janissaries; he overlooked from a high tower the different quarters of Constantinople; in case of a fire he took quickly information and hastened to report it to the sultan. The eunuchs of the palace were divided into black eunuchs (*ḳara-aghalar*) and white eunuchs (*ak-aghalar*), only the former exist now; their chief is called *ḳizlar aghasi*, „the agha of the girls". He has the title of Highness, and his rank is next to the grand vizier and to the Shaikh al-Islām. The chief of the white eunuchs was formerly called *Kapu Agha*. — The agha of the Janissaries (*yeñi-čeri aghasi*) was the commander-in-chief of that militia and had the precedence of all the other officers as well as of the Ministers of the State. — Under the Mongols this title was likewise given to the princesses of the royal family (Quatremère, *Hist. des Mongols*, pp. xxxix, xl). The Persians write this word āḳā, and commonly pronounce ā (A. L. M. Nicolas, *Seyyèd Ali Mohammed dit le Bâb*, Paris, 1905, p. 161, note 125), just as, for the rest, do the Osmanli-Turks.

Bibliography: W. Radloff, *Versuch eines Wörterb.*, i. 143; H. Vámbéry, *Etymolog. Wörterb. d. turko-tatar. Sprachen*, p. 6; Barbier de Meynard, *Diction. turc-français*, i. 74; D'Ohsson, *Tableau de l'empire othoman*, vii. 14 *et seq.*, 54 *et seq.*, 313, 353. (Cl. Huart.)

AGHA KHĀN, title of the head of the Indian Ismāʿīlites or Khodjas [q. v.]. The present Agha Khān Muḥammed Shāh, born in 1877, resides at Bombay and writes articles for English periodicals (*The Nineteenth Century*; *East and West*). He is the third Agha Khān, for his father and grandfather also bore that title. The latter, called Agha Khān Maḥallātī (after Maḥallāt in Persia, to the west of Ḳum), was governor of Ḳum and Maḥallāt under Fatḥ ʿAlī Shāh. Having miscarried in his revolt in 1838 against the grand vizier, he was obliged to flee to India. Maḥallātī's father Shāh Khalīl Allāh Saiyid Kehkī, assassinated in Yezd in 1817, was son of Abu'l-Ḥasan, the governor of Kermān. The Agha Khāns claim descent from Ḥasan Ṣabbāḥ [q. v.].

Bibliography: St. Guyard, *Un grand maître des assassins* (*Journ. As.*, 7th ser., ix. 337 *et seq.*); *Revue du monde musulman*, i. 48 *et seq.*

AGHA MUḤAMMED KHĀN, founder of the Ḳādjār dynasty in Persia, son of Muḥammed Ḥasan, son of Fatḥ ʿAlī Khān; born in 1155 (1742). When still a child he was made a eunuch by order of ʿĀdil Shāh. On the death of the *wakīl* Karīm Khān Zend, he retired to Asterābād; turning to his advantage the disturbances of Persia at that time, he made Teherān his capital and declared himself a king there in the beginning of 1201 (1786). He struggled for eight years with the last prince of the Zend dynasty, Luṭf ʿAlī Khān, who fell into his hands through treachery, and perished under fearful tortures in 1209 (1794). A successful expedition against the Turkomans (1210 = 1795) re-established peace on the north-eastern frontier, another expedition to Georgia tore away the latter country from Russia; Agha Muḥammed escaped a conflict with the latter power only thanks to the death of Cathrine II. He seized the prince Shāhrukh, grandson of Nādir Shāh, who, though blind, continued to reign in Meshhed, and by torture extorted from him the diamonds which the conqueror had brought from India, then he annexed Khorāsān to his States. At the age of 55 he was assassinated (1211 = 1797) by two slaves whom he had condemned to death, and was buried at Nadjaf (Meshhed ʿAlī). His nephew Bābā Khān, who took the title of Fatḥ ʿAlī Shāh, succeeded him to the throne. Agha Muḥammed founded by violence and force a dynasty, whose chief merit consists in its restoring to Persia a peace which has remained till now.

Bibliography: P. Horn, in *Grundr. d. iran. Philol.*, ii. 594, 604; *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, ii. 411; Brydges, *Dynasty of the Kajars*, pp. 9—29 = ʿAbd al-Razzāḳ b. Nadjaf Ḳulī, *Maʾāthir-i sulṭānīya*, pp. 14 *et seq.*; Riḍā Ḳulī Khān, *Rawḍat al-ṣafā-i nāṣirī*, ix. fos. 50 *et seq.* (Cl. Huart.)

AGHĀČ (Turkish: „tree, wood", a secondary form in East-Turkish *yighāč*), a land measure designating the triple distance at which a man placed between two others can make himself heard by them, thus something like a parasang or a mile. A verse of Mīr ʿAlī Shīr Nawāy rates it at 12000 *ḳārī* (double cubit, the length of the arm from the shoulder to the end of the middle finger); another verse of Makhdūm Ḳulī estimates the dimension of the earth at 146000 *aghāč*. Pietro della Valle (*Voyages*, iii. 141) thinks the *aghāč* to be equivalent to a Spanish league, or four Italian miles, and according to E. Flandin and P. Coste (*Voyages en Perse*, i. 111.), it is equivalent to six kilometres (a little less than four English miles).

Bibliography: Pavet de Courteille, *Diction. turk oriental*, pp. 554-555; Sulaimān Efendi, *Lughat-i ḍjaghatāʾī wa-turkī ʿothmānī*, p. 15 (trans. Kúnos, pp. 6, 105); Vámbéry, *Cagataische Sprachstudien*, p. 357. (Cl. Huart.)

AGHĀČ-ERI („man of the woods, of the forest"), name of a people which Priscus quotes under the designation of Ἀκατζίροι; it is perhaps the same as the Mordwins (Russian *Mordwa*, Arabic *Burdās*, Burṭās) and other Finnish tribes (Marquart, *Streifzüge*, pp. xxiv, 41). The explanation of the Greek name by the Turkish is found already in Hammer-Purgstall, *Gesch. der gold. Horde*, p. 16; Quatremère, *Hist. des Mongols*, (1836), p. 53, note; M. Th. Houtsma, *Ein türk.-arab. Glossar* pp. 45, 49. (Cl. Huart.)

AGHĀNĪ (A.), pl. of *ughniya* [q. v.], „a song"; for the Arabic „Book of Songs" (*Kitāb al-aghānī*) see ABU 'L-FARADJ 'ALĪ.

AGHDHIYA (A.), pl. of *ghidhā'* [q. v.].

AGHLABIDES, a dynasty which ruled over Ifrīkiya during the whole of the 9th century of the Christian era, founded by Ibrāhīm b. al-Aghlab al-Tamīmī. Ibrāhīm, then governor of Zāb, seized the power after he had rescued the 'Abbāside emir Ibn Mukātil, and was invested by Caliph Hārūn al-Rashīd. It is in no way certain that further feudal treaties fixed more precisely the relations between the Caliphate and Ibrāhīm's successors. At any rate they contented themselves with the title of emir; the wording on their coins was extraordinarily simple. The relations between Bagdad and Kairawān were shown by mere civilities; Ziyādat Allāh informed Caliph al-Ma'mūn of the Sicilian expedition which threatened the Byzantine empire, and sent him shortly afterwards *mithkāls* coined in his honour. But when the same caliph asked the same emir to extol 'Abd Allāh b. Ṭāhir in the *khuṭba*, the emir answered insolently. Al-Nuwairī says with reason that the ruler of Bagdad would have met with ill success if he had tried to interfere with the affairs of the succession of the dynasty, and it seems doubtful that a message of al-Mu'taḍid should have influenced the abdication of Ibrāhīm b. Aḥmed.

Thus the rule of the emirs was hereditarily supreme over a territory, the boundaries of which cannot exactly be defined and which is conventionally called Ifrīkiya. To the west it surely extended to Bona and comprised the whole country of the Kotāma. These Berbers, who seem to have formed a great confederation whose influence reached the present Kabylia, were kept under the Aghlabide suzerainty through the Arab colony of Bilizma, and as soon as the latter was destroyed by the last Ziyādat Allāh, they became the first and firmest support of 'Abd Allāh al-Shī'ī; they were Khāridjites, perhaps Nakkārite Ṣofrites. To the southwest Ifrīkiya extended to the Zāb and the boundaries of the Abāḍite kingdom of the Banū Rostem of Tāhert: Baghāya and Ṭobna were under Aghlabide rule, but with continual Khāridjite revolts. Towards the south-east Tripoli formed an isolated post, exposed to the raids of the Berber Khāridjites of Djebel Nefūsa. Ifrīkiya proper, partly occupied by Arab and Arabicized Sunnites, furnished the contingents of the army, the *djund*; though frequently divided by tribal quarrels and personal ambitions, they yet formed a religious and linguistic unit in front of the heterodox Berbers who surrounded and penetrated them.

In this Sunnite community, religious life was vigorous enough for differences of theory to enter there upon the scene. It is under the Aghlabides that the Ḥanafite and Mālikite doctrines are believed to have simultaneously been introduced into Ifrīkiya, doctrines which Fāṭimism seems to have supplanted during two centuries. For a certain time they were represented by the same person, Asad b. al-Furāt, who was first kāḍī of Ifrīkiya, then of Sicily and at the same time imām and emir. This scholar, who successively attended the lessons of Mālik at Medina, of Abū Ḥanīfa's disciples in 'Irāk and of Ibn Kāsim, Mālik's best pupil, in Cairo, taught the two doctrines at Kairawān; but his rivalry with the Mālikite Saḥnūn accentuated his Ḥanafite tendencies. After his death Saḥnūn remained sole master of the place, and from 232 to 240 (857—865) he seems to have exercised over Ifrīkiya an absolute religious magistracy. He was liberal when he had near him his rival's Ḥanafite pupils like Sulaimān b. 'Imrān, but he displayed real ferocity towards his unfortunate predecessor Ibn Abī Djawwād, whom he made to perish under the rod for the crime of professing the doctrine of the creation of the Ḳor'ān. His *mudawwana* of Ibn Kāsim's doctrines eclipsed the *Asadiya* and became the canonical book of Maghrib Mālikism. After him, the Mālikite school remained supreme, yet the Ḥanafite doctrines had their adherents; even the doctrine of the creation of the Ḳor'ān had not disappeared: al-Farrā' was threatened with death for this crime. But under the emir Abu 'l-'Abbās Muḥammed, al-Sadīnī, the kāḍī and governor of Kairawān, an avowed partisan of this heresy, was nevertheless entrusted with the task of restoring order to the administration. It is possible that the emirs employed the *fuḳahā'* as intermediaries with the people against the free tendencies of the Arab families, unable to remain grouped in a compact state in front of the dangers that threatened them on the frontiers. The appreciations of the Arab historians, though vague and divergent, induce us to believe that the emirs possessed courage and skill, knew how to maintain such a fragile political community and keep it in real prosperity, in spite of some financial trouble like the dirhem sedition.

The Sicilian expedition, begun by Ziyādat Allāh I (212 = 827) and continued by his successors and the Fāṭimides, was nothing else than the regulation of former piracy, the large island having exerted on the pirates the same attraction which Spain had upon the Berber dynasties of Morocco. The produce of the pillage, carried on for a pious purpose, the *djihād*, furnished the emirs with the means to build palaces and procured them other pleasures without taxing too heavily their subjects. Al-Ḳaṣr al-Ḳadīm, built under Ibrāhīm b. al-Aghlab, the great mosque of Kairawān and the *ribāṭ* of Sūs, built under Ziyādat Allāh b. Ibrāhīm, the cisterns of Kairawān, the mosque of Sūs, Raḳḳāda and Ḳaṣr al-Fatḥ form an artistic group associated with Sicilian architecture.

After a line of rulers, who though not without faults were full of energy, the Aghlabide dynasty could oppose to the storm raised by al-Shī'ī none else than emirs whose predominant feature was the cowardly and refined ferocity of lords of harems and eunuchs. The last Ziyādat Allāh took to flight before the Fāṭimides, without fighting, in 296 (909).

The following is a list of the Aghlabide rulers, eleven in number:

Ibrāhīm b. al-Aghlab b. Sālim b. 'Iḳāl al-Tamīmī	184 = 800.
Abu 'l-'Abbās 'Abd Allāh b. Ibrāhīm.	196 = 812.
Abū Muḥammed Ziyādat Allāh b. Ibrāhīm	201 = 817.
Abū 'Iḳāl b. al-Aghlab Ibrāhīm . .	223 = 838.
Abu 'l-'Abbās Muḥammed b. al-Aghlab	226 = 841.
Abū Ibrāhīm Aḥmed b. Muḥammed	242 = 856.
Ziyādat Allāh b. Muḥammed . .	249 = 863.
Abu 'l-Gharānīḳ Muḥammed b. Aḥmed al-Maiyit	250 = 864.

Ibrāhīm b. Aḥmed . . . . 261 = 875.
Abu 'l-ʿAbbās ʿAbd Allāh Muḥammed b. Ibrāhīm . . . . 289 = 902.
Abū Muḍar Ziyādat Allāh b. Abi 'l-ʿAbbās. . . . . . . 290 = 903 to 296 = 909.

Bibliography: Ibn ʿAdhārī, *al-Bayān al-mughrib*, i; trans. Fagnan (1901), i; Ibn al-Athīr (ed. Tornb.), vii and viii; Ibn Khaldūn, *ʿIbar*, iv (*Hist. des Berb.*, i); idem, *Hist. de l'Afrique sous les Aghlabites et de la Sicile*, ed. and trans. Noël des Vergers (1841); Amari, *Biblioteca Arabo-Sicula* (1857); idem, *Storia dei Musulmani di Sicilia*, (1854); Fournel, *les Berbers*.
(G. DEMOMBYNES.)

AGHMĀT, a place to the south of Marrākush. Aghmāt is now a vast agglomeration of fields, gardens and earth houses, abundantly watered and shaded by trees of various kinds. It is one of the prettiest spots of that region. It belongs to the ḳāʾidate of Masfiwa. At a distance of two or three kilometres from it is Warīka, a large village with an important *mellāḥ* (Jewish quarter), which constitutes a separate ḳāʾidate. Both countries are irrigated by the Wādī Aghmāt which comes forth from the Atlas at Warīka: the latter is indeed situated hard by the foot of the mountain and even on its first slopes. The Wādī Aghmāt furnishes numerous *regia*, one of which goes as far as Marrākush and contributes to furnishing the town with drinkable water.

Before the foundation of Marrākush, Aghmāt was, besides Nafīs, the chief town of the region; it is mentioned as having formed a part of the Idrīside empire. Later, before the Almoravide invasion, it is found to be occupied by the Maghrāwa, whose last emir was called Laghūt or Laḳūt b. Yūsuf, the husband of the celebrated Zainab, who later married Abū Bekr al-Lamtūnī and afterwards Yūsuf b. Tāshfīn, the founder of the Almoravide dynasty. Aghmāt was taken in 449 (1057-1058) by the terrible *murābiṭūn*, and Laghūt sought shelter with the Tādla. After Marrākush was founded in 454 (1062), Aghmāt lost its importance and since then has not ceased to decline. Al-Bakrī, who wrote before the foundation of Marrākush, distinguishes between two Aghmāts: Aghmāt-Ailān and Aghmāt-Warīka. Perhaps Aghmāt-Ailān is identical with the Aghmāt of to-day while Aghmāt-Warīka would correspond to the present Warīka; unless Aghmāt-Ailān be Ighīl or Ailān which is 7 or 8 km. off. At any rate the historical Aghmāt seems to answer to the place which is still called Aghmāt. There is still an old madrasa, large enough, and numerous tombs are found there. Perhaps it is there where we must look for the tomb of the unfortunate al-Muʿtamid, the last emir of Seville and of Cordova, whom Yūsuf b. Tashfīn exiled to Aghmāt and whom he kept there a prisoner. Al-Marrākushī made a touching account of his captivity. This tomb existed still in the 14th century, but we do not know what has become of it now, the access to this madrasa being strictly forbidden to Christians and Jews. Around the madrasa there are found vestiges of old brick buildings, of a stone bridge and of old earth circumvallations. In the time of Leo Africanus, Aghmāt was already in utter decay; still pilgrimages are yet made to the saints of Aghmāt. The region remained celebrated on account of its fresh water, its shady trees and various fruits which supply the market of Marrākush.

Bibliography: al-Bakrī, *al-Masālik* (*Descr. de l'Afrique septentr.*), pp. 86, 152 *et seq.*; Idrīsī, *Ṣifat al-Maghrib* (ed. Dozy and de Goeje), pp. 29, 61 *et seq.*, Ibn Khaldūn, *ʿIbar*; Ibn Abī Zarʿ, *al-Ḳarṭās*; al-Marrākushī, *al-Muʿdjib*; Leo Africanus, *Description de l'Afrique* (ed. Schefer), i., 209 *et seq.*, 338 *et seq.*; Marmol Caravajal, *Descripcion general de Africa* (Granada, 1573), ii. 35[b] *et seq.* (E. DOUTTÉ.)

AGHRIDAGH or EGHRIDAGH. [See ARARAT.]

AGRA, capital of the district of the same name in British India, situated on the right bank of the Djamna River. In 1901 the city counted 188000 inhab. (about a quarter of whom Musulmans); the district (1845 square miles) 1060546 inhab. — Agra is renowned for its many magnificent buildings from the time of the Moghul dynasty. Several of them, as the Motī-Masdjid (erected in 1654 by Shāh Djahān), the Nagīna-Masdjid and the Mīna-Masdjid, the public and private audience halls (*dīwān-i ʿāmm* and *dīwān-i khāṣṣ*), the palaces known under the names of Shīsh-Maḥall, Khāṣṣ-Maḥall, and Djahāngīr-Maḥall are within the spacious citadel (2½ km = 1½ miles in circumference, built by Akbar) surrounded by a moat and a wall 70 ft. high; access to that citadel may be gained by two gates, while a third gate on the side of the river is closed. On the opposite bank of the river is the tomb of Iʿtimād al-Dawla [q. v.]. The most far-famed monument of Agra is the Tādj-Maḥall [q. v.] For the rest the area of the present city is only about the half of what it was in the flourishing time of the Moghul dynasty.

History. — Agra has been known since the Lōdī [q. v.] dynasty ruled there, and yet Akbar only made it his residence, in which he also died (1605); his tomb ornamented by a monument, however, is not in Agra but in Sikandra [q. v.], which is at a distance of 8 km. (about 5 miles). The name Akbarābād given to the city in his honour fell later into oblivion. His successors resided only now and then in Agra, and Awrangzīb removed his residence to Dehlī. In 1770 the city was taken by the Mahrattas, who occupied it with a short interruption till 1803, when Lord Lake subjected the city to the English rule (battle of the 17th October 1803).

Bibliography: *Distr. Gaz. Agra-Oudh*, viii (Allāhābād, 1905); Smith, *The Moghul colour decoration of Agra* (1901); *Archaeological survey of India*, iv.

ĀḤĀD (A.), pl. of *aḥad* [see next art.], meaning units in arithmetic. In the science of tradition it is used as an abridged plur. of *khabar al-wāḥid*, which are, as contrasted with *mutawātir* [q. v.], ḥadīth communications which come not from a larger number of trustworthy companions (*aṣḥāb*), but from a single person. By means of *istifāḍa*, i. e. further extension by different *isnād* ways, the *āḥād* tradition was raised to the rank of *mutawātir*. The discussion of the question: to what extent the *āḥād* contain positive science and may serve as a criterion for the practice, forms one of the most conspicuous chapters of the *uṣūl* science.

Bibliography: W. Marçais, *Le taqrîb de en-Nawawi* (Paris, 1902), p. 201; a detailed discussion of the *uṣūl* questions: *Le livre de Mohammed ibn Toumert* (Algiers, 1903), text, pp. 51 *et seq.*; Ṣadr al-Sharīʿa (Taftazānī), *al-Tawḍīḥ waʾl-talwīḥ* (Kazan, 1883), p. 361.

From a Shī'ite point of view: Djamāl al-Dīn al-'Āmilī, *Ma'ālim al-uṣūl* (Lucknow, n. d.), p. 107. (GOLDZIHER.)

AḤAD (A.), a numeral „one"; also surname of God [see WĀḤID]. *Yawm al-aḥad*, the first day of the week, Sunday.

AḤADĪ, the cavalry guard corps in the army of the Great Moghul.

Bibliography: Horn, *Das Heer und Kriegswesen der Grossmoghuls*; W. Irvine, *The army of the Indian Moghuls*.

AḤĀDĪTH (A.), traditions. [See ḤADĪTH.]

AḤADIYA (A.) = unity, technical term in philosophy denoting simply the indivisibility of God's entity, which in the teaching of the Ṣūfīs constitutes the highest degree (*martaba*) of the divine Being. Comp. the definitions in the *Dictionary of the technical terms* (ed. Lees), p. 1463.

'AHD (A.), pl. of *'uhūd*, command, covenant, alliance; hence *walī al-'ahd* = successor to the throne by virtue of a decree of the reigning prince; *ahl al-'ahd*, „the people of the covenant", i. e. those who have made a covenant with the Musulmans, namely the Christians and the Jews [see DHIMMA.]. Further *'ahd* means the document itself which contains the regulations of the alliance; hence *al-'Ahd al-'Atīḳ*, „the Old Testament" and *al-'Ahd al-Djadīd*, „the New Testament".

AL-**AHDAL** AL-ḤUSAIN B. 'ABD AL-RAḤMĀN B. MUḤAMMED AL-ḤASANĪ BEDR AL-DĪN, Arab historian, born in 779 (1377), and died in 885 (1480). One of his works is a compendium of al-Djanadī's history of Yemen, entitled: *Tuḥfat al-zaman fī a'yān ahl al-Yaman*.

Bibliography: Brockelmann, *Gesch. d. arab. Litter.*, ii. 185; Kay, *Yaman, its early mediaeval history*, pp. xviii *et seq.*

AḤDĀTH (A.), pl. of *ḥadath* [q. v.].

ĀHĪ, Turkish poet, whose real name seems to have been Benli Ḥasan („Ḥasan with the mole"). His father Sīdī Khodja was a merchant in Trstenik (not far from Nicopolis). After the latter's death Āhī went to Constantinople and chose for himself the career of a scholar, but he did not for a long time advance any further than the degree of a candidate (*mulāzim*), because he declined the position of Muderris in Bāyazīd Pasha's Medrese in Brusa. Finally he obtained a similar though less important position in Ḳara-Ferya (Berrhoea), where he died in 923 (1517). He left two unfinished poetical works, of which the titles are: *Khusrew u-Shīrīn* and *Ḥusn u-dil*. The latter work is an allegorical poem written in prose interspersed with verses, and is an imitation of Fattāhī's [q. v] work of the same title. Gibb has epitomized its contents in *A history of Ottoman poetry*, ii. 296, *et seq.*

Bibliography: Besides Gibb, *loc. cit.*, Laṭīfī (Chabert), p. 105; Hammer-Purgstall, *Gesch. d. osman. Dichtk.*, i. 209.

AL-**AḤḲĀF** (A.) = „the sand downs". The Arabs particularly apply this appellation to the large sandy desert south of the Arabian Peninsula, an entirely unknown region, visited by no traveller. — It is also the title of the 46th Sūra.

AḤKĀM (A.), pl. of *ḥukm* [q. v.].

AHL (A.), originally meaning „those who occupy with one the same tent (Hebrew *ōhel*)", thus „family, inmates". Therefore *ahl al-bait* means „the household of the Prophet, his descendants". When the *ahl* (pl. *ahālī*) of a town or a country is spoken of it denotes its inhabitants, sometimes, as in Medina (according to Burton), specially those who were born there and own houses. But this word is often connected with other notions, and then its meaning is still more subtle, so that it may mean so much as „sharing in a thing, belonging to it", or „owner of the same", etc. Some of the compounds with *ahl* most in use follow here:

AHL AL-**AHWĀ'** (A., sing. *hawā*, „predilection, inclination of the soul"; comp. Ḳor'ān vi. 151) is according to the view of the orthodox theologians the appellation of the followers of Islām, whose religious tenets in certain details deviate from the general ordinances of the Sunnite confession (comp. *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lii. 159). As examples there are mentioned: Djabariya, Ḳadariya, Rawāfiḍ, Khawāridj, anthropomorphists, Mu'aṭṭila. From the above definition it may be inferred that in the sense of Musulman theology it is not proper either to designate these tendencies as sects. (GOLDZIHER.)

AHL AL-**BAIT** (A.) = „the people of the house, of the family". With reference to Ḳor'ān, xxxiii. 33, the Shī'ites (and in general the Muḥammedans friendly to 'Alī) attribute to 'Alī, Fāṭima, their sons and their descendants to whom alone they restrict this appellation, the greatest moral and spiritual merits as well as the greatest influence on the political rule and religious guidance of Islām. These ideas come to the surface in a more or less exaggerated form with regard to the 'Alīdes according to the views of those spheres [see SHĪ'A]. In a notice by Ibn Sa'd (iv². 59,₁₂) the appellation Ahl al-Bait is contrasted with Muhādjirūn and Anṣār and referred to the Prophet's family. In Sunnite exegesis, the notion of Ahl al-bait is in several ways extended to the branches of the Banū Hāshim including their *Mawālī* [see MAWLĀ], who in the sense of the law must not be admitted to the partaking of the *ṣadaḳa*; see the codes, e. g. Ḳudūrī, *Mukhtaṣar* (Kazan, 1880), p. 23; Nawawī, *Nihāya* (ed. van den Berg), ii. 305; Ibn Ḳāsim al-Ghazzī, *Fatḥ al-ḳarīb* (ed. Van den Berg), p. 252. The Sunnite interpretation accepted for the most part does not restrict the acceptation of the term to Hāshimite descent in a narrower or wider sense, but counts among the Ahl al-Bait all the wives and children of the Prophet, and also 'Alī, his son-in-law: this prevents the specially 'Alīde interpretation [comp. also ĀL]. See the commentaries to Ḳor'ān, xxxiii 33 and to al-Bukhārī, *Faḍā'il al-aṣḥāb*, N°. 30 (al-Ḳasṭallānī, vi. 151). An exhaustive treatise in anti-Shī'ite spirit on the compass of the idea of Ahl al-Bait is to be found in Ibn Ḥadjar al-Haitamī, *al-Ṣawā'iḳ al-muḥriḳa* (Cairo, 1312), pp. 87 *et seq.* (GOLDZIHER.)

AHL AL-**BIDA'** (A.) = „the people of innovation", i. e. sectarians.

AHL AL-**BUYŪTĀT** (A.), originally denoted those that belong to Persian families of the highest nobility (Nöldeke, *Gesch. d. Perser u. Araber zur Zeit der Sassaniden*, p. 71), then, the nobles in general. Other meanings are given by Dozy, *Supplément*, i. 131ᵇ.

AHL AL-**DĀR** (A.) = „the people of the house". In the Almohad hierarchy the 6th order.

AHL AL-**DHIMMA** (A.), the Jews and Christians, between whom and the faithful there is according to Musulman law a certain legal relation [see DHIMMA].

AHL al-DJEBEL (A.) = „mountaineers", particularly in Palestine the Bedouins of Hawrān.

AHL al-FARḌ (A.), the legal heirs of the first degree according to Muḥammedan right of succession [see FARḌ].

AHL al-ḤADĪTH, also AṢḤĀB AL-ḤADĪTH (A.) = „the people of official tradition" [see ḤADĪTH], as contrasted with „the people of their own judgment (*ra'y*)" and with the sectarians in general. In India the Wahhābīs [q. v.] call themselves so.

AHL-i ḤAḲḲ (P.) = „the people of the truth". [See ʿALĪ ILĀHĪ.]

AHL al-HAWĀ (A.) = „libertines".

AHL al-ḲABĀLA (A.), a synonym of *ahl al-dhimma* [see ḲABĀLA].

AHL al-ḲIBLA (A.) = „the people of the *Ḳibla*" [q. v.], appellation of the Mussulmans.

AHL al-KISĀ' (A.) = „the people of the garment", appellation of the family of the Prophet (Muḥammed himself, ʿAlī, Fāṭima, Ḥasan and Ḥusain). For the origin of the appellation see the traditions quoted above under AHL AL-BAIT.

AHL al-KITĀB (A.) = „the people of the Book". Muḥammed calls so the Jews and Christians, in distinction from the heathens, on account of their possessing divine books of revelation (*Tawrāt* = Torah; *Zabūr* = Psalter; *Indjīl* = Gospel), which, it is true, they transmit in a falsified form, but the recognition of which secures for them a privileged position for the heterodox. In contradistinction to the heathens Muḥammed granted them (Kor'ān, ix. 29) after their submission free public worship against payment of a poll-tax (*djizya*, q. v.). The punctual observance of the special conditions laid upon them ensures them implicitly the protection of the Mussulman authorities (as *muʿāhadūn* or *ahl al-dhimma* = protégés in accordance with an agreement). Violation of this defensive alliance with the Ahl al-Kitāb is considered as a heinous perfidy. Of course the proceedings of the Prophet with regard to the Banū Naḍīr and Banū Ḳuraiẓa cannot be taken as a model. In spite of all fanatical sentiment expressed in odious terms the following principle in the form of Muḥammed's saying has been set up: „He who wrongs a Jew or a Christian will have myself (the Prophet) as his indicter on the day of judgment" (Belādhorī, p. 162). Likewise in the ancient instructions for the generals setting out on expeditions of conquest as well as for administrators of the provinces stress is always laid upon the clause that the subjected Ahl al-Kitāb must not be disturbed in their public worship and must be treated with humanity. To be sure after the death of the Prophet, who had begun himself with the expulsion of the Jews, permanent stay in Arabia itself was interdicted to them. The Mussulmans based themselves on a saying supposedly uttered by the Prophet in his last hour, the purport of which is „two religions may not dwell together on the Arabian Peninsula" (*Muwaṭṭa'*, iv. 71; comp. Zarḳānī's commentary as to the geographical limits), a principle which is pretended to have been applied already by Abū Bekr in his message to the Christian inhabitants of Nadjrān (Ṭabarī, i. 1987,₁₅). The restrictive, special conditions, which became always more oppressive in proportion to the increasing spirit of intoleration, are codified in their oldest form in a document which passes for the *ʿAhd ʿOmar* „the treaty of ʿOmar" (with the Christians of Jerusalem), but which is certainly a production of a later epoch (de Goeje, *Mémoire sur la conquête de la Syrie*, 2ᵈ ed., pp. 140 *et seq.*). This document is the basis of the interconfessional legislation in Islām, and it has been further developed in the codifications according to the ruling opinions of their respective authors. Within the right of free public worship the following question remained as the leading one: To what extent may the Ahl al-Kitāb erect new prayer houses or restore old ones? It always gave rise to renewed negotiations. One may conceive that in different law schools in spite of the maintenance of the principles differences with regard to the treatment of the Ahl al-Kitāb from the point of view of religious right became manifest. The principal differences appear in the questions of the *Dhabāʾiḥ Ahl al-Kitāb* (if the Mussulman may partake of what they slaughter) and of the *Munākaḥāt Ahl al-Kitāb* (to what extent a Mussulman is allowed to marry a wife of them). The assumption that the books which the Ahl al-Kitāb possess are falsified and that they concealed their true contents (Ḳor'ān, ii. 70; iii. 64; v. 15; vi. 91), as well as the belief that Muḥammed, his mission and the victory of the Arabs and Islām are foretold in the Holy Scriptures of the Jews and Christians and that the Ahl al-Kitāb rendered obscure these prophecies by false interpretation called forth an extensive polemical literature, the materials for which the Mussulman theologians received in the first place from converts. With regard to the Jews a particular subject of polemics took rise form the assertion of the *naskh al-sharīʿa*, i. e. the abrogation of the divine laws affirmed by the Muḥammedans and denied by the Jews.

Islām extended very early the sphere of the Ahl al-Kitāb beyond its original limits. Supported by the statement that Muḥammed adopted the *djizya* from the Parsis in Hadjar (Baḥrain), the Mussulmans included the Madjūs too in that class. In the time of Caliph Ma'mūn (215 = 830) the heathens of Ḥarrān succeeded in suggesting to the Mussulmans that they were the Ṣābi'ūn mentioned frequently enough in the Ḳor'ān among the believing nations, and that they possessed books of revelation brought to them by ancient prophets (Chwolsohn, *Die Ssabier*, i. 141). In the 14ᵗʰ century a Muḥammedan prince in India allowed the Chinese, against payment of a *djizya*, to keep up a pagoda on Mussulman territory (Ibn Baṭṭūṭa, iv. 2). The state of interior affairs in India brought it so far that veritable idolaters were considered as Ahl al-Dhimma (*ibid.*, pp. 29, 223). Such extensions could be made, however, only by concession of religious toleration. The two questions alluded to above (the laws of food and marriage) were never taken into consideration beyond the sphere of the original Ahl al-Kitāb.

Bibliography: T. W. Juynboll, *Handleiding*, pp. 341—346; Wensinck, *Mohammed en de Joden te Medina* (Leyden, 1908). On the legislation with regard to the Ahl al-Kitāb: *Journ. As.*, 1852; Belhâuser, in the *Revue des Études Juives*, xxx. 6 *et seq.*; R. Gottheil, *Dhimmis and Moslems in Egypt* (in the *Old Testament and Semitic Studies in memory of W. R. Harper*, Chicago, 1908, ii. 351 *et seq.*). Polemics: Steinschneider, *Polem. und apologet. Literatur in arab. Sprache* (*Abh. für die Kunde*

des Morgenl., vi. Nº. 3), and besides it Goldziher, in Zeitschr. d. Deutsch. Morgenl. Gesellsch., xxxii. 341—387; further sources in the Jewish Encyclopedia, vi. 658. Customs and usages: Revue des Études Juives, xxviii. 75 et seq. (GOLDZIHER.)

AHL AL-ĶIYĀS (A.), those who consider the conclusion by analogy (ķiyās) justified in inferring the legal decisions.

AHL AL-NAẒAR (A.), the philosophers.

AHL AL-ṢUFFA, more rarely: AṢḤĀB AL-ṢUFFA, isolated form: AṢḤĀB AL-ẒULLA (A.) = „the people (or owners) of the (mosque-) vestibule". Among the believing Mekkans, who had accompanied the Prophet in his flight to Medina and among those who emigrated to Medina from other places there were some without means from home, others having left their sphere of action in their native country became poor and suffered from want of food, clothes and a home. Even the far extending charity of the Medinian co-religionists was unable to remove entirely the misery that prevailed in those districts. In the meantime a vessel with parched barley, bought with the money of the community, was set up for the hungry people in the evening in the yard of Muḥammed's house. The homeless persons encamped under the *ṣuffa*, i. e. the northern part of the mosque covered only with a roof but with open sides. They were on account of this also called „the guests of Islām". Still on the other hand even very poor immigrants are said to have never entered there. Their number is differently rated (10, 30, 70, 92, 93, 400 persons), as in fact it has fluctuated and for instance in the earlier time it was certainly greater than later. *Ṣuffa* people, who were with regard to their tribe strangers in Medina, were for instance the Ghifārite Abū Dharr, the Yemenite Abū Saʿīd, the ʿAbsite Hudhaifa, the Laithite Wāila etc., further the slaves Abū Muwaihiba, ʿAmmār, Bilāl (an Abyssinian), Khabbāb, Salmān (a Persian), Ṣuhaib (a Greek). Among the persons that were connected with the Prophet Abū Huraira is at best to be mentioned; but it is supposed that even Saʿd b. Abī Waķķāṣ, one of the „ten" (namely the ten most intimate friends of Muḥammed), was there once.

The construction put by many Muhammedan theologians on Ķorʾān, ii. 273, 274; vi. 52; xviii. 27; xlii. 26, as referring to the Ahl al-Ṣuffa gives way for many reasons, one of which is the fact that those passages were partly revealed in Mecca. In later times the Ahl al-Ṣuffa were very highly respected, and placed even above the „ten" (see above), perhaps because, owing to a foolish etymology, they were considered as the founders of Ṣūfism, whereas others emphasized and substantiated by Ķorʾānic passages the tenet that all are equal in Islām and that it depends simply on the degree of piety. Legend tells of them among other things that they heard the conversation which Allāh had with Muḥammed during the „nightly travel" (which, however, as everybody knows is supposed to have occurred in Mecca). — Abū Nuʿaim al-Iṣpahānī (d. in 430 = 1038) treated of them in his *Kitāb ḥilyat al-anbiyāʾ*. Taķī al-Dīn al-Subkī (d. in 756 = 1355) wrote a book entitled *Tuḥfa fi'l-kalām ʿalā ahl al-ṣuffa*. Abū ʿAbd al-Raḥmān al-Sulamī wrote *Taʾrīkh ahl al-ṣuffa*. — Later on *ahl al-ṣuffa* became the designation for (homeless) jugglers. (RECKENDORF.)

AHL AL-SUNNA (A.) = „the Sunnites", the orthodox people [see SUNNA].

AḤLĀF (A.), pl. of *ḥilf* [q. v.].

AL-**AḤMAR** (A.) = „the red one"; also a person's name; the Musulman princes of Granada were called Banu'l-Aḥmar. [See NASRIDES.]

AḤMED, one of Muḥammed's names according to Ķorʾān, lxi. 6. Comp. Sprenger, *Das Leben und die Lehre des Mohammad*, i. 156 *et seq.*

AḤMED I, fourteenth Ottoman sultan, eldest son of Muḥammed III, born in 998 (1589), succeeded his father at the age of 14. Derogating the custom established by Bāyazīd I Yildirim he had not assassinated his brother Muṣṭafā when ascending the throne. He removed his grandmother, Sultana Ṣafiya (the Venetian Baffa), who had ruled over the empire under Murād III and Muḥammed III, as well as her confidants. He entrusted the Kapūdān-pasha Cicala with the chief command over the troops led against the Persians, who had just conquered Eriwān, Akče Ķalʿa and Ķars, but the renegade suffered a defeat at the hands of Shāh ʿAbbās I, and died of grief (1014 = 1605). The grand vizier Lālā Muṣṭafā Pasha received his order to relieve Buda, in which he succeeded, but on the other hand was forced by bad weather and by the cowardice of the Agha of the Janizaries to abandon the siege of Pest and Gran. A little later he conquered the latter city after which he concluded with Austria the Peace of Sitvatorok (11th November 1606) and renewed the agreements with France, England and Venice. — About that time the passion for tobacco was spread in Turkey. — Aḥmed's grand vizier Murād Pasha, surnamed Kodja Ķuyūdju („the old well digger"), defeated at Urudj-Owasi the Kurd ʿAlī Djānbulād (3d Radjab 1016 = 24th October 1607), who had rebelled in Aleppo, routed Ķalender Oghlu and Ķara Saʿīd at Göksün-Yaila (8th July 1608), made away with the other insurgent chiefs by assassination and treachery and in this way he re-established peace in Asia Minor. At sea Khalīl of Ķaiṣariya defeated ten Maltese galleys in the waters of Cyprus in the so-called „Ķara Djahannam Battle" (after the name which the Turks gave the red galleon commanded by Fressinet, and which they seized); but his fleet suffered great loss then, especially in a battle against Ottavio of Aragon near Cape Corvo, not far from Chio (1613), while the Ottoman admiral ravaged the country of Malta and chastised the dey of Tripoli of Berberia and the rebellious Mainots; Sinope was devastated by an incursion of Cossacks. He made peace with Persia, on the renunciation of the tribute of 200 bales of silk paid by the Ṣafawides and of the countries conquered since Salīm I and later lost again. Iskandar Pasha reconquered the rebellious Moldavia and on the 26th Ramaḍān 1026 (27th September 1617) concluded with the Cossacks the Peace of Busza. Aḥmed I died in the same year (23d Dhu'l-Ķaʿda = 22d November) at the age of 28 after a reign of 14 years.

In spite of the energy he had shown in the beginning of his reign he was weak and undecided and cruel besides; his grand vizier Naṣūḥ Pasha, whose arrogance had put him out of humour, was strangled by his order (1023 = 1614). He had the regulations of the empire arranged anew and codified them under the title *Ķānūn nāme*. The erection of the Aḥmediya Mosque on the

At Maidān (1018 = 1609) and the large fountain of Top Khāne are due to him; he had also then made for the first time in Constantinople, the Ka'ba cover which had hitherto come from Cairo.

Bibliography: Hammer-Purgstall, *Gesch. des osman. Reiches*, see index; Peččwī (Constantinople, 1283), ii. 290—360; Na'īmā, i. 1—ii. 154; *Ghulāṣhen-i ma'ārif*, i. 595—625; Muṣṭafā Efendi, *Natā'idj al-wuḳū'āt*, ii. 22—41.
(Cl. Huart.)

AḤMED II, Ottoman sultan, born on the 5th Djumādā I 1052 (1st August 1642), brother of Sultan Sulaimān II, whom he succeeded on his death at Adrianople (26th Ramaḍān 1102 = 23d June 1691) and was enthroned in the old mosque of that town. He confirmed Muṣṭafā Köprülü in the office of grand vizier; the latter lost the battle of Slankamen (19th August 1691) against the Imperials and perished on the battle-field. Ḥādjdjī 'Alī of Merzifūn, who took his place, succeeded in having the siege of Belgrade raised (18th Muḥarram 1104 = 29th Sept. 1692); but a third minister, Surmeli 'Alī of Dimetoḳa, was compelled to abandon the siege of Peterwardein (1106 = 1694). The Ottoman arms were no more lucky in Dalmatia than in Poland; Chio, besieged by the Venetians, capitulated. Aḥmed II died from dropsy (23d Djumādā II 1106 = 8th February 1695). He was of a melancholic disposition and very irascible; he was fond of hunting, but was addicted to drinking.

Bibliography: Hammer-Purgstall, *Gesch. des osman. Reiches*, see index; Rāshid, *Ta'rīkh*, ii. 156—292; *Gulshen-i ma'ārif*, ii. 993—1014; Muṣṭafā Efendi, *Natā'idj al-wuḳū'āt*, iii. 8—11.
(Cl. Huart.)

AḤMED III, Ottoman sultan, succeeded his deposed brother Muṣṭafā II and was enthroned on the 10th Rabī' II 1115 (23d August 1703) at Adrianople. He immolated the persons the revolted Janizaries demanded, but as soon as he entered Constantinople he dismissed the Bostāndji corps and replaced it by a levy (the last of that kind) of 1000 Christian boys. He had several Janizary chiefs executed or sent them into exile, and deposed the incapable Baltadji Muḥammed, whom he replaced by 'Alī Pasha of Čorlū (19th Muḥarram 1118 = 3d May 1706). The Muntafiḳ ravaged the country around Baṣra and defeated the Turkish troops. In 1121 (1709), Charles XII of Sweden, who took to flight after the battle of Poltawa, sought shelter on Turkish soil; that king, called by the Turks *demir bāsh* („iron head"), seems to have undertaken his last campaign on the vain assurances of the grand vizier that the khān of Crimea would send his Tartars to his aid. The return of the Baltadji to the affairs of the State was the signal for war with Russia (1123 = 1711). At the very beginning of the campaign Peter I, hemmed in his retrenchments of Horieste near Kush between the Pruth and the swamps, would have been compelled to surrender had not Catherine I been ingenious enough to sacrifice all the jewelry she could procure, sending it as a present to the grand vizier, by which means she obtained peace against the return of Azow and the dismantling of several towns. Still the treaty was not carried out in its totality, modifications having been introduced into it the following year. War broke out with Venice on account of the Montenegro refugees im Cattaro; the sultan himself took the command of the troops; Tinos and Corinth capitulated; Argos, Nauplia (Napoli di Romania) were taken as well as the rest of Morea and the last Venetian possessions in the Archipelago. In the war with Austria, the Turks were defeated under the walls of Peterwardein (5th August 1716) by Prince Eugene: Dāmād 'Alī Pasha perished there, a bullet having perforated his forehead. Temesvar surrendered to the Imperials as also Belgrade in consequence of an unsuccessful battle lost under its walls (16th August 1717). Dāmād Ibrāhīm Pasha brought the war to an end by the treaty of Passarowicz (21st July 1718). The Turks, turning to their advantage the advance of the Afghāns into Persia and that of the Russians into Shirwān, occupied Georgia, including Tiflis (1135 = 1723), and seized Khōi in Persia (1136 = 1724). A partition-treaty with Russia (24th June 1724) was brought about, but in order that the clauses favourable to Turkey should be observed it was necessary to continue the war with Persia: Ḥasan Pasha seized Hamadhān (Huart, *Hist. de Bagdad*, p. 145). Eriwān capitulated; Tibrīz was besieged without success, but was taken the following year (1137 = 1725); the campaign ended with the defeat of the Turkish army, commanded by Aḥmed Pasha, in the plain of Andjedan (1139 = 1726), which brought about an honourable peace. Under the reign of Aḥmed III, the first three-decker, built in Turkey, was launched at the Golden Horn; a porcelain factory was established in the ruins of Hebdomon (Takfūr Serāi); five new *bends* or reservoirs were constructed to supply the capital with water; the Hungarian renegade Ibrāhīm founded the first Turkish printing house. The first successes won by Tahmāsp Ḳulī Khān (Nādir Shāh), general of Shāh Tahmāsp, induced the Janizaries to rebel, and the execution of the grand vizier and two other persons of note (18th Rabī' I 1143 = 1st October 1730) did not satisfy them. — Aḥmed III abdicated and his nephew Maḥmūd I was put on the throne; he died, as supposed, by poison, on the 20th Ṣafar 1149 (30th June 1736). He was of a frivolous character, very fond of birds and tulips, and spent his time in diverting his wives by festivals and illuminations. He nevertheless was clever enough in choosing remarkable ministers who rendered his reign illustrious.

Bibliography: Hammer-Purgstall, *Gesch. des osman. Reiches*, see index; *Gulshen-i ma'ārif*, ii. 1050—1251, 1288; Rāshid, *Ta'rīkh*, iii. 5—390; Muṣṭafā Efendi, *Natā'idj al-wuḳū'āt*, iii. 21—36.
(Cl. Huart.)

AḤMED (Abū 'Alī) b. Abī Bekr Muḥammed b. al-Muẓaffar b. Muḥtādj, of the dynasty of the Ṣaghāniyān princes, was sent in 327 (939) to Khorāsān as governor in the place of his father, fought successfully with the Būyides and Ziyārides and conquered Rai (conclusion of peace in Djumādā II 331 = Febr.-March 943). Having been deposed by the Sāmānide Nūḥ b. Naṣr in consequence of the complaint of the population (333 = 945), he undertook in the beginning of 335 (August 946) a rising in the name of Prince Ibrāhīm b. Aḥmed (uncle of the ruler), dislodged the new governor Ibrāhīm b. Sīmdjūr from Khorāsān, crossed the Āmū, caused Nūḥ to flee to Samarḳand and had the prayer recited in Bukhārā in the name of Ibrāhīm (Djumādā II 335 = December 946-January 947). Shortly afterwards he

had to leave the town on account of the hostile attitude of the people towards him, and retired to his mother-country, Ṣaghāniyān (Shaʿbān 335 = Febr.-March 947); the princes (two other brothers of Nūḥ besides Ibrāhīm are mentioned) allied themselves with Nūḥ; complete amnesty was ensured them. After his entry into Bukhārā (Ramaḍān 335 = March-April 947). Nūḥ broke his promise and had all the three princes blinded. Aḥmed gathered on the upper course of the Āmū against Nūḥ a coalition of all the vassal princes; beaten in the open field, he successfully held his own in his mountains. Peace was concluded in Djumādā II 337 (December 948); Aḥmed remained prince of Ṣaghāniyān; his son Abu'l-Muẓaffar was sent as a hostage to Bukhārā, where he was received with great honours. Towards the end of 340 (May 952) he was again appointed governor of Khorāsān; he then brought order in his province and renewed the war with the Būyides, which, however, was soon afterwards brought to an end by a treaty of peace. This treaty was rejected by Nūḥ and Aḥmed was deposed; supported by the Būyides Aḥmed rebelled again, made the prayer to be recited in his own name and that of Caliph al-Muṭīʿ (hitherto not acknowledged in Khorāsān), but already under ʿAbd al-Malik I [q. v.], on the advance of his successor Bekr b. Malik, he was compelled to leave his province; he died in the end of Radjab 344 (November 955), shortly after the conclusion of peace between the Sāmānides and the Būyides; his remains were brought to Ṣaghāniyān.

The accounts of Aḥmed by Ibn al-Athīr and Gardīzī (*Zain al-akhbār*; extracts by Barthold, *Turkistān in the time of the Mongol invasion*, i. 8—10) seem to be borrowed from a common source, probably from the *Taʾrīkh wulāt Khorāsān* of al-Sallāmī (comp. about this work, Barthold, *loc. cit.*, ii. 11 and *Orient. Stud. Th. Nöldeke gewidmet*, i. 174), a contemporary of Aḥmed. Comp. also Ibn Ḥawkal (ed. de Goeje, p. 350) for Aḥmed's great qualities as governor.

(W. Barthold.)

AḤMED b. Abī Duʾād, Muʿtazilite ḳāḍī, a native of Baṣra, born according to some statements in 160 (776-777). Owing to his scholarship and merits he acquired influence over Caliph al-Maʾmūn, and became soon one of the latter's most intimate friends. Al-Maʾmūn also advised his brother and successor al-Muʿtaṣim to place Aḥmed, who was a fervent adherent of the Muʿtazilite teaching among his counsellors and never to leave him. After his accession in 218 (833) al-Muʿtaṣim consequently appointed Aḥmed chief ḳāḍī. The Muʿtazilite doctrine was already under the reign of al-Maʾmūn raised to the rank of a State religion and a formal inquisitorial tribunal was established. The office of the latter was to convert by suitable means the opponents of the officially recognized religious opinions. Aḥmed presided at the discussions of the inquisitorial court in his capacity of chief ḳāḍī of the capital, but he manifested a toleration and humanity quite rare at that time. He exerted very great influence over al-Maʾmūn and he was on friendly terms with Caliph al-Wāthiḳ. After the latter's death some of the highest officials and officers wanted to swear allegiance to his minor son, but upon the advice of Waṣīf, commanding-officer of the Turkish guard, Djaʿfar, the brother of the deceased, was proclaimed caliph, whereupon he received from Aḥmed the surname al-Mutawakkil. As, however, the new caliph gradually began to assume a hostile attitude towards the Muʿtazilite teaching and to come nearer to the orthodox party, the powerful ḳāḍī, the chief advocate of the Muʿtazilites, could not for long maintain his influential position. Some time after al-Mutawakkil's accession he was stricken with apoplexy, and the office of ḳāḍī was transferred to his son Muhammed. But the caliph deposed the latter as early as 237 (851-852), threw him into prison together with his brothers and confiscated all Aḥmed's property. It is true that the prisoners recovered their freedom but were obliged to sacrifice for it a great part of their fortune. Aḥmed and Muḥammed did not survive long their fall. According to the usual statement Muḥammed died towards the end of 239 (May-June 854) and three weeks later (Muḥarram 240 = June 854) died his father.

Bibliography: Ibn Khallikān (ed. Wüstenf.), Nº. 31; Ṭabarī, iii. 1139 *et seq.*; Ibn al-Athīr (ed. Tornb.); Yaʿḳūbī (ed. Houtsma), ii. 569 *et seq.*; Weil, *Gesch. d. Chalifen*, ii. 261 *et seq.*; A. Müller, *Der Islam im Morgen und Abendland*, i. 515, 524. (K. V. Zetterstéen.)

AḤMED b. Abī Khālid al-Aḥwal, a vizier. He began his political career as a secretary and shortly after the accession of al-Maʾmūn was made vizier. He exerted soon great influence over the caliph; it was he that urged to confer the governorship of Khorāsān in 205 (821) upon Ṭāhir b. al-Ḥusain, then governor of Bagdad. Al-Maʾmūn had already appointed Ghassān b. ʿAbbād governor of that province, but when Aḥmed pointed out to him that Ghassān was unequal to such a difficult task and stood security for Ṭāhir's loyalty, the caliph let himself to be persuaded to put Ṭāhir in place of Ghassān. In the meantime the shrewd Aḥmed is said to have made Ṭāhir a present of a eunuch, whom he ordered to poison his master in case he would manifest rebellious leanings. Thus when Ṭāhir omitted the caliph's name in the *khuṭba* in 207 (822), and by that actually refused obedience to the ʿAbbāside government, al-Maʾmūn ordered his vizier to depart immediately to Khorāsān and call the rebel to account. Aḥmed could with great difficulty obtain a delay of twenty-four hours, but still before the expiration of this delay, the welcome news of the sudden death of the rebellious governor arrived at the capital. Just as Aḥmed had interceded in favour of Ṭāhir, he recommended now his son Ṭalḥa. The latter was thus entrusted with the administration of the province in question, but at the same time al-Maʾmūn sent Aḥmed to Khorāsān, to support Ṭalḥa or rather to keep his eye upon him. The vizier pushed forward till Transoxania and conquered Usḥrūsana. — The pardon obtained by al-Maʾmūn's uncle, Ibrāhīm b. al-Mahdī, who had come forth as a pretender to the throne and gone around disguised till he fell into the hands of the caliph's police, is also ascribed to Aḥmed's influence. — Aḥmed is said to have died in 210 (825-826).

Bibliography: Ṭabarī, iii. 1038 *et seq.*; Ibn al-Athīr (ed. Tornb.), vi. 253 *et seq.*; Yaʿḳūbī (ed. Houtsma), ii. 554 *et seq.*; Weil, *Gesch. d. Chalifen*, ii. 225 *et seq.*

(K. V. Zetterstéen.)

AḤMED b. Abī Ṭāhir Ṭaifūr. [See ibn abī ṭāhir.]

AHMED b. 'Ali b. Thābit. [See al-Khatīb al-Baghdādī.]

AHMED b. Fadlān. [See ibn fadlān.]

AHMED b. Hābit (Hā'it), Mu'tazilite theologian, a pupil of al-Nazzām; he taught the metempsychosis (*tanāsukh*) and also in other points advocated theories conflicting with Islām, e. g. the divine nature of the Messiah, for which he argued from Kor'ān, ii. 206; v. 110; vi. 159; lxxxix. 23. He also asserted that every species of animal forms a community of its own and has its apostles and prophets, for which he referred to Kor'ān, vi. 38 and xxxv. 22. He blamed the Prophet Muhammed for his many wives and was of opinion that Abū Dharr al-Ghifārī was more virtuous and more abstinent than Muhammed. Therefore some Musulman theologians call him an unbeliever and there is some ground for it so far as the soil in which his doctrine takes root is not that of Islām.

Bibliography: Shahrastānī (ed. Cureton), pp. 42 *et seq.* (Haarbrücker, i. 61 *et seq.*); Makrīzī, *Khitat*, ii. 347; de Sacy, *Exposé de la religion des Druses*, introduction, pp. xlii *et seq.*

AHMED b. al-Khasīb. [See ibn al-khasīb.]

AHMED b. Muhammed b. 'Abd al-Samad Abū Nasr, vizier of the Ghaznawide Mas'ūd b. Mahmūd (after the death of his celebrated predecessor al-Maimandī (423 = 1032). He began his career as steward (*kethkhodā*) of Khwārizm Shāh Altūntāsh, and having become the vizier of Mas'ūd he managed to retain this office during the latter's reign. After the defeat at Dandānakān, Mas'ūd, who retired himself to India, sent him as attendant of his son Mawdūd to Balkh in order to defend this city against the Seldjūks. Also after the accession of Mawdūd (432 = 1041) he officiated for some time as vizier until al-Maimandī's son received that office. The year of his death is unknown.

Bibliography: Baihakī (ed. Morley); Ibn al-Athīr (ed. Tornb.), ix; De Biberstein-Kazimirski, *Diwan Menoutchehri*, preface.

AHMED b. Muhammed b. Hanbal, known by the name of Ibn Hanbal, celebrated Islāmic theologian, a member of the Arab family of Shaibān, born at Bagdad in Rabī' I 164 (November 780). During his studies in his native town (till 183 = 799) and on very extensive student travels, which brought him over 'Irāk, Syria and Hidjāz to Yemen, he aimed chiefly at adapting himself to the study of *hadīth* [q. v.]. After he had returned home, he took lessons from al-Shāfi'ī in *fikh* and in his *usūl* (195—197 = 810—813). His religious turn of mind was in creed and law unalterably determined by the old traditional views. He had the opportunity to exemplify them, when under the caliphs al-Ma'mūn, al-Mu'tasim and al-Wāthik (218—234 = 833—849) the Mu'tazilite definition of the dogma was raised to a *confessio fidei* prescribed by the State and painful proceedings were introduced against acknowledged theologians who would not without reserve profess the doctrine of the creation of the Kor'ān. Ibn Hanbal too was submitted to the Inquisition (*mihna*). Being led to Tarsūs in chains to al-Ma'mūn, he received on his way the news of the caliph's death. Under the latter's successor he patiently submitted to corporal punishment and imprisonment, without, even showing any moderation in the stubborn traditional form of confession. Only when under al-Mutawakkil return to orthodoxy was required by the State, Ibn Hanbal's trials ceased; he was on several occasions distinguished by the caliph and invited to the Court, even a pension was without his knowledge allowed his family. The renown of his learning, piety and unswerving faithfulness to tradition gathered a host of disciples and admirers around him. He died at Bagdad on the 12th Rabī' I 241 (31st July 855). His burial is the subject of fabulous description by biographers. His tomb, around which marvelous stories are woven (comp. Goldziher, *Muhamm. Stud.*, i. 257), in the Bagdadian cemetery of martyrs (*makābir al-shuhadā'*) in the Harbīya quarter, was for a long time venerated as that of a saint. After it had been destroyed towards the end of the 7th (13th) century by the inundations of the Tigris, the veneration was transferred to the tomb of his son 'Abd Allāh in the Koraish cemetery near the Straw Gate, which Timūr had restored in 695 (1295-1296). After that time the tomb of the son was confounded with that of the father, and the cult of the latter was transferred to the former (G. le Strange, *Baghdad during the Abbaside Caliphate*, p. 166).

Among Ibn Hanbal's works, the great encyclopedia of traditions, *Musnad* [q. v.], compiled by his son 'Abd Allāh from his lectures and amplified by supplements (*zawā'id*), containing 28000—29000 traditions, acquired great renown (printed in Cairo, 1311, 6 vol.). Comp. Goldziher, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, l. 465—506; M. Hartmann, *Die Tradenten erster Schicht im Musnad des Ahmad ibn Hanbal* (in the *Mittheil. des Seminars für orient. Sprachen zu Berlin*, year 9, part 2, Berlin, 1906). The son also supplemented his *Kitāb al-zuhd* („the book of asceticism"). The *Musnad*, around which a respectable series of secondary works and adaptations was grouped, has continually been the subject of pious reading. From the 12th (18th) century we have the statement that a pious society read this work to the end in 56 sittings at the Prophet's tomb in Medina (Murādī, *Silk al-durar*, iv. 60). Besides the *Musnad* there has been published Ibn Hanbal's *Kitāb al-salāt wa-mā yalzam fīhā*, on the discipline at prayer (lithographed in Bombay, n. d.; printed in Cairo, Hindīl, 1223). A polemical treatise by Ibn Hanbal, written in prison, is frequently quoted in works of Hanbalite dogmatists: *al-Radd 'alā'l-Zanādika wa'l-Djahmīya fī mā shakkat fīhi min mutashābih al-Kor'ān*, in which he refutes the *ta'wīl* [q. v.] explanation introduced by the Mu'tazilites. — Likewise a book of his entitled *Kitāb tā'at al-rasūl* is quoted; in it he discusses the line one must follow in those cases where the *hadīth* seems to be in contradiction with the text of certain Kor'ānic passages. He formulated his dogmatic confession in his *Kitāb al-sunna*.

As Ibn Hanbal occupied himself more with the sources of the *hadīth* than with the derivation of the law, some representatives of jurisprudence, so for instance Tabarī, do not consider him as a decisive *fikh* authority; hence the great animosity of Ibn Hanbal's followers towards Tabarī (Kern, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lv. 67; his edition of the *Ikhtilāf*, pp. 13 *et seq.*). To be sure Ibn Hanbal has established no *fikh* system of his own; but in his answers to his pupils' questions he has expressed himself about points of specially legal questions. There are cited for instance: *Masā'il Sālih* (ques-

tions put to him by his son Ṣāliḥ and his decisions with regard to them) and answers to the questions of his pupil Harb (Ibn Ḳaiyim al-Djawziya, *al-Ṭuruḳ al-ḥikmiya fi'l siyāsa al-shar'iya*, Cairo, 1317, pp. 251, 293 *et seq.*). His *Fatāwī*, accessible still to the author just mentioned, amounted to about 20 books (*sifr*; comp. *Hidāyat al-ḥayārā*, Cairo, 1323, p. 121). Still in his lifetime some of his disciples systematized his legal teaching, namely Abū Ya'ḳūb Isḥāḳ al-Kawsadj, who in doubtful cases applied to Ibn Hanbal for oral instruction (Dhahabī, *Tadhkirat al-ḥuffāẓ*, ii. 105), and a little later Abū Bekr al-Khallāl, who died in Bagdad in 311 = 923-924 („Mu'allif 'ilm Aḥmed b. Ḥanbal wa-djāmi'uhu wa-murattibuhu"; *ibid.*, iii. 7). The latter's work is still quoted by Ibn Ḳaiyim al-Djawziya (d. 751 = 1350), in his *A'lām al-muwaḳḳiʿīn* (see the appendix to al-Ṭabarānī's *al-Mu'djam al-ṣaghīr*, p. 271), but certainly not from autopsy. The course of teaching developed under the guidance of Ibn Hanbal's ideas was recognized by the *idjmā'* of the orthodox Sunnites as one of the four authoritative *madhhabs* [q. v.]: it is that of the Ḥanbalites. Ibn Ḥanbal, as an adherent of the Ahl al-Ḥadīth (see FIḲH) makes the *ra'y* only those concessions that are urged by sheer necessity and where possible derives every law from traditional sources. This compels him to be very indulgent to the *ḥadīth* and sometimes to admit very feeble traditions as the basis of his decisions. In none of the recognized rites has the prohibition of the *bida'* [q. v.] been pushed to such extremes as in the *madhhab* named after Ibn Ḥanbal. Thence a far extending rigorousness resulted in all ritual and social connections and a more fanatical intoleration than in the general orthodoxy. In dogmatic theology his school clings to the old pre-Ash'aritic orthodoxy; even al-Ash'arī himself was compelled, in order to gain a footing in the general conception of the Musulmans, to make several concessions in the definite formulation of his dogmatics, nay even to declare expressly that he was in full harmony with the teaching of Ibn Ḥanbal and that he avoided everything that was in contradiction to it (Ibn 'Asākir; Spitta, *Zur Gesch. al-Aš'arī's*, p. 133. The totality of Ibn Ḥanbal's dogmatics may be found in the most concise manner in 'Abd al-Ḳādir al-Djīlī's *al-Ghunya li-ṭālibī ṭarīḳ al-ḥaḳḳ* (Mecca, 1314), i. 48—66.

The Ḥanbalites, who represent now the most spare Islāmic *madhhab*, were till the 8th (14th) century much more widely spread in the countries of Islām. Muḳaddasī finds them in Persia: in Iṣpahān, Rai, Shahrazūr and other places, where their religious course seems to have been characterized by extravagancies of various kinds. First of all they displayed in those places a particular predilection for the memory of Caliph Mu'āwiya (ed. de Goeje, pp. 365, 13, 384, 14, 399, 6, 407, 13). This attachment to the memory of the Umaiyad may of course not be intended for his merit as a pious man, but for the caliph recognized by the orthodox Sunna. The favourable feeling for Yazīd, just spread among the Ḥanbalites, is to be interpreted from the same point of view (illustrations for which in *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, liii. 646, note). In Syria and Palestine, where the Ḥanbalite *madhhab* was introduced in the 5th (12th) century by 'Abd al-Wāḥid al-Shīrāzī (*Kitāb al-ins al-djalīl*, p. 263), it was represented till into the 9th (16th) century (comp. *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, viii, 364). Mudjīr al-Dīn (d. in 927 = 1521), a Ḥanbalite himself, enumerates in his just mentioned *Kitāb al-ins al-djalīl* (pp. 592 *et seq.*) the most renowned representatives of Ḥanbalism in Palestine from the 6th to the 9th (13th—16th) centuries. It was also in this space of time that the appearance of Taḳī al-Dīn b. Taimiya (661—728 = 1263—1328) in Syria caused great sensation. He took up anew the fight for the Ḥanbalite theology (refutation of the rationalistic explanation of the Ḳor'ān and traditions — *ta'wīl*, — rejection of all innovations, as for instance visiting the tombs, venerating the saints etc.; comp. Schreiner, in *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lii. 540—563; liii. 51—67) against the dogmatics that had dominated for a long time. But as he offended in this way the requisitions of the orthodox *idjmā'* he was persecuted. By his fall the prestige of Ḥanbalism suffered considerable loss. Until the establishment of Turkish predominance in Islām all the four schools, thus also the Ḥanbalite one, were represented officially by ḳāḍīs in all Islāmic centres. The predominance of the Ottomans has dealt Ḥanbalism a very severe blow; since then it has always been more and more dwindling away, although in its isolated apparitions it has retained the recognition as the element of Sunnite orthodoxy. In the Azhar Mosque it is, of course in a relatively small number, represented by teachers and students (*riwāḳ al-Ḥanbala*); in 1906 there were 3 Ḥanbalite teachers and 28 pupils (out of a total of 312 teachers and 9069 students). On the other hand in the 18th century, it appeared in a new, vigorous form, namely in the mouvement of the Wahhābites [q. v.], in which the after-effect of Ibn Taimiya's exertions has been pointed out.

The following are the eminent Ḥanbalite teachers in successive epochs: Abu'l-Ḳāsim 'Omar al-Kharaḳī (d. in 334 = 945-946), whose compendium of Ḥanbalite *fiḳh* is extant; 'Abd al-'Azīz b. Dja'far (282—363 = 895-896—973-974), whose *Muḳni'* has been for centuries the groundwork for compendiums and commentaries (printed: *al-Rawḍ al-murbi' fī sharḥ zād al-mustaḳni'*, Damascus, 1303; comp. *Mashriḳ*, iv. 879); Abu'l-Wafā' 'Alī b. 'Aḳīl (d. in 515 = 1121-1122), who was celebrated as head of a productive school; 'Abd al-Ḳādir al-Djīlī (471—561 = 1078—1166), who united central consideration as Ṣūfī with faithful adherence to Ibn Ḥanbal; Abu'l-Faradj b. al-Djawzī (508—597 = 1114-1115—1200); 'Abd al-Ghanī al-Djammā'īlī (d. in 600 = 1203-1204); Muwaffaḳ al-Dīn b. Ḳudāma (d. in 620 = 1223), who appended his much studied *Mughnī* as a commentary to Kharaḳī's compendium; the celebrated controversialists Taḳī al-Dīn b. Taimiya (see above) and his faithful pupil Muḥammed b. Ḳaiyim al-Djawziya (see above), both known for the harshness of their dogmatic course and their intolerant controversy against those who believe and think otherwise. From the works of the latter two Ḥanbalite teachers numerous writings were recently published in the printing houses of Cairo; they may serve as a manual of the scientific system of the Ḥanbalite school. Still in the 11th (17th) century some eminent Ḥanbalite scholars came from the little place Bahūt (district of Maḥallat al-Kubrā): 'Abd al-Raḥmān al-Bahūtī

(d. 1051 = 1641-1642) and his pupil Muḥammed al-Buhūtī (d. 1088 = 1677-1678); both lived and taught in Cairo. In the Azhar Mosque the *Nail al-ma'ārib* (a commentary on the *Dalīl al-ṭālib* of Mar'ī b. Yūsuf, otherwise known as epistolographer, d. in 1030 = 1621) of 'Abd al-Ḳādir b. 'Omar al-Dimishḳī (d. in 1135 = 1625-1626) — printed in Būlāḳ, 1288 — is taken as basis of Ḥanbalite instruction.

Abu'l-Faradj 'Abd al-Raḥmān b. Radjab (d. in 795 = 1392-1393) wrote *Ṭabaḳāt al-Ḥanābila*, which is extant in manuscript (see Vollers, *Kat. Leipzig*, Nº. 708). The literature of Ḥanbalite law is most copiously registered in the catalogue of the Cairo manuscripts, iii. 293—301. Comp. further W. M. Patton, *Aḥmed ibn Ḥanbal and the Miḥna* (Leyden, 1897) and in connection with it: Goldziher, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lii. 155 *et seq.*; idem, *Zur Gesch. der ḥanbalit. Bewegungen* (*ibid.*, lxii); Brockelmann, *Gesch. d. arab. Litter.*, i. 181 *et seq.*

(GOLDZIHER.)

AḤMED B. MUḤAMMED ṬAIYĀN, the 36th direct descendant of Ḥasan, the son of 'Alī, was born at Bareilly on the 1st Muḥarram 1201 (24th October 1786). He was first educated at Lucknow, then he went to Dehlī, where he became in 1222 (1807) a disciple of the famous devotee Shāh 'Abd al-'Azīz, the eldest son of Shāh Walī Allāh. The latter is said to have inspired him with the peculiar religious views for which he became celebrated. After some years of instruction he started on a missionary tour as a religious teacher and reformer. His tenets were somewhat identical with those of the Arabian Wahhābīs in the adoption of a pure and simple form of worship, free from all superstitious innovations, or veneration for prophets and apostles. His chief disciples, and constant companions in his chequered career, were two relations of 'Abd al-'Azīz: Mawlawī Muḥammed Ismā'īl, his nephew (author of the *Ṣirāṭ al-mustaḳīm*, an important Hindustānī work on the tenets held by the followers of Saiyid Aḥmed), and Mawlawī 'Abd al-Ḥaiy, his son-in-law. His reputation spread far and wide, thousands of Muslims adopted his religious views, and he was everywhere hailed as the true Khalīfa, or al-Mahdī. One of his biographers, Mawlawī 'Abd al-Aḥad, asserts that more than 40000 Hindus and infidels became converts to Islām through his preaching.

In 1232 (1821) Saiyid Aḥmed set out from his native city on a pilgrimage to Mecca and Madina, staying a few months at Calcutta on the way. On his return to India two years afterwards in 1823 he made active preparations for a *djihād*, or religious war, in the Pandjāb, in order to rescue the Muḥammedans of that province from the alleged tyranny of the Sikhs. Having enlisted the sympathy and promised aid of his co-religionists at Kābul and Ḳandahār, he started on his expedition in 1241 (1826) with an army of ten or twelve thousand enthusiastic adherents, and attacked the Peshāwar frontier. After several years of constant warfare, with varied successes, a decisive battle was fought at Balakot in 1246 (1831), in which he was killed, and the remnant of his army took to flight.

(BLUMHARDT.)

AḤMED B. SAHL B. HĀSHIM, of the aristocratic Dihḳān family Kāmkāriyān (who had settled near Merw), which boasted of Sāsānian descent, governor of Khorāsān. In order to avenge the death of his brother, fallen in a fight between Persians and Arabs (in Merw), he had under 'Amr b. al-Laith stirred up a rising of the people. He was taken prisoner and brought to Sīstān, whence he escaped by means of an adventurous flight, and after a new attempt of a rising in Merw he fled for refuge to the Sāmānide Ismā'īl b. Aḥmed in Bukhārā. Aḥmed took an active part in the battles of Khorāsān and Rai under Ismā'īl, and in the conquest of Sīstān under Aḥmed b. Ismā'īl. Having been sent under the command of Naṣr b. Aḥmed against the rebellious governor of Khorāsān, Ḥusain b. 'Alī al-Merwrūdī, he defeated his antagonist in Rabī' I 306 (Aug.-Sept. 918). But shortly afterwards he rebelled himself against the Sāmānides, was vanquished on the Murghāb by the commander-in-chief Ḥamūya b. 'Alī and sent to Bukhārā, where he died in prison in Dhu'l-Ḥidjdja 307 (May-June 919).

Comp. Ibn al-Athīr (ed. Tornb., viii. 86 *et seq.*) and the same information in a somewhat more circumstantial wording in Gardīzī, *Zain al-akhbār* (extracts in Barthold, *Turkistān in the time of the Mongol invasion*, i. 6-7); evidently there is a common source, probably al-Sallāmī's *Ta'rīkh wulāt Khorāsān*.

(W. BARTHOLD.)

AḤMED B. SA'ĪD, founder of the dynasty which is still reigning in Maskat, died in 1775, or according to others in 1783. Aḥmed descended from an Azdite family which had a long time lived in 'Omān (Āl Bū Sa'īd), and during the occupation of that country by the then sultan Saif b. Sulṭān he was governor of Ṣoḥār. There he managed to stand his ground against the Persians, and afterwards he made with them a treaty, which entitled them to Maskat alone, and which obliged them to evacuate the country. Finally he took away from them that town also, whereupon he was elected Imām by the Ibāḍite population, but he had his residence in Rastāḳ. In 1756 he undertook a military expedition against Baṣra and put the Persians to flight: after that the Ottoman sultan paid him a fixed sum annually. He is said to have also made a treaty with the Great Moghul of Dehlī.

Bibliography: Badger, *History of the Imams and Seyyids of Oman*, Introduction; Ross, in the *Administration reports*, 1882—1883; von Oppenheim, *Vom Mittelmeer zum pers. Golf*, ii. 340 *et seq.*; Niebuhr, *Beschreibung von Arabien*, pp. 298 *et seq.*

AḤMED B. ṬŪLŪN, founder of the dynasty of the Ṭūlūnides [q. v.], the first governor of Egypt and Syria who was only nominally dependent upon the caliph. The career of this Turk is typical — the founders of all the small states on the ruins of the Caliphate, crumbled to pieces, acted in the same way. — His father Ṭūlūn was brought in 200 (815-816) as a slave to the Court of Bagdad, but rose soon to an important position. Aḥmed is supposed to have been born on the 23d Ramaḍān 220 (20th September 835), but perhaps a little later, and he received a thorough military and theological education — theology he partly studied in Ṭarsūs. He had early the opportunity to distinguish himself, and acquired the favour of Caliph al-Musta'īn, over whom he had later to watch as a prisoner. He did not share in the caliph's assassination, on the contrary he gave him a pious burial and then

he returned to his Turkish countrymen in Samarrā. Shortly afterwards his stepfather Bāyakbāk, having been invested with the governorship of Egypt, appointed him his lieutenant, and Aḥmed entered Fusṭāṭ on the 23d Ramaḍān 254 (13th September 868).

Aḥmed's first endeavour there was to take into his hands the administration of the finances in addition to the military command. But Ibn Mudabbir, a clever and skilled financial director, notorious for his introduction of new imposts, endeavoured to thwart him. Both struggled for years for the administration, in Egypt personally and in Samarrā through their rear-rank men. Aḥmed showed himself the man as well as the stronger through his connections, and yet he had to struggle for four years before he succeeded in removing Ibn Mudabbir from Egypt. Thereupon he obtained the administration of the finances and with it the entire disposal of the Budget by introducing a regulated payment of tribute. Before that already a favourable hazard had enabled him to constitute an army in good fighting trim. In order to subdue a Syrian rebel — later another person was entrusted with it — the caliph had authorized him to make a gigantic purchase of slaves. These troops laid the foundation of his power. He managed to bring their number up to 100000. Thanks to his elaborate spying system he discovered in due time the intrigues plotted against him in Egypt and in the Court, and made them ineffectual by means of unscrupulous bribery and violent intervention. Thus when Alexandria, Barka and the districts on the Syrian-Egyptian frontier were also transferred to him, his power became towards the end of 258 (871-872) a factor, which had to be taken into account in Samarrā.

About the same time the central government became strong again, when Caliph al-Muʿtamid named his brother al-Muwaffaḳ vice-regent of the empire. It is true that al-Muwaffaḳ officially had only the eastern half of the empire under his control, while the western half, in which was Egypt, was under the rule of the caliph's son al-Mufawwaḍ, but when hard pressed by the Zindj war al-Muwaffaḳ endeavoured to mobilize also the finances of Egypt for his purpose. Aḥmed refused to pay, and an attempt to compel him to it failed on account of the pecuniary exhaustion of the central government. When the governor of Syria died in 264 (877-878), Aḥmed occupied the latter country without that the people dared to oppose him. Ramla, Damascus, Ḥimṣ (Emessa), Ḥamāt, Haleb (Aleppo), opened their gates before him, only Antioch rendered a siege necessary. The victor's joy was troubled by the news of the revolt of his son ʿAbbās, whom he had left in Egypt as his lieutenant. Aḥmed hastily returned to the Nile valley, where he soon became master of the revolt. Thus he became ruler of Syria and Egypt, and he appears as such on the coins from the year 266 (879-880).

The latent conflict with the vice-regent al-Muwaffaḳ was brought to a critical point by the defection of Luʾluʾ, a general of the Ṭūlūnides, who, having been left in Syria, went over to al-Muwaffaḳ. In order to counteract this Aḥmed insisted upon the caliph Muʿtamid, who was kept like a prisoner by his brother al-Muwaffaḳ, to flee for refuge to him in Egypt. He himself hurried to Syria, where, however, his union with the caliph was at the last moment hindered by the vice-regent. Aḥmed then assumed the rôle of defender of the captive caliph, and solemnly brought about in Damascus the deposition of al-Muwaffaḳ. This he carried out by a collective *fatwā* obtained from the jurisconsults who adhered to him. Yet he did not think of freeing the caliph by force of arms, he rather availed himself of the occurrence to remove the last remainder of submission to the central government. Al-Muwaffaḳ in his turn appointed a new governor of Syria and Egypt, who remained only „in partibus". Neither did al-Muwaffaḳ dare to apply to arms for a decision. Both joint rulers contented themselves with cursing each other from the pulpit in their respective countries. A few years later al-Muwaffaḳ made overtures of peace by officially recognizing the *status quo*. The negotiations were still in their beginning when Aḥmed, who had fallen sick in an expedition to North Syria, suddenly died (Dhu'l-Ḳaʿda 270 = May 884).

Aḥmed owed his career to his ability, his luck and his connections. In order to maintain his personal authority, the only thing he had in the beginning, he gave his State a rigid military organization. Turks and Negroes were his main support. To keep these troops in permanence was possible only by the increase of financial sources; therefore he chiefly cared for the administration and economy. The withdrawal of the money to Bagdad having ceased, he could freely spend the surplus of the imposts on his own country, and particularly on buildings and, what was very natural, he was able to make a display of splendour in his Court. Fusṭāṭ became a large and magnificent town, a new quarter, al-Ḳaṭāʾiʿ, grew up, the Ṭūlūnide Mosque and other splendid public buildings were erected. It is in this way that Aḥmed prepared the soil upon which the dynasty of the Ṭūlūnides flourished despite the enmity of the central government. This dynasty shows in all its expressions a manifest imitation of the forms that grew up in Bagdad and in Samarrā under Persian influence. With it a new period of culture began in Egypt [see EGYPT and ṬŪLŪNIDES].

Bibliography: Ṭabarī, iii. 1670 *et seq.*; Yaʿḳūbī (ed. Houtsma), ii. 615 *et seq.*; Ibn Saʿīd (ed. Vollers, in the *Semitist. Studien*, published by Bezold, i); Maḳrīzī, *Khiṭaṭ*, i. 313 *et seq.*; ii. 178 *et seq.*; Ibn Khaldūn, *ʿIbar*, iv. 297 *et seq.*; Abu'l-Maḥāsin (ed. Juynb. et Matth.), ii. 1 *et seq.*; Ibn Iyās, i. 37 *et seq.*; Marcel, *Égypte*, ch. vi *et seq.*; Hammer-Purgstall, *Gemäldesaal*; Wüstenfeld, *Die Statthalter von Ägypten*, iii. 3 *et seq.*; T. Roorda, *Abul Abbasi Amedis, Tulonidarum primi vita et res gestae*; A. Müller, *Der Islam im Morgen- und Abendland*, i. 557 *et seq.*; Lane-Poole, *History of Egypt*, pp. 59 *et seq.*; Corbet, *The life and works of Aḥmad ibn Ṭūlūn* (*Journ. of the Roy. As. Soc.*, 1891, pp. 527 *et seq.*); C. H. Becker, *Beiträge zur Gesch. Ägyptens*, ii. 149—198. (C. H. BECKER.)

AḤMED b. ZAINĪ DAḤLĀN. [See DAḤLĀN.]

AḤMED BĀBĀ'l-TIMBUKTĪ, Arab biographer belonging to a family of scholars that produced many ḳāḍīs. Abu'l-ʿAbbās Aḥmed Bābā b. Aḥmed b. Aḥmed b. Aḥmed b. ʿOmar b. Muḥammed Aḳīt b. ʿOmar b. ʿAlī b. Yaḥya'l-Takrūrī al-Ṣenhādjī al-Massūfī of Timbuktu was born in the village of Arawān in the night between Saturday and Sunday the 21st

Dhu'l-Ḥidjdja 960 (28th November 1553), or according to Muḥibbī and Wafrānī, 963 (26th October 1556) — but the former date was a Tuesday and the latter a Monday. — He studied Musulman science under his father, grandfather and several other members of his family, and his co-religionists considered him a great Mālikite jurisconsult.

Having refused to recognize the occupation of Timbuktu by the Moroccans, he was by order of General Maḥmūd Zarkūn put with his family in chains and conveyed to Marrākush, where he arrived on the 1st Ramaḍān 1002 (21st May 1594). He lost on that occasion more than 1600 volumes, and on the way he fell down from his camel and broke his leg. Sunday the 21st Ramaḍān 1004 (19th May 1596) he was set free on the condition that he would henceforth live in the capital of Morocco. There he devoted himself to teaching in the Djāmiʿ al-Shurafāʾ and his lessons were attended by a great number of people, among whom were al-Radjrādjī, the Muftī of Fez, the ḳāḍī Abu'l-Ḳāsim b. Abī'l-Nuʿaim al-Ghassānī, Abu'l-ʿAbbās Aḥmed b. al-Ḳāḍī, the author of the *Djadhwat al-iḳtibās*, etc. He was several times charged with the *fatwā*, which he held in abhorrence.

On the accession of Mūlāi Zaidān, he received in 1014 (1605-1606) for himself and his relatives that were still alive the permission to return to Timbuktu. He stayed there for the rest of his life devoting himself entirely to teaching law particularly.

„He was strictly just even towards the most humble men, and never was afraid to speak out what was right not even before emirs and sultans".

He died Thursday the 6th Shaʿbān 1036 (22d April 1627), or according to Muḥibbī, 1032 (6th June 1623), a date which seems to be erroneous.

He was the author of more than forty works, of which only the following are known: 1. *Nail al-ibtihādj bi-taṭrīz al-dībādj* (Fez, 1317). 2. *Kifāyat al-muḥtādj li-maʿrifat man laisa fi'l-dībādj*, a recast and abridged edition of the preceding work. 3. Two commentaries on Khalīl b. Isḥāḳ's *Mukhtaṣar* from the chapter on the *zakāt* till the middle of the chapter on marriage. 4. Glosses upon several passages of the above-mentioned *Mukhtaṣar*. 5. *Ḥāshiyat minan al-rabb al-djalīl fī muhimmāt taḥrīr Khalīl*. 6. *Fawāʾid al-nikāḥ ʿalā mukhtaṣar kitāb al-wiḳāya li'l-Suyūṭī*. 7. *Tanbīh al-wāḳif ʿalā taḥrīr wa-ḥuṣūl niyat al-ḥālif* (*Mukhtaṣar* of Khalīl, chapter on oaths, p. 69, l. 5 of the Paris edition of 1883). 8. *Tartīb djāmiʿ al-miʿyār li'l-Wansharīshī* (unfinished). 9. *al-Nukat al-wafiya bi-sharḥ al-alfiya li'bn Mālik* (unfinished). 10. *al-Nukat al-zakiya bi-sharḥ al-alfiya* (unfinished). 11. *Ghāyat al-idjāda fī musāwāt al-fāʿil li'l-mubtadaʾ fī sharṭ al-ifāda*. 12. *al-Nukat al-mustadjāda fī musāwātihimā fī sharṭ al-ifāda*, a new edition of the preceding work. 13. *Nail al-amal fī tafḍīl al-niya ʿala'l-ʿamal*. 14. *Sharḥ al-ṣughrā li'l-Sanūsī*. 15. *Mukhtaṣar tardjamat al-Sanūsī*, an abridgment of Muḥammed al-Mallālī al-Tilimsānī's *al-Mawāhib al-ḳuddūsiya fi 'l-manāḳib al-sanūsiya*. 16. *al-Maṭlab wa'l-maʾrab fī aʿẓam asmāʾ al-rabb*. 17. *al-Taḥadduth wa 'l-taʿallul fi 'l-ibtidāʾ li-'bn Idrīs*. 18. *Djalb al-niʿma wa-dafʿ al-niḳma bi-mudjānabat al-wulāt al-ẓalama*. 19. *Miʿrādj al-ṣuʿūd*, a treatise against slavery, written in Marrākush. 20. *al-Durr al-naḍīr*; 21. *Hamāʾil al-zahr*; 22. *Nashr al-ʿabīr*; the latter three works are collections of prayers for the Prophet. 23. A great number of questions about different subjects, three of which are found in the Bibliothèque Nationale d'Alger (Fagnan, *Catalogue*, N°. 532, 9°, 10°, 11°).

Bibliography: Muḥibbī, *Khulāṣat al-athar*, i. 170 *et seq.*; al-Wafrānī, *Nuzhat al-ḥādī* (Fez, n. d.), pp. 81 *et seq.*; idem, *Ṣafwat man intashar* (*ibid.*, n. d.), pp. 52—55; al-Ḳādirī, *Nashr al-mathānī* (*ibid.*, 1310), i. 151—153; al-Salāwī, *Kitāb al-istiḳṣāʾ* (Cairo, 1312), iii. 63; Aḥmed Bābā, *Nail al-ibtihādj*, pp. 76, 79 (lives of his father and grandfather); idem, *Kifāyat al-muḥtādj* (at the end of the MS. in the library of the Madrasa of Algiers); al-Saʿdī, *Taʾrīkh Sūdān* (edition and translation Houdas), i (text). 35-36, 244; ii (trans.). 57—59. 374; Cherbonneau, in *Journ. As.*, 5th series, i. 93 *et seq.*; idem, *Essai sur la littérature arabe du Soudan*, in *Annuaire de la Société archéologique de Constantine*, ii (1854-1855). 32—42; Brockelmann, *Gesch. d. arab. Litter.*, ii. 466 *et seq.*

(MOHAMMED BEN CHENEB.)

AḤMED AL-BADAWĪ Ṣūfī, one who has for centuries been considered the greatest saint in Egypt, said to have been a descendant of ʿAlī. His forefathers are said to have emigrated to Fez about the year 73 (692) in consequence of the troubles in Arabia. Aḥmed was born at Fez in the *Zuḳāḳ al-Ḥadjar*, probably in the year 596 (1199-1200), and he seems to have been the youngest of seven or eight children. His mother was called Fāṭima; the position of his father is not mentioned. His full name was Aḥmed b. ʿAlī b. Ibrāhīm and his genealogy was traced up to ʿAlī, nay even to Maʿadd and ʿAdnān. He bore several surnames, of which some are explained in the sources and some are not. He was called al-Badawī because like the African Bedouins he wore the face-veil (*lithām*; for the double *lithām* see s. v.). Further in Mecca he was called al-ʿAṭṭāb „the intrepid horseman" (some sources did not understand this Maghrib expression); the same meaning underlies as it seems his name Abu'l-Fityān, although the sources do not say it. In Mecca he was also called al-Ghaḍbān, „the furious, raging one"; further Abu'l-ʿAbbās, which might come from Abu'l-Fityān by the *taṣḥīf* (miswriting). In his position as a Ṣūfī he was called al-Kudsī, al-Ḳuṭb („the pole") and the Silent, and in more recent times Abū Farrādj („liberator", namely of prisoners).

When still a child he set out with his family on a pilgrimage to Mecca, where they arrived after four years travelling. This is placed in the years 603—607 (1206—1211). Even his imposing reception by the Bedouins is spoken of, but Egypt is not mentioned. In Mecca his father died and was buried near the Bāb al-Maʿlāt. Having grown up a youth Aḥmed is said to have distinguished himself in Mecca as a daring horseman and a merry wild fellow, whence his above surnames al-ʿAṭṭāb and Abu'l-Fityān. Then about 627 (1230) he must have undergone an internal transformation. He read the Ḳorʾān according to all the seven *aḥruf* (readings) and studied a little Shāfiʿite law. He gave himself up to devotion (*al-ʿibāda*) and declined the offer of a marriage. In the Berlin MS. N°. 10104 (f° 19b) there is said about it as follows: „I have resolved not to marry any other woman than one of the maids of Paradise" (*min al-ḥūr al-ʿīn*; Ḳorʾān, lvi. 22). He retired from men, became taciturn, made himself

understood by signs only, and often fell into trances (*walah*). According to some authorities the journey to Mecca was undertaken after a vision, but others mention here three consecutive visions, which summoned Aḥmed (Shawwāl 633 = June-July 1236) to visit 'Irāḳ, where Aḥmed al-Rifā'ī (d. 570 = 1174-1175) and 'Abd al-Ḳādir al-Gīlānī (d. 561 = 1165-1166) had been worshipped as the greatest saints for two generations. Aḥmed emigrated thither in the company of his eldest brother Ḥasan. From that time onward the reports become very fabulous and vague. The brothers visited, besides the tombs of the two "poles" mentioned above, a great many other saints, amongst them being al-Ḥallādj (d. 309 = 921-922) and 'Adī b. Musāfir al-Hekkārī Abu 'l-Faḍā'il (d. 558 = 1162-1163). Under the impression of these visits Aḥmed's religious conscience enters on a new phase. Al-Rifā'ī and al-Gīlānī, the "owners of the keys of the countries" offer him a partnership in this possession. But Aḥmed refused the offer saying that he would accept the "keys of the countries" from none but God. In 'Irāḳ he subdued afterwards the indomitable Fāṭima bint Barrī, who had never yet surrendered to any man, and refused her offer to marry him. In the *Djawāhir* and elsewhere this incident has been turned into a highly romantic story. A year later (634 = 1236-1237) Aḥmed had another vision which induced him to visit Ṭandītā (Ṭanṭā, Ṭanṭā) in Egypt, where he stayed till his death. His brother Ḥasan returned from 'Irāḳ to Mecca. In Ṭandītā Aḥmed entered on the last and most important period of his life. His mode of life is described in the following way: "He climbed in Ṭandītā on to the roof of a private house, stood there motionless and looked up into the sun so that his eyes went red and sore and looked like two fiery cinders. Sometimes he would maintain a prolongued silence, at other times he would indulge in continuous screaming. He went without food or drink for about forty days". Traits of this and similar nature have evidently been borrowed from the lives of Indian ascetics (*yogī*). In Ṭandītā and its neighbourhood he met both with friends and adversaries. In his search of a cure for his sore eyes he came across 'Abd al-'Āl, who at that time was still a boy and afterwards became his confidant and *Khalīfa* (successor). He worked miracles and tokens (*karāmāt wa-khawāriḳ*), many of which are described at some length in the authorities. Those saints, who were still worshipped at the time of his arrival in Ṭandītā, found themselves eclipsed. Ḥasan al-Ikhnā'ī refuses to acknowledge him and leaves the place: Sālim al-Maghribī submits to him and is for that reason allowed to remain in Ṭandītā. Wadjh al-Ḳamar is cursed by Aḥmed and his abode is deserted and falls to ruin. His contemporary al-Malik al-Ẓāhir Baibars is said to have worshipped him and to have kissed his feet. His disciples were called *Saṭūḥiyya* or *Aṣḥāb al-Saṭḥ* from the habit of living on the roof. His appearance at this period is described as follows: He was tall, strong, and bony, his complexion *ḳamḥī* (the usual colour of the Northern Egyptian, whereas the Moroccan is of a darker hue as a rule); he had an aquiline nose (*aḳnā*), three pock-holes in his face, two moles on his nose and the scar of a knife-cut between the eyes. He wore a mantle (*ḥizām*) of red wool, which, along with his turban (*'imāma*), worn to rags without once having been washed, was handed on to his *Khalīfa* as the insignia of his succession. His oath was: *wa-'izzat Rabbī* = "by the Majesty of my Lord". He already seems to have felt conscious at the end of his life that he had subjected Egypt. That way I explain his words (Sha'rāwī i. 247, 24 *et seq.*): "My paddle-wheels revolve on the wide ocean; if the water of all the paddle-wheels in the world became used up, mine would still not be used up". In the night he used to read the Ḳor'ān; in his prayers he was joined by two imāms. Concerning his state of mind it is said: *ḥuḍūru-hu akthar min ghiyābihi*, "he was oftener in his senses than in a trance". After he had lived and worked in this way at Ṭanṭā during nearly 41 years, he died on the 12th of Rabī' I 675 (24 Aug. 1276), that is on the anniversary of the Prophet's death.

Judged by his conduct Aḥmed al-Badawī is a representative of the inferior, yogi-like type of the dervishes, and his intellectual and moral personality is of equally small importance. The following have been handed down to us as the productions of his mind:

1. A prayer (*ḥizb*), *Berlin Cat.* iii. 411, 3581.

2. *Ṣalawāt*, on which a commentary was written by the celebrated Ṣūfī of the 12th (= 18th) century 'Abd al-Raḥmān b. Muṣṭafā 'Aidarūs (1135—1192 = 1722—1778) under the title of *Fatḥ al-Raḥmān* (*Cairo Cat.* vii. 88).

3. His spiritual testament (*waṣāyā*), addressed principally to his first *Khalīfa* 'Abd al-'Āl. The sayings and admonitions it contains are of such a general nature, are so little individual and so exactly identical with the fundamental ideas of the Islamic asceticism of all times, and part of them even similar to those of the non-islamic asceticism and mysticism, that it is doubtful whether they can be considered as the spiritual production of Aḥmed al-Badawī, and whether they may be ascribed to his moral personality. First comes the admonition to adhere to the Ḳor'ān and the Sunna. Nightly devotion is highly praised. Every single *rak'a* by night is worth a thousand by day. The merit of the *dhikr* is very strongly commended; the heart must take part in it, else the *dhikr* would be nothing but mere bawling (*shaḳshaḳa*). The ultimate fruit of the *dhikr* is the *wadjd*, the love of God, which, a beam of divine light, enters the heart of the devotee while at his meditations on the unity of God, making him shudder all over. Then the longing for the Loved one (God) is born in him, and he clings to him firmly. Faith is of the highest value; he whose belief is strongest (firmest) is the most excellent (pious). His ethics or that of his followers may be gathered from the ensuing tenets: "Our way (*ṭarīḳa*) is built upon the Ḳor'ān and the Sunna, on veracity, purity, truth, patient endurance of injury and faithful observance of engagements once made". At another passage: "Do not indulge in cruel enjoyment, do not slander, do not inflict any harm on your neighbour, return him good for evil". The following words sound quite evangelical: "have compassion upon the orphans, clothe the naked, feed the hungry, pay due honour to the stranger and the guest, and perhaps God will have delight in thee". Also: "love of the world spoils a pious conduct, like vinegar spoils honey". The following words contain an allusion to the hierarchy of the

Ṣūfīs: „the superior (*s̲h̲aik̲h̲*) is amongst his people what the Prophet is amongst his community". The simple Ṣūfīs are here called *ḳawm*, whereas the people of the world are called *k̲h̲alḳ*. The usual name for the Ṣūfīs is *fuḳarā'* (the poor). The following remark, which is ascribed to Aḥmed, is not perfectly clear: "The poor are like olives, some are small and some are big; he in whom there is no oil, that one's oil am I". Different therefore from John 15.2.

After his death ʿAbd al-ʿĀl, who had known him since his boyhood and had lived with him for forty years, became his *K̲h̲alīfa* and the possessor of the Master's insignia: the red cowl, the veil and the red banner. He ordered a chapel to be built on Aḥmed's tomb, which in course of time developed into a large mosque. He seems to have kept his adherents under strict rule, arranged the ceremonies (*as̲h̲āʾir*) and died in 733 (1332-1333).

The celebration of Aḥmed's *mawlid* and the veneration of the saint abroad seems to have increased rapidly, though not without opposition, strife and reaction. The opponents were partly scholars, who were averse to all Ṣūfism, partly politicians who objected to the Ṣūfīs as rulers of the people. This may account for the fact that twice a *K̲h̲alīfa* of al-Badawī was murdered (Ibn Iyās ii. 61, 15 *et seq.*, iii. 78, 14). Amongst the scholars, who were at first hostile to Aḥmed, but afterwards believed in him, are mentioned Ibn Daḳīḳ al-ʿĪd (d. 702 = 1302-1303) and Ibn al-Labbān (d. 739 = 1338-1339). Already under the first *K̲h̲alīfas* one hears of quarrels between the followers of al-Badawī. In 850 (1446-1447) mention is made of the restoration of the *mawlid* which had sunk into neglect (Ibn Iyās ii. 30, 5). An ardent worshipper of Aḥmed was Sultan Ḳāʾit Bey, who visited his tomb in 888 (1483) and ordered the sanctuary to be enlarged (*ibidem* ii. 217, 7, 301, 24). In the processions of the Mameluke Sultans the *K̲h̲alīfa* of al-Badawī appeared at the side of the principal ecclesiastic dignitaries of the realm. Under the Ottoman rule the outward splendour of his cult seems to have diminished, because it annoyed the powerful orders of the Turks. But this political attitude could not prejudice his veneration amongst the Egyptians. He has been for a long time the greatest saint of Egypt and a deliverer from all troubles. The deliverance of moslem captives out of the hands of the Christians is supposed to have been one of his earliest achievements, to which he owes his name of *Mudjīb al-asārā min bilād al-naṣārā* (cp. above Abū Farrādj). No less than three *mawlids* are celebrated every year in Egypt in honour of him, the dates of which are noteworthy from the point of view of the history of religion. As a matter of fact the festivals have been arranged according to Coptic dates or (generally speaking) according to the solar year, to wit: the principal *mawlid* is in Misra (August); the middle one, also called *mawlid* of S̲h̲urunbulālī, is in Barmūde (March-April); and the least important one, also called *mawlid al-radjabī* or *laff al-ʿimāma* is in Amshīr (February). It is evidently a coincidence that the date of Aḥmed's death in 675 fell both on the *mawlid* of the Prophet, and in August of the solar year. It may of course be questioned whether the date of al-Badawī's death was not arrived at by deduction. Moreover other observations make it probable that the dates of the *mawālid* are founded on those on which the old Arabian vernal and autumnal feasts were celebrated. It is hardly possible to confute this supposition by arguing that the appellation *mawlid al-radjabī* must be explained as a derivation from the name of an obscure shaikh Radjab, and that the name of the middle *mawlid* originates in a definite historical occurrence (ʿAlī Mubārak 50, 15 *et seq.*). The small and the middle *mawlid* are essentially big fairs, whereas the principal *mawlid*, apart from its commercial importance, is a politico-religious celebration in the grandest style with offerings, prayers, vows, *d̲h̲ikrs* and sermons; it ends with the *rakbat* (or the *rukūb*) *al-k̲h̲alīfa*, i. e. the solemn procession of the *K̲h̲alīfa* with his retinue through the town of Ṭanṭā.

The followers of al-Badawī are called Aḥmedīya and are found all over Egypt and beyond. Their badge is the red turban. The Baiyūmīya, the S̲h̲innāwīya, the Awlād Nūḥ and the S̲h̲uʿaibīya are looked upon as branches (*furūʿ*) of this order.

For a long time Aḥmed has ranked as a *ḳuṭb*, in Egypt together with ʿAbd al-Ḳādir al-Gīlānī, Aḥmed al-Rifāʿī and Ibrāhīm al-Dasūḳī, in what is called the *ḳiṭāba*.

One of his greatest worshippers is ʿAbd al-Wahhāb al-S̲h̲aʿrāwī (d. 973 = 1565), whose family, like Aḥmed al-Badawī, came from the Maghrib, but had settled down in Egypt. Al-S̲h̲aʿrāwī called himself al-Aḥmedī after him (Vollers *Cat. Leipzig* N°. 353); he often went on a pilgrimage to his tomb, counted him amongst the greatest Ṣūfīs and conversed with him in visions. In the course of one of these apparitions al-S̲h̲aʿrāwī was called by Aḥmed the only light (of the Ṣūfīs), which was not yet extinct, designating him thereby as the most genuine holder of his doctrines; cp. *Revue Africaine* xiv. (1870), 229. It is one of those mysteries of religious life that a man like al-S̲h̲aʿrāwī could be caught in the spell of al-Badawī, who was both intellectually and morally everyway his inferior [cp. below.]

It is altogether impossible to account for the historical importance of Aḥmed al-Badawī by his individuality; it can only be explained by supposing that, both as a Ṣūfī and as a saint, he had become the point of crystallisation of many wants and tendencies of his own time and of those which came before and after him. In more than one point he has been transferred into mythical regions. I have already mentioned the probability of the dates of Aḥmed's *mawālid* being a remnant of the old Arabian festivals. For the present I feel inclined to believe that the abovementioned combat of Aḥmed with Fāṭima bint Barrī, which has not yet been explained, signifies something more than the mere taming of a Bedouin Amazone. It has already been noticed by Maspero, Ebers and Goldziher, that old Egyptian elements have got mixed with the cult of Aḥmed. In addition to the immoral features of his cult, which have been narrated by Goldziher, may be mentioned what al-S̲h̲aʿrāwī relates of his pilgrimage to the tomb of al-Badawī. Being one day at the tomb of the saint in the company of his newly married wife Fāṭima, whom he had not yet approached, he was summoned by the (dead) Aḥmed to deflower her before him at his tomb. The summons to this act and its ensuing execution are just as much in keeping with the cult

and the spirit of Aḥmed, as they are opposed to the character of al-Sha'rāwī, whose feelings were very delicate in matters of sex. I feel inclined to recognize a mythical trait of a solar nature in the tale of Aḥmed's double veil, which is related by al-Sha'rāwī and others. Being one day asked by 'Abd al-Madjīd, the disciple and afterwards the *Khalīfa* of Aḥmed, to lift his veil and show his face to him, Aḥmed warned him saying "*kull naẓra bi-radjul!*" = "each look costs a man's life". As 'Abd al-Madjīd insisted, the upper veil only was pulled aside by Aḥmed and the other sank immediately to the ground as if struck by lightning. Compare herewith what is told about Ibn Djalā of which form and meaning were already obscure to the old Arabs: Ṭabarī ii. 864, 866; *Kāmil* (ed. Wright) i. 128, 215; Ibn Ya'īsh p. 73; Baiḍāwī i. 399; *Archiv. f. Religionswissensch.* ix. (1906), p. 177, 183.

All over Egypt prayers are addressed to Aḥmed, and not only in Ṭanṭā feasts are celebrated to honour him, often in Cairo for instance by the Aḥmediya, and even in small villages, e. g. Berumbal ('Alī Mubārak ix. 37). It is more difficult to ascertain, whether the tombs and chapels which bear the name of al-Badawī have anything to do with him. Near Aswān amongst the *Turab al-ṣaḥāba* for instance I discovered a Saiyid al-Badawī. J. L. Burckhardt (*Syria* p. 166) mentions a saint of this name near Tripoli (Syria); there is another one near Ghazza (Goldziher, *Muh. Studien* ii. 328; *Zeitschr. d. Deutschen Palästina-Vereins* xi. 152, 158). The traditions concerning Aḥmed are quite reliable, though tinged with a legendary colouring. All the oldest authorities refer to an account of Aḥmed's brother Ḥasan, who still lived with him in Mecca and parted from him after the journey in 'Irāḳ. Aḥmed's importance in the 9th (15th) century can be concluded from the fact, that al-Maḳrīzī and Ibn Ḥadjar al-'Asḳalānī devoted biographical articles to him (cp. *Berlin Cat.* iii. 218, 3350; ix. 483, 10101)); also al-Suyūṭī (*Ḥusn al-muḥāḍara*, Cairo 1299, i. 299 *et seq.*). The account which al-Sha'rāwī gave of him in his *Ṭabaḳāt* was written with fervent piety (lithogr. Cairo 1299: i. 245—251).

In 1028 (1619) a certain 'Abd al-Ṣamad Zain al-Dīn, employed at the *maḳām* of the saint, wrote his *al-Djawāhir al-sunnīya* (*saniya*?) *fi 'l-karāmāt wa'l-nisba al-aḥmedīya*, in which he brought together everything on the subject which was worth knowing (Mss. in Gotha, Leipzig, Berlin, Paris etc.; printed and lithographed at Cairo 1305 etc.). He drew not only from the above mentioned sources, but from unknown authorities besides, e. g. Abu 'l-Su'ūd al-Wāsiṭī, Sirādj al-Dīn al-Ḥanbalī, Muḥammed al-Ḥanafī and the "genealogy" (*nisba*) of Yūnus (elsewhere Yūsuf) b. 'Abd Allāh, called Ezbek al-Ṣūfī. The anonymous *Nasab* of al-Badawī (127 fol.), mentioned in the *Cairo Catalogue* v. 167, may be the work of this Ezbek. 'Abd al-Ṣamad gives an account of Aḥmed's life and states his authorities; next comes a description of the homage of the novices and of the Khalīfas; at the mention of Aḥmed's death the elegies of his brothers and sisters are given; then he writes of the *mawlid*, his miracles, his *waṣīya*, and adds numerous *ḳaṣīdes* on him, arranged alphabetically, by Shihāb al-Alḳamī, Shams al-Bakrī, 'Abd al-'Azīz al-Dīrīnī (d. c. 690 = 1291), 'Abd al-Ḳādir al-Danūshārī and others; finally he treats of his followers and of the eight words of his first years after which he became *ṣammāt* (taciturn). Much less important is the work of 'Alī al-Ḥalabī (d. 1044 = 1634-1635) *al-Naṣīḥa al-'alawīya fi bayān ḥusn ṭarīḳat al-sāda al-aḥmedīya* (*Berlin Cat.* ix. 484, 10104). The author's principal aim is to praise asceticism and the *fuḳarā'* of Aḥmed. A London MS. (*Brit. Mus. Suppl.*, N°. 639) contains anonymous *manāḳib* of Aḥmed (27 fol.); cp. also *Berlin Cat.* ix. 466, 10064 (3 fol.).

The latest publication concerning Aḥmed is the one by Ḥasan Rāshid al-Mashhadī al-Khafādjī: *al-Nafaḥāt al-aḥmedīya wa'l-djawāhir al-ṣamadānīya* (Cairo 1321; 4to, 316 p.). Aḥmed is often treated of along with the other *aḳṭāb*, for instance by Muḥammed b. Ḥasan al-'Adjlūnī (c. 899 = 1494), cp. *Berlin Cat.* i. 60, 163; and by Aḥmed b. 'Othmān al-Sharnūbī (c. 950 = 1543), cp. *ibidem* iii. 226, 3371. A short poem on Aḥmed is found *ibidem* v. 29, 5432; vii. 197, 8115, 3 (of the year 1175). Later accounts, such as 'Alī Mubārak xiii. 48—51, borrow mostly from al-Sha'rāwī and 'Abd al-Ṣamad. Cp. also E. W. Lane, *Modern Egyptians*; Brockelmann, *Gesch. d. arab. Litter.* i. 450.

(K. VOLLERS.)

AḤMED BEY, bey of Tunis (1837—1855), succeeded his father Muṣṭafā, the ninth sovereign of the dynasty of the Ḥusainides. His government was notable for a persistent effort to endow Tunis with western institutions and to bring about the permeation of the country by the modern spirit. He therefore in 1841 prohibited the exportation of negroes and set free the slaves belonging to his own household. In 1846, at the instigation of France and England, he formally abolished slavery in the Regency and closed the Sūḳ al-Barka where slaves were offered for sale. He showed his tolerance by repealing the exceptional laws for the Jews. He also did his best to aid the development of education by allowing French nuns to open a school for girls at Tunis (1843) and by permitting a priest of the same nationality to start an educational institution for boys. French engineers were commissioned from 1841 till 1848 to make a map of the Regency.

But Aḥmed Bey was especially concerned about the organisation of military forces after the European fashion. At the very outset of his reign he decided on the formation of a regular army. Barracks were built, ten regiments of infantry, one of cavalry and four of artillery were recruited and drilled by French instructors. A polytechnical school was founded for the training of officers. But these attempts were not very successful. The soldiers, recruited from amongst the populace of the towns or the settled peasantry lacked military spirit and deserted; the officers were almost entirely ignorant; the equipment was so much neglected that during the Crimean war the Tunesian contingent had to be prevented from using their arms lest accidents should constantly be happening. Aḥmed also wanted a navy. An arsenal was built, a harbour dug at Porto Farina and a fleet of twelve ships was bought abroad; they even undertook to build a frigate in 1840. The tools however were so deficient, that this unique specimen of Tunesian naval architecture was not launched until 1853 and proved incapable of putting to sea. As for the harbour, it became un-

navigable with the alluvium of the Medjerda before it could be utilised.

Aḥmed's endeavours to have at his disposal an army and a navy of some importance can be accounted for by his desire to act in all circumstances as an independant sovereign. He was afraid of the covetousness of Turkey, which after having reestablished its dominion over Tripolis, aimed at bringing the Regency of Tunis again under its authority, with the more or less openly confessed support of England. In his policy against Turkey the bey was backed by France, which, having taken possession of Algiers, could not allow the Porte to regain its influence in Africa. When, therefore, a Turkish squadron appeared in the Tunesian sea in 1837 rear-admiral Gallois conducted a demonstration before Goletta, forcing the Ḳapūdān-Pas̲h̲a to retire. The Porte however made fresh attempts to establish its suzerainty over Tunis. In 1842 a representative of the Turkish government came to claim the payment of an annual tribute, but had to return without it. In 1846 the consul-general of Austria having presented himself with an "exequatur", granted by the Porte, was not received by the bey. And the latter finally succeeded in having his claims recognized. A *k̲h̲aṭṭ-i s̲h̲erīf* acknowledged the independence of Tunis. This act however referred to Aḥmed Bey only, and did not apply to his successors; it was none the less an official statement of a condition of things which had lasted really for more than a century.

Under all circumstances the bey had every reason to be pleased with the attitude of France. Hence the influence of that power remained preponderant in Tunis, in spite of the efforts of England, which, according to the very words of one of its diplomats, saw "more danger in the absorption of Tunis by the French than by the Turks". The duke of Montpensier, who came to Tunis in 1845, was received with great pomp. In the following year Aḥmed visited France. He crossed on a French ship, disembarked at Toulon on Nov. 8th 1846 and went to Paris. Wherever he passed he left a lasting impression of his courtesy and generosity, the press praised him as a liberal sovereign, and the public and the royal family gave him a hearty welcome. At the Tuileries he was treated as an independent sovereign. He had also intended to visit London, but he gave up the plan, because the British government insisted on his being presented to the Queen by the Turkish ambassador.

The Porte and Tunis however arrived at a better understanding after 1848, owing to the good services of the British consul-general, Sir Strafford Canning. In 1849 the governor of Sahel, Sīdī Muḥammed, was commissioned by the bey to take some presents to the sultan. In 1854, during the Crimean war, a Tunesian contingent of 8500 men went to join the Turkish troops. Aḥmed however had taken care to specify that his sole motive for sending them had been deference to the head of the faithful, and his personal friendship for ʿAbd al-Madjīd. The Tunesian soldiers however did not take part in the military operations. They were despatched to Batum, cheated out of their pay by the Ottoman authorities, and their ranks decimated by the cholera.

Aḥmed Bey died on May 30th 1855, leaving Tunis in an awkward position. His indisputable good qualities were joined with the worst faults of Oriental despots. His generosity bordered upon prodigality, his taste for pomp and ostentation drove him into expenses out of all proportion to the resources of the country. For instance he had sacrificed millions to the building of the Muḥammediya palace, a conglomeration of gigantic structures, at a distance of eleven miles from Tunis on the banks of the Sebk̲h̲a Sedjūmī, which were never completed and now are left in a dilapidated state. No less disastrous to the finances was his bounty to his favourites, Count Raffo, an adventurer from Genoa who had become his minister of foreign affairs, and especially Muṣṭafā K̲h̲aznadār, formerly a slave, who from 1837 till 1873 was the actual sovereign of Tunis. The exactions of the government were such that the people revolted several times. An insurrection, which broke out in the Ḳaṣba of Tunis in 1840, was only quelled with great difficulty. Another rebellion took place in 1842 in Goletta. The full weight of the fiscal charges was laid upon the populace of the towns and on the settled tribes, for it was not considered safe to exact either taxes or conscription from the mountain tribes. In fine, underneath a brilliant show the symptoms of a decadence were already visible, which became still more prominent under the successors of Aḥmed Bey. In many ways this prince is responsible for the fall of the Regency.

Bibliography: d'Estournelle de Constant, *La politique française en Tunisie* (Paris, 1891); N. Faucon, *La Tunisie avant et depuis l'occupation française* (Paris 1893); A. M. Broadley, *The last Punic war, Tunis past and present* (London 1880). (G. Yver.)

AḤMED BĪDJĀN. [See BĪDJĀN AḤMED.]

AḤMED DJALĀIR, the fourth sovereign of the dynasty of the Djalāirides (784—813 = 1382—1410) was the fourth son of Sultan Uwais. During the reign of his elder brother Ḥusain he became governor of Baṣra in 776 (1374-1375). In 784 (1382) he raised the banner of insurrection, took possession of the capital, Tibrīz, and had his brother executed. He was not however recognised as sovereign in all parts of the realm until after severe combats with his other brothers (786 = 1384). During the course of the following years he lost a considerable part of his territory to his enemies abroad; his capital, Tibrīz, was ravaged cruelly in Dhu'l-ḳaʿda 787 (Dec. 1385-January 1386) by Toḳtamish, and again by Tīmūr in the following year. After Tīmūr's departure it was occupied by the Turcomans under Ḳarā Muḥammed in 789 (1387). In 795 (1393) the next important town, Baghdād, was also taken by Tīmūr. His wives and his son ʿAlā' al-Dawla remained in the power of the conqueror; Aḥmed himself had to fly to Egypt, where he met with a friendly reception from Sultan Barḳūḳ (Ṣafar 796 = Dec. 1393-Jan. 1394). With Egyptian help he succeeded in that same year in returning to Baghdād, where he stood his ground for some years against both Tīmūr's generals and his own rebellious subjects, partly with the support of Ḳarā Yūsuf, prince of the Turcomans. Not until the end of 803 (July 1401) was Baghdād conquered again by Tīmūr. Aḥmed had already left the town and gone first to Syria, afterwards to Asia Minor, accompanied by Ḳarā Yūsuf. During the war between Tīmūr

and Bāyazīd he took his chance and reconquered Baghdād; but he had soon to give way to his former ally Ḳarā Yūsuf and seek refuge in Syria, whither the latter also fled after the capture of Baghdād by Tīmūr's grandson Abū Bekr. Both were imprisoned in Syria and not until 807 (1405), after Tīmūr's death, were they set free. Aḥmed succeeded in a short time (807-808 = 1405) in recovering his entire dominion; but in the course of the following years he was dislodged from Ādharbaidjān by Abū Bekr, who in his turn was supplanted by Ḳarā Yūsuf. On the 28th of Rabī' II 813 (30 Aug. 1410) Aḥmed was beaten by the latter and murdered on the following day. The authorities describe Aḥmed as a cruel, covetous and faithless despot, but at the same time as a brave warrior and a patron of scholars and poets. He himself is said to have written Arabic and Persian poetry and several works on music (cp. conc. these Dawlatshāh, ed. Browne, p. 300).

Bibliography: A. Markow, *Catalogue of Djalāiridian coins*, Petersburgh 1897 (in Russian), p. xxii *et seq.* (the most important authorities are also mentioned there). Cp. also Howorth, *History of the Mongols* iii. 659 sqq.

(W. BARTHOLD.)

AḤMED DJĀMĪ, Persian poet. Abū Naṣr Aḥmed b. Abū 'l-Ḥasan Nāmaḳī, surnamed Zhanda-pīl, Shaikh al-Islām, was born in the village of Nāmaḳ in Khorāsān in 441 (1049) and died in the month of Radjab 536 (March 1142). He adopted the religious life in his 22d year and is said to have converted 60000 persons to Islām. He was illiterate but composed various writings: four Ṣūfī tracts are named by Ethé; one *dīwān* is preserved in the British Museum and lithographed at Lucknow. Both the mother of the emperor Humāyūn, Māham Begam, and the mother of the emperor Akbar, Ḥamīda Bānū Begam, traced descent to him. So too did Bānū Āgha, the wife of Saiyid Shihāb al-Dīn Aḥmed Khān Nīshāpūrī, a kinswoman of Ḥamīda Bānū and in the intimate entourage of Akbar in his early days of sovereignty.

Aḥmed Djāmī was buried at Turbat-i Djām which stands half-way between Meshhed and Herāt. In 1544 Humāyūn circumambulated his tomb.

Bibliography: Ethé, in *Grundriss der iran. Philol.* ii. 284. (A. S. BEVERIDGE.)

AḤMED DJAZZĀR. [See DJAZZĀR AḤMED.]

AḤMED DJEWDET PASHA, an eminent Turkish scholar and politician, was descended from a family known by the name of Halter-breakers, which, though originally from Ḳirḳ Ḳilise, had been settled in Loveč (south of Plevna) since the beginning of the 18th century. One of his ancestors fought against Peter the Great by the river Pruth, another one was Muftī. His father and grandfather had made a pilgrimage to Mecca. He was born in 1238 (1822-1823), and acquired the rudiments of the Islamic sciences in his native home. But soon he was attracted towards the intellectual centre of his nation, Constantinople (1255 = 1839-1840). With continuous application he became absorbed in the various branches of theology, philosophy, Arabian literature, mathematics, geology and astronomy, and obtained a thorough knowledge of Persian from the dervishes and the poet Fehmī. After an amazingly short study of only four years he passed the usual examination splendidly. He at once got a stipend and a post, and a short time afterwards he also obtained the certificate which enabled him to take a professorship in one of the mosques of the capital. The completion of the commentary to Sā'ib's *Dīwān* procured him an appointment as a member of the school-board at the Education Department and the post of director of the seminary for public middle schools.

Along with his patron Fu'ād he took part in the famous mission to Bucarest (1848) and after his return he wrote at Brussa, in collaboration with Fu'ād, the *Ottoman Rules*, the fundamental grammar of the Turkish language (German translation by Kellgren, Helsingfors 1855). After that he went, in the company of Fu'ād, for a short time to Egypt. In 1270 (1853-54), at the time of the Crimean war, he got a commission from Sultan 'Abd al-Madjīd to write a popular history of Turkey from the peace of Küčük Ḳainardje till the destruction of the Janizaries (1774—1826), and already in the following year he was able to present to his sovereign the three first volumes, brilliant with youthful freshness. He was rewarded by being appointed Historian to the Empire. As a result of his work on the practice of the Mohammedan law (*Mu'āmalāt*), which two years later appeared under the title of *The fixed text* and was received with loud approbation, the government appointed him a member of the learned council, which at that time was engaged in codifying the civil law, and also made him president of the committee for the state-domains. In the course of his splendid career he quickly attained by degrees to higher posts, amongst which may be especially mentioned the office of Vizier, for which he gave up his title of Historian to the Empire (1281 = 1864-1865), and in 1284 the presidency of the committee for the redaction of the civil law code, which committee set to work with great energy, as soon became evident. He was consecutively Wālī of Aleppo, Brussa, Mar'ash and Janina, and afterwards twice Wālī of Syria. Three times he was Minister of Education, twice Minister of Justice, once Minister of the Interior and of Trade, and also Vice-president of the Privy Council. He was at his best as Minister of Education; he instilled a more modern spirit into the public schools.

After his retirement from office he spent his long evening of life in the full possession of physical vigour, devoting his time with unabated passion to his reading. His modesty never forsook him. He is shown to have been a devoted father by the literary productions of his sons and daughters. He passed away, after a short illness, in the night between the 24th and 25th of May 1895, at his country-seat at Bebek on the Bosphorus.

Besides his *Ottoman Rules* which continue to be published in constantly improved editions, both in their original form and epitomized, are two other philological works of his deserving of praise: *Mi'yār-i sadād* and *Adāb-i sadād*, introductions to literary style. He read and spoke Arabic and Persian like his mother tongue; he had also mastered French and Bulgarian. Not many of his poems are extant. They are simple and, though without faults, are more a display of skill than an outpouring of poetical inspiration.

The great juridical work of his epoch: the civil law code of Turkey, was completed during his second term of office of Minister of Justice (1293-1294 = 1876-1877) and appeared in print.

Aḥmed Djewdet was greatest as an historian.

At the time, when his praise was in everybody's mouth, about the close of ʿAbd al-ʿAzīz' reign, he delighted the Turkish nation with one of the most valuable ornaments of Oriental literature, the *Prophet's Tales and Caliph-stories*, which continue as far as the assassination of ʿOthmān, Muhammed's son-in-law. Anyone who nowadays, even in the remotest districts, ventures into the dominion of national literature, is sure to start from this book. But the work, which ensures to his name a lasting place in the literature of the world, is the Turkish History (*Waḳāʾiʿ-i dawlat-i ʿalīya*, from 1188 till 1241 = 1774—1825), in twelve volumes. The first edition was printed in Constantinople 1271—1301; which was followed by several others, the latest of which appeared in a politically revised form.

Aḥmed Djewdet did not draw his material exclusively from the archives, but often also from his predecessors in the office of Historian to the Empire: first of all Wāṣif, next such as Enwerī, Edīb, Nūrī, Pertew, ʿĀṣim, Shānīzāde and Esʿad; he also fell back sometimes on the great Arabian historian Djabartī and others. It is an astonishing fact that he, though writing of an epoch, in which France ruled over half Europe, never once consulted any of the famous French authorities, with the sole exception of Napoleon's reminiscences written at St-Helena. He has remodelled the works of his predecessors in such an independent spirit, that the narrative, which bears the stamp of genius, is the entire production of his mind. During the life of ʿAbd al-Madjīd and ʿAbd al-ʿAzīz he also descended into the vaults of the state-archives, but evidently not for the three last volumes. The concatenation of the events is chronological as a rule, though wars and domestic occurrences are with proper tact not thrown into a pell-mell for the sake of chronological order. His style, though not florid, resembles in the first five volumes the manner of the ancient historians with its splendour of rhetorical expression; but at the beginning of his sixth volume he suddenly abandons it and passes on to the simpler mode of speech which meantime had come into fashion. On the whole he is certainly reliable. In a rapid survey over the past centuries mention is made of unimportant events as though they were brilliant conquests and decisive victories, whereas the crushing defeats which brought about the loss of the whole of Hungary are passed by in silence; but such cases of veiling are rare and may moreover be excused with a reference to the example of Tacitus.

Aḥmed Djewdet was fully convinced of the educational value of historical study. He warns his countrymen continually against the gangrene of Oriental administration; he gives his attention to every slightest semblance of progress and in splendid apostrophes summons all to collaborate towards the renaissance of their native country. Especially the first five volumes abound in grand reflections. Nothing annoys him more than the sudden stoppage from sheer laziness to the working of a mine, which had been conducted successfully for centuries. Victories of science cannot be praised with greater enthusiasm than they are by him. With patriotic pathos he commends conquests of civilisation, made by his own country, such as the separation of civil and military authority, which was carried through in the 19th century, centralisation of administration, and the regulation of the coinage by the state. In foreign politics nothing affected him so deeply as an alliance with Austria against Russia. Turkey and Austria (both half-Slavonic countries) would only be able to oppose the torrent of the pan-Slavic idea, which came from Russia, if they were allies and not rivals.

Besides the above-mentioned works of Djewdet Pasha are also noteworthy: *Bayān al-ʿunwān*, *Maʿlūmāt-i nāfiʿa*, *Taḳwīm al-adwār* and the conclusion of the Turkish translation of Ibn Khaldūn's History.

Bibliography: Djamāl al-Dīn and Aḥmed Djewdet, *ʿOthmānli taʾrīkh we-muʾerrikhleri* (Constantinople 1314); Ismāʿīl Ḥaḳḳī, *Turkish authors of the 14th century* (Constantinople 1308) 3rd number; Djurdjī Zaidān, *Mashāhīr al-sharḳ* ii. 153 *et seq.* (K. SÜSSHEIM.)

AḤMED FĀRIS AL-SHIDYĀḲ. [See FĀRIS AL-SHIDYĀḲ.]

AḤMED ḤIKMET is one of the modern Turkish novelists. He is also called Muftīzāde after his grandfather who was Muftī in Tripolitza at the time when that city was the capital of the Peloponnesus. He was born in 1870. After he had left the Lyceum of Galata Serāi in Constantinople, he started on a journalistic career, became later Vice-consul in the Piraeus and in the Caucasus, and is at present Professor of Literature at the above mentioned Lyceum and the head of the Consulate department at the Foreign Office. A collection of his best sketches and novels, which originally appeared in periodicals, especially in the *Iḳdām* and the *Therwet-i funūn*, was published under the title of *Khāristān we-gulistān* (Thorn-garden and Rose-garden) Stambul 1317 (1899-1900). Three of those tales have been translated into German by Fr. Schrader, and published under the title of "Türkische Frauen" in the *Türkische Bibliothek* edited by Prof. Jacob (vol. vii Berlin 1907). Aḥmed Ḥikmet is one of the most important representatives of the modern movement, which advocates the idea, that the regeneration of Turkey is only possible on a national basis and cannot be attained by a blind imitation of Western civilisation. His writings, which are often seasoned with a fine humour, prove him to be an excellent observer and a skilful stylist.

Bibliography: *Türkische Bibliothek* edited by G. Jacob vol. vii (Berlin 1907), *Introduction* (by Fr. Schrader). (F. GIESE.)

AḤMED IḤSĀN, an Ottoman author, is one of the few standard-bearers of the present literary movement in Turkey. He is the son of a subordinate employé at the Finance-Department, and was born in Constantinople on the 24th of Dhu'l-Ḥidjdja 1285 (7 April 1869). He was only seventeen when he passed his final examination at the school of administration. Shortly after his appointment as Interpreter to the Commander-in-Chief of the artillery, he was seized with an irresistible longing for an independent position and entered on a journalistic career, not without fierce opposition from his own family. Like every one else, belonging to the literary world of young Turkey, he got his schooling from Aḥmed Midḥat. At the age of eighteen he founded the fortnightly paper *ʿUmrān*, which was but shortlived (1303-1304 = 1885—1887). At the same time he began his principal work: the translation of great French novelists such as Jules Verne, Alphonse Daudet, Bourget, Octave Feuillet and others, making there-

by the most refined works of fiction of West-European literature accessible to Oriental circles, which had been hitherto scarcely accustomed either to any kind of reading or to the Western conception of life. The translations made by Aḥmed Iḥsān number at present about fifty, amongst them 24 works by Jules Verne alone.

With the intention of giving his countrymen a modern and illustrated magazine instead of the old-fashioned periodicals which had appeared until then, he founded in 1307 (1891) the *Therwet-i Funūn* and immediately afterwards went on a tour through Europe, for which he had been longing since his childhood, in order to become better acquainted with the management of European reviews and their printing-offices. In three months, crammed with work, he travelled through the whole of continental Europe, with the exception of Spain, Scandinavia and Russia. His experiences were described in an exceptionally charming manner in a big illustrated volume, which went through a second edition in the same year 1891, and was very soon out of print.

The young review profited indeed by his travels; its first year may be favourably compared with any European family-magazine. Striking pictures of the great men of the day such as Gladstone, Renan, Crispi appear on its pages. The Ottoman affairs occupy only a modest, almost too modest place; one feels in the midst of universal activity. The magazine became a centre of the Turkish intellectual movement and is indispensable for the study of the somewhat peculiar development of modern Turkish literature. All the younger talents appear amongst his collaborators: Ekrem Bey (*Passion in the Carriage*), Khālid Ḍiyā' (*Forbidden Love*, *Blue and Black*), Aḥmed Ḳāsim and particularly Nābī-Zāde Nāẓim (d. 1896), who made the most brilliant hit with his *Sin of neglect*. The Chicago international exhibition of 1893 brought Aḥmed Iḥsān's civilising activity into prominence, and the Turkish Government followed this praiseworthy example. But soon afterwards another tendency gained the upper hand in Constantinople, which caused a fatal change of collaborators. Tawfīḳ Fikret however joined the staff, a genius possessing a noble flight of thought, which seemed capable of attaining the highest summits; and also Ijanāb Shihāb al-Dīn, a poet with a graceful and bright imagination, such as any nation could be proud of. But in 1900 the police interfered, because of an alleged revolutionary article. After the case had been on trial for seven weeks, the prosecution was withdrawn; the existence of the review was safe, but the staff resigned, and Aḥmed had to trust to his own powers. This is the third stage in the existence of the periodical.

Iḥsān's original literary production is less important than might be expected of his talent. He complains repeatedly of certain national circumstances. They form the main topic of two short but well sustained novels: *Khāṭmar* (*Therwet-i Funūn* 1308) and *Ulfat* (1309). The rest of his writings are mostly sketches: *Tragedy* and *Criminals* (1308, both originally written for the stage), *Women and Secrets* (1308), *Postman* (1308), and a European subject: *The Wager* (1308). Outside the dominion of literature lie his *New System of Photography* (1306) and his clear and able *National Economy* (1309). (K. SUSSHEIM.)

AḤMED KHĀN, the son of Saiyid Muḥammed Muttaḳī Khān, was born at Dehli, the 17th October, 1817. His ancestors came from Arabia to Herāt, and thence to India during the reign of Akbar Shāh. When Saiyid Aḥmed was 19 years of age, his father died, and the year following (1837) he entered the service of the British Government as record-keeper in the Criminal Department at Dehli. In 1841 he was appointed *Munṣif*, or Subordinate Judge, at Fatehpur Sīkrī in the District of Āgra. During the mutiny of 1857 he was *Munṣif* at Bijnaur, and saved the lives of the European residents by sending them safely to Meerut. For his unswerving loyalty to the British Government, and his conspicuous courage, he was rewarded by the grant of a pension, and subsequently by the title of a Companion of the Star of India. When 52 years of age (1869) he visited England, taking his two sons with him in order to give them the advantages of a Western education. He took the greatest interest in the welfare and education of his co-religionists, and, on his return to India, he founded a college at Ghāzīpur. Subsequently, on his transfer to Aligarh, he founded a Literary and Scientific Society, and finally succeeded in inaugurating the Muḥammedan Anglo-Oriental College at Aligarh, despite much opposition from many who regarded the introduction of a system of Western education as being subversive of the orthodox faith of Islām. The college was opened in May 1875, and the foundation-stone of the present college building was laid by Lord Lytton in January 1877. An account of this institution is given by the late Theodore Beck, formerly principal of the college, in an appendix to Lieut.-Colonel G. Graham's *Life and work of Syed Aḥmed Khan* (London, 1885). He retired from service in 1876, became a Member of the Legislative Council from 1878 to 1882, and was made a Knight Commander of the Star of India in 1888. The rest of his life, till his death in 1898, was devoted to literary pursuits, and to the advancement of the interests of the college.

Saiyid Aḥmed's most important work is the *Āthār al-ṣanādīd*, an archaeological history of Dehli, written in 1847 (2d ed. 1854), which has been translated into French by Garcin de Tassy (Paris, 1861). He has also written a Hindustānī treatise on the causes of the Indian revolt, which was translated into English in 1873; also commentaries on the Bible, and on the Ḳor'ān, and a great many essays and lectures on social, religious, educational, and political topics, including a series of essays on the life of Muḥammed. His letters written during his journey to Europe were published in the *Aligarh Institute Gazette*, a translation from which is given in Graham's biography of this notable Muḥammedan reformer. (BLUMHARDT.)

AḤMED KÖPRÜLÜ. [See KÖPRÜLÜ.]

AḤMED MIDḤAT is the most important author of modern Turkey. He was born in 1841 of humble origin. He received a good education, but as a young man he came in touch with the young Turks and, at about the same time as Nāmiḳ Kemāl Bey, who was his elder by four years, he was banished, a rather common punishment under the reign of ʿAbd al-ʿAzīz. His travelling-years in Europe became a very important time of apprenticeship for Aḥmed; he learns to discern that the

young Turkish party was completely wrong in mingling literary and political tendencies; and that the emancipation of Turkey would only be possible, if the national education was raised and the present Government was left intact. After 'Abd al-Ḥamīd's accession to the throne he was pardoned, allowed to return and admitted into the civil service. Owing to his good knowledge of French and his untiring activity he was quickly promoted. His literary merits brought him into personal contact with the sultan, who soon learnt to appreciate this loyal and energetic rouser of the Ottoman national spirit. Aḥmed Midḥat became an enthusiastic champion for the policy of 'Abd al-Ḥamīd, which he supported in the papers *Ittiḥād* (Union) and *Terdjumān-i ḥaḳīḳat* (Interpreter of Truth), both founded by him; and the sultan was not deficient in acknowledging his merits as a journalist and an author. In 1905 he was appointed President of the international Board of Health, and honoured with the title of Excellency and with the Grand Cross of the 'Othmānīya order, besides other high distinctions. In addition to his state-salary the sultan has awarded him an exceptional poet's pension. Aḥmed lives in domestic happiness, and he is the idol of the younger Turkish writers, whom he befriends and advises like a father. One of the most important amongst them, Mu'allim Aḥmed Nādjī, who died in 1893, was his son-in-law.

Aḥmed Midḥat's literary programme is twofold. First of all he advocates the preservation of the pure Ottoman character of the written language, like Shināsī had done before him; but in the second place it is his aim, remote though it may be, to secure for his countrymen the means of acquiring a general education. That is the reason why, besides his purely literary work, Aḥmed Midḥat has written on any subject which seemed worth knowing in every branch of knowledge, history, science etc. These treatises, extracts and compilations were mostly taken from French sources, but always with great skill and in a clear and popular manner. As a journalist he has treated of social, philosophical and economic problems, often with surprising ingenuity, and always in a considerate and conscientious way. All along he has been striving for the adaptation of European knowledge to the Islamic frame of mind, withholding every element which is incompatible with pure Mohammedan feelings. If at the present day one can speak of an Ottoman civilisation, Aḥmed Midḥat's Herculean task must be preeminently thanked for it.

His main importance however is founded on his work in the dominion of literature. Here also he has developed the same immense fertility, the same astonishing ease of production; he invents and shapes with equal rapidity. Amongst European authors Honoré de Balzac is the only one who in this respect can be compared to him. Aḥmed Midḥat has hit on the extremely fortunate idea of introducing the colloquial speech of the *Meddāḥs* (the public narrators) into higher literature by using it in his novels. The apostrophe to the audience in the form of questions for instance, which is so common with them, as a means of enhancing the attention, is also very often found in Aḥmed Midḥat's works. Many of the younger writers have tried to imitate this attractive chatty style, but with little success.

A list of his novels and tales alone would fill a good-sized catalogue. Only a few of the most important need be mentioned here: *Ḥasan-i mallāḥ* (The sailor Ḥasan), an imitation of Dumas' *Comte de Monte Cristo*, which was followed by its companion-subject *Ḥusain-i fallāḥ* (The peasant Ḥusain); *Yer yüzünde melek* (An angel on earth), a book which at first gave offence by its unusually free ideas.

Aḥmed Midḥat's charming gifts as a narrator show to still better advantage in his short tales. He has collected them in a considerable row of volumes under the general title of *Leṭā'if-i riwāyāt* (Entertaining stories). Horn in his *Geschichte der türkischen Moderne* has given an extract of the contents of the 25 first volumes, and E. S(eidel) has published an excellent translation of three of them (*The Glutton; Marriage; Youth*) under the title of *Türkisches High Life* (Leipzig 1898).

Aḥmed Midḥat's activity has also extended to the drama, but here he has little to show compared with the mass of his other works. He has written both tragedies and comedies, and especially the latter, amongst them *Aiyḳ-başh* (Bare-head) and *Čengi* (The dancer), met with great success. He himself has also written the music to *Čengi* and a few others.

As a teacher and guide of the younger Turkish generation Aḥmed Midḥat is partly responsible for the fact, that the intellectual life of modern Turkey, with its tendencies towards European civilisation, has sought its nourishment exclusively in France and French literature. But the simple and straightforward Ottoman has nothing whatever in common with the character of the French nation, and one day this unnatural mingling of the Ottoman and French spirit will avenge itself. Only by adhering to what is national can the Ottoman literature be endowed with lasting life, and it remains the principal merit of Aḥmed Midḥat that he has pointed out that right and only way.

Bibliography: Charles d'Agostino, *La littérature turque contemporaine*, in the *Revue encyclopédique Larousse* (Paris, September 1895); Paul Horn, *Geschichte der türkischen Moderne* (Leipzig 1902). (J. OESTRUP.)

AḤMED PASHA, son of the ḳāḍī 'askar Walī al-Dīn, Ottoman poet of the time of Sulṭān Muḥammed II, was at first professor at the madrasa of Sulṭān Murād II in Brussa, ḳāḍī of Adrianople, afterwards tutor of the princes, and Vizier. He composed 33 ghazals, imitated from those of Mīr 'Alī Shēr Newāyī. He died in 902 (1496) and was buried at Brussa, near the mosque which he had founded and whence he had been banished because of an immoral adventure. Sulṭān Bāyazīd II had commissioned him with the administration of that sandjaḳ. He was the first Ottoman lyrical poet; his works introduce the period of the elegant style of compositions; he is the veritable creator of the poetical language of Ottoman Turkish.

Bibliography: Hammer-Purgstall, *Gesch. des Osman. Reiches*, cp. Index; the same, *Gesch. d. Osman. Dichtkunst* i. 198; Gibb, *Hist. of Ottoman poetry* ii. 41 *et seq.*; Sa'd al-Dīn, *Tādj al-tawārīkh* ii. 511. (CL. HUART.)

AḤMED PASHA, Ottoman general of Sulṭān Sulaimān's time, took part in the wars against Hungary as Beilerbei of Rumelia. He took the town of Sabacz by storm (2 Sha'bān 927 =

8 July 1521), commanded a division of the army which was charged with the siege of Rhodos, was afterwards appointed commander-in-chief, reduced the besieged to ultimate extremity and obliged them to capitulate (2 Ṣafar 929 = 21 Dec. 1522). Being of a violent and ambitious character he had hoped to be appointed Grand Vizier; but when he did not get this post he asked for the Government of Egypt, which was granted to him. He aspired to becoming an independent monarch, gained the Mamelukes for his cause, subdued the Janizaries garrisoned in the citadel of Cairo, usurped the title of Sultan, and caused the *khuṭba* to be said and money coined in his name (January 1524). But he was betrayed by his confidant Muḥammed Beg, who in the Sultan's name caused the Shaikh Kharidj of the Banū Bekr to give Aḥmed Pasha up to him. His head was sent to Constantinople.

Bibliography: Hammer-Purgstall, *Gesch. des Osman. Reiches*, cp. Index; v. Pečewī i. 71—79; Jouannin and van Gaver, *Turquie*, pp. 123—126. (CL. HUART.)

AḤMED PASHA, second Vizier of Sultan Sulaimān, of Albanese origin, was appointed in 959 (1552) commander-in-chief of the expedition into Hungary, instead of Muḥammed Sokolli. He forced Temesvar to surrender, took Szolnok, and besieged Erlau (Eger), but without success. He was appointed Grand Vizier during the Persian campaign; but during the Sultan's audience on 12 Dhu'l-Ḳa'da 962 (= 28 Sept. 1555) his head was cut off, on the pretext of his intrigues in connection with the administration of Egypt; but really because the favourite Sultana wished to see her son-in-law Rostem Pasha called to the post that Aḥmed Pasha occupied. He left several charitable institutions, amongst them a mosque near Ṭop Ḳapū.

Bibliography: Hammer-Purgstall, *Gesch. des Osman. Reiches*, cp. Index; Jouannin and van Gaver, *Turquie* pp. 145—148; *Gulshen-i ma'ārif* i. 556; Pečewī i. 24, 274, 291, 334. (CL. HUART.)

AḤMED PASHA, nicknamed Gedik, Gedik (Gap-tooth), Ottoman politician and general, rose from a common Janizary to the posts of Beilerbei and Vizier. He was commissioned by Sultan Muḥammed II to subject 'Alāyā, which was still ruled by the last surviving descendant of the Seldjūḳides of Rūm, called Ḳizil Arslān. He obtained the surrender of the place (875 = 1470); after the defeat of Uzūn Ḥasan at Terdjān (16 Rabī' I 877 = 21 August 1472) he subjected Karamania and Cilicia; after a fruitless attempt to make Pīr Aḥmed his captive by treason, he drove him to committing suicide. After the death of prince Muṣṭafā and the execution of the Grand Vizier Maḥmūd Pasha, he became the latter's successor, and in that quality conducted the Crimean war, which caused to the Genoese the loss of Kaffa (4 June 1475) and Azow. Because he opposed the Albanesian campaign, he was dismissed and imprisoned at Rūmili Ḥiṣār; but the intervention of Mīr 'Ālam Hersek-zāde brought him again into favour, and he was entrusted with the command of the fleet of 29 galleys, which occupied Ste Maure and Zante. He landed on the Italian coast and ravaged Otrante (11 August 1480). After the accession of Bāyazīd II he went to join him shortly before the battle of Yeni-Shehir (25 Rabī' II 886 = 23 June 1481). He was commanded to persecute the fugitive prince Djem, got out of favour and was only saved by the Grand Vizier Isḥāḳ Pasha, who procured him the order to persecute Ḳāsim Beg in Karamania. He was assassinated at the command of the Sultan, who had not forgotten the reproaches which, it is said, he had been obliged to endure in the midst of a grand festivity (6 Shawwāl 887 = 18 Nov. 1482) on account of the bad conduct of his troops. Being of a proud and inflexible character, Aḥmed Pasha had openly disapproved of various political measures which Bāyazīd had taken, such as the peace with Venice and the negotiations with the knights of Rhodos concerning Prince Djem.

Bibliography: Hammer-Purgstall, *Gesch. des Osman. Reiches*, cp. Index; Sa'd al-Dīn, *Tādj al-tawārīkh* i. 518 *et seq.*; Jouannin and van Gaver, *Turquie* pp. 83 *et seq.*; *Gulshen-i ma'ārif* i. 524 *et seq.* (CL. HUART.)

AḤMED PASHA. [See BONNEVAL.]

AḤMED PASHA B. ḤASAN PASHA, surnamed the conqueror of Hamadhān, succeeded his father in the government of the provinces of Bagdad, Baṣra and Mārdīn; he recaptured Kirmānshāhān and Ardelān (1144 = 1731) from the Persians. Taking advantage of the Turkish victory at Ḳoridjān, he concluded a treaty, according to which the Araxes should be the frontier between the two realms, but Tibrīz was restored to the Persians. He defended Bagdad against the attempts of Nādir Shāh (1145 = 1733), was commissioned to continue the negotiations of peace with the conqueror, not without incurring the suspicion of tampering with Nādir, and was appointed Ser'askier (1157 = 1744). He died in 1160 (1747) during a campaign against the Curds, after he had twice governed Bagdad, first for a period of eleven and the second time for twelve years.

Bibliography: Cl. Huart, *Hist. de Bagdad* pp. 145-146; Hammer-Purgstall, *Gesch. des Osman. Reiches*, cp. Index; Sāmī, Shākir and Ṣubḥī fo. 27 *et seq.*; Niebuhr, *Voyage en Arabie* ii. 254—256; *Gulshen-i ma'ārif* ii. 1211 *et seq.* (CL. HUART.)

AḤMED RĀSIM. [See RĀSIM.]

AḤMED RESMĪ. [See RESMĪ.]

AḤMED SHĀH is the name of various Muḥammedan monarchs in India. The most notable are:

1. AḤMED SHĀH BAHĀDUR MUDJĀHID AL-DĪN ABŪ NAṢR, son and successor of Muḥammed Shāh, Grand Mogul of Delhi. He was born in 1138 (1725) and came to the throne in 1161 (1748). The actual ruler during his reign was Ṣafdar Djang, Nawāb of Oudh, who also was appointed Vizier of the new Emperor. In order to check the Rohīlas he called upon the Mahrattas for help, which resulted in their plundering the provinces of his realm, while the Afghāns devastated the Pandjāb. Aḥmed Shāh himself was quite an incapable ruler and lived for pleasure. So after the dismissal of the Vizier Ṣafdar Djang his reign soon came to an end, another Vizier, 'Imād al-Mulk Ghāzī 'l-Dīn Khān caused him to be declared unworthy to govern, had him put into prison and his eyes put out (1167 = 1754). Aḥmed Shāh died in 1189 (1775).

2. AḤMED SHĀH I B. DĀWŪD SHĀH, a Bahmanide,

reigned from 825 till 838 (1422—1435) in Dekhan and removed his residence to Bīdār (q. v., cp. BAHMANIDES].

3. AḤMED SHĀH II, son and successor of the preceding, reigned from 836 till 862 (1435—1457). In the list of the Bahmanides he is often mentioned by his surname 'Alā' al-Dīn. He subjected the Konkan and conducted successful wars against the Princes of Khāndēsh and Gudjarāt [cp. BAHMANIDES].

4. AḤMED SHĀH III B. MAḤMŪD SHĀH II, who reigned in name only from 924 till 927 (1518—1521). [cp. BAHMANIDES.]

5. AḤMED SHĀH B. MUḤAMMED SHĀH SHAMS AL-DĪN, Prince of Bengal (835—846 = 1431—1442) [cp. KĀLIKĀ KANS].

6. AḤMED SHĀH I B. TĀTĀR KHĀN, succeeded his grandfather Muẓaffar Shāh 814 (1411) on the the throne of Gudjarāt, and reigned till 846 (1443). He removed his residence to the town of Aḥmedābād, which he had founded.

7. AḤMED SHĀH II, also Prince of Gudjarāt, reigned from 961 till 969 (1553—1561).

8. AḤMED SHĀH, or, as he is generally called, Aḥmed Niẓām-Shāh, founded the dynasty of the Niẓām-Shāhs. He was the son of Niẓām al-Mulk Baḥrī, the Vizier of the Bahmanide Maḥmūd Shāh. After the assassination of his father he usurped his title and dignity, put to flight the troops, which the Bahmanide had despatched against him (895 = 1490) and founded an independent reign in the new-built town of Aḥmednagar. Aḥmed Niẓām-Shāh died in 914 (1508) [cp. NIẒĀM-SHĀHS].

AḤMED SHĀH DURRĀNĪ, founder of an Afghān dynasty. Aḥmed Khān (he was so called previously, the title Shāh he took later only) was son of Muḥammed Zamān Khān, Sadōzai, a chief of the Abdālīs who had settled in the neighborhood of Herāt in the time of Shāh 'Abbās I. The family was recognized as the leading one in the Pōpalzai clan of the Abdālī tribe, and had been banished to Multān. About 1716 they were found at Herāt, and a feud broke out between two branches of the family, which ended in the deposition and perhaps the murder of 'Abd Allāh Khān, the Chief, by Zamān Khān, who became the leading man in the tribe and increased their power greatly. They spread over Khorāsān and in 1722 went so far as to besiege Meshhed. Aḥmed Khān was born about this time. Allāhyār Khān son of 'Abd Allāh Khān returned from banishment to Herāt, and succeeded in turning out Zamān Khān. When Nādir Shāh invaded Khorāsān in 1728, Allāhyār submitted, but the sons of Zamān Khān, Dhu'l-Fikār Khān and Aḥmed Khān broke out again. In 1731 Nādir Shāh took Herāt and broke up the Abdālī power. Many of the leading men were banished to Multān. Dhu'l-Fikār Khān and Aḥmed Khān fell into the hands of the Ghalzais of Kandahār, and when Nādir Shāh took that town in 1737, he released them and took them into favor. He enlisted the Abdālīs in large numbers in his army and settled them on their ancient territory near Kandahār which had been seized by the Ghalzais.

Aḥmed Khān was appointed Governor of Māzandarān and became a principal officer in Nādir Shāh's army. After Nādir Shāh's invasion of India he gradually became suspicious of the Shī'a elements in his army, the Persian and Ḳizilbāsh, and showed favor to the Özbegs and Afghāns, especially the Abdālīs. This led to the conspiracy in which he was killed (1160 = 1747). Aḥmed Khān who was near by with a body of Abdālīs attacked a Persian convoy, and seized upon a large treasure, and then went off with his followers towards Afghānistān.

Ḳandahār fell into his possession without difficulty, and he was elected king by all the principal Abdālī Maliks on the advice of a derwish named Ṣābar Shāh. Besides the Abdālīs the chiefs of the Balōčes, the Hazāras and the Ḳizil-bāsh took part in his election, but the Ghalzais seem to have been treated as conquered enemies. Aḥmed Khān, now about twenty five years of age, took the title of Shāh, and called himself Durr-i Durrān, "Pearl of Pearls" (not Durr-i Dawrān, "Pearl of the Age" as is sometimes stated), and the Abdālī tribe also from this time on were known as Durrānīs. After his coronation he marched to Kābul, but Ḳandahār remained the capital during his reign. He built a new town to replace the Nādirābād founded by Nādir Shāh, and gave it the title of *Ashraf al-bilād* ("most illustrious of cities"). Kābul was occupied with but slight resistance, he reduced Ghaznīn, subdued the Ghalzais and appointed Durrānī governors over them, and then immediately proceeded towards India. It must be remembered that he regarded himself as heir to all Nādir Shāh's Eastern dominions which included all the country west of the Indus ceded by Muḥammed Shāh. But Aḥmed Shāh aimed at rivalling his predecessor's exploits, and was by no means satisfied with this limited Indian province. The empire of Delhi was no longer formidable. Nādir Shāh's invasion had shaken it to the core, the Sikhs were rising to power in the Pandjāb, the Mahrāṭṭhās in central India, and there was every prospect of success for a bold invader. But Aḥmed Shāh's first invasion (1161 = 1748) failed. He took Lahore but was defeated at Sirhind (March 1748) by the vizier Ḳamar al-Dīn, and his brave son Mīr Mannū, but the vizier was killed in the action. The Emperor Muḥammed Shāh died soon after, which led Aḥmed Shāh to renew the attack (1162 = 1749), and Mīr Mannū, now governor of the Pandjāb, receiving no support from Dehli, submitted to Aḥmed Shāh, and placed the provinces of Lahore and Multān under him. Aḥmed Shāh returned to Kābul, passing on the way through the Dēradjāt, Multān, Shikārpur and the Bolān Pass.

During the next four years he was occupied with the affairs of Khorāsān. He took Herāt and advanced on Meshhed, which he occupied. Shāhrukh, the grandson of Nādir Shāh, was left by him in possession there, and he succeeded in 1163 (1750) in taking Nishāpūr which till then had defied him. The next year Shāhrukh was seized and blinded by Mīr 'Ālam Khān of Kāïn, but Aḥmed Shāh restored him to his throne and defeated and slew Mīr 'Ālam Khān. The same year he came into collision with the rising Ḳadjār power, but was repulsed at Astarābād, and never advanced further to the west. A coin of Aḥmed Shāh struck at Meshhed in the fifth year of his reign may be referred to this period.

In 1169 (1755) Mīr Mannū died, and his widow Mughalānī Begam usurped the power in the Pandjāb, and ruled with her favorite Adīna Beg. The vizier Ghāzī'l-Dīn, who was in possession of Dehli, seized on the opportunity of recovering

the province for the empire. He married the daughter of Mughalānī Begam, and carried her and her mother to Dehlī, and seized upon Lahore.

Aḥmed Shāh immediately marched to Lahore (1170 = 1756) and expelled Ādīna Beg, who had been left in charge there. He then advanced to Dehlī. Ghāzī 'l-Dīn and the helpless Emperor 'Ālamgīr II could offer no real resistance. Nadjīb al-Dawla Rohīla joined Aḥmed Shāh, and he entered Dehlī victoriously with the Emperor and the vizier in his train. He spent only forty days in Dehlī and it was thorougly plundered by his followers. Gold and silver coins dated 1170 H. were struck in memory of this occupation. Mathurā was also plundered, and Aḥmed Shāh, before he returned to Afghānistān, placed Nadjīb al-Dawla in power. He had already made his son Tīmūr *Nāẓim* of Lahore and Multān, and arranged a marriage for him with the daughter of 'Ālamgīr II. He himself married a daughter of the late emperor Muḥammed Shāh. Tīmūr was left to deal with the dispossessed Governor Ādīna Beg, who was in revolt and had stirred up the Sikhs, now numerous and powerful. He was also assisted by the Mahrāṭhās, who began to spread over the Pandjāb: Ādīna Beg took Lahore in 1173 (1759), the Sikhs took Amritsar and sacked Sarhind, and the Mahrāṭhās reached Multān and the banks of the Indus at Aṭak. These events brought Aḥmed Shāh into India a fourth time (1174 = 1760). The emperor 'Ālamgīr II was murdered by Ghāzī'l-Dīn on his approach, and the young prince 'Alī Djawhar, afterwards Shāh 'Ālam II, fled to the English for protection. Aḥmed Shāh came by the Bolān Pass and marched northwards through the Dēradjāt to Peshāwar, and thence followed the ordinary route to Dehlī through Lahore. The Mahrāṭhās fell back before him, and he occupied Dehlī, but a great Mahrāṭhā army approaching from the south forced him to collect his forces and retire upon Pānīpat. This great force included all the leading Mahrāṭhā chiefs under the command of Sadāshēw Bhāo, and a body of Djāṭs under Sūradj Mal. This combination of the most warlike races among the Hindūs, while the Musulmans rallied under Aḥmed Shāh's banner, gave the war the aspect of a religious struggle. The Mahrāṭhā army had a nucleus of troops drilled in the European fashion, with a numerous cavalry and powerful artillery. The strength of Aḥmed Shāh's army was in his Afghān horse. The battle which followed had been preceded by numerous smaller engagements. It ended in the complete defeat of the Mahrāṭhās, and with it ended their hopes of an empire in Northern India. Aḥmed Shāh, however, probably wisely, did not attempt to take their place. Lahore and Multān were difficult to retain, and he recognized the impossibility of holding a more extended empire. This campaign is illustrated numismatically by coins struck at Dehlī, Barēlī, Murādābād Ānōla and Sahrind (for Sarhind). He returned to Kābul, and the Sikhs broke out almost immediately. They laid siege to Djandiāla near Amritsar.

It was against these Sikhs that Aḥmed Shāh's fifth expedition (1175 = 1762) was directed. It is related in the *Wāḳi'āt-i Durrānī* that he rose one night suddenly, picked a body of horsemen, and rode off into India, and that when he reached Djandiāla he had but ten or twelve followers, yet such was the terror inspired by his name that the Sikh army fled. He collected his army and pursued them and defeated them near Gūdjarwāl south of Ludhiāna with enormous slaughter. This fight is known to the Sikhs as the „Ghalūghārā" or „great overthrow".

Aḥmed Shāh returned through Lahore, and left a governor in Sarhind, who was shortly afterwards defeated by the Sikhs. The town of Sarhind was destroyed (1176 = 1763) and is still a ruin. These events brought Aḥmed Shāh into India a sixth time (1177 = 1764). He traversed the Pandjāb and marched back again without effecting much; and three years later he entered the country again (1180 = 1767; his last invasion of India) and now tried to conciliate the Sikhs and to form a party among them. Sarhind was made over to the Phūlkian founder of the Patiāla State, and the Mahārādjas of that State still bear Aḥmed Shāh's name on their coins. Aḥmed Shāh's troops were, however, discontented, and a large body deserted him; his own energy was now failing, and he was harassed by the Sikhs in his retreat. The Sikhs soon after took the powerful fort of Rohtās near Djehlam which had been built by Shēr Shāh.

During the intervals of his Indian campaigns Aḥmed Shāh had occasional outbreaks to deal with in his country. The Ghalzais rebelled about 1167 (1744), but they were easily subdued. Naṣīr Khān the Brahoi chief of Kilāt who had been feudatory to Aḥmed Shāh declared himself independent in 1171 (1758) and Aḥmed Shāh laid siege to Kilāt, but his army suffered greatly, and he at last accepted the terms offered by Naṣīr Khān. The khāns of Kilāt were from this time on independent in all but name. Many Balōčes, however, continued to serve in Aḥmed Shāh's armies, and he also employed many Özbegs, as well as his own Durrānīs and other Afghāns. His mixed army suffered much from the heat on his return from his fifth invasion of India in 1176 (1763), when he had to march rapidly to repress a rising among the Aimāḳ near Herāt. After his last invasion of India he also had to return suddenly in a similar manner, to deal with the affairs of Khorāsān. Naṣīr Allāh, son of Shāhrukh rose in rebellion, and a large combined Persian force opposed Aḥmed Shāh's army which was commanded by his son Tīmūr assisted by Naṣīr Khān the Brahoi chief. The Persians were defeated but were sheltered by Shāhrukh himself in the sacred city of Meshhed. It was finally taken after a long blockade. Shāhrukh was still treated with consideration by Aḥmed Shāh, who never forgot his obligations to Nādir Shāh. He was left in possession of Meshhed, but promised Aḥmed Shāh the services of a body of troops and gave his daughter in marriage to Tīmūr. Aḥmed Shāh's health had been very bad for some time, and he appears to have suffered from cancer. He retired to Murghāb in the Toba hills in the Ačakzai country and died there in 1184 (1773) in the fiftieth year of his age after a reign of twenty-three years.

Aḥmed Shāh was by nature a bold soldier and leader of men, but he failed to found an enduring empire beyond the limits of Afghānistān. He was very popular with his own tribe, the Durrānīs, even with the rival Bārakzai clan, whose enmity proved fatal to his successors. He was able also to establish Durrānī control firmly over

the other Afghān tribes, and the Tādjīks, Hazāras and Aimāks of Afghānistān, and that control remains firmly established till the present day. His success was due to his personal qualities, force and conciliation being both brought into play; and the revenues derived from his Indian expeditions enabled him to dispense with heavy taxation. He knew his own limitations, and did not attempt to extend his Indian rule beyond Lahore and Multān. He undoubtedly perceived the impossibility of maintaining distant conquests with the uncertain means at his disposal, and his later dealings with the Sikhs show that he contemplated the rise of a dependant Sikh power. He could hardly foresee how that power would grow at the expense of his weak and divided descendants and of the moribund empire of Dehli. Lahore indeed was practically a Sikh possession at the time of his death, but Peshāwar, Multān, the Dēradjāt and Kashmīr remained attached to the Durrānī kingdom for nearly forty years longer. He had already recognized the practical independence of Balōčistān, and Khorāsān was evidently destined soon to become a Kādjār possession with the exception of Herāt which is essential to the independence of Afghānistān. It is clear then that Aḥmed Shāh, though he did not found a great empire is entitled to the credit of founding the State of Afghānistān much as it exists at present. As a military commander he takes a high rank. His overthrow of the Mahrāṭhās at Pānīpat was a victory of the first order, one of those battles which affect the whole course of history; although its importance did not affect his own dominions except in so far as it strengthened the Sikhs by removing the Mahrāṭhā menace. Aḥmed Shāh must be considered as the most important man that the Afghān race has produced. His only rival was Shēr Shāh Sūr, but his exploits were confined to India while those of Aḥmed Shāh were intimately bound up with the fortunes of his own race and country.

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(M. LONGWORTH DAMES.)

AḤMED TĀʾIB ʿOTHMĀNZĀDE. [See ʿOTHMĀNZĀDE.]

AḤMED TEKUDER. [See TEKUDER.]

AḤMED WĀṢIF. [See WĀṢIF.]

AḤMED WEFĪḲ PASHA, Turkish statesman and famous man-of-letters, was born at Constantinople in 1235 (1819-1820) and began his diplomatic career as first secretary of the Turkish Embassy in Paris under the reign of Louis Philippe. He next fulfilled the same office at St. Petersburgh and after that lived a long time in Teheran as plenipotentiary, whence he was sent to Paris as Ambassador. Later on he was appointed *Awḳāf*-Minister in Constantinople. Here he occupied successively various high posts, became Grand Vizier and Walī of Hudāwendkiār (Brussa), was for a time out of favour with the Sulṭan, and spent the rest of his life in studious leisure at his country-seat in Rumili Hiṣār on the Bosphorus, where in March 1307 (1890) he died and was buried.

As an historian, a philologist and a translator he has made good use of his pen in promoting modern ideas, and in many ways has done good service in improving the modern written language. The most important of his works is the *Lahdje-i ʿothmānī*, first ed. 1293, second ed. 1306, a lexicon in two volumes. The first volume contains the Turkish, the second the Arabic and Persian elements of the Ottoman-Turkish vocabulary. The second volume was first published as an addition to the second, edition (cp. the review by Barbier de Meynard in the *Journal Asiatique* 7e série, viii. 275; 8e série, xix. 570). He also deserves to be mentioned as the first translator of Molière. He seems to have rendered the whole of Molière, and according to the *Grande Encyclopédie* "les principales oeuvres de Schiller et Shakespeare" as well. But nothing has appeared in print of the last mentioned works, and but very little of his translations of Molière. I only know *Yer ghāhi dāndini* and *Zorakī ṭabīb, Zor nikāḥi*, which appeared in 1286 and are both in my possession. Belin also mentions only these two. They are not literal translations, but independent adaptations, skilfully arranged to suit Turkish conditions. He had these plays performed by Armenians in his own theatre at Brussa. He also translated Fénélon's *Télémaque* (*Télemaḳin terdjemesi* 1298) and Voltaire's *Micromégas* (published in 1298 as an appendix to a collection of Ottoman proverbs *Atalar sözü*). Other works of his are: 1. *Fedhleke-i taʾrīkh-i ʿothmānī*, an epitome of the Ottoman history until the reign of Sulṭan ʿAbd al-ʿAzīz, especially intended for schools, which has passed through several editions (1st ed. 1285). 2. An edition of *Gulistān* (1286). 3. An edition of a translation of Lucianus' *Parasites*, which had been prepared by Wasilaki Efendi (1286), and 4. an edition of the *Maḥbūb al-ḳulūb* by Mīr ʿAlī Shēr Nawāʾī, in collaboration with Belin (1289). He had planned the publication of an extensive Čagatai dictionary, but neither this nor any other of his East-Turkish collections has ever been printed.

Bibliography: The necrologue of Aḥmed Wefīḳ Pasha in the *Thurwat-i Funūn*, 1st year n°. 5, p. 38, which was partly founded on the article in the *Grande Encyclopédie*, and *Journ. Asiat.*, 6e série, xx. 268, 7e série, xx. 284, and 8e série, xx. 344.

(F. GIESE.)

AḤMED YESEWĪ, one of the oldest and most famous East-Turkish Shaikhs and mystics, was born in Yasī (the present town of Turkistan) and died there in 562 (1166). The year of his birth is not known, but in his Dīwān it is stated that he was 63 years old when he died. When he was seven he became a disciple of a certain Baba Arslan, concerning whom no further information has been found. After his death Aḥmed went to Bukhārā, where he became an adherent of the celebrated Shaikh Yūsuf Hamadhānī. Afterwards he returned to Yasī, where he remained until his death. In 800 (1397) Tīmūr caused a mausoleum to be erected on his tomb in Turkistan, which is at present being examined by Prof. Veselovskij by order of the Russian committee

for the exploration of Central and Eastern Asia. The Nogai legend represents the popular Turkish hero Idige-bi as a descendant of Aḥmed Yesewī. Aḥmed is considered to be the chief of Turkish Central Asiatic mysticism and the founder of a whole school of mystics, and is as such highly revered. Ḥakīm Ata belongs amongst others to the fourth generation of this School. Aḥmed's mystic poems (*ḥikmat* or *munādjāt*) are much read. His Dīwān has often been published in Kazan under the title of *Dīwān-i ḥikmat-i ḥaḍrat sulṭān al-ʿārifīn khwādja Aḥmed* etc. This Dīwān has not yet been examined in detail. But it is sufficiently evident from its contents, that not all the poems can be the work of Aḥmed himself. Unfortunately not a single old manuscript of the Dīwān has been found. Four later ones are in the Asiatic Museum at St. Petersburgh: nos. 293b, 293c, 293d and 293e. Aḥmed's language in the manuscripts that are extant and in the printed edition has doubtless to a great extent been modernised by later scribes.

Bibliography: The Legend concerning Ḥakīm Ata by C. Salemann (Russian), in the *Izwiestiya Imperat. Akademii Nauk*, 1898, IX. No. 2, and the above mentioned Kazan edition of Aḥmed Yesewī's *Ḥikmats*.

(P. Melioransky.)

AḤMEDĀBĀD is the capital of the district of that same name in India (Presidency of Bombay), on the river Sābarmatī. In 1901 the town numbered 185 899 inhabitants, of which about 1/4 were Mohammedans, the district (3816 square miles = 9883 square kilometres) containing 795 967 inhabitants. Aḥmedābād is one of the most beautiful towns of India and is famous for the manufacture of gold and silver brocade, of silk, cotton and satin (*kamkhāb*) materials. It is equally noted for its brass and bronze works, and for the manufacture of mother of pearl ornaments, of japanned goods and woodcarving (betel-boxes i. e., *pāndān*). There are also a great many monuments of ancient Moslem art, amongst others mosques and mausoleums of the XVth and XVIth centuries.

Aḥmedābād was founded in 1411 by Aḥmed Shāh I [q. v.], sultan of Gudjarāt (the same who made the old Hindu town of Asawal his capital), and he enriched it with countless buildings. In the first century of the Gudjarāt dynasty it rapidly attained prosperity. But after that it fell into decline, enjoyed another period of prosperity under the reign of the Mogul emperors, until in the XVIIIth century it again deteriorated. In 1818 the English took possession of the town.

Bibliography: *Imperial Gazetteer* i. (1901), p. 492; *Bombay Gazetteer* iv-B (1904); *Muhammadan Architecture of Ahmedabad A. D. 1412—1520* (1900); Th. Hope, *Ahmedabad*; Fergusson, *Indian Architecture*; Schlagintweit, *Handel und Gewerbe in Ahmedabad* (*Oesterr. Monatsschr. für den Orient*, 1884, p. 160 *et seq.*).

AḤMEDĪ, with his full name Tādj al-Dīn Aḥmed b. Ibrāhīm al-Aḥmedī, was one of the most celebrated West-Turkish Ottoman poets of the 8th (14th) century. If we may believe Tāshköprü Zāde he was born before 735 (1334-1335) in Germiān, at that time an independent principality, but now part of the wilāyet of Brussa. According to Laṭīfī and the historian ʿĀlī (from Gallipoli) however, he was born in Sīwās. He equalled his brother the poet Mawlānā Ḥamzawī in remarkable talents and ambition. After he had studied the sciences at home he went to Cairo, where he came into close contact with his countryman Ḥādjdjī Pasha, who afterwards became a famous physician, and Mawlānā Shams al-Dīn Muḥammed al-Fanārī. After his return home he entered the service of the ruler of Germiān as khodja. There he seems to have devoted his leisure hours to composing his *Iskender nāme*. His master however, Mīr Sulmān, to whom the work, according to statement before 792 (1390), was dedicated, is said to have been but little edified by it. After that we find him at his new seat Amasia in the company of Tīmūr. Their meeting evidently took place after the battle of Angora and the death of Bāyazīd I, about the time when the powerful conqueror, with a view of peopling Catta again, the native country of the tribes of the Kara-Tatars, caused these tribes to be removed thither from the country of Tokat, Amasia and Ḳaisariya, where they had peacefully lived for 150 *years* (1403). The proud monarch, who had subjected the whole of central and anterior Asia, is said to have honoured Aḥmedī with his conversation on that occasion. Be that as it may, after the reappearance of the petty monarchs and the revival of their continuous feuds, Aḥmedī in order to escape from the utter unsafety which prevailed in Anatolia, fled to Bāyazīd's eldest son Sulaimān, who beyond the Bosphorus kept a splendid court in Adrianople (1402—1410), at which he gathered men of culture and talent from all the Ottoman provinces. The poet wrote a great number of ḳaṣīdas and ghazals for the prince, which he afterwards collected into a Dīwān (*Turk. Cat. Cairo* p. 113; Pertsch, *Verzeichn. d. türk. Hss. . . . . . zu Berlin* No. 366). But Sulaimān's fortune began to waver — in 1410 he was killed on his flight to the Greek Emperor in Constantinople — so Aḥmedī left Rumelia and returned to Amasia, his adopted country. There he died in 1413.

The poet's merit consists in having first introduced profane subjects into West-Turkish literature. But his *Iskender nāme* is also the first Turkish example of an epic describing the exploits of Alexander the Great, which shook the whole of the East. The campaigns of the great king (eastward as far as Japan, west as far as Morocco) are described in 8250 couplets, and at the same time a mass of encyclopedic knowledge is, in didactic fashion, put into the mouth of a brilliant staff of philosophers, amongst whom Aristotle and Plato are prominent. Psychology, medicine and astronomy are expounded, and finally Aristotle is represented as giving an account of universal history, in which he speaks prophetically of the events succeeding the time of Alexander. The arrangement of the subject-matter was for the greater part founded on the history of Alexander as it is given in Firdawsī's *Shāh nāme*. In contrast to the classical metre which soon after came into vogue Aḥmedī still adhered to the prosodic style of expression (*pārmāḳ ḥisābi*), which was used by the oldest West-Turkish poets. But he handled it with such freedom, as to rouse the bitter resentment of the leading Ottoman literary critics of the 16th century. According to a statement found in the poem, the work was finished on the first of Rabīʿ II (and not, as was erroneously read by Gibb, on the last of Rabīʿ) of the year 792

(13 March 1390). But some copies continue the thread of the narrative till the death of Bāyazīd I, and mention Sulaimān as the sultan reigning by right. In other copies Sultan Aḥmed's defeat of Tibrīz (813 = 1410-1411) is the concluding episode. To the list of manuscripts given by Rieu (*Cat. of the Turk. Mss. in the Brit. Mus.*, 1888, p. 763) must be added *Handschriftlicher Kat. der Kgl. Biblioth. zu Berlin, türkischer Teil*, N°. 965.

Aḥmedī's first biographer Sehī (d. 1548-1549) also ascribes to him a romantic poem *Djamshīd we-Khorshīd*. He is also said to have translated most of the ḳaṣīdas of the Persian poet Salmān of Sāwah into Turkish verse.

Bibliography: Gibb, *History of the Ottoman Poetry* i. 260 *et seq.*; Hammer-Purgstall, *Gesch. der osman. Dichtkunst* i. 89 *et seq.*

(K. Süssheim.)

AḤMEDĪ is a gold dīnār called after Aḥmed b. Ṭūlūn [q. v.].

AḤMEDIYA is the name of the adherents of Mīrzā Ghulām Aḥmed Ḳādiānī (of Ḳādiān, district of Gurdaspur in the Pandjāb. In 1900 they were with their own approval entered under that name on the official census lists of the Indian Government, as a separate modern Mohammedan sect. The Aḥmedīs are especially numerous in the Pandjāb, but also in other provinces of the Presidency of Bombay and elsewhere in India. They are found besides in other Mohammedan countries such as Afghānistān, Persia, Arabia, Egypt etc. Their number is gradually increasing in consequence of zealous propagandism. Their principal organ is the *Review of Religions*, written in English, which since 1902 has been published regularly once a month at Ḳādiān. But they also make use of various other papers in Indian languages, weeklies, monthlies and quarterlies. They have also separate extensive writings, amongst which *Barāhīn-i Aḥmedīya (The Arguments of the Aḥmediya)*, written by the founder Mīrzā Aḥmed, is the most important. The first volume of this work appeared in 1880, and in it the author claimed the dignity of a Mahdī, though not until March 4th 1889 did he demand the homage of his adherents.

The doctrines of the Aḥmedīya agree on the whole with those generally taught by the Islām. The most striking differences concern only the Christology, the vocation of the Mahdī and the *djihād* (the holy war). As to the first mentioned doctrine, they assume that Jesus did not die on the cross, but after his apparent death and resurrection migrated to India, strictly speaking to Kashmīr, in order to preach the gospel in that country. There he is said to have died at the age of 120 years; his tomb at Srinagar is still known, but is mistaken for that of a prophet called Yuz Asaf (which according to the Aḥmedīs must not be explained as a corruption of Bodhisatwa!). At the instigation of a certain Mawlā Muḥammed Ḥusain a *fetwā* against Mīrzā Aḥmed was published in India, purporting that this doctrine disagreed with the Ḳor'ān and therefore had to be looked upon as heresy. Regarding the vocation of the Mahdī and the *djihād* the Aḥmedīya teach, that the task of the former is one of peace, and that the *djihād* against the unfaithful must be conducted with peaceful means instead of instruments of war. Under all circumstances sincere obedience must be given to the British Government. The Mahdī himself must be considered an incarnation both of Jesus and Muḥammed. To believe in him is an article of faith, because first of all his coming early in the 14th century of the Hidjra was predicted by Muḥammed, and secondly because he proved his divine vocation by his prophetic gift. On various occasions this gift has manifested itself: not only the terrible destructions caused by pestilence and earthquake during the last decades, but also the death of certain people are said to have been prophesied by him. When one of his last mentioned predictions came true through the murder of an inhabitant of Lahore, Mīrzā Aḥmed was accused of the crime by three Christian missionaries, but acquitted in court.

Since the Mahdī (who died in 1908) resigned his leadership because of old age, the affairs of the Aḥmediya have been conducted by the Ṣadr Andjuman-i Aḥmedīya.

Bibliography: T. M. Arnold, *Actes du XIIme congrès internat. des Orientalistes* (Rome, 1899) iii. 1, p. 139 *et seq.*; Richter, *Indische Missionsgeschichte*; M. Th. Houtsma, in the *Revue du monde musulman* i. 533 *et seq.* (derived from information supplied by the Aḥmedīs themselves).

(M. Th. Houtsma.)

AḤMEDNAGAR is the capital of the district of that name in India (Presidency of Bombay) on the river Sīva. In 1901 the town numbered 42 000 inhabitants, the district (6586 square miles = 17 058 square kilometres) 837 695 inhabitants. The town was built in 1494 by Aḥmed Niẓām-Shāh, the founder of the dynasty of the Niẓām-Shāhs [q. v.], who reigned for about a century in Aḥmednagar, until, after a brave defence by Čānd Bībī, the place was taken by Akbar's troops and annexed to the Mogul empire. After the death of Awrangzīb, Aḥmednagar became subject to the Mahrāṭhas, and in 1803 Dawlat Rao Sindhiya was obliged to surrender the town to the Duke of Wellington.

Bibliography: *Bombay Gazetteer* xvii. B (1904).

AḤMEDU Shaikhū b. al-Ḥādjdj 'Omar, the founder of the Tidjānī empire in Western Soudan, was in 1862 left in charge of Segu by his father, before the latter had effected the conquest of the Macina, and he maintained his authority there, in spite of the opposition of his brothers, after the death of al-Ḥādjdj 'Omar in 1865. In 1877 he took the title of *Amīr al-Mu'minīn*, and while keeping the district of Segu under his immediate authority, divided the provinces of Upper-Senegal, Kaarta, Dinguiray etc. amongst his brothers, who became practically independent rulers. But while the French troops were on the march to occupy the country, Aḥmedū succeeded in reestablishing the empire of his father for a short time, by poisoning Tidjānī, emir of Bandjagara. Vanquished by Colonel Archinard, who took Segu in 1890 and Nioro in 1891, Aḥmedū made friends with Samory. But Archinard took Djenne and Bandjagara (1893), and Aḥmedū on his flight eastward crossed the Niger and sought refuge in Sokoto. Cp. Le Chatelier, *L'Islam dans l'Afrique occidentale* (Paris, 1899).

(G. Demombynes.)

AL-**AḤNAF** is the nickname of Ṣakhr b. Ḳais (his pedigree is given f. i. by Ibn Ḳutaiba, *Kitāb al-Ma'ārif* p. 216, 8; Ṭabarī ii¹, 438, 17). Sometimes he is also referred to by the name of

al-Ḍaḥḥāk, but it is not actually used and might moreover easily be confused with the name of the famous al-Ḍaḥḥāk b. Kais. His kunya is Abū Baḥr. He belonged to the Tamimite race of the Murra b. 'Ubaid, whose distinctive mark is often said to consist in the fact, that al-Aḥnaf had belonged to them, for he was looked upon by the Tamimites of Baṣra as one of their greatest men. On the mother's side he was descended from the Bāhilitic Awd b. Ma'n. He was born in the time of heathenism. He was a delicate child and had crippled feet, for which he had to undergo an operation, and remained bandy-legged for the rest of his life ("Aḥnaf" = bandy-legged). His father was killed by Māzinites in heathen times. The Tamimites are supposed to have embraced the Islām at the insistance of al-Aḥnaf; but the reliable documents do not contain any reference to it. During Muḥammed's life-time he did not attain especial prominence, but afterwards he took a leading part in the conquest of Iran: first he was under the chief command of Abū Mūsā, for whom in the years 23 and 29 (644 and 649-650) he conquered both Ḳāshān and Iṣpahān, starting from Ḳumm; and later from the year 29 (649-650) he fought under 'Abd Allāh b. 'Āmir, to whom in 30 (650-651) the supreme conduct of the conquest of Khorāsān had been entrusted. Especially under the latter's command was al-Aḥnaf, at the head of the van-guard, one of the most active and energetic generals. He conquered the country of Kōhistan, the towns of Herāt, Merw, Merwerūd and Balkh and other important places. Long afterwards a castle near Merwerūd was still called by the name of Ḳaṣr al-Aḥnaf in honour of him, and a place in that same neighbourhood Rustāḳ al-Aḥnaf. He even led his troops into the dangerous country of Ṭokhāristān. He did not succeed, it is true, in preventing the escape of the Persian King Yezdegerd III, who retreated gradually towards Central Asia; neither was he successful in his campaign from Balkh against Khwārizm. Nevertheless it was preeminently his doing, which hindered the Persian king from getting a firm footing anywhere; he also baffled the latter's endeavours to incite the Persian tribes against the Mohammedans, and he prevented the outbreak of serious difficulties with the Transoxanian Turks in the far East. He had moreover to guard a long and constantly endangered military route. He was also for some time deputy-governor of part of Khorāsān. In the conflict between caliph 'Alī and the party of 'Ā'isha he was personally a declared partisan of 'Alī's; but he was not able, it seems, to guarantee any actual interference on 'Alī's behalf by the Tamimites. Still in so far did al-Aḥnaf contribute to 'Alī's success as to induce the Tamimite contingent of the population of Baṣra (which numbered 4000 men) to remain neutral during the "battle of the camel" (36 = 656). After the battle had been decided in 'Alī's favour, al-Aḥnaf is said to have been the first of the Baṣra people to do him homage. Also in the battle of Ṣiffīn (37 = 657) we find him on 'Alī's side. He is said at that time to have advised against Abū Mūsā being appointed arbiter. The Umaiyad government afterwards considered him a man of great influence with his tribe, as was evident from the fact, that he was one of the leading men, whom Mu'āwiya summoned to Damascus in 56 (675-676) in order to get their consent to the designation of his notorious son Yazīd to the succession. Al-Aḥnaf on that occasion spoke the well-known sentence: "I fear God if I lie, and you if I speak the truth". But he expressed his aversion to the plan in unmistakable though respectful words, which however remained without effect. — In Baṣra he exerted his influence over his Tamimites to persuade them to remain for the present reserved towards the Azdites, who especially at that period migrated to Baṣra in large numbers. The Azdites consequently accepted the help which was offered them by the Rabī'ites. So al-Aḥnaf lived to see, that in the fatal antagonism between the Muḍar (to which the Tamīm belonged), and the Rabī'a, the Azdites adhered to the Rabī'a, in consequence of his own policy. During the disorders after the death of caliph Yazīd I, the governor of 'Irāḳ, 'Ubaid Allāh b. Ziyād wanted to usurp the dignity of caliph. Part of the Tamimites, who had done him homage, went over to his opponent 'Abd Allāh b. al-Zubair, and al-Aḥnaf tried in vain to bring them to reason, which he had assured the governor that he would be able to do. The consequence was that 'Ubaid Allāh sought an alliance with the Azdites, and they were supported by him in a battle with the Tamimites, which, occasioned by a row, broke out in the streets of Baṣra. In an angry mood al-Aḥnaf at first kept away from the battle, and not until the danger was at its height could he be prevailed upon to organize the defence against the united powers of the Azdites, Bakrites and 'Abdḳaisites. But his principal concern was to reconcile the various tribes, settled in Baṣra, to mutual forbearance, and to combine their forces, if possible, against their common foe the Khāridjites. An energetic action against this sect was what he desired most. For that reason he began to negotiate for peace, before a regular battle (for which the troops of both parties had already selected their positions) could be fought in the large market place of Baṣra. Although the conditions stipulated by the enemies were exceedingly humiliating (the Tamimites would have to pay for all the damage caused by the preceding fights), al-Aḥnaf consented to them and payed part of the amount out of his own pocket. To his great satisfaction his Tamimites fulfilled the conditions of peace and apparent quiet returned to Baṣra. — In 65 (684-685) the people of Baṣra wanted him to march against the Azraḳites, but he referred them to al-Muhallab as a man better qualified for that undertaking. In 67 (686-687) he opposed Mukhtār energetically, and commanded the Tamimite contingent in Muṣ'ab's campaign against Kūfa, the residence of Mukhtār. Shortly afterwards he died at an advanced age, without a descendant, and was buried in Kūfa.

(RECKENDORF.)

AL-**AḤSĀ'**, also called LAḤSĀ or AL-ḤASĀ, was originally a fortress in al-Baḥrain [q. v.], not far from al-Hadjar, the ancient capital of this district. The Ḳarmaṭ chieftain Abū Ṭāhir al-Djannābī founded it in 314 (926). He called the place al-Mu'minīya, but both town and district remained known by the old name of al-Aḥsā'. The Persian poet Nāṣir-i Khosraw, who visited the place in 443 (1051) has left us a description of al-Aḥsā' and of the Ḳarmaṭ government there. Nowadays the capital is usually called Hofūf [q. v.], though the name of al-Ḥasā is not quite unknown. But

the latter is usually understood to designate the entire district, which since 1870 has been a subdivision of the wilāyet Baṣra, under the misleading name of Nedjd.

Bibliography: *Bibl. geogr. arab.* (ed. de Goeje); Yāḳūt, *Mu'djam*, s. v.; Ch. Schefer, *Sefer-Nameh* (Paris, 1881), p. 225 *et seq.* Further references will be found s. v. HOFŪF.

AḤSĀ'Ī, whose real name was Aḥmed, was a well-known Shī'itic theologian and the founder of the sect of the Shaikhīs. His father was the Shaikh Zain al-Dīn of al-Aḥsā' in the Arabian province of Baḥrain. Aḥmed was born in 1157 (1744). At an early age he left his native country, and went to Persia, where he stayed in Yezd and in Kirmānshāhān. Afterwards he seems to have lived in Kerbelā' and in Ḳazwīn. He died in 1242 (1827-1828) on a pilgrimage to Mecca. Aḥsā'ī was looked upon as a saint and a scholar, and was the author of various writings. The titles of his works are enumerated by Browne (*A traveller's narrative*, p. 234 *et seq.*), who derived his information from Mīrzā Muḥammed b. Sulaimān-i Tanakābunī, *Ḳiṣaṣ al-'ulamā'* (Teheran, 1304 = 1886). The doctrine, expounded in these writings, is not sufficiently known. To judge from what Browne says he belonged to the pantheistic Shī'ites and worshippers of 'Alī, and his philosophical arguments were based on the opinions of the famous philosopher Mullā Ṣadrā [q. v.]. Aḥsā'ī's disciple Ḥādjdjī Saiyid Kāẓim of Resht (d. 1259 = 1843-1844) continued in the spirit of his Master; but after his death the opinions of the Shaikhīs diverged. Part of them went over to the Bābīs [q. v.], others on the contrary opposed the claims of the Bāb. The literature on the subject is given by Browne, *ibid.*, p. 242.

AL-**AHWĀZ** is the name of a province of the realm of the 'Abbāsides. It was bounded by the 'Irāḳ on the West side, by the province of Fārs (Fāris), the ancient Persis, on the East and South, and on the North by that part of the province of Djibāl which is nowadays called Luristān. Ahwāz covers, generally speaking, about the same extent of ground as the country of Susiana or Elymais mentioned by the Greeks; as the country of Elam known from the Old Testament; as Elamtu found in the cuneiform inscriptions; and as Khūzistān of the present day. The name Ahwāz is the Arabic plural of the singular Hūz (for Khūz) and corresponds with Syriac Hūzāyē and the classic Greek Οὔξιοι which originally designated one separate tribe of that country. But the Persians coined it, in the form Susiana, as a name for the old country of Elam. Cp. conc. the name: Nöldeke in the *Nachr. d. Kgl. Gesellsch. d. Wissensch. zu Göttingen*, 1874, p. 185 *et seq.*; Kiepert, *Lehrb. d. alt. Geogr.* p. 139; Marquart, *Ērānšahr n. d. Geogr. d. Pseudo Moses-Xorenac'i* (Berlin, 1901) = *Abhandl. der Kgl. Gesellsch. d. Wissensch. zu Göttingen*, N. F., vol. iii. nº. 2, p. 27; conc. the province of Ahwāz cp. especially A. v. Kremer, *Culturgesch. des Orients unter d. Chalifen* i. 291—295; G. le Strange, *The lands of the eastern Caliphate* (Cambridge, 1905) p. 232—247; Barbier de Meynard, *Diction. géogr., hist. et littér. de la Perse* (Paris, 1861) p. 57—61; Wüstenfeld, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xviii. 425; K. Ritter, *Erdkunde* ix. 228 *et seq.*

The capital of the province of Ahwāz was called Sūḳ al-Ahwāz (market of Ahwāz), and hence often simply al-Ahwāz. It is situated on Lat. 31° 19' N. and Long 48° 46' E. (Greenwich) on the river Kārūn, below its confluence with the Dizful, after which the lower part of the Kārūn is also called Āb-i Ahwāz (river of Ahwāz). Near the town of Ahwāz the river ceases to be navigable in consequence of rapids. In spite of this Sūḳ al-Ahwāz possesses strategically and commercially an important situation, that predestined it to be the capital, which it was even before the period of the Sāsānides. Reference has been made to it as the residence of King Nīdūšār (?), a successor of the ancient Kings of Elam, who was afterwards robbed of his dominion by Ardeshīr I. The latter took Sūḳ al-Ahwāz and built a new town beside it, which he called after himself Hurmizd-Ardeshīr (afterwards through contraction Hurmushīr). The Arabs called it also Sūḳ al-Ahwāz, cp. Nöldeke, *Gesch. d. Perser u. Araber zur Zeit der Sasaniden* (Leiden, 1879) p. 13, 19; A. v. Gutschmid, *Gesch. Irans* (Tübingen, 1888) p. 160 *et seq.* The official appellation Hurmizd-Ardeshīr of the Sāsānide period is also found in the Talmud and in Syriac writings; cp. Nöldeke, *ibid.*, p. 19, note 5. At one time Hormizd-Ardeshīr also served as the residence of a Nestorian bishop; cp. Guidi in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xliii. 410. Sūḳ al-Ahwāz retained its importance in the Arabian period, especially as an emporium of commerce. Both its industry and trade were principally concerned with sugar. The province of Ahwāz at the time of the caliphate of the 'Abbāsides had attained worldwide renown for its sugarcane plantations and its sugar manufacture. In the Xth (XVIth) century the place began to decline. Ahwāz of the present day is a poor little place of about 2000 inhabitants, which occupies but a small area of the old town. Extensive ruins are still visible. Concerning Ahwāz in the middle ages, cp. Wüstenfeld, *ibid.* xviii. 424 *et seq.*; G. le Strange, *ibid.*, p. 233 *et seq.* Concerning Ahwāz of the present day cp. K. Ritter, *Erdkunde* ix. 219—230; Reclus, *Nouv. géogr. univers.* ix. 297 *et seq.* (with a map); J. Dieulafoy, *La Perse, la Chaldée et la Susiane* (Paris, 1887) p. 694 *et seq.*; J. de Morgan, *Mission scientifique en Perse* ii. (*Études géograph.*) p. 275 *et seq.* — Sūḳ al-Ahwāz is often believed to be identical with Ἄγινις mentioned by Strabo, but this is almost certainly a mistake; cp. Andreas in Pauly-Wissowa's *Realencyklop. der klass. Altertumswiss.* i. col. 812. — The second capital of the province of al-Ahwāz was Tustar, nowadays Shuster [q. v.]. — Particulars concerning the geographical conditions of the province of Ahwāz will be given s. v. KHŪZISTĀN. Special reference must here be made to K. Ritter, *Erdkunde* ix. 152 *et seq.*; de Morgan, *ibid.* ii. 249—282; Billerbeck, *Susa* (Leipsig, 1893) p. 2—23. The best cartographic material concerning Khūzistān is given by Haussknecht, *Routen im Orient in den Jahren 1865—1869*, revised by H. Kiepert (Berlin, 1882), and by J. de Morgan, *ibid.* ii. (with maps) and the *Atlas des cartes* belonging to it. (STRECK.)

AL-**AḤZĀB** (A.), Plur. of *al-Ḥizb* [q. v.], is the title of the 33rd Sūra.

AĪ (T.), Moon, Month; often used in compound proper names (cp. Radloff, *Versuch eines Wörterb.*, i. 5).

AIBEG (Arab. pron. Aibak), properly called 'Izz al-Dīn Abu 'l-Manṣūr Aibeg al-Mu'aẓẓamī,

was a mameluke of the Aiyūbide al-Malik al-Muʿaẓẓam Sharaf al-Dīn ʿĪsā, who was governor of Damascus from 597 till 615 (1200—1218), and afterwards, from 615 till 624 (1218—1227) sultan of the realm of Damascus after the death of his father al-Malik al-ʿĀdil. In 608 (1211-1212) the town of Ṣalkhad in the Ḥawrān and the surrounding district were given to him in fee. He was also appointed Majordomo (Ustādh-Dār). In the year 624 (1227), when al-Malik al-Nāṣir Dāwūd had succeeded his father ʿĪsā to the throne of Damascus, Aibeg was even raised to the dignity of regent of Damascus and as such held the entire political authority in his hands. After a short time however Damascus was conquered by Dāwūd's uncle al-Malik al-Ashraf. Aibeg was dismissed from the Regency, but he was allowed to keep his freeholds in the Ḥawrān. In 636 (1238) he is still called "Lord of Ṣalkhad and Zurʿa". But after that he became suspected of treacherous designs and lost his political position. He died in 646 (1248-1249) at Cairo. His remains were removed to Damascus, and interred in a mausoleum specially built for him. — Aibeg has done considerable service to the countries which he governed by the erection of various works of architecture. In Damascus he founded three Ḥanafitic academies, and a fourth one in Jerusalem. As Majordomo he had to be especially concerned about the building of Khāns. As Governor of Ṣalkhad he tried to promote the traffic along the commercial route from Northern Arabia and Babylonia to Damascus, as far as it ran through his dominion. He erected the desert castle of Ḳalʿat al-Azraḳ, had the large water-reservoir *(Maṭkh*, otherwise *Birka)* in ʿInāk repaired, and built a large Khān in Sāla. His rage for building communicated itself to his subalterns, especially to his mameluke ʿAlam al-Dīn Ḳaiṣar. The following amongst his buildings in his fief deserve special mention: a Khān in Ṣalkhad (611 = 1214-1215); a tower in the fortress of Ṣalkhad (617 = 1220-1221); arcades and a tower (minaret) in the mosque of Ṣalkhad (630 = 1232-1233); a castle in Ḳalʿat al-Azraḳ (634 = 1236-1237); a Khān in Zurʿa (636 = 1238); a reservoir in ʿInāk (636-637 = 1238—1240); and a mosque in al-ʿAyin (638 = 1240-1241). About the year 630 (1232-1233) the mosque and Khān in Sāla were also founded. The exact date is not known, the inscriptions having been preserved in a fragmentary state. — Both Sharaf al-Dīn ʿĪsā and his mameluke Aibeg are well known from the time of the crusades.

Bibliography: Ibn Khallikān, s. v. *al-Muʿaẓẓam ʿĪsā*; van Berchem, in the *Zeitschr. d. Deutschen Palästina-Vereins* xvi. 84 *et seq.*; Littmann, *Semitic Inscriptions*, p. 204 *et seq.*; Dussaud-Macler, *Mission dans les régions désertiques de la Syrie Moyenne* p. 326 *et seq.*; 336 *et seq.* (LITTMANN.)

AIBEG KUṬB AL-DĪN was the first ruler of the so-called slave dynasty, which after the death of the Ghōride Shihāb al-Dīn (Muʿizz al-Dīn) Muḥammed [q. v.] came into power in Delhi. Aibeg was a native of Turkistān and had come to Nīshāpūr as a slave of the Ḳāḍī Fakhr al-Dīn ʿAbd al-ʿAzīz. Afterwards he arrived in Ghazni as a slave of the above-mentioned Muḥammed Ghōrī. The latter soon noticed the eminent talents of his slave. After Aibeg had vanquished the Rādjpūts in a great battle near Narain, and had conquered Adjmīr and other places in India, Muḥammed Ghōrī appointed him his commander-in-chief (Sipah Sālār) in India, and entrusted to him the complete submission of the country. After that Aibeg conquered Mīrat and Delhi, took a prominent part in the conquest of Benares 590 (1194) and in the war of the Ghōride against the Rādjā of Gwāliōr, gained a big battle against the prince of Anhalwāra, took the fortress of Kālindjar (599 = 1202), in short, the whole of Hindustan north of the Wendhya mountains was annexed to the dominion of the Ghōride mainly by his strategy. Meantime Aibeg had chosen Delhi for his residence, and after Muḥammed's death (602 = 1206) he was recognized by his successor Ghiyāth al-Dīn Maḥmūd as an independent sultan. Then Aibeg began a war against another former slave of the Ghōride, called Yoldüz, who had risen to princely dignity in the same way as he had done. For forty days he occupied Ghazni, the capital of Yoldüz. Not long after his return to India he died in 607 (1210), in consequence of a fall which had been incurred while playing the Persian polo game. His son Ārām Shāh being unable to assert his authority, Aibeg's dominion passed into the hands of his slave Iltutmish [q. v.] who had served him in the same way as Aibeg in his time had served Muḥammed Ghōrī.

Aibeg was not only an eminent warrior, he also gained great fame by his liberality, his justice and his love of art. The Ḳuṭb Minār, which can still be seen at the principal mosque not far from Delhi, has been called after him. The inscriptions which it contains have been published by Thomas in his work *The Pathan Kings of Delhi*. Cp. also *Archaeol. Reports* i. and iv.

Bibliography: *Ṭabaḳāt-i Nāṣirī* (Engl. transl. by Raverty) p. 512 *et seq.*; Ibn al-Athīr (ed. Tornb.) xii.; Badāʾūnī, *Muntakhab al-tawārīkh* i.; *Taʾrīkh-i Firishta* i. 105 *et seq.*; Thomas, *The Pathan Kings of Delhi*; Hammer, *Gemäldesaal* iv. 172 *et seq.*; Elphinstone, *The history of India*; Elliott and Dowson, *The history of India* ii.

AL-**ʿAIDARŪSĪ** ʿABD AL-RAḤMĀN B. MUṢṬAFĀ, born in 1135 (1722), was a mystic, belonging to a South Arabian family of dervishes, which had been famous for ages. In his youth he accompanied his father to India. But a couple of years later he returned to his native country and after a few more journeys he settled down in al-Ṭāʾif. In 1174 (1760) he removed to Cairo, which he had already visited three times. Thence he undertook several journeys through Syria. He also went to Stambul. A year after his visit there he died in 1192 (1778).

He wrote various works on mystical doctrines according to the ideas of the Naḳshbandiya order. He was also the author of a collection of poetry *Tanmīḳ al-asfār*, which was printed in Cairo (1887) along with two supplements: *Tanmīḳ al-safar* (concerning his experiences in Egypt), and *Dhail al-tanmīḳ* (containing letters from Egypt).

Bibliography: Murādī, *Silk al-durar* (Būlāḳ, 1291—1301) ii. 328; Djabartī, *ʿAdjāʾib al-āthār* (Cairo 1297) ii. 27—34; ʿAlī Mubārak, *al-Khiṭaṭ al-djadīda* v. 11—14; Brockelmann, *Gesch. d. arab. Litter.* ii. 352. (BROCKELMANN.)

'AIDHĀB is a port on the African coast of the Red Sea. In the Middle Ages 'Aidhāb was a well-known harbour for the Mecca pilgrims, and an import-market for goods from Central Africa and for those from India which were shipped via 'Aden. The Arabian geographists describe its situation as having been just opposite Djidda, at a distance of 15 days' march by caravan from Assuan and 17 from Ḳūṣ. It must not be identified with one of the well-known Ptolemaic ports, but almost certainly with the borough of Aidip, which is found on modern maps further down south, a little below Lat. 21° N. — Between 450 and 770 (1058—1368) 'Aidhāb-Aidip was at the height of its prosperity, though in the earlier centuries of the Islām the place was already much frequented by pilgrims and merchants. The caravan-route between 'Aidhāb and the Nile ran to three different termini: Assuan, Edfū and Ḳūṣ. Assuan was the oldest station of these three, but afterwards Ḳūṣ attracted most of the traffic. 'Aidhāb was an unpretending town of about 500 cottages made of rushes. The inhabitants were Bodja, with whom Arabian tribes had intermixed. They had an administration of their own, under the supervision of the Egyptian Government. All means of subsistence, even water, had to be imported. The populace earned a livelihood by fishing and pearl-diving, and especially by conveying goods and pilgrims by sea and land. When at the close of the VIIIth (XIVth) century the Indian trade reverted to the north of the Red Sea, 'Aidhāb began to decline and sank into oblivion.

Bibliography: Maḳrīzī, *Khiṭaṭ* i. 202 *et seq.*; Nāṣir-i Khosraw p. 176 *et seq.* (62 *et seq.*); Ibn Baṭṭūṭa i. 109; Ibn Djubair (ed. de Goeje) p. 65 *et seq.*; Abu 'l-Fidā' (ed. Michaelis) p. 36; *Bibl. Geogr. Arab.* (ed. de Goeje) iii. 78; vii. 335; Yāḳūt, *Mu'djam* iii. 82; iv. 127, 548; Ibn Duḳmāḳ, v. 35; 'Omarī, *Ta'rīf* p. 174; Kalḳashandī (transl. by Wüstenfeld) p. 169; Quatremère, *Mémoires* ii. 162 *et seq.*; C. H. Becker, *Beiträge* iii. (C. H. BECKER.)

AIDIN GÜZEL ḤIṢĀR (the beautiful fortress of Aidin), the ancient Tralles, is a town of Asia Minor, on the river Deliḅagh (Ṭabak)-Čai (the ancient Eudon), a tributary river of the Meander. It has 36 250 inhabitants, amongst whom there are 26 000 Mussulmen, 8500 orthodox Greeks and 1406 Israelites. It is situated on the slope of the Djumʿa-dagh (the ancient Messogis), below the plateau which supports the ruins of Tralles, and surrounded by green fields and gardens. It contains two stone bridges, fourteen mosques, four churches, one synagogue; extensive and much frequented bazaars, tanneries, factories of leathern belts for the Zeibeks to carry their weapons in; a promenade called Bunarakis, and a railway-station on the line from Smyrna to Dinair (Geikler). It was occupied by the Seldjuḳ Turks in the Middle Ages, and became afterwards the capital of the principality founded by Emir Aidin, who gave his name to the place. His grandson Emir 'Īsā surrendered it to Sultan Bayazid I, and after the death of Emir Djunaid it was finally conquered by Sultan Murād II (830 = 1426). The family of the Ḳara-Othmān-Oghlu possessed the hereditary government of the province for several centuries, until sultan Maḥmūd at last deprived them of it (1249 = 1833). After that the town became the capital of the province (*eyālet, wilāyet*) of Smyrna. At the present day however it is only the capital of a sandjaḳ of that province, officially known as Aidin. This sandjaḳ embraces six ḳazās (Aidin, Sewke, Čina, Bozdoghān, Nazilei, Ḳaradja-Ṣū), eight nāḥiyes and 440 villages.

Bibliography: V. Cuinet, *La Turquie d'Asie* iii. 593 *et seq.*; Ch. Texier, *Asie Mineure* p. 279; E. Reclus, *Nouv. géogr. univ.* ix. 634; *Ta'rīkh Munadjdjim-Bāshī* iii. 32; W. J. Hamilton, *Researches in Asia Minor* i. 535; *Salnāme* (1325) p. 803—805. (CL. HUART.)

AILA is a seaport town in the north-east corner of the bay of 'Aḳaba (Lat. 29° 30' N., Long. 35° E. [Greenwich]). It is situated north of a rather steep lateral spur of the Djebel Umm Nṣēle. The Arabic name Aila (Waila) corresponds with Hebrew El-Pā'rān, Elim, Elat, Elōt, Aram. Elōn, Elōnā, Greek Αἰλάθ, Αἰλὰμ, Αἰλεΐμ, Ἠλαθούς, Αἰλὰμ, Ἐλάνα, Αἴλανα, Αἰλάνα, Αἰλάς, Αἴλα, Ἤλα, Latin Ailath, Aelath, Aelana, Leena, Helim, Aila. In antiquity and partly also in the Middle Ages Aila was of the greatest importance both for the shipping and caravan trades, for there, at the northernmost bay of the Red Sea, the caravan routes from Egypt to Central Arabia and from the Phoenician-Philistine harbours to South Arabia crossed each other. Therefore to possess it became the final aim of the Israelites, when striving after the expansion of their dominion; and David, who subjected the whole of Edom, succeeded in conquering it. Though Solomon lost the eastern part of Edom to Hadad, the western part remained in his power as a province of Judaea. With Phoenician help he built a mercantile marine at Aila (I Kings 9, 26; II Chron. 8, 17), of which however no further mention is made after his death. Aila remained for some time in the power of Judah. Uzzia had it fortified (II Kings 14, 22; II Chron. 26, 2), but soon afterwards it fell into the hands of the Edomites and still later was captured by the Nabataeans. In 105 A. D. it was annexed to the Roman province of Arabia, and early in the 4th century it is referred to as a part of the province of Palestina Tertia, and as the seat of the Legio Decima; which accounts for its being connected with Syria and Palestine by military roads. Christianity took root here at an early period: amongst the signatures on the acts of the council of Nicaea there is one of a Bishop Peter of Aila. The decline of the Byzantine power in the border districts proved disastrous to the commerce in Aila, which, together with the surrounding country, was subject to the sphere of influence of the Ghassānide princes. In Tabūk 9 (630) Yuḥannā b. Ru'ba, Lord (acc. to Masʿūdī: Bishop) of Aila, offered to pay a yearly tribute of 300 dīnār to Muḥammed. In exchange for that no harm was done to the town by the Moslem armies, and it revived to new prosperity. As the harbour became unnavigable, it was removed further down south, and the town was laid out towards that side. The ancient Aila was abandoned as early as the 9th century and the new town of Waila (diminutive of Aila) was at the period of the Caliphate a small centre of intellectual and material culture. Aḥmed b. Ṭūlūn 254—270 (868—883) caused a new road to be laid over the ridge of the Djebel Umm Nṣēle, instead of the old caravan route which was so closely pressed between the lateral spur of that mountain and the sea as to be often

flooded by its waves. This steep passage (*'aḳaba*) was called 'Aḳabat Aila after the neighbouring town. The crusaders, desiring to extend their power also over the Red Sea, appeared in Aila in 1116, and annexed it to the principality of Crac don Montreal. They fortified a little island opposite Aila and built a small castle in the town itself, blocking thereby the connexion between Egypt and Arabia (Syria). This made it necessary for Ṣalāḥ al-Dīn (Saladin) to recapture both island and town. He had a fleet carried to the bay of Aila (the ships having been taken to pieces and loaded on the backs of camels), laid siege to both Aila and the islet and took them in 1171. A similar episode took place in 1181, when Reginald, prince of al-Kerak, also caused ships to be transported thither and surrounded the Moslem garrison until they were hard pressed. During the latter siege the stronghold on the island was levelled to the ground, and part of the town destroyed. But the latter soon revived, and maintained its importance under the sway of the Aiyūbide and Mameluke rulers of al-Kerak. The disorders of the 15th and 16th century paralysed the commerce of Aila almost completely and caused the destruction of the town. The citadel on the continent alone was spared, that it might protect the steep passage (*'aḳaba*) of the Egyptian pilgrim road. It was called afterwards by the abbreviated name al-'Aḳaba, the word Aila having been dropped. At the present day al-'Aḳaba is part of the Turkish province of Ḥidjāz (not of Syria = al-Shām). It has been lately connected with Ma'ān-Damascus by telegraph. It is the residence of a Muḥāfiẓ (sheriff) who is subject to the Wālī (governor) of Djidda. In 1898 al-'Aḳaba numbered about 50 miserable cottages, built on a calcareous plain between the steep Djebel Umm Nṣēla and the sea. About the middle of the south end of the village the square citadel stands, flanked by semicircular pavilions. It contains a garrison of 220 men. Twice or three times a year Ottoman ships touch the place in order to relieve and provision the troops. The climate is very unhealthy and the water which springs up from innumerable sources close by the sea is salty and spreads fever. The inhabitants earn a livelihood mostly by trade, and in a few cases by agriculture; they also cultivate palms. About 3500 date-palms in the neighbourhood of al-'Aḳaba are the property of the chieftains of various Bedouin tribes, who pay about one half, two thirds or three quarters of their profit to the villagers for cultivating them. There is no fishing. In 1898 not one boat could be found in the whole village. Little is left of the ruins of Aila (Ila according to the modern pronunciation), which are to be found at a distance of 1¼ mile towards the north. But at the present day, south-east of these ruins a seyāl-tree (seyāle-djirmi) is still worshipped because of its sanctity (it is inhabited by a spirit), a circumstance deserving of notice, as the ancient town of Elath (= "holy" tree) seems to have owed its name to it. — Bibliography conc. the history of Aila-Aḳaba is given by Musil, *Arabia Petraea* ii.(*Edom*)[1] p. 305 *et seq.*; the same work contains a detailed account of its topography (ii[1], 256 *et seq.*; ii[2], 187 *et seq.*) and ethnology (iii. 47).

(A. MUSIL.)

AILŪL. (See SAFAR.)

AIMĀḲ is an East-Turkish and Mongolic word, almost synonymous with the more usual *Il* of Turkish dialects. The original sense of both words is "tribe", but they are also used to denote larger tribal unions as political unities. Northern Mongolia (Khalkha) is divided into four aimāḳ on the basis of the four khāns (Tushetu-khān, Tsetsen-Khān, Sain-Noyon and Tsasaktu-Khān). In Afghānistān four nomadic tribes (Djamshīdī, Hazāra, Fīrūzkōhī and Taimanī) are called by the comprehensive appellation of Čār (Čahār) Aimāḳ (four aimāḳ).

(W. BARTHOLD.)

ĀĪN (P.) = Law, institution. Famous are the "institutions" of Emperor Akbar, collected by his Vizier Abu'l-Faḍl [q. v.] in the third volume of *Akbar Nāme*, under the title of *Ā'īn-i Akbar*.

'AIN (A.) = Eye, also spring, substance etc. In the sense of "eye" the word is sometimes respectfully used in compound proper names (*Laḳab*), such as 'Ain al-Dawla (Eye of the government), and 'Ain al-Mulk (Eye of the realm). In the sense of "spring" it occurs in various geographical names, the best-known of which will be given below. — Concerning 'Ain as the name of an Arabic letter see the next article.

'AIN is the name of the 18th letter of the Arabic alphabet, used as a numeral to denote 70. The original symbol in the North-Semitic inscriptions was a little circle like our o, whence, as it resembled an eye, the name was derived. It is the voiced (*madjhūra*) glottal continuant, the throat-sound with the deepest possible articulation (f. i. *Lisān* ix. 349, 4: *wa-aḳṣa 'l-ḥurūf kulliha 'l-'ain*ᵘ); the nearest sound is *ḥ*, to which it is consequently assimilated (Zamakhsharī, *al-Mufaṣṣal* p. 192, 13 *et seq.*); it shifts its articulation place towards that of the *ḥ* where it is followed by a pause (*Muf.* p. 190, 4 *et seq.*). Al-Khalīl has also considered the 'ain to be the deepest throat-sound, and for that reason he started his lexicon with that letter. Later writers on the contrary (amongst others al-Zamakhsharī, who follows Sībawaihi: *Muf.* p. 188, 13) are mistaken in giving precedence to the ' and *h*. The Arab considers it, along with the *ḳ*, the purest and most pleasing sound of his language, because of its deep guttural articulation (*Lisān*, ibid.: *anṣa'*ᵘ *'l-ḥurūfi djarsan wa-aladhdhuhā samā'an*). In many Semitic languages, amongst others in Assyrian, but especially in modern Aramaic and Arabic dialects, 'ain has shifted into alif. In grammar 'ain denotes the second radical letter of a root, e. g. *'ain al-fi'l*.

Bibliography: Lane, *Lexicon* p. 1931, col. 1. *Tādj al-'arūs* v. 267 last line but one *et seq.*; Wright, *Comp. Grammar* p. 42 *et seq.*, 48 *et seq.* Zimmern, *Vergl. Gramm.* § 61; Lindberg, *Vergl. Grammatik* pp. 19—23.

(WEIL.)

'AIN DILFE is a spring in the north of Syria which is of some importance on account of its situation on the road between Antioch and Aleppo, somewhat west of the large ruins of the monastery of Ḳaṣr al-Banāt. Its source is on the northern slope of the Djebel Bārīshā and it runs through a narrow channel cut out in the rock into a pump-room (*sabīl*). According to a yet unpublished inscription, this pump-room was built in 877 (1472-1473) by an inhabitant of the neighbouring village, of the name of Maḥmūd b. Aḥmad. It is highly probable that on account of the

spring a settlement already occupied the spot in ancient times. A few remains of buildings from the Christian era, still more from Islamic times, can yet be seen. There are also a few Muḥammedan tombstones. The place is nowadays uninhabited; it belongs to the people of Sermeda. From time to time nomadic Turcomans or Kurds encamp there in their tents. The spring is primarily important for the use of the caravans between Antioch and Aleppo, which often rest there. (LITTMANN.)

ʿAIN DJĀLŪT, "spring of Goliath", owes its name to the tradition that by it David slew Goliath. It is situated close by the bank of the small river Djālūt, east of Zerʿīn. The crusaders called it Tubanés. At this place the Mongols were beaten by the Egyptians under Ḳuṭuz on 26. Ramaḍān 658 (3 Sept. 1260). Cp. Weil, *Gesch. d. Chalifen*, IV 16.

ʿAIN DRAHAM is a locality in the north of Tunis, at an elevation of 2641 feet, on the very pass between the Djebel Fersig (2998 feet) and the Djebel Bir (3343 feet), through which the road runs, which leads from the valley of the Medjerda (Soukh el-Arba) to the Mediterranean (Tabarka). Consequently ʿAin Draham is the most important strategical point of Khāmiria, commanding the whole of that mountainous region. During the French expedition of 1881 it was occupied by the troops of General Delebecque. Since then a permanent camp has been established there. A European market-place has developed itself round about the military station, numbering at present 500 inhabitants, who find their principal livelihood in exploiting the cork-tree forests.

Bibliography: A. Winkler, *Les principaux points stratégiques de la Khoumirie* (*Revue Tunisienne* 1899); E. Violard; *La Tunisie du Nord* (Tunis 1906). (G. YVER.)

ʿAIN MŪSĀ (Moses' spring) is situated east of Petra in Edom. Islamic tradition connects it with Sūra 2, 57; cp. Brünnow and Domaszewski, *Die Provincia Arabia* i. 431; Musil, *Arabia Petraea* ii (*Edom*, 1907) 42, and the article WĀDĪ MŪSĀ. — Other Moses' springs are: 1. Those at the foot of the Nebo mountain in Moab (cp. *Survey of Eastern Palestine* p. 89); 2. the spring near al-Kafr on the western side of the Ḥawrān mountains (see the map of the Djebel Ḥawrān in the *Zeitschr. des Deutsch. Pal.-Vereins* xii, D 3); 3. those on the east coast of the bay of Suez, south-east of Suez. The socalled ʿAin Mūsā near Cairo is not actually a spring. (F. BUHL.)

ʿAIN SHAMS is a town in Egypt. ʿAin Shams is the Arabic name of the ancient Egyptian town of On, which the Greeks called Heliopolis because of its famous sun-temple. A recollection of this cult is contained in the Arabic name (sun-spring,-eye), which seems to owe its form to popular etymology of an old name. In the early Arabian era ʿAin Shams was, according to some authorities, an important town, and the capital of a separate district (*kūra*); but others assert that at that period the place had already fallen to decay and was used as a public quarry. The Fāṭimide ʿAzīz built a few castles on the spot; but afterwards the destruction became complete. The extensive ruins, especially the two obelisks (*misallatān*) of the temple, stirred the imagination of the Arabs. One of them has been preserved until the present day; the other collapsed in 656 (1258). It is said to have contained over 200 *ḳinṭār* of ore. Still at the time of the Arabs a statue of a beast of burden with a man on its back stood between the two.

The other curiosity of ʿAin Shams was its balsam-garden, which was cultivated under the supervision of the government. During the Middle Ages the balsam-tree is said to have grown only here, though formerly it had also been a native plant in Syria. According to a Coptic tradition accepted by the Moslems, the Mother of Jesus had washed the clothes of the child in the spring there on her way back to Palestine after her flight to Egypt. Since that time the water had been salubrious, and only on those fields, which were watered by it, the balsam-tree was able to yield its product, which the Middle Ages held in such high esteem.

Bibliography: Maḳrīzī, *Khiṭaṭ* i. 228 *et seq.*; de Sacy, *Relation de l'Egypte* p. 20 *et seq.*, 86 *et seq.*; Idrīsī p. 145; *Bibl. Geogr. Arab.* (ed. de Goeje) i. 54; VIII 22; Ḳalḳashandī (transl. by Wüstenf.) p. 13, 96; Yāḳūt, *Muʿdjam* iii. 763; iv. 564; Ibn Duḳmāḳ v. 44; Bädeker, *Egypt*; Casanova *Les Noms Coptes du Caire et Localités voisines* p. 40 *et seq.*, Heyd, *Levantehandel* ii. 566 *et seq.* (C. H. BECKER.)

ʿAIN al-TAMR (date-spring) was a locality west of the Euphrates, not far from Anbār, probably north-west of the latter place. As it was situated on the very border of the Syrian-Arabian desert, ʿAin al-Tamr was primarily important as a provision-market for caravans.

Bibliography: Weil, *Gesch. d. Chalifen* i. 35; Nöldeke, *Gesch. d. Perser u. Araber zur Zeit der Sasaniden* (Leiden 1879) p. 39; G. Rothstein, *Die Dynastie der Lakhmiden in al-Ḥīra* (Berlin 1899) p. 119 and especially Blau, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xxvii. 339. (STRECK.)

ʿAIN TEMUSHENT (Aïn Temouchent according to the official French spelling) is a town in Algiers (district of Oran), situated at the confluence of the Wād Temushent and the Wād Senan, at a distance of 45 miles south-east from Oran, and 36 miles northnorth-east from Tlemcen. There are 7000 inhabitants, 4000 of whom are Europeans. ʿAin Temushent occupies the situation of the Roman town of Albula. At the time of al-Bekrī there was in that neighbourhood a locality called Ḳaṣr Ibn Sinān. It was found at a distance of a day's march east from the Berber town of Aslen, and also at a day's march west from Djerāwa Lazizū, a marketplace established by ʿUbaidān b. Sinan al-Azdadjī, the ruins of which can still be seen at the spot called Medinat Arūn on the left bank of the Rio Salado. The French occupied ʿAin Temushent and fortified it with a redoubt, in which, in 1845, 79 men withstood the attack of 1500 soldiers of ʿAbd al-Ḳādir. In 1851 the place was raised to the rank of a commune. At the present day it is a flourishing centre of colonisation.

Bibliography: Al-Bekrī, *Description de l'Afrique septentrionale* (transl. by de Slane) p. 168, 184. (G. YVER.)

ʿAIN al-WARDA is a locality, which according to Yāḳūt is identical with Raʾs ʿAin [q. v.]. It owes its fame to the big battle of 24 Djumādā I 65 (6 Jan. 685), in which the Shīʿites

of Kūfa were slaughtered by the Syrians. Cp. Weil, *Gesch. d. Chalifen* i. 360 *et seq.*; Müller, *Der Islam im Morgen- und Abendland* i. 374.

'AIN ZARBA is a town in Asia Minor, in south-east Cilicia, north of Maṣṣīṣa (the ancient Mopsuestia); to be more exact: situated in the angle formed by the Djaiḥān, the Pyramus of the ancients, and its tributary the Sombaz. The town existed already in antiquity and was then called Anazarba; cp. Hirschfeld in Pauly-Wissowa, *Real-encyklop. der klass. Altertumswiss.* i. col. 2101. The Arabs connected the first element of the name, *Ana*, with *'ain* = spring; cp. Sachau in the *Zeitschr. f. Assyriologie* viii. 98. Caliph Hārūn al-Rashīd caused 'Ain Zarba to be strongly fortified in 180 (796). The town was especially flourishing in the 10th century, when it was supplied with new fortifications by the Ḥamdānide prince Saif al-Dawla. It was nevertheless captured several times by the Byzantines, notably in 962 (cp. Freytag in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xi. 98; Weil, *Gesch. d. Caliphen* iii. 17). The crusaders took the town, which they called Anazarbus, and destroyed it. Afterwards 'Ain Zarba belonged to the little-Armenian realm which was founded in Cilicia in the 11th century. The name of the town was corrupted to Nāwarzā in the 14th century. At the present day the place is a complete ruin known by the name of Anawarza. — Cp. especially G. le Strange, *The lands of the eastern Caliphate* (Cambridge 1905) p. 129; K. Ritter, *Erdkunde* xix. 56. For further authorities cp. Hirschfeld in Pauly-Wissowa, *ibid.* (STRECK.)

'AINĪ (ḤASAN), surnamed Mumaiyiz-i Shu'arā' (corrector of the poets), was born at 'Aintāb (1170 = 1756), studied with a view of entering the civil service, but afterwards abandoned the idea and got an appointment as professor of Arabic and Persian at the Chancery of the Sublime Porte. He died in Ṣafar 1254 (May 1838) and was buried in the monastery of the Mewlewī dervishes of Galata to whom he belonged. The best of his poetical works is the *Sāḳī-nāme*, a summary of his philosophical reflections on human life. A posthumous work is a collection of *ghazals* and *ta'rīkhs* (chronograms). His panegyrics of the Prophet were collected under the title of *Naẓm-i Djawāhir*.

Bibliography: Hammer-Purgstall, *Gesch. d. osman. Dichtkunst* iv. 502; Gibb, *Hist. of ottoman poetry* iv. 336 *et seq.* (CL. HUART.)

AL-'**AINĪ** (Abū Muḥammed Maḥmūd b. Aḥmed b. Mūsā Badr al-Dīn), historian and faḳīh, was born on 17 Ramaḍān 762 (22 July 1360) at 'Aintāb, a locality between Aleppo and Antioch. He belonged to a cultured family (his father was ḳāḍī) and commenced his studies at an early age, first in his native town, afterwards in Aleppo. At the age of twenty-nine he visited Damascus, Jerusalem and Cairo. Having been initiated at Cairo into the mystical doctrines of Ṣūfism, he entered for some time the Barḳūḳiya monastery of dervishes, which had been newly founded. After several journeys to Damascus and his native town, he settled finally at Cairo and was there appointed *muḥtasib* in 801 (1398-1399), under the reign of Sultan al-Malik al-Ẓāhir. He was repeatedly dismissed and re-appointed, and finally succeeded in 803 in obtaining the enviable post of inspector of the pious institutions (*nāẓir al-aḥbās*). At the accession of Sultan al-Malik al-Mu'aiyad Shaikh (815 = 1412) he fell into disgrace; but soon after was received again into great favour and re-endowed with the post of *muḥtasib*. His knowledge of the Turkish language was of assistance in ingratiating him with the sultans Mu'aiyad, Malik Ẓāhir Ṭaṭar and Malik Ashraf Barsbāi. For Ṭaṭar he translated the treatise on law by al-Ḳudūrī into Turkish. In the course of his long and frequent conversations with Sultan al-Malik al-Ashraf he read aloud to him his Arabian chronicle, translating it at sight into Turkish. The former ṣūfī of the Barḳūḳiya had become a perfect courtier, and composed, besides his other works, panegyrics in honour of his masters (a *Life of Mu'aiyad*, a *Eulogy of al-Malik al-Ashraf*). Having obtained the post of supreme ḳāḍī of the Ḥanafites in 829 (1425-1426), he occupied it for twelve consecutive years. In 846 (1442-1443), at the age of eighty-three, he even succeeded in combining the charges of *muḥtasib*, inspector of the pious institutions, and supreme ḳāḍī of the Ḥanafites, a unique case according to his biographers. He was also professor at the Madrasa Mu'aiyadiya. In 853 (1449-1450) he was disgraced, and two years later he died (4 Dhu'l-Ḥidjdja 855 = 28 December 1451). He was buried in the Madrasa 'Ainīya, which he had founded, and where, at a later period, another commentator of al-Bukhārī, al-Kastallānī, was also to find a sepulchre.

The life of al-'Ainī affords highly interesting information concerning the connexions of the literary set with the Mameluke sultans. He took an active part in the intellectual movement of his century, and had connexions, — bad though they were —, with two of the most eminent Moslem scholars of that epoch, al-Maḳrīzī and the Shaikh al-Islām Ibn Ḥadjar al-'Asḳalānī. He supplanted the former in the office of *muḥtasib*, and consequently incurred his hatred; against the latter he conducted a very animated controversy à propos of his commentary on the Ṣaḥīḥ of al-Bukhārī.

Al-'Ainī's works are very numerous. Some were written in Turkish; the majority in Arabic. The three which are best known are the following: 1. His General History entitled *'Iḳd al-djumān fī ta'rīkh ahl al-zamān* (an extract in *Recueil des historiens des croisades*, *Hist. or.*, ii.a, 183—254); 2. his commentary on the poetical examples quoted in four commentaries of the *Alfiya* of Ibn Mālik, with the title *al-Maḳāṣid al-naḥwiya fī sharḥ shawāhid shurūḥ al-alfiya* (printed in the margin of the *Khizānat al-adab* of al-Baghdādī, Būlāḳ 1299, 4 volumes); 3. his extensive commentary on the *Ṣaḥīḥ* of al-Bukhārī, called *'Umdat al-ḳārī fī sharḥ al-Bukhārī* (published at Cairo in 1308, at Constantinople in 1309-1310, in eleven volumes). In this last work al-'Ainī evinces a certain method, which contrasts with the usual pell-mell of the Moslem expounders. In studying the separate ḥadīths he observes the following order: the connexion between the ḥadīth and the superscription of the chapter; an examination of the *isnād*, of its peculiarities and of its authorities; an enumeration of the other works or of the other chapters of the *Ṣaḥīḥ* where the ḥadīth occurs again; an examination of the literal meaning, and finally of the juridical or ethical rules which can be derived from the ḥadīth.

Bibliography: Quatremère *Histoire des Mamlouks*, i.b 219 *et seq.*; Wüstenfeld, *Die Geschichtsschreiber der Araber* p. 489; Brockelmann, *Gesch. d. arab. Litter.* ii. 52, 53; conc. the controversy of al-'Ainî with Ibn-Ḥadjar: Goldziher, *Abhandlungen zur arabischen Philologie* ii., p. XXIV. (MARÇAIS.)

'AINTĀB (Armenian Antaph) is a town in the wilāyet Ḥalab (Aleppo), capital of the ḳaza (ḳaḍā') 'Aintāb north of Ḥalab, numbering about 45 000 inhabitants, two thirds of whom are Moslems; the rest are mostly Armenians. The town is the centre of the American mission which has founded here the central Turkey College. Both commerce and industry are fairly important; especially the manufacture of cotton materials, pekmez and brandy. An old aqueduct supplies the town with water. Amongst other ancient buildings the castle deserves to be mentioned. According to Yāḳūt 'Aintāb was also called Dulūk, the name which was properly due to the district. Actually Dulūk (the ancient Doliche) is situated two hours north-west of 'Aintāb, which is probably identical with the Δάβα mentioned by Ptolemaeus. As a matter of fact the name 'Aintāb is never mentioned by the ancient Arabian geographers.

Bibliography: Yāḳūt, *Mu'djam* iii. 759; K. Ritter, *Erdkunde* x. 1034 *et seq.*; Cuinet, *La Turquie d'Asie* ii. 188 *et seq.*

AIR (or ASBEN) is a mountainous district of the Sahara between Lat. 20° and 16° N. Air is 280 miles in length from north to south, and 60 in breadth from east to west in its central part. Its area may be estimated at 5800 square miles, the population at a number varying between 60 000 and 100 000 inhabitants. This country is at present one of the least known regions of Africa. Barth explored it in 1850, and it was afterwards visited by E. de Bary, who was prevented by the hostility of the natives from advancing beyond Adjiro. In 1899 the Sahara mission Foureau-Lamy went as far as Iferwān and Agades, from whence they reached Damerghu. The latest traveller was the French geologist Chudeau (1905-1906). The information gathered by the Sahara mission rectifies and completes the statements of Barth concerning the geology, the climatology and the topography of Air. But still, the work of the German explorer remains the principal authority upon everything that concerns the ethnography and the history of the country, as a long sojourn had enabled him to collect a great deal of information amongst the natives.

Air is divided into three distinct regions (Foureau):

1. Northern Air, being the transition from the Sahara-Hamada to Air proper. Plateaux and plains constitute its general aspect, the rising of the ground nowhere exceeding 2300 ft.

2. Central Air, stretching from the massif of the Taghāzi in the north to that of the Awderas in the south. It is 186 miles in length and forms a compact and homogenous whole over a surface of about 110 miles. Prominent are the massifs of the Taghāzi (3600 ft.) the Igherghaten, the Timge, the Bundai, the Seren, the Agellan, the Baghsen, the Aghaten (the Agata of Barth; 5900 ft.), the Digellan (4250 ft.) — the latter two separated by the pass of Keibabi (2600 ft.) the Bila — (4600 ft.) and the Awderas, all of them rising above a foundation of granite and sandstone. All these elevations, with their abrupt flanks resembling inaccessible walls, end in sharp peaks or in serrated and indented crests. The decomposition resulting from the erosions has formed a flight of two terraces, surmounted by a pell-mell of accumulated blocks. Deep, indented ravines penetrate into the very heart of the mountains. In spite of this distorted relief Air does not deserve the name of "Alpenland" which Barth assigned to it. Indeed, not one single summit seems to have an absolute height of more than 5250 ft., nor to rise above the level of the valleys any higher than 2300 a 2600 ft.

3. Southern Air, being a succession of rocky plateaux, sloping down towards the Soudan. A single summit, the Tillidek, attains a height of 3300 ft.

Though Air belongs to the area of the Sahara, it is much more watered than the desert proper. There is a moist season from the end of June till the end of August. But the rains are not so regular in Air as in the tropical zone. They only strike certain parts of the massif, and come down precipitously in violent but short-lasting showers, turning the desiccated beds of the "ufian" *(widyān)* into impetuous but intermittent torrents. They are principally useful in supplying the *ghadir* and in sustaining the subterranean water reservoirs. Their frequency and abundance moreover vary from year to year. So for instance the year, in which Barth visited Air, seems to have been exceptionally moist, but the year of the Sahara mission unusually dry. Foureau insists that currents are very rare. The rivers, according to his statement, are not "living", except at rare and short intervals. As for the hydrographical system, it is still very little known. On emerging from the mountains the valleys expand and the "weds" become lost in the desert. But in all probability the waters descending from the northern massifs flow towards the west, those of central Air towards the west and north-west, and those of southern Air towards the south and south-west, though no exact information concerning the principal basins in which they are received has yet been gained.

The comparatively moist climate of Air supplies it with a vegetation much richer than that of the Sahara, though less variegated than that of the Soudan. Most of the plants are of the gumtree order. The fauna is represented by the lion, the wild boar, the jackal, the gazelle, the zeba etc. In spite of the fertility of some of its valleys Air does not deserve the name of "Sahara paradise". Agriculture is but little developed. Damerghū and the Soudan supply the millet which constitutes the chief food of the population of Air. If they were reduced to relying on their own resources, they would run the risk of starving, as was stated by Foureau, de Bary and Barth. Air owes its place of importance in the economical life of the Sahara first of all to the situation it occupies at the meeting of the caravan routes between Sokoto and the Niger regions on the one side and Tuat, Ghat, Ghadāmes and the salines of Bilma on the other. Consequently various African tribes have disputed the possession of Air amongst themselves, though it lends itself but little to the establishment of a powerful state.

The name of Air is mentioned for the first time in the 14th century by Leo Africanus (i. 6). The original appellation however seems to have

been Asben, which Air is still called amongst the black population. The earliest occupants of Asben were the Göberawa, a branch of the Hausa tribe. According to Muḥammad Bello they had come from the north-east and were perhaps related to the Copts. Towards the close of the 10th century of the Christian era the Berbers in their turn settled down in that country. On the road which at the present day connects Awderas with Agades, at about 20 miles north of the latter, they built the town of Tin-Shaman (or Assaman), which became the capital of a flourishing state and attained a certain degree of intellectual culture. It is now a ruin. But the political aspect of the country was thoroughly changed by the arrival and subsequent settlement of fresh Berber conquerors, the Kēl-Öwī, about the year 1740 according to Barth. From the information supplied to him it appears that the Kēl-Öwī came from the north-west, and that their most powerful families belonged to the confederacy of the Awrāghen, whose language is still spoken by their descendants. The Kēl-Öwī, on the contrary, are said to have come from the Alakkos country, between Zinder and Kuka, a statement which was gathered by de Bary but does not seem very well founded. Be that as it may, the Kēl-Öwī slaughtered part of the population of Air and enslaved the rest, with this restriction however, that neither these captives nor their children could be sold out of the country. They themselves took possession of the land, but however careful they were to preserve some of their customs (e. g. their peculiar rules regarding succession to power), they could not long escape the influence of the Hausa element. Consequently the chieftains acquired the habit of marrying negresses instead of Berber women. That accounts for the Kēl-Öwī being much more a mixed race than the Touaregs in the north. Few individuals amongst them have a fair complexion (except in the Marabout tribe of the Ighdalen). For that reason the northern Berbers despise them as "Ikelān" or slaves. Their language became pervaded by a great number of Hausa expressions. Still worse, this language, the Awraghie, soon ceased to be used in daily intercourse, and was reserved for the palavers and diplomacy. To the number of these tribes the Songhai of the Niger must finally be added, who as early as the Middle Ages had founded a few settlements in the region of Agades. They immigrated in great numbers during the 16th century, subsequent to the conquests of Muḥammed Askia. Hence round about Agades and in the town itself the Songhai language is still spoken at the present day by the Ighdalen, a race sprung from the union of Berbers and Songhai.

The population of Air can accordingly be divided into two principal elements: the black and the Touaregs. The Touaregs of Air constitute two groups: the Kēl-Öwī in the north, the Kēl-Gerēs and the Itisan in the south. The Kēl-Öwī comprise a great many subdivisions, the most important (according to Barth) being the Ighsilang, the Kēl-Ferwān (Tintellust), the Kēl-Azanēres (on the Bilma road), the Ikaskezan, the Kēl-Tafidet, the Kēl-Fares, the Kēl-Fadē etc. They can muster 10 000 men (Barth).

The Kēl-Gerēs and the Itisan have probably been established for a long time round about the massif of the Baghzen; but they were expelled by the Kēl-Öwī and settled south and west of Agades. They seem to have preserved the physical characteristics of the Berbers much better than the Kēl-Öwī. Their number of warriors amounts to about 5000. They are excellent riders, whereas the Kēl-Öwī make exclusive use of the camel.

These Touaregs of Air differ in several respects from those in the north. They are half-settled and only move if compelled by the change of pasture-grounds. The groups into which they are divided are more important than those of the northern Touaregs, but still too insignificant and disconnected to constitute veritable peoples. Their political organisation is rudimentary. Being excessively fond of their independence, they are incapable of putting a stop to their quarrels and have perpetual feuds amongst themselves. The chieftains or "amenokal" of the various confederacies have but a mock authority. The most important amongst them, the amenokal or sultan of Agades, who is often regarded as the sovereign of Air, has only a semblance of power. Isolated from the rest of the country, he is at the mercy of the Kēl-Ferwān. His resources are limited to the tribute, which he levies on travellers who come from the north. Most of the localities of Air are only villages of hovels, or even simple encampments. Their names are Ferwan, Tintellust, Tafidet and Asōdi. The last one numbered formerly 1000 houses and seven mosques, but only 80 dwellings have remained. The only conglomeration deserving to be called a town is Agades (or Egedesh). Barth asserts that it was founded in the middle of the 15th century by the five large Berber tribes that had divided Air between themselves. It became the capital of a prosperous realm, and a commercial centre for the merchants from the north and the Soudanese tribes. It attained the height of its prosperity towards 1510, when it was captured by Ḥādjdj Muḥammed Askia, sultan of the Songhai. Part of the Berber populace emigrated, the rest submitted and became mixed in course of time with their conquerors. Agades retained some importance until the close of the 18th century, though it never recovered its former prosperity. But the decline was accelerated by the decay of Gogo on the Niger, the starting-point for the caravans, which stopped at Agades before entering the Sahara, and by the emigration of the populace at the establishment of the Fulbe realms. In 1850 the town contained only 6 à 7000 houses, whereas in the 16th century, according to Barth, it could hold 50 000 inhabitants. Foureau estimates the present population at 5000 inhabitants, wretched people exposed almost to starvation during the rainy season.

The population of Air are Mussulmans. Near every cemetery stands a mosque consisting as a rule of a roof supported by poles or small stone walls. Agades alone possesses a mosque to which a minaret in the shape of a pyramid lends an almost monumental aspect. At various spots one finds in addition certain places of prayer (*msallie*), rectangular enclosures of varying size, bounded by walls running from north-east to south-west, and having a semicircular projection facing south-east. The most celebrated of these places of prayer is the one which is called Maḳām al-Shaikh Sī

ʿAbd al-Karim (Makam Cheikh-el-Bagdadi, according to Foureau), at the end of the narrow passes that lead towards Awderas. It was erected in commemoration of a Musulman missionary, who converted the Hausa to Islām. In their dealings with foreigners, whom they like to treat as *kuffār*, the people of Air affect great religious rigour. But de Bary and Foureau agree in stating that their religion has been adulterated by the admixture of superstitions and fetishistic practices. Islām has none the less energetic and indefatigable propagandists in these regions. The most devoted auxiliaries of the marabouts of the north, and the most fervid adepts of the fraternities amongst the natives are the smiths, who in Air, just as in the Soudan, enjoy very special consideration. The Tidjāniya have indeed a good number of *ikhwān*; but they can not compare in importance with the Senūsiya, whose doctrines and influence are propagated by secret or avowed emissaries from Tripolis or Tuat. Although Islām has conquered the country, the Arabic language has spread but little. It is taught in the Korʾān schools (the one in Agades numbered 300 pupils at the time of Barth's visit), but it is only understood by the learned.

Bibliography: Barth, *Reisen und Entdeckungen in Nord- und Central-Afrika* (Gotha 1857); E. de Bary, *Journal de route (Zeitschr. d. geogr. Gesellsch.* xv; Berlin 1880); *Journal de voyage d'Erwin de Bary*, translated and annotated by Schirmer (Paris, 1898); Schirmer, *On the ethnography of Air (Scott. geogr. Mag.* xv., 1899, p. 538—540); F. Foureau, *D'Alger au Congo par le Tchad* (Paris 1902); the same, *Documents Scientifiques de la Mission Saharienne* (Paris 1905). (G. Yver.)

AIRĀN (T.) is a beverage made of fermented cow's milk. According to Vambéry (*Das Türkenvolk* p. 208) it is sometimes or even usually prepared from the milk of sheep and camels. The Altai people and other Turkish tribes concoct a kind of milk-brandy of airān and kumiss. Cp. Radloff, *Aus Sibirien* i. 297 *et seq.*

ʿĀʾISHA bint Abī Bekr, the favourite wife of the Prophet, was born at Mecca 8 or 9 years before the Hidjra (613-614). Her mother was called Umm Rūmān bint ʿUmair b. ʿĀmir, and her own *kunya* was Umm ʿAbd Allāh, after the name of her nephew ʿAbd Allāh b. al-Zubair. After the death of Khadīdja Muḥammed was inconsolable. One day Khawla bint Ḥakīm, the wife of ʿOthmān b. Maẓʿūn, suggested to him the idea of marrying either ʿĀʾisha, who was still a child, or Sawda bint Zamʿa, a widow of mature age. Muḥammed proposed for ʿĀʾisha to Abū Bekr. At first the latter made some objections but finally complied with his wishes. Muḥammed however had to wait until ʿĀʾisha was disengaged from her betrothal to Djubair b. Muṭʿim, after which he married her, two or three years before the Hidjra, when she was only six or seven years old. But the marriage was not consummated until six or seven months after Muḥammed's departure to Medina (April-June 623). Muḥammed's morning-gift amounted to 50, or according to Ibn Hishām (ed. Wüstenf., i. 1001) 400 dirhem. She brought her toys with her to the home of her elderly husband, and soon succeeded in winning the affection of Muḥammed, who sometimes joined in her games. But an unfortunate accident afterward endangered ʿĀʾisha's power over her husband. It happened when Muḥammed was on his way back from his expedition against the Banū Muṣṭaliḳ in the year 6 (628). The historians do not agree in regard to certain details, although all found their accounts on ʿĀʾisha's own statement. The majority of them assert that ʿĀʾisha was her husband's sole companion in that campaign, she having been appointed by drawing of lots according to the custom of Muḥammed (cp. however Müller, *Der Islam im Morgen- und Abendland* i. 133, and Muir *The life of Mahomet* iii. 238, 244). She travelled in a litter carried by a camel. As long as she was inside the chair, the curtains remained drawn but when there was a halt she dismounted and left them open. During one of these stops, not far from Medina, ʿĀʾisha withdrew from the camp in order to perform her ablutions. When she came back to her litter she discovered that she had forgotten her necklace of Yemen shells, and went back to fetch it, leaving the curtains of the chair closed. In her absence Muḥammed gave the signal for the departure, and ʿĀʾisha's retinue, seeing the curtains closed, concluded that she was in the chair. They loaded the litter on the camel and started on their journey. (She herself declares that her weight was next to nothing, as the food supplied to the women had been very scanty). ʿĀʾisha finding on her return that she had been left behind, sat down on the ground and waited until some one should come to fetch her. Then Ṣafwān b. al-Muʿaṭṭal happened to find her there. He mounted her on his camel and led the animal by the rein. The sight of ʿĀʾisha arriving alone in the company of a young man gave rise to grave accusations. The principal accuser was ʿAbd Allāh b. Ubaiy [q. v.], to whom the following remark is ascribed: "Ṣafwān being handsome and young, it is no wonder that ʿĀʾisha prefers him to Muḥammed". Other persons of note were equally vehement in their charges, amongst others the poet Ḥassān b. Thābit, Misṭaḥ b. Uthātha and Ḥamna bint Djaḥsh — the last one having a grudge against ʿĀʾisha because the latter had opposed the marriage of Muḥammed with her sister Zainab. — Ḥamna gave evidence that she had often seen ʿĀʾisha in the company of Ṣafwān. ʿĀʾisha became ill with vexation (or perhaps feigned some malady), and the Prophet consulted ʿAlī and Usāma b. Zaid as to what he should do. ʿAlī advised him to repudiate ʿĀʾisha (hence the hatred of the latter against ʿAlī); but Usāma did his utmost to prove the innocence of the young wife to Muḥammed. Finally the Prophet exculpated her by means of a revelation (Korʾān xxiv. 11 *et seq.*), saying that no charge of adultery is valid, unless it is supported by four witnesses, and adding that those who accuse but cannot bring forward four witnesses must be punished with thrashing. In spite of that the suspicion does not seem to have lost its hold on Muḥammed's heart, and on his later expeditions he preferred the company of Umm Salama. According to Sprenger however (*Das Leben und die Lehre des Mohammad* iii. 73), who quotes from Bokhārī and Ibn Saʿd, ʿĀʾisha accompanied him once more and again lost her necklace. But on this occasion she sent some Moslems to fetch it. The time of prayer overtook them when they were far away from the camp and without water for their ablutions. This circumstance induced the

Prophet to prescribe that where water was lacking fine sand might be used.

At the time of the Prophet's death 'Â'isha was 18 years old. She has always remained a sacred personage to the majority of the Moslems. She often interposed in politics, and almost every intrigue was inspired by her. She opposed 'Othmân and declared that he had to do penance or resign, and she doubtless had a hand in the insurrection against that Caliph. But when 'Othmân was besieged in his palace ("the day of the house"), 'Â'isha was not at Medîna but had prudently gone "on a pilgrimage to Mecca". When afterwards 'Alî, her mortal enemy, was elected Caliph, she did her utmost to raise the Musulmans against him, under the pretext of wanting only to avenge the murder of 'Othmân. She joined Ṭalḥa and al-Zubair, who assembled a great army and provisions and started for Baṣra. The Tamîmite Ya'lâ b. Munya, who contributed largely to this expedition, bought 'Â'isha a thorough-bred camel, called 'Askar, for which he gave 200 dinârs. The armies of 'Alî and of Ṭalḥa and al-Zubair met in battle on 10 Djumâdâ II 36 (4 Dec. 656). Victory was on the side of 'Alî. 'Â'isha on her camel was in the thick of the fight; seventy men of the Banû Ḍabba, wanting to defend her, fell one after the other, until the camel was killed (hence the name of "Battle of the camel" originated). 'Alî gave order to conduct 'Â'isha to the home of Ṣafiya bint al-Ḥârith b. Ṭalḥa al-'Abdî, and supplied her subsequently with everything she wanted for her return to Medina. Seeing how much stronger 'Alî's party was, 'Â'isha suggested to him that she should stay with him and be his companion on subsequent expeditions against his enemies. But 'Alî declined this offer and intimated that she had to depart. Once again she appeared on the scene at the death of al-Ḥasan b. 'Alî. It was suggested that he should be buried at the side of the Prophet, but 'Â'isha opposed this plan, arguing that the tomb was her property. That day she was again mounted on a camel; the people of Medina began to murmur against her, but finally gave way to her wishes. The date of her death is generally assumed to be 17 Ramaḍân (or 19 Ramaḍân) 58, but the years 56 and 57 are also given. But as the day of the week is stated to have been Tuesday, only the first mentioned date (17 Ramaḍân 58 = 13 July 678) is proved to be exact. Her last wish was to be buried that same night, and she was interred in al-Baḳî' (the cemetery of Medina).

'Â'isha occupies a prominent place amongst the most distinguished traditionists. 1210 traditions are recorded as having been reported by her direct from the mouth of the Prophet. She was often consulted on theological and juridical subjects. She is praised for her genius. She had learnt to read, and knew several poems by heart. Some writers assert, that she possessed a special copy of the Ḳor'ân.

Bibliography: Ibn Hishâm (ed. Wüstenf.) p. 163, 731, 966, 1000 *et seq.*; Ibn Sa'd viii. 39 *et seq.*; Ibn Ḥadjar, *Iṣâba* iv. 691 *et seq.*; Ṭabarî, see index; Mas'ûdî, *Murûdj* (Paris) iv.; Ibn al-Athîr (ed. Tornb.) ii., iii.; the same; *Usd al-ghâba*, v. 501 *et seq.*; Nawawî (ed. Wüstenf.) p. 848 *et seq.*; Sprenger, *Das Leben und die Lehre des Moḥammad* i. 409, 416—417; iii. 62 *et seq.*; Muir, *The life of Mahomet*; A. Müller, *Der Islam im Morgen- und Abendland* i. 133, 312 *et seq.*

(M. Seligsohn.)

'Â'ISHA bint Ṭalḥa b. 'Ubaid Allâh was a celebrated Arabian woman. She possessed to a high degree all those qualities, which amongst the Arabs were valued most in the sex. She combined a rare beauty with noble descent and a lofty, proud spirit, such as the Arabs liked in their wives. Her father was one of the most distinguished companions of Muḥammed, her mother Umm Kulthûm was a daughter of Caliph Abû Bekr, and the Prophet's favourite wife 'Â'isha was her aunt. No wonder that the beautiful Arabian became one of the most celebrated women of her time. A governor is even said to have lost his post for her sake. Once staying in the holy city for the performance of her religious duties, she sent a message to the governor of the place, al-Ḥârith b. Khâlid, who was appointed master of ceremonies of the pilgrimage, asking him to defer the general service until she had completed the last of the seven prescribed processions round the Ka'ba. The governor indulged her in this request; his ill-timed gallantry aroused such indignation, that Caliph 'Abd al-Malik b. Marwân felt obliged to dismiss him. 'Â'isha was married three times, first to her cousin 'Abd Allâh b. 'Abd al-Raḥmân b. Abî Bekr, next to Muṣ'ab b. al-Zubair and finally to 'Omar b. 'Ubaid Allâh b. Ma'mar.

Bibliography: Ibn Sa'd viii. 342; *Anonyme Arab. Chronik* (ed. Ahlwardt) p. 16, 204 *et seq.*, 222; *Aghânî*, passim; A. v. Kremer, *Culturgesch. des Orients unter den Chalifen* i. 29; ii. 99. (K. V. Zetterstéen.)

'Â'ISHA bint Yûsuf b. Aḥmed b. Nâṣir b. Khalîfa al-Bâ'ûniya was a younger sister of Muḥammed b. Yûsuf al-Bâ'ûnî [q. v.]. She lived in 922 (1516) in Aleppo, but afterwards from 929 (1523) in Cairo, and died in Damascus. Her poetical talent appears from a few ḳaṣîdes (Ahlwardt, *Verz. d. arab. Hss. d. Kgl. Bibl. zu Berlin* nº. 7933, 1—3) and a *badî'iya*, a poem containing model examples of the figures of rhetoric, entitled *al-Fatḥ al-mubîn li-madḥ al-amîn* (*ibid.* nº. 7378; Rieu, *Supplement to the Catal. of Arab. Mss. in the Brit. Mus.* nº. 985 vi; Houtsma, *Catal. . . . Brill*, nº. 64). The manuscript of the *Adhkâr* of Nawawî in the university library at Leipzig, nº. 194 (Vollers, *Leipzig Catal.* ii. p. 51) is in her handwriting. Her biography is found in the anonymous *Safîna*, *ibid.* nº. 684. (Brockelmann.)

AISSAOUA is the French spelling of 'Isâwîya [q. v.].

AIT (other forms: *Aith*, *Ath*, *At*) is a Berber word signifying "sons of", used exclusively in compound proper names, like *Banû* and *Awlâd* in Arabic. It is only used however by three groups of Berber tribes: in Algiers by the Kabyles of the Djurdjura (e. g. Aith Yenni, Aith Iraten); in Morocco by the Berbers of the Central Atlas (Aït Atta, Aït 'Ayâsh), and by those of the Sûs and the Wâd Dra'a (Aït Bû 'Amran). Elsewhere (in the western Sahara) the words *Ida* (Ida Ou Akil), or *Kil* (Touareg), or also the Arabic words *Beni* (= *Banû*) or *Oulad* (= *Awlâd*) are in use.

(R. Basset.)

AIWALIḲ ("quince country"), in Greek Kydônia, is a town of Asia Minor in the province

of Khudāwendigâr (Brussa). It has 20 974 inhabitants, for the greater part Greek Orthodox. The place was razed to the ground in the Greek war of independence (1236 = 1821), but has since recovered its prosperity, which is continually on the increase. There are 24 Greek schools, amongst which is a grammarschool recognised by the university of Athens. The people of Aiwalik cultivate the vine, olive and mastic; they export olive-oil, soap, leather and tanned skins, raisins, wines and brandy, and common glass ware. — The ḳaza has no nāḥiya's and comprises besides the town of Aiwalik only one village called Kütük.

Bibliography: V. Cuinet, *La Turquie d'Asie* iv. 268—271; Ch. Texier, *Asie Mineure* p. 207; E. Reclus, *Nouv. géogr. Univ.* ix. 596; Djewdet Pasha, *Ta'rīkh* xi, 283—285 (containing details concerning the motives for the destruction of the town, and a severe criticism of the policy of the statesmen of that epoch); 'Alī Djawād, *Memālik-i 'othmānīyenin ta'rīkh u-djoghrāfiyā lughāti* p. 47. (Cl. Huart.)

AIWĀN, or to be more exact *īwān*, plural *īwānāt*, *awāwīn*, is an Arabic loanword from Persian *īwān* (connected by Salemann with phlv. pers. *bān* = house, cp. *Grundr. d. iran. Philol.* i.² 272). The latter signified a presence-chamber of the Sāsānide kings, being an immense, rectangular hall enclosed by walls on three sides and open on the fourth. Part of the *aiwān* belonging to the palace of Ctesiphon is still standing on a desolate spot south of Bagdad, and is known by the name of *Aiwān-Kisrā* = "Hall of Chosroes". From the definite form *al-īwān* was derived the modern form *līwān*, plur. *lawāwīn*, an appellation applied to a room in Arabian houses in Egypt and Syria, which is of similar character, open on one side (Lane, *Modern Egyptians* i. 18—20; Cuche, *Dict. arabe* p. 614; A. von Kremer, *Topographie von Damascus* p. 19). This word already occurs in the Arabian Nights' Entertainments (Dozy, *Supplém.* ii. 563.) (Cl. Huart.)

AIWAZ ('Aiwaḍ) is the name of the servant (usually an Armenian) in a konak, who carries the food from the kitchen into the dining-room. (Jacob.)

AIYĀM (A.) = days, plur. of *yawm* [q. v.]

AIYĀM AL-'ARAB = "Days of the Arabs" is the name which in the Arabian legend is applied to those combats (cp. *Lisān*, s. v. *yawm* xvi. 139, according to Ibn al-Sikkit), which the Arabian tribes have fought amongst themselves in the pre-Islamic (sometimes also early Islamic) era. The particular days are called for example *Yawm Bu'āth* = "Day of Bu'āth", or *Yawm Dhū Ḳār* = "Day of Dhū Ḳār". Their number is considerable. Many of them however are not commemorative of proper battles like the "Day of Dhū Ḳār", but only of insignificant skirmishes or frays, in which instead of the whole tribes, only a few families or individuals opposed one another. The Arabs themselves have sometimes noticed this fact. Al-Zubair b. Bakkār for example, when speaking of the combats between the Aws and Khazradj tribes, observes that only on the day of Bu'āth a proper battle had been fought, and that on the remaining days the fight had been limited to throwing of stones and beating with sticks (*Aghānī* ii. 162, 11; this passage was evidently derived from Zubair's account of the combats between the Aws and Khazradj, which is mentioned in the *Fihrist* i. 110). The number of these combats, handed down by tradition, has moreover increased by the fact, that a great many were called by different names after the settlements, well-springs, hills etc., near which they took place. Consequently one and the same occurrence has been recorded in various places under different names.

The course of events on each individual day is somewhat after the same pattern. What in this respect is said by Wellhausen (*Skizzen und Vorarbeiten* iv. 28 *et seq.*) of the particular combats between the Aws and Khazradj, applies to the Aiyām in general. At first only a few men come to blows with one another, perhaps in consequence of a border dispute, or some insult offered to the protégés of a man of influence. Then the quarrel of a few grows into the hostility of whole races or even of entire tribes. They meet in battle. Bloodshed is generally followed by the intervention of some neutral family. Peace is soon restored. The tribe, which has lost fewer men, pays to the adversary the price of blood for the surplus of dead bodies.

The accounts of the Aiyām, written in good old prose, together with the ancient poems supply excellent information concerning conditions previous to Islām: They especially afford us an insight into the chivalrous spirit, by which the old Arabian warriors were inspired. Popular memory kept the recollection of these heroes alive for centuries. So similar subject-matter to that found in the Aiyām often recurs in later popular romances, drawn out, it is true, in legendary fashion. One example may suffice: Zīr, a hero of the *Siyar Banī Hilāl* is none other than Muhalhil, brother to Kulaib Wā'il, who acts a leading part in the Basūs war between the Bekr and Taghlib tribes (Muhalhil is already called al-Zīr = "the visitor of women" in *Aghānī* iv. 143, 11).

Tradition affirms (cp. Ibn 'Abd Rabbihi, *'Iḳd*, Cairo 1302, iii. 61 towards the end), that Muḥammed's companions already discussed the events of the *Djāhilīya* in their assemblies (*madjālis*). Consequently the Aiyām al-'Arab afforded at an early period a favourite subject of study to the *Akhbārīyūn*, i. e. traditionists, who were engaged on the *Akhbār al-'Arab*, the old Arabian tales, amongst which the Aiyām are included. In the *Fihrist* (*maḳāla* iii., *fann* i.) several of these authors are mentioned as having written narratives of particular battle-days or of all of them. The original of such a work on the Aiyām has not come down to us; but considerable extracts by subsequent writers are extant. Most of these have borrowed from Abū 'Ubaida (d. 210 = 825). Of his work on our subject only the title is mentioned in the *Fihrist* (i. 53 *et seq.*). Something more concerning him is reported by Ibn Khallikān (ed. Wüstenf. nº. 741, who is followed by Ḥādjdjī Khalīfa i. 499 nº. 1513 s. v. *'Ilm 'aiyām al-'Arab*). According to these authorities Abū 'Ubaida wrote two books on the Aiyām, a shorter one describing 75 days, and a more extensive one, in which he treats of 1200.

The information concerning the Aiyām which later writers have preserved, is partly given in scattered bits, and partly in entire chapters in proper connection. Instances of the former are found in al-Tibrīzī's *Ḥamāsa* commentary, in the *Kitāb al-aghānī*, where they are inserted by way

of explanation of events alluded to in the ancient verses, in the collections of proverbs, and in the works on geography (al-Bakrī, Yāḳūt). Examples of the latter are contained in the *ʿIḳd al-farīd* of Ibn ʿAbd Rabbihi (iii. 61 *et seq.*), in al-Nuwairī's encyclopaedia *Nihāyat al-arab fī funūn al-adab* (*fann* v., *ḳism* iv., *kitāb* v.) and in Ibn al-Athīr's historical work *al-Kāmil fi 'l-taʾrīkh* (i. 367—517).

The account in the *ʿIḳd* was probably based on the minor work of Abū ʿUbaida. It is very concise, often to such an extent, as to obscure the meaning, so that it can only be ascertained by comparison with more detailed accounts by other writers. Al-Nuwairī has — apart from details — copied the whole chapter on the Aiyām from the *ʿIḳd*. Ibn al-Athīr has tried to arrange the separate "Days" in chronological order, in accordance with the character of his history. His account goes much more into details than that of the *ʿIḳd*. A great deal of it must doubtless be traced back, either directly or indirectly, to the larger version of Abū ʿUbaida's work, much also to other sources all of which cannot be retraced.

It must finally be observed, that also al-Maidānī treats of the Aiyām al-ʿArab in the 29th chapter of his *Madjmaʿ al-amthāl*. His narratives are extremely short, but very useful for quick orientation. He restricts himself as a rule to giving the pronunciation of the name, explaining its meaning and enumerating the tribes which engaged in the battle. In this way 132 pre-Islamic days are dealt with by al-Maidānī. In addition to those, 88 Islamic days are moreover enumerated in a second section of that chapter. For further *bibliography* cp. E. Mittwoch, *Proelia Arabum paganorum* (*Ajjâm al-ʿArab*) *quomodo litteris tradita sint* (Diss.) Berlin 1899; C. I. Lyall, *Ibn al-Kalbī's account of the First Day of al-Kulāb*, in *Orientalische Studien* (Noldeke-Festschrift) p. 127—154. (E. MITTWOCH.)

AIYĀR. [See IYĀR.]

AL-ʿAIYĀSHĪ ABŪ SĀLIM ʿABD ALLĀH B. MUḤAMMED ABĪ BEKR, a Maghrib man of letters, lawyer and learned ṣūfī, was born on one of the last days of Shaʿbān 1037 (April-May 1628) amongst the Berber tribe of the Ait ʿAiyāsh between the high and middle Atlas, not far from the sources of the Mulūya. He studied first under the guidance of his father, and at Darʿa under the tutorship of Abū ʿAbd Allāh Muḥammed b. Nāṣir al-Darʿī, and subsequently visited the principal towns of Morocco. His teachers during that period were al-Abbār, Maiyāra, Abū Zaid, Ibn al-Ḳāḍī and especially Abū Muḥammed ʿAbd al-Ḳādir al-Fāsī who gave him an *idjāza*.

He twice made the pilgrimage, in 1059 (1649) and 1064 (1653-1654). He made a sojourn of some duration at Mecca and Medina, where he delivered a course of lectures on the *Mukhtaṣar* of Sīdī Khalīl, the *Shamāʾil* of Tirmidhī, the *Muḳaddima* of Sanūsī, the *Nuḳāya* of Suyūṭī, the *Ḳurṭubīya fī fiḳh al-mālikīya* and the *Alfīya* of Ibn Mālik. After that he went to Jerusalem, where he only stayed a few days.

In coming through Cairo he attended the lectures of ʿAlī al-Udjhūrī, Shihāb al-Dīn Maḥmūd al-Khafādjī, and ʿAbd al-Ḳādir al-Maḥallī. His principal teachers in Mecca and Medina were Abū Mahdī ʿIsā 'l-Thaʿālibī from Algiers, and the great ṣūfī Abū Isḥāḳ Mullā Ibrāhīm b. Ḥasan al-Kūrānī al-Shahrazūrī.

He died of the plague on the morning of Friday 10 Dhu 'l-Ḳaʿda 1090 (13 Dec. 1679).

Al-ʿAiyāshī wrote the following works: 1. A treatise in verse on "sale", on which he afterwards wrote a commentary; 2. A study on the conditional particle *law*; 3. *Tanbīh al-himam al-ʿāliya ʿalā 'l-zuhd fi 'l-dunya 'l-fāniya*, being a ṣūfic discourse; 4. *al-Ḥukm bi 'l-ʿadl wa 'l-inṣāf al-dāfiʿ li 'l-khilāf fī mā waḳaʿa baina fuḳahāʾ Sidjilmāsa min al-ikhtilāf*, a treatise on the question whether al-Sanūsī is right in saying that one cannot be a good Moslem without a proper understanding of the confession of faith, or rather if one has not become pervaded by its meaning; 5. a collection of poetry, arranged by his son Ḥamza and entitled *al-Nūr al-bāsim fī kalām al-shaikh Abī Sālim*; 6. *Itḥāf al-akhillāʾ bi-ʿl dhahāb ahl al-athar*, a collection of biographies; 7. *Tuḥfat al-akhillāʾ bi-asānīd al-adjillāʾ*, containing biographies of his teachers (to judge from the titles evidently one and the same work with 6; 8. *Māʾ al-mawāʾid*, known by the title of *Riḥla* or "Narrative of a journey", two large volumes printed at Fez 1306. It is an important work of information upon the way followed by the caravans travelling from the Maghrib to Mecca. Though his special concern is to give detailed information about the various stages, he manages to sketch with a single stroke the manners of the inhabitants of the countries through which he travels, to write the biographies of the scholars he meets, etc. The style of the Riḥla is quite simple, except where he speaks of Ṣūfism.

Bibliography: al-Wafrānī, *Ṣafwat man intashar*, p. 191; al-ʿAiyāshī, *Riḥla*; al-Ḳādirī, *Nashr al-mathānī* ii. 45; al-Yūsī, *Muḥāḍarāt* pp. 15, 56; Djabartī, *ʿAdjāʾib al-āthār* (Būlāḳ 1297) i. 65 (Cairo edition 1322, i. 68); Ibn Zākūr al-Fāsī, *Nashr azhār al-bustān* (Algiers 1902) p. 60; Berbrugger, *Exploration scientifique de l'Algérie* ix.; Fagnan, *Catalogue des mss. de la Bibliot. Nat. d'Alger*, nos. 1670 and 1902; Cl. Huart, *Littérature Arabe* (Paris 1902) p. 384; Motylinski, *Itinéraires entre Tripoli et l'Égypte* (extr. from the *Riḥla*; Algiers 1900); Brockelmann, *Gesch. d. arab. Litter.* ii. 462. (MOHAMMED BEN CHENEB.)

AIYIL (A.; cp. Hebr. *aiyal*) is an antlered mammal, described by Damīrī (Cairo 1274-1275 i. 165—167) as follows: Its horns are massive, and begin to grow when it has passed its second year. During the third year they shoot into branches, and this ramification continues until they form a tree-like antler. This is afterwards thrown off every year, but always grows again. The number of the "nodes" (antlers) corresponds with the number of the animal's years. The aiyil is a good leaper; when chased it precipitates itself from the summit of a mountain (?). The hunter has first its attention diverted by whistling and singing, and then suddenly catches it unawares.

An exact determination on the ground of Damīrī's statements is not possible. But the description of the antlers as being like a tree gives reason to suppose, that some animal related to our common stag is meant, rather than the fallow-deer.

Damīrī also knows fabulous tales concerning the aiyil's mode of living: it is fond of eating snakes, is on friendly terms with fishes etc. The antler, burnt, pulverised and mixed with honey,

was prescribed to relieve women in labour, to expel intestinal worms etc. The blood was supposed to cure gravel. The thick secretion in the tearpits of the animal was considered an antidote against serpent's venom and poisons in general. — Cp. also Ḳazwīnī (ed. Wüstenf.) i. 386 *et seq.*

(A. SCHAADE.)

AIYŪB, the Job of the Bible, is mentioned in the Ḳor'ān amongst the other just men. He is called there "the servant of God", and represented as the patient man. It is told briefly in the Ḳor'ān that God had put Job to the test, that the latter afterwards had addressed prayers to God, that he was restored to his former state and that God returned to him all his family and possessions (Ḳor'ān xxi. 83-84; xxxviii. 40 *et seq.*). The Moslem writers however have made a great many stories about Job, which they derived mainly from the Book of Job and the Jewish haggadah. Job is generally represented as a Rūmī, a descendant of Esau (see *Testament of Job*, ed. James, i). He was the son of Amos (Amūṣ; the spelling, however, is not quite fixed), and of a daughter of Lot. But according to one author, quoted by Ṭabarī, he was the son of "him who believed in Abraham". The majority of the Musulman writers call the wife of Job Raḥma, daughter of Ephraim, son of Joseph. But one isolated authority states her name to have been Machir (Mākhīr), daughter of Manasseh (Mīshā), whose son was mistaken for a daughter. Finally his wife is also referred to by the name of Leah (Līyā), daughter of Jacob (cp. Baiḍāwī on the Ḳor'ān, *l. c.*). This last statement was evidently occasioned by a confusion of the names of Leah, the wife of Jacob, and of Dina, his daughter, who in the haggadah is said to be the wife of Job (*Baba Batra*, p. 15b; *Berēshīt Rabba*, lvii; *Targum of Jerusalem* on Job ii. 9), and also in the *Testament of Job* (*l. c.*). The traditionists, amongst others Ka'b al-Aḥbār, have even described Job's appearance: a tall man with a big head, crisp hair, beautiful eyes, short neck and long limbs. His riches are described according to the Book of Job, with some exaggeration of course. A certain author ascribes to him twelve sons and twelve daughters. Job was very pious and very generous; he was a kind guardian to orphans and a protector of widows. He was a prophet and God had sent him to preach monotheism to the people of his country, which, according to some, was the Ḥawrān, and according to others Bathaniya. Every evening all those who believed in his word assembled in his mosque and recited with him the same prayers (cp. *Baba Batra*, *l. c.*; *Sēder 'Ōlam Rabba* xxi.; *Berēshīt Rabba* xxi. 9; *Abōt R. Natan*, ed. Schechter, pp. 33-34, 164). The Moslem traditionists have reproduced almost literally that part of the Book of Job (i. 6—ii. 7), where it is narrated how Job was put to the test, and they add that Iblis was driven by envy to strike Job. When finally God had given him full power over the body of Job (except over his tongue, his heart and his intellect), Iblis blew into the nostrils of the latter, causing thereby an inflammation of the body and filling it with vermin. His body began to smell so horribly that he was forced to leave the town and make his lair on a dunghill (cp. *Abōt R. Natan* p. 164; *Testament of Job* v.). The wife of Job had to seek work wherewith to earn food for herself and her unfortunate husband. Although Iblis saw that in striking Job he had missed his aim, he never ceased to contrive new and artful means of torturing him still more. He appeared under different forms, one day to the inhabitants of the place, advising them not to give any work to the wife of Job, another time to the latter herself, trying to persuade her to believe in him, who could make an end of her husband's sufferings. All these means having failed, Iblis declared himself vanquished. The majority of the Moslem authors are of opinion that Job was 70 years old when he was stricken by Iblis (see *Berēshīt Rabba* lviii. 3; lxi. 4; *Testament of Job* xii.; cp. however Baiḍāwī on the Ḳor'ān xxi. 83). The duration of his affliction is differently estimated by various authors: by some at 7 years (cp. *Testament of Job* v.), or at 7 years, 7 months and 7 hours, also at 3, 13 or 18 years. The Ḳor'ān (xxxviii. 41) contains a short account of Job making a well spring up from the ground by stamping on it at God's command, after which he bathed himself and drank from the water. The Musulman legend however connects the angel Gabriel with this incident in the following manner: After Job had addressed to God the prayer which is mentioned in the Ḳor'ān (*l. c.*), he was enveloped in a cloud, through which lightning flashed and thunder rolled, and whence several voices issued announcing to him the pardon of God. On the following day, which was a Friday, before sunset, the angel Gabriel appeared to Job, lifted him up and commanded him to beat the ground with his foot. Gabriel gave him also two sheets, a pair of golden shoes encrusted with precious stones, and a quince gathered in paradise. According to a certain author (see Robles, *Leyendas moriscas* i. 225 *et seq.*) the well-spring was very far from the place where Job was, and as he was too weak to walk, Gabriel carried him on his wings. After his bath Job became again fresh and vigorous; the worms which had eaten his body were changed into silk-worms and honey-flies. The obscure passage in the Ḳor'ān (xxxviii. 43): "Take a birch, beat with it, and do not forswear thyself", is explained by the commentators as referring to Job's wife, whom he was commanded by God to beat, because he had sworn to give her a hundred blows. The reason for this oath has not been sufficiently ascertained; some are inclined to think that she incurred his anger by having been one day absent for too long a time, others assert that she had deserved it by suggesting to Job that he should pray to Iblis. The same expounders add that it must have been a birch consisting of a hundred twigs, or perhaps a branch with a hundred leaves, so that he could acquit himself of his oath by a single blow. The narrators do not agree in their statements regarding the children which were born to Job after his re-establishment. According to some they were the same children which had perished and had been called back to life, but others assert that his wife had become young again and borne him other children, their number varying up to 26. God let it rain golden locusts on him, and he began to gather them. Then he heard a voice saying to him: "Hast thou not enough?" and he answered: "Who can say "enough" to thy mercy?" He had two threshing-floors, one for corn, the other for barley. God made two clouds descend,

which filled the latter floor with gold, the other with silver. Some authors fix the age of Job at 93 years, asserting that he lived 20 years after his recovery; but others affirm that he lived the same length of time after as before his affliction. Mas'ūdī testifies that the mosque of Job, together with the spring in which he bathed himself, were still celebrated in his time, and that they were to be found at a short distance from Nawā in the province of Urdunn (cp. Yāḳūt, *Mu'djam* ii. 645 s. v. *Dair Aiyūb*). Still at the present day one is shown there the *ḥammām Aiyūb* ("bath of Job") and in its neighbourhood the *maḳām Shaikh Sa'd*, formerly called *maḳām Aiyūb*. The famous stone of Job (*ṣakhrat Aiyūb*) must also be mentioned. It is actually an Egyptian monument of Ramses II, as is sufficiently well known. It is interesting to know that En-rogel, mentioned in the Bible (Joshua xvii. 7 *et al.*) is now called *Bīr Aiyūb* ("the well of Job"); cp. Mudjīr al-Dīn, *Hist. de Jérusalem*, publ. in the *Fundgruben des Orients* ii. 130).

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AIYŪB KHĀN is the fourth son of the Emīr Shēr 'Alī of Afghānistān. He was whole brother of the Emīr Ya'ḳūb who succeeded Shēr 'Alī in 1879, their mother being a daughter of the Khān of Lālpura. Aiyūb Khān was intimately associated with his brother in the principal events of his life, and when Ya'ḳūb was disgraced and imprisoned by his father he took refuge at Meshhed in Persia 1291 (1874), and was there for the next five years. When Ya'ḳūb became Emīr he appointed Aiyūb Governor of Herāt, and on Ya'ḳūb's fall he began to gather troops and strengthen himself in his government until the recognition of 'Abd al-Raḥmān as Emīr by the Indian Government. On this Aiyūb Khān, who was a popular favourite throughout Afghānistān, advanced on Ḳandahār. He was met at Maiwand by a small British Indian force under Gen. Burrows which he overwhelmed in July 1880. He then unwisely laid siege to Ḳandahār, instead of advancing and raising the country from Ḳandahār to Kābul, where he had many supporters and 'Abd al-Raḥmān was not in great favour. His attack on the British army and the siege of Ḳandahār rendered his failure inevitable. Gen. Roberts with a force of 10 000 men marched rapidly from Kābul to Ḳandahār while Gen. Stewart after making over charge of Kābul to 'Abd al-Raḥmān retired to India by Djalālābād and the Khaibar Pass. Aiyūb was attacked and defeated by Roberts in Sept. 1880. Ḳandahār was relieved, and the scheme of a separate Government there having been abandoned, was made over by the English to 'Abd al-Raḥmān. Aiyūb who had fallen back on Herāt renewed his attack the next year. In 1299 (1881) he defeated 'Abd al-Raḥmān's troops at Girishk and took Ḳandahār. 'Abd al-Raḥmān assembled his forces and also had recourse to bribery to detach Aiyūb's supporters, and finally defeated him in September. From this time Aiyūb lost all hold on Afghānistān, and fled again into Persia. During the Ghalzai outbreak in 1305 (1887) he intrigued with the mutinous Ghalzai troops at Herāt, and attempted to make his way into Afghānistān, but without success, as 'Abd al-Raḥmān was now too strong. Aiyūb now saw that his cause was helpless and made up his mind to accept the terms offered him by the Indian Government. He surrendered to Gen. Maclean the Consul General at Meshhed, and went to India. He has since lived at Rāwalpindi and Marrī, and receives a pension from the Indian Government; which has accepted the responsibility of preventing him from entering Afghānistān. Aiyūb Khān was a brave and popular prince, but fate has been against him. The murder of Lieut. Maclaine who was a prisoner in his camp at the battle of Ḳandahār in Sept. 1880 would if committed with his knowledge be a blot on his character, but his connivance has never been proved, and such an act is contrary to his previous reputation.

Bibliography: see under 'ABD AL-RAḤMĀN. (M. LONGWORTH DAMES.)

AIYŪBIDES is the name of a dynasty in Egypt, Syria and Yemen, one of the most powerful of the mediaeval east, so called after Aiyūb b. Shādī, the father of Saladin (Ṣalāḥ al-Dīn). The latter was its actual founder, but after his death the realm was divided into various isolated principalities, which were only temporarily reunited into a vast dominion. The separate branches of the race flourished in Egypt till 650 (1252), in Damascus and Ḥalab (Aleppo) till 658 (1260), in Mesopotamia till 643 (1245), in Ḥamāt till 742 (1341) and in south Arabia till 625-626 (1228). The descendants of Shīrkūh, a brother of the eponym Aiyūb, who from 574 (1178) till 661 (1262) were in power in Ḥimṣ (Emesa) are usually reckoned amongst their number.

Shādī (or Shādhī), Aiyūb's father, was a Kurd and a native of Duwīn (Tovin), a town of Armenia. Nothing is known about his ancestors; the court genealogists of the later Aiyūbides have nevertheless devised for him a descent from a noble Arabian stock. Shādī, together with both his sons Nadjm al-Dīn Aiyūb and Asad al-Dīn Shīrkūh, migrated to Baghdād, and was appointed commander of the fortress of Tikrīt on the Tigris, owing to the influence of a friend at the Seldjūḳ court. Shādī died in Tikrīt, and Aiyūb became his successor; according to other authorities he, and not his father, had all along actually held that post. When in 526 (1132) the Atabeg Zengī of Mawṣil (Mosul) was defeated in the neighbourhood of Tikrīt by the troops of the Seldjūḳs of Bagdad, he was aided in his escape by Aiyūb, the vassal of Zengī's enemy. This conduct was of course resented at Bagdad; and when, on the top of that, a few years later Shīrkūh, the brother of Aiyūb, slew a distinguished officer in a sudden outbreak of chivalrous passion, it had become impossible for them to stay any longer. In the night preceding their departure or shortly before, at any rate still at Tikrīt and in the year 532 (1137-1138), Saladin was born. Aiyūb and Shīrkūh went to Zengī, who had not forgotten his rescuers and gladly welcomed the brave warriors. They remained for some time at his court in Mosul, and took part in Zengī's campaigns. They aided him for example in capturing Ba'lbekk, and Aiyūb was entrusted with the command of that place (early in 534 = towards the end of 1139). After Zengī's death the Būrides at

tempted to reconquer Ba'albekk, and Aiyūb, not being able to hold the town, went over to them of his own free will (541 = 1146-1147). He became a distinguished general, and finally even commander-in-chief. Shīrkūh in the meantime had remained in the service of Nūr al-Dīn Maḥmūd b. Zengi, who had inherited Aleppo from his father. Nūr al-Dīn aspired after the possession of Damascus, and Shīrkūh was commissioned to capture it from his own brother. But the two brothers made an agreement together, and Shīrkūh entered Damascus without a blow (549 = 1154). Aiyūb received great honours from Nūr al-Dīn and was appointed commander of Damascus, whereas Shīrkūh obtained Ḥimṣ, which afterwards became the hereditary possession of his descendants.

When afterwards Nūr al-Dīn decided to interfere in the political affairs of Egypt, Shīrkūh was sent thither as his representative, and Saladin was ordered to accompany him. After difficult combats, both military and diplomatic, with the Egyptians and the king of Jerusalem, Shīrkūh finally succeeded in mastering the situation and was appointed Vizier by the last Fāṭimid Caliph 'Āḍid. At his sudden death Saladin was called to the post. No sooner had the latter secured his position, than, at the instance of Nūr al-Dīn, he declared the dying Caliph deposed and commanded the re-insertion in the *khuṭba* of the name of the 'Abbāsidish Caliph. Previous to that he had summoned his father and family to Egypt. Aiyūb served him as a friend and counsellor, until 568 (1173), when he died in consequence of a fall from his horse. In the meantime the relations between Saladin and Nūr al-Dīn had deteriorated, owing to an evident aspiration after independance on Saladin's part. At the very moment when hostilities seemed no longer avoidable Nūr al-Dīn died. Saladin had previously made himself sure of a place of refuge to fall back upon in case of emergency, for instance in Nubia and also in Yemen, which had been taken for him by his brother Tūrānshāh. But after Nūr al-Dīn's death he had nothing more to fear. He occupied Syria without much difficulty and extended his dominion also over Mesopotamia as far as the Euphrates. Then the time arrived for him to attack the crusaders with his whole power. The battle of Ḥiṭṭīn destroyed the forces of the Christians of Jerusalem (583 = 1187), and a few months later the holy city itself surrendered. Its fall became the signal for the third crusade, which did not bring about much change in the mutual relation of the two opposing powers. Soon afterwards Saladin died (589 = 1193). Before his death he had divided his dominion amongst his sons and his brother al-'Ādil. The latter obtained the Mesopotamian possession, al-Afḍal Damascus, al-'Azīz Egypt, al-Ẓāhir Aleppo. Yemen remained in the power of Saladin's brother Ṭughtakīn, who had already during Saladin's life-time succeeded Tūrānshāh there.

No sooner had Saladin closed his eyes, than his sons began to quarrel. Al-'Ādil took advantage of these disorders and gradually supplanted Saladin's sons, until he had united almost the entire realm of his brother under his sway. But he repeated Saladin's proceeding, dividing his dominion amongst his sons during his life-time. Al-Kāmil became his representative in Egypt, al-Mu'aẓẓam in Damascus, and in Mesopotamia al-Fā'iz, who was succeeded by al-Awḥad until 607 (1210), when he was in his turn followed by al-Ashraf. Aleppo alone remained in the power of Saladin's descendants. Al-Ẓāhir was succeeded there by his son al-'Azīz in the year 613 (1216). Less important lateral branches ruled in smaller districts, but were all of them subject to the suzerainty of al-'Ādil. The latter died just about the time when the expedition against Damiette was started, which intervened between the fourth and fifth crusades (615 = 1218). His son and successor in Egypt, al-Kāmil, was compelled to retreat in consequence of insubordination in his camp. Damiette was taken, but the united efforts of all the Aiyūbides prevented the crusaders from further conquests and retook from them later on the only one they had made. Al-Kāmil, fearing the intrigues of his brother al-Mu'aẓẓam of Damascus, began to negotiate with Emperor Frederick II. But the latter had not yet started on his crusade (the fifth), when al-Mu'aẓẓam died. Al-Kāmil decided that his son al-Nāṣir should be supplanted by al-Kāmil's brother al-Ashraf, as the latter also governed the possessions in Mesopotamia, and was believed by al-Kāmil to be reliable. Frederick succeeded nevertheless, thanks to his diplomatic skill, in persuading al-Kāmil to yield Jerusalem to him, along with a narrow stretch of land connecting it with the sea. In return for that he promised al-Kāmil to aid him against all enemies, and to prevent the reinforcement of the states of northern Syria. This famous treaty, equally condemned by both Christians and Moslems, was concluded in 626 (1229).

Al-Kāmil showed great skill in putting a stop to the constant little jealousies of the minor Aiyūbides by leading them to battle against a common enemy abroad. But his successes, gained over the Seldjūks of Iconium, aroused their envy again. An alliance was formed against him, which was joined by al-Ashraf of Damascus. But the latter was no longer alive at the time when al-Kāmil appeared before Damascus, and his brother al-Ṣāliḥ Ismā'īl had to surrender the town. Immediately afterwards al-Kāmil also died. That was the beginning of the end, for then began a fight of all against all. Al-'Ādil b. al-Kāmil, who had been proclaimed al-Kāmil's successor in Egypt, was soon supplanted by his elder brother al-Ṣāliḥ Aiyūb. In Syria Damascus was recovered by al-Ṣāliḥ Ismā'īl, who concluded an alliance with other minor states against the Egyptians. Once more the Mameluke troops of the Egyptian ruler succeeded by dint of a barbarous warfare, in restoring the bulk of the former dominion of the Aiyūbides, but it was only an outward show of power; the dynasty had lost its inherent strength. When al-Ṣāliḥ Aiyūb was lying on his death-bed, St. Louis with the chevaliers of the sixth crusade appeared before Damiette. The town surrendered, but in an attempt to penetrate still farther the entire French army was destroyed. In the meantime al-Ṣāliḥ had died. His wife Shadjar al-Durr, an energetic, daring woman, kept his death secret, until Tūrānshāh, his successor to the throne, had returned from his absence. But the latter failed to make himself agreeable to the Mamelukes of his father, and was murdered in 648 (1250). Shadjar al-Durr was proclaimed Sul-

tan in his stead, and after her the Mameluke Aibeg. The latter was the actual ruler, although the minor great-grandson of al-Kāmil, al-Ashraf Mūsā, was mentioned in the *khuṭba* until 652 (1254). Aibeg was the first of the dynasty of the Bahritic Mameluke sultans.

In Aleppo, al-Nāṣir Yūsuf had succeeded his father al-ʿAzīz in the year 634 (1236). He conquered the city of Damascus after the death of al-Ṣāliḥ of Egypt. His claims to the possession of Syria led to hostilities with the Egyptian Mamelukes, which lasted uninterruptedly, until the Mongol invasion put a stop to them. The Mesopotamian realm, where al-Muẓaffar Ghāzī had been the latest ruler, succumbed in 643 (1245). Aleppo and Damascus were taken in 658 (1260). The Aiyūbides of Ḥamāt, an insignificant lateral branch, descended from Saladin's brother Shāhānshāh and founded by the latter's son al-Muẓaffar, submitted opportunely to the Mongols. Like the descendants of Shīrkūh in Ḥimṣ they were deprived of their independance by the Mamelukes. They retained only a semblance of power as governors under the rule of Egyptian Mamelukes until 742 (1341), except for one long interruption, whereas the Aiyūbides in Ḥimṣ already died out in 661 (1262). More than 100 years before, in 625 or 626 (1228) the Aiyūbides in Yemen had also been supplanted by the Rasūlides.

The many feuds within the dynasty and its separate families must not blind us to the fact, that the Aiyūbides as a whole were an important phenomenon. They reunited the scattered remains of the Fāṭimid realm and the states of the Syrian Atabegs into a concentrated power which was able to oppose the crusaders. The dynasty has also produced such a number of powerful characters as is seldom seen; not only Saladin, also al-ʿĀdil and al-Kāmil were excellent rulers. They equalled, if not surpassed, the crusaders in chivalrous virtues, and many an Aiyūbide prince was even dubbed a knight. Literary functionaries of that period have left us interesting information about their administrative activity. They were personally concerned about agriculture and the irrigation system, which is so closely connected with it. They also showed a lively interest in commerce. Several commercial treaties with European countries were concluded during their time, some of which have been preserved. The military power of the realm was based upon the slave-guards and the feudal system, which, in contrast to that of Europe, consisted in an investiture with state revenues. The growing preponderance of the slaves, which were bought for military purposes, the so-called Mamelukes, in the long run made the weaker princes especially the sport of their Praetorians.

The epoch of the Aiyūbides is also remarkable for a new phase of culture. In Egypt they were the representatives of the religious reaction, brought about by the Seldjūḳs, and of the constantly increasing Persification of the anterior East, which manifested itself in a new artistic style (madrasa architecture), in an alteration of court manners and titles, and in the development of the specifically Turkish form of the feudal system. This culture is of such great importance, as it has exerted its influence on western Europe through the intermedium of the crusaders. Many a rule and custom of European chivalry can be traced back to Aiyūbidish practices, e. g. the heraldic system. The Mamelukes, who as a rule deliberately followed the traditions of the Aiyūbides (even in their titles), also continued at first the culture of their predecessors without any modification.

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AK (T.) = white. This word often occurs in Turkish proper names; the following instances are the best known.

AK DEÑIZ (= White Sea) is the Turkish appellation for the Mediterranean (in Persian as a rule *Baḥr-i safīd* or *Daryā-i safīd*). The name can certainly not be traced back to ancient Greek, in which it was simply called θάλασσα, nor to the idiom of the Byzantines, from whom the Turks might have borrowed it along with so many other words. For in spite of some modern Greeks, who adhere to the latter explanation, not a single passage can be quoted to support it. There is more reason to believe that the phrase ἡ ἄσπρη θάλασσα (ἡ Μεσόγειος is less colloquial and restricted to the written language), which was brought into currency by the Hellenic populace of Turkey, was borrowed from the official Turkish language; which is the more easily accountable, as formerly a great many Ottoman sailors were recruited from among the Greeks. Since the diminution of the Ottoman power the name Aḳ Deñiz on the coasts of Roumelia and Anatolia has been restricted to the Aegaean Sea. Even the papers in Constantinople, when referring to the Mediterranean, resort to circumlocution, mentioning the coast to indicate which sea is meant, as for example "the sea opposite Italy" etc.

Pīrī Raʾīs b. al-Ḥādjdj Meḥmed (his own name being Meḥmed, according to Ḥādjdjī Khalīfa, d. 962 = 1554-1555) presented about 930 (1523-1524) to Sulṭān Sulaimān an atlas (of which several copies are extant in Europe), containing 30 maps of the coasts of the Black Sea, the Aegaean Sea and the Mediterranean as far as Ceuta and Tetuan. The work belongs to the most important productions of cartography (Further particulars are given by Pertsch, *Verzeichn. d. Türk. Hss. zu Berlin* n°. 184). — Ewliyā Čelebi (d. about 1090 = 1679-1680), who assisted at the siege of Crete (1054 = 1645), wrote an ample description of his voyage thither across the archipelago, which is included in the second of the ten volumes of his extensive book of travels. — In modern times, apart from insignificant compendiums, only one book has been published: Sulaimān Nuẓḳī Efendi's

illustrated *Asfār-i baḥrîye-i ʿothmānîye*, which can contribute but very little to our knowledge.

The „province of the islands of the White Sea" (*Djazāʾir-i Baḥr-i safîd Wilāyeti*), which, with the exception of Crete and Samos, comprises those parts of the archipelago, which have remained in the possession of the Turks, is divided into the four sandjaks of Rhodos, Chios, Mytilene and Lemnos, with an aggregate population in 1890 of 325 000 souls, of which 73 000 belonged to Rhodos, 100 000 to Chios, 107 000 to Mytilene and 45 000 to Lemnos. Only 27 000 profess Islām, whereas there are over ten times as many Greek orthodox. But the former manifest much more zeal to extend their education. About 50 of the 284 schools belong to them.

In spite of the rocky character of the entirely disafforested soil, and the competition of the western powers with their large capitals invading on all sides, the populace in the 19th century has since the Greek rising made gradual progress, which remained uninterrupted by military complications. The principal products of the soil are grapes, olives and figs, which are also primarily important for the export trade. An agrarian bank, which was founded several decades ago, is especially credited with promoting the general wellfare. In 1890 little Tenedos alone had an export of two millions, Mytilene of 19 millions of kilograms. The navigation in that year amounted to 27 000 vessels with an aggregate tonnage of 1 900 000. The revenues drawn from the islands by the Turkish goverment were estimated at 200.000 Turkish pounds, whereas the administration of the national debt raised an additional 60 000 by its own officials. Cp. Cuinet, *La Turquie d'Asie* i. 349 *et seq.*

(K. Süssheim).

AK HIṢĀR (T. = White Castle). There are four places of this name:

1. The one best known is the town in the Anatolian province of Aidin, situated in a large plain near the left bank of the river Gördük. In Antiquity and in the Byzantine era it was called Thyateira; it owes its Turkish name to a fortress on a neighbouring hill. Three quarters of the 12 000 inhabitants are Moslems. With the exception of the six mosques, the churches, the Government school and the bazaar, all the buildings are of wood, making the place look more like a big, prosperous village than a town. Aḳ Ḥiṣār is connected by railway with Soma (the ancient Sardes) in the north, and with Magnesia and Smyrna in the south, and owing to these modern means of communication has grown into a considerable market place. It is the centre of a ḳaza (ḳaḍāʾ) of 32 000 inhabitants, which produces an excellent white poppy and a large quantity of cotton (cp. V. Cuinet, *La Turquie d'Asie* iii. 548 *et seq.*). Aḳ Ḥiṣār is said to have been annexed to the Ottoman realm for the first time in 1382. During the disorders, following Tîmūr's invasion, it was lost again by the Turks. The perturber Djunaid, who had conquered that district, was defeated by Khalîl Yakhshî Bey in 829 (1425-1426) and taken prisoner at the surrender of the fortress (cp. Ḥādjdjî Khalîfa, *Taḳwîm al-tawārîkh*). According to a statement of Cuinet, which however is not supported by any authority, the Prince of Karamania penetrated in 1444 as far as Aḳ Ḥiṣār and plundered the town. As the Ottoman rule brought peace to the province, the fortress lost its importance as a strategical centre.

Three men from Aḳ Ḥiṣār, who lived in the most flourishing epoch of the Turkish realm, are well known:

a. Ibn ʿIzz b. Madjd al-Dîn. When the Ottomans had reached the summit of their power (965 = 1557-1558) he ventured to write a book of prophecies (*Kashf-i rumūz-i kunūz*), which foretells the duration of the Ottoman realm, without hardly any calamitous interruptions, until the end of the world, and from the numerical value of the letters of proper names predicts the circumstances of the nation up to the year 2035 of the Hidjra (Pertsch, *Verzeichn. d. türk. Hss. . . . zu Berlin*, n°. 45, 9; Krafft, *Vienna Acad. Catal.* n°. 301; Flügel, *Vienna Catal.* ii. p. 581).

b. al-Mawlā Muḥammed b. Badr al-Dîn, the best known of the three. Amongst the Turks nowadays he is usually called Munshîʾ-i Aḳḥiṣārî, formerly also sometimes by his surname Muḥyîʾl-Dîn or, after the government-district, al-Ṣārūkhānî, still more rarely al-Rūmî and al-Mufassir. It was he, who persuaded Sūdî to write his famous Ḥāfiẓ commentary. In 981 (1573-1574) he began his esteemed and useful commentary on the Korʾān (*Nazīl al-tanzîl*) which he dedicated to the sultan. He was rewarded by his appointment as *Shaikh al-ḥaram* of Medîna. Afterwards (998 = 1589-1590) in Damascus he wrote an Arabic commentary on the *Burda* of Shams al-Dîn Muḥammed al-Abūṣîrî (Ahlwardt, *Berlin Cat.* n°. 7798). He died in Mecca towards the close of the year 1000 (1592 according to ʿAṭāʾî's supplement to Ṭashköprizāde's *al-Shaḳāʾiḳ al-nuʿmānîya*; Ḥādjdjî Khalîfa ii. p. 380; *Taʾrîkh-i naʿîmā*, printed in 1047, p. 40. In the face of these authorities no trust can be put in Ḥādjdjî Khalîfa vi. p. 339 and *Khulāṣat al-athar*, where 1001 is given as the year of his death).

c. Mawlā Naṣūḥ Nawālî (d. 1003 = 1594-1595), the translator of Ghazālî's famous *Kîmiyā al-saʿāda*. In 990 (1582) he was appointed tutor of the future Sultan Meḥmed III. In this capacity he wrote a *Ferrukhnāme*, in which the duties of a ruler are displayed in the example of Alexander the Great (Rieu, *Cat. of Turk. Mss. in the Brit. Mus.* p. 117).

2. The capital of a ḳaza of the same name in the government district of Izmîd, situated on the left bank of the Saḳāria. It is a station on the Anatolian railway and numbers 1500 inhabitants. The fortress, ungarrisoned at the present day, commands the vast plain. Already before its early conquest by the Ottomans in 708 (1308-1309) it must have been a flourishing place, as is shown by the remains of a great many ancient columns and other buildings, both in the town itself and its neighbourhood. Its ancient name however is not known. The ḳaza Aḳ Ḥiṣār, famous for its agriculture, numbers 12 000 inhabitants. Cp. Cuinet, *ibid.* iv. 397.

3. Aḳ Ḥiṣār in Albania, at the present day called Aḳčehisār (Albanian: Krūya, Croja = well-spring), a town in the sandjaḳ Shkodra, which has revived to new prosperity in the course of the last decades. It has a wealth of gardens, and covers a large surface, inhabited by almost 10 000 people, all of them confessors of Islām. The place is mentioned in the chronicle of Akropolites (13th cent.) by the name of Kroas. In 1343 it was a

possession, and in 1395 passed into the of Constantine Kastriota. Aḳ Ḥiṣār is ...lly known as the residence of Iskender ...t withstood hard sieges in 1450, 1466 and but finally in 1478 it had to surrender to ...ercy of sulṭān Meḥmed II. At the present ...t is the centre of the Bektāshī order ...ervishes [cp. ARNAUTES]. The citadel, though ...olished, still affords an imposing aspect. Cp. ...mmer, *Rumili und Bosna* (after Ḥādjdjī Khal...a) p. 141; Hyacinthe Hecquard, *Hist. et Descr. ...e la Haute Albanie* (Paris 1859) and especially ... Degrand, *Souvenirs de la Haute Albanie* (Paris 1901).

4. Aḳ Ḥiṣār was formerly also the name of the present Dolnji-(i. e. lower-)Waḳūf, a small locality in Bosnia west of Serajewo, at the outlet of the Fruseksta in the Semeskilitza. In 907 (1501-1502) it was conquered by Muṣṭafā Pasha (Hammer, *Rumili und Bosna* p. 166; Ch. Pertusier, *La Bosnie*, Paris 1822, p. 272). This was the birthplace of Ḥasan Efendi, also called Kāfī by his poet's surname, the author of a remarkable, concise discourse on the necessity of reforms in the Ottoman administration (*Uṣūl al-ḥikam fī niẓām al-ʿālam*). It was originally written in Arabic (1004 = 1595-1596), but as the reform movement at that time had seized the whole nation, he translated it into Turkish at the request of high court-officials, towards the end of the year of the glorious campaign of Erlau, in which he took part (Transl. into French by Garcin de Tassy, *Journ. Asiat.* iv.; Rieu gives a list of manuscripts in *Cat. of Turk. Mss. in the Brit. Mus.* p. 237). We also owe to his pen a commentary on al-Ḳudūrī and some other treatises. He died in 1025 (1616), after he had fulfilled the office of ḳāḍī in his native town for a period of twenty years. Aḳ Ḥiṣār was also the birthplace of Ḥadjdjī Nasim Oghlu Aḥmed b. Ḥasan, who in 1186 (1772-1773) described the Russian campaign and the subsequent events of 1148—1156 (1735—1744; Paris, Bibl. Nat., fonds turc, n°. 168).

(K. SÜSSHEIM.)

AḲ KERMĀN (usually written Akkerman, Akjerman) is the capital of a district in the Government of Bessarabia. The name signifies "white castle". In the Middle Ages the place was called Mon Castro, in Polish and Russian authorities Byelgorod ("white city"). It was first in the possession of the Venetians, afterwards of the Genoese. In 1484 it was captured by the Turks. The cossacks took it several times after that, and in 1595 it was destroyed by German troops. By the peace of Bucarest Akkerman along with the rest of Bessarabia was yielded to Russia.

(W. BARTHOLD.)

AḲ ḲOYUNLU ("the white sheep tribe") is a Turcoman dynasty of Anterior Asia, also called Bāyindiriya, because it traces its origin back to Bāyindir ("full of prosperity"), eldest son of Gökkhān, fourth son of Oghūz (Abu 'l-Ghāzī, 27). Diyār Bekr (Amid), afterwards Tibrīz, was the capital of the dynasty. Its princes had to fight against the Ḳara-Ḳoyūnlu, the Kurds, the Aiyūbides, the Georgians and the Ottomans. Its founder was Bahāʾ al-Dīn Ḳara ʿOthmān, surnamed Ḳara Yuluk (d. 838 = 1434-1435), who after having conquered the states of the ḳāḍī Burhān al-Dīn, sovereign of Siwās, received the government of Diyār Bekr from Tīmūr. His successors were: 1. ʿAlī Beg and 2. Ḥamza Beg (d. 848 = 1444), who disputed the power between themselves; 3. Djihāngīr, the son of ʿAlī Beg; 4. Uzūn Ḥasan, the brother of the former (857—882 = 1453—1477), who chose Tibrīz for his capital after the conquest of Ādharbaidjān (876 = 1471); 5. Khalīl Allāh, the son of Uzūn Ḥasan (d. 883 = 1478); 6. his brother Yaʿḳūb (d. 896 = 1491); 7. the former's son Bai-Sonḳor (d. 898 = 1493); 8. Rostem, the son of Maḳṣūd, who was a son of Uzūn Ḥasan (d. 902 = 1496-1497); 9. Aḥmed, surnamed Gewde (manikin), son of Oghurlū Muḥammed (d. 903 = 1497-1498). After Aḥmed's death Murād (d. 914 = 1508) reigned in Ādharbaidjān, Muḥammed at Iṣpahān, and Elwend (d. 910 = 1504-1505) in the ʿIrāḳ ʿAdjamī. In 920 (1514) their states were united with those of the Ṣafawīs.

Bibliography: *Taʾrīkh Munadjdjimbashī* iii. 154 *et seq.*; Khondemir, *Ḥabīb al-siyar* iii. 4, 14 *et seq.*; Hammer-Purgstall, *Gesch. des osman. Reiches*, cp. index; Riḍā Ḳulī Khān, *Rawḍat al-ṣafā-i nāṣirī* vii. the last two pages; Stanley Lane-Poole, *Coins of the Turks*, *Cat. Or. Coins Brit. Mus.* viii. 11—18.

(CL. HUART.)

AḲ MASDJID (T. = "white mosque") is:

1. The name of a town in the Crimea (1800 dwellings). It was destroyed by the Russians in 1736, but in 1784 rebuilt under the name of Simferopol (at present the capital of the government of Tauris, in 1897 numbering 48 821 inh.).

2. The name of a fortress on the Sir-Daryā, which on August 9th (28 July) 1853 was stormed by the Russians and rebuilt in the same year under the name of Fort-Perovskij. It is now the district-town Perovsk in the province of Sir-Daryā, with about 5000 inh. The other fortresses which the ruler of Khōḳand had ordered to be erected on the lower Sir were also subject to the commander of Aḳ Masdjid. The tributes (*zakāt*) of the nomads and the toll revenues of the caravan road between Orenburg and Bukhārā were collected from Aḳ Masdjid. The troops of Khōḳand, under the command of Yaʿḳūb-Beg [q. v.], the future ruler of Kāshghar, undertook in March 1852 a raid against the Karak, who were Russian subjects, and pillaged up to 100 auls (villages). In July of the same year an attack attempted by the Russian colonel Blaramberg was repelled by Yaʿḳūb's successor Batir-Basi. General (afterwards Count) Perovskij, who conducted the campaign of the following year, proceeded with exaggerated prudence and precaution, which caused the unnecessary loss of many victims. The garrison of Aḳ Masdjid consisted only of 500 men with three guns. Its commander Muḥammed ʿAlī (acc. to the *Taʾrīkh-i Shāhrukhī* p. 98; acc. to Russian authorities his name was Muḥammed Walī or Abdu-Walī) and the greater part of the garrison fell in the defense of the fortress, and the Russians only made 74 captives, most of whom were wounded. An army under the Mīn Bashī Ḳāsim-Beg, which was despatched from Khōḳand to recapture Aḳ Masdjid, was repelled with heavy losses. The conquest of Aḳ Masdjid by the Russians was an event of decisive importance for the history of Central Asia, as it was their first acquisition on the lower Sir; in military history it is chronicled as an example of tactics which is quite unserviceable in Central Asia.

(W. BARTHOLD.)

AK SARÂI (T. = "white palace") is a frequent appellation in Turkish of towns, palaces and castles. The best known are the following:

1. Ak Sarâi (Akserâ at the time of the Seldjûks; in Antiquity Archelais), the capital of a kaza of the Sandjak Nigde (prov. of Konia), comprising 160 villages. Of its 2500 inhabitants one fifth are Armenians. Its principal buildings are the mosque of Karamân Oghlu (14th century), a madrasa of Ibrâhîm Bey, which has fallen to ruins, and the mosque Nakkashli-djâmi'. After Sultan Muhammed II had conquered Constantinople, the inhabitants of Ak Sarâi, along with those of Trebizond and Sinope, were summoned to repeople the almost uninhabited capital, where they established themselves in a quarter, which is still called Ak Sarâi. It was formerly known for its manufacture of rugs of sheep's wool, which were exported as far as India and China (Ibn Batûta ii. 286). This industry is still in operation.

Bibliography: Fr. Sarre, *Reise in Kleinasien* pp. 93—95; Ch. Texier, *Asie Mineure* pp. 509, a; 566, 1; Ainsworth, *Travels and Researches in Asia Minor* i. 197; E. Reclus, *Nouv. géogr. univ.* ix. 571; Hamilton, *Researches* ii. 222; *Gulshen-i ma'ârif* i. 521, 20; 524, 24; 'Alî Djawâd, *Memâlik-i 'othmâniyenin ta'rîkh we-djughrâfiyâ lughâti* p. 21. (Cl. Huart.)

2. Ak Sarâi in the town of Shahr-i Sabz, in 781 (1379-1380) erected for Tîmûr by architects whom he had carried away from Khwârizm. The remains of this palace, one of the most beautiful buildings of that period, have been preserved up to the present day. The name was possibly taken from a similar one in Khwârizm.

3. Ak Sarâi near Urgenč, which is still mentioned in the "Shaibaniade" (ed. Vambéry p. 392). (W. Barthold.)

AK SHAMS AL-DÎN Muhammed b. Hamza, a shaikh, who accompanied Sultan Muhammed II on his expeditions, was born in 792 (1390) at Damascus. He was a pupil of the Shaikh Bairami of Osmandjik and the Shaikh Zain al-Dîn Hâfî. Seven times he performed the pilgrimage to Mecca; and was interred at Göinik. He made himself known by his discovery of the tomb of Abû Aiyûb [q. v.] during the siege of Constantinople, and by his interpretation of the Sultan's dream before the battle of Terdjan (878 = 1473), in which Uzûn Hasan was defeated. He is the author of a treatise on the processions and dances of the Sûfîs, entitled *Risâla fî dawarân al-sûfiya wa-raksihim* (Hâdjdjî Khalîfa, ed. Flügel, iii. 397). He descended from Muhammed b. Shihâb al-Dîn al-Suhrawardî and was the father of the poet Hamdî.

Bibliography: Hammer-Purgstall, *Gesch. des osman. Reiches*, see Index; Jouannin and van Gaver, *Turquie* p. 77; Ferîdûn-Bey, *Munsha'ât* i. 28; Sa'd al-Dîn, *Tâdj al-tawârîkh* i. 420, 534 (who does not refer to him as an interpreter of the dream); Gibb, *Hist. of Ottoman poetry* ii. 138 *et seq.* (Cl. Huart.)

AK SHEHR (Ak Shehir, "the white town"; the ancient Philomelium) is the capital of a kaza of the province and sandjak of Konya, which comprises 2 nâhiyes (Doghân Hisâr, Ilgîn Beyli) and 90 villages with an aggregate population of 39 811 inhabitants. This little town (8500 inhabitants) extends itself at the foot of the Sultân-dagh; its most interesting sights are a mosque of Sultan Bâyazîd I; relics of the … of the Seldjûkides: Tâsh-Medrese which w… during the reign of 'Izz al-Dîn Kai-Kâwûs I (… 1210); an inscription on an ancient mon… of derwishes, built during the reign of 'Izz al-… Kai Kâwûs II (659 = 1261) and the tom… Saiyid Mahmûd Khairânî, surmounted by … octangular pyramid (621 = 1224). The ceme… contains a modern tomb of Nasr al-Dîn Kho… (with the falsified date 386 = 996).

Bibliography: V. Cuinet, *La Turqu… d'Asie* i. 803, 818; Cl. Huart, *Konia, la vill… des derviches tourneurs* (Paris 1897) pp. 109—117; *Epigraphie arabe d'Asie Mineure* (extr… from the *Revue Sémitique* 1894) pp. 28—34; Fr. Sarre, *Reise in Kleinasien* p. 21 *et seq.*; Ch. Texier, *Asie Mineure* p. 435, 1; Ainsworth, *Travels and Researches in Asia Minor* ii. 63; Hamilton, *Researches* ii. 185; 'Alî Djawâd, *Memâlik-i 'othmâniyenin ta'rîkh we-djughrâfiyâ lughâti*. (Cl. Huart.)

AK SONKOR al-Ahmedîlî, a Kurdish Emîr, who after the death of his father Ahmedîl (510 = 1116) succeeded him as lord of Marâgha [q. v.]. Ahmedîl's grandfather Wahsûdân b. Muhammed al-Rawwâdî, Lord of Âdharbaidjân, had submitted himself in 446 (1054) to the Seldjûk prince Toghrulbeg. Ak Sonkor played an important part during the reign of sultan Mahmûd (511—525 = 1118—1131) who appointed him atabeg to his son Dâwûd. As Mahmûd appointed Dâwûd his successor, Ak Sonkor occupied later on the most important place in the realm of the Seldjûks. The oldest and mightiest Seldjûk prince Sandjar, however, declared himself in favour of Toghrul, and when the latter in the year 526 (1132) encountered the troops of his opponent, in the neighbourhood of Hamadhân, Dâwûd, whose troops had mutinied, took flight with his atabeg Ak Sonkor. Afterwards, however, when Dâwûd met Mas'ûd in Bagdad, these two Seldjûk princes became allies and, supported by the Caliph, marched to Marâgha, where Ak Sonkor guaranteed them further aid, so that they could soon clear the province of Âdharbaidjân of enemies, and march against Toghrul, who had drawn up his troops at Hamadhân. This time Toghrul was no match for them and was obliged to withdraw to Rai. But when Mas'ûd had the town of Hamadhân in his power, Ak Sonkor was murdered by some Bâtinîs (527 = 1133) as his father had been before. — About his son, whom Weil and others erroneously also call Ak Sonkor, compare the article khâss-bek.

Bibliography: Ibn al-Athîr (ed. Tornb.) x. 421, 461 *et seq.*; *Recueil de textes relat. à l'hist. des Seldjoucides* (ed. Houtsma) ii. 160 *et seq.*

AK SONKOR al-Bursukî (with his full name Abû Sa'îd Saif al-Dîn Kasim al-Dawla Ak Sonkor al-Bursukî), general and governor of the Seldjûk sultans Muhammed I and Mahmûd. He was a mameluke of the Seldjûk Emîr Bursuk [q. v.] and therefore by the Western historians of the crusades he is always called by his nisba, under one of the corrupted forms Burgoldus, Borsequinus, Borsequin or Borsses. He was a faithful companion of the Seldjûk prince Muhammed I (1105—1118), who therefore appointed him police-prefect of Bagdad and of the whole of 'Irâk. While he held this office he fought several battles with the Arabic chief of Hilla, Sadaka b. Dubais, with the

Emir Cawli, who was then reigning over al-Mawṣil, etc. and after the death of Mawdūd [q. v.] 508 (1114) even obtained the prefectship of al-Mawṣil. At the same time he was charged with the conduct of the wars against the crusaders. He marched up to al-Ruhā' (Edessa) and besieged it for more than two months, without success however. He had better luck in Marʿash, where the widow of the Armenian prince Kogh Wasil, who had recently died, submitted to him. After an unfortunate battle with the Ortoḳid Ilghāzī, however, the prefectship of al-Mawṣil was taken from him, already in the year 509 (1115), and until Muḥammed's death he lived retired in al-Raḥaba. Muḥammed's successor Maḥmūd instantly appointed him prefect of Bagdad again. During the wars about the succession between this prince and his brother Masʿūd, he again lost his office, but in 515 (1121) he got back the prefectship of al-Mawṣil, to which after a year the prefectship of Bagdād was added, as also the dominion of the town of Wāsiṭ. This led to a new war with Dubais, the son and successor of Ṣadaḳa. When after this the latter allied himself with the crusaders and supported Baldwin at the siege of Ḥalab (Aleppo), Aḳ Sonḳor marched up to relieve the town (518 = 1125). After he had succeeded in this he left Ḥalab to his son Masʿūd. The next year (519 = 1125) he took Kafarṭāb, but at the siege of ʿAzāz he suffered a heavy defeat, which compelled him to return to al-Mawṣil. There he was soon after (8 Dhu 'l-Kaʿda 520 = November 26th 1126) murdered in the mosque by some assassins, who according to the *Recueil de textes relat. à l'hist. des Seldjoucides* (ed. Houtsma) ii. 144 *et seq.* were paid for that by the sultan's Vezir al-Dergezīnī.

Bibliography: Ibn al-Athīr (ed. Tornb.) x. 307 *et seq.*; *Recueil de textes relat. à l'hist. des Seldjoucides* (ed. Houtsma) ii. 144; *Recueil des historiens des Croisades; Hist. or.* i. see index; ii. 36—58; iii. 496 *et seq.*; Ibn Khallikān (ed. Wüstenf.) nº. 99; Wilken, *Gesch. der Kreuzzüge* ii. 382 *et seq.*; 521 *et seq.*; Weil, *Gesch. der Chalifen* iii. 155 *et seq.*

AḲ SONḲOR (the father of Zengī, q. v.) a Turkish Emir in the time of Malikshāh. The latter, whose nurse he had married, gave him in 480 (1087) the government of Ḥalab (Aleppo) and the title of honour Ḳasīm al-Dawla. In 485 (1092), shortly before his death, the sultan contemplated great plans; among other things the Fāṭimide of Egypt was to be brought to subjection, and Aḳ Sonḳor and also Būzān, the governor of al-Ruhā' (Edessa) received the command to join Tutush, to whom the conduct of this war was to be entrusted, with their troops. However, when the three generals got to Tripoli, they fell out, it is said because the governor of this town, Ibn ʿAmmār [q. v.], had bribed Aḳ Sonḳor and his vizier Zerrās Kamar. However Aḳ Sonḳor withdrew, and that compelled Tutush also to abandon the expedition. A short time after this Malikshāh died, Tutush made use of the occasion to claim the sultanship for himself, and with this end in view he at once marched up to Ḥalab. Aḳ Sonḳor, notwithstanding his hatred against Tutush did not think it advisible to oppose him, and followed against his will, which Būzān did also. When, however, the troops had marched on so far, that a battle with Barkiyāruḳ, the rightful heir of Malikshāh, must soon take place, they both deserted Tutush and joined the side of Barkiyāruḳ. Tutush was forced to withdraw to Syria but did not give up his ambitious plans and in 487 (1094) he once more appeared with his troops before Ḥalab. Near the village of Rayān a battle ensued. Aḳ Sonḳor's men took flight and he himself was led before Tutush, who killed him on the spot.

Bibliography: Ibn al-Athīr (ed. Tornb.) x. 107 *et seq.*; *Recueil de textes relat. à l'hist. des Seldjoucides* (ed. Houtsma) ii. 70, 84; Ibn Khallikān (ed. Wüstenf.) nº. 98.

AḲ ṢU (T.), "white water", is very often used as the name of a river in the countries where Turkish is spoken. When a canal is made to branch off from a river, that part of the water which flows on along the original bed is as a rule called Aḳ Ṣu or Aḳ Daryā, and the artificial canal is called Ḳarā Ṣu or Ḳarā Daryā (black stream); but still many single streams and brooks bear the name of Aḳ Ṣu. The name has often been extended from rivers to towns and villages; specially well-known is Aḳ Ṣu in East-Turkistān on the river Aḳ Ṣu, a tributary of the river Yārkand-Daryā or Tarim. The Turkish name is not found until the 8th (14th) century; therefore the identification with the town of Auzakia in Ptolemy, pretty generally accepted since Deguignes will have to be rejected. In Chinese sources the town (already mentioned in the *History of the elder Han*, 1st cent. after Christ.) is called Wen-su (still to the present day), Ta-shi or Yü-ču, written by the Persians Banfūl (spelling and pronunciation uncertain) in the anonymous *Ḥudūd al-ʿālam*, 4th (10th) century), and by Gardīzī, 5th (11th) cent., the text in Barthold's *Otčet o poyezdke w Srednyuyu Aziyu* p. 91; comp. J. Marquart, *Osteuropäische und ostasiatische Streifzüge*, preface p. 20. — In Tīmūr's time Chinese merchants are already spoken of in Aḳ Ṣu (in the *Ẓafar nāmе*) from which the importance of the town may be concluded. In the *Taʾrīkh-i rashīdī* Aḳ Ṣu is described as one of the chief towns of East-Turkistān. Later on Aḳ Ṣu, compared to Yārkand, Kāshghar and Ṭurfān seems to have been of only secondary importance; by modern travellers Aḳ Ṣu, is described as a small town (about 2 kilometers in circumference). From 1867 until 1877 the town was in the hands of Yaʿḳūb-Beg [q. v.] after whose death the Chinese have re-established their power in Aḳ Ṣu as also in the whole of East-Turkistān. No buildings belonging to past ages have been preserved in Aḳ Ṣu.

(W. BARTHOLD.)

ʿAḲABA (A.) = a long, steep promontory, with a path leading to the top. There are numerous places bearing this name, the best-known of which are the following:

1. By AL-ʿAḲABA, without any further indication, is meant the hill between Minā and Mecca. This bleak and weird spot was certainly already consecrated before Muḥammed, especially the spot where the Djamrat al-ʿAḳaba now stands. This is a stone-column, at which stones are thrown by the faithful at the Ḥadjdj. In accordance with this, tradition has it that in olden times a Shaiṭān lived here. Except this, all memory of the meaning of the place in pagan times is lost. But the part which it has played in the biographies of the prophet and in the history of the origin

of Islām is all the better-known. For it was here that Muḥammed had some secret meetings with some men from Medina after his teaching had failed with the people of Mecca. After six of them had first embraced the Islām there, twelve more did homage to him, without however binding themselves to give real protection to the prophet. The biographers call this "the homage of the women" (*bai'at al-nisā'*) or "the first 'Aḳaba" to distinguish it from "the second 'Aḳaba" in the next year, where 70 men from Medina promised to protect Muḥammed, if necessary with the sword (*bai'at al-ḥarb*). Afterwards a mosque was built in the neighbourhood of the above mentioned stone-column, which in memory of the world-historical event which took place here, is called the „mosque of the homage". Comp. the art. DJAMRA.

Bibliography: Yāḳūt, *Mu'djam* (ed. Wüstenf.) iii. 692 *et seq.*; Ibn Djubair (ed. de Goeje) p. 209; Ibn Hishām (ed. Wüstenf.) i. 288, 294 *et seq.*; Tabarī i. 1209, 1211, 1217 *et seq.*; Burckhardt, *Travels*; Burton, *Personal narrative of a pilgrimage*; Snouck Hurgronje, *Het Mekkaansche feest* p. 125 (EDITORS.)

2. 'AḲABAT AILA or Egyptian 'Aḳaba; see the art. AILA.

3. Syrian 'AḲABA to the east of 2., on the Ḥadjdj-road from Syria to Mecca. Comp. Sprenger, *Alte Geographie Arabiens* § 214.

4. 'AḲABA of the women, a spot in the neighbourhood of Baghrās in Syria, where one of the wives of Maslama b. 'Abd al-Malik was killed in an accident. Comp. Belādhorī (ed. de Goeje) p. 167; Yāḳūt, *Mu'djam* iii. 692. (FR. BUHL.)

'AḲĀ'ID [See 'AḲĪDA].

'AḲ'AḲ (or 'Iḳ'AḲ, ḲA'ḲA': an onomatopoetic word) = magpie. — As this bird inhabits copses, gardens and the margins of woods and spreads over Europe and Northern Asia, the Arabs probably got more intimately acquainted with it in the civilized countries which they conquered. It is hardly mentioned in pre-islamitic literature; but in the middle ages its characteristics are very well known; it is known to be fond of building its nest in the foliage of a doleb-palm and of stealing glittering objects, and to exchange its nest and its young for those of other birds, i. e. that it enters other birds' nests; that is why it was proverbially called thievish, faithless and stupid. Its cry was considered a sign of ill omen to travellers; to its body was ascribed vulnerary power, also in Europe; (German: Diakonissenpulver) —; swallowing the blood and brains of a magpie was supposed to make one eloquent; the same substances were also supposed to extract alien bodies from the flesh; and the yolk of a magpie-egg was used as a cure for inflammation of the cornea (*? bayāḍ*).

Bibliography: Damīrī i. 176; Ḳazwīnī (ed. Wüstenf.) i. 419; Jacob, *Studien in arabischen Geographen* iii. 109-110. (HELL.)

'AḲĀL or 'AGĀL (A.), a band made of goat's hair, generally black, which, going twice round the head, fastens the *keffiye* (*kūfiya*, q. v.) and is generally worn by the Bedouins. According to Dozy, *Supplément* ii. 154 the classical spelling is *'iḳāl*, but the modern pronunciation is as indicated above.

Bibliography: Dozy, *l. c.*; Oppenheim, *Vom Mittelmeer zum persischen Golf* ii. 122.

AḲĀRIB (Sing. 'Aḳrabī; according to Sprenger, *Die alte Geographie Arabiens* p. 80, identical with the Agraei of Pliny), a South-Arabian tribe in the neighbourhood of 'Aden. Their territory, which is very small (only about 2—3 square miles), is crossed by the lower part of the river of Laḥdj [q. v.], which here is nearly always dry. As rain is also lacking, the soil is barren and yields but little fruit. The chief town is Bi'r Aḥmed, with some hundred inhabitants and the castle of the Sulṭan, who resides there. The sulṭan receives yearly subsidies from the English, to whom in the year 1868 the 'Aḳārib sold their coasts, together with the volcanic Djebel Ḥasan (with the "donkey's ears", two rocky peaks). The English now also protect the 'Aḳārib against their Arch-enemies the 'Abādil of Lahedj, with whom they fought for the last time in the year 1855. Comp. especially Maltzan, *Reise nach Südarabien* (Braunschweig, 1873) p. 314—323.

(J. SCHLEIFER.)

'AḲARḲŪF (sometimes pronounced and written 'Aḳraḳūf) is the name of a not unimportant group of ruins which lies $2^1/_3$ hours to the West of Bagdad. The spot is often mentioned by Arabian geographers. References to it may be found in: G. le Strange, *The lands of the eastern Caliphate* (Cambridge, 1905) p. 67; comp. further: Weil, *Gesch. d. Chalifen* ii. 197; Chwolson, *Die Ssabier* i. 176; ii. 643; Blau, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xxvii. 333. According to a Mussulman legend already found in Arabian writings of the Middle Ages the stove into which the tyrant Nimrod threw Abraham is said to have been at 'Aḳarḳūf. That is why 'Aḳarḳūf has also been called Tell-Nimrod (Nimrod's Hill) until the present day. However, the legend of Nimrod's stove was also connected with other places, f. i. with kūthā rabbā or Tell-Ibrāhīm (to the south of Bagdad). The hills covered with ruins of 'Aḳarḳūf have already been mentioned by European travellers since the 16th and 17th centuries; comp. the reports of older travellers in Ritter, *Erdkunde* xi. 847—852 and Tuch, *De Nino urbe* (Leipzig 1845) p. note. 4. H. Rawlinson found in 'Aḳarḳūf bricks with the stamp of the town of Dūr-Kurigalzu ("wall of Kurigalzu") on them. Hence 'Aḳarḳūf has, probably rightly, been identified with that town, often mentioned in the cuneiform inscriptions, which was called after its founder (or reconstructor), one of the two Kassite kings of Babylonia who were called Kurigalzu (between 1500 and 1000 before Christ). About Dūr-Kurigalzu comp. Fr. Delitzsch, *Wo lag d. Paradies?* (Leipzig 1881) p. 207 *et seq.*; the same, *Die Sprache der Kossäer* (Leipzig, 1884) p. 9 and Fr. Hommel, *Grundriss der Geogr. und Gesch. des alt. Orients* (2d edition; Munich, 1904) p. 344. (STRECK.)

AKBAR ABU'L-FATḤ DJALĀL AL-DĪN MUḤAMMED, third Tīmūride Emperor of Hindūstān, was born at Umarkot in Sind on the 15th October 1542, was crowned at Kalānūr in the Pandjāb, on the 14th Febr. 1556 and died in Āgra on the 16th October 1605 leaving his throne to his son Salīm (Djahāngīr). He traced his descent to Amīr Tīmūr Barlās (1336—1405); he was Bābar's grandson and the son of Humāyūn and Ḥamīda Bānū, a daughter of a Persian scholar in the service of Hindāl, Bābar's youngest surviving son.

Akbar was born in exile in one of the greatest

centuries of history and in it he was the greatest ruler. Not Europe only was in mental ferment; a leaven worked also in Hindūstān, as indications of the presence of which there may be named the Kabīr Panthī, the Rawshānīs and the ṣūfism of which Shaikh Mubārak Nāgūrī was the exponent in closest touch with Akbar.

In the greatness of his accomplished kingly task, Akbar had no equal; second to him ranks the Englishwoman who was his contemporary.

It is a well-attested statement that through his long life of intellectual activity he did not master the arts of reading and writing. This is in him the more singular that he came of a family of traditional culture and that he lived not only amongst men of education but was closely associated with at least two women accomplished in letters, his wife, Salīma Sulṭān, and his aunt, Gulbadan. His lack of instruction in childhood may well have been owing to his father's unsettled position and procrastinating character, but in adult life, only his own deliberate choice will explain it. A keen observer, avid of knowledge, a student of at least one branch of knowledge, Religion, his dependence on the ear is a fact of great interest which falls into place only when one recalls blind men who have been distinguished. It seems as though Akbar learnt best by the living word.

The long story of his military success does not lend itself to summary and it will suffice here to set in apposition his territory at accession and at death. He had gone with his father to Hindūstān in January 1555 from Kābul and had been present at the decisive battle of Sihrind over Sikandar Sūr on the 22[d] June 1555, which gave Āgra and Dehlī again to the Tīmūrides. When his father died (24[th] January 1556), he was with his beg-atka, Bairām Khān Bahārlū, pursuing Sikandar in the Pandjāb. On that day the only land he owned was a small part of the Pandjāb; Āgra had been taken by Hemū, Dehlī had been evacuated by his general; Ḥaram Begam and Sulaimān Badakhshī had seized Kābul. He was then fourteen years old. When in 1605 he laid aside the cares of empire, he left to Salīm a stable heritage of the whole of Upper India, Kābul, Kashmīr, Bihār, Bengal, Orisa and a great part of the Dekkan.

Great as he was as a soldier, it is as an administrator that he has gained highest fame. His revenue reforms with which the Hindū, Todar Mall, is closely associated were pushed through all opposition and pursued untiringly; so too was the safe-guarding of lowly people; he had the genius of taking pains and the open-mindedness which is symbolized by his favourite motto, „Peace with all.“ Changing perennial Muḥammedan practice in Hindūstān, he ruled for the Hindū majority of his subjects, and set these free from insulting and oppressive enactments. In return they provided him splendid and faithful servants.

Perhaps what rivets attention to Akbar more than his genius as a sovereign, is his own pursuit of truth. It is well-known that he broke away from orthodox Islām and promulgated an eclectic *Tawḥīd-i ilāhī*, a Divine Faith. This appears to have been pure Theism, the common element of all the creeds he sought into. If men craved for a symbol, as in truth his own researches must have convinced him they did crave, he recommended for this the Sun or its earthly counterpart, fire. He allowed of no priesthood and inculcated purity and plainness of living.

What adherence the *Tawḥīd-i ilāhī* obtained outside the inner Court circle cannot now be said; eighteen names are recorded as those of members of the Faith. Most of those inscribed are literary men, poets; one great emīr only is there, ʿAzīz Kūka, whom extortion in Mekka had driven from orthodoxy. There are men to whose ṣūfī influence Akbar's perversion from Islām was ascribed, Shaikh Mubārak Nāgūrī and his sons. Akbar's earliest interest was with the sects within Islām itself and he became disgusted by the rancour of orthodox disputants; he married a Rādjpūtnī, the mother of Salīm, and he studied Brāhmanism from learned priests and through Hindū Scriptures which he had translated for himself; ṣūfī free-thinking was strong round him and Persians were of his home circle; he acquired special sympathy for the Sun-worship of the Pārsīs, a sympathy not likely to be less that Rādjpūts claim to be the children of that luminary. To none of the Eastern creeds, however, did he give such close and admiring attention as to Roman Catholic Christianity. Shaikh Nūr al-Ḥaḳḳ who writes without the bias of either Abu'l-Faḍl or ʿAbd al-Ḳādir Badāʾūnī, says that the Emperor tried to take the good from all differing opinions and this with one sole object, the ascertaining of truth. What he finally accepted was but the basal fact of all creeds, man's first tenet, and to this he added a plain rule of conduct.

Abu'l-Faḍl ʿAllāmī, *Akbar-nāme*; ʿAbd al-Ḳādir Badāʾūnī, *Muntakhab al-tawārīkh*; Shaikh Nūr al-Ḥaḳḳ, *Zubdat al-tawārīkh*; *Dabistān al-madhāhib*; Shams al-ʿUlamāʾ Mawlāwī Muḥammed Ḥusain, *Darbār-i akbarī* (Lahore, 1898); Blochmann, *Āīn-i-akbarī*; Count von Noer, *Kaiser Akbar* (Leipzig), French and (revised) English translations; Elphinstone, *History of India*; Father Goldie, *Missions to the Great Mogul* (Dublin, 1897); H. Beveridge, *Notes on General Maclagan's papers* (*Journ. of the As. Soc. Bengal*, 1896); Malleson, *Akbar* (*Rulers of India Series*); Tennyson, *Akbar's Dream*. (A. S. BEVERIDGE.)

AḲČA (T.) = whitish; as noun: silver coin, coppercoin, especially small coins, f. i. in Russian countries = kopecks or half-kopecks. In Turkey a coin of this name was used worth one third of a para = one asper (comp. the art. ʿALĀʾ AL-DĪN PASHA). In the same way *fals* and *pul* (q. v.) are used in Arabian and Persian countries.

ʿAḲD (A.) = agreement, contract, treaty, occurs in many compounds, f. i. *aḳd al-nikāḥ*, marriage-contract, *aḳd al-dhimma*, treaty of protection etc.

AKDARĪYA is the name of a well-known difficult law-question about inheritance which belongs to the *masāʾil mulaḳḳaba* (i. e. questions "called by special names"). When a woman leaves behind as her heirs: 1. her husband, 2. her mother, 3. her grandfather, and 4 her sister (whether she be her *shaḳīḳa*, i. e. her real sister, or her *ukht li 'l-ab*, i. e. her half-sister on the father's side), then her husband gets ½, the mother ⅓ (*comp.* Ḳorʾān iv, 12-13), so that there would only remain ⅙ of the inheritance for the grandfather and the sister. The latter two are generally considered, when they inherit together, as *ʿaṣabāt*, that is the sister inherits half of the grandfather's part, and together they get every-

thing that remains when the *aṣḥāb al-farā'iḍ* (i. e. the heirs to whom the Ḳor'ān grants a definite part of the inheritance) have been satisfied.

Now the grandfather can, according to the current interpretation of Ḳor'ān iv. 12, in any case lay claim to a sixth part of the whole inheritance. But then the sister would not get anything. This is actually the way the Ḥanafites look at it. They say: the grandfather here excludes the sister from the inheritance. But the other fiḳh-schools are of opinion that in this case the grandfather and the sister are not to be regarded as *'aṣabāt*, but that in the same way as the husband and the mother, they get the parts to which the Ḳor'ān entitles them. Then the division is as follows:

the husband inherits $\frac{1}{2} = \frac{3}{6}$
" mother " $\frac{1}{3} = \frac{2}{6}$
" grand-father " $\frac{1}{6} = \frac{1}{6}$
" sister " $\frac{1}{2} = \frac{3}{6}$

By means of *awl* [q. v.] these nine sixths are reduced to nine ninths.

Then the husband receives:
the mother
the grand-father
the sister

But as the sister can after all only lay claim to half the grand-father's part, the right proportion between these two parts has again to be re-established. Together they inherit $\frac{4}{9} = \frac{12}{27}$, but the grandfather receives $\frac{8}{27}$ of this and the sister $\frac{4}{27}$.

About the meaning of the name *Akdariya* the Arabian scholars hold different opinions. Some f. i. say that the question itself is *akdar* (i. e. troubled, obscure) as it has ever proved subject to great difference of opinion, or because the otherwise generally accepted principles are "troubled" in this case: others are more inclined to think *Akdar* the name of a man, to whose decision 'Abd al-Malik b. Marwān submitted this question. Besides these there are still many more such explanations of the name *Akdariya*.

Bibliography: *Tādj al-'arūs* iii. 518; Muṭarrizī, *al-Mughrib fī tartīb al-mu'rib* sub voce; *Lisān* vi. 450; Dimishḳī, *Raḥmat al-umma fi 'khtilāf al-a'imma* (Būlāḳ, 1300) p. 96, ult.; Ibn Ḥadjar al-Haithamī, *Tuḥfa* (Cairo, 1282) iii. 15 and other fiḳh-books.

(TH. W. JUYNBOLL.)

AKH (A.) = brother.

AKHALČIKH, Russian Akhaltsikh, Turkish Akhiska or Akhiskha, nowadays the capital of a district of the government of Tiflis, was originally a Georgian fortress (the name means in Georgian "new fortress"). In the year 1045 (1635) it was taken by the Ottomans after a siege of 23 days and is later on mentioned as the chief town of a separate Wilāyet. After having been taken by the Russians in 1828, the fortress had to be yielded to Russia at the peace of Adrianople (1829). About Akhalčikh under Turkish government comp. Ḥādjdjī Khalīfa, *Djihān-numā* p. 408 *et seq.*

(W. BARTHOLD.)

ĀKHĀL TEKKE is a region of Russian Turkistān. Under the name Ākhāl (which only appears in modern times) are gathered together the oases on the Northern slope of the mountain-ranges Kopet-Dagh and Küren-Dagh, between the present railway-stations Ḳizil-Arwat and Gjaurs. The second part of the name is taken from the present inhabitants of this region, the Tekke, a tribe of Turkomans. Abu'l-Ghāzī already mentions the Tekke in the 10th (16th) century as inhabitants of the region between the Balkhān mountains and the town of Darūn (near the present railway-station Baharden). In the year 1881 Ākhāl Tekke was taken by the Russians and since 1882 it has formed a separate district (*uyezd*) of the Trans-Caspian territories (*oblast'*); until the year 1890 the name of Ākhāl Tekke was kept for this district; now it is called after the metropolis Askhabad (really Ashkābād, q. v.). The geographers of the Middle Ages have no special name for this region; it is described as forming part of Khorāsān together with the town of Nasā (already an important town under the Parthians; now only two heaps of ruins near the Aul Bagir, about 5 miles to the west of Ashkābād) and the border fortresses Farāwa or Afrāwa (near the present Ḳizil Arwat) and Shahristāna (3 arab. miles to the north of Nasā, on the border of the desert.) The country has often been in the possession of the lords of Khwārizm, even at the time of the rule of the Özbegs in the 10th and 11th (16th-17th) centuries; to distinguish it from the real Khwārizm or Ṣu-Boyu ("waterside") Ākhāl Tekke together with the Atek (q. v.) was formerly called, Ṭagh-Boyu ("mountainside"); at that time the town of Nasā seems to have existed still; in the west the town of Darūn [v. s.] is still mentioned. At the time of the Russian conquest the country had no towns; Askhabad and Ḳizil-Arwat have only become towns under Russian rule.

(W. BARTHOLD.)

AKHARNAR (ACHARNAR) is the name of the star α (of the first size) in the constellation Eridanus. The latter was called by the Arabs and also by the ancients "the stream" (*al-Nahr*), and as the star α stood at the end of this group, it was called the last in the stream" or "the last stream" in Arabic *Ākhir al-nahr*, or *Ākhir nahr*; whence its present name. Comp. Ideler, *Untersuchungen über den Urspr. u. d. Bed. der Sternnamen* p. 232 *et seq.*

AKHBĀR MADJMŪ'A; "collected stories" is the title of an anonymous historical work of the 11th cent. of the Christian era, which tells at length about the conquest of Spain by Ṭāriḳ, the time of the first governors and the civil wars, as also about the reign of 'Abd al-Raḥmān I, whereas about the time of Hishām I until that of 'Abd al-Raḥmān III it only contains anecdotes, letters and poems. The full title is: *Akhbār madjmū'a fi 'ftitāḥ al-Andalus wa-dhikr umarā'ihā wa-l-ḥurūb al-wāḳi'a baināhum fīhā...* [illegible] *Akhbār madjmū'a fī 'ftitāḥ al-Andalus wa-dhikr man waliyahā min al-umarā' ilā dukhūl 'Abd al-Raḥmān b. Mu'āwiya wa-taghallubihi 'alaihā wa-mulkihi fīhā huwa wa-walad^uhu wa'l-ḥurūb al-wāḳi'a fī dhālika bainahum*. Comp. Ibn 'Adhārī, *al-Bayān al-mughrib* I. Intr. 10—12. — *Ajbar Machmuâ (Coleccion de tradiciones), crónica anónima del Siglo XI, dada à luz por primera vez, traducida y anotada por Don Emilio Lafuente y Alcántara* (= *Coleccion de obras arábigas de historia y geografia que publica la Real Academia de la Historia*, Tomo I; Madrid 1867).

(C. F. SEYBOLD.)

AL-**AKHDARĪ** AL-ṢADR B. 'ABD AL-RAḤMĀN B. EMIR B. AL-WALĪ AL-ṢĀLIḤ AL-SAIYID AL-ṢUGHAIYIR B. MUḤAMMED AL-BNTYŪSĪ AL-MĀLIKĪ was an Arabian author, about whose life nothing further is known. He wrote two much-used didactic poems:

1. *al-Djawhar al-maknūn fī ṣidf al-thalātha al-funūn*, about rhetoric with a commentary by the author, lithographed at Cairo 1290; with a commentary by al-Damanhūrī (who died 1192 = 1778) lith. at Cairo 1290, printed ibid. 1308, 1310; with glosses added by Makhlūf al-Minyāwī ibid. 1305. — 2. *al-Sullam al-murawnaḳ fi 'l-manṭiḳ*, about logic in 94 radjaz-verses, written in 941 (1534), printed at Cairo in 1318 with a commentary by the author, and glosses by Sa'īd b. Ibrāhīm al-Tūnisī al-Djazā'irī Ḳaddūra (d. 1066 = 1656), and in 1282, 1306 and 1308 with glosses by al-Bādjūrī (d. 1277 = 1861); glosses by Muḥammad b. 'Alī al-Ṣabbān (d. 1206 = 1792) on the commentary by Aḥmed b. 'Abd al-Fattāḥ al-Mollawī (d. 1181 = 1767) printed at Cairo 1310-1311; commentary by al-Ḥasan al-Derwīsh al-Ḳawīsnī about 1210 (1795), with glosses in the margin by Khaṭṭāb 'Omar, printed at Cairo 1322; commentary by Muḥammad al-Bannānī (about 1211 = 1796) lith. at Fez 1313, with glosses by Ḥassūra, printed at Fez 1313. — Four other small writings are to be found in Brockelmann, *Gesch. d. arab. Litter.* ii. 356. (BROCKELMANN.)

AL-**AKHFASH** is the surname of several grammarians, of whom al-Suyūṭī, *Muzhir* ii. 228 enumerates eleven. The best-known are the following three:

1. AL-AKHFASH AL-AKBAR 'ABD AL-ḤAMĪD B. 'ABD AL-MADJĪD ABU 'L-KHAṬṬĀB, a freedman of a tribe of Hadjar (al-Baḥrain), the collector of numerous dialectical expressions only known through him, and the teacher of the grammarians 'Īsā b. 'Omar and Abū 'Ubaida; he died in 177 (793). Comp. Ibn Taghrībardī i. 485.

2. AL-AKHFASH AL-AWSAṬ SA'ĪD B. MAS'ADA ABU 'L-ḤASAN, the most famous man bearing this name, a freedman of the Tamīmite tribe of Mudjāshi' b. Dārim, born at Balkh, a pupil of Sībawaihi, whom (although his elder) he survived, and whose "book" he propagated by his teaching. He died in the year 221 (835), according to others in 215 (830). Of his own writings (*Fihrist* i. 52) nothing remains. His *Kitāb gharīb al-Ḳor'ān* was still used by al-Tha'labī (who died 427 = 1035), *Cat. Brit. Mus.* nº. 821, and his *Kitāb al-mu'āyāt*, which after the manner of the books *fī abyāt al-ma'ānī* explained difficult verses, is often quoted in the *Khizānat al-adab* (i. 391, 15; ii. 300, 17; iii. 36 at the bottom, 527, 20). Comp. Ibn Ḳotaiba (ed. Wüstenf.) p. 271; Ibn Khallikān (ed. Wüstenf.) nº. 250; Ibn al-Anbārī p. 184—188; Brockelmann, *Gesch. d. arab. Litter.* i. 105.

3. AL-AKHFASH AL-AṢGHAR 'ALĪ B. SULAIMĀN B. AL-MUFAḌḌAL ABU 'L-ḤASAN, the pupil of al-Mubarrad and Tha'lab, was not famous as an author, but he did a meritorious work by transporting grammatical study from Bagdad to Egypt, where Aḥmed al-Naḥḥās was his pupil. He died at Bagdad in the year 315 (928). — Comp. Brockelmann, *Gesch. d. arab. Litter.* i. 125; about all three of the name: Flügel, *Die Grammatischen Schulen der Araber* p. 61 *et seq.* (BROCKELMANN.)

ĀKHIR (A.) = "The last" is one of the "beautiful names" of God. — *Ākhir-i Čarshamba*, the last Wednesday in the month of Ṣafar, a Mohammedan festival, celebrated in India, it is said, because the prophet's suffering in his last illness was relieved a little on this day. The Indian Shī'ites, however, consider this day an unlucky one and call it *Čarshamba-i sūrī*, i. e. the Wednesday of the last blast of the trumpet (on Doomsday). Sweet cakes are baked for this day, over which the *Fātiḥa* is many times spoken in the name of the Prophet. Another custom is the drinking of the "7 *salāms*", that is of the seven Ḳor'ān-verses xxxvi. 58; xxxvii. 77; xxxvii. 109; xxxvii. 120; xxxvii. 130; xxxix. 73 and xcvii. 5. These verses are written by a mullā on a banana- or mangoleaf or on a piece of paper, and while the writing is still wet, they are washed off. Whoever drinks the water used for this purpose may be certain of future peace and happiness. Comp. Herklots, *On the customs of the Mooselmans of India* p. 230 *et seq.*; Sell, *The faith of Islam* (2nd ed.) p. 313; Garcin de Tassy, *L'islamisme d'après le Coran* (3rd ed.) p. 334 *et seq.*

ĀKHIRA (A.), the fem. of the preceding word, is a term already used in the Ḳor'ān for the life to come, according to the commentators properly *al-dār al-ākhira*, "the last dwelling", as opposed to *al-dunyā*, "the nearer (dwelling place)", that is the present world.

AKHLĀḲ (A.), plur. of Khuluḳ ("character"). The *akhlāḳ* are the traits of man's moral character, and the science of the *akhlāḳ* (*'ilm al-akhlāḳ*) is moral philosophy when presented in a didactic form. Passages concerning morality are found in many diverse branches of literature: they are found in the poets, in proverbs and in fables; naturally they are found in the Ḳor'ān and its commentaries, and in the collections of traditions; also in the writings of lawyers, to whom morality chiefly appears in the form of casuistry, then in the historians and compilers of anecdotes, who are occasionally moralists. But the science of moral philosophy differs from all this; it has an existence of its own; it is not an extract from different literary works, it is a science which is in fact connected with the tradition of Greek philosophy, whether it be with the oral traditions transmitted by the schools and convents of Egypt, Syria and Persia, or with the written traditions handed down and restored by the work of the translators.

Ḥādjdjī Khalīfa has defined the science of the *akhlāḳ* as: "a part of practical philosophy" (ed. Flügel, i. 200 *et seq.*) This definition presupposes a distinction between practical philosophy and speculative philosophy, which is already found in Plato, but which the Arabs chiefly knew through the tradition of the schools. Ḥādjdjī Khalīfa adds, quoting Ibn Ṣadr al-Dīn al-Shirwānī (died 1036 = 1626-1627), ḳāḍī, companion of the vizier Naṣūḥ and the author of *al-Fawā'id al-khāḳāniyya* ("useful things for the Khāḳān"): This is the science of virtues and the way to acquire them, of vices and the way to guard against them. Characters and acquired virtues, which are joined with the reasonable soul, are its data. — So this definition limits moral philosophy to the methodical study of virtues and vices (*al-faḍā'il wa'l-radhā'il*); thus represented, the doctrine of the *akhlāḳ* is nothing but the ethics of the peripatetic philosophy.

A preliminary objection may be raised against the very possibility of a part of that science: as it is a man's character which constitutes his personality, his individuality, it seems that character is an inherent part of the very nature of man, and cannot therefore be changed. So there may

exist a science the object of which is to describe different characters, but there can be no art that can possibly alter them. Ḥādjdjī Khalīfa reports this objection, raised by Ibn Ṣadr al-Dīn; it is also found in many other moralists, for instance in Yaḥyā b. ʿAdī, Ghazālī et Naṣīr al-Dīn al-Ṭūsī. Ibn Ṣadr al-Dīn even defends this objection with the inspired words: "morals correspond with the physical body and cannot be modified". His answer is that some traits of character are natural and others acquired by habit; that if those that are natural are fixed, those that are the consequence of habit may be changed; and that way of looking at it, which is in accordance with Greek tradition, is corroborated by a *ḥadīth* of the prophet saying: "I have been sent to bring good morals (*makārim al-akhlāḳ*) to perfection." — The objection and the answer are about the same in Ghazālī; but he develops them at greater length and more brilliantly.

Moral philosophy thus defined should not be confounded with what the Arabs call *adab*, good education, refinement of spirit and deportment, "l'honnêteté" in the sense this word had in France in the 17[th] century. *Adab* is something less deep than moral philosophy, and of wider compass, as the term comprises a good literary education, which can hardly be numbered among the virtues, at least not among the principal ones. With moral philosophy are connected the *naṣīḥa*, admonition or counsel, and the *waṣīya*, recommendation or testament; under these two heads Arabic literature possesses pieces, attributed to important personages, which contain moral precepts, but they do not treat of moral philosophy in a methodical way; therefore those essays have to be classed among the proverbs, apophthegms and maxims. Let us only mention, by way of example, the recommendations of the dying Nizār to his four children, as told by al-Aṣmaʿī (*Madjānī 'l-adab*, Beyrout, 1896, i. 53). — Moral philosophy is primarily concerned with man in general; yet there are some treatises on morals (the *akhlāḳ*) which apply to certain particular categories of individuals. The most important ones are those concerning the morals of princely personages. These treat of politics, which, in the eyes of the Arabs as in those of the ancient philosophers, are a branch of moral philosophy, it is true, but a branch important enough to be studied apart. There are also treatises on the morals of pious men, but these works do not really treat of moral philosophy, for morality, taken by itself, must be distinguished from mysticism and piety.

We are not perfectly sure which Greek works about moral philosophy were known to the Arabs. *The Nicomachean Ethics* are said to have been translated by Ḥunain b. Isḥāḳ, in 12 books, under the title *Kitāb al-akhlāḳ*, but the *Nicomachean Ethics* only consist of ten books; have we to suppose that to this translation have been joined the two books of the *Magna moralia*? Or is this only a variant of another piece of information with which we are furnished elsewhere, according to which Isḥāḳ the son of Ḥunain, and not Ḥunain the son of Isḥāḳ, is said to have translated the commentary of Porphyrius on the *Ethics* of Aristotle in 12 books, where the number of 12 books has also been obtained by annexing the *Magna moralia*? We know that Isḥāḳ the son of Ḥunain translated the commentaries of Themistius into Syriac and perhaps also into Arabic. Al-Fārābī knew the *Nicomachean Ethics*, the *Magna moralia* and the *Moral Philosophy of Eudemus*; he himself wrote a commentary on part of these treatises; Averroës afterwards paraphrased the *Nicomachean Moral Philosophy*. A certain Ibn al-Khammār translated a book on ethics which Wenrich thinks must have been the *Ethics* of Aristotle. We do not possess in our libraries the Arabic translation of the *Nicomachean Ethics*. The physician Abu 'l-Faradj ʿAbd Allāh b. al-Ṭaiyib (died 435 = 1043) is said to have written a commentary on the *Ethics*; we possess a translation from the Syrian into Arabic by him of Aristotle's περὶ ἀρετῆς, *fi 'l-faḍīla*.

The moral writings of Plato treat more of politics than of moral philosophy properly so-called; let us only remember that his treatise about the Laws was studied by Ḥunain the son of Isḥāḳ and by Yaḥyā the son of ʿAdī. Of Plutarch there was known a *Kitāb al-riyāḍa*, a book on moral exercise, on virtue, translated by Ḳosta the son of Lūḳa. A treatise on the "education of children" (*Adab al-ṣibyān*), translated by Abū ʿAmr Yoḥanna, the son of Yūsuf, was also attributed to Plato. Wenrich proposed, without very strong reason however, to change the name of Plato into that of Plutarch here.

Of the Pythagorean school the Arabs have known the golden verses (*carmina aurea*) which must be classed among the maxims, and also the maxims of the philosopher Secundus. Ibn Miskawaihi has preserved an interesting moral treatise, entitled the *Tabula Cebetis* which seems to be a work of the stoical school (edited by Elichman, Leyden, 1640, and by René Basset, Algiers 1898). Another methodical moral treatise, specially representing the Platonic doctrines, is that which bears the title *Muʿātabat al-nafs*, the restoration of the soul; this treatise, edited by Bardenhewer (*Hermetis trismegisti qui apud Arabes fertur de castigatione animae libellum*; Bonn, 1873), is attributed sometimes to Hermes Trismegistus, sometimes, by Ibn Abī Uṣaibiʿa, to Socrates and to Plato, and sometimes, in a manuscript at the Bodleian, under the title *Zadjr al-nafs*, to Aristotle. Its real origin is unknown; Bardenhewer thinks it is the work of a Musulman and compares it to the writings of the Brothers of Purity; Steinschneider (*Die arabischen Übersetzungen aus dem Griechischen*, p. 23) prefers to see in it a Greek work of an oriental Christian.

Passing by several „testaments" (*waṣāyā*) and the "book of the apple" (*Kitāb al-tuffāḥa*), an apocryphal dialogue between the dying Aristotle and his pupils, written in imitation of Phaedon, we must still mention: a treatise on *Economics* written by a Christian, which is at the Escurial; a work by ʿAlī b. Riḍwān (died in 453 = 1061 or 460 = 1068), a kind of autobiography into which the author has inserted a passage about morality and politics, which was afterwards attributed to Aristotle and translated into Hebrew; and a lesson in morals (*fi 'l-ādāb*) supposed to have been written by Aristotle for Alexander, preserved in the British Museum (p. 203 of the catalogue).

About all these translations, authentic or apocryphal, see: Wenrich, *De auctorum Graecorum versionibus et commentariis*, Leipzig, 1842; M. Steinschneider, *Die arabischen Übersetzungen aus*

den Griechischen (in *Beihefte zum Centralblatt für Bibliothekswesen* xii.; Leipzig 1893).

The Musulman authors who have written in a methodical manner about moral philosophy are comparatively few; those amongst them who are famous have nearly all of them earned their fame by other writings, so that we must conclude that moral philosophy, considered as a pure and independent science, has not been cultivated with great predilection in the Musulman world. There are three titles which recur with more insistence than the others. These are: *Kitāb al-akhlāḳ* or treatise on morals; *Tahdhīb al-akhlāḳ* or correction of morals, in Latin *De castigatione morum*; and *Makārim al-akhlāḳ*, what is honorable in morals. We have already met this last expression above; the treatises which take that as their title are as a rule collections of traditions attributed to the Prophet and to various other persons and tend to recommend or eulogise the different virtues.

The first moralist, who wrote in the Arabic language, is the celebrated translator of *Kalīla wa-Dimna*, Ibn al-Muḳaffaʿ; after him the principal writers on ethics are the Brothers of Purity (*Ikhwān al-ṣafāʾ*), Ibn Maskawaih, al-Ghazālī and Naṣīr al-Dīn al-Ṭūsī, whose treatise entitled *Akhlāḳ-i nāṣirī* one often meets; let us also mention the *Akhlāḳ-i djalālī* and the *Akhlāḳ-i kāshifī*, works widely read in the east. See Carra de Vaux, *Gazali*, Paris, 1902.

It is impossible to sum up in a few lines the moral lessons which these treatises contain. Let us therefore content ourselves with offering some indications suited to prepare the mind for the study of works of this kind.

From the remark, which we have made, that most of the moralists of Islām were chiefly famous for works other than their books on ethics, may be concluded that their moral philosophy reflects the nature of their mind and of their work, known from the rest of their productions. Thus the moral philosophy of a specially mystical author will not be the same as that of a chiefly dogmatic one; that of a dogmatic author will differ from that of a philosopher, and that of philosopher from that of a poet or an historian. Moreover, according to what one knows of the school to which an author belongs, one will see at once whether his moral philosophy is likely to come closer to that of Plato or to that of Aristotle, to that of the writers of maxims or to that of the Fathers. Thus in the book entitled *Muʿāsharat al-nafs*, which, it is true, may not be the work of a Musulman, one finds the virtues described in the Platonic fashion: the principal virtues are here namely temperance, wisdom and strength. In Naṣīr al-Dīn al-Ṭūsī, who belongs to the school of the Philosophers, one finds them divided and described in the peripatetic and scholastic fashion, although the author reserves a prominent place for justice, according to the Platonic idea. In al-Ghazālī, who has fought against the spirit of the school of the Philosophers, and has in a large measure assimilated himself to that of the Fathers, one finds an acuteness of analysis, a profundity of views, an intensity of sentiment which have nothing systematic about them, but remind one on the contrary of the experience of ecclesiastics, accustomed to the direction of souls. And in Abshīhī one perceives especially a praiseworthy effort to unite by an appearance of philosophical order a large number of small facts which are in a way the crumbs of history.

There are some features which all these moral philosophies have in common. The admiration specially accorded to certain virtues such as resignation, contentment with one's fate, command over one's tongue, patience, is a disposition which one finds in all these different authors and which is specially islamitic. The idea of considering the vices as maladies of the soul and moral philosophy as a kind of medical science is also common to them all; with the mystics the comparison is completed by comparing the spiritual director to the doctor. Thus moral philosophy is the art to cure diseases and to keep in health. Its aim is the attaining of felicity; this aim is taught by Aristotle and by Plato. One also notices in all these authors a certain rather scholastic wish to effect a methodical division of the virtues; that division is founded on the analysis of the faculties of the soul, each faculty having its virtue and its vice, and sometimes the vice is conceived as the opposite of the virtue and sometimes the moralist admits two vices the one the result of excess, the other of want, lying on either side of a middle state, where the virtue resides; this is the well-known idea of the golden mean. The virtues which are often spoken of in Musulman ethics are, besides those we have already mentioned: the delight of the soul, exaltedness of thought, liberality, gratitude, indulgence, gentleness, chastity; often blamed vices are: lying, envy, anger, intemperance, pride. Special chapters are often devoted to friendship, sociability and to the duties of the different classes.

Bibliography: Ḥādjdjī Khalīfa, under *Akhlāḳ*. Among printed works we may mention: Ibn abī 'l Rabīʿ, *Kitāb sulūk al-mālik fī tadbīr al-mamālik* (Cairo, 1286); Ibn Maskawaihi, *Fī tahdhīb al-akhlāḳ* (Cairo, 1298-1299); al-Māwardī, *Ādāb al-dunyā wa 'l-dīn* (Constantinople, 1299; Cairo 1309-1310); al-Ghazālī, *Kitāb aiyuha 'l-walad* (*O Kind! Die berühmte ethische Abhandlung Gazalis arab. u. deutsch von Hammer-Purgstall*; Vienna 1838); the same, *Kīmiyā-i saʿādat* (pers.; published at Calcutta, Lucknow, Bombay; English translation by Homes, Albany N. Y. 1873), the same, *Mīzān al-ʿamal*, Hebrew translation *Mōznē ṣedeḳ* (ed. Goldenthal, 1839); Naṣīr al-Dīn Ṭūsī, *Akhlāḳ-i Nāṣirī* (pub. at Bombay, Calcutta, Lucknow, Lahore, etc.); Djalāl al-Dīn al-Dawwānī, *Akhlāḳ-i djalālī* (or *Lawāmiʿ al-ishrāḳ*); Ḥusain Wāʿiẓ Kāshifī, *Akhlāḳ-i muḥsinī* (pers., publ. many times in the east); ʿAlī b. Amr Allāh Ḳinālīzāde, *Akhlāḳ-i ʿalāʾī* (turkish ed. Būlāḳ, 1248) — Conc. the Persian works about the *akhlāḳ* comp. Geiger and Kuhn, *Grundr. der iran. Philol.* ii. 348-349, and index ii. 722 s. v. *Akhlāḳ*.

(CARRA DE VAUX.)

AKHLĀṬ or KHILĀṬ (better than Khalāṭ; comp. f. i. *Marāṣid*, ed. Juynboll, p. 360) is a town on the western shore of lake Wān, in the Middle Ages one of the largest towns of Armenia, very populous and strongly fortified. Comp. Ritter, *Erdkunde* x. 324-328; G. le Strange, *The lands of the eastern Caliphate* (Cambridge, 1905) p. 183; Ch. Schefer, *Sefer-Nameh* (Paris, 1881) p. 21 *et seq.* In the 9th century after Christ Akhlāṭ was taken by the Arabs, but in the year 928 it was again taken from them by the Byzantines,

comp. Weil, *Gesch. d. Chalifen* ii. 638. Later on Akhlāṭ came again under the rule of native princes. In the year 1100 the family of the Seldjūḳ Sukmān al-Kuṭbī took the town from the Merwānides, then its lords, and established his own rule. Comp. Tomaschek, *Sasun* (= *Sitzungsberichte der phil.-hist. Classe der kais. Akademie d. Wissensch.*, vol. 133, n°. iv. p. 31 *et seq.*). About later sieges and conquests see Saint-Martin, *Mémoire sur l'Arménie*, i. p. 103 *et seq.* and Stanley Lane-Poole, *The Mohammedan Dynasties* p. 170. In the years 1232 and 1244 Akhlāṭ was taken by the Mongols; cp. Tomaschek, *loc. cit.* p. 34 *et seq.*; Quatremère, *Hist. des Mongols de la Perse* (Paris, 1836) i. 340, 344. The Byzantine writers call the town Χλιάτ or Χαλιάτ; the Armenian authorities Chlat' (Chelāt); according to the latter the town belonged to the canton Bznunik' of the province of Tu(a)ruberan; cp. Hübschmann, in the *Indogermanischen Forschungen* xvi. (1904) 328. The place still exists to this day and possesses very interesting ruins; cp. Ritter, *loc. cit.*; Reclus, *Nouv. géogr. univers.* ix, 376.

(STRECK.)

AKHMĪM is a town in upper Egypt. Akhmīm is the old-Egyptian Epu or Khentī-Min, hence Coptic Shmin, Arabic Akhmīm or Ikhmīm; the Greeks called it Chemmis or Panopolis. It lies on the eastern bank of the Nile 26° 35′ N. Lat. and has now 28 000 inhabitants. In the early Arabian time it was the metropolis of a separate canton (*kūra*), from the end of the time of the Fāṭimides until the time of the Mamelukes it was the capital of the province of Ikhmīmīya. To-day it belongs to the district Sōhāg in the province of Girgā.

In the Middle Ages Akhmīm was a flourishing town, surrounded by arable land, sugar-cane plantations, vineyards and date palms. It possessed two mosques and several Christian churches. Also weaving was practised on a modest scale, as it had already been done in Strabo's time and is still to-day; linen and probably also cotton materials were manufactured there for the inhabitants of the neighbourhood. As in all industrial towns of Egypt the Christian element predominated at Akhmīm; today 8000 Copts are still living there. They were famous for their magic art. All sorts of superstitions and legends are connected with the templeruins, called *Birba* or *Barba*, which were still well preserved in the Middle Ages, and the sculpture of which (human beings, animals, stars etc.) has given occasion to all sorts of fancies. According to Ibn Djubair one of these temples covered a surface of 220 × 160 metres, and numbered 40 pillars. His description of the temple has special interest for Egyptologists.

Bibliography: *Khiṭaṭ* i. 239; Yāḳūt, *Mu'djam* i. 165; Abu 'l Fidā' (ed. Michaelis) p. 17; Ibn Djubair (ed. de Goeje) p. 60 *et seq.* (transl. by Schiapparelli, p. 31 *et seq.*); Ḳalḳashandī (transl. by Wüstenfeld) p. 94, 107; Ibn Baṭūṭa i. 103 *et seq.*; *Bibl. geogr. Arab.* (ed. de Goeje) iii. 201; vii. 332; viii. 22; Idrīsī p. 46 *et seq*; Quatremère, *Mémoires sur l'Égypte* i. 448; Amélineau, *Géographie de l'Égypte* p. 18 *et seq.*; Baedeker, *Egypt* (6th ed., 1908) p. 229. (C. H. BECKER.)

AKHNŪKH, arabic form of the name Henoch [see IDRĪS].

ĀKHOR (P.; pehl. *ākhwar*, zend *ā-hwara*, corresponding to *nava-khwarema*: *Yaçna* i. 45; "stable" Darmesteter); = "stable"; passed into Turkish and thence into the Arabic of Syria (Cuche, *Diction. arabe-français*, s. v.). — *Ākhor-sālār* = "master of the stables"; about his functions, see Quatremère, *Hist. des sultans mamlouks* i. 119, note 3.

Bibliography: J. Darmesteter, *Études iraniennes* i. 114; ii. 136; Hübschmann, *Pers. Stud.* p. 5. (CL. HUART.)

al-**AKHRAS** 'ABD AL-GHAFFĀR B. 'ABD AL-WĀḤID B. WAHB, an Arabian poet, who was born about the year 1220 (1805) in al-Mawṣil, and died 1290 (1874) in al-Baṣra. His surname al-Akhras (the dumb one) he owed to an impediment in his speech. One of his patrons, the wālī of Baghdad Dāwūd-Pasha, sent him to India, in order that he might undergo an operation. As this could not be done without endangering his life however, the operation never took place. In his poems, which were very popular in his native country 'Irāḳ, he follows the example of his predecessors. He wrote many *Ghazals* and *Muwashshaḥs*, but did not take the trouble to collect them into a dīwān. This was done after his death by Aḥmed 'Izzat-Pasha al-Fārūḳī, who in 1304 (1886/1887) had the collection printed at Constantinople under the title of *al-Ṭirāz al-anfas fī shi'r al-Akhras*.

Bibliography: Djirdjī Zaidān, *Mashāhīr al-shark* ii. 200 *et seq.*; Cl. Huart, *Littérature arabe* p. 426.

AKHSHĀM (P.) = "evening", one of the five *ṣalāt*-times with the Persians and the Turks.

AKHSIKATH was in the 4th (10th) century the capital of Farghāna; under Bābūr it was the second of the large towns and was then called Akhsī; still in the 11th (17th) century the present capital Namangān is spoken of in the *Baḥr al-asrār* (Ethé, *India Office* n°. 575, f°. 108b as one of the less important sisters (*tawābi'*) of Akhsī. According to Bābur, Akhsīkath was situated on the right bank of the river Sir, near the place where the Kāsān-Sai joins it. At present there still exist (near the villages Akhsī and Shāhand) the ruins of the old citadel (Iski Akhsī, 1000 steps from west to east, 600 steps from north to south, about 150 feet above the level of the water of the Sir; explored in the year 1885 by professor Veselovsky from St. Petersburgh). Information concerning the state of the ruins may be found in the *Srednеaziatski Wiestnik* (russ.) Tashkent, July 1896.

(W. BARTHOLD.)

al-**AKHṬAL**, an Arabian Christian poet, born about the year 640 of the Christian era at al-Ḥīra (*Aghānī* vii. 170) or in the Syrian desert not far from Ruṣāfa, where his clan camped; comp. the *Dīwān al-Akhṭal*, ed. of 1891—1892 (hereafter referred to as *D.*), p. 82, , and *Aghānī* xi. 59 *et seq.* His real name was Ghiyāth b. Salt b. Tāriḳa. He belonged to the taghlibite clan of the Djusham b. Bekr (comp. *D.* pp. 176, 178; *Aghānī* vii. 169; *Machriq*, 1904 (hereafter referred to as *M.*), at the bottom of p. 479), one of the most illustrious clans of Arabia. His mother Lailā belonged to the Christian tribe of Yād. As he himself adopted the surname Akhṭal, it cannot have reminded him of anything disagreeable; his enemies called him Dawbal ("pig, wolf") (*D.* p. 1). From his eldest son he took the *kunya* Abū Mālik. Being descended from the Christian Taghlibites, he lived

and died a Christian; if necessary the satires of Djarīr would prove it. His dīwān shows few traces of his Christianity, which was, moreover, superficial as all religious faith among the Bedouins; mention is made of Saint Sergius, of the cross, of monks, of Christian oaths; to these may be opposed Islamitic expressions — comp. *D.* pp. 78, 119, 184, 204; dīwān, ed. of 1905 (hereafter referred to as *B.*), p. 171, 5 — current expressions which prove the influence of his surroundings (comp. *Aghānī* vii. 173). He appeared in public with a golden cross round his neck, according to the custom of the Arabian Christians, turned to the east when praying, received communion and humbly submitted to the public penance that his confessor imposed on him. He proudly repulsed the Caliph's offers, inviting him to change his religion (*D.* p. 154) and reproached his adversaries that "hunger and not conviction" had led them to Islām (*D.* p. 315, 13). The way he practised evangelical morality is more unpleasant: he was divorced and married again a divorced woman, a common practice among Arabian Christians. Did he add to these a slave-wife which a son of Ziyād had given to him (*D.* p. 315, 13)? Margoliouth (*Mohammed* p. 40) states it but does not prove it. Al-Akhṭal was a great drinker. But, apart from the influence of the ancients, whom he knew and imitated, drinking was to the Christians a proof of their independence from Islām. Personally al-Akhṭal, together with several fellow-Musulmans (*Aghānī* viii. 15; ix. 78; xi 39) saw in it a source of inspiration. He was seen in public houses in the company of Hāshimides and a son of ʿOthmān (*D.* p. 27, 1; *B.* p. 174). In his whole conduct it seems more difficult to condone his intercourse with female singers of very loose morals, than his *nasībs*, a kind of platonic love (*M.* p. 479: *ḥubb bi-ghair faḥsh*) which became a common place subject of poetry. His dīwān is chaste, some very realistic passages (comp. *B.* p. 105, 106, 109-110, 165, 13) excepted, as is easily explicable considering the obscene character of Arabian satire. Let us only think of Djarīr, Farazdaḳ and a great lady of the Anṣār, Hamida (*Aghānī* viii. 139-140). Like all the Taghlibites, al-Akhṭal belonged to the monophysite confession; this, however, did not hinder him from being the friend of the very influential Melkite family of Ibn Sarḍjūn.

When Kaʿb b. Djuʿail, the poet of the Umaiyades, was invited by Yazīd, the son of Muʿāwiya, to attack the Anṣār, he let the young al-Akhṭal, who belonged to the same tribe as he, take his place. But the success of this virulent *hidjā* (*D.* p. 314) would have cost him his life, if Yazīd had not intervened. From that time he shared his table and accompanied him to Mecca. At this period his panegyrics on the Umaiyades began: Yazīd, ʿAbd Allāh b. Muʿāwiya (according to commentators in *D.* p. 167—176; comp. *B.* pp. 63—72; however the battle of Mardj Rāhiṭ, which took place after Yazīd's reign, is mentioned); Khālid b. Yazīd; on their lieutenants: Ziyād and his sons, al-Ḥadjdjādj etc. Having been appointed official poet of the dynasty (*Aghānī* vii. 172, 176) by ʿAbd al-Malik, he sings the praise of the Caliph, his relations such as ʿOmar b. ʿAbd al-ʿAzīz, his sons al-Walīd, Sulaimān, exalts the memory of ʿOthmān (*D.* pp. 39, 6, 172—174), attacks their enemies: ʿAlides, Zubairides, Anṣār, (*D.* pp. 58—64, 73—76, 93—94, 264, 277—278, 289 etc.) the Ḳaisites, hostile to the Marwānides since Mardj Rāhiṭ; a real political poet, petted by those in power and feared by the opposition! That part of his dīwān has great historical importance: in it one finds the old *djāhilīya* still surviving, the echo of contemporary passions, and in the proud and independent attitude of al-Akhṭal (*M.* p. 478—482) the tolerance of the Umaiyades, who are still Arabs rather than Musulmans. The influence exercised by this Christian is not one of the least instructive aspects of that period of transition. According to *B.* p. 170—171, ʿAbd Allāh b. Djarīr al-Badjalī (and not Djabalī as *B.* has it) had definitely allied himself with the Umaiyades. The rivalry of al-Akhṭal and Djarīr has remained famous in literary history; as a rule the former had the advantage of his rival, who was less biting and more trivial; their *naḳāʾiḍ* are a favourite theme. Al-Akhṭal, Djarīr and Farazdaḳ together form the first class (*al-ṭabaḳa al-ūlā*), a group of three standing apart, with which Arabian criticism has found nothing to compare since Islām. But critics do not always agree about their respective value, a subject which has raised interminable discussions among the ʿAbbāside grammarians (Baihaḳī, *Maḥāsin* p. 458). If al-Akhṭal had not been the Christian author of mischievous verses against Islām, they would have agreed to accord the palm to him. His style being usually more chastened, he reminded one more of the ancient models. In satire, in the *khamrīyāt*, he is undoubtedly the first. In panegyrics his inspiration carries him to much higher flights than his rivals, who are much more vulgar. Notwithstanding his "Weltanschauung" which is frankly that of a Bedouin, we see the courtier in this Taghlibite, who moreover, loves a roaming life and hates the life at Damascus (*D.* p. 121, 6). The Christian betrays himself, we believe, not so much by professions of faith as by the rarity of obscene passages, which his rivals indulged in. In that respect al-Akhṭal could say like Nuṣaib (*Aghānī* i. 145) that a young girl might read his dīwān. As in the case of Shammākh and Ḥuṭaiʾa (*Aghānī* viii. 102) one might find fault with some of his *ḳaṣīdas* in that they are too artificial, do not run smoothly and are all of them difficult: he was not a *maṭbūʿ* poet and did not care to pass for one either. The eulogy on the Umaiyades (*D.* p. 98—112) is considered his masterpiece, where may be read the verse which immortalizes the *ḥilm* of those caliphs: "Terrible in their wrath, when they are resisted, they are the most merciful men, notwithstanding their power" (*D.* p. 104, 8). Although it is true that al-Akhṭal imitated his predecessors and borrowed their verses, yet he has never committed plagiarism with such brazen-faced cynicism as Farazdaḳ. One part of his dīwān (*D.* pp. 106, 129, 133, 135, 268—269; *B.* pp. 167—169; comp. Ḳuṭāmī, pieces 2, 8, 9, 10, 13) sings the vicissitudes of the wars of his tribe with the Ḳaisites, who had first been their allies against Kalb. Having fought in those wars, in which he lost his son, he assures us that he showed great courage (*D.* p. 27); exaggerated praise! Al-Akhṭal had no warlike temperament; from the butchery of Bishr (Ḳuṭāmī, 23, 40, 41), which his poetic he escaped by flight. Alluding to the connivance of ʿAbd al-Malik he cried out before him: "If

intemperance (*Aghānī* xi. 59-60) had provoked, the Ḳoraishites in their power refuse justice to us, we can leave them alone" (*D.* p. 11)! — a revolutionary verse which comes close to that in which he declares the obscure ʿAbd Allāh b. Saʿīd b. al-ʿĀṣī, the descendant of a Taghlibite (*B.* p. 117-118) and the brother of the one who had all but overcome ʿAbd al-Malik, "worthy to command". These audacious utterances did not deprive him of the favour of the Caliph. Walīd I — his poet was called ʿAdī b. al-Riḳāʿ (*Aghānī* viii. 179—184) — showed no very warm admiration for al-Akhṭal. This Caliph, not a very cultured man, paraded a Mussulman fervour (*Aghānī* vii. 69, 3). The Bakrites, for a long time the enemies of the Taghlibites (comp. *B.* p. 161-162), chose him as an arbitrator and al-Akhṭal pronounced judgment in the mosque. He must have died before the end of the reign of Walīd I. Ibn ʿAbd Rabbihi (ʿ*Iḳd* i. 155; iii. 70) prolongs his life until the reign of ʿOmar II, doubtless deceived by some verses (*D.* p. 277-278) recited before the accession of that Caliph. If we have been right in giving ± 640 as the year of his birth, al-Akhṭal attained his seventieth year and in that case his poetic career lasted about forty years. No descendants of his are mentioned.

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(H. Lammens.)

AKHTAR (P.) = star.

AKHTARĪ is the *takhalluṣ* of Muṣliḥ al-Dīn Muṣṭafā b. Shams al-Dīn al-Ḳaraḥiṣārī (d. 968 = 1561). He wrote an Arabic-Turkish Dictionary (952—1545), known by the name of *Akhtarī kabīr* (there are also concise recensions), and printed at Constantinople (1242, 1256, 1292). Cp. Flügel, *Die arab. pers. u. türk. Hss. zu Wien* i. 119—120.

ĀKHŪND, also *ākhūn* (Castelli; Shakspear; Polak, *Persien* i. 269) and *ākhawānd* (Shakspear, Richardson, Vullers) = "schoolmaster"; East Turkish *akhond*, *akhon* (Vambéry, *Čagataische Sprachstudien* p. 205; Sulaimān-Efendi, *Lughat-i Čagatāi* p. 6); *ākhūndī* and *ākhawāndī* = "office of schoolmaster" (Quatremère, *Hist. des Sultans mamlouks*, i. 69). — The original meaning of the word is "under-master", "substitute", from *ā* + *khwānd* (*khwand*, *khund*), contraction of *khudāwand*), which occurs in the compound names of Mīr-Khond and Khond-Emīr. According to Quatremère (*ibid.* i. 65, note 96), it is not found in use until after Tīmūr's invasion; — Akhwand-Shāh is the name of a poet of Shīrāz (Pertsch, *Cat. Hss. Berlin* p. 682; Justi, *Iran. Namenbuch* p. 13b); Ākhūndzāde = "the schoolmaster's son" is the surname of Mīrzā Fatḥ ʿAlī [q. v.], a playwright, who wrote comedies in Āzarī Turkish [see KHAWAND.] (Cl. Huart.)

ʿAḲĪD (A.) = commander-in-chief in the wars and expeditions of the Arabian Bedouins.

ʿAḲĪDA (A.; plur. ʿ*aḳāʾid*) is a word which signifies the article of faith, the proposition, to which the faith is strongly attached, as it is illustrated by the concrete term ʿ*uḳda* "knot". The writer of the *Taʿrīfāt* gives the following definition of the ʿ*aḳāʾid*: "that in which the dogma itself is kept in view, not the practice". They are indeed formulas, in more or less concise phrasing, serving to express the principles of religion, the *uṣūl*; the latter, according to the definition of the *Taʿrīfāt*, are the truths, "the reason of which consists in themselves, and on which the others are based". There is a science of the *uṣūl*; the ʿ*aḳāʾid* do not properly constitute a science; they are only sayings. They can be considered as a preface to the *uṣūl*; the ʿ*Aḳāʾid* of Ṭaḥāwī bear the double title of "creed (ʿ*Aḳīda*) of the people of the *Sunna*, or preface (*muḳaddima*) to the principles of religion".

In Islām as a matter of course an official redaction of the dogmas of faith has never existed, the Islāmic theory of the revelation precluding the appearance of personalities like the apostles of Christianity, composing a creed with help from above. But many doctors, mystics and even philosophers, have tried to give substantial expression to their faith; and several of these texts have since been adopted, taught and commented on by the theologians in the Islāmic schools.

This kind of writings seems to go back as far at least as the 4th century of the Hidjra. The one that has enjoyed the greatest vogue is that of Nadjm al-Dīn ʿOmar al-Nasafī (d. 537 = 1142-1143); on it various commentaries have been written, notably by Saʿd al-Dīn Masʿūd al-Taftazānī (d. 791 or 792 = 1389-1390). To this commentary glosses were afterwards added by Mullā Aḥmad b. Mūsā, commonly called Khayālī (d. 860 = 1456), by Mullā Ḳasṭallānī (d. 901 = 1495-1496), by Mullā Ṣalāḥ al-Dīn, tutor of Sultan Bāyazīd, and by still another. Ḥādjdjī Khalīfa, who has a long article on this subject, even quotes glosses on the glosses of Khayālī. It is on the treatise of Nasafī that d'Ohsson founded his exposition of the Mussulman doctrine.

When one studies theology at the universities from a series of works like those mentioned, the student, during the first four years, may only read the original treatise (*matn*) and its commentary (*sharḥ*); only during the ensuing years he may study the glosses and the paraphrases (*ḥawāshī* and *taḳārīr*; see Pierre Arminjon, *L'enseignement, la doctrine et la vie dans les universités musulmanes d'Égypte*; Paris 1907).

Besides Nasafī, the oldest scholars who have written ʿ*Aḳāʾid* are al-Ṭaḥāwī (d. 321 = 933) and al-Samarḳandī (d. 342 = 953-954); and the most celebrated are: the Imām al-Ḥaramain, the tutor of Ghazālī (d. 478 = 1085-1086); Ghazālī himself, who wrote a book under the title of "ʿ*Aḳāʾid*" as part of his great work *Iḥyāʾ ʿulūm al-dīn*; al-Īdjī, the author of the *Mawāḳif* (d. 756 = 1355); the mystics and founders of orders Shihāb al-Dīn ʿOmar al-Suhrawardī, ʿAbd al-Ḳādir Gīlānī and Abū Madyan; the voluminous

writer on philosophy Muhyi 'l-Dīn b. al-'Arabī (d. 638 = 1240-1241); the shaikh Abū 'Abd Allāh al-Sanūsī, Ṣūfī of Tlemcen (d. 892 = 1487). There are also *'Aḳā'id* of the learned Naṣīr al-Dīn Ṭūsī, of the celebrated commentator of the Ḳor'ān al-Baiḍāwī [q. v.] and others of the mahdī Ibn Tūmart. There are *'Aḳā'id* in verse, e. g. the well-known poem of al-Ūshī al-Farghānī (edited by von Bohlen under the title of *Carmen arab. Amali dictum*; Königsberg 1849), and that of al-Laḳānī (see Brockelmann, *Gesch. d. arab. Litter.* ii. 316 *et seq.*). — The treatises which amongst all these have been most commented on, are those of Taḥāwī and al-Īdjī. The following gives for example a summary of three of them:

The *'Aḳā'id* of Nadjm al-Dīn 'Omar al-Nasafī are the almost direct enunciation of the dogma; the author inserts hardly any explanations and scholastic terms. After a short preamble on the theory of knowledge, he declares that the world was created, and composed of substance and accidents, that its creator was God, and that God is unique; he explains what are the qualities of God; he treats of the creation, the will of God, and the vision of God in the other world. In this connection he states the dogmas concerning the creation of the Ḳor'ān, the last judgment, and the resurrection, and farther on various creeds relative to death and doom: the chastisement in the grave, the interrogatory by *Munkar* and *Nakīr*, the scales, the guarded tablet and the sword bridge. Then follow some propositions concerning the eternity of Hell: like Paradise, Hell is created and eternal; but the faithful guilty of a serious sin are not to remain there for ever; next come other propositions concerning faith and works, and the everlasting life obtained in the other world; finally he treats of the mission of the prophets, from Adam down to Muḥammed, of the Angels, the revealed books and the miracles of the Saints. After these strictly theological creeds he gives an exposition of the perfect caliphate, completed by that of the imāmate. The rest of this little treatise contains propositions a little less direct, some of which have the object of preventing heresies; one article for instance on the literalness of the scriptures is aimed against the Bāṭinites, another, on the Nothing, against the Mu'tazilites; other sayings, without exactly logical order, refer to the prayer at funerals, to the prayer for the living and the dead, to indifference in religious matters, to the situation of the saints placed below the prophets, and to the place of man in general who is subordinate to the angels. — In the commentary and in the gloss, explanations of a philosophical nature abound.

In Ghazālī philosophical considerations of some length go along with the exposition of the articles of faith, in accordance with the intellectual and literary habits of the author; with him the *'aḳā'id* develop immediately into *uṣūl*. The book of this long treatise, in which the *'aḳā'id* are contained, is entitled *Ḳawā'id al-'aḳā'id*, the foundations of the articles. It is divided into several sections, one of which is devoted to the formulation and demonstration of the essential dogmas of the theodicy, and has often been copied separately, under the title of "Epistle from Jerusalem"; each of these dogmas, accompanied by its traditional and rational proofs (*burhān*), forms a principle (*aṣl*). For example the principles in the section on "the essence and the unity of God" are: the existence of God, his eternity, that he is not in a place, that he has no body, that he has neither accidents nor directions, that he is "established on his throne", as the Ḳor'ān says, that he will be seen in the other life, that he has no associate. The rational proof of the existence of God is: that every product needs a cause to produce it, that consequently the world, being a product, needs a cause which is God. — In other sections of the same book, Ghazālī treats of the qualities of God, of his works and à propos of his works, of the problem of free will in man. One section is especially devoted to the traditional beliefs relating to the resurrection, the judgment, the perfect caliphate and the imāmate. In the course of his exposition Ghazālī introduces very interesting speculations on faith, its nature, its degrees, the means to produce it, to defend it and make it grow; sometimes he calls it "attachment" (*i'tiḳād*), sometimes "confidence" (*imān*); he distinguishes faith from Islām, faith being the belief in proposed dogmas, whereas Islām is the abandonment not of the spirit only, but of the heart and of the whole being to the will of God. Ghazālī also discusses in which degree speculation is useful to the establishment and the defence of faith. This book of the *'Aḳā'id* is preceded by another one on science, which forms the preamble to it, just as Nasafī places a definition of what science really is at the head of his *'Aḳā'id*.

To the mystic 'Abd al-Ḳādir Gīlānī *'Aḳā'id* in rhythmical prose are attributed, which are both poetical and very philosophical. In this short treatise one observes moreover a painstaking care to preserve the purity of faith against the various heretical sects. Here is no theorising about knowledge; it is the theodicy which appears at the very beginning: "Glory to God who is the mode of the mode, and is himself free of modality; who is the place of the place, and cannot himself be localised; who is to be found in everything, but is too holy to be adorned by anything; who abides in every place, but is above every abode........" This very abstract expression of the dogmas of the theodicy is followed by protestations of faith on such and such a point denied by the sects: "We believe, contrary to the Hāshimites", the author says, "that God leads the infidels (*kuffār*) astray; that the Moslem sinners (*fussāḳ*) are better than the Jews, the Christians, and the Magi, which is denied by the Dja'farites; that God sees himself, and that he sees and hears everything, both of which beliefs are opposed by the Ka'bites; that he has created man in the most beautiful state, and that he will make him return to his former state, a theory rejected by the Dahrites; and we maintain against the Mu'tazilites that the friends of God will see him on the last day".

Then follow exhortations; the scholar addresses the soul in a more poetical than dogmatic manner; he praises the benefactions of God and the beauties of Paradise.

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commentary of al-Taftazānī and the gloss of al-Kastalī, Ottoman printing-office, 1313); Ghazālī, *'Aḳīda* (ed. Pococke, in *Specimen hist. arab.*); the same, *Iḥyā* (Būlāḳ 1289; Cairo 1306); the same, *al-Iḳtiṣād fi'l-i'tiḳād*; al-Tādjifī, *Ḳalā'id al-djawāhir* (a work on 'Abd al-Ḳādir Gīlānī; Cairo 1303) pp. 176-177; al-Sanūsī, *al-'Aḳīda al-ṣughrā* (ed. Ph. Wolff with a German transl., Leipzig 1848); transl. into French by Luciani, Algiers 1896; *La philosophie du cheikh Senoussi, d'après son Aqidah es-sora*, by G. Delphin in the *Journal Asiat.* 9th series, x. 356—370. — A Malay interlinear translation has been published by Cabaton (*ibid.* 1904). Cp. conc. this *'Aḳīda* and that of al-Samarḳandī which are very popular in the Indies: Van den Berg, in *Tijdschrift voor Ind. taal-, land- en volkenkunde* xxxi. 537 *et seq.* — Amongst the Turks the *'Aḳīda* of Birgewī [q. v.] is much studied: it is the very one on which Garcin de Tassy has based his *Exposition de la foi musulmane*. (CARRA DE VAUX.)

'ĀKIF PASHA MUḤAMMED was a Turkish statesman and man of letters during the reign of Sultan Maḥmūd II; he held the posts of Minister for Foreign Affairs and of Home-minister. He was the son of the ḳāḍī 'Aintābī-zāde Maḥmūd and was born at Yozghad on 15 Rabī' I 1202 (25 Dec. 1787). In 1228 (1813) he came to Constantinople and entered the administration under the auspices of his uncle Muṣṭafā-Maẓhar, re'īs-efendi, whom he succeeded afterwards; when in 1251 (1836) this function was abolished, he was appointed Prime Minister for Foreign Affairs of the reform (*Tanẓīmāt*), but was soon supplanted by his rival Pertew-pasha. In the beginning of the reign of 'Abd al-Madjīd, 'Ākif retired to private life (1255 = 1839) at Adrianople and at Brussa, undertook for the second time the pilgrimage to Mecca (1263 = 1847), and died on his way back at Alexandria (1264 = 1848).

Turkish owes first of all to him a reform of its written language. He tried as much as possible to exclude from the ordinary vocabulary of authors all the Arabic words excepting those which had been borrowed for scientific terms, and all those Persian words which were not indispensable to the rhetoric of the poets. He created a simpler and clearer style than the old phraseology of the Ottoman authors. His poetry of which the most famous piece is the *'Adam-ḳaṣīdasi* (Ode of nothingness), is written in the ancient manner.

Bibliography: Cl. Huart, *Turquie*, in the *Grande Encyclopédie* and in the *Journ. As.* 7th series, xviii 274; Gibb, *Hist. of the ottoman poetry* iv. 323 *et seq.*; A. Alric, *Un diplomate ottoman en 1836* (transl. of the *Tabṣira*) p. i—v; 'Ākif-Efendi, *Munsha'āt* (Constantinople, 1259 = 1843). (CL. HUART.)

'AḲĪḲ (A.; *nomen unitatis*: 'Aḳīḳa) is the name of the cornelian, which is found in Arabia in various colours and qualities, of which the red shade is especially in demand. The cornelian has of old been exported from Yemen (al-Shiḥr) via Ṣan'ā' to the ports of the Mediterranean. It was used for seal-rings, for ladies' ornaments and even costly mosaics, for example in the miḥrāb of the great mosque at Damascus (according to Muḳaddasī). It was used as a medicine for the preservation of the teeth; superstitious belief ascribed to the cornelian in the seal-ring the power of soothing the heart — especially in a combat — and of stopping hemorrhage. Even Muḥammed is said, according to some traditions, to have shared this belief and to have confirmed the power of the seal to give happiness and to protect from poverty. Down to the present day the cornelian has remained a favourite neck-ornament for women, and the name 'aḳīḳ has been transferred to any kind of necklace which is of a red colour, whether made of glass or shells or other materials.

Bibliography: Kazwīnī (ed. Wüstenf.) i. 230; Ibn al-Baiṭār, *al-Djāmi'* (Būlāḳ 1291) iii. 128; Dozy, *Supplément* ii. 145; Lane, *Modern Egyptians* (London 1836) ii. 338; al-Muḳaddasī (ed. de Goeje) p. 157. (HELL.)

'AḲĪḲ is the name of a valley. Two miles south-west of Medina its depression began, forming a valley of considerable width, in which the water of a wide-spread net of affluents was collected. Distinction was made between the greater and the lesser 'Aḳīḳ. The abundant moisture under-ground supplied the two principal wells with excellent drinking-water, to the use of which the people of Medina were supposed to owe their good-tempered nature. Numerous norias watered the palm plantations and the fields, the freshness of which formed a contrast to the surrounding volcanic aspect of the country. At one end 'Omar had established a *ḥimā* or large stud. In the shelter of the trees villas were visible, country-houses of distinguished Musulman families, such as the 'Alides, and of men such as Sa'd b. Abī Waḳḳāṣ, Sa'īd b. Zaid, Sa'īd b. al-'Āṣī (Belādhorī, ed. de Goeje, pp. 6, 12, 13, 21; *Aghānī*, V 144; xvi. 46; xxi. 165, 168; Ṭabarī III, 2322, 2330; Ibn Sa'd, III. 104, 174, 204, 279-280; Ibn Ḥadjar, *Iṣāba* ii. 195). They went there for the spring season, until the heat drove them away to Ṭā'if.

But the greatest attraction of the valley was afforded by the wādī 'Aḳīḳ itself, as it was the only spot in the Ḥidjāz, which gave one the illusion of a river. If in winter rains were exceptionally frequent (Belādhorī pp. 53-54), the bottom of the valley was transformed into a stream of the width of the Euphrates, foaming and overflowing like the latter river. At the news that "the 'Aḳīḳ was beginning to flow", the whole town was astir at once (Ibn 'Abd Rabbihi, *'Iḳd* iii 241). In a moment the banks of the temporary river were covered with a motley crowd, anxious to bathe their feet and enjoy the various pleasures of hydrotherapy. In short the valley of the 'Aḳīḳ was what might be called the "Bois de Boulogne" of Medina, or to borrow a phrase from the *Kitāb al-aghānī* (ii. 173): "the pleasure-ground of Medina during the rainy season and spring", the place where elegant society met, the favourite promenade, the rendezvous of fashionable parties, a veritable other Daphne, extension of the dissolute town, into which the Rome of Islam had been transformed. Among the very mixed crowd one might notice, besides licentious poets such as 'Omar b. Abī Rabī'a and al-Aḥwaṣ, musicians, singers, and a special class of men known by the significant name of "mukhannath of the 'Aḳīḳ". Wine was drunk there in public; parties were organised in the depth of night, which were visited not only by the "jeunesse dorée" of Ḳoraish (the Hāshimides, the descendants of 'Alī, of Zubair, of Ḥassān b. Thābit and of 'Abd al-Raḥmān b. 'Awf), but also by the women of the first families such as the famous Sukaina. —

The 'Aḳīḳ of the Ḥidjāz must not be confused with another valley of the same name, which belonged to the country of Ṭaiy and was situated in the neighbourhood of Kūfa (Wright, *Opuscula arab.* p. 110; *Ḥamāsa* p. 468; *Aghānī* vii. 123; Dīnawarī p. 260, 17). A third 'Aḳīḳ discharged its waters near Ṭā'if. Various other valleys of the same name are found all over Arabia.

Bibliography: *Aghānī*, see index; Yāḳūt, *Mu'djam* iii. 700; *Biblioth. geogr. arab.* (ed. de Goeje) i. 18; iii. 82; vii. 312-313; Ibn 'Abd Rabbihi, *'Iḳd* iii. 241, 251, 265; Ibn Ḳotaiba, *Kitāb al-shi'r* (ed. de Goeje) p. 13; Hamdānī p. 219; Ibn Ḥadjar, *Iṣāba* ii. 192; al-Ḥuṣrī iii. 16. (H. LAMMENS.)

'AḲĪḲA (A.) is the name of the sacrifice on the seventh day after the birth of a child. According to religious law it is recommendable (*mustaḥabb* or *sunna*) on that day to give a name to the new-born child, to shave off its hair and to kill a victim (for a boy two rams or two he-goats; for a girl one of these suffices). If the offering of the 'aḳīḳa has been neglected on the seventh day, it can be done afterwards, even by the child itself when it has come of age. The greater part of the flesh of the sacrifice is distributed amongst the poor and indigent.

Some of the older scholars (amongst other Dāwūd al-Ẓāhirī) have looked upon the offering of the 'aḳīḳa as a duty. Abū Ḥanīfa on the contrary regarded it as optional.

The shorn hair of the child is also called 'aḳīḳa, and the law recommends to the faithful to spend not anything less than the weight of this hair in silver (or gold) in almsgiving.

The 'aḳīḳa sacrifice was doubtless derived from old Arabian heathenism. The Prophet is said to have observed: "When some one wishes to offer a sacrifice for his new-born child, he may do so". In heathenish times it was the custom to wet the child's head with the blood of the animal. According to some tradition Muḥammed had allowed the Moslems to do the same. But the jurisconsults maintain that this custom is not desirable (*sunna*).

According to Doughty (*Travels in Arabia Deserta* i. 452) the 'aḳīḳa is one of the most frequent sacrificial ceremonies in the Arabian desert, but there it is only performed at the birth of a boy, never when a girl is born. In Mecca on the seventh day after the birth of a child a wether is usually killed, but it does not occur to the Mecca people that this custom has anything to do with the 'aḳīḳa ceremony (cp. Snouck Hurgronje, *Mekka* ii. 137.

Bibliography: Bukhārī, *Ṣaḥīḥ* (ed. Krehl) iii. 512 *et seq.* and the other collections of traditions; Bādjūrī (Cairo 1307) ii. 311 *et seq.* and the other fiḳh-books; Dimishḳī, *Raḥmat al-umma fī 'khtilāf al-a'imma* (Būlāḳ 1300) p. 61; J. Wellhausen, *Reste arabischen Heidentums* (2nd ed.) p. 174; the same, *Die Ehe bei den Arabern* (*Nachr. der Königl. Gesellsch. der Wissensch. zu Göttingen* 1893) p. 459; W. Robertson Smith, *Kinship and marriage in early Arabia* p. 152 *et seq.*; Th. Nöldeke, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xl. 184; Freytag, *Einleitung in das Studium der arab. sprache* p. 212. — Concerning the origin of this custom in general cp. G. A. Wilken, *Über das Haaropfer* etc. p. 92 (*Revue coloniale internationale* 1887, i. 381). — Concerning the 'aḳīḳa in Dutch East India cp. C. Snouck Hurgronje, *De Atjèhers* i. 423 (= *The Achehnese* i. 384); van Hasselt, *Midden-Sumatra* p. 269 *et seq.*; Matthes, *Bijdragen tot de ethnologie van Zuid-Celebes* p. 67. (TH. W. JUYNBOLL.)

'AḲIL (A.) = "in the full possession of one's mental faculties", in the Moslem law-books often combined with the adjective *bāligh*, i. e. "grown up", "of age". Such a person is capable of acting with a purpose in view and deliberately. That is why the jurisconsults briefly describe the *'āḳil-bāligh* as *mukallaf*, i. e. "some one who is obliged to fulfill the precepts of the law", to whom the commandments and prohibitions of the religious law refer in general. (TH. W. JUYNBOLL.)

Amongst the Druses and a few other sects the name *'āḳil* (plur. *'uḳḳāl*) is used to denote some one, who is an adept in the doctrines of the sect, as contrasted with the *djuhhāl* (sing. *djāhil*), who form the majority. See the art. Druses).

'AḲĪL B. ABĪ ṬĀLIB was a brother of 'Alī; for a long time he refused to believe in the message of Muḥammed. In the battle of Bedr he fought on the Mecca side (according to accounts of later date he did so in spite of himself, cp. Nawawī, ed. Wüstenf., p. 427); he was taken prisoner, but was soon ransomed by al-'Abbās (cp. the account in Ṭabarī i. 1344 *et seq.*, which was omitted by Ibn Hishām, Vā'ḳidī, ed. Houtsma p. 46). Later on, after the conquest of Mecca, — according to others already after the agreement of al-Ḥudaibiya (cp. Ibn Ḥadjar, *Iṣāba* ii. 1175) — he embraced Islām and went to Medina. He accompanied his brother Dja'far in the unfortunate campaign to Mu'ta. Illness prevented him from taking part in the succeeding expeditions; some authorities however assert that he fought in the battle of Ḥunain. When 'Alī was proclaimed Caliph, 'Aḳīl deserted him and went over to Mu'āwiya's side, with whom he fought in the battle of Ṣiffīn (cp. Belādhorī ed. de Goeje in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xxxviii. 391). 'Aḳīl died during the reign of Mu'āwiya (according to others in the beginning of Yazīd's reign). He was famous for his knowledge of the old genealogies, and was consulted by 'Omar when the latter made the lists of the dīwāns.

Bibliography: Ibn Hishām (ed. Wüstenf.) i. 513; Ṭabarī i. 1290, 2750; iii. 2340 *et seq.*; Ibn Ḥadjar, *Iṣāba* ii. 1175 *et seq.*; Nawawī (ed. Wüstenf.) p. 426 *et seq.* Ibn Ḳotaiba (ed. Wüstenf.) p. 102; Sprenger, *Das Leben und die Lehre des Moḥammad* iii. p. CLVIII. (F. BUHL.)

'AḲILA (A.) is the name of a man's male relatives who according to the precept of the religious law have to pay the penalty (the *'aḳl*) for him, when unintentionally he has caused the death of a Moslem. This decree was based on a verdict of the Prophet. One day in a quarrel between two women of the Hudhail tribe one of them, who was with child, was killed by the other with a stone, which hit her in the womb. When, soon after, the other woman also died, the Prophet decided, that her kin (*'āḳila*, or, according to a different reading, her *'aṣaba*, i. e. agnates), in accordance with an old custom, had to pay the penalty to the relatives of the woman who had been killed.

The original custom with the ancient Arabs

was that the whole tribe was obliged to pay the wergild (Robertson Smith, *Kinship and marriage in early Arabia* p. 53; O. Procksch, *Über die Blutrache bei den vorislamischen Arabern* p. 56 *et seq.*) It made no difference whether the author of the deed had acted premeditatedly or not. According to the Moslem law however the penalty can only be claimed from the kinsmen in case of manslaughter, because according to the generally accepted version of the abovementioned tradition the Hudhailian woman had also slain her adversary unintentionally. The majority of the jurisconsults agree that the author of the deed should not be obliged to pay the penalty. Only the Ḥanafites and a few Mālikite scholars maintain, that he should be treated in the same manner as the other members of the family and therefore should contribute his share to the amount.

There are moreover various contradictory opinions regarding most of the special problems which refer to this matter. For example the majority of the Moslem scholars consider only the male relatives of the author of the deed as 'āḳila. But the Ḥanafites maintain that in consequence of the altered political and social conditions not only the members of the family, but rather all persons who are obliged to help one another (such as the members of the guild to which the perpetrator belongs, his neighbours, or the inhabitants of the same part of the town etc.) should be compelled to share in the payment. They defend this theory with an appeal to the example given by the second Caliph. The latter had commanded that in the various districts, lists (*dīwān*) of Moslem brothers-in-arms should be drawn up. The persons whose names were contained in those dīwāns owed one another annual assistance and had to contribute to the payment of the penalty for manslaughter committed by one of their community.

The kinsmen (the 'āḳila) have to pay the money within three years' time. The full amount, precisely fixed by the law, is a so-called "light" penalty [cp. the article DIYA]. The question as to the amount of the share which each separate person has to contribute, is solved again in different ways. According to the Ḥanafites no-one need give more than three or, at the highest, four dirham, i. e. only one (resp. 1⅓) dirham a year. According to the Shāfi'ites ½ dīnār or 6 dirham may be claimed from well-to-do people, and according to the Mālikites and Ḥanbalites each person is liable to pay as much as he is able. Moslem tradition makes the Prophet proclaim emphatically, that neither will the children have to atone for the sins of their fathers, nor the fathers to answer for the sins of their children. This statement implies, according to many jurisconsults, that neither ascendants nor descendents are obliged to pay the penalty. Consequently they consider as bound to pay: first the brothers of the perpetrator, next the sons of these, then the uncles, then the uncles' sons etc. If the author of the deed has no kindred at all, the penalty must be paid out of public funds.

Bibliography: Bukhārī, *Ṣaḥīḥ* iv. (Leiden, 1908) 324-325; Ḳasṭallānī x. 77 *et seq.*; Shawkānī, *Nail al-awṭār* vi. 369—376. See further, besides the other collections of traditions and the fiḳh-books of the various schools: Māwardī (ed. Enger) p. 393-394; Dimishḳī, *Raḥmat al-umma fi 'khtilāf al-a'imma* (Būlāḳ, 1300) p. 134; J. Kresmárik, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* lviii. 551—556; Freytag, *Einleitung in das Studium der arab. Sprache* p. 192; E. Sachau, *Muhamm. Recht nach schafiit. Lehre* pp. 761, 771—773; M. B. Vincent, *Etudes sur la loi Musulmane* (*Rite de Malek*), *Législation criminelle* p. 83, 114 *et seq.*

(TH. W. JUYNBOLL.)

AḲINDJI = "skirmisher", "scout" (from *aḳin* "incursion", "razzia", "raid of cavalry", from the root *aḳ-maḳ* = "flow", "gush".) At the beginning of the Ottoman conquests the aḳindji, in the van of the regular troops of the invading army, struck Oriental Europe with terror by the rapidity of their movements; they received neither fiefs nor pay, but lived on the booty they captured from the enemy. They appear for the first time in the early years of 'Othmān's dominion, first in Asia Minor, notably in a combat, which Er-Toghrul gave to an army composed of Greeks and Tatars, in the plain of Brusa, towards the close of the 13th century. During the first siege of Vienna (935 = 1529), they advanced as far as Ratisbon, far beyond Linz which they passed on their way, devastating the whole country by fire and sword according to the account of Paulus Jovius. The family of Mikhal-Oghlu, which was descended from Köse-Mikhal and related to the Paleologues, boasting besides of a relationship on the mother's side to the Duke of Savoy and the King of France, possessed for a long time the dignity of commander of this troop.

Bibliography: Hammer-Purgstall, *Hist. de l'Empire Ottoman* i. 59, 128, 386; v. 118, 131, 132; Aḥmed Djewād-Bey, *Ta'rīkh-i 'askari-i 'othmānī* i. 4 = *Etat militaire ottoman* i. 19; Muṣṭafā-Efendi, *Natā'idj al-wuḳū'āt* i. 175.

(CL. HUART.)

'AKK is the name of an Arabian tribe. *'Akk* means "excessive heat" and "very hot"; consequently the name belonged originally to a *mikhlāf* (province), and was afterwards transferred to its inhabitants. As a curiosity we may mention here that the 'Akkites are said to have founded Acre (*'Akkā*).

Their genealogy is given by Wüstenfeld, *Geneal. Tabellen*, A. There 'Akk and Ma'add are mentioned as the sons of 'Adnān. Others consider the southern Arab 'Udthān as their ancestor which has often caused mistakes in the texts. They appear always as southern Arabs. The 'Akkites shared the place al-Mahdjam with Khawlānites, the place al-Kadrā' with Ash'arites and the place al-Salm with Rakbites, Madjdites, Farasānites and Kinānites. But in the main their province is inhabited by them and Ash'arites, with whom they are closely connected; occasionally the origin of both tribes is traced back to the same ancestor. They often appear in joint action; for example they have their governors in common. Also certain peculiarities of language are common to them both.

H a b i t a t i o n s. Geographically their country belongs to southern Arabia; it is the *Tihāma* (lowland, littoral) of Yemen. Their settlements extended north as far as the region of Djidda. Also according to its administration their country belonged to southern Arabia; sometimes however it was under the government of Mecca.

The M o u n t a i n s in the Sharāt, the mountainous

country by which the *Tihāma* is bounded on the east side, were called: Djurāli, Harāz, Khāmis, Kaihama and al-Madjrib.

The Waters were: Dhu'al, Mawr (after which also a province is called, north of Surdud), Sahām (south of 15° N. Lat.) and Surdud (north of 15° N. Lat.)

More or less important places were: al-A'lāb (far away in the north), Baldja (on the Wādī Mawr), al-Kadrā' (on the Wādī Sahām, east of Hudaida on the coast), Lu'sān (a district in the mountains), al-Mahdjam (also called Surdud), al-Mawṣil, al-Ṣuḥārī (on the coast), al-Sakn (on the coast), al-Sanatān (in the region of the Hamdān). There were also 'Akkites in Khorāsān, in Syria (on the Jordan), in Egypt and in the Maghrib. In Kūfa they shared one and the same quarter with northern Arabians.

History. Ptolemaeus calls them 'Αγχῖται (var. 'Αγχῖται etc.). Some genealogists state a close connection between the 'Akkites and the Aadites (through the medium of 'Udthān, ut supra); which seems in accordance with the story that the Aadites in the period of their peregrinations had lived for some time in the territory of the 'Akkites. The 'Akkites were amongst the first who after Muhammed's death abandoned the Muhammedan realm; but with their allies, the Ash'arites, they were defeated in the extreme north of their country. The better elements of the tribe, it is true, seem to have kept aloof from this hostile action against Islām. At the outbreak in Yemen of the insurrection against Abū Bekr's governor Fērūz, the 'Akkites and 'Uḳailites hastened to his assistance and forced a way for Fērūz to escape to Ṣan'ā' at the very moment when he seemed irrevocably lost. Supported by these auxiliaries he acted on the offensive and defeated the rebels. The 'Akkites took a prominent part in the conquest of Egypt by 'Amr. In 'Alī's wars with Mu'āwiya they deserved the latter's thanks for venturing at his command into one of the most dangerous situations of the battle of Ṣiffīn, when together with the Ash'arites they had to face the attack of al-Ashtar. In the battle on the Ḥarra, 'Akkites fought in the Syrian army, and during the succeeding siege of Mecca they took part in the burning of the Ka'ba. In 207 (822-823) mention is made of an 'Alide causing disturbance amongst the 'Akk, which was soon quelled however by al-Ma'mūn.

(Rhodokanakis.)

'AKKĀ is the present name of the ancient 'Akko, called Ptolemais by the Greeks, a port on the west coast of Palestine. 'Akkā was captured by the Arabs under Shuraḥbīl b. Ḥasana. Mu'āwiya had the town rebuilt, as it had suffered a great deal in the wars with the Byzantines. He also caused dockyards to be built in 'Akkā, which afterwards were removed to Tyre by Caliph Hishām. At a later period Ibn Ṭūlūn had the harbour surrounded by large stone embankments; Muḳaddasī, whose grandfather was the architect, gives an interesting description of their construction. With the crusades a new epoch began for the town. In 1104 king Baldwin I, after a previous abortive assault, succeeded in conquering the important sea-port town, which now became one of the principal possessions of the crusaders in the Holy Land.

To the 'Akkā of this period the description refers, wich is given of the town by Idrīsī: it is there called a large, widely-extended place with many farms, a beautiful and safe harbour, and a mixed population.

After Saladin had won the great battle of Ḳarn Ḥaṭṭīn, 'Akkā was surrendered to him in 1187. But to the Christians the possession of "Acre" (the French transformation of the name) was of vital importance. That is why they soon afterwards began a new siege, which dragged on for a couple of years, until the arrival of Philip of France and Richard Coeur-de-lion finally turned the scale and 'Akkā was taken in 1191. From 1229 onwards 'Akkā was the centre of the Christian power in Palestine and the seat of the great orders of knighthood, amongst others of the order of St. John, after which the town was called St. Jean d'Acre. In 1291 Sulṭān al-Malik al-Ashraf put an end to the dominion of the Christians in Palestine by conquering 'Akkā. The town was completely destroyed, and lay waste for a long time, a collection of grand ruins, only inhabited by a few living beings. About the middle of the 18th century it was called to new life by Shaikh Ẓāhir, the founder of a dominion in Galilee, who chose 'Akkā for his capital. The town was rebuilt and regained actual prosperity during the reign of terror of the cruel Aḥmed al-Djazzār (1775—1804). In the year 1799 Napoleon in vain laid siege to the town, which was protected by the English fleet. During the peaceful rule of al-Djazzār's successors 'Akkā retained its prosperity; but in 1832 it was again razed to the ground after Ibrāhīm Pasha had succeeded in conquering the town. It revived a second time, only to be shelled in 1840 by the Turkish fleet supported by the English and Austrians. Since that time it has recovered a little under Turkish government.

Bibliography: Belādhorī (ed. de Goeje), p. 116-117; Muḳaddasī, in the *Bibl. Geogr. Arab.* (ed. de Goeje) iii. 162-163; cp. *Zeitschr. d. deutsch. Palästina-Vereins* vii. 155-156; Idrīsī, Textual edition in the viiith vol. of the *Zeitschr. d. deutsch. Palästina-Vereins*, p. 11; Yāḳūt, *Mu'djam* iii. 707—709; Nāṣir-i Khosraw (ed. Schefer) p. 48 *et seq.*; other descriptions have been translated by Guy le Strange in *Palestine under the Moslems* p. 328—334; Robinson, *Neue biblische Forschungen* pp. 115—129; Guérin, *Galilée* i. 502—525; *Palestine Exploration Fund, Survey of Western Pal., Memoirs* i. 160—167. (F. Buhl.)

AKKERMAN. [See AK KERMĀN, under AK.]

'AKL (A.) is a philosophical term = νοῦς, "ratio" (so for example Gerhard of Cremona) or "intellectus", "intelligentia". In neoplatonic speculation, which in many respects resembles the late-Hellenic doctrine of the Logos and also corresponds with Logos-christology, *'aḳl* is the first, sometimes the second, entity, which emanates from the divinity as the first cause, or proceeds from it by means of intellectual creation, the *nafs*, the *ṭabī'a* etc. coming after the *'aḳl* in succession. As first created entity the *'aḳl* is also called "the representative" or "the messenger" of God in this world, and various sects acknowledge incarnations of the *'aḳl*. — As a cosmological, purely intellectual principle of motion it corresponds with the νοῦς of the Aristotelian metaphysical system and its expounders. The purest adherents of peripateticism in Islām call the divinity itself *'aḳl*, because they maintain that the definitions of the *'aḳl*, to wit *'āḳil* and *ma'ḳūl*, ought not to derogate from the

essential unity of God. The *'aḳl*, thus defined, is followed by the *'uḳūl* of the spheres, usually ten in number: the encompassing sphere, the spheres of the fixed stars and of the seven planets, finally the terrestrial or sublunary sphere. The spirit of the last-mentioned sphere is called *'aḳl fa''āl* (ποιητικός, agens) in a more restricted sense, although the attribute *fa''āl* is also due to the higher spirits and to God. In theological or harmonising expositions the spirits of the spheres are identified with the angels who stand next to God; the *'aḳl fa''āl* is then called the angel Gabriel. — The speculation concerning the *'aḳl* has acquired the greatest development in psychological and ethical treatises, not only from philosophers and sectarians, but also from orthodox Mussulmans. Taking for their basis the commentaries on Aristotle's *De anima* and especially the thus-entitled work of Alexander of Aphrodisias, they enumerated (as a rule according to the Pythagorean quaternary), and also explained the consecutive degrees of man's mental and active development, though preeminently of the former. They are mostly given in the following order:

1. The *'aḳl hayūlānī* or *bi 'l-ḳūwa* (ὑλικός, materialis; ἐν δυνάμει, potentia): the intellectual turn or capacity in man either for understanding, by way of abstract thinking, the essence of special material things, or for receiving this understanding from above.

2. The *'aḳl bi 'l-malaka* (ὁ καθ' ἕξιν, habitu): the intellect trained in the rudiments or principles of knowledge.

3. The *'aḳl bi 'l-fi'l* (ὁ κατ' ἐνέργειαν, actu), which must not be confused with the *'aḳl fa''āl*. The former is man's intellect at the moment when it is active, the latter is superhuman and ever active.

4. The *'aḳl mustafād* (ἐπίκτητος, adeptus sive adquisitus). Thus is called man's intellect as a perfect gift from the "dispenser of forms", the *'aḳl fa''āl*. Those who teach a faculty of appropriation in man, speak about an *'aḳl muktasab*.

As generally distinction is made between *'aḳl 'ilmī* and *'aḳl 'amalī* (θεωρητικός-πρακτικός), the various degrees of practical intelligence as also the mystical conditions of the soul are often so defined as to correspond with the degrees of theoretical intelligence. The antithesis of *'aḳl* is *ḥiss*.

Bibliography: Franz Brentano, *Die Psychologie des Aristoteles* (Mainz, 1867); Aron Günsz, *Die Abhandl. des Alex. v. Aphrod. über den Intellect* (Leipzig dissert. 1886); *Dict. of the technical terms* ii. 1026 *et seq.*; Maimonides, *Le guide des égarés* (ed. Munk) i. chapt. 68 (301 *et seq.*); ii. ch. 4 (51 *et seq.*); chapt. 6 (66 *et seq.*); T. J. de Boer, *Zu Kindi und seiner Schule*, in the *Arch. f. Gesch. d. Philosophie* xiii second number (1899), p. 172 *et seq.*; the same, *Gesch. d. Philos. im Islam* (1901), espec. p. 94 *et seq.*, 105 *et seq.*; M. Steinschneider, *Al Fârâbî* (*Mém. de l'Ac. imp. des Sciences de St. Pét.*, 7th ser. vol. xiii. n°. 4), 1869, p. 90 *et seq.*; Dieterici, *Alfârâbî's philos. Abhandl.*, Text p. 39 *et seq.*, transl. 61 *et seq.*; M. Horten, *Das Buch der Ringsteine Farabis* (*Beitr. z. Gesch. d. Philos. d. Mittelalters*, v. 3), 1906, p. 241 *et seq.*; *Kitāb Ma'ānī 'l-Nafs* (ed. Goldziher, in the *Abh. d. Kön. Ges. d. Wiss. zu Göttingen; Philol. hist. Kl.*, N. F. ix. 1.), 1907, p. 41 *et seq.*; the same, *La seconde intelligence* (*Revue Afric.* 1906), n°. 261-262, p. 242 *et seq.*

(T. J. DE BOER.)

AKLA (A.) = cancerous tumour. Ibn Sīnā describes this disease as follows:

"When a member begins to corrupt and inflames the adjacent part of the body, the end is corrosion, and it is this process which is called *akla*. And it is said of that part of the member, which is infected by the putrefaction, that it is dead; and but for the thickness of its matter it would not hold, and fall off.

The following remedies may prevent this issue: Take equal quantities of chalcotrichits (copper-bloom), of honey and of alum, and with their mixture rub the affected spot; that will hinder its development, making the putrid part drop off and protecting the contiguous flesh.

And when the process has passed the stages of inflammation and discolouring, a more gentle treatment must be tried, wetting it gradually (or: by a little wetting).

And here follows another cure for the putrefaction:

Powder it with rolled hollow-root and gall-nut mixed together in equal quantities until it becomes dry. Vitriol and yellow vitriol are equally effective, especially together with vinegar and nut-leaves, and also with the wild cucumber or its juice. And if part of the flesh is already corrupted, cut it away or make it fall off by means of sarcocolla pastilles; still stronger than this is euphorbium. And after one layer has fallen off, get oil ready and put it on the sore spot; then the rest will come off and the sound flesh will appear. Red vitriol may be sprinkled on the wound to spare the skin. When the pus has become visible, it must not be cut away nor be removed by uncovering it, lest the taint should spread. And if the inflammation round the putrid part increases, barley water with henbane juice is recommended as a good expedient for stopping it. But I cannot approve of that, although I consider it indispensable for the treatment of the sound parts of the body to keep the disease away from them. When the rotten member has been cut away, the adjacent parts ought to be burnt with fire — which requires resolution — or with caustic and burning remedies, especially in cases where such members are affected as soon decay in consequence of their own heat and the contiguity of secretions, for example the penis and the anus.

The foregoing is what we wanted to say here; in our discussion on ulcers useful matter may be found in addition to the present chapter".

(J. LIPPERT.)

'AḲRAB (A.) is the name of the scorpion. The scorpions belong to the class of the arachnida. They are not found beyond 45°. N. Lat. In Europe and the other countries on the Mediterranean their class (otherwise dangerous for its sting) is mostly represented by the harmless field-scorpion (buthus occitanus). But in Asia and Africa other varieties are found, which by their sting not only cause paralysis, fever, fainting fits and nausea, but sometimes even death. The scorpion is a very common insect in hot climates, where it even finds its way into people's houses and hides in warm clothes and footwear, by which habit it has stirred of old the imagination of the oriental peoples. It was given a place amongst the stars as a constellation and as the eighth sign of the zodiac; it played a part in the interpretation of dreams; and to find one was considered a good omen. — It was gene-

rally believed to be more dangerous than it really was; magic spells (afterwards verses from the Kor'ān) engraved in seal-rings were used as a safeguard against its sting, of which, according to tradition, even Muḥammed did not disapprove. Modern investigation has proved the Arabian scientists to have been right in observing that the scorpion escapes extreme heat and other evils by a prick with its own sting, in other words by committing suicide, and also that the mother carries her young on her back until she perishes under the weight. The scorpion, like most poisonous animals and insects, played an important part in mediaeval Arabian medicine: the best cure for the scorpion's sting was either to eat it roasted or to lay it, pulverised or soaked in oil, on the wound; its ashes were considered a remedy for weak eyes and the gravel; another mixture extracted from the most poisonous of all scorpions, the black scorpion (scorpio afer), was even said to be an efficacious remedy for leprosy. But especial healing power was attributed by the Arabs (who herein followed the Greeks) to the scorpion oil which was prepared in various ways; it was used for virulent sores, for back-ache and sciatica, and especially as a remedy against loss of hair. Concerning the use of scorpions in war cp. a remarkable communication in Elliot and Dowson, *Hist. of India* v. 550-551. — In Arabian literature the scorpion is often mentioned, and always as the embodiment of perfidious hostility (*Ḥamāsa*, ed. Freytag, p. 105, verse 1, p. 156, verse 2; *Hudhailian poems* nº. 21, 24; *Mufaḍḍaliyāt*, ed. Thorbecke, nº. 19, 12; Nābigha, ed. Ahlwardt, nº. 1, 4), as a symbol of caustic speech ('Urwa nº. 15, 2), and of slander ('Urwa nº. 5, 6; Farazdak, *Dīwān* nº. 61, 3). It is used in like manner in the proverb: "More stinging than a scorpion" Freytag, *Proverbia* nº. 902). The coldest winter days (the time of the new moon in November, December and January) were called the "three Scorpions" because of their "piercing" cold (already in Farazdak's *Dīwān* nº. 122, 2; cp. *Calendrier de Cordoue* p. 10).

Bibliography: Damīrī i. 161 *et seq.*; Kazwīnī (ed. Wüstenf.) i. 439-440; Ibn al-Baiṭār, *al-Djāmi'* (Būlāk, 1291) iii. 1281; Dozy, *Supplément* ii. 152-153; Hommel, *Ursprung und Alter arabischer Sternnamen und Mondstationen*, in the *Zeitschr. d. Deutschen Morgenl. Gesellsch.* xlv. 605. (HELL.)

'AKRABĀ' is the name of two localities:

1. A place on the frontier of Yamāma, famous for the bloody battle in which Musailima and the Banū Ḥanīfa were defeated by Khālid. In its neighbourhood was a grove (*ḥadīḳa*), surrounded by a wall and, before this battle, known by the name of "Raḥmān's garden"; later on it was called "garden of death".

Bibliography: Ṭabarī i. 1937—1940; Belādhorī (ed. de Goeje) p. 88; Yāḳūt, *Mu'djam* ii. 226; iii. 694.

2. A place of residence of the Ghassānide princes in Djawlān; it is probably identical with the present 'Akrabā' in the province of Djēdūr.

Bibliography: Yāḳūt, *Mu'djam* iii. 695; Nöldeke, in the *Zeitschr. der Deutsch. Morgenl. Gesellsch.* xxix. 430; cp. in the *Zeitschr. des Deutsch. Palästina-Vereins* xii. the map of the Djebel Ḥawrān A B 3. (F. BUHL.)

AKRĀBĀDHĪN (A.; also KARĀBĀDHĪN) = pharmacopoeia. The word is derived from Syriac *grāfādhīn*, which in its turn was borrowed from the Greek (γραφίδιον = short treatise). 'Alī b. 'Alī defines it as *rasm al-adwiya au ma'ā au mufrad*, for which the modern equivalent is pharmacopoeia.

Ibn Sīnā's *Ḳānūn* iii. 309 contains the following comment on the subject: Not every disease can be cured by a simple drug, especially not those of a complicated character; if we did find one we should prefer to use it. But we may perhaps find a composition, corresponding with the complicated nature of the disease; or we may find only such a one as needs strengthening in one of its components by an additional element. In that case we have to add a simple drug which enhances its virtue, as is done with camomile; for in this physic the dissolving power is stronger than the astringent power, so the latter must be increased by the admixture of a simple drug.

And sometimes we find a warming simple medicament; but supposing our need of warmth is less than the quantity of warmth it supplies, we have to add a cooling medicine. If on the other hand we require more heat, another warming medicine must be added.

And sometimes we need a warming medicine composed of four parts, and we only find one of three and one of five; in that case we mix the two to see whether the mixture will yield one of four parts.

And sometimes the medicine, which we want to apply, is efficacious in the case under consideration, but it is detrimental in another. In case of the latter we must mix it with such an element as neutralises the harm it might do.

And sometimes the medicine is bitter and the patient loathes it; the stomach is nauseated and sends it back; then we must add something to make it palatable.

Sometimes we want the medicine to work at a remote part of the body, but we are afraid that the first and the second digestion might diminish its strength; in such cases we wrap it up in a cover, which prevents the two digestions from doing it any harm on its way to the member in question, as for example opium is mixed with theriaces.

Sometimes we want the medicine to disperse. For instance camphor pastilles contain a portion of saffron to enable them to reach the heart; but when they have reached it, the dispersing faculty begins to operate; it expells the saffron, deprives it of its power, and makes the cooling and quenching elements affect the heart, in the same way as the separating power does, by separating the dissolving and astringent faculties. It is all the same whether the medicine be natural or artificial; it lets the dissolving element escape towards the affected member to dissolve the matter, and the dispersing element towards the canals of the matter to prevent its flow.

Sometimes we want a medicine, which slackens a little on its way to the affected part, so that it can have a fine and thorough effect; but supposing the medicine is quick in passing through, we have to mix it with that which retards its passage. Such is the case with many aperients, for they are quick in passing through the liver. So if we require a retardation of the medicine in the liver, we add such medicines as tend towards a direction away from the liver — such as radish seed, which tends towards the opening of the

stomach. In that way the passage of the medicine is slackened to such an extent as to allow its useful element to reach the liver and to pervade it.

Sometimes the medicine which we employ serves two ends, whereas we aim at one only. Then we have recourse to an admixture of a drug, which compells it towards the desired end. Spanish flies for example are put into diarrhoetic and purgative medicaments, in order to turn them away from the direction of the veins and towards that of the kidneys and the bladder.

Understand that a large majority of medicines have a place of operation and a place from whence they operate. Sometimes it is required that the medicine operates beyond the place where it stops. In that case something is needed which can prepare the way to it. Another time we want it to operate nearer the place where it stops, and then we require a medicine to arrest it.

Understand that the thing which has been tried is better than the thing which has not been tried, and that a few drugs are better than a great many for each individual case.

The reason why the thing which has been tried is to be preferred, lies in the fact that in each composition both its component parts and their totality are operative. That which has not been tried can only be considered useful on the strength of our knowledge of its components, but we do not know what will be the effect of their mixture, whether it will yield something better than we expected, or not. For sometimes the result of the mixture is more efficacious than its component parts would seem to promise.

The compound medicines are arranged into eleven categories, which in their turn can be analysed into countless separate drugs, which are either called after the method of preparation or after physicians, countries etc.

The eleven categories are the following:

1. *Al-tiryāḳāt*, Greek θηριακά, universal antidotes, those prepared with the flesh of vipers being preferred most; *aḳrāṣ* (pastilles), *maʿādjīn* (electuaries), comfits.

2. *Iyāradjāt*, Greek ἱερά, amongst which are especially famous the ἱερὰ πικρά, the sacred bitter medicines.

3. *Djawārishnāt* (Pers.), aperients and non-aperients.

4. *Safūfāt*, powders, medicines which are taken dry.

5. *Luʿūḳāt*, electuaries.

6. *Ashriba* and *rubūbāt*, the difference between them being, that the former are juices that work independently, and the latter are such as operate by the admixture of something sweet.

7. Nursed and sugared medicines.

8. *Aḳrāṣ*, pastilles.

9. *Sulāfāt* and grains.

10. Ointments.

11. *Marāhim wa-ḍimādāt*, salves and dressings.

(J. Lippert.)

AKRĀD (A.) plur. of Kurd [q. v.].

AḲRĀṢ (A.) corresponds with what we call pastilles. The medicinal signification of the word does not seem to have been recorded in any original Arabic dictionary, not even by Ibn Sīda. Ibn Sīnā, *Ḳānūn* iii. 382 (in the text erroneously 372) restricts himself to giving a collection of recipes of various sorts of pastilles after their titles, without any explanation concerning their meaning, as he is otherwise wont to do.

First he mentions the *aḳrāṣ al-kawākib*, i. e. constellation pastilles, and says that they stood in the highest esteem with the ancient physicians, who for that reason gave them this name. After that he speaks about the effect of these pastilles: They act upon the weak stomach, counteracting the secretions which other members discharge into it, and they stop the bitter crudity. They are rubbed upon the forehead and soothe head-ache; they are useful in cases of catarrh and toothache, and together with galbanum are applied to a corroded (probably cancerous) part of the body. They are good for ear-ache, for loss of blood, for a discharge from any part of the body, for chronic coughs and intermittent fevers when taken in pyritic water containing silver, and for poisons when taken in rue water.

Then follows the recipe:

Take myrrh, castoreum, nard, cassia, sealed potter's clay and mandrake skins, 5 drachms of each; opium, saffron, bryony, star of earth (*kaw-kab al-arḍ*), aniseed, violet seeds, fluid storax resin, and celery seed, 8 drachms of each. Pound all these drugs and knead them with gum which has first been moistened with flavoured wine, and divide the dough with pastilles of half a drachm each, which must be put to dry in the shade before use.

Then follow seven rose pastilles with their recipes:

1 Rose pastilles for the whole
2 „ „ of *Asculapius*
3 „ „ of *Sakmunia*
4 „ „ of *Tabāshīr*
5 „ „ called *Dantawanda*
6 „ „ another recipe
7 „ „ of *Sunbul* (hyacinths).

Then five camphor pastilles are enumerated, usually with the addition „camphor pastilles" (another recipe).

Then follow *tabāshīr* pastilles.

Then pastilles of Emir Bashīr.

Then six more pages of other kinds, all of them with an account of their effect and a recipe.

(J. Lippert.)

ʿAKS (A.) = inversion, used in a pregnant sense (= *ʿaks al-kalām*) to designate a certain figure of rhetoric, which consists in the transposition of two parts of a clause, or of two clauses, with the result that what comes first in the former comes last in the latter, and what comes last in the former comes first in the latter. The Arabian philologists call this figure of rhetoric also *tabdīl*, and look upon it as one of the most beautiful plays upon words, which at the same time define the meaning accurately (*al-muḥ-sināt al-maʿnawiya*). They distinguish three different kinds: 1. In one nominal clause the transposition of the subject and the genitive which is dependent on it, e. g. *ʿādāt al-sādāt sādāt al-ʿādāt*. — 2. In two nominal clauses the transposition of the subject and a word dependent on the clause, e. g. (Sūra 60, 10) *lā hunna ḥillun la-hum wa-lā hum yaḥillūna la-hunna*. — 3. In two verbal clauses the transposition of two words which are dependent on the verb, e. g. (Sūra 10, 31) *man yukhridj al-ḥaiya min al-maiyit wa-yukhridj al-maiyita min al-ḥaiy*.

Bibliography: Mehren, *Rhetorik* p. 104;

Dict. of techn. terms p. 978, 3 towards the end, 979, 14. (WEIL.)

AKSARA. [See AK SARAI, under AK.]

AL, the article in Arabic, is the particle of determination, and as such called *adāt* (or *ḥarf*) *al-taʿrīf*. According to Sībawaihi and a vast majority of grammarians the *alif* of *al* is only a prefix, whereas the *lām* is the actual vehicle of the determination. Al-Khalīl on the other hand maintains that the *alif* has always formed part of the stem but was slurred down to an *alif waṣla* in consequence of the frequent use of the word. He therefore calls the article *al-alif wa 'l-lām*, the majority of the other grammarians simply *lām al-taʿrīf*. The Arabian philologists take the *lām* to be a demonstrative (still preserved for example in *dhālika, alladhī*), just as the Hebrew article has demonstrative meaning (the primary form of the latter article seems to have been the demonstrative *hā*, and not *hal*, which would correspond with Arabic). In such forms as *al-ān*, *al-yauma* a trace is preserved of the original demonstrative sense of *al*, which afterwards has become a simple particle of definition. The article and the noun following are always written in one word; if the initial sound of the noun is a dental or a sibilant, the *lām* is assimilated to it. (Zamakhsharī, *al-Mufaṣṣal* p. 193, 19 *et seq.*). *Al* is used to single out a certain special individual (*lām al-ʿahd*), or to define the species (*lām al-djins*). It is occasionally used also as a relative pronoun. In the south of Arabia the dialectical pronunciation of the article is *am* (*Mufaṣṣal* p. 169, 4, 174, 18 *et seq.*).

Bibliography: Lane, *Lexicon* p. 74, col. 1 *et seq.*; Wright, *Arabic Grammar* (3rd ed.) i. § 345; the same, *Comp. Grammar* p. 114-115; Zamakhsharī, *al-Mufaṣṣal* p. 155, 1—9; Zimmern, *Vergl. Grammatik* § 57. (WEIL.)

ĀL (A.) = fata morgana, a kind of mirage, caused by the heightened temperature of the earth due to the heat of the sun, in consequence of which the ground looks like an expanse of water; cp. Jacob, *Altarab. Beduinenleben* (2nd ed.) p. 9 *et seq.*; Geyer, *Zwei Gedichte von al-Aʿshā* (Vienna, 1905) p. 107-108; al-Ḥuṭaiʾa nº. 7, 31; al-Ḳuṭāmī, nº. 3, 24. — A synonym of *āl* is *sarāb*.

Āl is also the name of a demon, who attacks women in childbed, to judge from the descriptions a personification of puerperal fever; cp. *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xxxvi. 85; Goldziher, *Abh. zur arab. Philologie* i. 116.

(A. HAFFNER.)

ĀL (A.) = family, kindred, relatives, in the widest sense of the word. According to accounts dating from Islamic times the pre-Islamic Ḳuraish had called themselves *Āl* (or *Ahl*) *Allāh* (references are given by Margoliouth, *Mohammed* p. 19), because they were the keepers of the Kaʿba and the sacred treasures. In Islām the word obtained a wider sense in the combination *Āl al-Nabī*, particularly through the medium of the prayer attributed to Muḥammed: "Oh God, pray for (*ṣalli ʿalā*) Muḥammed and his *Āl*!" Similar to the definition of the idea *Ahl al-Bait* [q. v.] the Shīʿites restrict also the expression *Āl al-Nabī* to the family of the Prophet in the line descending from ʿAlī and Fāṭima. (This lineal succession is especially called *al-ʿItra*). Those who stand aloof from Shīʿitic tendencies understand by *Āl al-Nabī* the Banū Hāshim in the most comprehensive sense of the word; others the wives of the Prophet or his kinsmen in general; the most explicit denial of the Shīʿitic claims is contained in the interpretation, that the *Āl* of the Prophet comprehends all votaries irrespective of relationship, or in a still wider sense all Mohammedans collectively, the entire *Umma*.

Ibn Khālūya (d. 314 = 926-927) wrote a treatise *Kitāb al-Āl* (quoted by Baḥrānī, *Manār al-hudā*, Bombay 1320, p. 200), in which he divides the *Āl* of the Prophet into 25 classes (Flügel, *Die grammatischen Schulen der Araber* p. 231). The pamphlet of the Shīʿitic theologian al-Raiyān b. al-Ṣalt of Ḳumm, which contains the collected apophthegms of the Imām al-Riḍā concerning the difference between *Āl* and *Umma* (Ṭūsī, *List of Shy'a books*, nº. 294) was probably meant as a reaction against the Sunnitic tendency to extend the acceptation of *Āl* over the whole *Umma*. Concerning *Āl* in the eulogies see Goldziher in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* l. 114—117. (GOLDZIHER.)

ĀL ʿIMRĀN (A.) is the title of the 3rd Sūra.

ĀLA (A., plur. *ālāt*) = instrument. In the classification of the sciences *ālāt* is the name of such attainments as are acquired not for their own sake (as an end in itself), but "as a means to something else", e. g. philological discipline and logic, which are a help in the study of religion; *al-funūn al-āliya* along with *al-ʿulūm al-sharʿiya*. Cp. the expression *ālāt al-munādama* = knowledge and capacities which are useful in social intercourse. Consequently that what is called *āla* differs only in so far from what is called *adab* [q. v.], as the former takes into account the attainments in their relation to the *ʿilm*; cp. also *ʿUyūn al-akhbār* (ed. Brockelmann) i. 4, 10, 15. The appellation *ālāt* corresponds exactly to the expression ὄργανα in the classification of the philological branches of learning by Tyrannion of Amisos; see Usener, *Philologie und Geschichtswissenschaft* (Bonn, 1882) p. 23.

Bibliography: Ghazālī, *Iḥyāʾ*, *Kitāb al-ʿilm*, ch. ii. (*Itḥāf al-sāda* i. 149); Snouck Hurgronje, *Mekka* ii, at the bottom of p. 206; Goldziher, in the *Steinschneider-Festschrift* p. 114 (where some more references are given). (GOLDZIHER.)

AʿLĀ (A.) = higher, highest, also used as a technical term [see ISNĀD]. *Al-Aʿlā* is one of the titles of the 87th Sūra.

ALA (T.) = spotted. This word is often found in geographical names (see the two following articles).

ALA DAGH ("the spotted mountain") is the name of two massifs to the west of mount Ararat on Russian and Turkish territory. The north-eastern continuation of the Bulghar Dagh (Taurus) also bears this name.

ALA-SHEHR (ALA-SHEHIR (T.) = "the spotted town", the ancient Philadelphia) is the capital of a ḳaza in the sandjaḳ of Ṣārūkhān (wilāyet of Aidin-Smyrna), at the foot of the Būz-dagh (Tmolus), 5·1 miles from the Ḳūzu-ćai, at an elevation of 574 ft; it has 22 000 inhabitants, amongst whom there are 17 000 Musulmans and 4326 Greek Orthodox. Ala-Shehr is the terminus of the railway Smyrna-Ḳasaba. There are cotton-mills, liquorice factories, spinning-mills and tanneries, and it is famous for its *ḥalwā*. The place was conquered by the Ottomans in 1391, though not until 1425

a definitive occupation was carried out by Sulṭān Murād II. Near Ala-Shehr, in 607 (1210-1211) a battle was fought between Theodore Lascaris and Kai-Khosraw I, the Seldjūḳide Sulṭān of Rūm, in which the latter was killed with a javelin by a Frankish soldier of the Greek Emperor.

Bibliography: V. Cuinet, *La Turquie d'Asie* iii. 571 *et seq.*; F. Sarre, *Reise in Kleinasien* pp. 4-5; Ch. Texier, *Asie Mineure* pp. 269-270; M. Th. Houtsma, *Recueil de textes relat. à l'hist. des Seldjoucides* iii. 80; Cl. Huart, *Épigraphie arabe d'Asie Mineure* p. 61; E. Reclus, *Nouv. géogr. univ.* ix. 606; Hamilton, *Researches* ii. 375. (CL. HUART.)

'ALĀ' (A.) = elevation. Hence the honorific surnames of 'Alā' al-Dawla = Elevation of the dynasty, 'Alā' al-Dīn = Elevation of religion.

'ALĀ' AL-DAWLA. [See DUSHMANZIYĀR.]

'ALĀ' AL-DĪN. [See ḤUSAIN DJAHĀNSŪZ, KAI ḲOBĀD B. KAI KHOSRAW, MUḤAMMED KHWĀRIZMSHĀH, AL-DJUWAINĪ.]

'ALĀ' AL-DĪN MUḤAMMED B. ḤASAN was the last Grand-Master but one of the Assassins [q. v.]. He was born in 609 (1210), and obtained the dignity of Grand-Master after his father's death in 618 (1220). Soon afterwards he is said to have lapsed into a state of melancholy and insanity in consequence of sexual excesses, for which reason some people wanted his son Rukn al-Dīn Khurshāh to take his place. Schism within the order and massacres were the result, until at last, in Dhu'l-Ḳa'da 653 (Dec. 1255) the Grand-Master himself was murdered.

Bibliography: Rashīd al-Dīn, *Djāmi' al-tawārīkh*, *Ta'rīkh-i guzīdeh*; d'Ohsson, *Histoire des Mongols* iii. 174 *et seq.*; Browne, *A literary history of Persia* ii. 456 *et seq.*

'ALĀ' AL-DĪN MUḤAMMED KHALDJĪ, Prince of Delhi, nephew and son-in-law of Djalāl al-Dīn Fīrōzshāh, caused his uncle to be murdered treacherously in 695 (1296), had his uncle's son cast into prison and blinded, and himself ascended the throne. Before his accession he had made conquests in the Deccan; in the early years of his reign he repeatedly put to flight the Mongols, who often afflicted the Pandjāb with their predatory incursions; and after he had made himself safe from rebellious relations, he resumed his former conquests and commissioned his generals to subject Deogiri (the present Dawlatābād) and Warangal. They were successful, and having advanced still further south, conquered Dwarasamudra, destroyed a heathen temple in Ma'bar and brought home an enormous booty. 'Alā' al-Dīn proved a powerful and unscrupulous ruler. Although he possessed no culture whatever, poetry and sciences were zealously cultivated during his reign. He died towards the close of the year 715 (1316). Cp. the art. KHALDJĪ.

Bibliography: Baranī (Barnī), *Ta'rīkh-i Fīrōzshāhī*; Firishta, *Ta'rīkh* i. 175 *et seq.*; Elliot and Dowson, *History of India* iii; *Imperial Gazetteer* ii. (1908) 361-362.

'ALĀ' AL-DĪN PASHA was the first notable legislator of the Ottoman realm. He was a son of the founder of the realm 'Othmān, the second according to the official Turkish historian Idrīs from Bitlīs (d. 930 = 1523-1524), who had the largest store of information at his disposal, the eldest according to Meḥmed Kātib Za'īm, who wrote considerably later (d. 982 = 1574-1575) and for this epoch mainly relied on Neshrī, a writer of the first half of the 15th century, in whose account however just this question of the brothers' ages is passed over in silence. In spite of that, the latter statement has been promulgated with some zeal by later Turkish historians, for what reason it is not easy to see. In all descriptions 'Alā' al-Dīn appears as a rather dispassionate, passive nature. That explains why his father, a few years before 708 (1308), when he settled down in the newly conquered town of Yeñi-Shehr, kept 'Alā' al-Dīn at home, whereas the warlike Orkhān at this time already was sent in all directions to extend the empire. The second half of Othmān's reign rings with the praises of Orkhān's victories, but of 'Alā' al-Dīn nothing is heard for a period of twenty years. No wonder then that 'Othmān before his death, amongst other testamentary directions, consigned the succession to Orkhān, who had deserved so well of the empire and of Islām; this grant however was of a strictly private character, as no mention is made of the presence of any witnesses. Not a single word in the long admonitions refers to 'Alā' al-Dīn. After Othmān's death (726 = 1325-1326) the two brothers had first of all some amicable discussions together. 'Alā' al-Dīn "Čelebi", who liked to take things easy, was so struck with consternation at discovering that their father, that brave conqueror, had left them no fortune, that he suggested to his brother that they should choose the more lucrative occupation of herdsmen, but impulsive Orkhān declined this mode of life for himself. 'Alā' al-Dīn observed indifferently: "well, our father during his lifetime indeed bequeathed the principality (*beylik*) to Orkhān's charge", and submitted to the testamentary disposition. He paid his brother homage without delay, gaining thereby every one's praise for his conciliatory disposition. 'Alā' al-Dīn evidently having been initiated by his father into the state-affairs, Orkhān asked him for his help, which he granted without reserve (according to Idrīs). Neshrī asserts that he refused the post of vizier, which was offered to him on that occasion, but according to a Turkish history in manuscript (Königl. Bibl. Berlin, acc. ms. 1894, n°. 177), which is brought down to the year 917 of the Hidjra, he accepted the offer. Although the latter statement is not made explicitly by Idrīs, who indulges rather too much in general expressions, we may conclude as much from his practice of referring henceforth to 'Alā' al-Dīn as Pasha. About this time 'Alā' al-Dīn asked his brother to give him the village of Fōdra, which lay on the left-hand side of the main road from Brusa to Mikhālič in the plain of Kele (written: Kiteh) and he obtained it at once as his property. In the *Taḳwīm al-tawārīkh*, written more than three centuries later, the year 727 (1326—1327) is given as the date of the proclamation of Ottoman laws in compliance with the advice of 'Alā' al-Dīn Pasha, but to this isolated statement little importance can be attached. Perhaps it was the author's sole intention to imply that in the year mentioned 'Alā' al-Dīn received the highest dignity, as shortly afterwards he again refers to the well-known laws of Orkhān's reign under a different date!

But 'Alā' al-Dīn's activity becomes especially noteworthy during the years that follow. In 729 (1328—1329), on the occasion of a visit to his

brother, whom he had come to congratulate on the recent conquest of Izmīd, the principal port on the sea of Marmora, he suggested three important *innovations* to Orkhān. They are the achievement of a race, which felt conscious of having opened a new era, and dared look on all sides without fear. They proclaim their wish that all the Turkish nomads living under the rule of 'Othmān's family, shall be united under the shield of a firm dominion able to enforce obedience on every side. The three innovations are the following: a *monetary system*, an *official costume* and an *organisation of the army*.

It is almost certain that, after the collapse of the dominion of the Seldjūks in 1307, 'Othmān as a feoffee of the last Seldjūk prince 'Alā' al-Dīn Kai Kobād III, had the right to stamp coins in his own name; but according to a reliable authority he never made use of this sovereign's right. At 'Alā' al-Dīn's suggestion the *first coins* were stamped in *Orkhān's name* in 729 (1328-1329). They show on one side the article of faith and on the other the name of the prince together with the optative formula *khallada 'llāhu mulkahu* (may God make his reign eternal). The technical error which has crept in, the spelling Okhān in stead of Orkhān, is due to the Turcoman practice of slurring the *r*. The name of Orkhān's father, the year and the place of coinage and also the prince's title are omitted. The characters are kūfic. We only possess silver coins of Orkhan Bey, as gold pieces as a rule were not stamped in the Ottoman realm until the second half of the 9th (15th) century. The old Arabian basis of the monetary system was abolished by the Ottomans and supplanted by a standard of coinage which was first brought into practice by the last sultans of the Seldjūks ('Alā' al-Dīn Kai Kobād III and his uncle Mas'ūd II), and has remained the coinage of the Ottoman rulers ever since. Its basis is the *aḳče*, which is a translation of Greek ἄσπρον, the name of a silver coin of the Byzantines, which had been current since the tenth century or even earlier. Owing to the want of contemporary authorities for the history of Asia Minor, the word is not found in the epoch of the first Ottoman ruler except, towards the close of the reign of the Mongol prince Ghāzān Khān (d. 703 = 1304), amongst the Turcomans of Ādharbaidjān. The new coin was called *aḳča-i 'othmānī*, soon simply *'othmānī* in daily use. Its full weight amounted to six *ḳīrāṭ* (i. e. a quarter of a dirhem as fixed with great precision in Moslem law), although it was allowed a latitude of 1/10 of the full weight. The actual amount of metal at that time was $5\frac{1}{2}$ *ḳīrāṭ*, exceeding by far the lowest limit (*'iyār*) of $5\frac{1}{4}$ *ḳīrāṭ*. Consequently the *aḳče* corresponded in weight to the present piastre, being bigger, as its circuit was 18 millimetres, but also thinner than the latter. Besides the simple *aḳče* no other silver coin was stamped during Orkhān's reign. Of an explicit prohibition of the circulation of Seldjūk money nothing is heard.

It is not very probable that the asper of eight carats, which in 1334 was current in Rhodes (cp. P. Paciaudi, *De cultu S. Johannis Baptistae*, Rome 1755, p. 319), was identical with the Ottoman *aḳče*. Also at Trebizond, in Caucasian Armenia and the bordering countries of the Mongol Sultan Abū Sa'īd the asper was current coin about 1334 (cp. Pegoletti, *Della decima e delle altre gravezze*, vol. iii. ed. by Pagnini, Lisbon and Lucca, 1766, p. 9, 13).

The second reform of 'Alā' al-Dīn consisted in the choice of an *official costume* for the Ottomans, after the example of the Byzantines. Whereas the Grecian castellans were conspicuous at a remote distance by their rich gold-embroidered head-gear, and even their servants wore a gold embroidered head-dress though of a simpler style, for the Ottomans a *coniform cap* of white felt was prescribed, on the ground of the highly esteemed Arabian maxim: "the best garment is the white one". This head-dress however was only intended as a mark of distinction for civil and military servants of the Sultan, whereas the rest of his subjects evidently remained free in the choice of their clothes.

The third suggestion, the *organisation of the army*, was the most important of the three, not so much because of the motives, which brought 'Alā' al-Dīn to its conception, but because of its result. For it met with such appreciation from the side of the warlike nomadic people, that in a short time the Ottoman nation underwent a complete metamorphosis and became the most wonderful military mechanism, which had been seen in Europe for centuries. What 'Alā' al-Dīn desired was a division of the troops into *subdivisions*, and the appointment of *officers* over the latter. Hence we may evidently conclude that until then the Turks, as far as they had sworn allegiance to 'Othmān's race, were free to band together at random and to go marauding in hostile territory, which would account for the absence of an officially recognised supreme command. The right of warfare now became state privilege. Economical considerations seem to have had just as much weight with 'Alā' al-Dīn as military motives. For details he referred to the "judge" *Ḳara Khalīl*, a relative of their father 'Othmān, who was far superior to 'Alā' al-Dīn in knowledge and energy. Whereas the latter was more concerned about outward things and unable to realise the actual faults and deficiencies, the Sultan with his military experience and the judge with his commanding view of the entire domain of state-affairs went at once down to the core of the matter. They came to the conclusion that lack of infantry had made the Turks waste so much time on prolonged sieges, not the least on that of Brusa. The three men discussed the matter together, and the outcome was a decision to form an army of *foot-soldiers*, which should only be summoned in case of war. It should be formed of young men of Turkish nationality, and have divisions and sub-divisions of 1000, 100 and 10 men, an organisation which seems to be a fundamental idea with all nations. The men during their service in time of war should receive a daily payment of one *aḳče* each. This organisation, an army without drilling, had the germs of death already in itself, and was soon supplanted by the institution of the *janizaries*, which was the exclusive work of Ḳara Khalīl. The name of 'Alā' al-Dīn is not mentioned in connection with the formation of the latter corps; he certainly had no prominent share in it. His merit consists in having referred his brother to the incomparable organising genius of Kara Khalīl.

We have no means to ascertain whether 'Alā'

al-Dīn at a later period played a prominent part once more, whether he held the post of vizier, or as later authorities have it with great pretensions to exactitude, whether he lived the retired life of a pious private man. In the Kükürtli quarter at Brusa he built a dervish monastery, and erected two mosques in the fortress which bars the approach to Kāplīdja, near one of which he chose his abode.

He died at Bigha in the year 732 (1331-1332), or according to Chalkondylas, who wrote, it is true, after the conquest of Constantinople by the Turks and took great freedom in handling the historical facts, Orkhān had made away with him. He was interred at Brusa; his coffin is still shown there in the mausoleum of his brother who, more fortunate than he, had come to power.

Descendants of 'Alā' al-Dīn were still to be found at Brusa in the middle of the 9th (15th) century.

The above account, which differs in details from those of Hammer and Zinkeisen, is mainly founded on Neshrī's and Idrīs' histories of the Ottoman realm. Sa'd al-Dīn, having no further material at his disposal, was the first to draw a little on his imagination, which he was outdone again by Mouradgea d'Ohsson in his *Tableau de l'Empire Ottoman* (1788; vol. iii. of the Folio edition). Zinkeisen's version is based on an analysis of the accounts by Sa'd al-Dīn and d'Ohsson. Special articles on the monetary question are found in Belin's *Essay sur l'histoire économique de la Turquie* (*Journ. Asiat.* 6th ser. vol. iii. p. 421 *et seq.*) and particularly in Ismā'īl Ghālib's *Taḳwīm-i maskūkāt-i 'othmānīye* (Constantinople, 1307); also in Aḥmed Djewdet's *Waḳā'i-i dawlat-i 'alīya* v. (1278) p. 301, and finally in Stanley Lane-Poole's *The coins of the Turks in the British Museum* (London 1883), of which only a discreet use should be made. (K. Süssheim.)

ALAČA (T.; originally a diminutive of *ala* [q. v.] = spotted, variegated) = chintz with coloured stripes (cp. Yule and Burnell, *Hobson-Jobson*, s. v. Alleja p. 8 and 756); it is also found in geographical names (see for example the next article).

ALAČA DAGH is the name of a mountain, constituting a spur of the Ḳara Dagh in the territory of Kars. Near it the Russians gained their well-known victory over the Turks on October 16th 1877.

ALACTAGA (Mongolic; also Alakdaga, Alakdagen, Alakdagha) = "horse-jumper", a species of the family of sand-jumpers (*scirtetes*) which is closely related to the jerboas (Arab. *yarbū'* q. v.). The "horse-jumper" is found in south-eastern Europe, especially in the steppes along the Don and in the Crimea, although its native country is Asia below 52° N. Lat. and west of Mongolia. It is about the size of a squirrel and its graceful little head is like that of a hare, for which reason it is called "ground-hare" or (on the Jaik) "little hare" by the Russians, and "camel-hare" by the Tartars. Its body and the long tail remind one of a mouse, the hind legs are almost four times as long as the front legs. The alactaga is the object of a rather energetic persecution, partly because of its eatable flesh, which is considered a dainty by the steppe-dwellers, partly because of the harm which popular superstition ascribes to it. Its flesh dried and pulverized is taken as a medicine in various places. Cp. Brehm, *Tierleben* (3rd ed.) ii. 485 *et seq.* (Hell.)

ALADDIN (= 'Alā' al-Dīn) is the hero of the tale of the magic lamp, which for the first time is found in Galland's translation of the Arabian Nights' Entertainments. The Arabian original was discovered again by Zotenberg and published in 1888.

Bibliography: *Notices et Extraits des manuscr. de la Biblioth. Nation.* xxviii.; Chauvin, *Bibliographie des ouvrages arabes* v. 55 *et seq.* (J. Horovitz.)

ALAHORT. [See AL-ḤURR B. 'ABD AL-RAḤMĀN AL-THAḲAFĪ.]

ALAI (T.) = "procession", "pageant", "ceremony"; also "regiment" in the military organisation of the Turks. — *Gelin ālāyi* = bridal procession to the husband's home. — *Ṣurre ālāyi* = ceremony at the departure of the *ṣurre-emini* (d'Ohsson, *Tableau de l'empire ottoman* iii. 202). — *Bairām-ālāyi* = the Sultan's solemn procession to the mosque for the mid-day prayer on the two Bairāms. — *Ālāi čawushlari* = "sergeants of the procession", the title of twelve subaltern officers charged with the organisation of the public processions; they were dressed in red velvet and carried a silver-mounted stick in their hand (d'Ohsson, *ibid.* vii. 179). — *Ālāi-bei* = a name formerly assigned to a feudal officer, subordinate to the sandjak-bey, who in time of war had to conduct to the latter the contingents of the *sipāhis* (d'Ohsson, *ibid* vii. 374); at the present day it is a title borne by the colonel of the gendarmery of a province (*wilāyet*).

Bibliography: Barbier de Meynard, *Diction. turc-français* i. 101. (Cl. Huart.)

'ALAḲ (A.) = "clot of blood"; *Sūrat al-'alaḳ*, title of the 96th Sūra.

'ALĀḲA (A.) = "relation", used in grammar to denote the correlation between noun and verb (de Sacy, *Grammaire arabe* ii. 582), and in logic as a term for the connection of ideas, especially of judgments in a conditional proposition, which are necessarily associated, e. g.: "If the sun has risen, it is day". (*Diction. of techn. terms* p. 1012 *et seq.*) (De Boer.)

'ĀLAM (A.), plur. *'ālamūn*, *'awālim* = "world", a Hebrew (resp. Aramaic) loanword (= *'ōlam*, *'ālam*), which already occurs in the Ḳor'ān. In the technical language of the philosophers and ṣūfīs it is often connected with various nouns and adjectives to distinguish between the visible and the invisible world, between the various degrees of mystic perception etc. Cp. *Diction. of techn. terms*, p. 1053 *et seq.*; Zenker, *Türk. Arab. Pers. Wörterb.* p. 620; Dozy, *Supplément* ii. 165.

'ALAM (A.), plur. *a'lām* = "finger-post", "banner" (in the latter sense Arabic uses also *liwā'* and *rāya*). Already in pre-Islamic times each Bedouin tribe had its own banner, which differed in colour from those of other tribes. The banner was tied on to the lance, and it was usually the chieftain himself who carried it in the war. The Prophet also had his own banner, called *'Uḳāb*, which is said to have been black, although tradition also attributes white banners to Muḥammed. The black banner was afterwards chosen by the 'Abbāsides, whereas the Umaiyades adopted the white one and the 'Alides the green colour. A miniature in the famous Ḥarīrī manuscript (reprod. in Migeon, *Manuel d'art musulman* ii. 3) shows the black banner of the 'Abbāsides.

Also the Persians and the Turks had their banners, concerning which the articles BAIRAK and SANJAK may be consulted.

Not only in warfare, but also in the religious life of the Moslems the banners played an important part. In the latter case they are of various kinds, often embroidered with devices, particularly the Muhammedan articles of faith, and are fastened to a decorated staff. A great number of such banners are carried in religious processions, especially at the Muharram feast in Persia and India. Especially noteworthy are those standards amongst them, which are decorated at the top by the figure of a human hand with out-stretched fingers. Finally may be mentioned that during the solemn religious service on Fridays a banner is planted on either side of the pulpit.

Bibliography: Freytag, *Einleitung in das Studium der Arab. Sprache* p. 262 *et seq.*; Jacob, *Altarabisches Beduinenleben* (2nd ed.) p. 126; Van Vloten, *De ophomst der Abbasiden* p. 137 *et seq.*; the same, *Les drapeaux en usage à la fête de Husain à Téhéran* (*Internat. Archiv für Ethnographie* v.); Herklots, *On the customs of the Moosulmans of India* p. 176 *et seq.*

'ALAM (A.) = "sign". In grammar it is used as a general term for "proper names" of men, animals and things. The *ism al-'alam* (nomen proprium) always denotes one single definite thing of a sort; consequently it is considered as determinate in itself, and is as such opposed to the *ism al-djins* (nomen generis). The Arabian philologists give a classification of the *ism al-'alam* from various points of view. The principal classes are the three following:

I. With regard to the contents:
1. *Ism* = name in its proper sense.
2. *Kunya* = the compound name with *Abū*, *Umm*, *Ibn* or *Bint* as its first element.
3. *Laḳab* = surname,
   a. *Nabaz* = nickname, f. i. *Baṭṭa* (duck).
   b. Name of honour, f. i. *Shams al-Ma'ālī* (sun of the high dignities).

II. Syntactical:
1. *'Alam mufrad*, the name which consists of one word.
2. *'Alam murakkab*, the compound name, which is either
   a. *Djumla*, i. e. a complete sentence, such as *Ta'abbaṭa Sharran* (he has taken misfortune under his arm), as such also called *murakkab isnādī* (predicative compound), or
   b. *Ghair djumla*, i. e. no sentence, but either
   α. *Ismāni dju'ilā 'isman wāḥidan*, formed by the unconnected juxtaposition of two nouns, f. i. *Ba'labakk*, *ma'dīkarib*, hence also called *Murakkab mazdjī* (mixed compound), or
   β. *Muḍāf wa-muḍāf ilaihi*, consisting of two nouns, one in the genitive case being dependent on the other, f. i. *'Abd Manāf*. This class comprehends all *kunyas*.

III. Formative:
1. *'Alam murtadjal* (= improvised), i. e. the form exists only as an element of proper names (f. i. *Fak'as*), or else it would have to be altered if used in the ordinary formation of nouns (f. i. *Maḥbab*, *Mawhab*, instead of *Maḥabb*, *Mawhib*);
2. *'Alam manḳūl* (metaphoric), i. e. the form of the proper name is derived from the ordinary word-formations and designated originally
   a. a concrete noun, f. i. *Asad* (lion),
   b. an abstract noun, f. i. *Faḍl* (excellence),
   c. an adjective, f. i. *Ḥārith* (judging),
   d. a verb, f. i. *Taghlib* ("thou vanquishest", the name of a tribe),
   e. an onomatopoeia, f. i. *Babba*, or
   f. a compound expression, f. i. *Ta'abbaṭa Sharran*.

Bibliography: Zamakhsharī, *al-Mufaṣṣal* p. 5—8; Wright, *Arabic Grammar* (3rd ed.) i. § 191, note b; Sprenger, *Diction. of techn. terms*, at the bottom of p. 1048—1052, s. v.

(WEIL.)

AL-**A'LAM** (i. e. "the man with the harelip") ABU 'L-ḤADJDJĀDJ YŪSUF B. SULAIMĀN AL-SHANTAMARĪ, a Spanish-Arabian philologist, was born at Santamaria in 410 (1019), came in 433 (1041) to Cordova, where he had the benefit of the instruction of Ibrāhīm b. Muḥammed al-Iflīlī (d. 441 = 1049), gained for himself great renown as a teacher, and died in 476 (1083) at Seville.

After he had assisted his master al-Iflīlī with his commentary on Mutanabbī (which perhaps is still extant at Berlin — cp. Ahlwardt, *Verz. d. arab. Hss. d. kgl. Bibl.*, n°. 7369), he himself wrote a commentary on the six poets (mss. in Paris, *Supplément* 1424 and 1425 — cp. de Slane, *Le diwan d'Amro'lkais* p. xi *et seq.*; Ahlwardt, *The divans of the six ancient Arabic poets* p. xvii — and in Vienna; from the latter manuscript its previous owner C. Landberg has edited the commentary on Zuhair (*Primeurs Arabes* fasc. ii. Leiden 1889; cp. also Dyroff, *Zur Geschichte der Überlieferung des Zuhair-dîwans*, Munich 1892). He also wrote a commentary on the *Shawāhid* in the *Kitāb* of Sībawaihī under the title of *Taḥṣīl 'ain al-dhahab fī ma'dan djawhar al-adab fī 'ilm madjāzāt al-'Arab*, which he finished in 457 (1064) (Mss. at Oxford, cp. Nicoll, *Bibliothecae Bodleianae codd. Mss. Catalogus* ii. n°. 243; at the Escorial, cp. H. Derenbourg, *Les Mss. arabes de l'Escurial* n°. 310, and at Constantine). This commentary was used by Jahn for his translation of Sībawaihī. Al-A'lam's *Kitāb al-ḥamāsa* is quoted by 'Abd al-Ḳādir al-Baghdādī in the *Khizānat al-adab* i. 563, near the end, iii. 165, iv. 330, 21.

Bibliography: Maḳḳarī (ed. Dozy and others) ii. 471; Ibn Khallikān (Būlāḳ 1299) ii. 465, n°. 812; Ibn Bashkuwāl, *al-Ṣila* (ed. Codera) n°. 1391; Brockelmann, *Gesch. d. Arab. Litter.* i. 309.

(BROCKELMANN.)

ALAMAK is the name of star γ of the second size in the left foot of the constellation of Andromeda. The name is derived from the Arabic designation *'Anāḳ al-arḍ* = "earth-goat", i. e. badger (?). Cp. Ideler, *Untersuchungen über den Urspr. u. d. Bed. der Sternnamen* p. 126-127.

(MAHLER.)

ALAMEDA (Spanish) = avenue of poplars, from Arab. *al-Maidān* [q. v.]

ALAMGĪR. [See AWRANGZĪB.]

ALAMŪT is the name of a mountain-fortress north-west of Ḳazwīn, which owes its fame to its having been the seat of the Grand-Master of the Assassins from 483 (1090-1091) until 654 (1256). The name admits of two explanations, either "eagle's nest" or "eagle's instruction"; but the former sense seems to be the correct one; cp. C. Huart, *La forteresse d'Alamut*, in the

Mémoires de la société de Linguistique de Paris xv. The fortress was built by the ʿAlide Ḥasan al-Dāʿī ila 'l-Ḥaḳḳ (246 = 860), remained after the Mongol conquest, and was used as a state-prison during the reign of the Ṣafawides. Ruins of it were still to be found in the last century, and may be seen perhaps even now.

Bibliography: Ḳazwīnī (ed. Wüstenf.) ii. 200; Schefer, *Chrestom. persane* ii. 113; Ibn al-Athīr (ed. Tornb.) x. 215; le Strange, *The lands of the eastern Caliphate* p. 220—221; J. Shiel, *Itinerary from Teheran to Alamut and Khurrem Abad in May 1837*, in the *Journal of the Royal geogr. Society of London* viii. 431.

ALAN. [See ALLĀN.]

ALARCOS (by its full name NUESTRA SEÑORA or SANTA MARIA DE ALARCOS) is the name of a holy shrine (santuario, ermita) one legua (6.687 kilometre) west of Ciudad Real. It is situated on a hill, formerly the site of the ancient town called al-Ark and al-Arkah in Arabic, which was destroyed by the Almohades after the great victory which under Yaʿḳūb they gained here over Alphonse VIII of Castile. On historical maps the situation of al-Ark is always erroneously displaced towards the south, down into the Sierra Morena. Ibn al-Athīr (transl. by Fagnan p. 611) calls the battle-field "Mardj al-Ḥadīd" and ʿAbd al-Wāḥid al-Marrākushī (p. 205) "Faḥṣ al-djadīd". — Cp. Madoz, *Diccionario geográfico-estadístico-histórico*, s. v.; Seybold, *Die geogr. Lage von Zallāḳa-Sacralias (1086) und Alarcos (1195)*, in the *Revue hispanique* xv (1906). (C. F. SEYBOLD.)

ALARIFE (Spanish) = "inspector of public works", from Arab. *al-ʿarīf* ("expert", espec. "architect").

ĀLĀT. [See ALA.]

ĀLĀTĪ (A., derived from *ālāt* = instruments), plur. *ālātiya* = professional musician, who performs both instrumental and vocal music, whereas the singers (in Egypt) are called *ʿālima* (Almée). Cp. Lane, *Manners and customs* (1842) i. 285, ii. 71.

ʿALĀYA is a port in Asia Minor, the capital of a ḳaza of the same name in the sandjaḳ of Adalia, with 5000 inhabitants. The town received its name from the founder ʿAlāʾ al-Dīn Kai Ḳobād, who about 1220 supplied the place with walls and buildings and chose it, together with Adalia, for his place of residence during winter. There was formerly a castle here called Galonoros because of its beautiful situation (Galonoros = Καλὸς ὄρος; hence the name of Candelor or Skandelor found in European mediaeval authorities); it was possessed by an Armenian baron when it was captured by Kai Ḳobād. For a long time after the fall of the Seldjūḳ realm descendants of the dynasty of Kai Ḳobād have asserted themselves in ʿAlāya, until the last of them saw himself obliged in 1471 to surrender the town to the Ottomans.

Bibliography: Houtsma, in the *Actes du 6e congrès intern. des orientalistes* ii. vol. 1, p. 381; V. Cuinet, *La Turquie d'Asie*, i. 867.

ALBACETE is the capital of the Spanish province of the same name, which forms the north-western part of the ancient kingdom of Murcia, south-east of the Mancha and the province of New Castile. It is situated on the south-eastern slope of the central Iberian Meseta, at an elevation of 2300 ft. The modern name comes from Arabic al-Basīṭ, "lugar ancho y estendido y llano y raso", not from al-Basīṭa, "the plain", as one still often reads. The place and its name are found for the first time in al-Ḍabbī of Cordova and in Ibn al-Abbār of Valencia, who both wrote in the 13th century; they mention it in connection with the great battle of 20 Shaʿbān 540 (11 Febr. 1146) between Alphonse VII of Castile and the ephemeral king of south-eastern Spain Saif al-Dawla (Span. Zafadola, Çafadola, Çahedola) al-Mustanṣir Aḥmed Ibn Hūd, in which the latter together with his ally and governor of Valencia ʿAbd Allāh b. Muḥammed b. Saʿd lost his life. ʿAbd Allāh has since been known amongst the Arabs as Ṣāḥib al-Basīṭ, i. e. "Master (martyr) of Albacete". This battle, which in Christian authorities is neither dated nor localised, is also called the battle of al-Ludjdj (Ibn al-Abbār: *bi 'l-mawḍiʿ al-maʿrūf bi 'l-ludjdj wa-bi 'l-basīṭ ʿalā maḳraba min djindjāla*) in the neighbourhood of Chinchilla. We cannot now ascertain whether al-Ludjdj is identical with the place (and river) Lezuza west of Albacete, or with Alatoz east of that town on the northern declivity of the Sierra de Chinchilla (in the latter case we should have to read al-Latudjdj); Faḥṣ al-Ludjdj is already mentioned by Ibn al-Kardabūs (cp. Dozy, *Scriptorum arabum loci de Abbadidis* ii. 19).

Bibliography: al-Ḍabbī (ed. Codera and Ribera) p. 33; Ibn al-Abbār, *al-Ḥulla al-siyarāʾ* (Dozy, *Notices* p. 215, 219, 226); Codera, *Decadencia y desaparicion de los Almoravides en España* (Saragossa 1899), p. 86, 109; Remiro, *Murcie musulmane* (Saragossa 1905) p. 179 *et seq.*; Seybold, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* LXII. (C. F. SEYBOLD.)

ALBARRACIN is a town on the upper Turia (Guadalaviar) in the present province of Teruel, the southern extremity of Aragon. The earliest reference to it is found in Ibn ʿAdhārī, who mentions it only incidentally under the year 346 (957), in an account of a journey made by one of the even then almost independent princes of the Berber family of the Banū Razīn, from al-Sahla (the fertile valley of the upper Turia) to Cordova, at which place he was to take the oath of allegiance to ʿAbd al-Raḥmān III. Gayangos (i. 70) calls ʿIzz al-Dawla the builder (prob. re-builder) of the town. Its Arabic name is always Shant Mariyat al-Sharḳ, i. e. Santamaria del Oriente, eastern Santamaria (in distinction from Shant Mariyat al-Gharb, in Algarve), or Shant Mariyat Ibn (or Banī) Razīn, i. e. Santamaria of Ibn (or of the Banū) Razīn, whence the name of Albarracin was derived; Idrīsī (p. 175, 189) however gives the form Shant Māriya. After the fall of the Spanish Umaiyades (411 = 1010) the town became entirely independent under Abū Muḥammed Hudhail I b. Khalaf b. Lope b. Razīn, who was succeeded by his brother Abū Marwān ʿAbd al-Malik I b. Khalaf ʿAbbūd, who in his turn was succeeded by his son Abū Muḥammed Hudhail II ʿIzz al-Dawla, who again was followed by his son Abū Marwān ʿAbd al-Malik II Ḥusām al-Dawla (d. 496 = 1102; other dates are not known). The son of the last mentioned, called Yaḥyā, was expelled by the Almoravides even before they had taken Saragossa (1110). In 1087 the lord of Albarracin and the Cid Campeador had become friends, and together they had marched against Valencia (1094). Afterwards the town belonged

to the house of Don Pedro Ruiz de Azagra, who had taken it from the Moslems, and in 1231 it passed into the possession of Aragon.

Bibliography: Dozy, *Hist. des Musulmans d'Espagne* iv. 246, 303; the same, *Notices* p. 179—186; Ibn al-Athīr (ed. Tornb.) ix. 204 (transl. by Fagnan p. 443).

(C. F. Seybold.)

ALBATEGNIUS. [See al-Battānī.]

ALBISTĀN (Abulustain) is the capital of a ḳaza in the sandjak of Mar'ash (wilāyet of Aleppo), on the river Djaihān (Pyramus) at the foot of the Kurd Dāgh, at an elevation of 3600 ft. It numbers 6500 inhabitants, of whom 3546 are Moslems and 2954 Christians. The town is surrounded by woods and gardens, and a great many ruins of castles from the time of the little-Armenian kings are scattered about the environs. There are 10 mosques and 1085 houses. The people earn a livelihood mainly by agriculture. Various spellings are found for the name of the town, owing to popular etymology: The Arabs take it to be a compound of *al* and *bustān* (garden), or else of *abū*, *li* and *stān*. This gave rise to spellings such as Abulustain (Yāḳūt), Āblastān, Āblastīn, which however must all be traced back to an older form *Ablastha*; cp. Saint-Martin, *Mémoire sur l'Arménie* i. 192. The town was from 1097 till 1105 in the possession of the crusaders, and afterwards in that of the Seldjuks. In the plain of Albistān a great victory was gained by the Mameluke Sultan Baibars over the troops of Abāḳā, on 13 Dhu'l-Ḳa'da 675 (18 April 1277). In 921 (1515) the place was conquered by Selīm I.

Bibliography: V. Cuinet, *La Turquie d'Asie* ii. 240; Ḥādjdjī Khalīfa, *Djihān-numā* p. 598; Yāḳūt, *Mu'djam* i. 93; d'Ohsson, *Hist. des Mongols* iii. 480, 488; Hammer-Purgstall, *Gesch. der Ilchane* pp. 293—311; E. Reclus, *Nouv. géogr. univ.* ix. 657; Ritter, *Erdkunde*, xix, 15 *et seq.*; Saint-Martin, *Diction. de géographie* viii; A. Müller, *Der Islam im Morgen- und Abendland* ii. 261, 343.

(Cl. Huart.)

ALBOHALI = Abū 'Alī. [See al-Khaiyāṭ.]

ALBOHAZEN, Alboacen etc. = Abu'l-Ḥasan. [See ibn abi 'l-Ridjāl.]

ALBUBATHER = Abū Bekr. [See al-Ḥasan b. al-Khaṣīb.]

ALBUCASIS = Abu 'l-Ḳāsim. [See al-Zahrāwī.]

ALBUFERA (Portuguese: Albufeira, variants Albuhera, Albufera; from Arabic *al-buḥaira*, small sea, lake) is the name of a lagoon near Valencia, the Palus Naccararum of the ancients. Part of it has been drained both with the alluvium and by artificial means, and is now used for growing rice.

(C. F. Seybold.)

ALBUFEIRA (for the etym. cp. the preceding article) is a Portuguese sea-port town in Algarve.

(C. F. Seybold.)

ALBUMASAR. [See abu 'l-Ma'shar.]

ALBURZ (also Elburz), old Persian *Hara Berezaiti* (high mountain), is a mountain-chain in northern Persia, bounding the Iranian plateau on the side of the Caspian Sea. The average height in the western part is 9850 ft., culminating in the Demāwend [q. v.] (18000 ft.). The northern slopes are covered with dense woods, the southern declivity on the contrary has no vegetation whatever. In Firdawsī Alburz is the name of a mythical mountain in India; the Arabian geographers do not know the name, Ḥamd Allāh Mustawfī is the first who mentions it. Alburz, Elburz must not be confused with the name Elbrus in the Caucasus. Cp. G. le Strange, *The lands of the eastern caliphate* p. 368, note; Melgunof, *Das südliche Ufer des Kaspischen Meeres* p. 21.

ALCABALA, ALCAVALA (Spanish) = "duty on mercantile transactions", from Arab. *al-ḳabāla* (guarantee).

ALCABITIUS. [See al-Ḳabīṣī.]

ALCAIDE. [See alcalde.]

ALCALA (from Arabic *al-ḳal'a* = castle, fortress, citadel) is the name of numerous Spanish towns. The most famous are: Alcalá de Henares, the ancient Complutum, taken in 1118 from the Arabs by the Archbishop of Toledo, and afterwards in vain attacked by the Almohades; Alcalá la Real, northwest of Granada, in Arabic called Ḳal'at Banī Sa'īd or Ḳal'at Yaḥṣib because this family, which owes its fame to the learned Ibn Sa'īd, was descended from Yaḥṣib of Yemen; Alcalá del Río; Alcalá de Guadaira (near Seville). [Cp. cala . . ., cal(a)ta . . .]. — Cp. Maḳḳarī i. 681.

(C. F. Seybold.)

ALCALDE (from Arabic *al-ḳāḍī* = judge) is a Spanish name for "mayor", not to be confused with alcaide (from *al-ḳā'id* = leader, general) which in Spanish means "commandant of a fortress", "steward of a castle".

(C. F. Seybold.)

ALCANTARA (from Arabic *al-ḳanṭara*, probably a Greek loanword = κέντρον, centrum), Spanish = "bridge" (mostly with stone arches), also "aqueduct". The town of Alcántara (Arabic Ḳanṭarat al-Saif) on the Tagus, close to the Portuguese frontier, owes its fame to the order of knighthood, which was founded in 1156 for the war against the Moors and from 1213 had its seat in this town, which in 1166 had been captured by Ferdinand of Leon. The order has since been called after it. — The name of Alcántara is also given to the valley of a rivulet west of Lisbon, so called after the arches of the aqueduct thrown across it; this valley is well-known as the scene of Alva's victory over Antonio de Crato, which made Portugal subject to Spain from 1580 until 1640. — As an appellative alcántara has become obsolete; hence for example the pleonasm "Puente de Alcántara"; cp. the old "Alcántara" of Cordova, Saragossa etc.

(C. F. Seybold.)

ALCARAZAS, ALCARRAZAS, Spanish and Provençal: earthenware in which water is kept cool, from Arab. *al-karrāz* (= *dawraḳ, ibrīḳ*).

ALCATIFA, Spanish (*Alquatifa* Portug.; *Alkatif* in the Dutch East Indies): carpet; from Arab. *al-ḳaṭīfa*.

ALCAZAR, Spanish (from Arab. *al-ḳaṣr*): castle, citadel (Portug. Alcacer). Famous are the Alcazars of Seville, Cordova, Segovia, Toledo etc. Alcazar is also a frequent name of places, e. g.: Alcazar de San Juan, a town in the Spanish province of Ciudad-Real, Alcazar Quivir, the Spanish name of Ḳaṣr al-Kabīr [q. v.], a town in Morocco.

ALCHEMY. [See kīmiyā'.]

ALCIRA, a contraction of Arabic al-Djazīra, "the island" (usually called in full Djazīrat Shuḳ(a)r, rarely Shuḳr alone, = Shuḳr Island, in the Shuḳr = Sucro = Júcar), the capital of a district

in the Spanish province of Valencia, south of the city of Valencia, in a fertile, abundantly watered plain in the lower Júcar. In 1242 it was conquered by Don Jaime of Aragon. In 1609 it suffered severe damage in consequence of the expulsion of the industrious manufacturing Moriscos.

(C. F. Seybold.)

ALCOLEA, from Arabic *al-ḳulai'a* ("small fortress, castillejo"), the diminutive of *al-ḳal'a* [cp. ALCALA], is the name of various places in Spain (f. i. at the south-eastern foot of the Sierra Nevada), in most cases with a specifying addition: Alcoléa de Tajo, de Cinca, del Rio, de Calatrava etc. — Alcoléa is also the name of the massive bridge and the old locality 7½ miles above Cordova on the Guadalquivir, which played a part in 1236, 1808 and 28 September 1868 (victory of the insurgents over the troops of Isabella II).

(C. F. Seybold.)

ALCORAN. [See ḲOR'ĀN.]

ALDEBARAN is the name of the star α of the first size in the head of the constellation of the bull. The name is derived from the Arabic appellation *al-Dabarān*, which according to Ideler (*Untersuchungen über den Urspr. u. d. Bed. der Sternnamen* p. 141-142) is synonymous with another *Tāli' 'l-nadjm*, "the one that follows the star" (viz. the Pleiads).

ALEMBIC is an old name for that part of the distilling apparatus which is also called "head" or "cap". The word comes from Arabic *al-anbīḳ*, which in its turn was borrowed from Greek ἄμβιξ. *Al-anbīḳ* occurs as early as the 10th century in a translation of Dioscorides, in the *Mafātīḥ al-'ulūm* and in al-Rāzī (Kopp, who follows Weil, is incorrect in his statements). The *anbīḳ* is often referred to as "one of the apparatuses used in distilling rose-water".

The complete distilling apparatus consists of three parts: the "cucurbit" (*ḳar'a*), the "head" or "cap" (*anbīḳ*) and the "receiver" (*ḳābila*). Modern retorts have the "cap" and the "cucurbit" made into one. — Illustrations of distilling apparatuses in Arabian manuscripts are to be found in al-Dimishḳī's *Cosmography* (ed. Mehren) p. 194 *et seq.* Whereas usually however the cucurbit is surmounted by the cap, here it is placed in front of it. In the former case the cap has the shape of a cupping-glass, as it is represented in the *Mafātīḥ* (ed. van Vloten p. 257). The *anbīḳ* is described by Ibn al-'Awwām (transl. by Clément Mullet ii. 344) where he explains how rose-water is distilled. But in this description the name does not always refer to the entire "cap", but often to the additional faucet-pipe only, which fits into it (if at least the text is not corrupt). The *anbīḳ* is also called the *ra's* (head) of the cucurbit.

The *anbīḳ* is mentioned in the various lists of chemical apparatuses, amongst others in the *Mafātīḥ al-'ulūm*, in the *Kitāb al-asrār* of al-Rāzī (Cod. n°. 266 of the Leipzig municipal library, f°. 4 v.-5 v.) and in a text written in Karshūnī, which has been published by Berthelot and shows close similarity to al-Rāzī's account.

Special kinds of *anbīḳ* are the blind *anbīḳ*, which has no additional faucet and is consequently closed, the *anbīḳ* with a beak, and others of various shapes. In Ibn al-'Awwām the appendix is also called *dhunāb* (as Cl. Mullet prefers to read it) or *dhubāb* as the text has it and as Dozy would like to retain, because he combines the additional faucet with a worm-pipe used in condensing (but no illustrations of the latter can be found).

As the Arabian alchemists mainly depend on the Greek alchemists, the illustrations which are found in the works of the ancients can be turned to account. Some also occur in the Latin translations of works which are attributed to Geber (Abū Mūsā Djābir Ibn Ḥaiyān).

Bibliography: E. Wiedemann, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xxxii. 575; the same, in Diergart, *Beitr. aus d. Gesch. d. Chemie* (1908) p. 234; M. Berthelot, *La Chimie au moyen âge* ii. p. lxiv, 66, 105 *et seq.*

(E. Wiedemann.)

ALEPPO. [See ḤALAB.]

ALEXANDER THE GREAT. [See DHU 'L-ḲARNAIN.]

ALEXANDRETTE. [See ISKANDARŪN.]

ALEXANDRIA. [See AL-ISKANDARIYA.]

ALF (A.) = thousand.

ALF LAILA WA-LAILA (A.), "Thousand and one nights", is the title of the most famous of all Arabian collections of fairy tales. Like all Orientals the Arabs from the earliest times enjoyed imaginative stories. But the intellectual horizon of the true Arabs being rather narrow, the material for these entertainments was borrowed mainly from elsewhere, from Persia and India, as we gather from the accounts concerning the Prophet's competitor, the merchant al-Naḍr. So the relations between Arabia and Persia (and even more distant eastern countries), which were commenced during the seventh and eighth centuries, gave rise to an active importation of subject-matter for fables and fairy-tales. The individual stages of this process cannot now be traced with absolute certainty, a few cases only excepted such as the history of the origin of the book *Kalīla wa-Dimna*. For everything which was of the nature of a fairy tale lay outside the scope of the professional man-of-letters.

In later centuries, when Arabian civilisation had grown richer and more comprehensive, new, original tales were invented in the centres of Arabian culture, and along with the entire intellectual development fairy tale fiction also migrated gradually from the East to the West. A comprehensive view of this whole process is afforded by Alf laila wa-laila, the largest and most diversified Arabian collection of fairy tales; in it we find the foreign elements of eastern origin side by side with genuine Arabian matter. The account of the growth of this book constitutes a highly characteristic chapter of the history of the development of Eastern civilisation in general, but owing to the above mentioned lack of information it can only be sketched in brief outline with approximate accuracy.

The question concerning the origin of the Alf laila wa-laila was for the first time thoroughly discussed in the beginning of the nineteenth century. The first scholar who expatiated upon this subject was the founder of modern Arabian philology, Silvestre de Sacy (in the *Journal des savants*, 1817, p. 678, afterwards in the *Recherches sur l'origine du recueil des contes intitulé les mille et une nuits*, Paris 1829, and in a dissertation under the same title in the *Mémoires de l'Académie des inscriptions et des belles lettres* x., 1833.

p. 30). He denied a possible authorship of one single writer, and (in the two last-mentioned discourses) took it for granted, that the book was written at a very late period. He flatly disaffirmed the existence of Persian and Indian elements, and a passage in the Arabian author Mas'ūdī, where this statement is expressly made, was on that ground declared spurious by de Sacy. This passage being of the greatest importance for the entire history of the Alf laila wa-laila, I hope to be excused for translating it here. Mas'ūdī (ed. Barbier de Meynard iv. 89) expresses himself as follows: "It is a similar case about these legends (of Shaddād b. 'Ād and his town of Iram dhāt al-'Amād) as about the books which were translated into our language from Persian, Indian (one manuscript has here: Pehlevi) and the Greek, such as for example the book of *Hezār efsāneh* — which in Arabic means "thousand tales", because the Persian word *efsāneh* corresponds to the Arabic *khurāfa* (tale) —; this book is usually called *Alf laila* (two manuscripts have here: *Alf laila wa-laila*) and it narrates of the King, his daughter and her nurse (according to other readings: slave-girl); these two are called Shīrāzād and Dīnāzād".

Contrary to de Sacy, Joseph von Hammer (*Wiener Jahrbücher*, 1819, p. 236; *Journal asiatique*, 1st series x.; 3rd series viii.; Preface to "*Die noch nicht übersetzten Erzählungen der Tausend und einen Nacht*", Stuttgart 1823) maintained the genuineness of the passage in Mas'ūdī with all its consequences.

William Lane, the excellent translator of part of the Alf laila, tried to prove that the whole book was the work of one single author and had been written in the period 1475—1525 (Preface to *The Arabian nights entertainments*, London 1839—1841).

In recent years the discussion was resumed by de Goeje (*De Arabische Nachtvertellingen* in *De Gids* 1886, iii. 385 and *The Thousand and one Nights* in the *Encyclopaedia Britannica* xxiii. 316). On the ground of a collation of a passage in the *Fihrist* of Muhammad b. Ishāk al-Warrāk, in which the *Hezār efsāneh* are said to have been written at the instigation of Humāi, the daughter of King Bahman, with a passage in Tabari (i. 688), where Esther is called the mother of Bahman and the name Shahrāzād is assigned to Humāi, de Goeje endeavoured to show a connection between the frame-work of the Alf laila and the Book of Esther. The same idea was further developed by A. Müller (*Zu den Märchen der Tausend und einen Nacht*, in *Bezzenbergers Beiträge* xiii. 222); he distinguished various layers in the work, one of which he supposed to have been written in Bagdad, whereas to another and larger one he assigned Egyptian origin.

The idea of the various layers was worked out with greater accuracy by Nöldeke (*Zu den ägyptischen Märchen* in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xlii. 68), who gave an approximate definition of the tests, by which each could be recognised.

Stimulated by these studies Oestrup (*Studier over 1001 Nat*, Copenhagen 1891; Russian translation: *Izsliedowanie o 1001 noči*, Moscow 1905) attempted to group the separate tales into three layers, of which the first one was to comprehend the fairy tales from the Persian *Hezār efsāneh* together with the framework of the book, the second those which had come from Bagdad, and the third one the stories which had been added to the body of the work in Egypt; certain tales as for example the extensive chivalric romance of 'Omar b. No'mān and his sons were qualified as later insertions. To this elimination of the said romance exception has lately been taken by Seybold (*Verzeichnis der arabischen Handschriften der Kgl. Universitätsbibliothek zu Tübingen*, Tübingen 1907, p. 75). To the above mentioned Russian translation a number of supplementary and critical notes have been added by A. Krimski.

The sifting of the separate layers of the large collection was continued by Chauvin; in *La recension égyptienne des mille et une nuits* (Brussels 1899) he has demonstrated that the Egyptian layer consists again of two separate parts, one of Jewish origin. The same (in his *Bibliographie des ouvrages arabes* and in various short articles) and René Basset (*Notes sur les 1001 nuits*, in the *Revue des traditions populaires* xiii. 37 and 303) have also contributed a good many valuable observations concerning details.

At the present stage of the investigation this much can be stated with certainty: "the original nucleus of the Alf laila wa-laila was derived from a Persian book of fairy tales called *Hezār efsāneh*, which perhaps in the third century of the Hidjra was translated into Arabic; the subject-matter of these tales was for the greater part of Indian origin". The tests for the tales belonging to this oldest layer are parallels in Indian and Persian books, which can be proved to have been written prior to the Arabian version. Such a parallel may be one of two kinds: It is either a complete duplicate of the Arabian tale, or it is some isolated trait which we recognise; the more characteristic such traits are and the more importance they have for the entire structure and the plot of the story, the more value we attach to them. Besides these we also have purely outward criteria, such as old Persian names or the mention of Persian institutions. Lane, while striving to defend the Arabian origin of the tales, overestimated the value of such outward criteria as could be adduced in favour of his theory. For it is much easier to account for an Arabian story-teller or copyist inserting Arabian appellations and allusions to modern Arabian conditions, than for the occurrence of old Persian designations, unless we assume that the latter are fossil remains of an older stage of development. The outward tests therefore, which point towards India and Persia, must have comparatively greater weight than the others; the Arabian narrators knew how to add local colouring to their foreign tale, how to adapt it to native surroundings, but on the other hand they were destitute of that conscious artistic fiction, which enables one to lend to native matter a foreign touch and different local colour.

In the very first tale, which forms the frame-work of the book, both criteria for its foreign origin are found side by side. The names of Shāhzemān, Shāhriyār and others occurring in it are Persian, and the story of the infidelity of the wives of the two princely brothers, which occasioned the journey of the latter, has its Indian parallel in *Katha Sarit Sagara* (see *British and Foreign Review* xxi. July 1840, p. 266). Also the three incidental little fables, contained in the frame-work story, about the merchants, who under-

stood the language of beasts and his cattle, have their analogues in Indian literature. Of special importance is the analogy between the manner, in which certain tales in the Alf laila wa-laila are fitted into the frame-work, and the method used in Indian books. This practice of interlacing one story with another is something specifically Indian; it is observed in the *Mahabharata*, in the *Pañcatantra*, in the *Wetalapañcaviṃśati* etc. The improbable, sometimes downright unnatural result of this arrangement, by which the narrators or the listeners occasionally appear on the scene in situations entirely unfit for telling or listening to a tale, is no matter of concern to the Hindu. The leading motive of the Alf laila wa-laila, that the tales are told in order to gain time and prevent rashness, occurs again in the original Indian *Seven Viziers* and, in a different form, in the Indian *Śukasaptati*, where the clever parrot prevents the wife of his master from visiting her lover in the absence of her husband, by arresting her at home with the narration of a fragment of a fairy tale each day, always ending up with the remark: "Tomorrow I will tell you the rest, if you remain at home tonight." In this way the wife is hindered from executing her plan until the husband returns.

This frame-work system is just as common in India as it is rarely met with outside that country. I do not know a single book of ancient date, which is constructed in such a way, with the sole exception of Ovid's *Metamorphoses*. Consequently this practice may be considered a test of the Indian origin of certain parts of the Alf laila wa-laila. And not only the practice but also the phrasing belonging to it, recurs in the same form. In the Indian popular books it usually runs like this: "You may not do such and such a thing or else you will go the same way as so and so". — "How was that?" asks the other, and then the admonisher begins his story. Exactly the same form is found in the Alf laila wa-laila, and even the same words are used to introduce a new tale: Arabic *wa-kaifa dhālika* corresponds word for word to Sanskrit *katham etat* ("how was that?"), and I feel inclined to assume that the fundamental words occurred in this very same form both in the *Hezār efsāneh* and in their Indian original.

The tales which come first in all manuscripts and editions of the Alf laila wa-laila (*the merchant and the jinnee; the fisherman and the jinnee; the porter, the three calenders and the three ladies in Bagdad; the humpback;*) are themselves examples of the frame-work system, and show besides various traits, which remind us of Indian prototypes, traits such as the trick which the fisherman uses to get the jinnee back into the vase from which he has released him; analogues are found in the mongolian version of the *Siṃhāsanadvātriṃśati*, i. e. the story of Ardji Bordji Khān, and in the so-called "southern" *Pañcatantra* translated by Dubois. Then there is the motive of the combat between the black and the white serpent, which are both demons, a motive which has its parallels in Tatar tales (*Journal asiatique* 7th series iv. 259), which are not of Islāmic origin as their editor Pavet de Courteille is inclined to believe, but were borrowed from India; also the combat between the demon and the princess who understands magic art, to which the Mongolian version of *Wetalapañcaviṃśati* affords an exactly corresponding parallel (see Benfey, *Pañcatantra* i. 411). Finally such details as, in the history of the king and the physician Dubān, the poisoning by means of the leaves of a book smeared with venom, a practice which points to Indian customs (cp. Gildemeister, *De rebus indicis scriptorum Arabum* p. 89). — Several of the tales in the beginning of the book, on the other hand, have so many features in common, that we can scarcely suppose that they existed independently from the first in their present form: probably every one of them was really taken from the *Hezār efsāneh*, but afterwards underwent some important alterations.

Other tales which doubtless are of Indian-Persian origin, are the following: (1) the *story of the magic horse* (Persian names such as Sābūr and the Persian feasts of Newrūz and Mihirdjān being mentioned in it), the fundamental idea of which can be traced back to the *Pañcatantra* (cp. Benfey, *ibid* i. 161); — (2) the *story of Ḥasan of Baṣra* (in the translation by Habicht and Hagen the hero is called "'Āṣim, the dyer" instead of "Ḥasan, the jeweller", probably owing to the confusion of *ṣā'igh* with *ṣabbāgh*); the two main features of this story are the rape of the swan's feathers, and the stratagem, by which the hero outwits the men who quarrel about the inheritance, and procures for himself a means of bringing his runaway sweetheart back again; both these traits originated in India (see Benfey, *ibid.* i. 263) and were also circulated towards the East (cp. *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* vi. 536 and Stanislas Julien, *Avadanas*, Paris 1859, ii. 74); the first and greater part of the *story of Ḥasan of Baṣra* occurs once more in the *Alf laila wa-laila*, in the story of Djānshāh, inserted in the fairy tale *of Ḥāsib Karīm al-Dīn and the queen of serpents*, a fairy tale, which originally perhaps was mixed with Jewish elements; the story of Djānshāh is a later and, from the artistic point of view, unsatisfactory imitation. Curiously enough this very story of Ḥāsib Karīm al-Dīn was assigned to the *Hezār efsāneh* by the contributor to the *Edinburgh Review*, July 1886, p. 166, who otherwise most zealously denies the Persian origin of the Alf laila wa-laila; without laying too much stress on purely aesthetic criteria, one may state this much with safety, that this fairy tale, with its many absurd exaggerations and tasteless repetitions, can certainly not have been derived from the same source to which we owe such excellently composed fairy tales as that of the magic horse, as that of Ḥasan of Baṣra and others; — (3) the *story of Saif al-Mulūk*, the only one in the Alf laila wa-laila, of which we possess a complete Persian parallel; the Persian manuscripts in question are mentioned by Lane (*Arabian nights entertainments* iii. 744; — (4) the *story of Ḳamar al-Zamān and of princess Budūr*; — (5) *the story of prince Badr and princess Djawhar of Samandal*; — (6) the *story of Ardashīr and Ḥayāt al-Nufūs*; this tale also appears again in a different version in the manuscripts of the Alf laila wa-laila: in the *story of 'Omar b. Nu'mān*, (which in spite of Seybold I venture to qualify as only a late insertion within the frame-work of the Alf laila wa-laila), an inset *story of Tādj al-Mulūk and princess Dunyā* is found, which corresponds almost literally to that *of Ardashīr and Ḥayāt al-

Nufūs. — Uncertain is the relation between the *story of 'Alī Shīr* and the Persian original, the former containing many details which recur in the probably later *narrative of Nūr al-Dīn 'Alī and the girdle-girl*, also to be found in the Alf laila wa-laila; and no less uncertainty prevails in the case of the *story of the jealous sisters* and the *story of Aḥmed and Parībānu*, these two only to be found in Galland.

These tales then from the *Hezār efsāneh* constituted the nucleus, round which on Arabian ground various layers of other matter gathered. The first of these consists of matter from Bagdad and attaches itself to the name of the 'Abbāside Hārūn al-Rashīd; some tales of this group are the product of free invention, others spun out and re-modelled historical anecdotes. An example of the latter category is the *story of Abu 'l-Ḥasan or the sleeper awakened*; the anecdote is given by al-Isḥāḳī (Lane, *ibid.* ii. 376). Also several of the anecdotes which were circulated about Abū Nuwās and Abū Dulāma, were in a similar way turned to literary account. We must of course not forget that the name of Hārūn al-Rashīd had at an early period become a common symbol of the good old times, of everything miraculous and fairy-like. Consequently we are not justified in assigning a tale to the Bagdad group on the mere ground of its containing the name of that Caliph; only internal evidence is here decisive. Apart, of course, from many details, which must remain doubtful, this general statement may be made, that the novels of middle-class life, short, simple tales of good and solid composition, with a love intrigue solved by the caliph as "deus ex machina" for their leading motive, are made up of Bagdad matter, whereas the picaresque novels and also the fairy tales (generally of clumsy composition), in which the element of the Djinns (demons) is excessively prominent, are of later, Egyptian origin. It is worthy of notice that in the oldest fairy tales of Indian and Persian origin the demons, as a rule, act on their own account and independently, whereas in the more recent tales they are always subject to some talisman or other; hence its owner decides the development of the action, not the Djinns and 'Ifrites themselves. In the Bagdad novels everything, as a rule, happens without any magic art. In the picaresque novels we possess something specifically Egyptian, as has been demonstrated by Nöldeke (*Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xlii. 68); the classic model example of this entire genre is Herodot's famous tale of the treasure of king Rhampsinit; an interesting analogue to part of the latter story is also found in the Alf laila wa-laila, in the story told by the eighth Muḳaddam to Sultan Baibars (Edition of Habicht and Fleischer xi. 375). The other, more recent part of the Egyptian group with its common fairy tales is probably the work of a Jewish-Egyptian author, as Chauvin has tried to prove in *La récension égyptienne des 1001 nuits* (Brussels 1899); from the aesthetic point of view these tales are the least important of the whole book.

Besides these four different layers, which, as has been observed above, cannot with perfect certainty be distinguished from one another in the present version of the Alf laila wa-laila, the book also comprises a number of larger collective stories, each of which is only found in a few manuscripts, and evidently inserted for the sole purpose of making up the number of nights required. Such stories are: *The seven viziers* (with the imitations *The ten viziers* and *The forty viziers*), which are of independent Indian origin, and the story of *Ḳalʿād and Shīmās*. Questionable is the position of the cycle of Sindbād the sailor, which evidently dates from the time when Bagdad and Baṣra had reached the zenith of their prosperity; it seems originally to have been an independent work. It is a well-known fact that we possess a number of very old Egyptian and Greek analogues of the Sindbād matter. Originally foreign to the Alf laila wa-laila are the large chivalric romance of *'Omar b. Nuʿmān and his sons*; the *story of Sūl and Shamūl* (ed. by Seybold, Leipzig 1902), and two didactic tales, which are widely different from each other: *the history of the wise Tawaddud*, which afterwards became a favourite chap-book in Spain (*La donzella Teodor*; Teodor or Tudur is a mistake for Tawaddud, for which palaeography can easily account; cp. Ticknor, *Historia de la literatura española, traducida por Pascual de Gayangos y Enrique de Vedia* ii. 554), and the originally Jewish *tale of the wise Haiḳar*.

The final redaction of this voluminous matter took place in Egypt, probably during the reign of the later Mamelukes, and, as may be concluded from the frequent and minute mention of places in Cairo, it was done in the latter town. The same can be inferred from the language of the present version, which, in many respects bordering on the vulgar tongue, constitutes a free and easy development of late literary Arabic. But the redactors have not succeeded in completely effacing the original marked differences of style between the interwoven and concatenated parts. Also the various manuscripts diverge especially in this respect. Chauvin (*ibidem*) has made an attempt to establish more precisely the literary identity of the man who revised the two Egyptian layers, and believes him to have been a Jew converted to Islām. But the number of redactors and professional narrators, who in consecutive periods had a share in remodelling the Alf laila wa-laila was probably so great, that from this entanglement to unravel the work of each individual reviser would be a task which no one will dare to undertake.

In the above mentioned quotation from Masʿūdī it is said that the Persian book *Hezār efsāneh*, which translated literally into Arabic would mean *Alf khurāfa*, was called instead *Alf laila* (the thousand nights). The formation of later date *Alf laila wa-laila* ("1001 nights") owes its origin to the superstitious aversion to round numbers amongst the Arabs (and Orientals in general), as has first been proved by Gildemeister (*ibidem* p. 86); the usual preference for a certain assonance in book-titles may also have contributed to the alteration. But just as the Persian book *Hezār efsāneh* did certainly not contain exactly 1000 tales, the numeral only indicating an indefinitely large number, neither was the fairy tale matter of the Alf laila wa-laila originally divided into 1001 nights, this arrangement being the work of later times. This is sufficiently evident from the fact that in this point the manuscripts diverge to a great extent, and it was just owing to the endeavours to make up the full number, that the va-

tions large insertions crept into the work. Besides, the name Alf laila wa-laila being so popular, the copyists liked to conglomerate under that title all sorts of extraneous matter along with that which all manuscripts contained. A good example of the latter kind of manuscripts is the Paris codex n°. 1723.

A large majority of the tales in Alf laila wa-laila contain a great many more or less lengthy verse quotations; the Bagdad layer is conspicuous in this respect. The usual practice is to put these quotations into the mouth of the speakers; in all passages where the narrator aims at the expression of strong emotion, whether it be grief or joy, the person in question commences his speech in verses. These verses, however, in by far the majority of cases, are not in the least sense instrumental in continuing the action, but, like the verses in the Indian dramas, rather serve as pauses, sometimes interspersed with reflections and moralisings. This circumstance is a sufficient indication, that those verses are not equally old with the rest of the context, but were inserted at a later date. This inference is corroborated by the repeated occurrence of the same quotations in identical situations; and also the frequent accumulation of different verses conveying the same meaning and linked together by the well-known expression *wa-ḳāla aiḍan fi 'l-ma'nā* ("and again he spoke in the same sense"), seems to point at the same conclusion. There are also examples of verses sounding absurd in the mouth of the speaker, evidently owing to a mistaken or clumsy insertion. Only in exceptional cases the name of the poet who wrote the quotation in question is mentioned; those who are referred to most are Abū Nowās, Ibn al-Mu'tazz and Isḥāḳ al-Mawṣilī. In most cases stands the stereotyped phrase *wa-ḳāla 'l-shā'ir* ("the poet speaks"). The majority of verses are of a later date and as a rule plainer and simpler than the older Arabian poetry.

The manuscripts of the Alf laila wa-laila belong to three different groups, as has been demonstrated by Brockelmann (*Gesch. d. arab. Litter.* ii. 60) after Zotenberg: an older Asiatic group (the manuscripts belonging to this group are all except one incomplete, containing only the first part of the book) and two later Egyptian groups. The differences between the manuscripts are very great, though less important between those of the first group. Brockelmann gives a list of the editions and European translations (*ibid.*), which was enlarged and continued by Krimski (in his above mentioned introduction to the Russian translation of Oestrup's *Studier*). An extensive bibliography is found in Chauvin *Bibliographie des ouvrages arabes* iv. 12—120). The most complete and exact translations of the fairy tale cycle in European languages are the English one by Burton (Benares-London 1885, lately also published in German in the "Inselverlag") and the French rendering by Mardrus (Paris 1899 and after). The most reliable Arabic text edition is still always the Būlāḳ one in two volumes (1251); although the more recent Cairo edition in four volumes is more practical and more easily obtainable, as it has been published repeatedly.

(J. Oestrup.)

ALFARABI. [See al-Fārābī.]

ALFARD is the star α of the second size in the upper part of the body of the Hydra. The name is Arabic and means "the isolated one." Cp. Ideler, *Untersuchungen über den Ursprung u. d. Bed. der Sternnamen* p. 269. (Mahler.)

ALFĪYA (A.) = "thousand-liner", a poem in a thousand verses, a favourite number with the Arabs, especially for rhymed manuals. Ḥādjdjī Khalīfa (ed. Flügel i. 407 *et seq.*) mentions several of them; the best known are the *Alfīya* of Ibn Mālik, the one by Ibn Mu'ṭī, both dealing with grammar, and also the *Alfīya* of al-'Irāḳī on the *Uṣūl al-ḥadīth* (fundamental doctrines of the science of tradition). Farther particulars are to be found in the articles on the authors.

ALFRAGANUS. [See al-Farghānī.]

ALGARVE, from Arabic al-Gharb (= west), was formerly a name for the entire south-western part of the Iberian peninsula; but it has since become the special designation of the southern province (the "kingdom") of Algarve in Portugal. After the fall of the Umaiyades of Cordova petty kings also rose in Algarve (*Mulūk al-ṭawā'if* = *Reyes de Taifas*), amongst others the Banū Muzain in Silves (Shilb): Abū Bakr Muḥammed b. Sa'īd b. Muzain 419—442 (1028—1050) and Abu 'l-Aṣbagh, 'Īsā 443—444 (1051—1052); in Santa Maria de Algarve: Abū 'Othmān Sa'īd b. Hārūn 407—435 (1016—1043) and his son Muḥammed 435—444 (1043—1052) (in Mertola Ibn Ṭaifūr until 1044), who all were finally swallowed up by the 'Abbādides [q. v.] of Seville. In 539 (1144) the Ṭā'ifa rebel Aben Casi (Ibn Kasī) rose in arms against the Almoravides, but in 546 (1151) he was supplanted by the Almohades. In 1189 Sancho I of Portugal conquered Silves, Sancho II (1223—1248) took Tavira and Affonso III completed the conquest of Algarve in 1249. — In the 15th and 16th century the Portuguese conquests on the Moroccan coast, Ceuta, Alcazar, Tangier, A(r)zila etc. were called "Algarve d'alem mar (ultramar)", Algarve across the sea.

(C. F. Seybold).

ALGEBRA. [See al-Djabr.]

ALGECIRAS. [See Algeziras.]

ALGAZEL. [See al-Ghazālī.]

ALGEDI (from Arabic *al-djady* = young he goat) is the ancient name of both the pole-star and the constellation of the capricorn; cp. Ideler, *Untersuchungen über den Urspr. u. d. Bed. der Sternnamen* p. 3, 13, 191.

ALGER (Arabic al-Djazā'ir; English: Algiers) is a town on the northern littoral of Africa. It is the capital of Algeria, and the seat of the Governor General and the heads of the various military and civil services of the colony. Its geographical situation is 36° 47′ N. Lat., 0° 44′ E. Long. (meridian of Paris). The number of inhabitants according to the census of 1906 is 144 000.

We do not know anything definite concerning Algiers previous to the establishment of the Romans in that part of Africa, except that on the place of the present town a locality was situated, known by the name of Icosium. Archaeological discoveries, together with a legend about the foundation of Icosium by twenty companions of Hercules (Solinus iii. 3) would at the most justify the supposition that on this spot of the African littoral a Phoenician or Carthaginian factory had existed. The information concerning Icosium is also very scanty. It became a Latin colony during the reign of Vespasian, was captured in 371 or 372 by the Berber prince Firmus, but some time afterwards restored by him

again to the Romans. It was the seat of a bishopric, which amongst others was occupied by bishop Victor, who assisted at the conference held at Carthage in 484 by order of the Vandal king Huneric. After the fifth century Icosium is no longer mentioned in history. The town, which seems to have covered nearly the same surface as Turkish Algiers, was doubtless destroyed by the Arabian invasion of the 7th century and abandoned by the inhabitants. Some traces of ancient buildings were still to be seen in the 11th century. Al-Bakrī (*al-Masālik* or *Descr. de l'Afrique septentr.* transl. by de Slane p. 156) actually mentions the existence, at al-Djazā'ir of the Banū Marghannā, of ancient monuments, of antique vaults, of a theatre with a mosaic pavement, and finally of an apse-shaped wall of a church. Other constructions and some inscriptions have been unearthed since 1830 (cp. *Corpus inscript. latin.* viii. b; xv. and supplement; Gsell, *Atlas archéologique de l'Algérie*, number 1. plate v and note.)

The site of Icosium remained deserted until the middle of the 10th century, although at a date which cannot possibly be fixed, a Berber tribe of the family of the Ṣanhādja, the Banū Marghannā, had settled down in the neighbourhood. During the reign of Zīrī b. Menād (945—971), Bolugghīn, the son of this prince, obtained permission to found on this spot a town which received the name of Djazā'ir banī Marghannā (Ibn Khaldūn, *'Ibar*, transl. by de Slane: *Hist. des Berb.* ii. 6) because of the rocky islets which, at some distance off the coast, formed a kind of natural mole. Towards the end of the tenth century the new town had arrived at a certain degree of prosperity, as appears from the description given of it by Ibn Ḥawḳal. "Djazā'ir, this traveller writes, is built on a bay and surrounded by a wall; it comprises a great many bazaars and some wells near the sea, which yield excellent water...... The territory of this town encompasses very extensive fields and mountains inhabited by various Berber tribes. The principal wealth of the inhabitants consists of cattle and sheep, which graze upon the mountains. Algiers supplies so much honey that it forms an export article, and such a quantity of butter, figs and other provisions that part of these are exported to Ḳairawān and elsewhere. A short distance from the coast, an island is situated, where the inhabitants find a safe refuge, when threatened by their enemies" (Ibn Ḥawḳal transl. by de Slane, *Journ. As.*, Febr. 1842, p. 185). Al-Bakrī, in his description of Africa (*ibid.*) refers to Algiers as a port well sheltered and "frequented by sailors from Spain, Ifrīḳiya and other countries".

The history of Algiers is closely connected with that of the central Maghrib. For during the period between the 11th and the 16th century, al-Djazā'ir endured the domination of all the conquerors or the pretenders, who disputed this country amongst themselves. After it had formed part of the Ḥammādide kingdom, it passed into the possession of the Almoravides, after which, in 1152, it submitted to the authority of the Almohades. During the efforts of the Banū Ghāniya to re-establish in Africa the power of the Almoravides, 'Alī b. Ghāniya conquered Algiers (1185), but kept the place but a short time: the inhabitants rose in arms against him and submitted themselves to al-Manṣūr. In spite of that Algiers was occupied by Yaḥyā b. Ghāniya in 623 (1226), but re-captured in 628 (1230) by the Almohade al-Ma'mūn. In 632 (1234-1235) it came under the rule of a Ḥafṣide governor. But already in 664 (1255-1256) the people of Algiers expelled the representative of the Sultan of Tunis, organised a kind of republic, and remained independent until 676 (1277), when, after two abortive attempts, the Ḥafṣide governor of Bougie succeeded in vanquishing the rebels. When afterwards the Ḥafṣide Abū Zakariyā' established an independent kingdom at Bougie, the inhabitants of Algiers recognised the authority of that prince (684 = 1285). However, they did not show themselves scrupulously faithful to him. A certain Ibn 'Allān usurped the power (1307), expelled the representatives of the king of Bougie and, for fourteen years, withstood the attacks directed against him. He was at last vanquished by the king of Tlemcen, Abū Ḥammū I, who laid siege to the town, forced it to surrender, and annexed it to his dominion (712 = 1312-1313). From 1347 till 1351, the period of Abu'l-Ḥasan's successful achievements, and again in 1360 and 1393, the Marīnides, in the course of their struggles against the 'Abdalwādides, in their turn succeeded several times in mastering the town. As for Abū Ḥammū II, he recovered it twice, but never gained definitive possession of the place. The exactions of his officers exasperated the inhabitants, and drove them successively into the arms of Abū Zaiyān, king of Bougie, and of the Marīnide 'Abd al-'Azīz. In the midst of this confusion, the Tha'āliba, an Arabian tribe of the Mitīdja, profited by the prevailing anarchy and made themselves the actual masters of Algiers, having previously repelled the Ṣanhādja out of the Mitīdja plain into the Atlas. One of their chieftains, Sālim b. Ibrāhīm, disposed of Algiers arbitrarily, swearing allegiance alternately to the Zaiyānides, to the Ḥafṣides, to the Marīnides and breaking his faith to one dynasty after the other, until Abū Ḥammū II, who had repeatedly forgiven him, had him put to death (1378). Algiers, at that time, had nearly become the capital of the Zaiyānide realm. Being afraid of the intrigues of his son Abū Tāshfīn, Abū Ḥammū had actually considered a change of residence from Tlemcen to Algiers; but he was obliged to give up the plan. In the 15th century, fresh disorders began. In 1438 a Zaiyānide pretender, Abū Zaiyān Muḥammed, rose in arms against the sovereign of Tlemcen, captured Algiers after a long siege, and made it the capital of a kingdom which comprised the Mitīdja, Medea, Miliana and Tenes. He put on the royal insignia and took the name of al-Musta'īn bi-'llāh. But his relentless rule irritated the people of Algiers to such an extent, that they massacred him in September of that same year. From that time until the establishment of the Turks, Algiers formed a sort of little municipal republic, governed by a civic oligarchy, under the self-interested protection of the Tha'āliba. The Berber Algiers, the history of which has been sketched above, was, in reality, but a market-town of modest size. Only the neighbourhood of the Mitīdja imparted some importance to the harbour, which was frequented not only by Musulman sailors, but still also by Christian merchants. In the 15th century the Venetian and

Florentine fleets came into port every year (Mas-Latrie, *Traités entre Chrétiens et Arabes.... Introd. histor.* pp. 330, 333). The inhabitants were neither remarkable for their intellectual capacities, nor for their artistic taste. Men-of-letters were rare amongst them. "On my arrival at Algiers", says Muḥammed al-ʿAbdarī (who lived in the second half of the 7th = 13th century) "I inquired whether there were any learned people of exquisite erudition, but I felt like one who, as the proverb says, looks for a stallion with foal or for camel's eggs." We must, however, make an exception for the marabout Sīdī ʿAbd al-Raḥmān al-Thaʿālibī, renowned for his saintlike life and his theological learning (789—873 = 1387—1468); this pious personage was to become the patron-saint of Algiers, where his memory is still greatly revered. The mosques in Algiers were as a rule clumsy buildings, without any ornamental work, with irregular naves and covered with a roof of red tiles. Some of them still exist: Sīdī Heddi, Sīdī Ramaḍān and especially the Great Mosque, mentioned in an inscription of the year 409 (1018), which in 1324 was furnished with a minaret by Abū Tāshfīn, king of Tlemcen.

In the last years of the 15th and the early years of the 16th century, Algiers together with the other towns of the African littoral suffered from the effects of the Spanish "reconquista". Its population increased, it is true, in consequence of the arrival of fugitive Jews and Moors from Spain, but the Christian crusade had to be resisted. The Catholic kings had resolved to subject to their authority all the places on the northern coast of Africa. The conquest of Oran by Pedro Navarro and Ximenes (1509) and the occupation of Bougie (1510) warned the people of Algiers of the imminent danger. Unable to offer vigorous resistance to the Spanish arms, they declared themselves willing to submit, promised to recognise the Catholic king for their suzerain, to pay him an annual tribute, to give up the Christian captives, to refrain from piracy, and to prevent the enemies of Spain from entering their harbour (31 January 1510). The shaikh Sālim al-Tūmī, escorted by a delegation of notables, went himself to Spain, to take the oath of obedience and deliver some presents to Ferdinand. Finally, in order to assure the execution of the stipulations with regard to piracy and to watch the people of Algiers, Pedro Navarro took possession of the islet of the Peñon, at cannonshot range from the town; he built a fortress on it and garrisoned it with 200 men. Ruined by the suppression of their piracy, the Algerines were soon tired of this state of affairs and tried to free themselves from the Spanish yoke. Profiting by the agitation caused all over the Barbary States by the news of the death of Ferdinand the Catholic, they persuaded Sālim al-Tūmī to send a deputation to the Turkish corsair ʿArūdj, who since 1513 had been master of Djidjelli, and solicit his help. ʿArūdj went to Algiers and was received as a liberator, but he was powerless against the Peñon. He rid himself of Sālim al-Tūmī by murder and had himself proclaimed Sulṭān by his own soldiers. The Algerines then came to terms with the Thaʿāliba and the Spaniards to expel the Turks; but their conspiracy was discovered, the leaders of the plot were arrested and beheaded, and those who were under suspicion and the discontented were thrown into prison and executed. In that way all desire of resistance was broken and ʿArūdj remained master of Algiers. In vain the Spaniards attempted to take the place from him. The expeditions against Algiers conducted by Don Diego de Vera (1516) and by Don Ugo de Moncada (1519) both ended in disaster. The Turkish power however could not be considered solidly established as long as the Peñon remained in the possession of the Christians. The fall of the Spanish fortress was long delayed, in consequence of ʿArūdj's death and the subsequent difficulties which his brother and successor Khair al-Dīn had to face at the beginning of his reign. But in 1529 Khair al-Dīn had at last vanquished all his adversaries: Algiers, from whence the Kabyles had expelled him five years before, had received him again; and now he was resolved to put an end to the Spanish possession. He attacked the Peñon at the beginning of May 1529. The governor Don Martin de Vargas had neither received victuals nor reinforcements from Spain. He nevertheless endured the cannonade for twenty-two days. At last, on May 27th 1529, the fortress was stormed, and Vargas saw himself obliged to surrender, having only twenty-five men left who were able to fight. He was cudgelled to death at Khair al-Dīn's command, the Peñon was razed to the ground and part of its building-materials were employed to construct a connecting dike between the islets of the roadstead. In that way the mole was built, which at the present day is still called the mole of Khair al-Dīn, and which, after having been completed by a perpendicular mound, protected the harbour against the north and north-west winds, affording safe shelter to the Algerian vessels in winter-time, so that they need not fear tempests or attacks from the Christians. Batteries planted on the sea-front and a wall enclosing the town on the land-side combined to make the place almost impregnable. All these works of fortification were commenced by Khair al-Dīn and continued by the Beylerbeys, his successors.

The installation of the Turks at Algiers was a permanent menace to the Christian nations. Charles V, therefore, undertook to crush their power. Already in 1535 he had conquered Tunis and subjected it to the rule of a sovereign who owed allegiance to Spain; he then contemplated achieving this work by the occupation of Algiers. After long negotiations with certain native chieftains and Khair al-Dīn himself, he crossed to Africa in September 1541. The expedition, which the emperor conducted personally, comprised a fleet manned by 12 330 sailors under the command of André Doria, and an army of 24 000 soldiers. Charles V was no more fortunate than Vera and Moncada had been before him. He disembarked on October 23rd at the mouth of the Harrāsh and at first succeeded in effecting a lodgment on the height of the Kudyat al-Ṣābūn, which commanded the town. But in the night of August 24th the troops, while exposed to a violent storm, had to endure a very vigorous sally of the besieged. They were thrown into confusion, and the disaster would perhaps have been complete but for the courage of the knights of Malta, who repelled the assailants into the town, where Ḥasan Agha had the gates shut with all possible haste. One of the knights, Savignac, thrust his poniard into the gate of Bāb ʿAzūn. A tempest which rose during that same

night and destroyed 140 ships, deprived the army of provisions and made retreat inevitable. The emperor regained Cape Matifou with great difficulty and at the expense of unheard-of hardships. There he embarked the remains of his army. This expedition, which was to bring about the destruction of Algiers, proved in the end an advantage to the Barbary corsairs, who made an immense booty and henceforth believed themselves invincible.

From that moment the Algerines could indulge in piracy to their hearts' content; they continued to do so until 1830. But the free-booting had gradually changed its original character: from a mode of warfare against the infidels it had degenerated into a lucrative industry and become the only occupation of the Algerines. It enriched the government, which received part of the booty, the private persons, who went into partnership to equip vessels, the whole population also, which profited by the liberality of fortunate corsairs and ship-owners. It attracted moreover to the capital of the Regency adventurers from all countries, most of them of Christian origin, who "took the turban", that they might satisfy their desire of rapine or their longing for adventures. The excesses indulged in by the corsairs, the outrages committed against Christian sailors, the ignoring of the treaties concluded with the European states, inevitably provoked the sufferers to make reprisals, which, however, were quite innocuous to the town of Algiers itself. The brave attempt of a Spanish sailor, Don Juan Gascon, to penetrate into Algiers, deliver the captives and put the corsair ships on fire, unfortunately miscarried (1567). In vain the town was successively bombarded by the English (1622, 1655, 1672) and the Danes (1770). As France, because of its geographical situation and the importance of its commerce in the Levant, was especially interested in the maintenance of free navigation, it made repeated attempts to chastise the insolent Algerines. The French squadrons cannonaded the mole in vain in 1661 and 1665. Duquesne conducted two naval expeditions against Algiers in 1682 and 1683. A first bombardment, lasting from August 20th till September 20th 1682, laid 50 houses in ruins and killed 500 inhabitants; a second (June-July 1683) caused heavy material damage, but elicited a riot, in which the French residents were massacred, amongst others the consul, Father Levacher, who was corded to the muzzle of a canon. A third one, conducted by d'Estrées (1688) proved even more disastrous to the Algerines, and compelled them to sue for peace. But too much money and too many lives were wasted on these expeditions to repeat them very often. In the 18th century, whenever France had to complain of the deys, it restricted itself on that account to simple naval demonstrations. Spain, on the other hand, having received a declaration of war from the dey Muhammed b. 'Othmān (1775), attempted an act of violence against Algiers. A fleet of 20 men-of-war and 24 bomb-ketches, and an army of 25 000 men were placed under the command of admiral Don Pedro Castejo and general O'Reilly. The Spanish troops disembarked near the mouth of the Ḥarrāsh on July 8th 1775, but being surrounded by an enemy, who far outnumbered them, and being commanded injudiciously, they had to re-embark on the following day, with a loss of 2800 men. A successful bombardment, which the Spanish admiral Don Angelo Barcelo directed against Algiers in 1783, was no sufficient compensation. The piracy experienced a veritable revival, owing to the wars of the Revolution and the Empire, which turned the attention of the maritime powers into a different direction. After 1815, however, the European powers seemed determined to put an end to this intolerable state of affairs. Lord Exmouth, who, on May 15th 1816, had been to signify to the dey the decisions of the congress of Vienna regarding the abolition of slavery, having met with insulting treatment at Algiers, the English government, supported by public opinion, resolved to revenge this outrage. A fleet of 32 sail under the command of Lord Exmouth, who was joined by the Dutch admiral van Cappellan, appeared before Algiers, penetrated into the harbour under the shelter of the white flag, and opened fire upon the town. Five hundred Turks were killed, the batteries on the sea-front destroyed, and a thousand inhabitants wounded. But the Algerines defended themselves energetically and inflicted on the squadron of the allies a loss of 883 men (August 27th 1816). Only slight damage was caused to the place by a second bombardment, which admiral Neal conducted in June 1825, after a difference which had arisen between Dey Husain and the English government. Algiers was evidently able to resist successfully an exclusively maritime attack. Consequently the French government, when resolved, after a fruitless blockade of three years, to revenge the insult offered by the dey to consul Deval, turned to account the ideas suggested by commander Boutin of the corps of military engineers. This officer, who in 1808 had been commissioned by Napoleon to reconnoitre the defensive works of Algiers, suggested that the attack should be made from the landside, and first of all directed against the Emperor's fort, from whence one could command the town. This plan, revised and completed by the French general staff, was adopted and carried out. The French expeditionary corps landed at Sīdī Ferrush, 14 miles west of Algiers, on June 14th 1830, defeated on the 19th the army of the dey on the plateau of Staweli, and appeared on the 29th in front of the Emperor's fort. On the fourth of July, at day-break, the French batteries opened fire, and at ten o'clock the fort, partly dismantled and left by its defenders, was occupied by the assailants. The day after, Husain signed the terms of capitulation drawn up by the commander-in-chief, and the latter entered Algiers at once.

The establishment and the persistence of the Turkish domination had made of Algiers one of the most original towns in the mediterranean world. The small Berber market-place had become a prosperous and populous town. Turkish Algiers extended on the rocky slopes that descend from the Ḳaṣba to the beach. Haëdo, who has given a detailed description of Turkish Algiers, compares its circuit to a cross-bow, the walls constituting the bow and the sea-shore the string. The perimeter of the town, measured along the exterior walls, was about 10 170 ft. The defensive works commenced by Khair al-Dīn and continued by his successors afforded absolute security to Algiers. This defensive system consisted of a wall, of the Ḳaṣba, and of a certain number of forts and batteries. The wall was about 36 to 42 ft high, surrounded by a ditch and flanked with towers.

It had five gates: the sea-gate and the fishery-gate on the side of the harbour; the gate of Bāb ʿAzūn on the southern side of the town, near which the executions took place; the gate of Bāb al-Wād on the north-side, where Christians and Jews were put to death; and the New Gate on the south-western side, through which the road passed which led to the Emperor's fort. The Ḳaṣba, built on the highest point of the town, had replaced since 1556 the ancient Berber citadel, which had occupied a slightly lower elevation. The Ḳaṣba became the residence of the deys in 1816, when ʿAlī Khodja abandoned the Djenīna, the seat of his predecessors, which was situated in the lower town and consequently exposed to a coup de main of the janizaries. The Ḳaṣba comprised barracks and arsenals, and, besides, the treasury and private appartments of the sovereign. Outside the town, on a height which even commanded the Ḳaṣba, rose the Emperor's fort (Turk. Sulṭān Ḳalʿasi; Arab. Bordj al-Ṭāwūs), built by Ḥasan Agha on the place once occupied by the camp of Charles V. The sea-front was protected by the New Fort, the fort Bāb al-Wād, the fort of the English, the fort Bāb ʿAzūn and the batteries on the mole, which, in the 18th century after O'Reilly's expedition, and again in the 19th after the bombardment by Lord Exmouth, were reinforced with new armament, amounting to no less than 180 pieces of large calibre.

Within, the town extended on the slope of the hill. In its highest part, the "Djebel" as it is still called by the natives, the white-washed houses supported by wooden shores stood closely pressed together, the upper floors projecting the one over the other so as almost to meet at the top. Steep lanes with flights of steps, darkened by the vaults, mostly too narrow for two men to pass without pressing their backs against the wall, wound up the slopes. The lower part, traversed by the only street deserving of that name, the connection between the gates of Bāb al-Wād and of Bāb ʿAzūn, had, since the close of the 16th century, served as the favourite residence of the raʾīs or corsair captains. "Their sumptuous dwellings, clustered near the sea, were peopled with their crews; they guarded the harbour and theirs was the mole, so that this whole quarter seemed no less than their arsenal, in which they felt safe from a coup de main of the soldiery (de Grammont, *Hist. d'Alger sous la domination turque* s. 127). There rose the palaces of the most famous raʾīs of the 17th century, such as Mâmī Arnawt, Sîmūn Raʾīs, Murād Raʾīs, ʿArabadjī, ʿAlī Bicenin, there also stood the mosques, on the building of which these adventurers had spent part of their wealth. Religious edifices were indeed very numerous in ancient Algiers. Towards the end of the 16th century it comprised 100 mosques, chapels and zāwiyas. On the eve of the French conquest, one counted 13 large mosques, 109 small ones, 32 chapels and 5 zāwiyas. The majority of these were certainly of modest dimensions, and only of slight artistic interest. The most noteworthy besides the Great Mosque, which dated from the Berber period, were the new Mosque (now called Mosquée de la Pêcherie), built in 1660 for the Turks belonging to the Ḥanafite rite; the Mosque of the Ketshāwa, ornamented with polychrome decorations; the Djāmiʿ Safa; the Mosque of Mezzo Morto; the Mosque of the Andalusians, built in 1623 by the Spanish refugees; the Zāwiya of the Shurafāʾ, erected in the time of dey Muḥammed Baktash (1709), etc. .... Public buildings were few in number. One need only mention the Djenīna, an assemblage of palaces and barracks, the seven large "Casseries" or barracks of the janizaries, and the bagnios where the slaves were detained. But a great many private houses hid behind their bare façades an elegant or sumptuous decoration; patios with finely sculptured marble colonnades all round, panellings of cedar-wood, revetments of Italian and especially Dutch faïence, furniture of which the separate pieces were either of European make or had been fabricated by native artisans in imitation of European models (See G. Marçais *L'exposition d'art musulman*, in the *Revue africaine* 3rd and 4th quarters 1905).

The population of Algiers varied perceptibly during the three centuries of Turkish dominion. Haëdo, whose work appeared in 1612, estimated the number of houses and inhabitants at 12 000 and 60 000. In 1634, when the piracy flourished more than ever, 15 000 houses and 100 000 inhabitants were counted by Father Dan. The decay began with the decrease of the piracy. In 1789 Venture de Paradis estimated the population at 50 000; which number had dwindled down to 30 000 in 1830. This population consisted of various elements, which can be arranged into three groups: Turks, Moors, and Jews. The Turks formed a very close aristocracy. They had for the greater part come from Asia Minor, and enlisted in the ranks of the Yoldashes. The regulations, to which this army was subjected, allowed the Yoldashes to aspire to the highest degree, that of agha, and even to the highest civil functions. The Turks, no matter though they were simple janizaries, were saluted by the title of "Effendi", as "great and magnificent signiors", and formed the upper ten at Algiers. Even after the militia had lost its political importance, its members did not lose their arrogance in the least. Many amongst them married women of the country, but the children born from such unions, the Kuloghlus, were kept apart. Since the close of the 16th century they had been excluded from public employments, and in spite of their revolts, of which that which broke out in 1663 was especially dangerous, they never succeeded in getting this interdict abolished. The Turks consequently always remained in a minority in the capital, as well as in the Regency itself. Their number may be estimated at 10 000 in the time of Khair al-Dīn, at 30 000 under the Beylerbeys, at 22 000 in 1634, at 5000 in 1789. In 1830 they numbered 4000. Immediately after the conquest General de Bourmont decided that the unmarried janizaries should be expelled and conducted to Asia, a measure which soon afterwards was extended to all the members of the militia. Besides the Turks, mention should be made of the renegades of European origin, who supplied the Algerian navy with engineers, artisans, pilots and some of its most illustrious corsairs. Their number kept on decreasing at the same rate as the piracy became more difficult and less lucrative in consequence of the cruises and naval demonstrations of the European powers. From 20 000 in Haëdo's time it dwindled to 200 or 300 at the close of the 18th century.

The Moors formed a large majority amongst the citizens or *baladīs*. Some were descended from

the ancient inhabitants of Algiers, others had come from abroad and, since the Turkish epoch, settled in the town, such as Andalusians expelled from Spain by the Christian persecution, European adventurers, Ḳuloghlus etc. Excluded from all share in public affairs, exempt from military service, they did not offer any resistance to the Turkish rule, and remained indifferent spectators at the tragedies, which were performed on the stage of Algiers. The rich amongst them restricted their occupations to taking their share of the gain which the piracy procured, by contributing with their money to the equipment of the ships and by speculating on the sale of the booty and the slaves; the poor did nothing whatever, although they also derived enjoyment from the general affluence. This Moorish element of the population supplied the tradespeople and the craftsmen, who were incorporated in various guilds under the direction of syndics or *amīn*. Some natives from the inland had also settled down in Algiers. Kabyles, strictly watched by the Turkish authorities, were handicraftsmen and day-labourers; Biskris earned a living as carriers, Mzābites as bakers. Each of these groups of *berrānīs* formed a small community governed by an *amīn*, who was responsible for their orderly behaviour. The Moors numbered 18 000 (the Ḳuloghlus included) in the year 1830; the negroes 2 000; the natives of Berber origin 1000.

The Jews occupied a place which grew more and more important in Algerian life. The small number of native Jews had since the 15th century been joined by their co-religionists from Spain. The first settlement of the latter took place about 1391, under the rabbis Duran and Barfat, but the great exodus was accomplished in the 16th century. Khair al-Dīn allowed the Jews to take domicile in Algiers, but he limited the number of shops they might open, and compelled them to pay a poll-tax. In spite of all sorts of vexations with which they were plagued by Turks and Moors, such as the coercion to wear a special costume, in spite even of the enormous fines which were inflicted upon them repeatedly, they increased their numbers rapidly. According to Haëdo only 150 Jewish families were living in Algiers at the end of the 16th century; in 1634 Father Dan estimated the number of Jews at 10 000; in 1725 Laugier de Tassy at 15 000, certainly not without some exaggeration. About that time a very sharp distinction began to establish itself between the "indigenous Jews", who were always miserable and badly treated, and the "Frankish Jews" of Italian origin, especially from Leghorn. Profiting, in their quality of foreigners, by the regime of the „Capitulations" and the protection of the French consul, and consequently exempt from the vexations which harassed their indigenous fellow-believers, they grew rich by their commerce with Europe and by the exploitation of monopolies, which the deys had reserved for themselves. The most influential amongst them in the 18th century, such as Soliman Jackets (d. 1725) and especially the Bacris and the Busnachs, having become the bankers of the deys and the official intermediaries between the Regency and the European powers, played a considerable, sometimes even preponderant, part in the Algerian affairs. For twenty-five years (1780—1805) Nephtali Busnach exercised his power in making and unmaking the beys and the deys, had the disposal of the resources of the country, in short, conducted the domestic and foreign politics of the Regency to the advantage of his own interests. This excessive power, however, brought on its own reaction. The murder of Nephtali Busnach, "the king of Algiers", by a janizary (1805) was followed by a bloody riot. The wealthiest Jews were massacred or banished, their shops plundered, their property confiscated. The Jewish "nation" never recovered from this disaster. Reduced to 4000 individuals (Rozet) it endured the Turkish yoke with difficulty. They welcomed on that account the fall of Ḥusain with the greatest satisfaction, and sided, without any opposition, with the conquerors.

The Europeans in Algiers were represented by the slaves and the free tradespeople. The former had fallen into the hands of the corsairs along with their prizes made at sea, or on their razzias along the mediterranean coasts, especially on those of Spain, Italy, Corsica and Sardinia. Part of the slaves formed the share due to the "beylik"; the rest were sold to the highest bidder on the place of the Badestān. The captives, according to the will of their masters, were either set to work in the house, or employed in the town itself, or else in the gardens outside the walls; they were also compelled to row on the galleys for a fixed number of days. At night they were shut up in special establishments, belonging to the government or to private persons, which were known by the name of bagnios The condition of these captives was less miserable than has been asserted. Except on days when a riot of janizaries or the appearance of a Christian squadron roused the fanaticism of the Musulmans, their lives were perfectly safe. The bagnios were even provided with a chapel with officiating priests, with an infirmary and a tavern. But the slaves could not recover their liberty, except when they were either ransomed by their families with the help of ecclesiastics such as Trinitarians, Redemptorists and Lazarists, who devoted themselves to that mission, or released in consequence of diplomatic negotiations. The number of slaves varied naturally according to the more or less flourishing condition of the piracy. It reached its maximum in the first half of the 17th century: 25 000 captives, according to Dan, 35 000 according to Gramaye, peopled the Algerian bagnios at that period. These figures went down during the following century. In 1740 only 1442 slaves remained, in 1767 there were no more than 2062; in 1769, 1800; in 1813, 1669; in 1816, finally, 1200, who were released after the successful naval expedition of Lord Exmouth.

Europeans, who enjoyed unrestrained liberty, were always few in number, as Algiers never had a commercial importance comparable to that of the other Barbary towns, least of all to that of the Levant ports. The consuls, amongst whom the consuls of France and England disputed between themselves for pre-eminence, and the employees at their offices, together with a few merchants, constituted a small colony, of a hundred people at the most.

Algiers during the Turkish epoch was governed by a separate administration, placed under the supervision of the "*khaznadjī*", minister of finance of the Regency. The various ethnic groups (negroes, Mzābites, *etc.*) and the different trades formed

several corporations ruled by *amīn*, the Jews constituted a nation governed by a chosen leader. All these *amīn* were subject again to the *shaikh al-balad*. The inspection of the markets was the task of the *muḥtasib*, that of the streets in the day-time of the *ḳiahya* (from Pers. *ket-khudā*) and during the night of the *aghā 'l-ḳuli*, who must always be a Turk. The *mizwār* was charged with the inspection of the baths and houses of ill fame. The *amīn 'l-ʿuyūn* had to keep the wells in repair and to see that their foundations worked satisfactorily. This administration system answered its purposes and, according to all travellers who have visited Turkish Algiers, secured absolute safety. It disappeared along with the Turkish dominion.

Since 1830, Algiers has witnessed incessant modifications. It would be transgressing the limits of this Islamic encyclopaedia to give a detailed account of them and describe the European city, which gradually supplanted Berber and Turkish Djazāʾir. A few facts however ought to be stated here: First of all the increase of the population, which, according to the census of 1901, had then risen to 138 000 inhabitants, and to 144 000 according to the census of 1906, of which only the rough estimate was known at the time of the composition of this article. The population of modern Algiers is just as composite as that of ancient Algiers. But the European elements have supplanted those of indigenous origin, as may appear from the figures of the census of 1901: 69 000 Frenchmen, 11 750 naturalised Jews, 28 250 foreigners, for the greater part Spaniards. Then the development of the harbour deserves notice. The ancient basin of the port, where the corsairs lay thronged side by side, was enlarged by the continuation of the mole of Khair al-Dīn and the construction of a new pier thrown into the sea from the fort of Bāb ʿAzūn, forming a vast basin of 237 acres where ships of the heaviest draught can anchor. The continuous progress of the traffic (an aggregate tonnage of 6 600 000 in 1904) has even rendered it necessary to plan new works which are in course of construction. Finally the territorial extension of the modern town must not be passed over in silence. A long time ago it exceeded the limits of Turkish Algiers, its buildings and those of the suburbs Ḥusain Dey, Muṣṭafā, Bāb al-Wād, and Saint-Eugène extending over an average length of 7.5 miles.

This transformation was not carried out without a profound alteration of the general aspect and originality of ancient Algiers. In the very first days after the conquest it appeared necessary to create ways of communication, to procure barracks for the troops and offices for the various services of administration, all of which could not be achieved without the destruction of private houses and religious buildings. The Djenina was demolished stone by stone and disappeared altogether in 1856. Of the palaces it enclosed within its wall only the Dār Bint al-Sulṭān exists, now used as the archbishop's palace. The Mosque of the Ketchawa was allowed to fall into ruins from 1845 till 1860 and yielded its place to the Catholic cathedral. The mosque of al-Saiyidīya was pulled down, that of Mezzo Morto transformed to a church. Others were turned into barracks or military depots. Of the 176 places of worship, which were found in Algiers in 1830, only 48 remained in 1862 (9 large mosques, 19 small ones, 20 chapels and zāwiyas). Amongst the Moslem temples that are still in existence, only three possess any archeological and artistic interest: the Great Mosque, with its portico constructed with the columns from the mosque al-Saiyidīya; the "Mosquée de la Pêcherie", constructed in 1660 on a plan in the shape of a cross like the Byzantine churches in Constantinople; and finally the mosque of Sīdī ʿAbd al-Raḥmān al-Thaʿālibī, erected in 1696 by the dey al-Ḥādjdj Aḥmed on the spot of a more ancient building. The Turkish fortifications were for the greater part demolished and replaced by a modern rampart, which now is being pulled down. The Ḳaṣba contains only a few traces of its former state (vaulted rooms, the gate, a fountain, the so-called pavilion of the fan stroke, and the mosque). The batteries and the forts on the sea-front have also disappeared under the demolishers' hands. The town itself has been almost completely modernised, European streets running across the lower part, and transverse roads crossing the high town, which have deprived it of its originality. These acts of Vandalism, explicable in the early days of the conquest, when a safe shelter had to be secured to the European population within the ramparts, were no longer justifiable after the extension of the town towards the north and the south. European life is gradually moving to these new quarters. The high town, on the other hand, has remained the centre of Moslem life. In its narrow and dark streets the indigenous population is crowded together, exercising their small native trades and crafts. It seems that enlightened minds have realised the necessity of preserving that part of the town from utter ruin, although they have arrived rather late at this conclusion. A society called "Society of old Algiers" was founded for that purpose in 1905, which has set itself the task of tracing and preserving what is still left of Moslem Algiers.

Not satisfied with being the political capital of Algeria, Algiers has also been striving of late years to become a centre of intellectual life and of Moslem learning. A law of 20 December 1879 has organised four schools for higher education (law, medicine, science and letters), which together constitute a veritable university, numbering, in 1904, 916 pupils and auditors. Although the same general education, as the Universities of the metropolis supply, is also taught in the schools of Algiers, still the activity and the researches of the latter tend especially towards African questions. Oriental studies occupy an important place at the Law school and particularly at the school of Letters, which conducts a thorough investigation concerning the literature, the languages, the folklore, the ethnography and the civilisations of northern Africa. There is a professorship of Moslem law at the first of these schools, and, at the second one, others of Arabic, Persian and Berber languages and literature, of Moslem civilisation, of Egyptology, and African history. The work which has been accomplished is already considerable (see Doutté: *L'oeuvre de l'École des Lettres d'Alger*; *Revue Africaine* 3rd and 4th quarter 1905). Various learned societies contribute to the researches which have been undertaken since 1830 concerning the past and the present state of northern Africa, in the first place the Historical Society, which in

its paper, the *Revue Africaine*, since 1856 has published a great many valuable articles and precious documents about the history of Africa. The Geographical Society has organised an historical and archaeological section, and prints in its "Bulletin" not only studies on the geography but also on the history and the civilisation of the Islāmic world. Superior Moslem education is finally given in the madrasa al-Tha'ālibiya, placed under the patronage of Sīdī 'Abd al-Raḥmān. Moslem theology and law, together with some rudimentary knowledge of European sciences, are taught there to the natives, amongst whom the Mussulmans, employed in the legal and ecclesiastical professions, are recruited (ḳāḍīs, 'adūl, imāms etc.). The National Library possesses 2000 Arabic, Turkish and Berber manuscripts. It may be added that, apart from its efforts to maintain Mussulman culture at its height, the French government also endeavours to develop artistic taste amongst the natives, and to revive the local industries. A section of Moslem art has been organised at the Mustapha Museum in 1903, and encouragement has been given to professional schools, where the manufacture of carpets and embroidery is practised.

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(G. YVER.)

ALGÉRIE (English: Algeria) is a possession of France in northern Africa, bounded on the north by the Mediterranean, on the south by the Sahara, on the east by Tunis and on the west by Morocco. It is situated between 30° and 37° N. Lat., 6° E. Long. and 5° W. Long. (meridian of Paris).

1. GEOGRAPHY.

Algeria occupies the central part of the Maghrib or Barbary. It is a country of varied relief, which is formed by a compact mass of highlands, separated from the mediterranean littoral on the one side and the desert of the Sahara on the other by two mountainous borders, the Tell Atlas and the Sahara Atlas [see ATLAS]. In western Algeria in the province of Oran, these outer borders are about 250 miles distant from each other, but, owing to the inclination of the Sahara Atlas from south-west to north-east, they converge gradually, until finally they meet in eastern Algeria, in the province of Constantine. The northern mountains, towards the side of the sea, generally descend by abrupt slopes, rarely incised by valleys, thereby isolating the coast region from the inland. Those of southern Algeria, on the contrary, slope down very gently towards the Sahara, their different groups being divided from one another by large openings, which facilitate the relations between Algeria and the Sahara. Being placed between the Mediterranean and the desert, between a focus of evaporation and a focus of heat, Algeria is contested between contrasting climatic influences, which together form various combinations, according to the proximity or the remoteness of the sea, the elevation, and the orientation, so that adjacent regions are often subject to largely different systems, constituting a great variety of "local climates" rather than an Algerian climate. General phenomena are: — the predominance of rains in winter, the irregularity of their fall, their progressive diminution from north to south and, at least as far as the littoral is concerned, their augmentation from west to east (Nemours 468 millimetres, — la Calle 860 millimetres). The climate, no less than the relief, does not favour the existence of regular rivers of considerable length and with an abundant water supply. In most cases the Algerian wādīs appear under the aspect of stony or sandy beds with low banks, and are dry for one half of the year, but after showers or thunder-storms are transformed into destructive torrents. Not one of them is navigable; some are or may be utilised for irrigation by the construction of barrages on the spot where they leave the mountains. Only the Tafna, the Macta (formed by the confluence of the Sig and the Habra), the Chélif, the Sebaou (Sebāw), the Wād Sahel, the Wād el-Kebīr, the Seybouse, the Medjerda and its tributary the Wād Mallag have a permanent course, and the lower course of the two last ones does not even belong to Algeria.

The variety of elevations and depressions affords a means of dividing Algeria into a certain number of longitudinal zones, parallel to the sea, each of which possesses sufficiently sharp characteristics.

1. The coast zone or Tell, comprising itself an outer and an inner mountain border, which are separated from each other by valleys or tablelands. The external zone is covered by massifs of an elevation ranging between 1300 and 6300 ft., of which the extreme spurs project themselves straight on the littoral. Such are, from west to east, the massif of the Traras culminating in the Filhaousen or, more exactly, Fellāsen (3796 ft), the Sahel of Oran and that of Mostaganem, the Dahra, the Zakkara dominating the town of Miliana (5026 and 5183 ft), the Atlas of Blida culminating in the Abd el-Kader (5339 ft) and the Mouzaia (5262 ft), the massif of Great Kabylia and the Djurdjura with the Akouker (7546 ft) and the Lalla Khedidja (7572 ft) [see Kabylia], the Babors culminating in the Babor (6575 ft), the Sahel of Collo and the Edough (3307 ft). The shore being almost immediately dominated by the mountains, it is very difficult for ships to approach it. They can only find shelter there in deep crescent-shaped bays (Bay of Bona, of Philippeville, of Bougie, of Algiers, of Arzeu, of Mars al-Kabīr). The coast lends itself badly to maritime activity, and the construction of the ports has required considerable works. — The

second mountain-range is formed by the mountains of Tlemcen, from whence a great many waters take their source, to which the vegetation all around the town of Tlemcen owes its continual freshness. These mountains are the Tessala and the Beni Chougran, the massif of the Ouarsenis (6545 ft), the Dira of Aumale (5942 ft), the Biban, traversed by the route from Algiers to Constantine through the pass of the Iron Gates, the mountains of Constantine, the Maadid, and the Rirha (Righā). Between the two bordering mountain-ranges, river valleys (Chelif, Wed Sahel, Seybouse) and plains alternate. Some of those plains, lying not far from the sea, are low and often swampy, such as the plain of the Sig, of the Mitidja and the plain of Bona. Others are higher and more salubrious, such as the plains of Tlemcen, of Mascara, of the Arībs (ʿArīb), of the Medjana, and of Sétif. The Tell as a whole may be considered a cultivable region. On the littoral market-gardens and nurseries flourish, owing to the relatively abundant rains and the generally mild temperature; in the middle zone the basin-shaped plains, collecting the waters from the mountains, offer a good soil for the cultivation of corn. The mountains finally, although too often bare, are frequently covered by thick copse-wood. In Kabylia, especially in the massifs of the littoral, they are overgrown by woods of cork oaks and green oaks; in some places, amongst others in the Atlas of Blida and at Teniet el-Ḥâd (Thaniyat al-Aḥad) some cedar plantations can be found. These natural conditions account for the fairly dense groups of population in the Tell. There are to be found the principal town-like agglomerations: Oran, Mostaganem, Ténès, Cherchell, Algiers, Dellys, Bougie, Philippeville, Collo and Bona on the Coast, Tlemcen, Sidi bel Abbès, Mascara, Miliana, Médéa, Blida, Aumale, Sétif and Constantine in the interior country. The Tell is also, pre-eminently, and apart from Kabylia, the domain of European colonisation, which prevails in the environs of Oran, in the plains of the Sig, of Mascara, of the Mitidja and of Bona, and shares with the natives the valley of the Chelif and the high plains of the province of Constantine. The surface of the Tell is estimated at about 54 000 square miles.

2. The Region of the High Plateaux, which with greater exactitude should be called the "Region of the high interior plains", extends between the Tell Atlas and the Sahara Atlas. It is the very heart of Algeria. It comprises a series of plains with central depression, decreasing in height from west to east. The high plateaux of Oran maintain an average elevation of 3280 ft; the region of the Zahrez is not higher than about 2625 ft; the Hodna sinks down to 1300 ft. Between the Hodna and Tébessa, the country is grooved by secondary mountain-chains isolating plains of somewhat narrow confines from one another. The aspect of these plateaux is greatly different from that afforded by the Tell. "They are vast spaces where nothing arrests the eye, without a stone, without a rock, without a tree; there are neither valleys nor hills, only slight undulations" (A. Bernard and Lacroix, *l'Évolution du nomadisme* p. 19). The Sahara Atlas forms the southern border of this second zone. It appears as a series of narrow hill-crests, surmounting the neighbouring regions by about 1000 ft, and separated from one another by undulated plains. Even in the most hilly parts such as the Aurès, it does not lose the aspect of a table-land [See AURÈS]. One distinguishes three principal ranges: the mountains of Figuig and the mountains of the Ḳṣūr (Djebel Mekter 6500 ft) — the Djebel ʿAmūr, flanked by the Ksell (5600 ft) on the west side and on the east side by the Bū Kaḥil (Abū Kāḥil) — and the mountains of the Ulād Nail and the Aurès. The Sahara Atlas does not constitute an uninterrupted barrier. Large openings intersect the various massifs, facilitating the relations between the Sahara and the plateaux, and allowing the desert to make its influence felt a long way north. The region of Bu Saada, for example, with its dunes and its oasis, seems just an annex of the Sahara. Being isolated from the sea by the Tell Atlas, the plateaux are a region of moderate rainfall (0.40 millimetres a year). The waters, which do not flow towards the sea, are lost in depressions called chotts (*shaṭṭ*), sebkhas, or gueraas (*ḳarāʿa*), which in winter are filled with a muddy, salty water, and in summer are desiccated and covered with a stratum of salt. The most important of these depressions are the Chotts Gharbi and Chergui (*sharḳī*), the Zahrez, the Hodna, and the Gueraa of the Tarf. The climate is one of extremes, the differences of temperature between day and night and between the seasons being considerable. However annoying this climate may be, it is not unhealthy. The plateaux, dry and barren as they are, are not fit for the cultivation of cereals, not even in the best favoured parts near the border of the Tell (plateaux of the Sersou). They are nothing but steppes, which in the spring are covered by an ephemeral herbaceous vegetation, and also by perennial plants capable of resisting the drought, the alfa in flinty places, the artemisia or *shīḥ* in the depressions, the *drin* on the sands. The arboreal vegetation is only found in the lower grounds, the daias or beds of the wâdis where some traces of humidity remain. Owing to its height the Sahara Atlas possesses some massifs wooded by junipers, thujas, Aleppo pines, and, in the Aurès, by cedars. The valleys of the Djebel ʿAmūr give shelter to some pasture and some arable fields of only limited extent. Under these conditions the region of the plateaux is neither fit for European colonisation nor even for the establishment of native settlers. It is a region especially favourable to cattle-breeding, although the breeding of big cattle is hampered by the scarcity of water. But the sheep adapts itself very well to the meagre vegetation of the steppes. Ever since the remotest antiquity the 42 000 square miles of the plateaux have been the scene of the wanderings of the nomads and their herds.

3. The Sahara. The Sahara is in all respects a distinct region, no less vast than Algeria proper. A considerable part of the Sahara, moreover, was disjoined from Algeria and received an organisation and a budget of its own, by the law of December 6th 1902, which created the "Territories of the South". [See SAHARA.]

B. HISTORY.

During the first nine centuries of the Hidjra (7th — 16th centuries after Christ) the history of Algeria proper cannot easily be separated from that of northern Africa, and, for some periods, from that of Spain. The Musulmans appeared

there for the first time in the second half of the 7th century after Christ, at the period of their establishment in Ifrīḳiya. Their first expeditions are insufficiently known and bear a legendary character. This much may be ascertained that 'Oḳba, having founded Ḳairawān in the year 50 (670), undertook to convert the Berbers in the west. His rival Abu 'l-Muhādjir, however, dispossessed him of the government of Africa, and is said to have himself advanced as far as the neighbourhood of Tlemcen, to have defeated the confederacy of the Awraba, and captured their chieftain Kusaila. 'Oḳba, having been taken into favour again and reappointed governor of Africa, advanced to the Atlantic, without venturing however into the Awrās (Aurès) or attacking the towns on the coast occupied by the Byzantines. On his return he was surprised and killed at Tehūda (65 = 685) [see 'OḲBA B. NĀFI']. The Berbers took advantage of this disaster to recover their independence and abjure Islām, which they had been compelled to embrace. The indigenous realm, however, which Kusaila had founded, was only short-lived, although in the mountains of the Aurès resistance was continued under the leadership of the Kāhina [see KĀHINA.] To triumph over this prophetess meant five years of hard struggle to the Arabian general Ḥassān b. al-No'mān, who at first had been defeated and repelled into the country of Barca. In the meantime the last Byzantine places were conquered and at the beginning of the 8th century after Christ Arabian authority was acknowledged all through the central Maghrib. The Christian and Jewish Berbers were converted to Islām, not so much because of religious conviction as in hope of the booty which was promised to them by the Arabian generals, who enlisted them in their armies and led them on to the conquest of Spain.

Consequently the Arabian conquest did not thoroughly modify the population; it simply introduced into the country a military aristocracy of comparatively few members, and propagated a new religion. The Arabian power was at the mercy of the Islamised Berbers. They gave it a hard blow in the second half of the 8th century. Being exasperated by the exactions of the governors, who claimed the right to impose upon them the *kharādj*, as they did on the infidels, and being vexed by the pride of the Arabian chiefs, they adopted eagerly the Khāridjite doctrines imported from the East. These doctrines appealed to their democratic instincts and their desire of vengeance. So they rose in arms against the Arabs. The insurrection began in 123 (740), in the neighbourhood of Tangier, under the leadership of Maisara, and spread all over the Maghrib. It lasted until the close of the 8th century. Their victory over the Arabian general Kulthūm at Bagdūra rendered the Berbers masters of the whole of minor Africa. The disorders, which accompanied in the East the accession of the 'Abbāsides, retarded the suppression of the rebellion. Yazīd b. Ḥātim, commissioned by Caliph al-Manṣūr, re-established Arabian authority at Ḳairawān and in Ifrīḳiya; but not in the central Maghrib and the extreme Maghrib, where Berber states had been organised. The Benī Ifren, who confessed to the Ṣufrite doctrines, had founded a kingdom at Tlemcen; 'Abd al-Raḥmān b. Rostem, having been proclaimed imām by the Abāḍites, had built the town of Tagdemt (near the present town of Tiaret), which was the capital of a state extending soon afterwards as far as Touggourt, Wargla and even Gabès and the Nefzāwa. Finally, in the last years of the 8th century, the 'Alide Idrīs b. 'Abd Allāh conquered Tlemcen with the help of the Awraba; in 193 (808-809) his son Idrīs II founded the town of Fez and submitted the extreme Maghrib to his dominion. In spite of the rapid decadence of these various states, the Aghlabides, (descendants of Ibrāhīm b. al-Aghlab, to whom Caliph Hārūn al-Rashīd had intrusted the government of Africa), did not succeed in reconquering the central and western Maghrib, which remained in the power of the Berbers. They were only obeyed in Ifrīḳiya and in the province of Constantine.

The Aghlabides disappeared in the 10th century, vanquished by the Fāṭimides. The latter owed their victory to the Ketāma Berbers, who had adopted the Shī'ite doctrines preached by the dā'ī Abū 'Abd Allāh and owned the mahdī 'Ubaid Allāh as their chief [See FĀṬIMIDES, 'UBAID ALLĀH]. The last Aghlabide was expelled from Raḳḳāda, the kingdoms of Tiaret and of Sidjilmāsa, were overthrown, and the Idrīsides reduced to the condition of vassals. The remains of the Abāḍite tribes were transported to Djerba or emigrated towards the south [See DJERBA, WARGLA, MZĀB]. The Nekkārian Ṣufrites, who, headed by Abū Yazīd, „the man with the ass", had risen up in arms, were exterminated (331—335 = 942—947). Profiting by these dissensions, the Umaiyades of Cordova had installed tributary princes at Tlemcen and at Tiaret. Successful expeditions enabled the Fāṭimides to recover these countries and to subject the whole of the Maghrib down to the Atlantic. The Fāṭimide Caliph al-Manṣūr, not being able to take the government of the central Maghrib into his own hands, entrusted it to the chieftain of the Ṣanhādja tribe, Zīrī b. Menād, whose son Bologgīn became the founder of Algiers, Médéa and Miliana. But as the caliphs lived far away in Cairo, where, after the conquest of Egypt in 358 (969), they had fixed their residence (362 = 973), fresh disorders were elicited. The governors left in charge of the Maghrib no longer acknowledged the authority of the Fāṭimides and made themselves independent. One of them, called Ḥammād, founded a state extending from the sea to the Zībān and from the Hodna to Tiaret. He built himself a capital, the Ḳal'a of the Banū Ḥammād between Msīla and Bordj Bū Arreridj, which became one of the most prosperous towns of Africa. His successors had to sustain continual fights against the Zīrides, the Hilālian Arabs and the Almoravides. Some of the Banū Ḥammād were princes of considerable importance, such as al-Nāṣir, who removed his residence from Ḳal'a to Bougie and entertained friendly relations with Pope Gregory VII and the Italian sea-towns, and also his son al-Manṣūr (481—498 = 1088—1105), who succeeded in repelling to the west the Almoravides, who had advanced as far as the neighbourhood of Algiers [See ḤAMMĀDIDES].

So, at the beginning of the 11th century, Algeria was entirely divided between Berber sovereigns, when the discord between the Zīride sultans of Ifrīḳiya and the Fāṭimides of Cairo brought on the Hilālian invasion [See HILĀL]. After having

devastated Ifrīḳiya, the Arabian troops penetrated into the Maghrib. Leaving aside the mountain massifs and the towns of the Tell, which they were unable to capture from the Berbers, the invaders spread over the plateaux and the plains of the inland. As they drove their cattle along with them, they destroyed all agriculture and substituted nomadism for settled life. The Athbedj reached the oriental Zāb and the flanks of the Aurès, and pushed on as far as the Djebel ʿAmūr; the Ghorfa advanced into the eastern Zāb and the Hodna, the Maʿḳil into the steppes of the province of Algiers. The Berbers, at any rate part of them, sought a refuge in the mountain massifs (Kabylia, Aurès), in the oases and in the Sahara (Mzāb, Wēd Ghīr, Sūf), where they have succeeded in preserving their language and customs down to the present day. In the steppes and the plains, on the other hand, the Arabian and Berber elements pervaded each other, their mixture giving birth to new associations. Towards the close of the 12th century the invasion proper had come to an end, although in migratory movements of the population its reaction made itself felt until the 14th century. By it the ethnography of Algeria was so profoundly changed, that, in the history of Algeria, the Hilāl invasion may be looked upon as the principal event, which unfortunately is not yet sufficiently known in its details. The Hilālians, destitute of creative faculty, did no more than augment the disordered state of the country by their brigandage, and by aiding the princes who disputed for the country amongst themselves, especially with the Zīrides and the Ḥammādides. This incorrigible anarchy left the central Maghrib a ready prey to the new invaders from the west. The Almoravides, after having subjected the whole of Morocco, crossed the Mulūya. Yūsuf b. Tāshfīn conquered Agadir (the ancient Tlemcen), founded Tagrart (the present Tlemcen), and for a short time ruled the whole country as far as Algiers. But he did not succeed in maintaining his position [See ALMORAVIDES]. The Almohades were more successful. ʿAbd al-Muʾmin captured Algiers and Bougie without a blow (547 = 1152), destroyed the Ḳalʿa of the Banū Ḥammād, of which the population was dispersed, put to flight the Hilālians in a four days' battle near Sétif (Saṭīf), and retook the ports, which, profiting by the prevailing disorder, the Christians of Sicily had occupied. After the conquest of Ifrīḳiya, he ruled over the whole of Barbary from the Atlantic to the bay of Gabès [See ALMOHADES, ʿABD AL-MUʾMIN]. During the reign of his successors peace was disturbed by the enterprises of the Banū Ghāniya, who, by alliance, were descended from the Almoravides. The eldest one, ʿAlī, succeeded in conquering all the country between Bougie and Miliana (580—583=1184—1186). After his death his brother Yaḥyā continued the hostilities until 633 (1236), with the support of the Hilālian bands. Being an indefatigable adventurer, one day victorious and the next defeated, but never despairing, he crossed the Maghrib in all directions from the coast to the Sahara. Algiers, Bougie, Tiaret, and even Biskra were taken and plundered.

In the course of that same period the dominion of the Almohades became dislocated. The governor of Ifrīḳiya, Abū Zakarīyāʾ b. Ḥafṣ, belonging to the family of the Almohades, proclaimed himself independent at Tunis (634=1236—1237) and founded the dynasty of the Ḥafṣides. The ʿAbdalwādide Berbers, repelled by the Hilālians from the Sahara towards the north, established themselves at Tlemcen, where their chief Yaghmurāsan b. Zaiyān usurped the power, which after him passed into the hands of his descendants the Zaiyānides. The Banū Marīn, finally, occupied the valley of the Mulūya, from whence they advanced towards the west until they supplanted the Almohades at Fez in 668 (1269). These three dynasties disputed for the central Maghrib amongst themselves. At first the Ḥafṣides succeeded, during the reign of Abū Zakarīyāʾ, in subjecting the entire Maghrib as far as Tlemcen, but his successors could not even enforce obedience beyond Sétif and Bougie. Eastern Algeria, moreover, was troubled by the rivalry of Ḥafṣide princes, who several times founded ephemeral principalities at Constantine and at Bougie, and shook off the authority of the sovereign of Tunis. All through the 14th century, Ḥafṣides, Marīnides and Zaiyānides warred amongst themselves, without one of the three dynasties being able to establish definite supremacy over the central Maghrib. The main events in the conflicts between the Zaiyānides and the Marīnides were the two sieges of Tlemcen (698—706=1299—1307 and 736—738=1335—1337), and the occupation of that town by the Marīnides (738—761=1337—1359). The temporary disappearance of the Zaiyānide realm allowed the Marīnides to advance victoriously across the whole of the central Maghrib and occupy Bougie, Constantine and even Tunis. But after the Arabs had defeated the Marīnide Abū ʾInān near Ḳairawān, the kingdom of Tlemcen was restored and experienced an epoch of glory and prosperity during the reign of Abū Ḥammū II (q. v.; 760—791=1359—1389). After his death, however, it rapidly declined to complete ruin. Foreign wars and domestic struggles impaired its strength: The Ḥafṣide Abū Fāris conquered Tlemcen three times. A prince of the Zaiyānides, Abū Zain Muḥammed, founded a state which comprised Tenès, Miliana, Algiers and the Mitidja; his son al-Mutawakkil succeeded in asserting himself at Tenès and in the valley of the Chelif. The towns on the littoral, enriched by the piracy, organised themselves into independent republics. Finally the Spaniards, at the instigation of Ximenes, set foot on Algerian ground, in order to continue in Africa the crusade which they had brought to an end in the Peninsula. They conquered Mars al-Kabīr (1505), Oran (1509) and Bougie (1512). Algiers, which they kept in awe by the threatening canons of the fortress on the Peñon, and Dellys and Tenès offered submission and paid tribute. The same thing happened to the kingdom of Tlemcen, over which the Spaniards exercised a veritable suzerainty.

The arrival of the Turks stopped the progress of the Christian invasion and saved Islām in Africa. On the ruins of the small Berber states, which long anarchy had enervated, the Turks, by force of arms, established a Mussulman state, which comprised the whole of the central Maghrib. Its founders were ʿArūdj [q. v.] and Khair al-Dīn [q. v.]. ʿArūdj laid the foundations of the Turkish power by conquering Algiers (1516), but soon afterwards his successful career came to an untimely end. Khair al-Dīn was more fortunate. By rendering homage for his states to the Ottoman

Porte and accepting the titles of pas̲h̲a and beylerbey, he procured himself the moral support and the material means necessary for the success of his enterprises. In the period between 1518 and 1536 he made himself master of most of the towns on the littoral and in the Tell (Bona, Collo, Cherchell, Constantine), compelled part of Kabylia to pay tribute to him, and, by the capture and demolition of the Peñon (1529) secured a definite possession of Algiers. The beylerbeys who came after him, and their lieutenants continued his work. They repelled the attacks of the Spaniards, who attempted a renewal of hostilities (discomfiture of Charles V before Algiers 1541), and captured all the places possessed by them, with the sole exception of Oran. This town was to remain in the power of the Spaniards until 1707; they retook it in 1732, but abandoned it finally to the Mussulmans in 1792. In the west, the successors of K̲h̲air al-Dīn conquered the kingdom of Tlemcen and warred successfully against the Saʿdian Sherifs, who contested that region. Ṣalāḥ Raʾīs even occupied Fez (1553) and re-established a descendant of the Marinides on the throne; Ḥasan Pas̲h̲a and after him ʿEuldj ʿAlī made successful razzias even into the environs of the Moroccan capital. In the east the Turks established their dominion in the whole province of Constantine. At the close of the 16th century the "Regency" of Algiers had reached the limits which it maintained until 1830. The western frontier, however, was the scene of sharp conflicts between the Turks and the Moroccans. Twice, in 1691 and in 1703, Mūlāi Ismāʿīl attempted, although without success, to take the region of Tlemcen from the Turks. His successors had recourse to stratagem and diplomacy to weaken the power of their adversaries; they gave encouragement and subsidies to the marabouts and the fraternities which were hostile to the Turks, such as the Derḳāwa and the Tid̲j̲āniya, and their intrigues were privy to the revolts which disturbed western Algeria at the end of the 18th and the beginning of the 19th century. On the east side the Turks of Algiers were in conflict with the natives of Tunis during the 18th century. Benefiting by the dissensions of the Ḥusainide family, the Algerians conquered Tunis in 1756, plundered the town and compelled the beys to the payment of an annual tribute. Fresh hostilities between the two Regencies broke out early in the ensuing century, and did not cease until 1821.

The Turks have by no means exercised actual authority over the whole of the territory comprised between the sea, the Sahara, Tunis and Morocco. According to Rinn, the regions placed under their direct administration covered a surface not exceeding 29 000 square miles, being one sixth of the territory of French Algeria. The rest of the country belonged to populations, which were either independant or connected with the Turks by ties of vassalage more or less close. To the former category may be reckoned: the confederacies of the Kabyles, of the Traras etc., veritable federal republics; the nomadic tribes of the plateaux and of the south (Ṣaḥārī, Banū 'l-Aghwāṭ, S̲h̲aʿānba etc.); and warlike or maraboutic principalities, such as Touggourt or ʿAin Mahdi. Having failed to subject these groups or to make them obey, the Turks were satisfied to tolerate them at their side. The second category consisted of tribal unions, that had preserved an almost complete autonomy, but in their relations with the Turks were dependent on treaties which it was the interest of both parties to respect. Such was the condition of the Ulād Sīdī S̲h̲aik̲h̲, of the Ḥarrār, the Ḥanench̲a, the ʿAmūr etc. But the Turkish policy was careful to keep the tribes disunited, to keep up the discord between the aristocratic families and the *ṣoff* quarrels in the republics, so as to prevent all agreement that might prove dangerous to the rulers of the Regency. The Turks also secured to themselves, in the bosom of each group, devoted partisans of their cause. This same system of "divide and govern" was also applied to the populations which the Turks had under direct authority. They were distinguished into two categories: subjected tribes or *raʿāyā* and tribes under command or *mak̲h̲zen*. The former were constrained to the payment of the poll-tax, the *ʿashūr* and the *zakāt*, and also of a tribute in kind or in money (*lezma* = *lāzima*). The latter were exempt from all taxes, canonical rates excepted, but they were at the service of the government and had always to be ready to march at the first signal. They supplied the Turks with warriors, conveyers and camel-drivers, looked after the payment of the taxes and formed the police of the country. Recalcitrant or rebellious tribes were plagued relentlessly by their razzias. The Turkish government maintained its authority with the help of this force, which was a great deal more effective than that which they derived from the *nūbas* of the janizaries. These Mak̲h̲zen tribes, hated by the natives whom they utilised, remained necessarily faithful to the Turks. Military colonies or *zmūl* (plur. of *zmāla*) were also established at all points of some strategical importance. Finally, large stretches of uncultivated land isolated the principal indigenous groups from one another. In spite of these precautions, revolts were frequent, provoked in most cases by the extortions of the Turkish agents. The Kabyles were in a state of almost permanent insurrection during the 18th century and the earlier years of the nineteenth. Towards the close of the Turkish domination, the province of Oran was entirely disarranged by the intrigues of the Moroccan agents and by the preachings of the Derḳāwa and the Tid̲j̲āniya. The revolts, of which that of Ben S̲h̲erīf (1805) was the most dangerous, were only suppressed with the greatest effort. As to the inhabitants of the towns, the so-called *ḥaḍar*, being deprived of all share in political life, they did not even attempt to shake off the yoke. The Ḳulog̲h̲lus alone, half-breeds of Turks and native women, inspired the Turks with some fear in the 17th century. After that period they were consequently excluded from all the higher offices.

The exercise of power and the enjoyment of its benefits were the privilege of the Turks who belonged to the militia (*od̲j̲aḳ*). This institution, to which K̲h̲air al-Dīn owed his success in establishing his authority, formed a small military aristocracy, of never more than 15 000 members. These were recruited from amongst the populace of the towns in Asia Minor, and also, at least in the 16th and 17th centuries, from amongst the European renegades, who were attracted to Algiers by the desire and the profits of a life of adventure. After their enlistment, the *yoldas̲h̲* were either assigned to the service on land or on the

ships; their pay was raised gradually; they were dependent on no one except their officers: they passed through all the successive grades of the hierarchy according to priority of appointment, until they became agha, and might even then aspire to the highest civil functions. Those amongst them, who formed the army proper, served alternately one year in the garrisons or *nūbas* (*nauba*), which were found in the towns or at the most important stations (Algiers, Bougie, Bordj Sebaou, Constantine, Médéa, Miliana, Mazouna, Mascara, Tlemcen), and one year in the ranks (*maḥalla*) to collect the rates, after which they went for a year on furlough. Their insolence and turbulency made them dangerous, not only to the natives, but even to the government itself, which tried to win them by gratifications and presents. The palace revolutions, which were the cause of repeated bloodshed in Algiers, were the work of the militia. The influence of the janizaries, however, was counterbalanced in the 17th century by that of the Taïfas of the raïs (*ṭaifat al-ru'asā'*), or corps of the corsair captains.

The organisation of the Algerian state, although in principle it remained the same as it had been conceived by Khair al-Dīn, underwent, nevertheless, modifications of some importance in the course of the three centuries of Turkish rule. In this respect four different epochs must be distinguished: that of the beylerbeys (1518—1587); that of the triennial pashas (1587—1659), that of the aghas (1659—1671) and finally that of the deys (1671—1830).

The beylerbeys Khair al-Dīn, his son Ḥasan, 'Euldj 'Alī and Ḥasan Veneziano, as representatives of the Ottoman Porte, sometimes exercised their functions personally, and at other times had them discharged for them by governors or *khalīfas*. Although acknowledging the suzerainty of the Grand Seignior, they behaved as independent sovereigns. Haëdo, not without reason, calls them the "kings of Algiers." All of them dreamt of creating, to their own advantage, a kingdom comprising the whole of Barbary: they even tried to neutralise the excessive power of the janizaries by relying on the troops which were recruited from the Kabyles (*zwāwa*). — But their ambition caused so much anxiety to the sultans of Stambul, that these decided to have themselves represented in Africa by pashas appointed for a period of three years. These officers, being first of all bent on the acquisition of a large fortune, did not give umbrage to their sovereign. During this period, the piracy developed considerably. Towards the middle of the 17th century, a military revolution broke out which brought the aghas or chiefs of the militia into power. The pashas only preserved some honorific attributions. The period of the aghas was one of disorder and anarchy. The rivalry between the janizaries and the raïs provoked bloody tumults; all the aghas perished by assassination. — After the elapse of twelve years, the raïs, in their turn, succeeded in usurping the power and appointed a dey. His first three successors were also elected by the corsairs, but the others were chosen by the militia, which finally reconquered and maintained its influence. This period is marked by the disappearance of the pashas and the rapid decline of Algerian power. The Ottoman supremacy, it is true, was solely attested by the bestowal of the caftan of honour and the diploma of investiture upon the new deys. But, on the other hand, the cruises and naval demonstrations of the great European powers impaired the piracy to such an extent, that, whereas in the preceding century it had enriched the Algerians, it now proved insufficient to maintain the treasury. The deys had to take recourse to extortions from the natives, at the risk of provoking revolts, or to the help of the Jews, who were steadily gaining power. The favour enjoyed, at the end of the 18th century, by Nephtali Busnach and Joseph Bacri, "the king of Jews", called forth bloody riots in 1805. The militia, greatly reduced in number and gradually deprived of military qualities, became more and more exacting. They raised and dethroned the deys according to their own caprice. Of 28 deys, who reigned successively from 1671 till 1830, 14 perished by murder. Not until 1816 it occurred to 'Alī Khodja to abandon the palace of the Djenina, in the low town, and shut himself up, with his treasure and his guards, in the Kaṣba where he would be safe from military rebellions. [See ALGIER.]

Having been elected by the militia, the dey enjoyed absolute power. He was assisted by a council or dīwān, consisting of five ministers with the official name of "Powers". These were the Khaznadji, the minister of finance; the agha of the camp, the commander-in-chief; the wakīl al-khardj, minister of marine; the bait al-māldji, steward of the domain; and the khodjat al-khawl, the receiver of the taxes. The shaikh al-medina was in charge of the police and the jurisdiction in the capital. The dey governed the province of Algiers, which constituted the dār al-sulṭān, by the intermedium of four Turkish ḳā'ids. The rest of the Regency was divided into three provinces or *beyliks*: the west *beylik*, which had successively for its capital the towns of Mazouna, Mascara (from 1710) and Oran (since 1792); the central *beylik* or the *beylik* of the Tītari with the capital Medea; and the east *beylik* with the capital Constantine. These *beyliks* were again subdivided into *waṭans*, comprising the territory of several tribes; these tribes again into *duars* or assemblages of tents. Each *beylik* was governed by a bey, each *waṭan* by a ḳā'id, either a Turk or an Arab, and each *duar* by a shaikh. The beys were appointed by the deys, as a rule by means of money; the beys, in their turn and under the same conditions, chose the various authorities placed under their commands. They exercised extensive power in their beylik, but were responsible for the security of the district, and for the collection, with the help of the Makhzen tribes, of the taxes. Every year, in the spring and in the autumn, they sent the proceeds of these taxes to Algiers, by means of their *khalīfas*. Every third year they had to appear there personally, to deposit the amount of customary duties (*'awā'id*) which was called the *denwūsh*. This journey was not always without danger for them; for the dey took advantage of their presence at Algiers to make them pay back what they had stolen and even to get rid of them, if he suspected them. They certainly might be tempted to govern independently as they had the disposal of an army and an uncontrolled authority. Some of them, amongst others Muhammed al-Kabīr at Oran, conducted themselves like independent sovereigns. The beys of Constantine, in the 18th

and 19th centuries, caused the gravest annoyance to the Algerian government.

Although the representatives of the beylik were principally concerned about the collection of the taxes, still the main resource of the Algerian treasury, for a period of three centuries, was to be found in the piracy. Originally having been one of the forms of the holy war, the piracy became, towards the close of the 16th century, a veritable industry which enriched the government and the entire population. Private persons and functionaries supplied the capital necessary for the equipment of the ships. A fixed duty was levied by the state on the sale of captured individuals and merchandise; what remained was divided between the ship-owners and the crew. The captives, especially those who belonged to well-to-do families, gave rise to a lucrative trade: they were bought and sold; their owners entered into negotiations regarding their ransom, in some cases with the captives themselves, in others with the deputies of their families or the members of the religious congregations (Trinitarians, Mercenarians, Lazarists), who devoted themselves to this pious mission. During the time of these transactions the slaves either lived in the house of their masters or in the establishments appointed for that purpose, the so-called *bagnios*. The piracy attained its highest prosperity during the first half of the 17th century, when even the coasts of Spain, Provence and Italy were exposed to the incursions of the Barbary corsairs; it was still redoubtable in the second half of that century, in spite of the naval demonstrations of England and France (cruise of Blake, 1659; expedition of Beaufort to Djidjelli, 1664; bombardments of Algiers by Duquesne in 1682 and 1683, and by d'Estrées in 1688. But in the 18th century the freebooting diminished. The great maritime powers, France and England, succeeded in enforcing respect for their flag. The states of secondary rank (Sweden, Denmark, Holland, Naples etc.) had to make up for this by submitting to the compulsory payment of an annual tribute either in money or in kind, in exchange for a guarantee of more or less precarious security for their nationals. The wars of Napoleon, which turned public attention away from the Mediterranean, gave the piracy a chance to recover its former prosperity. After general peace had been restored, the diplomatists, in reply to the appeal of publicists such as Sidney Smith and Châteaubriand, sought means of putting an end to that state of affairs. But the Algerians refused to carry out the decisions of the congress of Aix-la-Chapelle. Even the bombardment of Algiers by Lord Exmouth [see ALGIERS] could not make them give up their old practices. The piracy was to last as long as the Turkish dominion itself, until the year 1830.

The conquest of Algiers and the destruction of the Turkish State were the achievement of France. After vain endeavours to obtain satisfaction for the insult offered to the consul Deval in 1827, the government of Charles X abandoned the blockade, which had lasted for three years, and, instead of the useless conciliatory negotiations, decided on punishing the dey Ḥusain. In spite of the opposition of England, the minister Polignac organised an expedition against Algiers. The dey capitulated on July 5th. The town was immediately occupied, and Ḥusain and the Janissaries were compelled to embark. Polignac was determined that France should retain the ports on the littoral, but he intended to let a congress decide what was to be the final destiny of the country. But even before the diplomatists had time to assemble, the revolution of 1830 overthrew the Bourbons. The July monarchy received Algeria as an "embarrassing legacy". The politicians who had come into power were undecided whether to yield to the wishes of the "colonistes", who demanded the occupation and colonisation of the ancient regency, or, on the other hand, to abandon the conquest which was likely to prove a burdensome enterprise. Not until 1834, after the "Africa Committee" had finished its task, the government declared itself in favour of the maintenance of the French occupation. At the same time, also, a first attempt was made to organise the administration of the "French possessions in Northern Africa", which, until then, had been subject to military rule. The decree of July 22nd 1834 constituted the general government. In spite of some bold advocates (such as Marshal Clauzel) of the occupation by France of the whole territory formerly occupied by Turkish Algeria, the chambers and partly also public opinion preferred the system of limited possession or, in other terms, the occupation of the towns on the coast and their surrounding districts. The inland, since 1830, had been the prey of anarchy. The former bey of Constantine, Aḥmed, asserted himself in the eastern province, and ʿAbd al-Ḳādir [q. v.] was scheming to establish a kingdom in the west of the country. Consequently the French advanced but slowly between 1830 and 1840. From 1830 until 1836 they only occupied Bona, Oran, Mostaganem, Arzeu and Bougie. The capture of Constantine in 1837, after an abortive attempt in the year before, involved the occupation of the east province from the sea to the Sahara. In 1844 the French troops appeared at Biskra and penetrated into the massif of the Aurès. In the west they had a harder struggle against ʿAbd al-Ḳādir. After an energetic and methodical warfare under the conduct of Bugeaud, which lasted from 1841 till 1847, the power of ʿAbd al-Ḳādir was crushed and possession was taken of the towns of the Tell and of the plateaux (Tlemcen, Miliana, Mascara, Médéa, Saïda, Boghar, Tiaret). The convention of 1845, which was the outcome of the treaty of Tangier concluded after the Franco-Moroccan war of 1844, demarcated the frontier between Algeria and Morocco. The sending of French troops to the borders of the Sahara, and the establishing of fortified posts on the plateaux secured the submission of the nomads in the south. The oases of the Zībān had to recognise the authority of France after the suppression of the revolt headed by Bū-Ziyān and the capture of Zaatcha (1849). Equally unsuccessful as an agitator was the sherīf Muḥammed b. ʿAbd Allāh, who, in his turn, tried to rouse the Sahara tribes. The French defeated him, captured Laghwāt, and advanced as far as Wargla (1852—1854). Until then part of Kabylia had remained independent, the two expeditions of Bugeaud (1844 and 1847) and the campaigns of Saint Arnaud and of Randon (1851—1854) having effected only a preliminary occupation. Kabylia of the Babors, the region of the Wād Sahel which was defended in vain by Bū Baghla, and the valley of the Sé-

baos had been conquered, but the Kabyle confederacies of the Djurdjura remained to be subjected. It was achieved by Randon in 1857. He persecuted the Kabyles into the very heart of the massif until they were forced to lay down their arms. They recognised the authority of France, but preserved their customs and municipal institutions. The fortress "Napoleon" (now called "Fort national") was erected to keep them under control. So the administration of the native tribes was organised while the conquest was drawing near its completion. In regions outside the area of colonisation, which, in spite of the efforts of Bugeaud and the attempts at plantation made after 1848, still remained of limited compass, the natives were placed under the command of Mussulman chiefs (*khalîfas*, *aghas* etc.), whose authority was again controlled by the French general and superior officers assisted by "Arabian bureaux".

The submission of Kabylia marks the end of the conquest. Since then peace has only been disturbed by more or less serious insurrections, which, however, never acquired a general character. The agitations of Moroccan tribes of the frontier made it necessary to send an expedition under General de Martimprey against the Banû Snassen in 1859. In the south of the province of Oran the revolt of the Ûlâd Sidi Shaikh dragged on for a period of three years (1864—1867). The rebels found refuge and support amongst the Moroccan tribes of the Banû Gil, the Dhawî Menia and the Ûlâd Djerîr, whom General Wimpfen went to punish as far as the region of the Wâd Gîr. However slow and difficult the quelling of these different tumults sometimes was, it never caused any serious danger to the colony. But the case was different in 1871. The real cause of the revolt must be sought in the diminution of the prestige of France after it had been vanquished by Germany; but its rise and growth were favoured by the disarrangement of the administration, the inconsiderate measures taken by the government of national defence, especially the naturalisation of the native Jews, and finally by the reduction of the military contingents. The rebellion was headed by the former agha of the Medjâna, Mokrânî, who represented the vindictive and apprehensive native aristocracy and, out of self-interest, opposed the establishment of the civil administration, and by two marabouts, Shaikh Haddâd and especially his son Sî ʿAzîz, who, disguising their ambition under a show of fanaticism, called the Raḥmânîya Khwân to arms. The insurrection became general in the two Kabylias; it also spread through the south of the province of Constantine and some parts of the province of Algiers. The west, however, remained faithful. At first the rising caused great anxiety. The towns and the fortresses of Kabylia were actually blockaded, the village of Palestro was destroyed, the Mitidja menaced by the insurgents. But the appointment of an energetic man, Admiral de Gueydon, as governor general, the arrival of French troops, and the organisation of an army under the command of the generals Saussier, Lallemand and Cérez, made it possible for the French to gain the advantage. The blockaded towns were relieved, and Mokrânî was killed in an encounter at the Wâd Soufflat near Aumale. Bû Mezrâg, his brother, undertook the conduct of the rebellion; but he was chased from lesser Kabylia and repelled towards the south, where he was finally taken prisoner at Roulssat (Ru'isât) on January 20th 1872. The number of rebels had grown to 200 000, and 540 combats had been fought. The Kabyles were punished by the loss of their municipal autonomy, the payment of a war indemnity, and the sequestration of 1 120 000 acres, which were destined for colonisation. The risings, which afterwards took place at al-Amri (1876) and in the Aurès (1879), were of no importance. More serious was that which in southern Oran was roused by the marabout Bû Amâma (1881). In consequence of this, permanent posts were established on the southern border of the plateaux, where they afterwards served as bases of operations in the Sahara region. [See FIGUIG, SAHARA].

During this period (1859—1908), the military operations only occupied a secondary place, administrative and economical problems demanding special attention. The higher administration of Algeria has been altered several times; even a special department for Algeria was organised at Paris (1858—1860). There existed a fierce antagonism between the advocates of the supremacy of military power and those of civil government. The latter, who obtained a few reforms in details from the imperial government, definitely gained the upperhand after the fall of Napoleon III. Since 1871 the governors-general, even those of military rank, have taken the title of "gouverneur général civil"; and since 1879 these high functions have only been entrusted to civil officers. No less severe were the struggles between assimilators and autonomists: the former holding the view that Algeria is only a continuation of France and, consequently, ought to be ruled by the same political, administrative and economic regime; the latter, on the contrary, asserting that Algeria ought to be given institutions adapted to the country and the population, or, in any case, that the French institutions must be altered in such a way as to make them conformable to local wants. The decrees of 1881, which diminished the competency of the governor-general and attached the various Algerian services to the respective French departments, marked the triumph of the doctrines of assimilation. The reforms which have been realised since 1896 were inspired by the principles of the opposing party. But the all-prevailing achievement in the Algerian history of the last half century is the utilisation of the land. The domain of colonisation has extended over the entire Tell and even to the plateaux beyond it. To the cultivation of cereals (which has always been a tradition in Africa), new cultivations have been added, especially that of the vine. Mines (iron, zinc, phosphates) were explored and worked. New public works (roads, railways, irrigation, hydraulic works) were constructed. The European population has doubled since 1870; new centres of habitation have been created on all sides. We shall not enlarge upon this transformation: it is the work of European initiative and capital; the natives have endured it rather than promoted it.

c. POPULATION.

The population of Algeria, according to the census of 1906, amounts to 5 231 650 inhabitants, who are to be divided into the following groups:

A. Europeans 658 567

I. French subjects 492 369

French	278 976
Foreigners naturalised according to the law of 1889	148 748
Native Jews naturalised by the decree of October 23rd 1870, and their descendants	64 645

II. Foreigners 166 198

Spaniards	117 475
Italians	35 153
Maltese	6 217
Others	9 353

B. Native Mussalmans 4 477 788

I. French subjects	4 447 149
II. Foreigners (Moroccans, Tunisians, etc.)	30 639

From this it appears that the native Mussalman population, which in 1830 did not amount to more than 2½ millions, now forms about $\frac{7}{8}$ of the entire population. It is far from being homogeneous, the different groups being usually distinguished as follows: (1) the Berbers, who are descended from the people who inhabited northern Africa at the time when Islām was planted in those regions; (2) the Arabs, descendants of the conquerors of the 7th century and especially of the Hilāl invaders of the 11th century, intermixed with the aborigenes; (3) the Moors or Ḥaḍars, living in the towns, who are descended from various African populations, which were joined by foreign elements, in the 15th, 16th and 17th centuries by Spanish emigrants (Andalusians), in the 16th and 17th centuries by European renegades; (4) the Ḳuloghlus, half-breeds born from the union of Turks and native women; (5) the Turks who remained in the country after 1830; (6) the negroes, who either have been brought into Barbary as slaves, or are the descendants of slaves. This classification, confirmed by usage, does not correspond to the actual state of affairs. All these elements have become intermixed, and now the fusion is so complete, that it is almost impossible to distinguish the separate races. Not even the two most important groups, the Berbers and the Arabs, can be distinguished from one another, neither their language nor their mode of life affording sufficient criteria for such a division. For the Arabicized Berbers have renounced their language and their customs, and have even lost memory of their origin, amongst others the Harakta and the Nememsha in the province of Constantine, who call themselves Arabs in spite of their actual descent from the Howāra Berbers, the Laghwāṭ Ksel, who are descended from the Ketāma, and the Banū Wasin on the Moroccan frontier. Of Arabian tribes, on the other hand, nothing is left but their names, the infiltration of Arabicized Berber elements having transformed them completely. This Arabicization has taken place all over Algeria, but it has been more general in the province of Oran than anywhere else. To summarise: "the dispersion of the Arabian families was accompanied by an equally strong dispersion of the Berber families, and since the 14th century their vicinity has enabled the Africans either to absorb the Arabs or to transform themselves so far as to resemble them at the present day". As to their way of living, similar habits are found in both groups: nomadism is not especially Arabian, nor is a settled life a distinctive of the Berbers; outside the towns one actually finds settled Arabs and nomadic Berbers. In spite, however, of this general fusion, some Berber groups that were repelled into the mountains inaccessible to the invaders, have preserved their language and customs, such as the Kabyles [q. v.], the Shāwiya of the Aurès [q. v.], the Traras of the Nedroma region [q. v.], the Banū Snūs of the Tafna country, the Banū Menāṣer of Cherchell, some tribes of the Blida Atlas and finally the Mzābites, the descendants of the Abāḍitic Zenātiya, who, besides the customs and the dialect of their ancestors, seem to have preserved their physical characteristics, which doubtless stamp them as representatives of one of the most ancient Berber tribes [see MZAB]. A numerical estimate of the various linguistic groups has not yet been made with adequate precision. Suffice it to say that, in 1859, the number of people speaking a Berber dialect was estimated at 850 000. At the present day their number would amount to about one sixth of the entire population. Groups which have preserved easily noticeable marks of distinction of the Berber race are but rarely found. Everywhere else the Arabs have imposed their institutions and their language on the tribes they converted. Although, in some respects, they were influenced by the aborigines, whose mode of life presented some features very similar to their own (part of the Berbers, for example, according to ancient authors, led a pastoral life, just like the Arabs), the conquerors, in their turn, exerted an undeniable ascendency over the African natives resulting in their assimilation to the Arabs. The common appellation of Arabs for the entire population of Algeria is, in fact, a convincing proof of this final process.

On the ground of their way of living the Algerian natives can be grouped into two categories: settled and nomadic tribes. Between the former, distinctions are obvious: the townspeople do not resemble the inhabitants of the Kabyle villages, any more than they do the Ḳṣūrians or the fellāḥs of the Tell. For a number of centuries they have occupied the towns of the littoral and of the Tell: Algiers, Blida, Médéa, Constantine, Bougie, Oran, Nedroma, Tlemcen. They form a class of tradespeople, artisans, and men of letters, peaceful and indolent citizens, whose numbers have been increased since the French conquest by a proletariate of day-labourers, handicraftsmen, and also less commendable individuals. They live in separate families, and, where they come in contact with Europeans, seem inclined to adopt western habits. The Kabyles throng together in large villages, agglomerations of stone houses affording shelter to the inhabitants and their cattle, and built in rows on the crests rising between the valleys [see KABYLIA]. Judging from the number of people who live in these places they would for the greater part deserve to be called towns. In the mountains of the south (the Figuig, the Ksūr, the Djebel 'Amūr) the settled part of the population occupies fortified villages (*ḳṣūr*) built of "pisé" or rammed earth, which, at the same time, serve as storehouses for the provisions, as markets and as fortresses (see SAHARA, 'AMŪR). In the plains of the Tell, the fellāḥ or husbandman is equally settled: he lives in a "gourbi", a hut constructed of twigs,

covered with *dīs* (a kind of reed) and surrounded, at some distance, by a hedge of thorns or *zerība*; a collection of several of these huts arranged in a circle is called a *dūar*. Elsewhere he erects stone houses or *mashta* (literally "winter camp"), of the same size and shape as the *gourbi*'s, surrounded by threshing-floors used in harvest time, and by cellars, where the corn is stored. The fellāḥ, however, is not so definitely settled as the townsman; he likes to live in a tent just as well as in his *gourbi*, and easily changes his abode. Some spend the winter in the *gourbi*, and live under a tent in summer; others remove their camps several times a year, in order to utilise pieces of land lying far apart. They generally cultivate triticum turgidum and barley. Their agricultural implements and methods are still of a rudimentary nature; the results obtained depend first of all upon the abundance or the scarcity of rains. The farther one moves away from the Tell, the less favourable the climatic conditions become to agriculture, which thus is substituted by cattle-rearing. In that way the settled or almost settled life, which predominates in the Tell, passes gradually into the nomadic mode of existence, which predominates on the Plateaux.

It is very difficult to give an exact list of the nomads, as the majority of the African tribes are "more or less nomadic and more or less settled". According to Villot, the natives usually called Arabs are best divided into two categories: Arabs with a limited range of migration, and Arabs *al-Riḥāla* (i. e. Arabs "of the migration"), the latter being the nomads properly so called. Bernard and Lacroix distinguish the following categories: (1) the nomads with a very small range of migration (from 15 to 30 miles), circulating on the border of the Tell at definite periods in search of fresh pasture grounds for their cattle; (2) the nomads with different winter and summer camps, lying only a short distance from each other; some of these nomads hibernate in the south, others in the north of the Sahara Atlas; (3) the actual nomads, who spend the winter in the Sahara, and, in the spring, have their migration grounds in the south in quest of pasture and water amongst the tribes of the Tell, which allow them a right of usage. The Laʿārba (Arbāʿ) of Laghwāṭ, for example, advance as far as Teniet al-Ḥaad; the tribes of the Zibān and the Sherāḳa Arabs to Châteaudun du Rhummel, between Constantine and Sétif, other tribes of the southern region of Constantine even push as far as la Calle on the littoral. These pastoral migrations are called *raḥla*; they are undertaken by sections under the conduct of their shaikhs, according to definite rules and along fixed routes. Formerly they used to give rise to active barter in the towns lying on the border of the Tell and the plateaux. The Turks, who exacted from the nomads the payment of certain duties called *ʿūsa*, took care to establish Makhzen tribes in the neighbourhood of those market-places, that they might secure or, if necessary, enforce the payment of this tribute. Wool and dates, in exchange for corn, used to be the principal articles of traffic; to these, at the present day, must be added a certain number of objects manufactured in Europe, which have become indispensable to the nomads. Their own industry is extremely primitive and mainly practised by the women; it only consists in the making of *flīdj* (being bands of wool and camel hair which, sown together, form the tent), of woollen clothes, of rugs and of some domestic utensils. Both nomadism and the settled mode of life are not only closely dependent on geographical and climatic conditions, they are also subject to the effects of historical events and of economical changes. The Hilāl invasion, for example, which ruined Africa, compelled certain nomadic tribes to become settled. The French occupation, which guaranteed both safety and relative prosperity, produced either similar or contrary effects. At various places, especially on the border between the Tell and the plateaux, an evident tendency towards the building of *mashta* and a definite settlement can be observed amongst the natives. In other regions, however, tribes may be found, which at one time had been reduced by misery and insecurity to thronging together in permanent abodes, but, under the present improved conditions, have renounced their settled life, abandoned the house for the tent, collected fresh herds and returned to pastoral and nomadic habits. This seems to be the case in the country of the Ḳṣūr.

The social organisation of the natives is still thoroughly patriarchal. The family has remained the basis of society. The father possesses absolute authority. The woman, being in most cases deprived of the guaranties which Musulman law affords her, lives under unfavourable conditions. She is married at an early age, in spite of the attempts to prohibit the marriage of girls not having arrived at puberty, and, as a rule, is compelled to the heaviest tasks, being no more than a servant. Nevertheless her influence remains considerable, in consequence of the passions she excites; adultery is frequent, in spite of the women being watched jealously by their husbands and heavy punishments being inflicted on transgressors. Polygamy, however, is rarely practised, lack of resources preventing the men from keeping more than one wife. According to a statistical estimate of 1891, the number of polygamic households in proportion to the totality of marriages was as one to six (149 000 to 950 000). The family has almost complete autonomy, can do what it likes with its movables and immovables, may even abandon the tribe it belongs to and join another. These tribes (*ḳabīla*), into which the families are grouped, comprise the descendants of the eponymous ancestor and families connected with that of the founder by ties of clientage. Tribes which can trace their origin back in a direct line to Arabian or Berber ancestors, without the immixture of foreign elements, are extremely rare; for the greater number have sprung from a commingling of various elements effected in the course of centuries. During the Turkish epoch, for example, veritable tribes were formed by individuals of various origin living round military colonies. An analogous phenomenon has taken place in the neighbourhood of the most venerated *zāwiyas*; there so-called marabout tribes have constituted themselves, the members of which pretend to be the descendants of a saint, whose children they style themselves (*Ulād Sīdī X.*), claiming, on that account, a kind of religious nobility. Such are, for example, the Ulād Sīdī Shaikh. The tribe possesses a domain of its own (*ʿarsh*; in the province of Oran *sabega* = *sābiḳa*), a real collective and inalienable property, of which the possessors are but the usufructuaries. Before the

French conquest the beylik was considered the owner of the 'arsh land, which it could claim and dispose of as it chose; each member of the tribe was entitled to the personal enjoyment of the produce of the land. The "sénatus-consulte" of 1863 transformed this right of enjoyment into a collective proprietorship by the tribe, a much discussed measure, which, according to the intention of its authors, was to prepare a change from collective to individual ownership, and also to facilitate transactions between natives and Europeans. It resulted in the demarcation of the tribal territories, and the constitution of native communes, or *douars*, each with an assembly of notables or *djamā'* competent to act on behalf of their individual members on questions of property. But the expected results were not realised; collective property continued to exist side by side with personal property; and the necessity of establishing a system of personal title compelled the government to undertake the registration of the natives. To this end a bill was passed in 1883, which has been put in force throughout the civil territory, 3 069 368 natives having, by the end of 1896, been registered under a family name.

Community of religion is a marked characteristic of Algerian natives. Islām, first introduced by the conquerors of the 7th century, ousted almost entirely from the whole of the Maghrib the Christianity and Judaism of the Berber tribes. In spite of heretical doctrines (Khāridjism, Ṣufism, Shī'ism) which assailed it from the very beginning, orthodoxy has triumphed. Abāḍism alone has survived in the Mzāb [q. v.]. The Mālikite rite is the one adhered to by an overwhelming majority of natives, and seems since the eleventh century to have definitely gained the upper hand over the Ḥanafite rite which until then had prevailed in the Maghrib; but is now practised only by some descendants of the Turks, who reintroduced it into Algiers in the 16th century. Northern Africa, however, has lost, rather than gained, by the change: "The triumph of the Mālikite doctrine", writes René Basset, "has been perhaps the main cause of the decay of literature and science in Spain and in the Maghrib". Mālikite law is studied from the *Mukhtaṣar* of Khalīl b. Isḥāk (Sīdī Khalīl), the principal authority on Muslim law in Algeria. The Kabyles have remained faithful to their *Ḳānūn*.

The diffusion of Mālikism over the whole of northern Africa has not, however, prevented the continuance of superstitious customs and festival observances, doubtless the remains of ancient cults and tenets, such as the worship of the sun, of trees, of well-springs and of elevated places. Sorcery and magic art are also in favour with the natives. The temporary adherence of the Berbers to Shī'ism has left its traces in the doctrine of Mahdism, by which the people understand the expectation of the "master of the hour" (*Mawla 'l-sā'a*), who is to appear one day to drive away the Christians. This belief has been utilised since the year 1830 by most of the agitators who have attempted sedition, and, in spite of their repeated failures, it has never yet been eradicated nor even shaken. The prominent place held by the worship of saints under the form of maraboutism, is a no less characteristic feature of Islām in Algeria, where, as elsewhere throughout the Maghrib, it found a field favourable to its development. From the earliest times the populations of these countries have shown a marked tendency to deify human beings and the worship of saints has, as it were, taken precedence of the Islām of the Ḳor'ān. The Maghrib saints assume the name of marabouts. Be they men or women, sages or charlatans, ascetics or mere madmen, once they have succeeded in imposing on the people by their virtues or their conjuring tricks, they become objects of public veneration. The spark of divine favour they possess, the so-called *baraka*, passes to their descendants, and their tomb (*ḳubba*, marabout) becomes a place of pilgrimage by which the family or the tribe of the deceased is apt to profit, for public veneration entails annual feasts with religious banquets (*waʿda*, *ṭaʿām*), pilgrimages which by the mob are held to rank with that to Mekka, sacrifices performed according to certain rites, and personal visits or *ziyāra*, during which offerings in money or in kind are bestowed upon the keepers of the tomb. Public calamities, drought, or epidemics are also an occasion for pilgrimages, with their inevitable offerings, and further resources are found in the tribute (*ṣadaḳa*, *hadiya*, *ghifāra*) collected by the wandering marabouts, whose influence is very great. Accordingly the Turks strove to win their good graces by a lavish bestowal of marks of respect and presents, and by exempting them from taxation.

The influence of the marabouts is mainly local; that of the religious brotherhoods, on the other hand, is exerted over wider regions. Depont and Coppolani state that in Algeria 23 of these brotherhoods exist, numbering 295 189 members, and employing a staff of 57 shaikhs and 6000 agents of various sorts (*muḳaddams*, *wakīls*, *nāʾibs* etc.); they possess 349 *zāwiyas* and levy an annual sum of about 7 millions of francs on their members or *khwān*. The most flourishing fraternity is that of the Raḥmāniya, with 156 000 members, of whom 13 000 are women. It is the true national brotherhood of Algeria; its founder was Sīdī Muḥammed b. 'Abd al-Raḥmān Bū Ḳabrain, a pious character who lived in the 17th century, and whose remains, according to legendary tradition, lie in two separate tombs, one situated amongst the Aït Smā'īl (Ismā'īl) in Kabylia, the other in the Ḥamma outside Algiers. The order of the Raḥmāniya is divided into several branches, and its influence extends over all Algeria, its parent houses being independent and sometimes rivals. Such are: Château-dun du Rhummel near Sétif (40 000 members); al-Hamel (43 000); Nefta (13 000); Tolga (16 000); Constantine (10 000); and Akbou (9000). The brotherhood next in importance is that of the Tidjāniya, whose chief resides at 'Aïn Mahdi. Its 26 000 members are found in the Sahara and southern Oran. Other brotherhoods are the Ḳādiriya (24 000); the Ṭaïbiya (22 000), whose head is the sherif of Wazzan in Morocco; the Shaikhiya (Ulād Sīdī Shaikh), an association rather political than religious of 10 000 members; the Derḳāwa (9000), fanatics and puritans, who, for a century and a half, have had a finger in all the revolts against the Turks and the French; the 'Ammāriya (6000) and the Aïssaoua ('Isāwiya; 3500), famous for their devotional exercises and their jugglery; the Ḥanṣāliya, dissenters from the Shādhiliya, and scattered through the province of Constantine, to the number of 4000; the Ziyāniya (3000); the Zerwāḳiya (2700); the Kerzāziya; the Shādhiliya; the Madaniya; the Yūsufiya, followers of the saint

of Miliana, Sī Aḥmed b. Yūsuf; and finally the Senūsīya, scarcely a thousand in number.

Both the marabouts and brotherhoods tend to keep alive superstition and fanaticism which prevail in all Algerian tribes. To make any distinction, as regards fanaticism, between Arabs and Berbers is contrary to fact; for the Mzabites, who are Berbers, outdo all other Muslims in intolerance, and the Kabyles put blind trust and faith in the marabouts. "The sight of *ḳubbas* scattered all over the mountains", writes M. Wahl, "and of marabouts swarming and revered, makes one imagine oneself in a Muslim Spain". As compared to the marabouts, the Muslim official clergy lacks prestige. It owes its organisation to the French government, which, on the annexation of the *ḥubūs* to the state, undertook to keep places of worship in repair and to pay the clergy. These comprise 25 muftis (amongst whom is one Ḥanafite) who are in charge of the principal mosques, imāms who have to preside at the Friday prayer, mudarris who teach theology, ḥazzāb who recite the Ḳor'ān, and mu'adhdhins whose mission it is to summon the faithful to the prayer, in all 573 functionaries officiating at 174 mosques, and recruited from the pupils of the three madrasas of Algiers, Constantine and Tlemcen.

d. The present organisation of the country.

The Government. Algeria was declared, by the constitution of 1848, an integral part of French territory. Its administration, however, differs in more than one respect from that of the mother-country. The numerical disproportion between the Europeans and natives, and discrepancy in customs, religions and social conditions, did not allow of the unqualified introduction of French institutions desired by the advocates of racial assimilation. The government and the higher administration are centralised at Algiers in the person of the governor-general, who represents the government of the French republic through the whole of Algerian territory. All the various branches of the civil service are placed under his control, with the exception of the non-Muslim jurisdiction, public education and the treasury. He takes all measures necessary for the maintenance of internal order and the defence of the country; and the military and naval officers, charged with the carrying out of these measures, cannot correspond with the respective ministers except through the governor-general, who, moreover, is entitled himself to correspond directly with the minister resident of France at Tunis and the minister of France in Morocco on matters concerning both these countries and Algeria, especially on such as concern peace on the frontiers. He is assisted by a government council consisting of the heads of the civil service, whilst a "conseil supérieur", formed of high functionaries and delegates from the elective assemblies, prepares the budget in co-operation with him. An elective assembly, the so-called "délégations financières", divided into four sections, colonists, non-colonists, Arabs and Kabyles, enables the French tax-payers and subjects to express their opinion on financial questions, and, in the discussions on the budget, to indicate the measures or reforms which they consider necessary. French citizens also return three senators and seven deputies to Parliament.

Further, Algeria is divided into **civil and military territory.** The former comprises the whole of the Tell and the greater part of the plateaux. It has been enlarged considerably since 1870 at the expense of the military territory. In that year it covered an area of 1 279 361 hectares peopled by 493 000 inhabitants; in 1906 both the area and the number of inhabitants had increased tenfold (14 millions of hectares and 4 560 317 inhabitants). Each territory has an administrative organisation of its own. The civil territory is divided into three departments (Algiers, Oran, and Constantine), which are governed on much the same lines as the mother-country. Two kinds of communes, however, must be distinguished in those parts: the so-called "communes de plein exercice", established in regions where European interests predominate, and provided with an elective municipal council; and the "communes mixtes". The latter, to the number of 92, are mainly peopled by natives. Each covers an area of about 146 000 hectares and comprises a population of about 36 000 inhabitants, and is governed by an official, "administrateur", generally called *ḥākim* by the natives, assisted by a municipal council partly elective, and by native assessors, who are called *ḳā'ids* in Arab parts, and presidents in Kabylia. These assessors are appointed by the prefects and are dismissable at will by the governor-general. They serve as intermediaries between the French authorities and the native population, and receive a salary of one tenth of the total proceeds of the taxes paid by the latter. — The **military territory**, the extent of which decreases gradually, covers a part of the plateaus and of the Sahara. Peopled almost exclusively by natives, it is ruled by the generals of the three military divisions, Algiers, Constantine and Oran and their subordinates, and is divided into "cercles" governed by superior officers, and into "annexes" and "postes", which are under subalterns belonging to the staff of the "affaires indigènes", — a mere continuation of the "Bureaux Arabes" system with a few alterations in detail. Immediate authority is exercised by native chiefs, *bash-aghas*, *aghas*, *ḳā'ids*, or *shaikhs*, under the control of the officers. There are five "communes mixtes militaires", and native communes. The population of the military territory amounts to 225 242. Its extent has been diminished not only by the gradual increase of the civil territory, but also by the creation, in 1902, of the "Territoires du Sud" (Twāt, Gurara etc.) with separate budget and organisation.

Legal status of the natives. The Muslims are subjects but not citizens of France. The "sénatus-consulte" of July 14th 1865 declares them Frenchmen, with this restriction that they are to continue under Muslim law "so far as concerns personal status, the family, succession, and real estate in so far as it be not held under a French title to proprietorship". The natives, however, have a right to disclaim their status in matters of justice, although the case be one for Muslim law. They are admitted to military service and may even attain to the rank of officer (with the native title only, unless they come out of a special school); they are competent to fill certain civil posts, and may even become French citizens on request, but in that case they must disclaim their personal status and submit themselves to French law; but inasmuch as this, by the majority of the natives is

regarded as a form of apostasy, it is not of frequent occurrence. The natives who are not naturalised are not completely deprived of political rights: they are excluded, for example, from political elections, but have a vote in municipal elections, although the voters are very limited in number by the system, and the deputies who represent them in the various assemblies, financial delegations, and general and municipal councils, are sometimes appointed by the government, and sometimes chosen by their fellow-believers but never by manhood suffrage. Each municipal council, under the system, numbers from two to six native councillors amongst its members, each general council six Muslim assessors, and the financial delegations 21 Arab and Kabyle members.

In matters of finance the natives are subject to a régime different from that applied to Europeans. They are liable to various taxes, making up together the "impôt arabe". Two of these taxes are of a general character and are collected all over Algeria on an almost uniform system. These are: the *'ashūr* nominally one tenth of the produce of the soil; and the *zakāt*, on cattle and beasts of burden. Others, local in character, are: the *ḥokr*, originally rent paid to the beylik for the use of the *'arsh* land, and still collected as a ground-tax in the province of Constantine; the various *lezma* such as that of Greater Kabylia, paid in 13 of its communes, which is a sort of poll-tax and a substitute for all other taxes; the fireplace *lezma*, imposed on every fireplace in Lesser Kabylia; and the palmtree *lezma*, levied in places where this tree is cultivated by the natives, for example at Bū Sa'āda and in the oases of southern Constantine. These so-called "impôts arabes" are identical with those collected during the Turkish epoch, except that they have lost their religious character and are paid into the Treasury.

The Legal system offers some particular features. Penal justice is exclusively the province of the French courts ("cours d'assises", "tribunaux correctionels", "justices de paix" in the civil territory; "conseils de guerre" in military districts). Violations of the law by natives are dealt with by special courts with a view to securing efficient, speedy, and cheap justice, suited to the customs and the intelligence of the natives. Such are, for minor offences, "délits", the so-called "tribunaux répressifs", founded by decree of March 29th 1902 and reorganised by decree of August 19th 1903. The sessions are held in the chief town of each "justice de paix", and are presided over by the "juge de paix" assisted by two judges, one French and the other native, drawn respectively from the functionaries and notables. Criminal cases are dealt with by the "cours criminelles", organised by decree of December 30th 1902. These hold their sittings in the towns appointed to be seats of the "arrondissements judiciaires", and consist of three magistrates and four sworn assessors (two French and two native). Finally, both civil and military governors have a rather wide disciplinary power which enables them to prosecute offences peculiar to the natives who are subject as such to particular rules. They are bound, for example, to provide themselves with a licence for travelling in the interior of the country, for possessing weapons, for starting on a pilgrimage to Mekka, for organising religious manifestations etc. Seditious speeches against France, neglect in the execution of the orders regarding the rights of property and of personal status, the refusal to do forced labour when ordered by the government, are also dealt with on warrant by the "administrateurs". This much questioned system is justified by the necessity of immediately suppressing, by means of light penalties, such offences as are likely to disturb public order. The *maḥākama*, or tribunals of the *ḳāḍīs*, are reserved for civil suits, but their powers have been gradually restricted to the gain of the European tribunals. There is a Hanafite ḳāḍī at Algiers, and, in various places in the three "départements", the Mzābites have their Abāḍite *maḥākama*.

Public education for Europeans is subject to the same conditions as in France. Higher education is given in the "Ecoles supérieures" of Law, Medicine, Science and Letters at Algiers, which are open to both Muslims and Europeans. The teachers at these schools are largely concerned with native questions. The School of Medicine tries to better the natives' lot by training a staff of "auxiliaires médicaux" able to give immediate aid to their fellow-believers, and to spread amongst them elementary notions of hygiene. Muslim law and native customs are taught at the School of Law; lectures on Arabic language and literature, on vulgar Arabic, on Berber dialects, on Muslim sociology, and on the history and geography of northern Africa are given at the "Ecole des Lettres". Public chairs of Arabic, in connection with this school, exist at Oran and at Constantine. Secondary education is given in "lycées" and colleges, which are open to natives. Muslim primary education long neglected, has, since 1881, received close attention from the government. A decree of November 9th 1887 laid down the principle that primary education was to be given in public schools open to children of all nationalities and in special schools reserved for the Muslims. These special schools have to supply instruction adapted to the requirements of native life, under special programmes, which prescribe instruction in agriculture and in handicrafts, together with the study of the French language. The principle of compulsory attendance at school applies only to boys, and in districts indicated by the governor-general. At the present day the native schools, which are particularly numerous in Kabylia, are attended by about 30 000 children. Muslim education properly so-called is given in the Ḳor'ān schools (*msīd*) and in classes of theology held in the principal mosques by *mudarris*. And the *madrasas* were reorganised in 1895, so as to adapt them for preparing for official service, both legal and ecclesiastical, persons possessing, in addition to a knowledge of Islāmic law and theology, some acquaintance with French law, history, geography, literature and science. Pupils coming from these schools may play a large part in bringing about a better understanding between natives and Europeans.

Whether this be possible is a question which, since 1830, has often been put, discussed and answered, sometimes in the affirmative, sometimes in the negative. The dreams entertained by early enthusiasts of fusing natives and Europeans into one single nation by the mere force of institutions and systems, have long since been dispelled, and their failure has lent force to the contrary belief that Islām opposes an insurmountable barrier to all attempts at mutual amity, and that the relations

between Europeans and natives are destined to remain for ever those of conquerors and conquered. The truth seems to lie half-way between those two extremes. Even if the fusion of the two populations be but an illusion, the policy of subjugation and of isolating the natives is quite out of date. A policy of association based on community of material interests is inevitable. That Muslims are not impervious to such a policy has been evidenced by the improvement in agricultural methods, by the institution and development of friendly societies, and by the favourable reception given to the founding of native dispensaries and infirmaries. And besides, although we may have to give up all hope of radically transforming the native turn of mind, it is far from visionary to aim at developing Muslim civilisation within its own limits. To effect this will indeed be a work of patience, and one requiring much lapse of time for its result to become apparent.

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ALGEZIRAS (or ALGECIRAS), Arabic: al-Djazīra al-Khaḍrā', "the green island" (named after the Isla Verde lying in front of it), sometimes called Djazīrat Umm Ḥakīm, the first Spanish town taken by Ṭarīf, in Ramaḍān 91 (July 710). It lies on the bay of Algeciras or of Gibraltar, and, together with the latter place, served the Arabs as a harbour and dockyard. The first governors, and after them the Umaiyads, the petty kings, the Almoravids, the Almohads and the Naṣrids all used to cross to the African coast from Algeciras until it was captured by Alfonso XI of Castile in 1342, after his victory on the Salado in 1340. In 1369 it was retaken and temporarily occupied by the King of Granada, who had its fortifications razed to the ground. — From 428 till 440 (1036—1048) it was in the possession of the Ḥammūdid petty monarch Muhammed, son of the Caliph Ḳāsim, and of Muhammed's son Ḳāsim 440—450 (1048—1058), and then fell to the 'Abbādids of Seville. — It was in Algeciras that between January 1st and April 7th 1906, the international conference was held which, at the request of Morocco, and in the name of the Powers, guaranteed the political and economical independence of that country, and resolved upon the establishment of a Moroccan national bank and the formation of a police-force under the command of French and Spanish officers.

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ALGIERS. [See ALGER.]

ALGOL is the ancient name of the star β in that part of the constellation of Perseus which is called "head of Medusa", known among us for its variations in intensity and, consequently, in apparent size. The name "head of Medusa" was translated by the Arabs into *Ra's al-ghūl* (head of the female demon), the latter part of the name being afterwards attributed to the star β, in the form "Algol". Cf. Ideler, *Unters. über den Urspr. u. d. Bedeut. der Sternnamen*, p. 88. (E. MAHLER.)

ALGOMAIZA is the ancient name of star α of the first size in the constellation of the lesser Dog. The name is derived from the Arabic name (*al-Shi'rā*) *al-ghumaiṣā'*, the "blear-eyed" (Sirius); on its origin, see Ideler, *Unters. über den Urspr. u. d. Bedeut. der Sternnamen* p. 252. (E. MAHLER.)

ALGORITHM is the old name for the process of reckoning with Arabic numerals. In mediaeval treatises the word is spelt in various ways: e. g. *Algorismus*, *Alchoarismus*, *Alkauresmus*, etc., corruptions of the *nisba* of the oldest known writer on Arabic arithmetic: Muhammed b. Mūsā 'l-Khwārizmī. His book was translated into Latin in the 12th century by an unknown author, and the only known copy at Cambridge has been edited by B. Boncompagni (*Trattati d'aritmetica* I.; Rome 1857). It opens with the words: "dixit Algorithmi", the word is here correctly given in the form of an Arabic *nisba*, i. e. as a proper name: it is strange that it should afterwards have come to mean the new process of reckoning with Arabic figures, as contrasted with the system of counting by the Greco-Roman abacus. Of the numerous attempts to explain the word it is enough to mention a derivation from a philosopher Algus, and a supposed origin from the Arabic article *al* combined with the Greek ἀριθμός, hence the form "Algarithmus". The right explanation was given by M. Reinaud in his *Mémoire sur l'Inde* p. 303-304, in the year 1849, before the Cambridge manuscript had been edited, but the false acceptation prevailed, and Algorithm (or Algorism) is still used in the sense of "system of numeration, arithmetic". (H. SUTER.)

ALGUACIL, ALGUAZIL, ALGUAZIR, AGUACIL, AGUAZIL, ALVAZIL, ALVAZIR etc., from Arabic *al-wazīr*, was originally used in Spain to denote a minister of state, the Prime Minister being called *ḥādjib* (chamberlain; e. g. al-Manṣūr, *ḥādjib* of the Umaiyads al-Ḥakam II and Hishām II). It was further applied to a governor of a city, and to the chief or even to the usher of a court, in which sense it is still in use in modern Spanish: see Dozy and Engelmann, *Glossaire des mots espagnols et portugais* (2nd ed.) p. 129-130; Gayangos, *History* i. XXVIII *et seq.*, 102, 397. (C. F. SEYBOLD).

ALHABOR is the ancient name of Sirius (the star α of the Greater Dog). The name comes down from the Arabic *al-'Abūr*, which originally may have signified "penetrating", "brilliant" but was understood by the Arabs as "the passer over (sc. the milky way)". This explanation gave rise to a myth as to which see Ideler, *Unters. über den Urspr. u. d. Bedeut. der Sternnamen* p. 245—246.

ALHAGI (from Arabic *al-Ḥādj*), of the species "leguminosae", stiff, strongly ramified shrubs with small single leaves and red flowers. The different kinds which are found on the steppes of nearer Asia, in Egypt, Arabia, Persia, and India are doubtless but slight variations of the Alhagi Maurorum T. or Alhagi shrub, also called Hedysarum alhagi L. or Manna hebraica Don. (sainfoin). The last name arose from its secreting a sugary substance, which appears at dawn on the leaves and branches, and thickens into tiny reddish grains. Common in Persia and Bukhārā, this phenomenon seems unknown in Arabia, Egypt and India, and it is ignored by the ancient Arabic philologists who only describe it as a shrub (or tree) with a great profusion of thorns and leaves. It seems to have been much in use for fencing off enclosures, as indeed the etymology of the word *ḥādj* seems to indicate (root: *ḥdj*, "encircle") thus perhaps in Arab Spain, see Ibn al-'Awwām, *Kitāb al-falāḥa*, transl. Clément-Mullet i. 458 and 380). Arab mediaeval natural science identified the *ḥādj* of Arabia with the *'āḳūl* of Syria and Egypt, and realised that, in Syria, 'Irāḳ, Khorāsān and Transoxania, the plant was covered with the manna *tarangubīn*, believed to be a dew fallen from heaven. Both the juice of the *ḥādj* shrub and its sugary product were regarded as medicines, the latter being held especially beneficial against acute fever, cough and indigestion.

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Aramäische Pflanzennamen p. 145; H. Baillon, *Bot. médic.* p. 653, and *Hist. des Plantes* iii. 298 (with references to special literature). (Hell.)

ALHAIOT is the ancient name of the star α of the first size in the constellation Auriga, and known by the name Capella. The original form of the word was Alhaioc, a transcription of the Arabic *al-ʿAiyūḳ*. For the probable origin and meaning of this name, see Ideler, *Unters. über den Urspr. u. d. Bedeut. der Sternnamen* p. 92; *Lisān al-ʿArab*, s. v. (E. Mahler.)

ALHAMA (from Arabic *al-Ḥamma* and *al-Ḥamma*, "the hot bath") is the name of various places and of a few streams in Spain, the best known being (1) Alhama, south-west of Granada at the northern foot of the Sierra de Alhama and on the Rio Alhama; in 1482 it was surprised and taken by Ferdinand the Catholic of Aragon, the prelude to the conquest of Granada 1492, cf. the well-known popular ballad); on December 25th 1884 it was almost completely destroyed by an earthquake. (2) Alhama on the upper Jalón, south-west of Saragossa, the ancient Aquae Bilbilitanae. (3) Alhama between Murcia and Lorca. (C. F. Seybold.)

ALHAMBRA, the fortress of Granada, situated on the plateau formed by a rock round which the Darro, just before joining the Genil, describes a curve open on the south-east. Its name (Arab. *al-Ḥamrāʾ*, i. e. "the red one") is due to the reddish colour of the castle walls constructed mainly of "tapia", a kind of concrete made of clay, lime and gravel.

Our knowledge of the history of this Moorish acropolis is, unfortunately, extremely scanty. At what time and by whom buildings were first erected on the fortress rock of Granada is a point upon which tradition is silent. The earliest mention of the name occurs in connection with an incident of war: in the year 277 (890), during the reign of the Umaiyad ʿAbd Allāh, Sawwār with his Arabs of the Ḳais tribe was compelled to retire into the Alhambra by rebellious Spanish renegades and their escape was due to a bold sally coupled with a successful stratagem. A similar occurrence is said to have taken place about 30 years before; but of this we have no further record. — In 556 (1161), when Granada was under the Almohades, a bold Almoravid leader, Ibrāhīm b. Hamushk, took advantage of the absence of Abū Saʿīd, the son of the Almohade ʿAbd al-Muʾmin, to enter the town by treason. The Almohade garrison retired into the Alhambra, and had to undergo a long siege by the Almoravids before being relieved. — With the advent of the Naṣrids or Banu ʾl-Aḥmar in 629 (1232) the history of the Alhambra becomes less obscure (the name of the castle was formerly erroneously derived from Banu ʾl-Aḥmar). They established an independent emirate with Granada as its capital, and it was the founder of this rule Muḥammed I b. al-Aḥmar, who built the world-renowned royal castle on the plateau, the outer wall of which, together with the citadel, may have already existed. There he and his successors resided, and of them Abū ʿAbd Allāh Muḥammed III (701—708 = 1302—1309), Abu ʾl-Ḥadjdjādj Yūsuf I (733—755 = 1333—1354) and Muḥammed V al-Ghānī bi'llāh (755—760 = 1354—1359) deserve the chief credit for extending and embellishing the palace as well as the other buildings. Under the Naṣrid rule the citadel frequently played a part in dynastic struggles. In the year 759 (1360), Ismāʿīl II was besieged in the Alhambra by his relative Abū ʿAbd Allāh Muḥammed, who captured it, put him to death, and ascended the throne as Muḥammed VI. The Alhambra was indeed the scene of the rise, decline, and fall of the dynasty. In 1492, on the morning of January 2nd, Cardinal Don Pedro de Mendoza planted the silver cross on the "watch-tower" (*Torre de la Vela*) of the Alcazaba, the highest of its towers, and thereby marked the close of the last Muslim dominion in Spain. The deposed Moorish king Abū ʿAbd Allāh (Boabdil) Muḥammed XI went into exile, casting from the hill of Padul a last sad look at the castle of his ancestors, from a spot still called "the last sigh of the Moor". — Of the later history of the Alhambra it is enough to record that Charles V changed the lesser mosque, which adjoined the Court of Myrtles, into a chapel, and further disfigured the old royal abode by demolishing the southern wing which had probably contained the chief porch. He did even worse, he replaced it by a building in the Renaissance style, with a showy façade, in harsh contrast with the simple outer walls of the old palace. This work of desecration, however, was never completed; nor were later attempts by Spain at restoring other parts of the Moorish castle, ever carried out. Another act of pious vandalism however succeeded more completely: the Great Mosque of Muḥammed III was pulled down and replaced by the church of Santa Maria, the work of Juan de Vega, in 1581.

Our knowledge as to the history of the separate buildings of the Alhambra is even more scanty. Inscriptions containing names and dates exist, but most of them seem to refer to the decoration not the erection of the buildings. In 749 (1347-1348) Yūsuf I pierced the outer wall, which measures 2 miles in circumference and is surmounted by many towers, by an entrance known as the "Gate of the Law", a name perhaps indicating that it was the place where, according to old oriental custom, justice was administered by the kings. Further on, in the "Place of the Cisterns", stands a second smaller gate, now called Puerta del Vino, inscribed with the name of Muḥammed V in the stone. From this gate one gets a view of the Alcazaba on the left, and of the Palace on the right. The former, i. e. the citadel (*al-Ḳaṣaba*), occupies the western extreme of the plateau, and is probably the oldest of its extant buildings. The latter consists of many structures, all of them, excepting the building erected by Charles V, being grouped round two large courts: (*a*) the Court of the Pool, "Patio de la Alberca", also called Court of Myrtles, "de los Arrayanes", near which, on the northern and shorter side of the court, stands the comares tower, on the west, the lesser mosque still called "Mezquita", and on the east the baths; (*b*) the "Court of the Lions", and adjoining it the "Hall of the two Sisters", the "Hall of the Abencerrages" [q. v.], the tombs of the kings of Granada (now completely destroyed), the "Hall of the Tribunal", etc. The inscriptions shew that the former group of buildings were decorated by Yūsuf I, and those round the "Court of the Lions", situated further eastward, by Muḥammed V. The site of the church of Santa Maria,

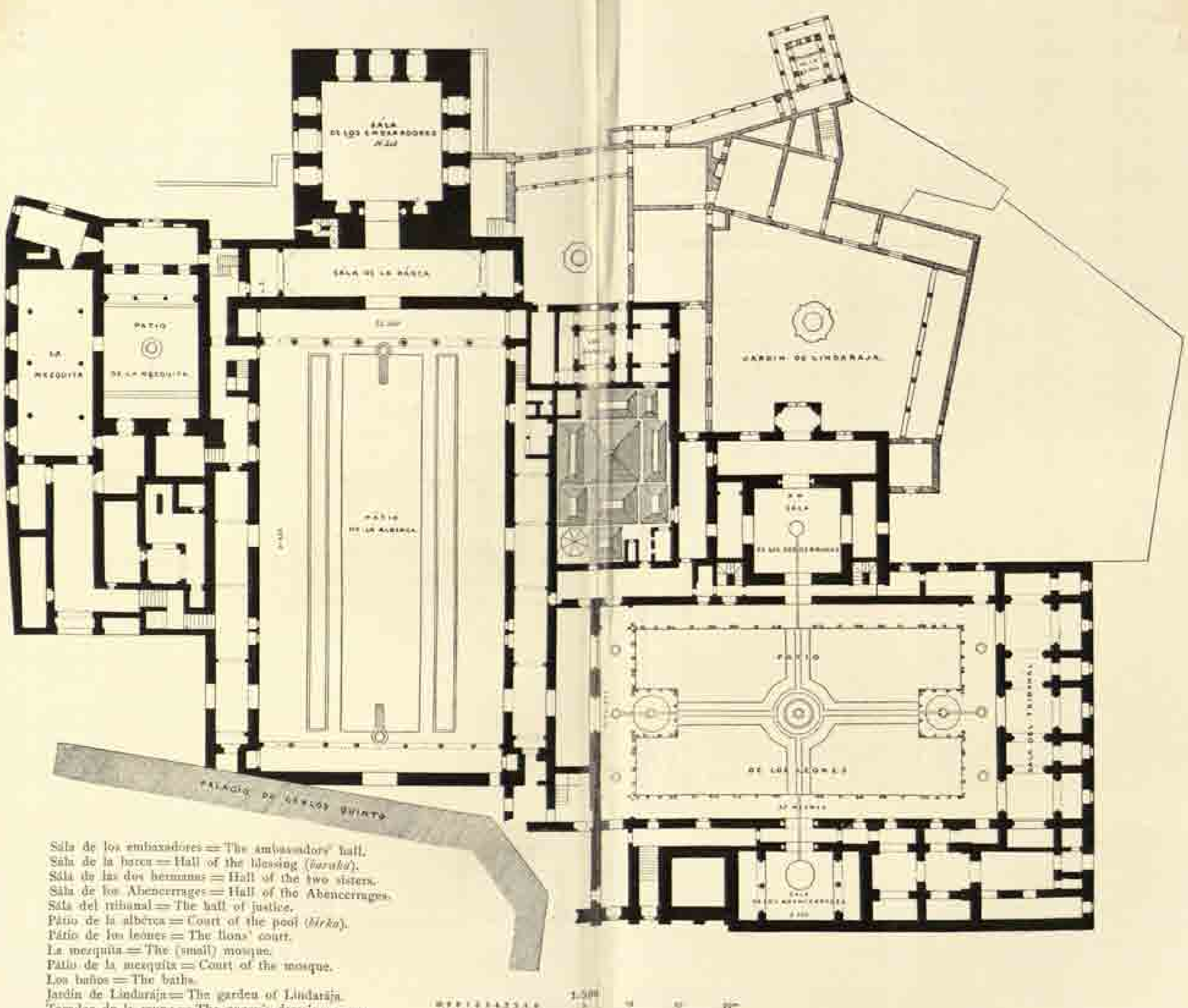


Fig. 1. Alhambra. Plan.
(According to Goury and Jones' monograph.)



Fig. 2. Alhambra 'The lions' court.
(From a photograph by C. H. Becker.)



Fig. 3. Alhambra. Capital and ornaments.
(According to Uhde, *Baudenkmäler in Spanien und Portugal*.)

south of the Palace, was formerly the site of the "Great Mosque". According to Ibn al-Khaṭīb, *Iḥāṭa fi akhbār Gharnāṭa* (Cairo 1319, i. 359—360) and *Ḥulal al-marḳūma*, apud Casiri, *Bibl. arab.-hisp.* ii. 273, it was erected by Muḥammed III towards the close of his reign. In order to adorn it in the most lavish manner he expended on it the proceeds of the *djizya*, or poll-tax paid by his non-Muslim subjects, and he also built and endowed baths for its benefit (= waḳf), which according to Ibn al-Khaṭīb lay opposite it.

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Built in the 13th and 14th centuries, the Alhambra is a specimen of the transition from the culminating point of Seldjūḳ art in Asia Minor to the style of the majority of the monuments which are now gradually being discovered in Persia. Its originality is best realised by comparing it with the many contemporary buildings in Cairo, such as the stupendous Mosque of Sultan Ḥasan built between 1356—1359. No more striking contrast can be imagined. Beside the enormous shrine of stone, the Alhambra appears as a little, highly decorated structure of such perishable material as to make us wonder how it can have survived to the present day. Its value for the history of Art is incalculable. Whereas the Mosque of Ḥasan is the principal specimen of a type of which examples are numerous, the Alhambra is unique. No other example of an Islāmic palace of so early a date and in such relatively good condition has yet been found, if we leave out of account the Umaiyad buildings in the desert east of Moab and a few ruins such as the ʿAbbāsid remains at Samarra and Raḳḳa. These, like the scanty remains of the Fāṭimid palace in Cairo, are constructed on a very solid plan, whereas the Alhambra, on the other hand, with its walls of concrete (tapia), and its arches, cupolas, entablatures, and roofs constructed of boards and mouldings, shows an entirely different "technique", carried out with a consistent wealth of detail, but without solidity. Its origin, therefore, must certainly not be sought in Spain or in northern Africa; but, as is the case also with whole groups of ornament which starting from Asia, have gained a temporary predominance throughout the whole of Europe, is more probably to be sought in the vanished buildings of Mesopotamia constructed from equally fragile material.

The Alhambra is usually described as merely a building, but it would be more correct to call it a villa in the midst of extensive gardens and parks. The whole extent of the grounds, from the point where the palace of Charles V now intrudes upon the original plan of the building, to the Alcazaba on the west, as well as the whole eastern plateau within the castle walls, where the monastery of St. Francis now begins, must be imagined as a "paradise" of plants, fountains and animals. We then understand why the remote towers on the walls of the northern slope are decorated inside with no less splendour than the Alhambra itself: joined on to the palace by the "paradise" they constitute an artistic whole. A like combination of nature and art is afforded in the Generalife which lies on the other side of a ravine, opposite the Alhambra.

The buildings of the Alhambra proper are grouped round two courts (see the plan): the "Court of Myrtles" (or "Patio de la alberca") running lengthwise from the southern entrance to the massive tower of Comares on the northern end, which encloses the "Sala de los embaxadores"; (35 ft. square); and the famous "Court of the Lions" (fig. 2), at right angles to the "Court of Myrtles", with an entrance in its south-east corner, and terminating in the so-called Tribunal, consisting of three alcoves, separated by narrow cells; on its transverse axis it leads into two halls, the "Sala de las dos hermanas", (25 ft. square) on the north, and the "Sala de los Abencerrages", (20 ft. square) on the south. These two courts serve as a transition from the interior to the landscape outside, the Court of Myrtles, by its tank and fountains surrounded by myrtles on the longitudinal axis, and the Court of Lions, by its narrow water-courses which flow into the centre of the two Halls and there form fountains, as also in the vestibules of the two shorter sides. The water meets in the centre under the fountain of the Lions. The fountain itself was once surrounded with orange-trees.

The conventional names of the rooms do not throw any light upon their original purpose, except, perhaps, the "Hall of the Ambassadors" at the end of the Court of Myrtles, for it is probable that this outer court was used for public receptions, as the mosque adjoined it immediately on its west side. The inner court on the other hand, with its splashing fountain, was doubtless, destined for domestic purposes. This arrangement reminds one of the ancient house as seen at Pompeii: there we find the atrium, destined for outside intercourse, and, generally lying behind it and separated from it by the tablinum, the so-called peristyle, i. e. the court with the family apartments and the garden. The Alhambra was on this assumption, a typical structure, and we have no cause to regret the loss of the remaining buildings and courts, except that of the mosque pulled down by Charles V. Unfortunately no other specimen of the same type as the Alhambra has as yet been found. The study of Islāmic art has to deplore the complete loss of all the numerous palaces and villas, which enraptured the poets. It is for philologists to collect the scattered notices about them. We can only deal with the monuments left to us. The castles of the Umaiyads do not resemble the Alhambra, and of the ʿAbbāsid buildings nothing but outer walls or façades have as yet been found. There exists indeed a small bath house excavated in Sidi Bou-Médine near Tlemcen (see Marçais, *Les monuments arabes de Tlemcen* p. 267), which does contain a longitudinal court similar to the Patio de la alberca, but without a hall at its end, and from the court a staircase leads to the adjoining bath on a slightly lower level. If with this we compare the bath house of ʿAmra, where a vaulted hall with three aisles takes the place of the court, it becomes evident how close the relationship is between the Alhambra and the building at Tlemcen, which dates from the middle of the 14th century. In the Alhambra too the bath lies at a lower

level, in the angle between the Court of Myrtles and the Court of Lions.

That, at one time, courts in the style of the Patio de los Leones existed everywhere in the Islāmic countries on the Adriatic sea, and especially in Sicily, can be proved indirectly, because the well-known courts in the style of the Cosmati in Rome with their exotic and fairy-like ornament can only be accounted for as imitations of these Moorish palace courts. The many coloured colonnades surrounding the cloisters of the monasteries of S. Giovanni in Laterano and of S. Paolo are akin to the famous cloisters of Monreale, whose scheme of ornament is clearly related to that of the Alhambra. Again in the "Court of the Lions" we notice, on its longitudinal axis recesses with three or four columns in the corners and two in the middle; and the fountain in the centre. In the Court of Monreale the same recess occurs, but in one corner only; the number of arches is the same, nor is the fountain lacking. Another point of resemblance between the "Court of the Lions" and the cloisters of the Italian monasteries is the bold rythmical variety of their supports. In the Alhambra single columns alternate, apparently at hap-hazard, with pairs or with groups of three or four. Such groups occur likewise at Monreale and, alternately with pillars, in Rome. The shafts of the Alhambra columns are smooth but for the series of rings above and below; but the fine inlaid work in stone on the walls, which is also found in Sicily, and throughout the East, proves beyond all doubt that the "technique" of the columns fashioned in the style of the Cosmati was borrowed from Islām.

The capitals of the Alhambra (fig. 3) have a circular base, decorated with an undulating ornament, above which rises a square superstructure with a profusion of arabesques. Analogous forms are frequent in northern Africa; in the East, however, not a single one has yet been found. Nevertheless, this design must also have been imported from thence: the bell-shaped capitals of the Ṭūlūn Mosque at Cairo, are an indication of the oriental origin of this design. For the rest, the Alhambra decorations differ from the Persian decorations of the Ṭūlūn Mosque, which is about 500 years older, in that they were cast in moulds and were put together so as to form a continuous surface, whereas the Ṭūlūn Mosque exhibits bands of decorative work fashioned with a free hand. A comparison with the wood-carvings of the Minbar (the pulpit) of Ḳairawān, which are of nearly the same period as the Ṭūlūn Mosque, and the fact that designs on flat surfaces based on one fundamental element were already in use in the ancient East, suggest the conclusion that the designer of the decorations of the Alhambra did not strike out any new path of his own. They are a combination of the usual polygonal ornament, which predominates on the lower parts of the walls, the arabesque which prevails in more elevated parts and leads up to the stalactites, and, finally, inscriptions, employed for decorative purposes, those in the Alhambra being of special interest, as they are often represented as addressing the visitor in their function of ornament (cf. Schack, *Poesie und Kunst der Araber in Spanien und Sicilien*, 2nd edition, ii. 349-350). The niches, for example, in which pitchers are placed, praise themselves in the following words:

> My diadem and my robe are matchless in [splendour;
> The stars of heaven gaze down to me full [of longing.....

or:

> The artist's hand has embroidered me like a [robe of silk
> And has adorned my diadem with glittering [jewels.....

The Hall of the Sisters sings:

> I am a garden full of beauty, clad with [every ornament,
> Recognise what I am, while you feast your [eyes upon my charms!....
> The stars would gladly descend from their [zones of light,
> And wish they lived in this hall instead of [in heaven;
> Fain would they join themselves to the com-[pany of thy slaves, Lord,
> And, full of reverence, do thee service in [both halls.

The Tower of the Captives praises itself in a similar way:

> Nothing can match this work etc....

And round the edge of the famous fountain of the lions one reads:

> Incomparable is this basin! Allah, the exalted [one, desired
> That it should surpass everything in wonder-[ful beauty!

It is worthy of note that this kind of inscription, is, outside the Alhambra, of rare occurrence as compared with the usual historical inscriptions and verses from the Ḳor'ān. It would be a matter of interest to the historian of art if the origin of this class of inscription were exactly determined.

The Alhambra exhibits two monuments of art, which, even amongst the surrounding profusion of decoration, are particularly striking: the Fountain of the Lions and the three ceiling-pieces of the so-called "Hall of Justice". In the centre of one of the two courts twelve lions are standing in a circle, each ejecting water through a tube in its mouth; they are designed in somewhat the same style as the animals' heads on the Persian vessels amongst the treasures discovered at Nagy-Szent-Miklos. Such fountains are often mentioned in literature; they originated in ancient oriental art, and have also passed into Christian art. — The ceiling-pieces of the Hall of Justice are of interest not only in connection with the Gothic art of Spain; they represent scenes from tales of chivalry and hunting episodes, and also ten kings seated in a row on a long bench. One feels tempted to connect the former with the hunting and harem scenes of Ḳuṣair 'Amra, and the kings with the enthroned figure on the front-wall of this castle of the desert. Their explanation will need to be based upon an examination of Persian miniature painting.

Bibliography: Girault de Prangey, *Essai sur l'architecture des Arabes et des Mores* (1841); M. J. Goury and Owen Jones, *Plans, elevations, sections and details of the Alhambra* (1848); Calvert, *Moorish remains in Spain; The Alhambra* (1907); also shorter monographs such as Borrmann, *Die Alhambra zu Granada (Die*

Baukunst ii. 3); K. E. Schmidt, *Cordoba und Granada (Berühmte Kunststätten*, 13) and Ernst Kühnel, *Granada (Stätten der Kultur*, vol. xii). (J. STRZYGOWSKI.)

ALHANDEGA (Arabic *al-Khandak* = "the moat") was the scene of the crushing defeat of 'Abd al-Raḥmān III of Cordova by king Ramiro of Leon and Queen Tota of Navarre, in the year 939. The name is, at the present day, only found in Fresno- and Torre-Alhándiga, south of Salamanca and Alba de Tormes.

Bibliography: Dozy, *Hist. des Musulmans d'Espagne* iii. 62 *et seq.*; the same, *Recherches sur l'histoire et la littérature de l'Espagne* (3rd ed.) i. 156—170; Madoz, *Diccionario geográfico-estadístico-histórico* ii. 184 ("Alóndiga ó Alhóndiga"). (C. F. SEYBOLD.)

ALHAZEN. [See IBN AL-HAITHAM.]

ALHIDADE. [See AL-'IḌĀDA.]

ALHUCEMAS (Arabic al-Khuzāmā, i. e., according to Mouliéras, "lavender") is an islet off the coast of the Rif, facing the territory of the Banū Uryāghel. It is the ancient Ḥadjrat Nakūr. On the coast opposite lies the village of Adjdhir (Mouliéras), which perhaps corresponds to the ancient al-Mazamma, unless the latter is identical with Nakūr, formerly a famous town at a distance of five miles from the sea, according to Ibn Khaldūn. It is doubtful whether Alhucemas is a corruption of al-Mazamma. However this may be, the island of Alhucemas was, towards the year 1554, surrendered to the Spaniards by Mūlāi 'Abd Allāh, in order to prevent the Turks of Algiers, who just then had retaken the neighbouring Peñon de Velez from Spain, from capturing that position also. But not until 1673 was the islet definitely occupied by Spain. In 1666, a Frenchman, Roland Fréjus, made an attempt, in the course of a rather remarkable journey, to found a commercial establishment on the island, under the name of "Compagnie d'Albouzème"; however, he did not succeed (concerning this journey cf. Roland Fréjus, *Relation d'un voyage fait en 1666 aux royaumes de Fez et de Maroc*, Paris 1698, and Mouette, *Hist. des conquestes de Mouley Archy*, pp. 92—98).

Alhucemas is now a *presidio* (the Spanish word for "penal establishment"); the island, which slopes down from east to west, does not rise very high above the sea. The garrison consists of a hundred men; there seem to be about sixty convicts and 120 inhabitants (de la Martinière and Lacroix). Three large reservoirs collect the rain-water, but do not yield a sufficient water supply for the inhabitants. Hence a "cistern-ship" provides the place, at the same time as Peñon de Velez and the Zaffarine islands, with fresh water at certain intervals.

Bibliography: Renou, *Descr. emp. Maroc* p. 326 (two useful references); Mouliéras, *Maroc inconnu* i. 94-95; de la Martinière and Lacroix, *Documents sur le N.-O. africain* i. 402-405; Meakin, *The land of the Moors* pp. 366—369. (E. DOUTTÉ.)

ĀLĪ (A.) = "high, elevated, eminent" etc. [cp. 'ALI]. Concerning the use of this word as a technical term in the science of traditions cp. the articles ḤADĪTH and ISNĀD. 'Alī is also a Turkish proper name; see the next article.

'ALĪ, properly called Muṣṭafā b. Aḥmed b. 'Abd al-Mawlā Čelebi, was one of the most brilliant men-of-letters of the 16th century in Turkey. He was born in 948 (1541-1542), or in 949, at Gallipoli, and had the rare good fortune, when a boy of nine years old, to hear Surūrī, the greatest scholar in the Persian language and literature that the Ottoman nation ever produced. No other teachers of his are known except Muḥyī 'l-Dīn, the master of Arabian versification (who must not be confused with another Arabist of the same name who lived a century earlier). His career was made, when, in 965 (1557-1558), he succeeded in presenting his romantic poem *Mihr we-māh* (Dozy, *Cat. cod. or. bibl. acad. Lugd.-Batavae* ii. 128) to the crown-prince Selīm. He obtained a post under the master of the royal household of this prince, called Lala Muṣṭafā, a countryman of his, and in the employment of this daring intriguer he was to witness events of the greatest importance. During the fierce quarrel which broke out between the sons of the Sultan, 'Alī, in his capacity as private secretary, had to conduct the correspondence of Selīm and Muṣṭafā. After the death of Sulaimān the Great, when Selīm had come to power, 'Alī retained his privileged position. It must have been during this period that he made the acquaintance of the great Nishāndji, from whom he prided himself upon having received so much information concerning important events. In 1567 he went to Egypt as Muṣṭafā's dīwān secretary, but was soon obliged to return with his master, who, owing to a disgraceful slander, had fallen into disgrace. But in 1570 Muṣṭafā was appointed commander-in-chief of the land-forces and entrusted with the conquest of Cyprus (1570-1571), and again 'Alī acted as his private secretary, in which capacity he had the satisfaction of sharing in the achievement of the maritime power of the Ottoman realm. After the triumphant entrance into the capital 'Alī spent several years in west Roumelia. During this period (980 = 1572-1573) he wrote the *Seven Tales* (*Heft dastān*; Library of the Mosque Laleli at Constantinople, n°. 2114; printed at Constantinople in the Kitābkhāne-i Iḳdām), in which the close of Sulaimān's reign and the first acts of his successor are described in a pompous style. A number of minor works were probably written in this same period. In 982 (1574-1575) he published his Turkish Dīwān, which consists mainly of ḳaṣīdes and ghazals (he also wrote a Persian dīwān, cp. Flügel, *Die arab., pers. u. türk. Hss. der K. K. Hofbibl.* i. 651). As a poet, however, he ranks with second-rate celebrities; he seldom succeeded in imbuing his poetry with the raptures of a great passion.

Early in the year 1578 he visited Egypt and the sacred places in the Ḥidjāz, from whence he was called back by his patron Muṣṭafā Pasha, who, having been appointed commander-in-chief in the war against Persia, wished 'Alī to act as his secretary. The numerous reports and accounts of Muṣṭafā's victories, which reached Constantinople from the wild Caucasus regions, proceeded from his pen. He used the opportunity of his sojourn in those parts to collect reliable information concerning the legendary lore and the customs of the mountain tribes, especially of the inhabitants of Gīlān, Shirwān and Gurdjistān. When, however, the Turkish successes came to a standstill, Muṣṭafā was dismissed and his secretary returned to Constantinople. The unexpected death of the grief-worn Muṣṭafā plunged his protégé into the great-

est difficulties, which compelled him to redouble his literary activity. He dedicated to his sovereign a concise narrative of the creation and the miracles of the prophets under the title of *Mirror of the worlds* (Flügel, *ibid.* ii. 94; Pertsch, *Verz. d. türk. Hss. . . . . zu Berlin*, n⁰. 36 and 358). A year after his return from the Persian war he completed the *Book of Victory*, containing an account of this campaign (see especially the mss. in Rieu, *Cat. of the Turk. Mss. in the Brit. Mus.* p. 61). He could already claim the authorship of 17 works, when, much as he had gained the good-will of Selīm 25 years before, he succeeded in ingratiating himself with the crown-prince Meḥmed, who had then arrived at manhood, by his description of Meḥmed's circumcision festival, one of the most remarkable in Ottoman history (Nūr-i 'othmānīya Library in Constantinople, n⁰. 4318).

'Ālī became more and more engrossed in history. In 995 (1587) or shortly afterwards he collected the most interesting material concerning several hundreds of masters of calligraphy and the art of book-binding (both important branches of industrial art in the East) under the title of *Talents of the artists* (Flügel, *ibid.* ii. 386). His *Selection of histories* (*ibid.* ii. 90), a Turkish translation of an admired work of the late Arabian epoch, seems to belong to this same period. He even thought it worth while to cultivate the mystical and pantheistic literature which flourished exuberantly in Persia: in his *Ornament of men* (cf. Rieu, *ibid.* p. 19 and Pertsch, *Die Türk. Hss. . . . . zu Gotha* p. 75) he gave an accurate account of the grades of saints and of the power of their works (999 = 1590-1591). About that time he also arranged a collection of poems both of a general and of a personal tenour, entitled *Expressions of truth*, which are of great interest for the knowledge of his character (Rieu, *ibid.* p. 261). Finally he attained to a high post in the administration of the public revenue, and, shortly afterwards, was appointed chief secretary of the Janissaries. No wonder that at this time, when he had the disposal of the necessary means, 'Ālī undertook the tempting task of giving a general survey of historical events down to his own time. Sultan Meḥmed, immediately after he had ascended the throne, allowed him a considerable salary. But he wanted to write the work in Cairo, at that period the greatest book-market of the Muhammedan world. The Sultan made no objection, and but for the intrigues of jealous viziers he would have obtained the post of director of finance in Egypt. From 1002 at latest until 1007 (1593—1599) he was engaged in writing his maturest work, his *Sources of History* (1277—1285) in four parts, which, in conjunction with Munadjdjim Bashi's work, is the most important General History which was ever produced by the Ottomans. It was printed at Constantinople in five volumes, though without the final part of the book, which treats of the 150 last years of Ottoman history. Although frequent allusion is made to European nations, it never occurs to the faithful Moslem to state any details concerning them. In the first section he expatiates upon the old myths of the prophets, in the second part the personality of Muhammed and the first glorious achievements of the new religion come into prominence. The author is so convinced of the importance of his race for the extension of Islām, that he gives the title of "Turkish-Tataric" to the third section which contains the history of the caliphs and of the Muhammedan feudal princes. The fourth part, comprising the Ottoman history, represents this epoch as the crowning achievement of universal history. A detailed gazetteer is added to the whole of the work. 'Ālī's compilation of references concerning pre-Islāmic history is not more reliable than that of other Muhammedan works of history. The value of his book is to be found in the two last sections. It is a curious fact, that, amongst the 130 predecessors, whom he quotes as his authorities, not a single one, as far as we know, has ever touched upon the subject of Ottoman history. The 16th century especially has received thorough treatment at 'Ālī's hand. His love of truth in discussing the acts of his sovereigns and his tolerance when writing about heterodox people, are specially pleasing features of his work. The style of the first volumes is so much overburdened with poetical ballast, that one is reminded of Waṣṣāf, but towards the end he descends to an unaffected mode of writing. After the completion of this work, yielding to the urgent requests of his friends, he wrote a concise history of the Islāmic realms under the title of *Decay and formation of states*, which has become one of the most widely read books and is to be found in all libraries of any importance. Not long after his appointment to the post of Pasha of Djidda (a reward for his great literary achievements), he closed his literary career with the publication of his interesting little work *Ḥalāt al-Ḳāhira min al-'ādāt al-ẓāhira* (Library Es'ad Efendi at Constantinople, n⁰. 2407; Turk. Cat. of the Khedive Library at Cairo, p. 197). He died in the same year 1008 (1599-1600).

'Ālī is one of the most attractive personalities of the Turkish bureaucracy. In an epoch, in which intrigue and violence were paramount, he shines forth as a model of rectitude and integrity. No wonder that his honest and steady character did not appeal to the iron-handed men of that pitiless period, and that they did not require his services. The Grand-Vizier Sinān Pasha, one of the most striking personalities of the warlike Ottoman world, looked down upon him with especial contempt. But, on the other hand, hardly a single author can be found who was not a personal friend of 'Ālī's.

The number of his works amounts to more than thirty, according to a statement which has been controverted by Hammer without cause. The fullest account of his life and writings is given by Hammer, *Gesch. d. osman. Reiches* iv. 308 and 651 *et seq.*, *Gesch. d. osman. Dichtkunst* iii. 115 *et seq.*, and by Meḥmed Ṭāhir b. Rif'at, *Mu'errikhīn-i 'othmānīyeden 'Ālī we-Kātib Čelebiniñ tardjume-i ḥālleri* (Selānīk 1322 of the official Ottoman era = 1906). See also *Cat. cod. or. bibl. acad. Lugd. Bat.* v. (1873) p. 57; Flügel, *l. c.*, ii. p. 94; *Journ. Asiat.*, 6th series xiv. (1869), 76, 90-91. Writings of inferior authors are often attributed to 'Ālī.

(K. SÜSSHEIM.)

'ALĪ (A.), adj.: "high", often used as a personal noun. *Al-'Alī* is one of the surnames of Allāh.

'ALĪ B. 'ABD ALLĀH B. AL-'ABBĀS was the ancestor of the 'Abbāsides. According to Muhammedan tradition, 'Alī was born in the year 40 (661), the very same night, in which the caliph 'Alī was assassinated: but there are also other statements concerning the year of his birth. His

mother was called Zur'a bint Mishrah. His grandfather 'Abbās was the uncle of the Prophet, and on account of his high birth and his personal gifts 'Alī attained to great distinction. He was looked upon as the handsomest and most pious Kuraishite of his time, and received the surname of "al-Sadjdjād" (he who prostrates himself often) because of his constant praying. His piety did not prevent him from plotting secretly against the Umaiyades, and was therefore banished from the capital by Caliph Walīd I. He went to live in the province of Sharāt on the border between Arabia and Palestine. Here he died in 117 (735-736) or 118 in the village of Humaima. This place remained the headquarters of the 'Abbāside propaganda, after 'Alī's son Muḥammed, the father of the future Caliphs al-Saffāḥ and al-Manṣūr, had been recognised as the head of the 'Abbāsides.

Bibliography: Ibn Sa'd v. 229 *et seq.*; Ya'ḳūbī (ed. Houtsma) ii. 314 *et seq.*; Ṭabarī, ii. 16 *et seq.*; Ibn al-Athīr (ed. Tornb.) ii. 16 *et seq.*; Ibn Khallikān (transl. by de Slane) ii. 216 *et seq.*; Weil, *Gesch. d. Chalifen* i. 333; ii. 18; Müller, *Der Islam im Morgen- und Abendland* i. 444. (K. V. ZETTERSTÉEN.)

'ALĪ B. ABŪ ṬĀLIB was a cousin and the son-in-law of the Prophet Muḥammed and the fourth orthodox caliph. His father, Abū Ṭālib, whose *kunya* concealed the heathen name 'Abd Manāf, was the son of 'Abd al-Muṭṭalib b. Hāshim; his mother was called Fāṭima bint Asad b. Hāshim. 'Alī received the surname Abū Turāb [q. v.] from Muḥammed, whose daughter Fāṭima he married. Concerning his descendants comp. 'ALIDES. He embraced Islām at an age which cannot be ascertained with exactitude, and, after Khadīdja, was the first Muslim (Buraida b. al-Ḥuṣaib, acc. to Abū Dharr, al-Miḳdād, Abū Sa'īd al-Khudrī etc.), or the second (after Abū Bekr; Mas'ūdī, *Tanbīh*, ed. de Goeje, p. 231; transl. by Carra de Vaux, p. 306). He was one of the ten to whom Paradise was expressly promised by the Prophet, and one of the six councillors on whom the Prophet on his death-bed set his hopes. He had a dark brown complexion and big protruding eyes; he was corpulent, bald, and rather short than tall; he wore a thick, long, white beard, which he dyed sometimes; his face was handsome; he showed his teeth when he smiled (*Tanbīh* p. 297, transl. p. 388; Nawawī p. 441).

History. When Muḥammed had decided to emigrate to Yathrib and suddenly disappeared from Mecca, his escape was facilitated by 'Alī, who made people believe that he was still in the house he had occupied. He also stayed behind a few days in order to return to the owners the deposits which had been entrusted to the Prophet. 'Alī accompanied Muḥammed in the battles of Bedr, Oḥod, al-Khandaḳ ("the ditch"), and in nearly all his expeditions, except that of Tabūk, during which he had the command at Medina in the absence of Muḥammed; he himself conducted an expedition to Fadak against the Jewish tribe of Sa'd (6 = 628). He received sixteen wounds at Oḥod, and on the day when Khaibar was stormed he carried the banner. The Prophet sent him to Minā (9 = 630) to read in public several verses from the ninth Sūra *(al-Barā'a)*, which had been revealed to him shortly before and, at the same time, to proclaim four decisions with regard to the prohibition of polytheists from the pilgrimage; to the circumambulation of the Ka'ba, which no-one was to make naked; to the entrance of the Muslims into Paradise; and to the observation of the time granted for their conversion. In the year 10 (631-632), he conducted an expedition to Yemen, in consequence of which the Hamdānides were converted. It was 'Alī who advised 'Omar to adopt the *hidjra* or the emigration of the Prophet as the starting-point of the Muhammedan calendar. He was entrusted with the task of making representations to 'Othmān on account of the complaints which came from the provinces; when 'Othmān began to feel uneasy about his safety, 'Alī was the intermediary between him and the discontented, in the name of whom he accepted the three days' delay demanded by the caliph; during the siege of 'Othmān's house *(waḳ'at al-dār)*, he showed himself favourable to him and inclined to support him. At first he modestly refused to take the power into his own hands, but five days later he accepted it, and on Friday 25 Dhu 'l-ḥidjdja 35 (June 24th 656) allegiance was paid to him as Khalīfa in the Mosque of the Prophet at Medina; he was the first to ascend the pulpit for this ceremony. In the year 36 (656) he left Medina never to enter it again; he marched against Baṣra where 'Ā'isha, Ṭalḥa and Zubair refused to acknowledge him and defeated them in the "battle of the camel" which took place at Khuraiba, outside Baṣra on 10 Djumādā II (Dec. 4th 656). He bewailed the fallen, had them honourably buried, and waited three days before entering the town. He sent 'Ā'isha back to Medina, escorted by a train of attendants amongst whom were forty women of distinction. He distributed amongst the inhabitants the money which he found in the treasury, and promised the same amount to them for the projected campaign in Syria. A month later he entered Kūfa, where his faithful lieutenant al-Ashtar had prepared the way for him. From thence he went to Ctesiphon (al-Madā'in), crossed the Euphrates at Raḳḳa, and, in the plain of Ṣiffīn, gave battle to Mu'āwiya in a series of combats which lasted 110 days (Dhu 'l-ḥidjdja 36 till Ṣafar 37 = June-August 657). 'Alī had almost gained the final victory, owing to the bravery of al-Ashtar, when 'Amr b. al-'Āṣ thought of advising Mu'āwiya to have recourse to a stratagem which proved successful. The Syrian troops fastened five hundred copies of the Ḳor'ān to their lances, to indicate that they appealed to the judgment of the book of God. This stratagem disconcerted the troops of 'Irāḳ and made them think of submitting to God's word. 'Alī, therefore, yielded to the urgency of his companions in arms and accepted the arbitrament proposed by Mu'āwiya. The latter appointed 'Amr b. al-'Āṣ his arbiter; 'Alī was urged, against his will, to choose Abū Mūsā 'l-Ash'arī. The two arbiters met in Ramaḍān 38 (Febr. 659), furnished with a written document *(ṣaḥīfa)* giving them full power. Abū Mūsā, who wished to see his son-in-law 'Abd Allāh b. 'Omar become caliph, let himself be outwitted by 'Amr, who made him admit that Mu'āwiya was fully entitled to avenge the murder of 'Othmān, of which, it was falsely rumoured, 'Alī had been an accomplice. So Abū Mūsā deposed 'Alī (Ṭabarī i. 3359; Mas'ūdī, *Murūdj* iv. 397 adds: "by taking off his turban", which detail seems to have been inserted afterwards). 'Amr followed his example, after which he proclaimed

Mu'āwiya caliph, in spite of the protests of the Prophet's old companion, whom he had deceived (variants in Mas'ūdī, *ibid.* pp. 399, 402; cp. also the article ADHRUḤ).

The Khāridjites, i. e. the old-muslim party that refused to negotiate with the rebels, forsook 'Alī after he had submitted to the arbitration (*taḥkīm*), rose in arms against him to the number of 4000 under the leadership of 'Abd Allāh b. Wahb al-Rāsibī, with shouts of *Lā ḥukma illā li 'llāh* ("to God alone belongs the decision"). They conquered Ctesiphon and committed all sorts of atrocities there. 'Alī was persuaded to march against them. He advanced to Nahrawān, where he defeated and exterminated the Khāridjites, of whom only ten escaped (38 = 659). This battle is known in history by the name of *waḳ'at al-nahr* (Brünnow, *Die Charidschiten* pp. 19 *et seq.*; Ṭabarī i. 3386; Mas'ūdī, *Murūdj* iv. 418; al-Mubarrad, *Kāmil*, pp. 528 *et seq.*).

'Alī, forsaken by part of his troops, withdrew to Kūfa, while Mu'āwiya despatched one expedition after another to make the best of his opportunity. At Kūfa 'Alī was assassinated by the Khāridjite 'Abd al-Raḥmān b. Muldjam al-Ṣārimī, who, with two of his fellow-believers, had concerted a plan to murder 'Alī, Mu'āwiya and 'Amr b. al-'Āṣī on the same day, in order to revenge the slaughter of their relatives at Nahrawān. Ibn Muldjam, accompanied by two accomplices, waited for the caliph in a narrow passage and struck him on the forehead with a poisoned sabre that penetrated to te brain (17 Ramaḍān 40 = 24 Jan. 661; cp. Abū Ma'shar and Wāḳidī in Ṭabarī i. 3456; other dates *ibid.*; Mas'ūdī, *Tanbīh* p. 387 gives the 21st, which seems more probable, that day being nearer to the 22nd, which was a Friday). 'Alī died three days afterwards and was interred at Kūfa, according to the usual tradition (other traditions in Mas'ūdī, *Murūdj* iv. 289; *Tanbīh* p. 387), close by the dike which protected the town against the inundations of the Euphrates, on the spot where afterwards the town of Nedjef (Yāḳūt, *Mu'djam* iv. 760), the present Meshhed 'Alī, arose. He was either 58 years old, according to his son al-Ḥasan, or 63, as is affirmed by his other son Muḥammed b. al-Ḥanafiya.

Sunnite doctrine. — 'Alī is said to have transmitted 586 ḥadīth, twenty of which were accepted unanimously by Bukhārī and Muslim; nine others were also acknowledged by Bukhārī alone, and fifteen by Muslim only. They have been recorded by his three sons al-Ḥasan, al-Ḥusain and Muḥammed b. al-Ḥanafiya, and further by Ibn Mas'ūd, Ibn 'Omar, Ibn 'Abbās, Abū Mūsā 'l-Ash'arī, 'Abd Allāh b. Dja'far, 'Abd Allāh b. al-Zubair, etc. At Medina his opinions had authority, so that he was consulted upon difficult questions. He was very pious, inflicting mortifications on himself, such as burdening his stomach with a heavy stone in order to diminish the pains of hunger, and giving away all his possessions in alms. (Aḥmed b. Ḥanbal, *Musnad*). He despised the world and used to say: "The world is carrion; whoever wants a part of it, must be satisfied to live with dogs". He also said: "Blessed are those who have renounced this world and only aspire to the life to come!" When he died he only left 600 dirhem.

Shī'ite doctrine. By the Shī'ites, 'Alī is styled the *walī Allāh*, "the friend of God", the man who is attached to the divinity by the mystical tie of the *wilāya*, "proximity, friendship"; a sense of the word, which soon developed into that of "sanctity". 'Alī is pre-eminently the saint of Islām, by which quality he is clearly distinguished from Muḥammed, who is only the *nabī*, "the prophet of God". All Shī'ism, with its numberless sects, is based on this conception. The Shī'ites are also unanimous in attributing to 'Alī the threefold character of *imām*, of warrior and of saint. According to them, the investiture of 'Alī as Imām goes back as far as the sermon near the pool of Khumm, when Muḥammed, on his return from his farewell pilgrimage, said to the people: "I shall soon be called back to Heaven; I leave amongst you two important bequests, one more important than the other: the Kor'ān and my family". Already on his return from the expedition to al-Ḥudaibiya (18 Dhu 'l-ḥidjdja 6 = April 29th 628; Mas'ūdī, *Tanbīh* p. 338; Goldziher, *Muh. Stud.* ii. 116), Muḥammed had said: "He, whose master I am, has also 'Alī for his master". One day, the Prophet assembled 'Alī, Fāṭima, al-Ḥasan and al-Ḥusain, covered them with a mantle (*kisā'*) which he used to put on when he went to sleep, and pronounced a prayer which gave rise to the revelation of Kor'ān xxxiii. 33; hence the expression *aṣḥāb al-kisā'* to denote the family of the Prophet (cp. St. Guyard, *Fetwa d'Ibn Taimiyyah* p. 24, note 1 = *Journ. As.* 1871, and *Fragments* 217). 'Abd Allāh b. Saba', a Jew from Yemen, is said to have been the first to attribute divine honour to 'Alī: "Thou art God", he is reported to have said to him, in allusion, perhaps, to 'Alī as one of the epithets of God (Kor'ān iv. 38; xiii. 51; Hirschfeld, *Journ. of the Roy. As. Soc.* 1904, p. 151). The Shī'ites have never been able to understand, how the caliphate, which implied the quality of imām (the right to lead the Ṣalāt), could be conferred by election; that accounts for the fact that their adherents were especially recruited from amongst the Persians, the inveterate champions of divine right. The following titles and surnames are most frequently employed by the Shī'ites: *Murtaḍā* (he in whom God is well pleased), *Ḥaidar* (the lion), *Ḥaidar-i karrār* (the impetuous lion), *Asad Allāh al-ghālib* (the lion of God, the Victorious), *Shīr-i Yazdān* (the lion of God), *Shāh-i wilāyet* (the king of sanctity) or *Shāh-i awliyā'* (the king of saints). There are a great many others, a detailed list of which is found in the *Djannāt al-khulūd* tab. VII.

Legends. — The legends, which, especially amongst the Shī'ites, have gathered round the name of 'Alī, had their root in his twofold character of warrior and saint. Their early development is visible in Mas'ūdī (*Murūdj* iv. 376), where, in the account of the battle of Ṣiffīn, the author tells us that 'Alī, with his own hand, killed 523 men in one day. Afterwards extraordinary feats were told of him, how he had severed heads from their bodies and had hewn bodies in two with his sabre Dhu 'l-Faḳār (mod. Arab. Fiḳār), the upper part rolling on the ground while the lower part of the body remained on horseback. He is represented as waiting unmoved for the attack of the enemy, and knocking down 33 assailants by simply extending his arm. But however great he may be as a warrior, he is incomparable as a saint; he works miracles (*karāmāt*) which his adherents do not hesitate to compare to the

miracles of the prophets (*mu'djizāt*). Already in Ya'ḳūbī ii. 39, God is represented as giving orders to the archangels Michael and Gabriel to descend to Mecca and protect 'Alī while occupying the place of Muḥammed in the night of the hidjra: One takes his stand at the head of the bed, the other at the foot, to defend him against his enemies and to avert the stones which are thrown at him. But afterwards other feats, much more miraculous, are mentioned: at Ṣahbā', God made the sun come back after it had set, to enable 'Alī to finish the 'aṣr prayer; in the mosque of Kūfa, he restored the severed hand of a negro, whom he had sentenced to the punishment which canonical law inflicts on thieves; the head of a Khāridjite who brought a charge before 'Alī against a woman, and, while doing so, indulged in crying, was changed by him into a dog's head; at his prayer, 80 camels which the Prophet had promised to a Bedouin rose out of the ground; when, in the environs of Babylon, a lion struck the inhabitants with terror, some one was charged by 'Alī to show his ring to the animal, and the lion disappeared; he raised somebody from the dead; he reappeared, several centuries after his death, in a vision in order to blind his detractors. The Persians of the present day speak of more than a thousand of 'Alī's miracles, but sixty only have been placed upon record, amongst which, apart from those mentioned above, are found his command to the Euphrates to decrease when it had inundated the country; the transformation of the bow, which he threw on 'Omar's shoulder, into a dragon; the iron made soft by the touch of his hands; the change of the iron pivot of a millstone into a ring when hung on the neck of Khālid b. al-Walīd; the apparition of the Prophet's figure, after his death, rising at his summons from the earth on behalf of Abū Bekr; his calling down from heaven a bucket of water wherein to wash the corpse of Muḥammed and a ready-made checkered shirt, etc. (*Djannāt al-khulūd*, tab. VII). His judgments deserve to be compared to those of David and Solomon; his maxims and aphorisms have always been celebrated all through the Muhammedan East; a hundred were collected by the Persian poet Rashīd al-Dīn Waṭwāṭ (*Maṭlūb kull ṭālib*, ed. and transl. by Fleischer, *Ali's hundert Sprüche*, Leipzig 1837), and some of them, at the command of Fakhr al-Dawla 'Alī b. Husain, the minister of the Seldjukide of Rūm, Ghiyāth al-Dīn Kai-Khosraw III, were graven, in 670 (1271—1272), on the walls of the Gök-Medrese at Siwās (Cl. Huart, *Épigr. ar. d'Asie-Mineure* pp. 91 *et seq.*). Some Arabian poems, a forgery of Shī'ite origin of uncertain date, have erroneously been attributed to 'Alī (Brockelmann, *Gesch. d. arab. Litter.* i. 43; Huart, *Littér. ar.* p. 44; Goldziher, *Abhandl. zur arab. Philol.* i. 126; *Transactions of the IXth Congr. of Orient.*, London 1893 ii. 115).

Incarnation of the divinity in the person of 'Alī. The Shī'ites who are called *ghāliya*, *ghulāt* ("ultras"; cf. the art. 'ALĪ ILĀHĪ) have even gone to the lenght of believing that God had become incarnate in the person of the Prophet's son-in-law by "descent" (*ḥulūl*). Cf. Shahrastānī p. 132 = Haarbrücker i. 199. The best known of these sects is that of the Nuṣairī, who regard 'Alī as the first of the three persons of the Trinity (R. Dussaud, *Histoire et religion des Nosairîs* pp. 45, 52, 55, 65; Sulaimān, *Bākūra* p. 5; Huart, in *Journ. As.* ser. 7, XIV, 260; see also 'AMR); this sect is still known in Persia by the name of 'Alī-ilāhī (Gobineau, *Trois ans en Asie* p. 338).

Bibliography: Ṭabarī, see Index; Mas'ūdī, *Murūdj* (Paris) iv. 294, 418, 438, 441 *et seq.*; viii. 28; id., *Tanbīh* (ed. de Goeje), pp. 218, 273—275, 284, 295; Nawawī (ed. Wüstenf.) p. 437 *et seq.*, Ya'ḳūbī (ed. Houtsma) ii. 252; Mirkhond, *Rawḍat al-ṣafā* ii. 135, 272; Madjdī, *Zīnat al-madjālis* fol. 27b *et seq.*; Shahrastānī (ed. Cureton) p. 122 (Haarbrücker i. 185); *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* ii. 74 *et seq.*; iii. 302 *et seq.*; v. 180; ix. 382; xii. 310; xvi. 665; xxiv. 469; xxix. 94; l. 118 *et seq.*; lii. 28 *et seq.*; Wellhausen, *Die religiös-politischen Oppositionsparteien im alten Islam* (*Abh. d. Gesellsch. d. Wiss. zu Gött.*, N. F. v. 2); Ibn Sa'd, iii¹, ii. *et seq.*; W. Sarasin, *Das Bild Alis bei den Historikern der Sunna* (Basle 1907). (CL. HUART.)

'ALĪ B. DJAHM AL-SĀMĪ, an Arabic poet and a friend of Abū Tammām. He was a native of Khorāsān, and, for some time, occupied the post of *ṣāḥib al-maẓālim* at Ḥulwān. In Bagdad, he lived at the court of the Caliph al-Mutawakkil, and made himself many enemies there by writing sharp, invective poetry. Having composed a satire on the Caliph, or, according to some, on the Caliph's court-physician Bokhtīshū', 'Alī was sent to prison and detained there until 232 (846), according to some until 239 (853), when he was released and banished to his native country. This punishment was aggravated by the ignominy of being, on his arrival, tied to the cross for a whole day by order of the governor who acted in compliance with a command of the Caliph. Afterwards he went to Syria, not, however, according to some authorities, from Khorāsān, but from Baghdād, which he had revisited; but his satirical vein had aroused so much enmity against him, that it had become impossible for him to remain there. When, one day, he started from Ḥalab (Aleppo) to return to 'Irāḳ, his caravan was surprised by a party of horsemen of the Banū Kalb, and 'Alī fell in the fray (249 = 863). His comparatively small dīwān is now lost; a poem in praise of the 'Abbāsides is contained in the Escurial Ms. (H. Derenbourg, *Les Mss. arab. de l'Esc.*) nº. 369, 3, another on al-Mutawakkil is extant in Berlin (Ahlwardt, *Verzeichn. der arab. Hss. der Kgl. Bibl.*) nº. 7539, 4.

Bibliography: *Aghānī* 1st ed. ix. 104—120, 2nd ed. ix. 99—115; Ibn Khallikān (Būlāḳ 1299) i. 441 (nº. 435); Ḥādjdjī Khalīfa (ed. Flügel) iii. nº. 5576; Brockelmann, *Gesch. d. arab. Litter.* i. 79. (BROCKELMANN.)

'ALĪ B. GHĀNIYA, leader of the Almoravids who revolted against the Almohades. — The name of Banū Ghāniya is given to all the descendants of the lady Ghāniya, a relative of the great Yūsuf b. Tāshfīn, the founder of the Almoravid empire. Ghāniya had married a certain 'Alī b. Yūsuf al-Massūfī. The last of the Banū Ghāniya are famous in the history of the Maghrib and Spain for their struggle against the Almohades. But the best noted of all is the one to whom the present article refers.

In the family of the Banū Ghāniya, the members of which occupied high posts as governors

in Spain and the Balearic islands during the era of the Almoravid rule, three members were called ʿAlī b. Ghāniya: one was the son of Muḥammed, who was appointed governor of the Balearic islands in 520 (1126): he was the grandson of the lady Ghāniya; the second was governor of al-Mahdiya (in Ifrīḳiya) in the year 600 (1203-1204); he was the son of al-Ghāzī b. ʿAbd Allāh and great-nephew of the former; the third was a son of Isḥāḳ, who succeeded Muḥammed as governor of the Balearic islands, which post he occupied until 579 (1183-1184). This third personage, in the family of the Banū Ghāniya, who bore the name of ʿAlī, was the nephew of the first ʿAlī (see the genealogical table in A. Bel, *Les Benou Ghânya* p. 26). It was this last one, ʿAlī b. Isḥāḳ b. Muḥammed b. ʿAlī, great-grandson of Ghāniya, who rose in arms against the Almohades.

The rapid annihilation of the Almoravid rule in Africa and Spain by the Almohades, became a cause of serious solicitude to Isḥāḳ b. Ghāniya, who governed the Balearic islands on behalf of the Almoravids. Every year he sent presents to the sovereign of Marrākush. In 578 (1182-1183), the Almohade emperor Abū Yaʿḳūb summoned the governor of the Balearic islands to appear before him and pay official homage as his vassal. The reply to this summons was delayed until Isḥāḳ's death in 579 (1183-1184). He left thirteen sons to take possession of the encumbered inheritance. His eldest son, Muḥammed, was appointed governor of the Balearic islands by the Almoravids settled there. But Muḥammed realised that this Almoravid fief could not much longer maintain its independence; he also knew, however, that neither the members of his council, nor the numerous Almoravid nobles who had sought refuge in the islands would ever let him submit himself to the Almohades. Nevertheless, in compliance with the urgent solicitations of the sovereign of Marrākush, he finally swore the oath of allegiance required of him, whereupon an Almohade officer came to establish himself in Majorca to superintend the governor Muḥammed's administration and represent the Almohade government.

A conspiracy was formed, headed by the brothers of Muḥammed; the latter was thrown into prison, together with the Almohade representative. The government was entrusted to ʿAlī, brother of the dismissed governor (580 = 1184).

While these grave events took place on the Balearic islands, the Almohades sustained the terrible defeat of Santarem, which compelled them to concentrate all their forces upon Christian Spain in order to recover their lost prestige of arms. So their attention was momentarily diverted from the Balearic islands.

But ʿAlī b. Isḥāḳ did not doubt but the hour of revenge was near at hand. He began, therefore, to organise the defence of the islands with great activity. But fearing, on good grounds, that he would not be able to sustain for a long time the attack of the Almohades, he began to negotiate with the Africans, especially with the inhabitants of Bidjāya (Bougie). As soon as he recognised that he could count upon the support of at least a part of them and that he could land without difficulty on the coast by that town, he armed all the ships he possessed (20 according to some, 32 according to others), embarked 200 horsemen and 4000 foot-soldiers, and, well supplied with money, set sail for Bidjāya, where he landed without difficulty; he captured the town on 6 Shaʿbān 580 (Nov. 12th 1184), during the absence of the Almohade governor of the place. ʿAlī had only reigned over the Balearic islands for a few months; on leaving for Bidjāya, he committed his post to his brother Talḥa. ʿAlī and his companions were never to return to the Balearic islands, which, however, did not until the year 600 (1203-1204) fall into the power of the Almohades.

At Bidjāya, ʿAlī found supporters of his cause amongst all the discontented, especially amongst the partisans of the ancient Ḥammādide realm which the Almohades had destroyed, including numerous Kabyles. Afterwards, as we shall see, the Arabs wo had invaded Northern Africa in the 11th century [see p. 266a] joined him in troops. Having learnt that the governor of Bidjāya, the Sīd (= Saiyid) Abu 'l-Rabīʿ, had turned back and was coming to attack him, ʿAlī advanced against him and defeated him so completely that he dared not stop in his flight until he was safe behind the walls of Tlemcen. After this victory, ʿAlī organised the administration of Bidjāya and appointed his brother Yaḥyā military governor of the place, after which he left it to march towards the west and conquer other countries.

It seems to have been the intention of the leader of the Almoravids to penetrate to the very heart of the Almohade realm, the capital Marrākush. Numerous Arabs and Berbers came to join him in hope of booty. Al-Djazāʾir (Algiers) was conquered. He left it under the command of his nephew Yaḥyā b. Ṭalḥa, and captured the towns of Māzūna and Miliana. Considering himself not sufficiently strong to continue his conquests any further, and feeling perhaps not perfectly sure of the fidelity of his allies, he thought it wise to check his march at Miliana and turn eastwards again, along a different route, further south than the one by which he came. He captured the ḳalʿa of the Banū Ḥammād on his way back, and laid siege to Constantine.

The Almohades became disconcerted by so many successful attacks; the Caliph al-Manṣūr dispatched against ʿAlī an army of 20.000 men and a fleet with a view to the recapture of al-Djazāʾir and Bidjāya. At the approach off his expedition, all the towns that ʿAlī b. Ghāniya had conquered, expelled the Almoravides and submitted themselves again to the Almohades. ʿAlī's two brothers Yaḥyā and ʿAbd Allāh, who had remained at Bidjāya, left the place precipitately when the hostile fleet appeared, and went to join ʿAlī before the walls of Ḳusanṭīna (Constantine). Bidjāya was retaken in Ṣafar 581 (May 1185), after an Almoravide interregnum of only seven months.

ʿAlī b. Ghāniya, seeing all his late allies forsake him after the successive reverses that he had suffered, did not consider it safe to wait for the arrival of the enemy's army before the town of Ḳusanṭīna. He fled to the desert across the Hodna, while the commander-in-chief of the Almohade army, the Sīd Abū Zaid, took possession of Bidjāya, that town being the capital of the government which the Caliph al-Manṣūr had consigned to him.

In the Jarīd (*Djarīd*), ʿAlī scattered money freely among the natives, and so succeeded in securing the help of the Riyāḥ and Djusham Arabs. Together with his new allies, he conquered

Tawazr and Gafṣa; after that he went to Tripoli and concluded an alliance with Ḳarāḳush, prince of that region. All the unsettled and marauding hordes of the Hilāl Arabs of that country joined the two new allies, who soon conquered the whole of the Jarīd. Ḳarāḳush captured Gabès and made it his capital (581 = 1185-1186).

In 582 (1186-1187), the whole of Ifriḳiya, except Tunis and al-Mahdiya, had fallen into the power of the rebels and the Arabs, who committed the most outrageous excesses. ʿAlī b. Ghāniya was recognised as the head of the whole country, and ordered the prayer to be said in the name of the ʿAbbāside Caliph al-Nāṣir b. al-Mustaḍī, to whom he sent an embassy to swear the oath of allegiance, following, herein, the custom of the Almoravide sovereigns. He acquired, thereby, the official title of legitimate head in the eyes of his adherents, and, at the same time, hoped to secure the definite support of the caliphs of the East for the complete overthrow of the Almohades.

Yielding to the urgent entreaties of the Almohade governor of Tunis, the Caliph al-Manṣūr decided to take upon himself the command of an expedition for the re-establishment of Almohade authority in Ifriḳiya. Early in 583 (1187) he advanced towards Tunis. At his approach, ʿAlī retreated into the Djarīd. From Tunis, where he had established his head-quarters, al-Manṣūr despatched an attacking column against Gafṣa; but this expedition, numbering 6000 horsemen, was completely defeated by ʿAlī near Gafṣa (Rabīʿ I 583 = May-June 1187). Al-Manṣūr, at this news, marched, at the head of all his troops, against the Almoravide, who, in his turn, was vanquished at al-Ḥamma and fled into the desert. Gabès, Tawzar and Gafṣa were retaken successively by the Almohades, and Ifriḳiya became again subjugated. Al-Manṣūr transported ʿAlī's former allies, the Djusham and Riyāḥ Arabs, to the western provinces of the extreme Maghrib, and returned to his capital.

But no sooner had al-Manṣūr left Ifriḳiya, than Ḳarāḳush and ʿAlī reappeared in the south and recommenced the campaign. The events subsequent to the departure of al-Manṣūr from Ifriḳiya and the reappearance of the two leaders of the revolt are insufficiently known. It is, however, on record, (if we may believe the historian Ibn Khaldūn), that ʿAlī met his death in a battle against the tribe of the Nafzāwa, in the year 584 (1188-1189). The chronicler of the Almohade dynasty, al-Marrākushī, states, to the contrary, that ʿAlī died of the wounds he received in the mortal battle at al-Ḥamma, where he was defeated by al-Manṣūr.

His death, in any case, did not put a stop to the struggle which the last representatives of the Almoravide empire had commenced against the Almohades. ʿAlī was replaced, at the head of the rebels, by his brother Yaḥyā, who waged war to the knife against the Almohades for nearly half a century, dealing such terrible blows to the empire of Marrākush, that he contributed largely to the dismemberment and the final destruction of this Berber empire.

Bibliography: al-Marrākushī, *al-Muʿdjib*; French transl. by Fagnan, in the *Revue africaine*, 1891—1893 (printed separately at Algiers 1893); Ibn al-Athīr (ed. Tornb.); French transl. of the extracts relating to the Maghrib by Fagnan, in the *Revue africaine*; al-Tidjānī, *Riḥla* (see A. Bel, *Les Benou Ghânya* supplement); apart from these authorities, which may be considered of primary importance, reference should also be made to chapters relating to the history of the Almohades during the epoch of ʿAlī b. Ghāniya, in the Arabian chronicles of later date and in the works of the polygraphs, for example Ibn Abī Zarʿ, *al-Karṭās*; *al-Ḥulal al-mawshiya*; Ibn Khaldūn, *ʿIbar*; al-Zarkashī, *Taʾrīkh al-dawlatain*; Ibn Abī Dīnār al-Ḳairawānī, *al-Muʾnis*; al-Maḳḳarī, *Nafḥ al-ṭīb*, etc. It is also advisable to consult the works of the western authors who have treated of this subject: Gayangos, *The history of the Mohammedan dynasties in Spain* II, supplement p. LXII; Alvaro Campaner, *Bosquejo historico de la dominacion islamita en las islas Baleares* (Palma 1888); Codera, *Decadencia y desaparicion de los Almoravides en España* (Saragossa 1899); Alfred Bel, *Les Benou Ghânya* (Paris 1903).

(A. Bel.)

ʿALI b. al-Ḥasan b. al-Muslima. [See Ibn al-Muslima.]

ʿALI (Sīdī ʿAlī) b. Husain, who as a poet called himself Kātib-i rūmī (also simply Kātibī or Rūmī), was a Turkish admiral who distinguished himself as an explorer and oceanographer. Following the example of his grandfather and father who had both been administrators of the arsenal at Galata, he entered the navy and was present at the conquest of Cyprus (1522). After that we lose sight of him; we only know that he took part in the famous voyages on the Mediterranean of Khair al-Dīn Pasha, Sinān Pasha and other captains, and that he boasted of knowing every corner of that sea. In 1548 he accompanied the Sultan across Caucasia and Ādharbaidjān on his expedition against Persia. He availed himself of the cessation of hostilities during the winter to take lessons at Aleppo from a philosopher and astronomer, and, at the latter's instigation, undertook an amplified Turkish translation of the classical work which Mawlānā ʿAlī Ḳalaḳī had written in Persian, entitled, in ʿAlī's translation, "Outlines of Astronomy" (Rieu, *Cat. of Turk. Mss. in the Brit. Mus.* p. 120; Pertsch, *Verzeichn. d. türk. Hss. . . . . zu Berlin* p. 214). The sailor's literary fame was greatly enhanced by Sulaimān's third Persian campaign in 1553. Again he accompanied the Sultan and, as before, they spent the winter at Aleppo.

While the European wars of the Ottomans brought desolation to their western frontier, heroic efforts were made by them to prepare the complete overthrow of the Persian Ṣafawides by a series of conquests on the Persian Gulf and on the coast of the Indian Ocean; but they all ended in bitter disappointment. After a fresh discomfiture of the Turkish admirals in the Indian ocean, Sulaimān commanded ʿAlī at Aleppo to save the Turkish fleet which was anchored at Baṣra by conducting it to Egypt. But ʿAlī was defeated by the Portuguese as others had been before him, and, with the wretched remainder of his fleet, which had never been numerous, he was tossed about by repeated gales which lasted for months, and finally driven on the Indian coast, where, in his extremity, he was glad to mortgage his fleet to one of the khāns of that country. At Aḥmadābād, the capital of Gudjerāt, he finished, in 1554, his great compilation, *The Ocean* (*al-Muḥīṭ*), which,

founded as it is on the books of Arabian and Persian pilots of the 15th and 16th centuries and on his own experience, contains a complete geographical and nautical description of the sea, being, besides, the only work, as far as we know yet, which supplies us with information concerning the progress and the state of Moslem oceanography at the end of the Middle Ages. The author is not unaware of the importance of the Spanish and Portuguese discoveries in the new world. The remotest country that he knows in the far East is Djūr (Corea). — Sīdī 'Alī remained in India for some time. Everywhere, especially at the court of the Grand Mogul, the deepest respect was paid to him and his Emperor. Repeatedly he received the offer of a brilliant post, such as the government of a province or the command of troops, that he might remain in those parts. Early in 1556 he started on his journey back to Turkey, travelling by land across Sind, the Panjab, Afghānistān, Turkistān, Khorāsān, Ādharbaidjān and Irān. During his long journey he learnt the East-Turkish language and even wrote poetry in that dialect. He arrived at Adrianople in April 1557, and delivered his delayed account of the failure of his expedition to the Sultan. He received pardon at his hands and was even honoured by an appointment at the Court. Afterwards he appears in the office of keeper of the accounts for the lesser fiefs.

'Alī was one of the most popular, though not one of the most famous, poets of his time. Especially his poems on the element which he might claim as his own, the sea, were long afterwards still in every one's mouth. His poetical efforts are more the effusion of feeling than works of art; but for that very reason they can be read with greater pleasure than many a thoroughly artistic creation of a professional poet. — Cf. W. Tomaschek and M. Bittner, *Die topographischen Kapitel des indischen Seespiegels Mohīt mit 30 Tafeln* (Vienna 1897) and the complete edition of the *Mir'āt al-mamālik* by Nedjīb 'Āṣim, which was printed in 1313 (1897) at the Iḳdām printing-office at Constantinople. The *Mir'āt* has been translated several times into European languages, recently by A. Vambéry: *The travels and adventures of the Turkish admiral Sidi Ali Reis* (London 1899). (K. SÜSSHEIM.)

'ALĪ B. AL-ḤUSAIN ZAIN AL-'ĀBIDĪN is the name of an 'Alide. 'Alī, frequently called 'Alī the Younger in order to distinguish him from an elder brother, received the surname "Zain al-'Ābidīn" (the ornament of the worshippers of God), on account of his piety, and is revered as one of the twelve Shī'ite Imāms. After the death of his father Ḥusain b. 'Alī in 61 (680) at the battle of Kerbelā', Shamir b. Dhi 'l-Djawshan also wished to put to death the young 'Alī who lay sick; but the latter was saved by 'Omar b. Sa'd. He was then sent to the Caliph Yazīd by 'Ubaid Allāh b. Ziyād, together with the few surviving members of the family of Ḥusain; they were well received and were allowed to return to Medina. When the inhabitants of this city rose up against Yazīd, 'Alī was one of those who refused to make common cause with the rebels. He was accordingly treated kindly by the general Muslim b. 'Oḳba by the command of the Caliph, on the occasion of Muslim's entrance into Medina after his victory on the Ḥarra in 63 (683). According to some, 'Alī died in 92 (710-711), but according to the most usual account he lived till 94 (712-713) and died at the age of 58.

Bibliography: Ibn Sa'd v. 156 *et seq.*; Ya'ḳūbī (ed. Houtsma) ii. 289 *et seq.*; Ṭabarī ii. 279 *et seq.*; Ibn al-Athīr (ed. Tornb.) iv. 43 *et seq.*; Ibn Khallikān (transl. by de Slane) ii. 209 *et seq.*; Muir, *The Caliphate, its rise, decline, and fall* (3rd ed.) pp. 326-327.

(K. V. ZETTERSTÉEN.)

'ALĪ B. 'ĪSĀ. [See IBN AL-DJARRĀḤ.]

'ALĪ B. 'ĪSĀ was the best known oculist (*kaḥḥāl*) of the Arabs. His work, the *Tadhkirat al-kaḥḥālīn*, deserves the greater claim to our attention from the point of view of the history of civilization in that it is the oldest Arabic work on ophthalmology, that is complete and survives in the original. The name of the author is also recorded in the inverted form: 'Īsā b. 'Alī. Preference is to be given to the first form as follows from a reference in Ibn Abī Uṣaibi'a (*Kitāb 'uyūn al-anbā' fī ṭabaḳāt al-aṭibbā'*, ed. A. Müller, i. 240, 22) and from quotations in later authors as al-Ghāfiḳī, Khalīfa b. Abi 'l-Maḥāsin and Ṣalāḥ al-Dīn. The uncertainty as to the form of the name is due to confusion with the Court Physician of the Caliph al-Mutawakkil, 'Īsā b. 'Alī, who lived some 150 years earlier (*Fihrist* i. 297, 19; Ibn Abī Uṣaibi'a, *l. c.* i. 203, 3), and also wrote medical treatises.

'Alī b. 'Īsā's life falls in the first half of the 5th (11th century); for (according to Ibn Abī Uṣaibi'a, *l. c.*) he was a pupil of Abu 'l-Faradj b. al-Ṭaiyib, the commentator on Galen, at Baghdad, who died in the third decade of the 5th (11th) century (according to Ibn al-Ḳifṭī, ed. Lippert, p. 223). 'Alī, who, like his above mentioned teacher, professed the Christian religion, seems likewise to have practised at Baghdad. We know nothing of the external details of his life. As a physician he was full of foresight and prudence and of kindly feeling. This is evidenced by many a counsel given to the operator in the interests of the patient.

His *Tadhkirat al-kaḥḥālīn* (promptuary for oculists), — sometimes also designated *Risāla* (epistle), on account of the introductory words — is a very detailed treatise. According to the Preface the first Book treats of the anatomy of the eye, the second of diseases externally visible and their treatment (diseases of the lid, of the corners of the eyes, of the conjunctiva, cornea, uvea, cataract and its operation), the third of hidden diseases and their treatment (visual illusions, diseases of the albumen, crystalline lense, spirit of vision, long sightedness, short-sightedness, blindness during the day, and during the night, diseases of the vitreous humour, of the retina, of the visual nerve, of the choroid, of the sclerotic, squinting and weak sight). After a chapter on the preservation of health, the work closes with an alphabetical treatment of 141 simple remedies and their particular action on the eye. — We cannot judge to what extent the work can lay claim to originality, since the older Arabic works on the subject are not preserved. 'Alī himself observes in his Preface: "I have searched the works of the Ancients throughout, and merely added the little of my own thereto, which I have learned publicly from the teachers of our own time and which I have acquired in the practice of this science". He mentions the work of Ḥunain together with Galen as his principal

sources. In addition he cites in the *Tadhkira* the Alexandrians, Dioscorides, Hippocrates, Oribasius and Paulus.

The large comprehensiveness of his work laid the foundation of his fame [see art. ʿAMMĀR]; it has been considerably used by later Arab oculists — until the present day — both for the practical and theoretical portions (Ibn al-Ḳifṭī, *l. c.* "the physicians of this branch work at all times in accordance with this") and has frequently been quoted whole chapters at a time. A commentary on it, written by Dāniāl b. Shaʿyā, is mentioned by Khalīfa b. Abi 'l-Maḥāsin [q. v.] in the introduction to his ophthalmological work. This commentary is not preserved; on the other hand a large number of manuscripts of the *Tadhkira* itself have come down to us. Even in the Middle Ages it was translated into Hebrew and twice into Latin (*Tractatus de oculis Jesu b. Hali*, Venice 1497, 1499, 1500; edited once more by Pansier with a second translation, made from the Hebrew version, under the title *Epistola Ihesu filii Haly de cognitione infirmitatum oculorum sive Memoriale oculariorum quod compilavit Ali b. Issa*, Paris 1903). That the great importance of the *Tadhkira* in the history of medicine has been entirely unrecognised is due to the barbarous character of the Latin translation and the fact that whole sentences are frequently omitted therein. So the continuity is destroyed and the sense made unrecognisable.

A German translation of the *Manual for oculists* based on the Arabic manuscripts is contained in Vol. I. of *Die arabischen Augenärzte nach den Quellen bearbeitet* by J. Hirschberg, J. Lippert and E. Mittwoch (Leipzig 1904).

Bibliography: cf. the introduction of the last-named work. (E. MITTWOCH.)

ʿALĪ B. MAHDĪ was the ancestor of the Mahdīs at Zabīd. ʿAlī, a Himyarite of the village of ʿAnbara on the sea-coast not far from Zabīd, made his first public appearance as a preacher of Khāridjite doctrines in his native town (531—536 = 1136—1141) and won many followers. The mother of the prince of Zabīd took him especially under her protection, and at her death (545 = 1150) he went to a mountain stronghold named al-Sharaf together with his faithful adherents, whom he named *Muhādjirūn*, after the example of the Prophet. He named those who joined him there *Anṣār*. He then began to make raids, to plunder and lay waste the district of Zabīd. In 551 (1156) the governor of the town, the ḳāʾid Abū Muḥammed Surūr al-Fātikī, was murdered in the mosque by one of his followers, and after this open war was carried on between ʿAlī and the inhabitants of the town, who called to their assistance the Zaidide prince of Ṣaʿda. The latter complied, on condition that they murdered their chief Fātik. This they did in 553 (1158), but the Zaidide prince was no match for ʿAlī. The latter conquered Zabīd in 554 (1159), but died three months later. His successors remained rulers of the city until 569 (1173). Cf. art. MAHDĪS.

Although ʿAlī professed the *Madhhab* of the Ḥanafites, he was an extreme Khāridjite. Every one who disobeyed his teachings or violated the commands of Islām, did not attend the religious assemblies on Fridays, drank wine or was present where there was music and song, passed as an infidel and incurred the penalty of death. His soldiers were also similarly punished if they absented themselves from the sermons which he was accustomed to preach every Monday and Thursday at his father's tomb.

Bibliography: ʿOmāra, in Kay, *Yaman, its mediaeval history* pp. 124—134, 161—165; Johannsen, *Historia Jemanae* pp. 143 *et seq.*

ʿALĪ B. MAIMŪN B. ABI BEKR AL-IDRĪSĪ AL-MAGHRIBĪ, a mystic of Morocco, a Berber by birth, though falsely called an ʿAlid, was born about 854 (1450). In his youth he is said to have been Emir of a *ḳabīla* of the Banū Rāshid on the Djebel Ghumāra, but he resigned this dignity since he could not bring about the prohibition of the use of wine among his people. In 901 (1495-1496) he left Fās (Fez), visited during his wanderings Damascus, Mecca, Ḥalab (Aleppo) and Brussa, finally settling at Damascus, where he died in 917 (1511).

He represented a temperate attitude in mysticism and combatted the excrescences of religious and social life which he had observed in the East, in his treatise *Bayān ghurbat al-Islām bi-wāsiṭat ṣinfai al-mutafaḳḳiha wa 'l-mutafeḳḳira min ahl Miṣr wa 'l-Shām wa-mā yalīhā min bilād al-Aʿdjām* (cf. Goldziher, in *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xxviii. 293 *et seq.*). This is a work of his old age, which he began on the 10th of Muḥarram 916. For his mystical writings, among which a justification of Ibn ʿArabī deserves to be mentioned, see Brockelmann, *Gesch. d. arab. Litter.* ii. 124. — Cf. also Ṭāshköprüzāde, *al-Shaḳāʾiḳ al-Nuʿmānīya* (in the margin of Ibn Khallikān, Būlāḳ 1299) i. 540. (BROCKELMANN.)

ʿALĪ B. MAʿṢŪM. [See ʿALĪ KHĀN.]

ʿALĪ B. MUḤAMMED was the founder of the dynasty of the Ṣulaiḥides in Yemen. The son of a Sunnite ḳāḍī in the district of Ḥarāz in Yemen, he was won over to the Ismāʿīlite movement by an emissary of the Fāṭimides, while still of youthful years, and after the latter's death he himself began to enrol others secretly, his pilgrimage to Mecca affording him an excellent opportunity of so doing. In 429 (1037-1038), he occupied a strong position on the Masar, one of the loftiest mountain peaks of Ḥarāz, and after removing Nadjāḥ, the prince of Tihāma, by poison in 452 (1060), in the following year he sent an embassy to the Fāṭimide al-Mustanṣir, in order to obtain permission from him to come forward openly. After having been granted this, he conquered the whole of Yemen before the end of 455 (1063) and removed his residence to Ṣanʿāʾ; even in Mecca, whither he came in this year, he appointed one of the Sherīfs as ruler of the city. In 473 (1080-1081) or according to other accounts in 459 (1067) he was however unexpectedly attacked and murdered by a son of Nadjāḥ, Saʿīd al-Aḥwal. Cf. art. ṢULAIḤIDS.

Bibliography: ʿOmāra, in Kay, *Yaman, its mediaeval history* pp. 19—31, 145 *et seq.*; Ibn al-Athīr (ed. Tornb.) ii. 422 *et seq.*; x. 19, 38; Ibn Khallikān (ed. Wüstenf.) nº. 495; Johannsen, *Historia Jemanae* pp. 127 *et seq.*

ʿALĪ B. MUḤAMMED was the leader of the insurrection (end of the 3rd = 9th century) of the numerous negro (*zendj*) slaves, principally from the east coast of Africa (Zanzibar), who had been brought to the region of the lower Euphrates; whence he was generally named "Ṣāḥib al-zendj". The wily deceiver who, in Arabic sources, is often simply called *al-khabīth* (the rogue) sur-

ceeded in exciting to rebellion those slaves employed in the saltpetre mines, claiming to be of the house of the 'Alides and to have been called to their deliverance by visions and occult science. It was in this manner that he aroused the terrible negro insurrection which occupied the Caliph al-Mu'tamid for nearly 15 years (255—270 = 869—883). During this time 1½ million Muslims, or, according to some reports, as many as 2½ million lost their lives. It is at all events certain that the slaves, who succeeded in surprising the rich commercial cities of Obolla, Ahwāz, Baṣra and Wāsiṭ, plundering them and laying them waste, spared no one and butchered the entire population of the captured cities with the most horrible cruelties. Their leader sought to palliate this by making the principles of the Azraḳites [q. v.] his own. The extreme difficulty of putting these excesses to an end was due to the nature of the ground on which the insurrection took place. The swampy district, divided up by many canals, by the lower Euphrates offered the rebels numerous hiding-places that were difficult of access and which rendered a successful attack on the part of the troops sent out against them impossible, so that the latter more than once sustained heavy losses, and were obliged to retreat without having accomplished anything. It was not till al-Muwaffaḳ, the brother of the Caliph, took the management of the war into his own hands and proceeded systematically, shutting up the negroes in al-Mukhtāra, the fortress erected by them, that he succeeded, after a wearisome siege, in storming it and rendering their leader harmless. — That the latter was not an 'Alid is certain; but he was probably an Arab of the tribe of 'Abd al-Ḳais.

Bibliography: Ṭabarī iii. 1742 *et seq.*; Mas'ūdī (ed. Paris) viii; Lang, in *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xl. 607 *et seq.*; Nöldeke, *Orientalische Skizzen* pp. 155—184.

'ALĪ B. MUḤAMMED AL-ASH'ARĪ. [See AL-ASH'ARĪ.]

'ALĪ B. MUḤAMMED AL-ḲŪSHDJĪ, i. e. the "falconer" (so called because his father was the falconer of Ulugh-Beg [q. v.]), was a famous astronomer and grammarian, who died in 879 (1474). He studied at Samarḳand and afterwards went to Kermān, where he wrote a commentary on Naṣīr al-Dīn al-Ṭūsī's *Taḏjrīd al-kalām* for the Tīmūride Abū Sa'īd Gürgān. Later he returned to Samarḳand, finished the astronomical tables named after Ulugh-Beg and went to Tibriz to Uzun Ḥasan, the prince of the Aḳ-Ḳuyunlu, who sent him on an embassy of peace to the Ottoman Sultan Muḥammed II. The latter induced him to return to Constantinople after carrying out his mission and appointed him Professor at the Aya Sophia. Here he wrote astronomical treatises both in Persian and in Arabic. For his Arabic works cf. Brockelmann, *Gesch. d. arab. Litter.* ii. 234; Wöpcke, in *Journ. asiat.*, 5th series, xix. (1862), 120 *et seq.*; for his Persian productions Kraft's catalogue of mss. (p. 139), that of Dorn (p. 304) and that of Rieu (ii. 456) and Pertsch (Berlin; p. 351).

'ALĪ B. ṢĀLIḤ. [See WASI' 'ALISH.]

'ALĪ B. SHAMS AL-DĪN was the author of a history of Gīlān entitled *Ta'rīkh-i Khānī*, and comprising the years 880—920 (1475—1514). According to the introduction, the book would appear to have been written by Sultan Aḥmed Khān, but 'Alī seems to be the real author. The work has been edited by B. Dorn, *Muhammedanische Quellen zur Geschichte der südl. Küstenländer des kaspischen Meeres*, vol. ii. Cf. the preface of this volume, pp. 15 *et seq.*

'ALĪ B. YŪSUF B. TĀSHFĪN (477—537 = 1084—1142) was an Almoravid Sultan. He was one of the five sons of Yūsuf b. Tāshfīn, the founder of the Almoravid empire and dynasty; he was born at Ceuta (Sībta) in 477 (1084) and was the son of a Christian female slave named Ḳamra, not of Yūsuf's wife, the famous Zainab, who died in 464 (1071). It is noteworthy that this son — who seems to have been the eldest of Yūsuf's children — was born when his father was already 77 (lunar) years of age if the chronicles are to be believed, which are unanimous in giving the date of the father's birth as 400 (1009).

Being chosen by Yūsuf as his successor, 'Alī was proclaimed Sultan, first at Marrākush on the 1st Muḥarram 500 (September 2,1106), the day of his father's death, and on the third of the same month he assumed the title of *Amīr al-Muslimīn*, which was borne by all the Almoravide Sultans, while that of *Amīr al-Mu'minīn* was left to the 'Abbāside Caliphs, whose spiritual supremacy they recognized.

Once acknowledged in his capital, 'Alī sent messengers throughout the whole extent of the empire, to announce his accession to all the governors of cities and of provinces, Yaḥyā b. Abī alone, the Governor of Fez and cousin of the new monarch, neglected to pay homage; 'Alī marched against him, compelled him to submit and pardoned him; but he deprived him of his governorship. Following his father's political attitude, he continued the war in Spain against the Christians; it was more lucrative than expeditions in Africa and also more meritorious in the eyes of Muslims, and so the new king did not think of extending his sway further east than Bidjāya (Bougie).

In Africa the empire retained the limits which Yūsuf b. Tashfīn had fixed: it comprised the districts of the Tell included between the meridian of Bougie and the Atlantic Ocean; to the south-west it stretched to the oases and seems to have reached the Sudan; to this must be added the whole of Spain and the Balearic Isles.

Arab chroniclers are fond of representing 'Alī as abandoning the administration of his empire to the clergy and doing nothing without the advice of the *fuḳahā'* who surrounded him.

"None had access to the Prince of the Muslims, nor had any influence over him, save those who knew the science of jurisprudence, according to the Mālikite science. So the treatises of this school were then in favour and served as guides to the exclusion of all else, so much so that they even began to neglect the study of the Korān and the Traditions; no famous man of this period was entirely devoted to these two branches of study, and at that time any one who studied any branch of scholastic philosophy was treated as impious. The *faḳīhs* around the prince vilified this science, and declared that the first Muslims abhorred it, carefully avoiding everyone who had any taint thereof; it was, they said, a novelty introduced into religion, which often ruined the faith of its disciples. These and similar discourses roused in the mind of the prince a hatred of theology and of those who studied it, in such a manner that he sent out into the land strict prohibitions against

its study and threats against those who should be found to possess any treatise whatever on this subject. When the works of 'Abū Ḥāmid al-Ghazālī reached the West, the prince ordered them to be burned and threatened with pain of death and confiscation of property anyone who should be found to have any fragment of these books; the most severe commands were issued on this matter" ('Abd al-Wāḥid al-Marrākushī, transl. Fagnan, *Histoire des Almohades*, Algiers 1893, and *Revue africaine* xxxvi. 198-199).

The administration of cities and provinces was of two kinds: civil and military. The ḳāḍī was the supreme head; he was aided by a military governor. For Spain, see Dozy, *Hist. des Musulmans d'Espagne* iv. 248 *et seq.*

The reign of 'Alī was on the whole brilliant; but it was troubled by the foundation of the Almohade community by the Mahdī Ibn Tūmart (515 = 1121), who declared a Holy War against the Almoravids [see ALMOHADES]; and by the great expedition to the modern Morocco by the founder of the Almohade dynasty, 'Abd al-Mu'min. The end of this campaign was the victory of the Almohades; it was marked by the capture of Marrākush, which happened in 541 (1146-1147), about 4 years after the death of 'Alī.

'Alī, who died a natural death, had appointed his son Tāshfīn to succeed him; he himself seems to have abandoned the actual exercise of administrative functions in 533 (1138-1139), to devote himself to deeds of charity, living as a recluse, fasting and praying, if certain chroniclers are to be believed. [For bibliography, see ALMORAVIDS.]

(A. BEL.)

'ALĪ B. ẒĀFIR AL-AZDĪ ABU 'L-ḤASAN DJAMĀL AL-DĪN, Arabic historian and man of letters, was born in 567 (1171); he became his father's successor as Professor at the Madrasa al-Kāmiliya at Cairo, and later, as Wezīr, he entered the service of al-Malik al-Ashraf Muẓaffar al-Dīn Mūsā, who reigned in Mesopotamia from the year 607 (1210). His principal work is a history of the Islāmic dynasties *Kitāb al-duwal al-munḳaṭi'a*, in 4 volumes, of which only the last, dealing with the history of the Ḥamdānids, Sādjids, Ṭūlūnids, Ikhshīds, Fāṭimids and 'Abbāsids, until the year 622 (1225), is preserved (Pertsch, *Die arab. Hss. . . . zu Gotha* n°. 1555; Rieu, *Supplement* n°. 461); the history of the Sādjids has been published by Freytag in *Locmani Fabulae* (Bonn, 1823); that of the Ḥamdānids in *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* x. 439 *et seq.*; in Wüstenfeld's *Statthalter von Ägypten und Geschichte der Fatimiden* use has been made of this work for the Egyptian dynasties. In addition he wrote an adab-book *Kitāb badā'i' al-badā'ih*, a collection of jokes, witty replies, improvisations, etc., pr. Cairo 1287 and 1316, in the margin of the *Ma'āhid al-tanṣīṣ*. The *Dhail al-manāḳib al-nūriya*, written in 587 (1191), dedicated to Ṣalāḥ al-Dīn, and dealing with poetic comparisons, forms a supplement to it (Cp. H. Derenbourg, *Les mss. arabes de l'Escurial*, n°. 425).

Bibliography: al-Kutubī *Fawāt al-wafayāt* ii. 51; Wüstenfeld, *Die Geschichtsschreiber der Araber* p. 309; Brockelmann, *Gesch. d. arab. Litter.* i. 321. (BROCKELMANN.)

'ALĪ AKBAR KHIṬĀ'Ī, author of a Persian book, *Khiṭā'ī Nāme*, on China, lived under the Sulṭāns Selīm I and Sulaimān. Schefer has published selections from the original (*Mélanges Orientaux*, p. 31 *et seq.*). The work was translated into Turkish under Murād III (1575—1595), with the title *Ḳānūn nāme-i Čīn u-Khiṭā* (lithogr. Constantinople 1270 = 1853).

Bibliography: Pertsch, *Verzeichn. d. türk. Hss. . . . zu Berlin* n°. 183.

'ALĪ 'AZĪZ GIRIDLI, Turkish novellist, a native of Crete, died in 1213 (1798-1799). He composed three *Mukhaiyalāt* (Reveries), one of which was translated by Gibb in 1884, under the title *The Story of Jewād*. Cp. Gibb, *History of the Ottoman poetry* v. 13.

'ALĪ BEY (al-Ḥādjdj 'Alī Bey b. 'Othmān Bey al-'Abbāsī), pseudonym of the well-known traveller Badia y Leblich. See Seetzen, *Reisen* iii. 373.

'ALĪ BEY, famous for his successful revolt in Egypt against the Sublime Porte in 1185 (1771), was a Caucasian by birth. According to his contemporary biographer Lusignan, he was born in the year 1728 and named Yūsuf by his father David, a priest of the Greek Church. At the age of thirteen, i. e. in 1741, he is said to have fallen into the hands of brigands who sold him to a certain merchant named Aḥmed. This man, soon after, is said to have brought him to Egypt where he was transferred to Ibrāhīm Katkhudā who immediately had him circumcised and renamed 'Alī. 'Alī was then put under the care of a tutor whose duty it was to instruct the youth in reading, writing and the recitation of the Ḳor'ān. As he was an apt pupil and showed signs of genius, Ibrāhīm at the end of eighteen months made him one of his domestics. By the year 1750 he advanced from the humblest position to that of *kāshif*, enjoying the complete confidence of his master. In the same year, Ibrāhīm was obliged to accompany the *ḥadjdj* caravan as emīr. 'Alī, who went with him on this journey, distinguished himself both on the way to Mecca and return home by repelling the attacks of marauding Arabs, thus winning for himself the nickname of Djinn 'Alī and a caftan or robe of honour. Ibrāhīm thereupon took steps to have his favorite, whom he had granted his liberty some time before, advanced to the rank of bey (Lusignan uses the term as governor of a province, *sandjaḳ*), among twenty-four of whom Egypt was divided and who formed the dīwān or governing body under the Pasha at Cairo. This, after some opposition, was finally accomplished, but Ibrāhīm Katkhudā thus made an enemy of one of the Beys named Ibrāhīm whose party later in 1758 put him to death. The chronology of these events given by Lusignan does not agree with that of al-Djabartī. According to this author, who in turn varies from Marcel and Volney, Ibrāhīm Katkhudā commanded the pilgrim caravan in 1151 (1738), in the year 1166 (1752) he dispatched another under 'Alī Bey and died a natural death in 1168 (1754), Djinn 'Alī only receiving a *sandjaḳ* later.

However this may be, the biographers agree that the period of 'Alī's life following his master's death was a strenuous one. Continually busied in taking part in the petty squabbles of the beys, 'Alī did not fail to strengthen his power by purchasing numerous slaves and elevating them to high positions, so that finally in 1177 (1763) 'Abd al-Raḥmān Bey, the son of his former master, recognizing that 'Alī's good will and assistance

was necessary in order to retain his position, proposed that he should be made their leader, the shaikh al-balad or mayor of Cairo, to which all agreed. 'Alī's first act after leading the *hadjdj* caravan was to elevate his mamlūk Muḥammed al-Khāzandār, likewise known as Abū Dhahab, to the rank of Bey and to exile 'Abd al-Raḥmān and numerous others. Of these, Ṣāliḥ Bey, not content with his lot, gathered other exiles about him and established himself in Upper Egypt. Here he was attacked by 'Alī's forces under Husain Bey al-Kashkash and forced to retreat. Husain had no sooner gained this victory than he was sent into exile. Instead of following the instructions contained in the mandate of exile and going to Lower Egypt, he returned to Cairo. From this moment 'Alī and Husain plotted to get rid of each other; the strife finally culminated in 'Alī being exiled to Syria in 1179 (1765-1766). For two months he stayed at Jerusalem. At the expiration of this time he betook himself to 'Akkā where he became acquainted with the Shaikh 'Omar al-Zāhir who later was to become his ally. Thence 'Alī suddenly returned to Cairo where he forced the beys to exile him to al-Nūsāi in Lower Egypt, whence later he was removed to Asyūṭ. At this place he succeeded in mustering a large force of exiles and Banū Hawāra, and with some difficulty won over Ṣāliḥ Bey, his former enemy, by promising him Upper Egypt if he ever regained control of Egypt again. This he finally accomplished by defeating the forces of Husain Bey Kashkash. On the 30th of Djumādā I 1181 (24th October 1767) he entered Cairo and was reinstated as shaikh al-balad. The defeated leaders, especially Husain Bey and Khalīl, now levied forces at Ghazza, whither they had fled, and invaded Egypt in 1182 (1768). Their attempt was futile. Surrounded by 'Alī's forces under Abū Dhahab, they were forced to ask for a truce and induced to believe that Abū Dhahab would act as intermediary for them. Upon their arrival at his house for a conference, they were assassinated. Ṣāliḥ Bey's assistance was rewarded in a similar manner.

In the mean time, the strained relations between Turkey and Russia had resulted in the declaration of war by the sultan Muṣṭafā; and at the end of Radjab 1182 (November 1768), a letter ordering the departure of troops arrived from Constantinople. While employed in the levying of these troops, 'Alī's enemies, among whom was the pasha Muḥammed, wrote to Muṣṭafā that the levied forces were in reality for the Russians. 'Alī, informed of this and the fact that the sultan had demanded his head, assembled the beys of whom sixteen owed their position to him and proposed an open revolt. The dīwān immediately agreed and the pasha was expelled. Thereupon an invitation to join was sent to Zāhir of 'Akkā. This the shaikh accepted and rendered valuable aid in repelling the pasha of Damascus whom the Sultan had dispatched against 'Alī. The Egyptian attack was first directed under the leadership of Abū Dhahab against Mekka and the neighbouring territory to the North. Mekka itself was captured in Rabī' I 1184 (July 1770) and 'Abd Allāh made sherif instead of Aḥmed, the brother of sherif Musā'id, who had just died. In return for this, 'Abd Allāh gave 'Alī the title of "Sultan of Egypt and the two Seas". In the following year (1185 = 1771), a much greater conquest, that of Palestine and Syria, was undertaken by Abū Dhahab, an alliance being made with count Orloff the commander of the Russian troops. With remarkable celerity Abū Dhahab accomplished his task advancing as far as Damascus after capturing Jaffa and the coast north to Ḥalab (Aleppo). 'Alī, elated at the success of his general, commanded him to carry his conquest as far as possible. Abū Dhahab, however, perceiving that his officers were tired of waging war and secretly harbouring designs to become ruler of Egypt, called them to a conference and persuaded them to return home with him. Upon his unexpected reappearance, 'Alī endeavoured to have him put out of the way. Abū Dhahab, well aware of the fate in store for him, fled to Upper Egypt where he collected an army. Against these Ismā'īl Bey was dispatched; but, upon meeting the enemy, he deserted to them. A second expedition in Muḥarram 1186 (April 1772) met with overwhelming defeat. 'Alī was once more forced to flee to Syria. Here he remained for almost a year capturing Sidon and besieging Jaffa with his friend Shaikh Zāhir and some Russian battle-ships. In 1187 (1773), led to believe that he would be welcomed back at Cairo, he mustered as many troops as possible, 6310 men in all, and set out for Egypt by way of Ghazza. On the 8th of Ṣafar (1st of May; Luisigan: 13th of April = 20th of Muḥarram), near Ṣāliḥiya, Abū Dhahab met 'Alī's forces; victory for a short time favoured the latter, but the infantry deserting, the invading army was put to flight. 'Alī, wounded and crippled, was left on the field of battle. In this condition he was taken prisoner and transported to Cairo, where he either died of his wounds or was poisoned to death seven days later, the 15th of Ṣafar 1187 (8th of May 1773; Luisigan: 20th of April = 27th of Muḥarram) and was buried with his predecessors in the Karāfa at Cairo.

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(N. A. Koenig.)

'ALĪ ČELEBI. [See Wāsi' 'Alīsi.]

'ALĪ EFENDI. [See 'Alī.]

'ALĪ EKBER. [See 'Alī Akbar.]

'ALĪ ILĀHĪ (also 'Aliyu 'ilāhī, i. e. "deifier of 'Alī"), a sect of extreme Shī'ites (*ghulāt*), which is even now widely diffused in Persia, and whose name is due to the fact that they consider 'Alī an incarnation of God. This has caused them to be identified with the Nuṣairis, but wrongly, according to Zhukofski and Dussaud. They give themselves the appellation of Ahl-i

Ḥaḳḳ. They do not frequent the mosques, nor recognize any ritual uncleanness; they eat pork and drink wine; they do not permit polygamy. At their wedding festivities, they have round dances, in which the women, who are unveiled, join hands with the men. Divorce is not allowed. In their cosmogony, the creation is the work of five emanations from the godhead, i. e. five powers: Pīr Pādi̲s̲h̲ahem, Pīr Benyāmīn, Pīr Dāwūd, Pīr Rehber, Pīr Mūsā. They have a kind of communion, called *K̲h̲idmet*, which consists in sharing and eating in common sugar candy, a sheep, and on solemn occasions, an ox; in the case of the sheep, the service is named *ḳurbān*, and in that of the ox, *gāw-ḳurbān*. Man is held by them to be swayed by two moral forces, *'aḳl*, "reason", and *nefs*, "lust". The hereditary head of their religion bears the title of *pīr*, he is represented by *delīls* (*k̲h̲ādim*) who conduct the ritual ceremonies, and by *k̲h̲alīfa's*, who are charged with the task of distributing the portions of the communion. They are divided into eight sects: Ibrāhīmī, Dāwūdī, Mīrī, Sulṭān-Baburī, K̲h̲āmūs̲h̲ī, Yādgārī, S̲h̲āh-i eyāzī, K̲h̲ānta̲s̲h̲ī. They claim that Bābā Ṭāhir-i 'Uryān, his sister Bībī Fāṭima, and the Saiyid al-Ḥimyarī, belonged to their religion. They possess books written in a Kurdish dialect, of which the principal one is said to be entitled *Kitāb-i Serdjemā'*, or *Kitāb-i Čahār-Malik*. Their priests practise juggling, and sit on burning coals without suffering any harm. Their head quarters, in Persia, are at Kirmāns̲h̲āh; they are also numerous in India. Cp. the artt. BEKTĀS̲H̲Ī and ḲIZIL-BĀS̲H̲ (sect). — The other S̲h̲ī'ites give them the nickname of K̲h̲orūs̲h̲-kus̲h̲ (cock-killers), because they have the custom of sacrificing a cock at the end of the three day's fast which they observe.

Bibliography: Cte de Gobineau, *Trois ans en Asie* (1859) pp. 338—371; A. L. M. Nicolas, *Seyyèd Ali Mohammed dit le Bâb* (1905) p. 132; Muḥsin Fānī, *Dabistān al-madhāhib* (Bombay) p. 239 (transl. Shea and Troyer ii. 415 *et seq.*); Colebrooke, *Asiatic Researches* vii. 338; J. Ed. Polak, *Persien* i. 349; Petermann, *Reisen* (2nd ed.) ii. 263; K. Zhukofski, in the *Zapiski vostoč. otd. imp. russk. arkheol. obšč.* ii.; Browne, *A literary history of Persia* ii. 194. (CL. HUART.)

'ALĪ K̲H̲ĀN. [See MAHDĪ 'ALĪ K̲H̲ĀN.]

'ALĪ K̲H̲ĀN AḤMED B. MUḤAMMED MA'-ṢŪM B. IBRĀHĪM ṢADR AL-DĪN AL-ḤUSAINĪ AL-MADANĪ, author of biographical works and a book of travel, was born about 1053 (1642) at Medina. He was a descendant of G̲h̲iyāth al-Dīn [q. v.]. In 1083 (1672), he followed his father to Ḥaidarābād, whither the latter had been summoned in 1054 (1644) by Prince S̲h̲āhins̲h̲āh 'Abd Allāh b. Muḥammed Ḳuṭbs̲h̲āh. When 'Alī's father died in 1082 (1671), a year after his patron, 'Alī himself incurred the displeasure of the new Sulṭān Abu 'l-Ḥasan, and was thrown into prison. He succeeded, however, in escaping to the court of Awrangzīb, who named him K̲h̲ān and Dīwānī at Burhānpūr. He died at S̲h̲īrāz in 1104 (1692).

In 1074 (1663) he wrote a description of his journey from Mekka to Ḥaidarābād, entitled *Sulwat al-g̲h̲arīb wa-uswat al-arīb* (Ahlwardt, *Verz. d. arab. Hss. d. Königl. Bibl. zu Berlin* nº. 6136). He is best known for his work on the poets of the 11th century of the Muḥammedan era; this was written as a supplement to the *Raiḥāna* of al-K̲h̲afādjī (died 1069 = 1658; q. v.), in 1082 (1671), under the title *Sulāfat al-'aṣr fī maḥāsin ahl al-'aṣr* (printed Cairo 1324). As a supplement to the commentary on his *Badī'iya*, he gives biographies of writers on rhetoric. Lastly he wrote a work on the classes of the S̲h̲ī'ite Imāmites.

Bibliography: *Ḥadīḳat al-'ālam* (lithogr. Ḥaidarābād 1266) i. 363—365 (quoted by Rieu, *Supplement* nº. 990); Wüstenfeld, *Die Geschichtschreiber der Araber* p. 589; Brockelmann, *Gesch. d. arab. Litter.* ii. 421. (BROCKELMANN.)

'ALĪ MERDĀN is a name borne by three important personages:

1. Name given by the S̲h̲ī'ites to 'Alī, abbreviated from *S̲h̲āh-i merdān*, "king of men".

2. A certain K̲h̲aladj king of Lak̲h̲naw̲atī, whose honorific title was 'Alā' al-Dīn; accused of the assassination of his benefactor Muḥammed, son of Bak̲h̲tiyār, he fled, and sought the protection of Ḳuṭb al-Dīn Aibeg, the ruler of Dehlī, whom he accompanied to G̲h̲azna. During the hasty retreat of his protector, he was taken prisoner by Turks, the partisans of Tādj al-Dīn Yoldūz, and taken to Kās̲h̲g̲h̲ar, whence he escaped. Aibeg invested him with the fief of Lak̲h̲nawatī (Gawr); but at the death of his overlord, he declared himself to be independent, massacred most of the K̲h̲aladj emirs, extended his rule in India, and conceived vast plans of conquest, but his cruelty brought about a conspiracy which caused his death at the close of a reign of about two years, 604-605 (1207-1208). These dates are uncertain.

3. A Bak̲h̲tiyārī k̲h̲ān of Luristān, Persian general in the service of S̲h̲āh-Ṭahmāsp, who fought against the Ottomans (1136 = 1723), and commanded the Persian army at the battle of Kūrīdjān (13 Rabī' I 1144 = 15 Sept. 1731), under Ṭahmāsp-Ḳulī-K̲h̲ān, who retained him in his office. In 1164 (1750), he captured Iṣpahān, and, together with Karīm-k̲h̲ān Zand, he established the Ṣafawide S̲h̲āh Ismā'īl III; afterwards he quarrelled with Karīm, was defeated by him on the banks of the Karun, established a puppet-king at Iṣpahān under the name of Sulṭān Ḥusain, fled before Karīm, and was assassinated by Muḥammed-k̲h̲ān Zand (1165 = 1751).

Bibliography: Reinaud, *Monumens arabes persans et turcs* i. 348; Justi, *Iranisches Namenbuch* p. 195; Minhādj, *Ṭabaḳāt-i Nāṣirī* p. 158; transl. Raverty pp. 576—580; Hammer-Purgstall, *Gesch. des osman. Reiches*, see Index; *Ta'rīk̲h̲-i Sāmī u-S̲h̲āhī u-Ṣubḥī*, fº. 29 rº.; Malcolm, *Histoire de Perse* iii. 168 *et seq.*; Riḍā-ḳulī-K̲h̲ān, *Rawḍat al-ṣafā'-i Nāṣirī* ix. 7 *et seq.*; Oskar Mann, *Muntakhab at-tārīkh-i Muḥammadiyya* p. 7. (CL. HUART.)

'ALĪ PASHA is a name and title borne by numerous statesmen and generals of the Ottoman Empire. — 1. Vizier and general of Murād I K̲h̲udāwendigār, rejected the proposals of peace made by 'Alā' al-Dīn, prince of Ḳaramān, at the time of the advance of the Ottomans on Ḳonya, was then ordered to invade Bulgaria; he captured Tirnovo, Shumla and Nicopolis, where the Kral Sisman capitulated (791 = 1389); chosen as minister by Bāyazīd I, he aided the latter to indulge in his shameful debauches, while at the same time he introduced improvements in the administration;

he obtained from the Sultan the appointment of fixed emoluments for judges, and caused a new coinage to be issued. He was charged with the execution of Theodore Palaeologus, brother of the Emperor Manuel, and went to besiege Constantinople in order to compel the Emperor to appear before the Ottoman Sultan, his over-lord; but he was won over by the bribes of John, the nephew and successor of Manuel, whom he left in possession of the town (799 = 1396). — 2. Eunuch and beilerbei of Roumelia, received orders from Bayazîd II to invade Moldavia, whose voivode had attempted to retake Ak Kermân (891 = 1486); in the same year, after the defeat of the Ottoman troops fighting against the Egyptians in Cilicia, he was ordered to rejoin the Grand Wezîr Dâwûd Pasha, and assist in the campaign; he took the field in 893 (1488), captured 'Ain Zarba and other strongholds, lost the battle of Agha Čairi against Öz-beg (8 Ramadân 894 = 16 August 1489) and was deprived of his command; in 897 (1492) he was expelled from Transylvania and defeated by Stephen of Thelegd at the entrance of the Red Tower Pass; in spite of these disasters, he succeeded Masîh Pasha as Grand Wezîr, and later Hersek Ahmed Pasha (909 = 1503); being a partisan of Ahmed, son of Bayazîd, he wished to aid his accession to the throne; and to this end he defeated the troops of Salîm I, Ahmed's rival, at Čorlu (8 Djumâdâ I 917 = 3 August 1511); he took command of the army in Asia Minor raised to subdue the rebel Shâh-kulî, surnamed Shaitân-kulî, and perished at the same time as the latter in the battle of Sârimsaklîk (Djumâdâ I 917 = August 1511). He was the first Grand Wezîr to die on the field of battle; an enlightened patron of learning, he assembled once a month in his palace scholars and poets, and acted generously towards them; he founded two mosques and an academy; the poet Masîhî has celebrated him in an elegy and the Persian Idrîs on whom he bestowed the title of Historiographer (*waḳâ'i' nuwîs*), dedicated to him his history. — 3. Governor of Buda (Ofen), successor to Kâsim Pasha, marched to the help of Khiḍr Bey, who was being besieged in Szegedin by the haiduks, and delivered him, as the result of which he became the object of the Sultan Sulaimân's attention (959 = 1552); he afterwards captured Weszprim (Weissbrunn), the castle of Dregely, and other strong positions, but was unsuccessful at Eger (Erlau), in consequence of which he fell into disfavour. He was later reinstated at Buda, besieged Szigeth without success (963 = 1556), was defeated near Babocsa, and shortly afterwards died of grief on that account. He was an eunuch, and very ugly, but was a man of great courage and of unusual military ability. — 4. 'Alî Pasha, surnamed Semiz (the fat) because of his corpulence, governor of Egypt, was the son of a Dalmatian from Brazza, had been enrolled in the host of the janissaries; he became their agha, and governed Egypt for four years; he succeeded Rustem Pasha as Grand Wezîr, arranged the treaty of Prague with the Austrian ambassador Busbek on June 1, 1562; he died in 1565. He has become famous for his witty sallies. — 5. 'Alî Pasha, surnamed Güzeldje (the handsome) and Čelebî (the elegant), son of Ahmed of Kos, was successively Sandjak-Bey of Damietta, Beilerbei of Yemen and of Tunis, Wezîr entrusted with the administration of Cyprus and of Morea, afterwards Kapûdân-Pasha, and he succeeded Öküz Muhammed as Grand Wezîr; he had great influence over Sultan 'Othmân II, and made himself conspicuous by his harsh treatment of the representatives of Christian powers; he ordered the Venetian interpreter Borisi, who demanded the restitution of a galley, to be strangled (Feb. 1620); he extorted money from the Greek contractor Scarlati, from the Patriarch, and from numerous Muslims, as the result of which he was able to offer his lord magnificent presents; he died of calculus on March 9, 1621. — 6. 'Alî Pasha, surnamed Sürme-li (the man with collyrium), a native of Dimetoka, occupied in succession various posts in the treasury and finally became first Defterdâr; afterwards in the quality of Wezîr, he governed Cyprus and Tripoli in Syria and lastly was chosen as Grand Wezîr by Sultan Ahmed II (16 Radjab 1105 = 12 March 1694). He carried on the campaign against Hungary, which proved unsuccessful. He arranged that a council of the ministers should be held on four days every week, and changed the Egyptian crown-lands which had previously been let on lease and burdened with a yearly rent (*muḳâṭa'a*), into fiefs on a life tenure (*mâlikâne*). The mutiny of the janissaries which marked the beginning of the reign of Mustafâ II cost him his life (1106 = 1695); his prodigality had ruined him: the confiscation of his property only produced a ridiculously small sum. — 7. Čorlili 'Alî Pasha, the son of a peasant (Paul Lucas, *2e Voyage* I. 116) or of a barber (Cantemir, La Motraye) from Čorlu, first page (içoghlan), then čokadar, (pall-bearer) silihdâr (sword-bearer), Wezîr, ka'im-maḳâm (chief officer of a Ḳaza), Governor of Tripoli (Syria), then once more silihdâr, was appointed to succeed Baltadji Muhammed as Grand Wezîr by Ahmed III (19 Muharram 1118 = May 1706); the kidnapping of Avedik, the Armenian Patriarch who was hostile to the Catholics from Chio, by Ferriol, the French Ambassador, occasioned persecutions of the Catholic Armenians and the Jesuits of Galata, who were accused of complicity in the plot; 'Alî Pasha attempted to restrict the power of the Shaikh al-Islâm, and to reform the administration; he instituted the supervision of the expenses of the imperial kitchens, fixed the number of the *eşkerîs* (soldiers released from military service in times of war); he built vessels, cast cannons and anchors, for which he established a special foundry at the arsenal; he built the mosque which stands before the Bagnio and repaired the aqueduct of Halka-lî, at Constantinople. He married one of the daughters of the deposed Sultan Mustafâ II. As he wished for war with Russia, he promised Charles XII of Sweden the assistance of the khân of the Crimea in consequence of which he ventured upon the battle of Poltawa (July 8, 1709); the difficulties created Sublime Porte by the stay of the king of Sweden at Bender for the annoyed the Sultan, who removed 'Alî Pasha from office (18 Rabî' II 1122 = June 16, 1710) and banished him as Governor of Kaffa; he died at Mitylene in 1123 (1711). — 8. Hekimzâde (Hekim oghlû) 'Alî Pasha, son of Nûh Efendi, a Venetian renegade and physician to Mustafâ II, born 15 Sha'bân 1100 (June 4, 1689); Ser'asker under the Sultan Mahmûd I, in the campaign against Persia; marched on Hamadhân; defeated Shâh Tahmasp III on the plain of Kurdjân (13 Rabî' I 1144 = Sept. 15, 1731); captured

Urmiya (15 Djumâdâ I = Nov. 15), and Tibriz; was elected Grand Wezîr when peace was concluded (15 Ramaḍân = March 12, 1732); improved the coinage; awarded Bonneval the title of General of Bombardiers (*kumbaradji*), with the insignia of the two horse tails (*tugh*); built a large mosque at Constantinople; was dismissed from office, in spite of his wise, considerate and beneficent administration, because he had expressed the wish that he himself might command the army sent out against Persia (22 Ṣafar 1148 = July 14, 1735); was appointed Governor of Bosnia; shut himself up in Trawnik in order to check the Austrian generals who had invaded the province, ordered the inhabitants to be enrolled en masse; fought Field-Marshal Hildburghausen beneath the walls of Banjaluka, and relieved the town (August 4, 1737); reduced the Albanian insurgents; ravaged the country between the Kulpa and the Unna; was re-instated as Grand Wezîr to succeed al-Ḥâdjdj Aḥmed (1 Ṣafar 1155 = April 7, 1742) and once more deposed in the following year, when it became known that the Persians had marched on Baghdâd and Baṣra; was elected Governor of Aleppo (1158 = 1745), and chosen to command, as Ser'asker, the troops sent out to Ḳars, against Nâdir-Shâh; the peace which shortly followed rendered his mission useless. On the accession of 'Othmân III, he was for the third time appointed Grand Wezîr, while he was Governor of Kütahia (4 Djumâdâ I 1168 = Feb. 16, 1755), and dismissed from office fifty-three days later in consequence, as was alleged, of a terrible conflagration, but in reality on account of his quarrel with the favourite Silîḥdâr of the Sultan; imprisoned in the tower of Leander (Ḳiṣḳalesi), then banished to Famagusta, and later sent to Egypt as Governor; he found this province in a state of absolute anarchy, and when he was recalled (1170 = 1757), he was permitted to settle down in any district of Asia Minor; he died in the first year of the reign of Muṣṭafâ III (1171 = 1758). He left behind him some mystical hymns (Wâṣif, 135—137; Hammer-Purgstall, *Osm. Dichtk.* iv. 177). — 9. 'Arabadji 'Alî Pasha, a native of Okhri, Ḳâ'im-maḳâm of the Imperial Stirrup, was appointed to the post of Grand Wezîr by Sulaimân II, after the death of Muṣṭafâ Köprülü at the battle of Slankamen (Aug. 19, 1691); punished Muḥammed Egirli, the Agha of the janissaries, by dismissing him from office, and ordering him to be driven home on a chariot drawn by oxen (whence the surname of 'Arabadji given him by the people, — "coach-man"); when he wished to use the same procedure with Ismâ'îl the Ḳizlar-agha, Neṣîr, the latter's successor, obtained his discharge and his exile to Rhodes (5 Radjab 1103 = March 23, 1692).

Bibliography: 'Othmân-zâde, *Ḥadîḳat al-wuzarâ'* (Constantinople 1271) pp. 20, 31, 51, 65, 118, 121; 1st *dhail* pp. 10, 19, 42, 83; 2nd *dhail* p. 39; Hammer-Purgstall, *Gesch. des osman. Reiches*, see Index. (Cl. Huart.)

'ALÎ PASHA Dâmâd, Turkish statesman and general born at the village of Seloz, on the banks of Lake Nicea, succeeded the Abaze Sulaimân as Silîḥdâr; became the favourite of Sultan Aḥmed III, who gave him his daughter Fâṭima, then aged four years, in marriage (6 Rabî' I 1121 = May 16, 1709); succeeded in bringing about the dismissal from office of his enemy, 'Alî Pâsha of Čorlu, and the appointment in his stead of the incapable No'mân Köprülü, afterwards of Baltadji Muḥammed Pasha; the Ḳapûdân-pasha, Ibrâhîm Khodja, who had been appointed Grand Wezîr, plotted to assassinate him, but was detected and 'Alî Pasha succeeded him in the highest dignity of the Empire (1 Rabî' II, 1125 = April 27, 1713). He concluded the Peace of Adrianople with the Russians, by which the frontier between the Samara and the Orel was fixed (Sept. 1714); he sent 'Abd Allâh Pasha Muḥsinzâde to Egypt, to put an end to the revolt of Ḳaiṭas-Beg; he commanded the Ottoman troops against the Venetians in the Morean Campaign (1127 = 1715), crushed the Mainotes, and captured Modon; he re-established at Ghalaṭa-Serâi the school of the Ič-oghlâns, maintained the established order of promotion in the college of the 'Ulamâ' and organised the postal service and administration of Anatolia. An alliance between Austria and Venice and a letter sent by Prince Eugene demanding the entire fulfilment of the treaty of Carlowicz, decided him to declare war (1128 = 1716). He fell, struck by a bullet on the forehead, during the battle of Peterwardein, when the Turks were already completely routed (Aug. 5). He was interred at Belgrade; seventy years later, Loudon conveyed his coffin to Vienna, where it remains to-day, in the forest of Hadersdorf (*Fundgruben des Orients* v. 331; Fleischer, *Kleinere Schriften* iii. 609 *et seq.*). He was the patron of the historian Râshid.

Bibliography: Râshid, *Ta'rîkh* ii. 161; Hammer-Purgstall, *Gesch. des osman. Reiches*, vii, 166, 176, 182 *et seq.* 207 *et seq.*; Jouannin and van Gaver, *Turquie* pp. 324—327. (Cl. Huart.)

'ALÎ PASHA Mubârak, officer of the Egyptian engineer corps, statesman, and man of letters, was born in 1239 (1823-1824) at New Berumbâl (Daḳahliye, Nile Delta). Though of humble origin and of the peasant class, his industry, ambition and ability enabled him to become a pupil of different schools. It was decisive for his later career that, in 1251 (1835-1836), he went to the school of Ḳaṣr al-'Ainî, afterwards (in 1252) to that of Abû Za'bal at Cairo, and that in 1260 (1844) he was sent to Paris with the "Mission égyptienne". In this city, and at the artillery-school at Metz, he perfected himself both as an officer, and in the duties of an engineer, which had already been the object of his ambition in his native country. On his return to Egypt (in 1266 = 1849-50) he won the favour of 'Abbâs, and gained high positions; in the Crimean War, he was actively engaged at Constantinople, in the Crimea, and at Gümüshkhâne; under Sa'îd he resigned, but under Ismâ'îl he occupied one after another almost all the ministerial posts, and other responsible offices. Everywhere he introduced reforms, although acting with well-meant zeal rather than deep understanding. To him is due the establishment of printing-offices, and the printing of school-books, especially technical ones, the work at the barrage near Cairo (*al-Ḳanâṭir al-Khairîya*), and at the Conference of Suez, the construction of railways, and irrigation-works, the foundation of the "Dâr al-'Ulûm", which may be described as an "École normale", and of the "Bibliothèque Khédiviale" (1870). In matters of education he was fortunate enough to obtain the advice and co-operation of that admirable Swiss

pedagogue, Ed. Dor Bey (who died in 1880). In June 1888, in the Riyāḍ Pasha Ministry, he undertook for the last time the charge of public instruction. The result more and more called to remembrance the saying of Sa'īd Pasha's day: "Instruction publique — destruction publique". For as regards administrative and political morality, he was deeply stuck in the morass of the earlier period, which reached its zenith and fell to ruin under Ismā'īl Pasha. There always stuck to him something of the naive cynicism of the fellāḥ. The vigorous measures of Sir (afterwards Lord) Alfred Milner sufficed in bringing about his resignation (Spring 1891). He then lived as a private person at Cairo, and died on the 5th Djumādā I 1311 (November 14, 1893). For the appreciation of his personality and his works, reference can be made to *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xlvii, 720 *et seq.*

His earliest publications mostly treat of education, as for example the *Ta'rīf al-handasa*, which appeared in 1858, and the *Ta'rīf al-afhām fī tarbiyat al-adjsām* (Cairo 1289). The question of irrigation is dealt with in: *Nukhbat al-fikr fī tadbīr Nīl Miṣr* (Cairo 1208). I am not acquainted with his *'Alam al-dīn* (Alexandria 1299; cp. his *Khiṭaṭ* xiii. 50, *u.*). Of his metrological studies only Part I appeared, under the title: *al-Mīzān fī 'l-aḳyisa wa 'l-awzān* (1309). During his last period of office he published a reading-book: *Ṭarīḳ al-hidjā' wa 'l-tamrīn*. His principal work, *al-Khiṭaṭ al-djadīda al-tawfīḳiyya*, appeared in 1306 (1888-1889); it is intended to be a continuation of al-Maḳrīzī's *Khiṭaṭ*; cp. *Oriental. Bibliogr.* iii. nº. 1036; Goldziher, in the *Wiener Zeitschr. f. d. Kunde des Morgenl.* iv. 347 *et seq.* I have already discussed elsewhere (*l. c.*) the sources of the work. It is incorrect to maintain (Brockelmann, *Gesch. d. arab. Litter.* ii. 482), that his topographical data are for the most part based on his own observation. The usefulness of the compilation should not cause us to forget the fact that we are dealing with a work which is the result of the collaboration of the most varied talents, and in which every statement must be accepted with caution. The *Khiṭaṭ* also contain his autobiography (ix. 37—61, s. v. *Birinbāl*).

(K. Vollers.)

'ALĪ PASHA Muhammed Emīn, Turkish diplomatist and statesman, was born at Constantinople in Rabī' I 1230 (Feb. 1815). He was a pupil of Rashīd Pasha, chargé d'affaires at London (1838), ambassador (1841), president of the *Tanẓīmāt* (reform) Wezīr Council, Grand (1855), plenipotentiary at the Congress of Paris (1856) while the *Khaṭṭ-i humāyūn* was being proclaimed (Feb. 18), the result of his efforts and those of Fu'ād Pasha; Grand Wezīr 1857 and 1861, and also in 1867; went to Crete in person to treat with the insurgents (Oct. 4), but without success, and he set to work to introduce some more reforms, such as: the extension of the right of succession in the collateral line to the state lands and to the customary *waḳf*; the admission of foreigners to the possession of real estate in the whole territory of the Empire, excepting Ḥidjāz and Yemen; the creation of a Council of State, of the College of Galata-Serai, and of a High Court of Justice; the introduction of the metric system for weights and measures. The title of Khedive was granted to Ismā'īl Pasha, Viceroy of Egypt (1867); the latter's desire for independence led to an energetic intervention on the part of 'Alī Pasha: on his ultimatum (Aug. 29, 1869), the Khedive delivered up his fleet of iron-clads, reduced the effective force of his land troops, undertook to send every year to the Sublime Porte a statement of his financial position, and to contract no loans or sign treaties without the Sulṭān's authorisation. Under his government, the Sublime Porte protested in vain against the decisions of the London Conference (May 13, 1871), which cancelled the clauses of the treaty of Paris, by which the Black Sea was declared neutral, to Russia's advantage. 'Alī Pasha died on Sept. 18, 1871, leaving behind him the reputation of an honourable man and of a convinced reformer; it was by his ability and firmness that he was able to exert considerable influence over 'Abd al-'Azīz, whose suspicious and despotic character rendered the task a difficult one.

Bibliography: A. de la Jonquière, *Hist. de l'Empire ottoman* pp. 553 *et seq.*; Ed. Engelhardt, *La Turquie et le Tanzimat* i. 143 *et seq.*; ii. 1—111; Rif'at-Efendi, *Ward al-ḥadā'iḳ* (lith. Constantinople, undated) pp. 43—48; Ch. Mismer, *Souvenirs du monde musulman* (Paris 1892) pp. 23 *et seq.*

(Cl. Huart.)

'ALĪ PASHA Rizwān Begowić. [See rizwān begowić.]

'ALĪ al-RIḌĀ b. Mūsā b. Dja'far, eighth Imām of the Shī'ahs, born at Medina in 148 (765) or 153 (770). The 'Abbāsid Caliph al-Ma'mūn, while he was at Merw in 201 (816), sent two messengers to summon him; he constituted him heir presumptive to the caliphate, and gave him the surname of *Riḍā min āl Muḥammad* (the Well-Beloved of the family of Muḥammed); he ordered his troops to change the black uniform of the 'Abbāsids for the green one of the 'Alids; he also altered the colour of the flags. He had chosen him on account of his piety and of his learning, excluding the 'Abbāsids (2 Ramaḍān 201 = March 24, 817). This designation was the cause of many uprisings, notably that of the inhabitants of Baghdād, who proclaimed Ibrāhīm b. al-Mahdī as Caliph. 'Alī informed al-Ma'mūn of the disorders which had been taking place among the people since the death of his brother, and which had been hidden from his knowledge by his Minister, Faḍl b. Sahl. On the assassination of the latter at Sarakhs, perhaps at the Caliph's instigation, al-Ma'mūn left Merw, and went to Ṭūs, in order to spend a short time by the tomb of Hārūn al-Rashīd, his father. It was then that 'Alī suddenly died in the same city (in the quarter of Nūḳān) at the end of Ṣafar 203 (early in Sept., 818), from a surfeit of grapes; his followers have always affirmed that he was poisoned, and died after a three days' illness, after eating a pomegranate offered him by 'Alī b. Hishām. He was 44 years, 49 years six months, or 53 years of age, according to the date that is adopted for his birth. The Caliph mourned him deeply, followed his bier, and said the last prayers. He was interred close to the tomb of al-Rashīd, and his mausoleum (Mashhed) has given its name to the present capital of Persian Khorāsān, which has supplanted the city of Ṭūs (Ḥamd Allāh Mustawfī, *Nuzhat al-ḳulūb*, and Madjdī, *Zīnat al-madjālis*, in Barbier de Meynard's *Dictionn. de la Perse* p. 306, note 1; Ibn Baṭṭūṭa iii. 78).

Shī'ah dogmatics. — Numerous miracles are attributed to him: rain fell in answer to his prayers, and he indicated for which province every rain-cloud was destined; he caused a gold coin to come from a rock by rubbing it with a piece of wood; he informed 'Abd Allāh b. Mughīra of a prayer which the latter had made at Mecca; he knew what passed in the hearts of men and gave many examples thereof; he knew beforehand the hour of men's deaths. In mid-winter he made the grass grow in a garden and the grapes ripen. The third hour of the day is sacred to him; his intercession is invoked for a favourable journey by land or sea, and in order to be delivered from the sufferings of exile (*Djannāt al-khulūd*, tab. XV).

Bibliography: Ṭabarī iii. 1029; Mas'ūdī, *Murūdj* (Paris) vii. 3, 61; Ya'ḳūbī (ed. Houtsma) ii. 550; Ibn al-Athīr (ed. Tornb.) vi. 249.

(CL. HUART).

'ALĪ SHĪR. [See NEWĀ'Ī.]

'ALĪ-TEGĪN, a prince of Transoxiana (Mā warā' al-Nahr) of the house of the Ilek-Khāns. Nothing is known of the details of his genealogical relationships with the other princes of this house; according to Ibn al-Athīr (ed. Tornb. ix. 523), he was a brother of the conqueror of Mā warā' al-Nahr (Naṣr b. 'Alī), yet this statement (which seems to have originated as a mere interpolation) must probably be rejected. The name 'Alī b. 'Alī is not mentioned on any coins of this period, on the other hand we find that of 'Alī b. Ḥusain, who might perhaps be identified with the 'Alī-Tegīn of literary sources (cp. Howorth in the *Journ. of the Roy. As. Soc.* xxx. 485-486). We know just as little as to when and how he acquired his authority. Baihaḳī (ed. Morley, p. 418) represents the Wezīr Abu 'l-Ḥasan Maimandī as saying in the year 423 (1032), that 'Alī-Tegīn had been in Mā warā' al-Nahr for thirty years. In 416 (1025) 'Alī-Tegīn had to defend himself at the same time against Maḥmūd of Ghazna and the powerful Ḳadr-Khān of Kāshghar; the union of the allied armies took place not far from Samarḳand; 'Alī-Tegīn was forced to evacuate his capitals Samarḳand and Bukhārā, and to retreat to the steppes; during the pursuit his wife and daughter fell into the hands of the enemy (for details see Gardīzī, *Zain al-akhbār*, ms. Cambridge, King's College n⁰. 213, fol. 123-124, and ms. Oxford, Bodleian, Ouseley n⁰. 240, fol. 153-154, quoted by W. Barthold, *Turkestan during the epoch of the Mongol invasion* (*Turkestan v epokhu mongolskago nashestwiya*) texts pp. 14—17; Maḥmūd's union with Ḳadr-Khān is briefly mentioned in Baihaḳī, ed. Morley, pp. 98 and 655). But the land was soon cleared of Maḥmūd and his allies, so that 'Alī-Tegīn was able to maintain his rule. In 423 (1032) the Khwārizmshāh Altūntāsh appeared before Bukhārā with an army, by order of the Sultan Mas'ūd, and captured the city; he was however mortally wounded in the battle of Dabūsiya, as the result of which his Wezīr was compelled to conclude a treaty with 'Alī-Tegīn, and to lead his army back to Khwārizm (Baihaḳī pp. 424-425). 'Alī-Tegīn's death must have taken place towards the end of 425 or the beginning of 426 (in Autumn 1034). When Mas'ūd received in Dhu'l-ḳa'da, 425 (beginning of October, 1034) a report from Khorāsān, 'Alī-Tegīn was mentioned therein as a living ruler (Baihaḳī p. 535); yet in the middle of Rabī' I, 426 (end of January, 1035) the tidings of his death was only known in Nīshāpūr as a vague rumour (*ib.* p. 551); not until the beginning of Djumādā II (April) of the same year, did the Sultan Mas'ūd, who was then in Ṭabaristān, receive certain tidings from Balkh that 'Alī-Tegīn was dead and that his eldest son had succeeded him (*ib.* p. 575). Yet Baihaḳī in another passage (p. 856) regards the departure of the Seldjūḳs from Mā warā' al-Nahr, which took place as early as the year 425 (Autumn of 1034), as a consequence of the events occurring after 'Alī-Tegīn's death. (W. BARTHOLD.)

ALĪ TEPEDILENLI, born at Tepe-dilen (Albania) in 1741, was a descendant of the old Beys of the land. His father having been deprived of his fief, 'Alī gathered together a number of brigands and succeeded in re-capturing Tepe-dilen. To the Sublime Porte he rendered the service of subduing the Pashas of Scutari (Shkodra) and Delvino; was confirmed in his office of Bey; became Pasha of Trikala in 1787; took Janina in the following year and became Governor of it; in 1797 he had it fortified by French engineers; the English ceded Parga to him in 1817. He ruled in Albania, Epirus and part of Thessaly, and declared himself independent in 1234 (1819), when he was summoned to Constantinople to justify his conduct. In order to defend himself, he enrolled Greek volunteers and klephts (brigands) in the Morea, in Livadia and in Boeotia, as well as Servians and Walachians. His sons, Aḥmed Mukhtār, Walī and Ṣāliḥ, who were in command at Berāt, Prevesa, and Lepanto (Ḳ'ine-bakhti) respectively, were either defeated, or abandoned him, in succession. Overpowered himself near Janina by Pehlīwān and Ismā'īl Pasha (22 Dhu'l-ḳa'da, 1235 = Aug. 31, 1820), he shut himself up in the citadel, with 800 men and 200 pieces of cannon; held out for several months, so bravely that Khurshīd Pasha, discouraged retired to Arta and did not succeed in regaining his advantage till the year following (1237 = 1821). Hemmed in at close quarters in a tower of the castle on the lake, 'Alī Pasha surrendered on condition of a safe-conduct; but the Sultan Maḥmūd having ordered his death, he died defending himself against the soldiers sent to arrest him (13 Djumādā I, 1237 = Feb. 5, 1822). Avaricious, cruel and treacherous, but of remarkable energy, he lent powerful aid to Greek independance by calling the insurgents of Greece to his assistance.

Bibliography: Jouannin and Van Gaver, *Turquie* pp. 392—395; Djewdet-Pasha, *Ta'rīkh* x. 248; xi. 92. 98, 158, 285; xii. 36; Ibrāhīm Manṣūr Efendi, *Memoires sur la Grèce et l'Albanie* (Paris 1827; portrait); W. Davenport, *Historical portraiture of leading events* (London 1823); S. Arabantinos, Ἱστορία Ἀλῆ Πασᾶ (Athens 1896); A. Th. Pancker, *Die Sulioten und ihre Kriege* (Breslau 1834); Pouqueville, *Histoire de la régénération de la Grèce* (Paris 1825). (CL. HUART.)

'ALĪ WĀSI'. [See WĀSI' 'ALĪSI.]

ALIDAD(E). [See AL-'IḌĀDA.]

'ALIDS, descendants of 'Alī b. Abī Ṭālib, who had fourteen sons and at least seventeen daughters, namely: 1. by Fāṭima, daughter of the Prophet, his only lawful wife while she lived: al-Ḥasan, al-Ḥusain, Muḥassin (Muḥsin among the

Persian Shī'ites) who died in infancy, Zainab the elder, Umm Kulthūm the elder; 2. by Umm al-Banīn bint Ḥizām: al-'Abbās, Djaʿfar, 'Abd Allāh, 'Othmān (all killed at Kerbelā', without issue, save the first); 3. by Lailā bint Masʿūd b. Khālid: 'Ubaid Allāh, Abū Bekr; 4. by Asmā' bint 'Umais al-Khathʿamiya: Yaḥyā, Muḥammed the younger (according to Hishām b. Muḥammed), or Yaḥyā, 'Awn (according to Wāḳidī, Muḥammed the younger being the son of a slave); 5. by Umm Ḥabīb bint Rabīʿa, surnamed al-Ṣahbā', a slave captured by Khālid b. al-Walīd at 'Ain al-Tamr: 'Omar, Ruḳaiya; 6. by Umāma bint Abi'l-'Āṣ b. al-Rabīʿ, whose mother was Zainab, daughter of the Prophet: Muḥammed the second; 7. by Khawla bint Djaʿfar: Muḥammed the elder, surnamed Ibn al-Ḥanafiya; 8. by Umm-Saʿīd bint 'Urwa b. Masʿūd al-Thaḳafī: Umm al-Ḥasan, Ramla the elder; 9. by Maḥyāt bint Imru' al-Ḳais b. 'Adī: a daughter who died in infancy; 10. by different mothers whose names are not known: Umm Hāni', Maimūna, Zainab the younger, Ramla the younger, Umm Kulthūm the younger, Fāṭima, Umāma, Khadīdja, Umm al-Kirām, Umm Salama, Umm Djaʿfar, Djumāna, Nafīsa (Ṭabarī i. 3471 *et seq.*).

Five of these sons left issue, namely: al-Ḥasan, al-Ḥusain, Muḥammed b. al-Ḥanafiya, 'Omar and 'Abbās (Wāḳidī in Ṭabarī i. 3473; Masʿūdī, *Murūdj* v. 149; *id.*, *Tanbīh*, transl. Carra de Vaux p. 388). The most celebrated line is that of al-Ḥusain; the last nine of the "twelve Imāms" of the Shīʿahs are directly descended from it: 'Alī Zain al-'Ābidīn, Muḥammed al-Bāḳir, Djaʿfar al-Ṣādiḳ, Mūsā 'l-Kāẓim, 'Alī al-Riḍā, Muḥammed al-Djawād, 'Alī al-Hādī, Ḥasan al-'Askarī, Muḥammed al-Mahdī [see the separate articles].

The descendants of 'Alī b. Abī Ṭālib were, for the most part, unfortunate; and their misfortunes fill the pages of Muslim history. The 'Alids were persecuted by the Umaiyads (Ibrāhīm the Imām at Ḥarrān, Zaid b. Zain al-'Ābidīn at Kūfa); and they were outwitted by the 'Abbāsids, who diverted to their own advantage the sympathies of the Persian adherents to the Shīʿah cause. Many among them died by poison, as al-Ḥasan and Djaʿfar al-Ṣādiḳ at Medina; Mūsā 'l-Kāẓim at Bagdad; 'Alī al-Riḍā at Ṭūs; Muḥammed al-Djawād at Bagdad; others revolted against the authority of the Caliphs, and died fighting or at the hands of the executioner. Above all the branch of al-Ḥasan has furnished a large number of unsuccessful pretenders: Muḥammed al-Nafs al-Zakiya (brother of the Idrīs who founded a dynasty in the Maghrib) at Medina in 145 (762-763); a brother of his, Ibrāhīm, at Baṣra; Ḥusain b. 'Alī at Mecca in 169 (785-786); Muḥammed b. Ṭabāṭabā in the 'Irāḳ (169 = 785-786); Muḥammed b. Sulaimān at Medina; 'Alī b. Muḥammed at Baṣra (at the same time as Zaid b. Mūsā 'l-Kāẓim); Ibrāhīm b. Mūsā in Yemen; al-Ḥasan b. Zaid in Ṭabaristān (250 = 864); al-Ḥusain at Kūfa; Ismāʿīl b. Yūsuf at Mecca; Muḥammed b. Zaid in Ṭabaristān (281—287 = 894—900); Aḥmed b. Muḥammed in Upper Egypt; Ḥasan b. 'Alī in Ṭabaristān (301 = 913-914); etc. The branch of al-Ḥusain, which was distinguished for its piety, its holiness, and the purity of its morals, has furnished fewer insurgents; yet in addition to Zaid b. Mūsā, who is mentioned above, Muḥammed b. Djaʿfar al-Ṣādiḳ, who revolted at Mecca in 200 (815-816), may be cited; so also al-Ḥusain al-Afṭas, at Medina; Muḥammed b. Ḳāsim in Khorāsān (219 = 834), al-Ḥasan al-Karkī at Ḳazwīn (250 = 864), Muḥassin (Muḥsin) b. Djaʿfar, surnamed Ibn Riḍā, at Damascus. The Idrīsids are certainly 'Alids (al-Ḥasan's branch); the case of the Fāṭimids and the Almohades (al-Muwaḥḥidūn) is less certain. A list of the 'Alids who died a violent death may be found in Masʿūdī, *Murūdj* vii. 404. Among the Umaiyads, 'Omar II b. 'Abd al-'Azīz was the only one who felt qualms of conscience on account of the fact that the family of the Prophet had been deprived of its rights; he distributed ten thousand dīnārs among the descendants of 'Alī by Fāṭima who resided at Medina (*Murūdj* v. 421); among the 'Abbāsids, al-Ma'mūn wished to make 'Alī al-Riḍā a joint-ruler, and to appoint him as his successor; but the persecutions began again with al-Mutawakkil, who broke open and ransacked the tomb of al-Ḥusain at Kerbelā', and lasted until the time of al-Muntaṣir.

At the present day the descendants of the Prophet are very numerous and are diffused throughout all Muslim countries; they are distinguished from the other Muslims by the title of *saiyid* or *sherīf*, and the right to wear the green turban. Their descent is established more or less authentically by a certificate or genealogical tree (*shedjere*, *silsile nāme*). In the Ottoman Empire, they are subjected to the supervision and the authority of the *naḳīb al-ashrāf* (inspector of the 'Alids) whose office was re-established by Sultan Bāyazīd II; there is one in every large city; he controls the certificates, gives them to those who have proved their descent, and punishes offenders who make use of the rank of *sherīf*.

'Alid dynasties. [For criticism of Alid descent, see the separate articles.] Branch of al-Ḥasan: 1. Idrīsids, descendants of Idrīs b. Idrīs b. 'Abd Allāh b. Ḥasan II in the Maghrib until 296 (908); 2. Sulaimānids, descendants of Sulaimān b. Dāwūd b. Ḥasan II, at Mecca, then in Yemen (al-Suwaidī, *Sabā'ik al-dhahab* p. 77); 3. Sulaimānids, descendants of Sulaimān, brother of Idrīs b. 'Abd Allāh b. Ḥasan II, in the Maghrib (al-Suwaidī, *l. c.*); 4. Banū Ukhaiḍir, descendants of Mūsā 'l-Djawn, brother of Muḥammed al-Nafs al-Zakiya, at Mecca and in Yemen from 251 till 350 (865—961; cp. Munadjdjim Bāshī ii. 420); 5. Banū-Ṭabāṭabā in Yemen, 288 (901); 6. the Hawāshim (Banū-Falīta), descendants of Abū-Hāshim b. Muḥammed, of the branch of 'Abd Allāh b. Ḥasan II, Emirs of Mecca from 460 till 598 (1067—1202); 7. Banū-Ṣāliḥ, descendants of Ṣāliḥ b. 'Abd Allāh b. Mūsā, of the same branch, at Ghāna in the Sūdān; 8. the Ḥasanids of Āmul, from 250 till 300 (864—913); 9. the Banū Ḳatāda, Emirs of Mecca, from 598 (1201-1202) to the present day; 10. the Saʿdid Sherīfs in Morocco, from 957 (1550) till 1070 (1659); 11. the Filālī Sherīfs in Morocco, from 1075 (1664) until the present; 12. and 13. the Wazzānī and Kittānī Sherīfs in Morocco, up to the present time.

Branch of al-Ḥusain: 1. the Fāṭimids or 'Ubaidids, descendants of Djaʿfar al-Ṣādiḳ; 2. the Ḥusainids of Ṭabaristān and of Dailam, from 301 to 318 (913—930); 3. other branches in Djordjān, from 304 to 356 (916—967); 4. Banū-Mohannā at Medina, since before 601 (1204; cp. Munadjdjim Bāshī ii. 665); 5. Rassids, descendants of Ḳāsim

Rassī, who died in 246 (860), of the branch of Zaid b. 'Alī b. al-Ḥusain, at Ṣa'da in Yemen, until 680 (1281); 6. Zaidids of Ṭabaristān, from 250 to 316 (864—928); 7. Zaidids of Ṣan'ā', descendants of Ḳāsim b. Muḥammed.

Uncertain descent: 1. Banū Mūsā at Mecca and at Medina, from 350 to 453 (961—1061); 2. Banū-Ḥammūd at Cordova and Malaga, from 407 to 449 (1016—1057). (Cl. Huart.)

ALIF is the name of the first letter of the Arabic alphabet, with the numerical value 1. Being ignorant of the origin of the name, the Arabs have invented a curious etymology (*Lisān* xx. 310, 11: *wa-summiyat alif^an li'annahā ta'laf^u 'l-ḥurūf^a kullahā*, i. e. because it can be associated with any of the other consonants). According to the character of the Semitic alphabets, which can only include consonantal sounds, we understand by it solely the voiceless laryngal explosive, which, according to tradition, was pronounced with an especially strong intonation by the Tamimites, almost like *'ain* (e. g. *'an* instead of *an*) — hence the designation *'an'ana* for this dialectic peculiarity; Arab philologists, however, saw in alif, when as mater lectionis it denotes the prolongation of the sound *a*, a sign to be distinguished from the consonant alif, and go so far in their error as to assign it in this case another place of articulation. This latter, which cannot be combined with a vowel of its own, is named by them *al-alif al-laiyina* or *al-sākina*, while on the other hand they call the true consonantal alif *al-alif al-mutaḥarrika*. As, however, in this last character the alif is always written with the sign *hamza* (ء), they also give it the appelation of *al-alif al-mahmūza* or briefly *hamza*. This distinction between *alif* and *hamza* which they which they lay down and strictly adhere to in their linguistics, is untenable; in practise they themselves frequently use *alif* in the wider sense to denote the consonantal sound. The alif of the article, of the verbal forms 7—10, and of a few nouns (e. g. *ism*, *imru'*) is only a prosthetic alif, which is not pronounced in continuous speech (al-Zamakhsharī, *al-Mufaṣṣal* p. 169, 1 *et seq.*) and hence it is called *alif al-waṣl* (alif of union), as opposed to the constant alif, *alif al-ḳaṭ'*, i. e. alif of separation. On account of the difficulties which the articulation of alif as an laryngal explosive produces, especially at the end of a syllable, attenuation of the sound takes place in the pronunciation. The Arabs, who name this phenomenon *takhfīf al-hamza* ("lightening of the hamza" — *Mufaṣṣal* p. 165, 11—167, 14), distinguish three kinds of *takhfīf*: 1. The transformation of the alif into *wāw* or *yā'* (*ibdāl al-hamza*), 2. the approximation to either of these two letters in the pronunciation (*dja'l al-hamza baina baina*) and 3. the complete elimination (*al-ḥadhf*). Doubling or assimilation of the consonantal alif can only take place in cases like *al-ra''ās* (*Mufaṣṣal* p. 192, 4—5); with regard to the alif of prolongation, this is of itself inconceivable.

On account of its manifold application in Accidence, the Arabs have introduced names (*alḳāb al-alifāt*) for the different functions of alif. The *alif al-wiḳāya* or *al-alif al-fāṣila* (the "diacritic" alif), occurring at the end of some verbal forms (e. g. 3[rd] pers. pl. masc. perf.) has only orthographical significance; the *alif al-ilḥāḳ* (the affixed alif) has a constructive etymological force in the case of masculine and feminine nouns, and is either *alif maḳṣūra* (alif liable to abbreviation) as in *al-arṭā*, *al-ṣabrā*, or *alif mamdūda* (alif always long) as in *al-ḳiṣā'*, *al-ḥawrā'*; as a prefix it can be used either as *alif al-tafḍīl wa'l-taṣghīr* (alif expressing superiority and inferiority), to form the elative, or as *alif 'āmila* or *alif al-'ibāra* (the alif which influences meaning) to form the 1. pers. sing. fut. — In addition mention must be made of the interrogative alif (*alif al-istifhām*), the alif of the vocative (*alif al-nidā'*), the alif expressing a lament (*alif al-nudba*), further that which forms the plural (*alif al-djam'*; e. g. in *djibāl*) and that which forms the dual (*alif al-tathniya*). In all Arabic lexicons at the beginning of the articles *Hamza* and *Alif laiyina*, these and other cases are specified, and also most grammarians treat alif as an auxiliary and supplementary letter (*ziyādat al-alif wa'l-hamza*) in special paragraphs (e. g. *Mufaṣṣal* p. 170, 6—15).

Bibliography: *Lisān al-'Arab* xx. 311—312; Lane, *Lexicon* p. 1 *et seq.*; G. Weil, *Die Behandlung des Hamza-Alif* (*Zeitschr. f. Assyriologie* xix. 1—63); Wright, *Comp. Grammar* pp. 43—47; Zimmern, *Vergl. Grammatik* § 6 c—h; Lindberg, *Vergl. Grammatik* pp. 1—18. (Weil.)

ALIGARH is the capital of the district in British India of the same name, division Meerut (Mīrat) in the "United Provinces". The district (1946 sq. miles, or 5024.5 sq. km.) had 1 200 822 inhabitants in 1901, and the town 70 434 (of whom 27 518 were Muhammedans). The town was originally called Coil (Kol), while the citadel, which was erected in 1524, was denoted by Aligarh ("high fortress") after its restoration in 1776 by Nadjaf Khān. Before this the fortress was called Ramgarh, and occasionally one also comes across the name Sābitgarh, after a certain Sābit Khān, and Muḥammedgarh. The modern Aligarh is principally noted for its Anglo-Oriental College. This was founded in 1875 by Saiyid Aḥmed Khān [q. v.], although it was not until January 1877 that the Viceroy, Lord Lytton, laid the foundation-stone of the present College. The erection was considerably enlarged later by the foundation of a hospital and of the so-called "English House". During the lifetime of Saiyid Aḥmed Khān (i. e. until 1898), the management of the affairs of the College, especially the finance, were in his hands, and caused him considerable anxiety. He had, however, the good fortune to possess in Th. Beck an excellent principal for the College, who during his term of office (1883—1899) was able to surmount all difficulties, and raised the establishment to a flourishing condition. He found worthy successors in Th. Morison (1899—1905) and W. A. J. Archbold, who at present holds the position. Although the original intention of the founder aimed at juvenile instruction, the school soon developed into a College on English lines, which the directors are now striving to convert into a Muhammedan University. In 1891 the number of students was 310; ten years later it increased to 560, and at the present time has reached to upwards of 800. Instruction is given in the following subjects: English, Arabic, Persian, Sanskrit, History, Mathematics etc. Eight teachers of European origin, and a certain number of Indian graduates, are engaged in the work; the appointment of Dr. J. Horovitz

to the Chair of Arabic arose from the efforts which are being made to familiarise the students with European methods of research in this branch also. The management of the College lies in the hands of a number of Muhammadan trustees, and is independent of the British Government, although the latter promotes the enterprise in different ways.

History: Coil, which was certainly of ancient foundation, was captured towards the end of the 12th century by Kutb al-Dīn Aibeg [q. v.]. After this it is often mentioned in the history of the Muhammedans of India and has been described by many Muslim authors, as for example by the famous traveller Ibn Baṭūṭa (cp. the Paris edition of his *Travels*, iv. 6), who visited it in 1342 A.D. In 1785, the town fell into the hands of the Mahratta chiefs of the Sindhia family, who with the help of the Frenchman De Boigne drilled their troops in European fashion, but were finally compelled to yield the town to the English under Lord Lake (1803).

Bibliography: *Imperial Gazetteer* v. 208-209; Morison, *The history of the Muhammadan Anglo-Oriental College Aligarh from its foundation to the year 1903 together with the Annual Report for the year 1902–1903 and the Appendices*; *Revue du monde musulman* i. 380-381.

ALIHA, pl. of Ilāh [q. v.].

ALILAT, according to a much discussed but very doubtful passage in Herodotus, is the name of an Arabian goddess. As deities of Arabia in iii. ch. 8 he mentions Dionysos, called Opatal by the Arabs, and Urania (i. e. Aphrodite Urania), whom they name "Alilat". On the other hand he says (i. ch. 131), that Aphrodite Urania is called Mylitta by the Assyrians, and "Alitta" by the Arabs. Hence the question arises, which form is the correct one. Blochet proposes to change Alilat to Alidat; but it is just as probable that in the second passage the name Mylitta which precedes may be responsible for the corruption of the authentic Alilat. Proceeding from Alilat, the form can be explained either as *al-Ilat* (i. e. fem. of *El*; cp. *'Il* of the Phoenicians and the South Arabians) or as a contraction of *al-Ilāhat* (i. e. fem. of *Ilāh*). According to the latter explanation, whose upholders have in part proposed to read "Alilaat" for Alilat, the name would be identical with al-Lāt [q. v.]. Glaser and Hommel compare the Egyptian "Wereret" with Alilat.

Bibliography: Blochet, *Le culte d'Aphrodite-Anahita chez les Arabes du Paganisme* p. 12; Lagarde, *Übersicht über die . . . Bildung der Nomina* pp. 168-169; Glaser, *Punt* (*Mitt. der Vorderasiat. Gesellsch.* 1899, Part. 2) p. 21; Hommel, *Aufsätze und Abhandlungen* pp. 215, 270-271. (F. Buhl.)

'ALĪM (A.), wise, learned [cp. 'ĀLIM]; al-'Alīm is an epithet of God.

'ĀLIM (A.), knowing, acquainted with [cp. 'ALĪM, 'ALLĀM, 'ALLĀMA]; the fem. 'ālima (pl. 'awālim) — in Egypt *'alme*, whence the French *almée* — has also the meaning "female singer, or dancer"; cp. Lane, *Modern Egyptians* (London 1842) i. 249; ii. 72.

ALINDJAK is a fortress in the district of Nakhčiwān (Ādharbaidjān).

Bibliography: P. Horn, *Die Denkwürdigkeiten des Šāh Ṭahmāsp I von Persien* p. 142; Ṣadīḳ Iṣfahānī, *Taṣḥīḥ al-'ruḳ* (in Barbier de Meynard, *Diction. de la Perse* p. 52); Muḥammed Ḥasan-Khān Ṣanī' al-Dawla, *Mir'āt al-buldān-i Nāṣirī* (Teheran 1294) i. 95. (Cl. Huart.)

ALĪSA' (or Alyasa') b. Ukhṭūb, the Biblical prophet Elisha, is mentioned twice in the Ḳor'ān (vi. 86; xxxviii. 48), both times after Ismā'īl (Ishmael). Baiḍāwī (on Ḳor'ān, *loc. cit.*) says that Ḥamza and al-Kisā'ī read Allaisa', and he remarks that in either reading the first syllable is the definite article. Although in I Kings xix. 16, 19 it is said that Elisha was the son of Shaphat, the Muslim commentators on the Ḳor'ān and chroniclers call Alīsa''s father Ukhṭūb. Khondemīr makes him a descendant of Ephraim son of Joseph. His first meeting with Ilyās (Elijah) is related as follows: Ilyās once came into the house of a poor old Israelite widow, whose deceased husband was called Ukhṭūb and who had a young paralytic son named Alīsa'. Ilyās cured the latter through his prayer, and since then Alīsa' accompanied him in all his errands. This has evidently been adapted from I Kings xvii. 9 *et seq.*, although in xix. 20 it is said that Elisha when he first met Elijah had both his parents living. Certain authors identify Alīsa' with the prophet generally designated as *Ibn al-'adjūz* ("the son of the old woman"), but Ṭabarī (i. 535) applies this appellation to Ḥazḳīl (Ezekiel). Alīsa' was the successor (*waṣī*) of Ilyās in prophecy; he was also in charge of the Ark of the Covenant, which according to Muslim writers was handed over from one prophet to the other. After having preached to the Israelites the unity of God, Alīsa' prayed to God to take him away from this world and place him near Ilyās. His first wish was granted; he died leaving Dhu 'l-Kifl as his successor. — The Muslim authors assign Alīsa' a much earlier epoch than that in which the Biblical narrative places him, i. e. long before King Saul. Ṭabarī (i. 559) even says that it was Alīsa' whom the witch of En-dor made to rise from the grave for King Saul (see 1 Samuel xxviii. 8 *et seq.*). But there is much confusion as to his identity; both Ṭabarī and Tha'labī quote the opinion of certain authorities who identify Alīsa' with al-Khiḍr, while Khondemīr quotes the opinion of one who identifies him with Dhu 'l-Kifl.

Bibliography: Ṭabarī i. 342 *et seq.*, 559; the same, Persian recension, French transl. of Zotenberg i. 410 *et seq.*; Tha'labī *'Arā'is* (Cairo 1309) pp. 227 *et seq.*; Khondemīr, *Ḥabīb al-siyar*. (M. Seligsohn.)

ALIZARI (Alizzari, Lizari, Izari, Azala; according to M. Devic, *Dictionnaire étymologique des mots d'origine orientale* from the Arabic *al-'aṣāra*, i. e. *'uṣāra* pressed-out juice) denotes the portion of the root of the madder which is under the earth, from which alizarin was formerly obtained; cf. H. Baillon, *Dictionnaire de Botanique* i. 116a. (J. Hell.)

ALJAMIA and Aljamiado are the Spanish designations for "Spanish, written in Arabic characters". The word is derived from the Arabic *al-'adjamiya*, which primarily denotes any foreign, non-Arabic language; so in the East, especially Persian; in Syria and the whole of North Africa, the "lingua franca", which consists chiefly of Romance and some Arabic elements; in the Iberian peninsula, the native, Romance dialects (in

opposition to the Arabic, *al-ʿarabiya*) especially, the Castilian, the Aragonian and the Valencian: el romance castellano, aragonés, valenciano (rarely named *rūmī*, i. e. Romance, and *lafinī*, i. e. Latin). For the rest, Saavedra has rightly extended the term aljamía to include all the literary productions of the Mudejares and Moriscos (Muḥammedans under Christian rule from about 1085, the date of the capture of Toledo, till 1609), whether these are written in Arabic or in Latin characters. These works, "textos aljamiados", have an especial value historically and philologically: in spite of the difficulties of reproducing Spanish in Arabic characters, and Arabic names in Latin letters, it is extremely interesting from the philological and phonetic point of view, to learn how the Mudejares and Moriscos of different centuries pronounced Spanish and transcribed it in Arabic letters and how they reproduced Arabic names and expressions in Latin letters. Moreover these documents give evidence of the faith, the customs, the social and political vitality of that people without a country of its own, which was indeed tolerated at first, but was more and more oppressed, until finally as the result of the growth of Spanish fanaticism owing to the Inquisition and the Reformation, it fell a victim to Christian intolerance. Yet the literary value of this whole literature is not very considerable: diction, construction and style are strange, forced, and feeble; though to a certain extent it improved side by side with the development of Spanish literature. The *Poema*, however, or the *Historia de José* (*Alhadits de Yusuf*; 14th century), the later "Panegyric on Muḥammed" and the cyclic poem of the Aragonian Muḥammed Rabadan, are noteworthy literary productions as regards metre, poetry, and matter. After the banishment of the Moriscos in 1609, the exhausted Aljamiado completely dies out, both in Spain and in Africa.

Bibliography: Ed. Saavedra, *Discurso leído ante la Real Academia de la Historia* (1878) = *Indice general de la literatura aljamiada*; completed by Pablo Gil y Gil: *Los manuscritos aljamiados de mi coleccion*, in *Homenaje à Codera* (Saragossa 1904) pp. 537—549; *Coleccion de textos aljamiados*, ed. by P. Gil, Julián Ribera and Mariano Sanchez (Saragossa 1888; chrestomathy); *El Poema de José*, publ. by Morf (Leipzig 1883); in Spanish transcription with discussion of sources by M. Schmitz in the *Roman. Forschungen* xi. (Erlangen 1901); Ramón Menéndez Pidal, *Poema de Yuçuf: materiales para su estudio* (*Revista de archivos, bibliotecas y museos* vii.; Madrid 1902); J. Saroïhandy, *Unters. üb. Ort u. Zeit des Poema de José* (*Bulletin hispanique* vi.; Paris 1904); G. Robles, *Leyendas de José y de Alejandro Magno* (Saragossa 1888); the same, *Leyendas moriscas* (Madrid 1885-1886); Eguilaz Yanguas, *El hadits de la Princesa Zoraida* (Granada 1892); David Lopes, *Textos em Aljamia portuguesa. Documentos para a historia do dominio português em Safim* (Lisbon 1897; from Safi, and the province of Dukkāla in Morocco at the time of the Portuguese dominion there, 1508—1542); cp. Fitzmaurice Kelly, *Historia de la literatura española* (Madrid 1901) pp. 40-41, 114; Simonet, *Glosario de voces ibéricas y latinas usadas entre los Mozárabes* (Madrid 1888) pp. viii, cxliii. (C. F. Seybold.)

ʿALḲA (A.) = bastinado.

ALḲALI. [See al-ḳily.]

ʿALḲAMA b. ʿAbada al-Tamīmī surnamed al-Faḥl, early Arab poet, lived in the 6th and 7th centuries. His poetry relates to the combats which took place between the Lakhmids and the Ghassānids; by reciting a few ḳaṣīdas, he obtained liberty for his brother Shaʾs and the other Tamīmites, whom al-Ḥārith b. Djabala, king of Ghassān, had taken prisoner. He had poetical contests with several contemporary poets, among them Imruʾ al-Ḳais. The wife of the latter, Djundab, whose decision, it was said, had been asked by the two poets, decided in favour of ʿAlḳama; in consequence she incurred her husband's anger, and was afterwards divorced by him. ʿAlḳama married her, whence his surname of al-Faḥl. If the two poems which deal with the second day of al-Kulāb are really the work of ʿAlḳama, it is possible to fix more precisely the period in which he flourished. For most historians believe that Shaʾs was taken prisoner in the battle of ʿAin Ubāgh (c. 583 A. D.), when ʿAlḳama was no longer young (see poem nº. 2 in Ahlwardt's edition), and the battle of al-Kulāb took place, according to Caussin de Perceval, in 612 (*Essai sur l'histoire des Arabes* ii. 579). — The Dīwān of ʿAlḳama was first published, together with a German translation, by A. Socin (Leipzig 1867), then the text alone, by Ahlwardt in *The Divans of the six ancient Arabic poets* (London 1870).

Bibliography: *Aghānī* vii. 127-128; xxi. 171—175; de Slane, *Le Diwan d'Amro'lkais* (Paris 1837) p. 80; Caussin de Perceval, *Essai sur l'histoire des Arabes* ii. 314; A. Socin, *Die Gedichte des ʿAlḳama Alfaḥl*, preface; Brockelmann, *Gesch. d. arab. Litter.* i. 24; Nöldeke, *Die Ghassânischen Fürsten aus dem Hause Gafna's* (*Abh. Akad. d. Wissensch.* Berlin 1887) p. 36. (M. Seligsohn.)

al-ʿ**ALḲAMĪ** is the name of a canal by the lower Euphrates, now called Nahr Hindīya (cp. Le Strange, *The lands of the eastern Caliphate* p. 74). It gave the Vizier Ibn al-ʿAlḳamī [q. v.] his name.

ALKANNA. [See al-ḥinnāʾ.]

ALKEKENGI (Persian: *kākunadj*, arabicised: *kākandj*), the winter cherry (Physalis alkekengi), is a herbaceous plant of the solanum L. family (night-shades), found in Central and Southern Europe and in Asia, with oval leaves, small, whitish flowers and bright-red berries of the size of cherries. Alkekengi has been known since antiquity as a medicine and food (the ἁλικάκαβον of Dioscorides), as have all the members of the solanum family (Arabic: *ʿinab al-thaʿlab*, in Spain: *ʿinab al-dhiʾb*, i. e. fox- or jackal-cherry); the Arabs distinguish two varieties, one cultivated, which may have served as food (hence its Spanish name *ḥabb al-lahw*, joy-berry) and another kind which grows wild on the mountains (*ʿabūd*, in Spain *ghālīka*), which was held to possess more medicinal virtue. Alkekengi was used as a remedy for asthma and urinary diseases. As a food it was prized, and is still prized as an entrée or as dessert.

Bibliography: Ḳazwīnī (ed. Wüstenf.) i. 290; Abū Manṣūr al-Muwaffaḳ, *Kitāb al-abniya* (ed. Seligmann) ii. 79; Ibn al-Baiṭār, *al-Djāmiʿ* (Būlāḳ 1291) iii. 136; iv. 45; I. Löw, *Aramaeische Pflanzennamen* p. 296; H. Baillon, *Dictionnaire de Botanique* i. 116b. (J. Hell.)

ALKENDI. [See AL-KINDĪ.]
ALKOHOL. [See AL-KUḤL.]
ALKOVEN. [See AL-ḲUBBA.]
ALLĀH, the Supreme Being of the Musulmans;

I. *Before Islām.* That the Arabs, before the time of Muḥammed, accepted and worshipped, after a fashion, a supreme god called Allāh, — "the *Ilāh*", or the god, if the form is of genuine Arabic origin; if of Aramaic, from *Alāhā*, "the god" — seems absolutely certain. Whether he was an abstraction or a development from some individual god, such as Hubal, need not here be considered. For the archaeological and non-Arabic evidence see Wellhausen, *Reste arabischen Heidentums*, 2d ed., pp. 117 *et seq.*) and especially Nöldeke's article on Arabs (ancient) in Hasting's *Dictionary of Religion and Ethics*, i. 662. Here it will suffice to give the evidence of the Ḳor'ān. There, the Meccans admit that Allāh is creator and supreme provider (xiii. 17; xxix. 61, 63; xxxi. 24; xxxix. 39; xliii. 8, 87; it is surely a strain on xiii. 18 and xxix. 63 to make them prove that Allāh was a rain-god); they call upon him in times of special peril (x. 23; xvi. 55; xxix. 65; xxxi. 31, but these passages hang together and hardly have independent weight); they recognize him by swearing solemnly and specially by him (vi. 109; xvi. 40; xxxv. 40); they assign him a separate portion, distinct from that of all other deities (vi. 137); they urge that he had never forbidden them to worship other gods with him (vi. 149; xxxvii. 168). But they also recognized and tended to worship more fervently and directly other strictly subordinate gods. Here it is not always easy to distinguish between their views and the interpretation of their views adopted by Muḥammed, especially between their vocabulary and that of Muḥammed. It is certain that they regarded particular deities (mentioned in liii. 19-20 are al-'Uzzā, Manāt or Manāh, al-Lāt (?); some have interpreted vii. 179 as a reference to a perversion of Allāh to Allāt) as daughters of Allāh (vi. 100; xvi. 59; xxxvii. 149; liii. 21); they also asserted that he had sons (vi. 100). But whether the Meccans used of these the term *shurakā'* we cannot tell; perhaps less probable is that they spoke of them as *malā'ika*. On all ordinary occasions they worshipped these rather than Allāh; their offerings were made by preference to them, and Allāh was defrauded (vi. 137 *et seq.*); at least these would intercede with Allāh (liii. 26); yet the Meccans were uncertain as to whether these were creators (xiii. 17 *et seq.*) and in all extremities they came back to Allāh; as to him there was no doubt. Certain also is that they asserted a "kinship" (*nasab*) between Allāh and the Djinn (xxxvii. 158; comp. for Ḳor'ānic use of the word xxv. 56, xxiii. 103), made them partners of Allāh (vi. 100); made offerings to them (vi. 128); sought aid of them (lxxii. 6). Whether they had the idea of angels and asserted their "partnership" is not so certain; that may be Muḥammed's interpretation (vi. 100; iii. 28). As for Muḥammed, his attitude in these matters is also clear. Besides Allāh, there existed angels and Djinn with Satan and the Satans in some relationship to the two latter. These, in reality, are the beings on whom the Meccans call; but they can do nothing for them (xvii. 58); making them feminine and giving them names is unwarranted invention. It will be seen, then, that whatever may have been the earlier case in Mecca and whatever the case in the rest of Arabia, and whatever may have been the origin of the names applied, the religion of Mecca in Muḥammed's time was far from simple idolatry. It resembled much more a form of the Christian faith, in which saints and angels have come to stand between the worshippers and God. And Muḥammed naturally regarded himself as a reformer who was preaching an earlier and simpler faith and putting angels and Djinn back into their true places.

II. *Muḥammed's Doctrine of Allāh.* His attitude is stated most simply in the first article of the essential Muslim creed: *Lā ilāha illa 'llāh*, "There is no god save Allāh". This meant, for Muḥammed and the Meccans, that of all the gods whom they worshipped, Allāh was the only real deity. It took no account of the nature of God in the abstract, only of the personal position of Allāh. "Allāh", therefore, was and is the proper name of God among Musulmans. It corresponds to Yahwe among the Hebrews, not to Elōhīm. No plural can be formed from it. To express "gods", the Muslim must fall back upon the plural of *ilāh*, the common noun from which Allāh is probably derived; this Muḥammed does frequently when speaking of the "other gods" (e.g. *ālihatun ukhrā* vi. 19) which the Meccans joined to Allāh, and Islām has followed him, with, however, a preference to use instead the more distinctive *aṣnām* or *awthān*, "idols". Comp. article *Allāh* in Hasting's *Dictionary of Religion and Ethics*.

But, though the name was the same for the Meccans and for Muḥammed, their conceptions of the nature of the bearer of the name must have differed widely. The Meccans, evidently, had in general no fear of him; the fear of Allāh was an essential element in Muḥammed's creed. Allāh lay in very shadowy remoteness from Meccan life; he was very terribly near to Muḥammed at every moment — nearer than the neck-artery (l. 15). The Meccans did not hesitate to disregard him and to cultivate the minor gods; Muḥammed knew him as a jealous and vindictive sovereign, who would assuredly judge and condemn in the end. A vague abstraction had become an overwhelming personality.

We must now analyse that personality, as Muḥammed conceived it. Fortunately, the exigencies of the *saḏj'* rhyme led him to characterize Allāh by a number of epithets, and later Islām, in gathering up these "Most Beautiful Names" (*al-asmā' al-ḥusnā*) — the phrase itself occurs several times in the Ḳor'ān (vii. 179; xvii. 110; xx. 7; lix. 24) and shows Muḥammed's own relish for such descriptions — and using them devotionally, has followed a sound instinct. They express the concrete directness of Muḥammed's God far better than the lists of qualities (*ṣifāt*) of the scholastic dogmaticism, and may be used safely as an aid in correlating and stating Muḥammed's too often spasmodic and contradictory utterances. Comp. on them the article by Redhouse in *Journ. of the Roy. As. Soc.*, 1880, xii. 1—69.

First, Allāh in and by himself. The descriptions are at first sight a strange combination of anthropomorphics and metaphysics. Yet when Muḥammed speaks of Allāh's two hands (v. 69; xxxviii. 75) or of his grasp (xxxix. 67) or of

his eyes (liv. 14) or of his face (ii. 109, 274; vi. 52; xviii. 27 and often) or describes him as settling himself upon his throne (xx. 4 and often) we are not to regard that as due to an anthropomorphic theology but rather as the still plastic metaphor of a poet. To speak technically, we have here only *madjāz*; *tadjsīm* and *tashbīh* lay with the future exegetes. Similarly in the case of the metaphysics. The fire of Muḥammad's imagination expressing itself with concrete directness could call Allāh the First (*al-awwal*) and the Last (*al-ākhir*), the External (*al-ẓāhir*) and the Internal (*al-bāṭin*; all lvii. 3), and even the Self-Subsisting (*al-ḳaiyūm*, ii. 256; iii. 1) — the poets had already developed in Arabic a vivid power of wielding descriptive epithets; but the Existing (*al-wādjid*) does not occur in the Ḳorʾān, though it easily might, and the Necessarily Existing (*wādjib al-wudjūd*) belonged to the future scholasticism. Allāh, then, is the One (*al-wāḥid*, often), the Living (*al-ḥaiy*, ii. 256; iii. 1 etc.), the Exalted in and through himself (*al-mutaʿālī*, xiii. 10 only), the Exalted (*al-ʿalī*, often), the Comprehensive (*al-wāsiʿ*, ii. 248 etc.), the Powerful (*al-ḳādir*, ii. 19, etc.), the Self-Sufficing (*al-ghanī*, ii. 265 etc.), the Absolute Originator (*al-badīʿ*, ii. 111; vi. 101 only), the Enduring (*al-bāḳī*; as an epithet this does not occur in the Ḳorʾān: but the verb is very frequent of Allāh; see below), the Eternal (*al-ṣamad*, cxii. 2 only; but the exact meaning and origin of this ἅπαξ λεγόμενον were uncertain to the earliest commentators: comp. Ṭabarī, xxx. 196, 7), the Mighty (*al-ʿazīz*, often), the Grand (*al-ʿaẓīm*, often); the Dominant (*al-ḳahhār*, xii. 39, etc.), the Haughty (*al-mutakabbir*, lix. 23 only; an epithet of dispraise when used of any one but Allāh), the Great (*al-kabīr*, often), the Laudable (*al-ḥamīd*, often), the Glorious (*al-madjīd*, xi. 76; lxxxv. 15 only; otherwise of Ḳorʾān itself; another of the Names, "*al-mādjid*", does not occur in the Ḳorʾān), the Generous (*al-karīm*, often; in Arabic means strictly *generous*), He of Majesty and Generosity (*dhu 'l-djalāl wa 'l-ikrām*, lv. 78), the Majestic (*al-djalīl*; as epithet not in Ḳorʾān but the idea in other forms is very frequent), the Strong (*al-ḳawī*, often), the Firm (*al-matīn*, li. 58 only), the Knower (*al-ʿalīm*, often), the Subtile (*al-laṭīf*, vi. 103 etc.), the Aware (*al-khabīr*, often), the Wise (*al-ḥakīm*, often), the Hearer (*al-samīʿ*, often), the Seer (*al-baṣīr*, often), the Holy King (*al-malik al-ḳuddūs*, lix. 23; lxii. 1 only; *ḳuddūs* alone is reckoned as one of the Names; but it occurs only in combination with King; what idea Muḥammad associated with it is quite obscure, perhaps only of separateness; elsewhere the root is used only of the Holy Spirit, Gabriel; of the Holy Land; of the Holy Wādī in which Allāh met Moses; of the angels sanctifying Allāh; the commentators explain it, of course, as a term of *tanzīh*), the Peace (?; *al-salām*, lix. 23 only; again the idea is quite obscure but is almost certainly not "peace"; the commentators explain as *salāma* = "immunity from lack or defect", which is not at all impossible. It may be only a reminiscence of some phrase of a Christian religious service caught up by Muḥammad), Justice (?; *al-ʿadl*; occurs in tradition only but is worth adding, as no other of the Names represents the same idea; nearest comes the Best of Judges = *khair al-ḥākimīn*, vii. 85; x. 109; xii. 80 only; but *ʿadl* in the Ḳorʾān is used differently), the Benefactor (*al-barr*, lii. 28 only), the Light of the heavens and the earth (*al-nūr*, xxiv. 35 only; the context seems to point to worship in Christian churches and monasteries, and in that case the picture is derived from the lighted altar, and the Ḳorʾānic phrases in the context recall "the Light of the World" in the Gospel and "Light of Light" in the Nicene Creed), the Real, or Reality (*al-ḥaḳḳ*; used frequently in the Ḳorʾān of the content of the message of Muḥammad, *al-ḥaḳḳ min rabbika*, but also of Allāh in xx. 113; xxii. 6, 61; xxiv. 25; xxxi. 29 in phrases "the real king", "he is the reality".

These epithets state for us a Being who is self-sufficing, all-powerful, all-knowing, all-encompassing, eternal; who is the only Reality. His few ideal qualities are rarely and obscurely stated. What "holiness", "peace", "light" meant for Muḥammad, in regard to Allāh, we can hardly guess. That he would have thought fit to call him "just" may be doubted. The epithet frequently translated "truth" means, rather, "reality".

Next, Allāh in relation to others, that is, in relation to his creation; for nothing exists save him and that which he has made. He is the Creator (*al-khāliḳ*, lix. 24 etc.; *al-bāriʾ*, ii. 51; lix. 24 only; the last was evidently taken over by Muḥammad from the Hebrew, and is used without especial meaning), the Shaper (*al-muṣawwir*, lix. 24 only), the Beginner (*al-mubdiʾ*), the Restorer (*al-muʿīd*, these two not as epithets in the Ḳorʾān, but the idea frequently, e. g. xxix. 18; lxxxv. 13) the Giver of Life (*al-muḥyī*, xli. 39 only, but the idea often); the Giver of Death (*al-mumīt*, not as epithet in Ḳorʾān, but the idea frequently, *e. g.* xv. 23), the Heir (*al-wārith*, *ib.* 3) of all when all save him are dead, the Reckoner and Recorder of all things in a book (*al-muḥṣī*, not as epithet, but idea frequently, comp. xxxvi. 11; lxxviii. 29), the Sender of the dead from the graves (*al-bāʿith*, not as epithet in the Ḳorʾān, but idea very frequently), the Assembler of all, again, at the last (*al-djāmiʿ*, iii. 7; iv. 139), the Strengthener (*al-muḳīt*, iv. 87 only), the Guardian (*al-ḥāfiẓ*, lxxxvi. 4 only), the King (*al-malik*, often), the Lord of Kingship (*mālik al-mulk*, iii. 25 only), the Governor (*al-wālī*, xiii. 12 only), the Prevailer (*al-muḳtadir*, xviii. 43 etc.), the Tyrant (*al-djabbār*, lix. 23 only, the word elsewhere, 9 times, is used of men and in a bad sense only, coupled with *ʿanīd*, *shaḳī*, *ʿaṣī*, *mutakabbir*, comp. the last as applied to Allāh).

Allāh is thus the absolute Creator, Sustainer, Ruler, Destroyer, Restorer, Recorder; there is no power nor strength save in him. Expressions can be used of him in his absoluteness, which would mean evil, if used of men, who have no such primal right. He is the Exalter (*al-rāfiʿ*) and the Honourer (*al-muʿizz*), and he is the Abaser (*al-mudhill*). He is the Withholder (*al-māniʿ*) and he is the Advantager (*al-nāfiʿ*); he is the Deferrer (*al-muʾakhkhir*) and he is the Advancer (*al-muḳaddim*). He is the Contracter (*al-ḳābiḍ*) and he is the Spreader (*al-bāsiṭ*); he is the Distresser (*al-ḍārr*). It is true that these last do not occur as epithets in the Ḳorʾān; but their roots are common as used of Allāh. Curiously enough, the epithet form of the last, the Distresser, is used in the Ḳorʾān of Satan (lviii. 11).

Next, Allāh in relation to mankind. He is the Compassionate Compassionator (*al-raḥmān al-*

raḥīm) or the Compassionate Raḥmān, according to the degree of nominality which we assign to *Raḥmān*. These are the most frequent of the epithets, and stand at the head of all the Sūras but one. Also al-Raḥmān was at one time used by Muḥammed as a proper name, equivalent to Allāh, and the Meccans regarded this as one of his innovations. Compare the story of the treaty of Ḥudaibiya where they rejected the formula containing it and insisted on the old Meccan form "In thy name, O Allāh!" (Baiḍāwī, on Ḳorʾān xlviii. 26; Ibn Hishām, ed. Wüstenf., i. 747).

That Muḥammed derived the formula from South Arabia seems proved; see a paper by Mordtmann and Müller in *Wiener Zeitschr. f. die Kunde d. Morgenl.* x. 285 *et seq.* But it was no mere formula. Man's standing naked, defenceless and excuseless in God's presence was one of Muḥammed's most dominant ideas, and is expressed in these Names more frequently than any other. From the root meaning "to forgive" comes a crescendo of three: the Forgiver (*al-ghāfir*, vii. 154; xl. 2 only), the Much Forgiver (*al-ghafūr*, often), the Forgiver *par métier* (*al-ghaffār*, xx. 84 etc.). He is also the Pardoner (*al-ʿafūw*, iv. 46 etc.), the Clement (*al-ḥalīm*, often), the Repenter (*al-tawwāb*, ii. 35 etc.; used also of man), the Grateful (*al-shakūr*, xxxv. 27 etc.; used also of man, and explained by commentators as meaning in the case of Allāh, "the acknowledger of thanksgiving"), the Very Patient (*al-ṣabūr*, not as epithet in the Ḳorʾān, but idea frequently). Two more intimate Names of the same class, are the Kind (*al-raʾūf*, ii. 138 etc.) and the Loving (*al-wadūd*, xi. 92; lxxxv. 14 only). But he is also the Watcher (*al-raḳīb*, iv. 1 etc.), the Reckoner (*al-ḥasīb*, iv. 88; xxxiii. 39 only), the Witness (*al-shahīd*, often). Again, on man's behalf, he is the Faithful (*al-muʾmin*; of man it means "the believing"), the Protector (*al-muhaimin*, lix. 23 only), the Guide (*al-hādī*, often), the Guardian (*al-wakīl*, often), the Patron (*al-walī*, often). The last word is used of men also, and is the basis of the doctrine of saints in Islām. It means, literally, one who is near, a comrade or companion, and thus can be either the aiding patron or the dependent client. That there is a special class of the latter, the *walīs* or saints, the proof text is Ḳorʾān, x. 63: "Ho! the walīs of Allāh, there is no fear upon them, and they sorrow not". Naturally, then, he is the Avenger (*al-muntaḳim*, not as epithet in Ḳorʾān; but comp. v. 96), and the final Opener (*al-fattāḥ*, xxxiv. 25, and in other forms) who judges and distinguishes and divides between men — used also to indicate the "opener" of gain and victory. And as all things are in his hands, so all comes from him. He is the Giver (*al-wahhāb*, iii. 6 etc.), the Provider (*al-razzāḳ*, li. 58 only as epithet; but the idea of the dependence of all creation upon *rizḳ* from Allāh is very frequent), the Answerer of prayer (*al-mudjīb*, xi. 64 only; but the conception of prayer and petition is frequent); the Giver (*al-muʿṭī*) and the Sufficer (*al-mughnī*), taken later in sense of the Enricher do not occur as epithet in the Ḳorʾān, but their ideas are fundamental. Comp. e.g. xx. 52 and iv. 129.

Man's relation to Allāh, then, is that of dependence. He needs Allāh's forgiveness and patience. Allāh is a watcher and reckoner over him; but he is also a faithful protector and guide. From him comes all "sustenance" in the widest sense. He does everything directly — hence these epithets — and, logically, no angels or intermediaries are needed in the scheme. They must be in Islām, because Muḥammed found them in the fundamental religion of his day and had to accept them. And all is by his will: "he leadeth astray whom he wills, and guideth aright whom he wills" (xiii. 27; xvi. 95; lxxiv. 34). Each one can but hope that Allāh will guide him aright, submit himself to Allāh in absolute fear, and trust that Allāh will not cause him to forget and be of the losers in the Fire (lix. 19, 20). Antinomies had no terrors for Muḥammed. He, evidently, never thought about predestination and free-will, whatever later traditions may have put into his mouth; he expressed each side as he saw it at the moment, and as the need of the moment stood. So Allāh is kind, loving, patient (see above) on one side, and on another he says: "I created not the Djinn and mankind save that they should worship me. I seek not from them any sustenance, and I seek not that they should feed me". Allāh is the Sustainer, He of strength, the Firm! (li. 56—58). Again he is the Haughty (*al-mutakabbir*), the Tyrant (*al-djabbār*); if he aids, he also distresses (*ḍarr*). Again: "Whom Allāh guideth aright, he allows himself to be guided aright, and whom he leads astray, they are the losers" (vii. 177). And so frequently Allāh is said to lead astray (*aḍall*). And whenever the root *ṭbʿ* occurs (iv. 154; vii. 98, 99; ix. 88, 94; x. 75; xvi. 110; xxx. 59; xl. 37; xlvii. 18; lxiii. 3) it expresses the fundamental fact that Allāh "seals" the hearts of the unbelievers that they may not believe. These aspects of Allāh may not be contradictory; but their separate statement thus and the emphasis upon the last were full of meaning for the future theological development.

Muḥammed's position, then, was theistic in the highest degree, and his theology was theocentric. Yet it might rather be said that he was God-intoxicated, than that he had a theology. Certain ideas and phrases dominated him, and he neither thought nor cared whither they might lead. Thus Allāh was for him the Reality (*al-ḥaḳḳ*); but he never asked what that meant. He would have said, without hesitation, that there was when there was nothing but Allāh. Whether he would have gone on to say that there would be when there would be nothing but Allāh — as did some later sects — is uncertain. If put in a rhetorical form, he would probably have accepted it as an exalting of Allāh over his creatures. In fact, he pushed in certain phrases the absolute existence of Allāh so far that the later, pantheistic development is amply conditioned and explained. This occurs especially in connection with the phrase "the Face of Allāh", a phrase of unknown origin, but which for some reason seems to have impressed him deeply. The word "face" (*wadjh*) in the Ḳorʾān is used frequently with the meaning "self" (*nafs, dhāt*) in connection with men (e. g. ii. 106; iii. 18; iv. 124; vi. 79; x. 105; xxx. 29, 42; xxxi. 21; xxxix. 25; perhaps the origin of the idiom), but when used of Allāh, more colour and flavour of the original metaphor seem to remain, though the ultimate meaning is undoubtedly "self". Thus, men act out of desire for the Face of Allāh (ii. 274; xiii. 22; xcii. 20); they "desire" or "make for (*yurīdūna*) the Face of Allāh" (vi.

52; xviii. 27; xxx. 37, 38); they "act for the sake of the Face of Allāh" (lxxvi. 9). Then come the great texts: "Allāh's are the East and the West: wherever ye turn, there is the Face of Allāh" (ii. 109); "Everything goes to destruction (*hālik*) except his Face" (xxviii. 88); "Whoever is upon it (the earth) is fleeting (*fānī*); and the Face of the Lord abides, He of Majesty and Generosity" (lv. 26). In each case, "Allāh Himself" could be substituted with no essential loss; but Muḥammed, undoubtedly, felt the picturesqueness of the phrase, and later Ṣūfism built thereon its theories. With the commentators, the explanation is that all things besides Allāh are only "possible of existence" (*mumkin*), while he is "necessary of existence" (*wādjib al-wudjūd*); they may, therefore, be described according to their essential definition as "non-existent" (*ma'dūm*); i. e. because they *may* go to destruction, they *are* going to destruction. It may be doubted whether such a distinction, or, in fact, any clear thought was in Muḥammed's mind.

He left, then, this problem for the future Islām. It had to reconcile the intense personality and clear separateness of Allāh from the world with a direct working in the world, which amounts to immanence. The problem was further complicated by diverse phrases which suggested the essential non-existence of everything except Allāh. It may be said here, in short, that the scholastic theologians followed the idea of personality, and separated Allāh from his creation to a point where it was hard for them to explain how he could affect the world; in doing this they developed the doctrines of *tanzīh* (removal) and *mukhālafa* (difference), i. e. removal from Allāh of all qualities of impermanence, and assertion of the essential difference of his qualities and the similarly named qualities of human beings. The history of the development of Ṣūfism, on the other hand, is that of a gradual merging of the world in Allāh, until it could be asserted that Allāh was All. The Aristotelian-Neoplatonic philosophers followed a third line. Working essentially in independence of the exegesis of the Ḳor'ān, but seeking, for protection at least, to adapt themselves to its statements, they reached the other pantheistic position that All, i. e. the Aristotelian World, was Allāh. It was the life work of al-Ghazālī to mediate, and to state a position which orthodox Islām has not yet passed.

It should now be in place to take up the position of Muḥammed as developed in the traditions. But to attempt to find in them anything that can be assigned to him with historic certainty is a perfectly hopeless task. A large element, it is quite plain, cannot be due to him; and what nucleus really came from his lips we probably never shall know. Goldziher has taught us that the traditions are really a record of the first centuries of dogmatic strife, that therein is their true historical value. But that record is so confused, misdated, indirect, misleading, that it can be used only to illustrate and supplement other more direct sources. Any consideration, therefore, of the traditions, either with reference to the views of Muḥammed or to those of the early Muslim Church, must now be brief. Even where the traditions have points of similarity with the Ḳor'ān, these are deceptive. Thus, in the Ḳor'ān Muḥammed develops quite naively two separate views of Allāh's working, one rigidly predestinarian and the other leaving scope for free-will. This was due to a real confusion in his own mind. But the similar phenomenon in the traditions had a different origin. There it was due to the contradictory traditions having originated in opposing schools, who freely forged and fathered them on the Prophet in support, each, of their own views. There are traditions which state very clearly that Muḥammed objected to all such discussions, while there are others, in which he enters on the subject at length. But the first of these are equally suspicious with the second, they are probably due to that party which objected for long to the use of reason (*'aḳl*) in theology, and contented itself with repeating the formulae which tradition brought to them (*naḳl*). In the traditions, then, come the following expansions and differences. There is a marked mythological increase. The figure of Allāh becomes more picturesque, and his relations to the angels and devils more detailed. The doctrine of the latter is more developed, and the simplicity of Allāh's working obscured (frequent in al-Bukhārī's *Ṣaḥīḥ*, see specially *Kitāb al-tawḥīd* and *Bad' al-khalḳ*). The Face of Allāh recurs, and also his throne (*'arsh*); the cosmography of the heavens and the earth is worked out. He descends to the lowest heaven (*al-samā' al-dunyā*) and cries: "Is there a suppliant? Is there a seeker of forgiveness"? (*Kitāb al-tawḥīd* in *Ṣaḥīḥ* of al-Bukhārī, ed. Cairo, 1312, iv. 179). Then there is the story of the man who will be last in Paradise, and of how he will make Allāh laugh (*ib.*, iv. 172, 173). At last, Allāh will take the earth on one of his fingers and the heavens on another, and cry aloud: "I am the King, where are the kings of the earth"? (*ib.* iv. 167, 181). He will press his foot down in hell, so as to make room there (iv. 167, 175). His eyes, mentioned in the singular and the plural in the Ḳor'ān (sing. in xx. 40), are opposed to the one eye of al-Dadjdjāl (*ib.*, iv. 169). Secondly, His qualities become still more flatly contradictory. A saying recurs frequently: "My mercy overcomes or precedes my wrath" (e. g. *ib.* iv. 169, 175), and, on the other hand, there is the monstrous tradition: "These to heaven, and I care not; these to hell, and I care not" (comp. *Iḥyā'* of al-Ghazālī, edit. with comm. of Saiyid Murtaḍā, vol. vii. p. 308). It is significant that it is precisely on such questions of salvation that the most glaring contradictions appear. At one point, the recital of the first half of the creed and a minimum of works is judged enough, and at another, 999 men out of 1000 shall go to the Fire. It is true that this is turned to a jest; the 999 are to be made up out of the people of Yādjūdj and Mādjūdj (*ib.* iii. 143). Evidently, we have here echoes of later controversy. Still clearer is this when it is said that the saved remnant of the people will be in Syria (*ib.* iv. 176), an unmistakable reference to the Umaiyads. Again, there is the absurd explanation of the uncovering of the leg at the Last Day (Ḳor'ān, lxviii. 42), an explanation that Muḥammed would never have dreamt of, but which has become fixed in Muslim exegesis (*Ṣaḥīḥ*, p. 173; comp. *Durra* of al-Ghazālī, edit. Gauthier, p. 69). A similar attempt is made to exegete the strange name of Allāh, *al-salām* (al-Bukhārī, *loc. cit.*, iv. 167). There are long traditions, too, on free-will etc. (p. 176);

on the doctrine of intercession (pp. 169, 181); others of Murdji'ite tendency (pp. 175, 180); that Allāh can be called a "thing" (*shai'*; p. 170); that Allāh was and there was nothing before him (*kāna Allāh wa-lam yakun shai' ḳablahu*, p. 170). With the last, we fairly reach Mu'tazilite metaphysics. The traditions, plainly, are no historic stage by themselves.

III. *The doctrine of the person of Allāh as developed in the Muslim Church.* The theocentric nature of Muḥammed's religious ideas and the influences which were active in the later development, especially that of the theology of the Greek Church, with its great emphasis on the person of God — as opposed to the Latin Church with its doctrine of sin, and the Reformed Churches with their doctrine of Scripture — made this doctrine (*al-tawḥīd*, "the unifying") cover the greater part of the field of Muslim theological thought. Similarly, the expressions of Muḥammed, partly concretely poetical and partly crudely metaphysical, went to condition future controversies. With only a little ingenuity in one-sidedness an absolutely anthropomorphic deity could be put together, or a practically pantheistic, or a coldly and aloofly rationalistic. The only impossibility, as the Mu'tazilites found in the end, was a *fainéant* God, a stripped, abstract idea.

It is obviously impossible within the limits of an article to trace this development *quo* development. The most that can be attempted is to give the different tendencies, with the influences bearing upon them and the results to which they came. For details and a more precise working out of historical relationships, the present writer ventures to refer to his *Development of Muslim Theology*, etc., p. 119—287.

The first steps towards resolving Muḥammed's brilliant contradictions seem to have been forced by the early civil wars. Men were compelled to ask themselves what really constituted a Muslim — what was of faith as to Islām. What view of Allāh must be held; of man's responsibility and of Allāh's supreme control? Naturally, some would damn all who did not hold and profess in every particular with themselves, while political necessities would lead others to some simple external test, leaving the rest to Allāh, who alone knew the hearts of men. So the Murdji'ite sect arose with its doctrine of *irdjā'*, postponing such questions to the Last Day. Similarly on free-will, the usual extremists appeared with the usual attempts at mediation. Such and such political opponents could or could not help what they did. So the Ḳadarites and Djabrites arose.

But very soon other clarifying, if complicating, influences came to bear from without. The elaborate doctrine of God in the Greek Church, especially as formulated by John of Damascus, led men on from the simple Names of Allāh to questionings as to his Qualities (*ṣifāt*). Muḥammed could call him this and that, but what was meant thereby? they were forced to ask. They found that some explained the persons in the Christian Trinity as hypostatized qualities. Evidently they must run no risk of nine and ninety persons in Allāh. Yet the very nominality in Muḥammed's statement of these qualities raised dangers. There was growing, also, a belief that one of Allāh's qualities — although not expressed in a Name — must be Speech (*kalām*). This, especially, must be guarded against hypostatising into a Logos. At all points there was need of careful definition.

Another influence was Greek philosophy. The students of it in Islām were going to the roots of all things, and, with it as guide, they attacked the problems of the nature of Allāh. Unity (*tawḥīd*), religiously and philosophically, they had to preserve; but, in preserving it, the nature of Allāh himself was gradually reduced to a bare, undefinable something, described in negatives. For example, Allāh for Muḥammed was the Knower (*al-ʿalīm*). Therefore, he must have the quality *ʿilm*, "knowledge". But of what was his knowledge, of something within himself or without? If the first, there was a duality in himself; if the second, his knowledge depended upon something outside of himself and was not absolute; therefore he himself, the possessor of this quality, was not absolute. Evidently, if Allāh's unity and independence were to be preserved, he could not be given any positive description.

In this development three tendencies persistently appear. There is traditionalism (*naḳl*), the acceptance of a doctrine because it was accepted and taught in the past. Its followers were called the people of tradition (*Ahl al-ḥadīth*); they followed proofs which they had heard (*adilla samʿīya*), derived from the Ḳor'ān, the Sunna (Usage of the Prophet as expressed in *ḥadīths*) and the Agreement (*idjmāʿ*) of the Muslim people. For them reason must not be applied either to criticise or to expand; the statement must be taken just as it stands. For example, in the Ḳor'ān we read that Allāh has settled himself firmly upon his throne (e. g. Ḳor'ān xx. 4). That must be believed; we must not argue about it; we must not ask how he so sits; we must not go on to compare his sitting with that of a man; we must stay by the recorded word. This has developed into the phrase *bi-lā kaifa wa-lā tashbīh*, "without enquiring how and without making comparison". But it is obvious that this is not a permanent position. And so, two further steps were taken, one by the general body of Muslims, the other by certain more rigidly logical. There developed the doctrine of *mukhālafa*, "difference"; everything in Allāh is different from the similarly named thing in men; we must not think of it as like. This is also called *tanzīh*, "removing", that is removing Allāh from any danger of confusion or association with his creatures. In general, this process stopped at a point where it was still possible to form a conception of Allāh. He was different, it was conceded; but still, Allāh must be thinkable, and these names and phrases gave a thought of him not essentially wrong; we could not get from them what he was, but something like what he was. Others, however, went further and argued that from these expressions we could gain no conception of Allāh's real nature. That nature must always be a mystery to us, and we need not think that even the Names gave any light. The Ḳor'ān calls Allāh "the Most Merciful of them that show mercy" (vii. 150; xii. 64, 92; xxi. 83); but that cannot mean for us that he has the human quality of mercy, or of anything in any way similar. The course of things in the world disproves that. He has only given himself that Name, and what the Name means we cannot know and should not enquire. The great division here lies in admitting or rejecting the possibility of any discover-

ing of the nature of Allāh other than purely negative — he is not this, he is not that. But, naturally, there have been many subdivisions, varying from simple exhortation to hold the faith of the Fathers (*al-salaf*) and not enquire too closely into the sacred mysteries to a sweeping application of the thesis that the absolute is the unknowable. Only, in Islām the latter position does not lead to agnosticism, but back to a dependence on authority. The main tendency now seems to be towards that latter position, and though the work of earlier theologians is accepted because of familiarity and antiquity, formal theology at the present day is more and more *tanzīh*. In Cairo, at present, the rhyme is current: *Kull^u mā khatar bi-bālik, fa-huwa hālik, wa'llāh bi-khilāf dhālik*, "Everything that comes into your mind is perishing, and Allāh is different from that". That is, Allāh is different from any thought we can possibly have, for our thoughts are of transitory things.

The second tendency is rationalism. All would recognize the necessity of the use of reason (*ʿaḳl*), but would differ as to its being a normal source of theological truth. We have already seen the beginnings of this in the study of Greek philosophy. The Muʿtazilites [q. v.] continued that development, and frankly reasoned out their religious position, creating their theology by means of reason. On the doctrine of Allāh, they, as we have seen, especially objected to his qualities. These were contrary to his unity; at least they must be described as being his essence, not as in his essence. But they tended to reject them altogether, and to reduce Allāh to a vague unity. They further objected to absolute predestinarianism as contrary to Allah's justice (*ʿadl*). Their rejection of the possibility of the Beatific Vision of Allāh in Paradise was part of their jealousy for his spirituality. These three points, then, unity, justice, spirituality, are their position in brief, which they founded on and maintained by dialectic. This, of course, drove in time the traditional party to similar weapons. But with them dialectic was purely defensive; the doctrines were already given and accepted. Yet reconstruction could not fail to go on, if only in form of statement.

It was in the early part of the fourth century of the Hidjra, and especially at the hands of al-Ashʿarī [q. v.] that the use of dialectic (*kalām*) was finally and fully accepted by orthodox Islām. Thereafter, only extreme traditionalists objected to it; scholastic theology was founded. The final system of al-Ashʿarī himself followed strictly orthodox lines. It was simply the phrase: "without enquiring how, and without making comparison". The first element was directed against the Muʿtazilites, and the second against anthropomorphism (*tashbīh*). On free-will, he took a middle course and taught a doctrine, the puzzle of Islām ever since. It is that there is in the creature a certain power of "acquiring" (*iktisāb*) his actions, which, though they are strictly produced by Allāh, makes them also his own.

The school of al-Ashʿarī followed him closely in its creed; but developed his metaphysical ideas into a system which was finally formulated by al-Bāḳillānī [q. v.] (d. 403 = 1012—1013) and thereafter won its way to being the ultimate Muslim conception of the nature and relationship of Allāh and his world. It has been stated thus (Macdonald, *Development of Muslim Theology*, pp. 201 *et seq.*):

"First, as to ontology. The object of the Ashʿarites was that of Kant, to fix the relation of knowledge to the thing in itself. Thus, al-Bāḳillānī defined knowledge (*ʿilm*) as cognition (*maʿrifa*) of a thing as it is in itself. But in reaching that "thing in itself" they were much more thorough than Kant. Only two of the Aristotelian categories survived their attack, substance and quality. The others, quantity, place, time and the rest, were only relationships (*iʿtibārāt*) existing subjectively in the mind of the knower, and not things. But a relationship, they argued, if real, must exist in something and a quality cannot exist in another quality, only in a substance. Yet it could not exist in either of the two things which it brought together; for example, in the cause or the effect. It must be in a third thing. But to bring this third thing and the first two together, other relationships would be needed and other things for these relationships to exist in. Thus we would be led back in an infinite sequence, and they had taken over from Aristotle the position that such an infinite series backwards (*tasalsul*) is inadmissible. Relationships, then, had no real existence but were mere phantoms, subjective non-entities. Further, the Aristotelian view of matter was now impossible for them. All the categories had gone except substance and quality; and among them, passion. Matter, then, could not have the possibility of suffering the impress of form. A possibility is neither an entity, nor a non-entity, but a subjectivity purely. But with the suffering matter, the active form and all causes must also go. They, too, are mere subjectivities. Again, qualities, for these thinkers, became mere accidents. The fleeting character of appearances drove them to the conclusion that there was no such thing as a quality planted in the nature of a thing; that the idea "nature" did not exist. Then this drove them further. Substances exist only with qualities, i. e. accidents. These qualities may be positive or they may be negative; the ascription of negative qualities to things is one of their most fruitful conceptions. When, then, the qualities fall out of existence, the substances themselves must also cease to exist. Substance as well as quality is fleeting, has only a moment's duration.

"But when they rejected the Aristotelian view of matter as the possibility of receiving form, their path, of necessity, led them straight to the atomists. So atomists they became, and, as always, after their own fashion. Their atoms were not of space only, but also of time. The basis of all the manifestation, mental and physical, of the world in place and time, is a multitude of monads. Each has certain qualities; but has extension neither in space nor time. They have simply position, not bulk, and do not touch one another. Between them is absolute void. Similarly as to time. The time-atoms, if the expression may be permitted, are equally unextended and have, also, absolute void — of time — between them. Just as space is only in a series of atoms, so time is only in a succession of untouching moments, and leaps across the void from one to the other with the jerk of the hand of a clock. Time, in this view, is in grains, and can exist only in connection with change. The monads differ from

those of Leibnitz in having no nature in themselves, no possibility of development along certain lines. The Muslim monads are, and again are not; all change and action in the world are produced by their entering into existence and dropping out again, not by any change in themselves.

„But this most simple view of the world left its holders in precisely the same difficulty, only in a far higher degree, as that of Leibnitz. He was compelled to fall back on a pre-established harmony to bring his monads into orderly relations with each other; the Muslim theologians, on their side, fell back upon God and found in His will the ground of all things.

"We here pass from their ontology to their theology; and as they were thorough-going metaphysicians, so now they are thorough-going theologians. Being was all in the one case; now it is God that is all. In truth, their philosophy is in its essence a scepticism which destroys the possibility of a philosophy, in order to drive men back to God and His revelations and compel them to see in Him the one grand fact of the universe. From their ontology they derived an argument for the necessity of a God. That their monads came so and not otherwise must have a cause; without it there could be no harmony nor connection between them. And this cause must be one, with no cause behind it; otherwise we would have the endless chain. This cause, then, they found in the absolutely free will of God, working without any matter beside it and unaffected by any laws or necessities. It creates and annihilates the atoms and their qualities and, by that means, brings to pass all the motion and change of the world. These, in our sense, do not exist. When a thing seems to us to be moved, that really means that God has annihilated — or permitted to drop out of existence, by not continuing to uphold, as another view held — the atoms making up that thing in its original position, and has created them again and again along the line over which it moves. Similarly of what we regard as cause and effect. A man writes with a pen and a piece of paper. God creates in his mind the will to write; at the same moment he gives him the power to write and brings about the apparent motion of the hand, of the pen and the appearance on the paper. No one of these is the cause of the other. God has brought about, by creation and annihilation of atoms, the requisite combination to produce these appearances. Thus we see that free-will, for the Muslim scholastics, is simply the presence, in the mind of man, of this choice created there by God. Further, it will be observed, how completely this annihilates the machinery of the universe. There is no such thing as law, and the world is sustained by a constant, ever-repeated miracle. Miracles and what we regard as the ordinary operations of nature are on the same level. The world and the things in it could have been quite different. The only limitation upon God is that He cannot produce a contradiction. A thing cannot be and not be at the same time. There is no such thing as a secondary cause; when there is the appearance of such, it is only illusional. God is producing it, as well as the ultimate appearance of effect. There is no nature belonging to things. Fire does not burn and a knife does not cut. God creates in a substance a being burned when fire touches it and a being cut when the knife approaches it.

„In this scheme there are, certainly, great difficulties, philosophical and ethical. It establishes a relationship between God and the atoms. But we have already seen that relationships are subjective illusions. That, however, was in the case of things of the world, perceived by the senses — contingent being, as they would put it. It does not hold of necessary being. God possesses a quality called Difference from originated things (*al-mukhālafa li'l-ḥawādith*). He is not a natural cause, but a free cause; and the existence of a free cause they were compelled by their principles to admit. The ethical difficulty is perhaps greater. If there is no order of nature and no certainty, or nexus, as to causes and effects, if there is no regular development in the life, mental, moral and physical, of a man — only a series of isolated moments, how can there be any responsibility, any moral claim or duty? This difficulty seems to have been recognized more clearly than the philosophical one. It was met, formally, by the assertion of a certain order and regularity in the will of God. He sees to it that a man's life is a unity, and as for details, that the will to act and the action always coincide". See further in Heinrich Ritter's paper, *Über unsere Kenntniss der arabischen Philosophie*, Göttingen, 1844.

But all this was strictly defensive of positions already taken up; and such a scheme as this, while it took in a way the place of the study of philosophy in Islām, was concealed from the masses, and was viewed with more or less dislike by the pious. The study of it was permitted only in defense of the Faith against heretics and unbelievers. Therein was the difference between the orthodox theologians and the Mu'tazilites. The latter had believed that by reason they could reach ultimate truth; Islām assured itself that reason could never grasp the nature of Allāh, he is unknowable to human powers, and we must accept and believe what we are taught by him.

And so the third tendency is mysticism (*kashf*, unveiling; *taṣawwuf*, Ṣūfīsm, *q. v.*). There must be a supernatural basis for our own knowledge of Allāh, and, therefore, Islām early came to the position that in the individual human soul there resided a power of reaching and knowing God directly, a personal supplementation of the truth taught to mankind by his messengers, the prophets. That this was in the mind of Muhammed himself, jealous as he was of the prophetic office, seems clear, and it has appeared through the whole history of his Church, in degrees and forms varying from simple, devout meditation to high ecstasy, union with God and essential pantheism. In the earlier centuries of Islām, this doctrine struggled as a private opinion, held generally by the great majority, approved explicitly by many outstanding theologians, leading from time to time to extreme antinomian and pantheistic positions, denounced by some few authorities because of these wanderings; but still unassimilated to the general body of Muslim truth. In its forms it was partly ascetic and partly speculative; it sought Allāh by exercises of devotion or by flights of devout imagination, assisted by plain hypnotism, auto and otherwise. In its development it was affected by Neoplatonism, by Christian

mysticism, by Buddhism and by the primitive monism, which is the basis of all oriental thought. Its ultimate tendency, therefore, however denounced and avoided, was to find in Allāh the One Existent (*wāḥid al-wudjūd*) rather than the Necessarily Existent (*wādjib al-wudjūd*).

It was the work of al-Ghazālī (d. 505 = 1111-1112) to construct a mystical system, in which this pantheistic element was restrained if not destroyed and to weave into the fabric of the theology of Islām the thread of the unveiling of the Ṣūfī, beside those of tradition and reason. Reason he used to destroy itself and to demonstrate that with it we can reach no absolute knowledge. Tradition he used to discipline, guide and restrain the devout imagination of the mystic. On the facts of the religious consciousness, so given, developed and guided, he built his theology.

Yet, in his view of Allāh, he followed closely the conception of Muḥammed. For him, Allāh was Will; he saw everywhere around him the touch and working of Allāh. And man was kin to Allāh, especially in this fact of Will. There he passed beyond the *tanzīh* of the ordinary theologian. *Volo ergo sum* was the basis of al-Ghazālī's psychology. Allāh had breathed into man of his spirit (Ḳor'ān xv. 29; xxxviii. 72). The soul of man, therefore, is different from everything else in the world; is a *djauhar rūḥānī*, a spiritual substance; created but unshaped; not subject to dimension or locality. From its exile here, it seeks the divine, and, therefore, our souls yearn back to Allāh. In a tradition, too, it is recorded that Allāh created Adam in his own form (*ṣūra*). That, for al-Ghazālī, meant that there is a likeness between the spirit of man and that of Allāh in essence, quality and actions. So, just as man rules his body, Allāh rules the world (*al-Maḍnūn al-ṣaghīr*, pp. 2 *et seq.*).

In spite of all pantheistic dangers in these views, there is no question that they are very close to the mind of Muḥammed. And so, for the Church of Islām, al-Ghazālī soon became and still remains her greatest doctor, with the standing of Augustine or Aquinas in Christendom. When a Muslim theologian now disagrees with him, he prefers to describe the rejected doctrine as a misunderstanding of al-Ghazālī's true position. In consequence, alongside of the ossified system of the traditionalists, al-Ghazālī's *Iḥyā'* is earnestly studied; and in that study, without doubt, is the hope for the future in Islām.

As, then, these three tendencies ran together in al-Ghazālī, and as any statement by him of Muslim faith is received with respect, at the present day, by all Muslims except such extreme traditionalists and anthropomorphists as the Wahhābites and the followers of Ibn Taimīya [q. v.], one should consult his *Risāla ḳudsīya*, written at Jerusalem and thereafter incorporated in his *Iḥyā'* (ii. 86 *et seq.* of the Cairo edition with commentary by the Saiyid Murtaḍā 'l-Ḥusainī). It states very fairly the orthodox Muslim position on the person of Allāh. Unfortunately this *Risāla* has not yet been translated and space does not permit the insertion of a translation here. Reference, therefore, can only be made to a very full analysis of it in Asín Palacios' *Algazel* (Saragossa 1901) i. 233—282, and to a shorter statement in de Vaux' *Gazali* (Paris, 1902), pp. 97 *et seq.* Reference may be made, also, to translations of several other creeds in the present writer's *Development of Muslim Theology etc.*, pp. 293—351.

The statement given in the *Risāla ḳudsīya* is specifically Ash'arite. But al-Ash'arī's close contemporary, al-Māturīdī (d. 333 = 935) founded also a school, still existent and regarded as equally orthodox. It followed the line of thought of Abū Ḥanīfa (d. 150 = 767), and it is, in consequence, often called Ḥanafite. It is followed largely by Turks, and in the present writer's *Development of Muslim Theology*, pp. 308 *et seq.*, will be found a Māturīdite creed in full, that of al-Nasafī. None of the points of difference between al-Māturīdī and al-Ash'arī are regarded as involving either unbelief (*kufr*) or heresy (*bid'a*, innovation) and those bearing on the nature of Allāh can be summed up as follows:

1. To the eternal qualities of Allāh al-Māturīdī added "Making to be" (*takwīn*). Other names for this quality are Creating (*khalḳ*), Bringing to Life (*iḥyā'*), Sustaining (*razḳ*), Bringing to Death (*imāta*). These are called active qualities (*ṣifāt al-af'āl*) and are originated according to the Ash'arites; but — because the same as *takwīn* — eternal according to the Māturīdites. This is evidently an attempt to surmount the barrier between the unchanging Allāh and the changing world. 2. Instead of al-Ash'arī's *kasb* — which appears to be nothing but an attempt to explain how we feel that we are free; that is, God creates in us that feeling — al-Māturīdī simply says that we have "actions of choice" (*ikhtiyār*) for which we are rewarded or punished, and leaves the question there. 3. Yet all actions are by the will of Allāh; only, good actions are by his good pleasure (*riḍā*) as well; and bad actions are not by his good pleasure. 4. When Allāh requires anything of a creature, he gives him the ability (*istiṭā'a*) thereto; that is the basis of the validity of the imposition of the task. 5. Allāh's qualities are unchanging; but changes come in creatures of happiness to misery and *vice versa*. This is by change in happiness and misery, and not by change in making-happy or making-miserable. Again, the unchanging Allāh and the changing world. 6. A Māturīdite remarked that there was nothing logically in the Ash'arite position to prevent all the believers being eternally in the Fire, and all the unbelievers eternally in the Garden; but that what we were taught was distinctly the opposite. So while the Mu'tazilites held that it was incumbent upon Allāh to reward and punish according to justice, the Māturīdites only said that Allāh is exalted in and through himself from any injustice, for it would be unbecoming to his wisdom.

Of the differences between al-Ghazālī's statement and the views of the Mu'tazilites, it is unnecessary to say more. Al-Ghazālī in this *Risāla* is writing specifically against them; and makes clear their positions which consisted in negating the Qualities, in asserting incumbency upon Allāh, especially that he must do what is most advantageous to his creatures and in denying his Speech and the Vision of him in paradise. His argument that the world is created, and must, therefore, have a creator is directed against the Aristotelian-Neoplatonic philosophers, who taught the eternity of the world. He himself did not regard that argument as valid. That the world was created he knew, because he, personally and immediately, knew Allāh, the Creator.

See his description of his religious experiences, in his *Munkidh*. His treatment of the anthropomorphists is more gentle. Yet he marvels once at the mystery of Allāh's so keeping some of his creatures in the dark that they cannot understand the difference, even, between relative and absolute priority (Section on Allāh's Speech). Thrice, he comments caustically upon their insisting on a wrong use of words, although their ideas were correct enough. The Karrāmites [q. v.] used "substance" (*djawhar*) of Allāh, thinking that substance meant "an existing being not in a place", but "existing in itself". The Ḥanbalites [q. v.], and Karrāmites both used "body" (*djism*) of Allāh, in the sense simply of "an existing being", or "one existing in himself". The anthropomorphists, generally, clung to the expression that Allāh had direction, as indeed their exegesis of his *istiwā'* on his throne required. But, finally, in Base I, Source VI, there is a most absolute statement that any resemblance is impossible between Creator and creature, which is hard to bring into agreement with the later sections of his book, where the mystical basis of faith is taught and with his exegesis of the Ḳor'ānic passage, where Allāh breathes into man of his Spirit (*rūḥ*, xv. 29; xxxviii. 72) and of the tradition that Allāh created Adam in his own form (*ṣūra*). See reference above to the *Maḍnūn al-ṣaghīr*, pp. 2 *et seq.* But in the same book he takes up this very problem. Do not such views, it is asked, with regard to the soul of man destroy Allāh's "difference", and constitute *tashbīh*, making a resemblance? Al-Ghazālī replies (*loc. cit.*, p. 9) that *tashbīh* applies only to Allāh's most peculiar quality (*akhaṣṣ waṣfihi*), that he is *ḳaiyūm* (self-subsisting), subsisting in himself, while everything else subsists in him, not through its own essence. Nay, things through their own essence have nothing but non-existence, and existence comes to them only from something else, by way of loan. But the existence of Allāh is essential, unborrowed. This reality of self-subsistence belongs to Allāh alone".

This, then, is the esoteric explanation of the prohibition of *tashbīh*. It rules out the materialistic *tashbīh* of the anthropomorphists; but practically leaves free scope on the mystical and spiritualising side. In another of his books (*Iljām al-'awāmm 'an 'ilm al-kalām*, pp. 47 *et seq.*) al-Ghazālī discusses the double danger of, on the one hand, too much *tanzīh* in describing Allāh leading the masses to atheism and on the other, the use of ambiguous and pictorial terms leading them to *tashbīh*. The danger from *tanzīh* he considers much the greater, and advises that the people should be addressed in language and figures that they can understand. An economy of teaching should also be exercised; which does not mean that they should be taught anything positively that is not so; only that certain subjects need not be considered with them.

We have, then, to regard what is given in his statement of the Ash'arite position as one side only. It is complete from the point of view of the dogmatic theologian, and it is as a dogmatic theologian that he here writes. Yet it cannot but excite surprise that so de-humanized a system should have obtained such a control that a man like al-Ghazālī had to cast his dogmatics into its mould. He, certainly, believed greatly in the fear of Allāh, and the thought of the Fire had been a powerful influence in his own conversion; but it is plain from his writings elsewhere that his own Allāh was by no means the unattractive Force here depicted. To produce this personification of the irresponsible, non-moral and uncontrollable working of nature, the Muslim theologians must have passed through a stage of defending their faith by showing its agreement with the facts of life and thus made Allāh so emphatically the God of things as they are. With this object, they took from Muḥammed's representation the elements which suited them.

In consequence, the already narrow character of the Allāh of the Ḳor'ān is still further impoverished. Another weighty influence in the same direction was the dialectic necessity of representing Allāh as unconditioned Being. They had, therefore, to eliminate from him, so far as possible, the elements entailing relationship and all human attributes.

For al-Ghazālī, therefore, as a mystic, it became necessary to supplement this system; and so he gave it its essential basis in the subsequent chapters of his work, especially where he deals with "the secrets of the heart", and describes how the heart sees and knows God. "He who knows his own heart, knows his Lord", says the tradition; and on that teaching the mystical life is founded. But here we pass from theology to religion, and from the doctrine of the person of Allāh to the psychology of belief, and the present writer would refer to his Haskell Lectures on *The religious attitude and life in Islām*. For the doctrine itself it may be said broadly that it is still unchanged, and that there exist the same different aspects of *tanzīh*, *tashbīh* and the mystical vision in varying proportions in the faith of every Muslim of the present day. The use of reason has gone, except to demonstrate the possibility of a doctrine; tradition has become the tradition of the later systematizers, rather than the words of Muḥammed and the Fathers; mysticism has heired the dead Aristotelian-Neoplatonic philosophy, and so far as a Muslim, now, is a thinker he is a mystic. For the later plainly pantheistic development in Persian and Turkish Ṣūfism, see ṢŪFISM. The views of the philosophers do not come within the scope of this article; but reference may be made to the essays of Averroes on what may be called the theology of an educated man, which were published at Munich by M. J. Müller, in Arabic in 1859, and in a German translation, after Müller's death, in 1875. They are an attempt to render it possible for a thinking man to remain in connection with the Muslim Church, are largely directed against al-Ghazālī; and, as they have been reprinted in the East, may be of importance for the future development of the doctrine of Allāh. A Muslim who did not know Averroes' real philosophical position could study them, agree with them and still remain in his Faith.

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(D. B. MACDONALD.)

ALLĀH AKBAR. [See TAKBĪR.]

ALLĀHĀBĀD (ILĀHĀBĀD), the present capital of the United Provinces of British India, which has also given its name to the district and the division, is situated on the left bank of the Djamna river just where this flows into the Ganges. In the year 1901 the town had 172 032 inhabitants among whom 50 274 Muhammedans, the district 1 489 358 inhabitants with 13°/₀ Muhammedans. From the Muh. period there still remain the citadel built by Akbar in 1575 (with Asoka's pillar and its famous inscription) and the Khusrawbāgh, grounds laid out as a garden not far from the railway station, with the tombs of prince Khosraw, his mother and his sister.

History. The present town together with the citadel was founded by Akbar, but from early times the Indians had regarded the spot where it is situated as a holy place and had founded there a town called Prayāg (Prag). The Muhammedans took possession of it in 1194 under Shihāb al-Dīn, the Ghōride; afterwards it belonged to the realm of the Great Mogul till the Mahrattas conquered it in 1736. After 1750 it changed hands several times till the English garrisoned the citadel in 1798 and in 1801 the town as well.

Bibliography: Imperial Gazetteer; District Gazetteer of the United Provinces, xlviii.

ALLĀHUMMA is an old Arabic formula of invocation: "Allāh!", for which also Lāhumma is found (cf. Nöldeke, Zur Grammatik d. class. Arab. p. 6). Whether, as Wellhausen supposes in his Reste arabischen Heidentums (2nd ed.) p. 224, it was originally meant for the god Allāh, higher than and different from the old Arabian gods, is rather doubtful, because every god might be invoked as "the God" (just as "the Lord"). It was used in praying, offering, concluding a treaty and blessing or cursing (see Goldziher, Abhandlungen z. arab. Philol. i. 55 et seq.; cf. also the expression allāhumma khair = much good may it do you, al-Akhṭal 28, 5, 7). The phrase bismika 'llāhumma, said to have been introduced by Umaiya b. Abī 'l-Ṣalt (according to a statement in Aghānī iii. 187) and used as an introduction in written treaties, has been replaced by others by Muḥammed as being a heathen expression (Ibn Hishām i. 747; Wellhausen, Skizzen u. Vorarb. iv. 104, 128). The simple Allāhumma (Lāhumma), on the other hand, was retained as inoffensive (e. g. Ḳor'ān iii. 25; xxxix 47: subḥānaka 'llāhumma x. 10), and in the same way allāhumma na'am = "certainly!", being in fact the answer on being conjured to tell the truth (Ṭabarī i. 1723, ...). For the peculiar formula allāhumma minka wa-ilaika (or laka) used at the family-offering, cf. Goldziher in the Zeitschr. d. Deutsch. Morgenl. Gesellsch., xlviii. 95 et seq. (FR. BUHL.)

ALLĀHWERDĪ (T.) is the name of a Turkoman tribe in Fārs [v. ii.87]. — Also a common proper name, e. g. the name of a general of the Persian sovereign 'Abbās I (Allāhwerdi Khān). — Another Allāhwerdi Khān was Mahābat Djang, the son of a Turkoman of the name of Mīrzā Muḥammed 'Alī, Nawāb of Bengal, Bihār and Orissa (1153—1169 = 1740—1756). He obtained this dignity after he had slain the rightful possessor, 'Alī al-Dawla Sarfarāz Khān, and left it to his grandson, Sirādj al-Dawla Mīrzā Maḥmūd. [See MURSHIDĀBĀD.]

AL-**ALLĀḲĪ** is the name of a wādī (dry riverbed) in Nubia on the east bank of the Nile in the vicinity of the present village Ḳubbān, known through its goldmines, which were already in olden times, as well as later, advantageously exploited by the Arabs. For the classical period cf. Diodorus iii. 11; Chabas, Les inscriptions des mines d'or.

Among the Arabian geographers it is Ya'ḳūbī (ed. de Goeje, p. 334 et seq.) and Idrīsī (ed. Dozy and de Goeje, p. 26 et seq.), who give the most detailed information about these mines and their working in the middle ages. The exact place of the mines has been found back in Umm Gharayāt (Wādī Khawārib). Their exploitation is now succesfully carried on by the Nile Valley Cy.

Bibliography: Besides the already mentioned writings: Wallis Budge, The Egyptian Sudan ii. 329 et seq.

'ALLĀM (A.), an intensive form of 'ālim, 'alīm [q. v.] = knowing, occurs in the Ḳor'ān always in the compound 'allām al-ghuyūb, "he who knows secrets" (God). An intensive form of 'allām is 'allāma "very learned", a predicate given to many scholars. [See ḤASAN B. YŪSUF.]

'ALLĀMĪ. [See ABU 'L-FAḌL.]

ALLĀN, name of the well-known Iranian tribe of the Alans, is generally regarded in Arabic manuscripts as a foreign word with the Arabic article (al-Lān) as many other proper names (cf. al-Rān for Arrān etc.); sometimes it is written al-'Allān (in Yāḳūt; also in Abu 'l-Fidā', Taḳwīm al-buldān, ed. Reinaud and Mac Guckin de Slane, p. 203). By the Muḥammedan period all knowledge of the original domicile of the people and its immigration from Central Asia had been lost; the Arab geographers only know the territory of the Allān on the north slope of the Caucasus, in the vicinity of the important pass through the glen of Daryal on the Kazbek.

Whether, as J. Marquart asserts (*Osteuropäische und ostasiatische Streifzüge*, Leipzig 1903, p. 167) the other name of the same nation, Ās, was already known in 9th century as well, can hardly be proved; there are proofs, however, that it does not appear until the time of the Mongols (when it is also written al-Ās), but is used in oriental writings only; in the communications of European missionaries and travellers the people are called only Alani even in the later middle ages. The form Ās is the base of the name of the Ossets, descending from the Alans (russ. Osetini, derived from the Georgian form of the name of the country, Owsethi).

Converted by Byzantine missionaries, the Alans are said by Mas'ūdī (*Murūdj*, Paris ii. 43) to have apostatised from Christianity in 320 (932) and to have expelled their bishops and priests; according to Ibn Rosteh (*Bibl. Geogr. Arab.*, ed. de Goeje, vii. 148) only the chief of the Allān was a Christian. In the 13th century, however, the Alans are mentioned as Greek Christians by all authorities. Their settlements extended at that time much farther east than formerly; at the time of the first invasion of the Mongols the territory immediately to the North of Derbend and even the country on the estuary of the Volga was in the possession of the Alans, probably in consequence of the downfall of the Khazar-empire. Conquered and subjugated by the Mongols, a part of Alans were moved to different districts in the Mongol empire; a colony of Christian Alans is mentioned by the Roman Catholic missionaries in China; the Persian authorities of this time also know the Ās as Christians at the court of the Mongol sovereigns. The Ās in Saray on the Volga are called Muhammedans by Ibn Baṭūṭa (ed. Defrémery and Sanguinetti ii. 448). At the present day among the Ossets only traces are left of Christianity as well as traces of Islām.

Cf. the Arab accounts in J. Marquart, *op. cit.* esp. p. 164 *et seq.* (where the original sources are quoted); for the wars with the Mongols, Ibn al-Athīr (ed. Tornb.) xii. 232 and F. M. Schmidt, *Über Rubruk's Reisen* (Berlin, 1885) p. 84; for the Ās in Mongolia, d'Ohsson, *Histoire des Mongols* ii. 235; for the Alans in China, *Moshemii Historia Tartarorum ecclesiastica* (Helmstadi, 1741), app. (W. BARTHOLD.)

ALMA, a small river in the Crimea, south of Simferopol, is only known through the battle of September 20/8., 1854 (victory of the allied armies of the French, English and Turks over the Russians under Menshikow). (W. BARTHOLD).

ALMA-DAGH is a name often used at present for the entire mountain-chain of northernmost Syria, which mountains were known to the classical authors as Amanus (in cuneiform writing Khamanu). The Alma Dagh (Amanus), a branch of the Taurus-system of Asia Minor, breaks off in the neighbourhood of Mar'ash to the south of the river Djaihān (Pyramus) from the dolomite massif of the Karadede Dagh, runs parallel to the Taurus and Antitaurus-ranges from N. E. to S. W., surrounds with another ridge, branching off to the east, the whole bay of Iskandarūn (Alexandretta) and ends abruptly in the sea to the south of Ra's al-Khanzīr (i. e. pig's head, 5100 ft.) with the Djabal Mūsā (Mount of Moses) or, as it is also called, Djabal Aḥmar (i. e. the Red Mountain, 5750 ft.) part of the Djabal Ara'a. The deep transverse valley of the Orontes and the morasses of al-'Amk separate the Alma-Dagh from the Lebanon-chains, which differ also in their geological formation (mostly lime-stone) from that of the Taurus system. With its off-shoots the Alma-Dagh cuts off Cilicia entirely from Syria and the Mesopotamian Hinterland; apart from a few passes that are mere mule-tracks, the pass of Bailān [q. v.] is the only connection between Asia Minor and Syria and has always been much frequented. The heights of the several mountains are not yet accurately known, the average height is said to be 3650 ft., and some peaks reach 7300 ft. or more; as the highest point Dornmyer gives the Mrahut, 7450 ft. In the northern part jagged, steep peaks prevail, in the south more rounded outlines. The Alma-Dagh with its fresh verdure is an attractive sight, for its sides are thickly grown with trees out of which the bare dolomite peaks project. The ridge of the Alma-Dagh north of Iskandarūn forms together with the sides sloping to East and West an administrative unit, the Sandjak Djabal Bereket; cf. Sachau in the *Sitzungsberichte der Berliner Akademie*, 1892, p. 314.

Locally no one common name is used for the whole of the Amanus; in the reports of European travellers and in the maps based on these, this fact has caused considerable confusion as to the nomenclature, because the same name is sometimes used for a part, sometimes for the whole. For the northern part of the Amanus we find the name G'awr-Dagh or Djawur-Dagh, i. e. the Mountains of the infidels; H. Kiepert in his Carte générale de l'empire Ottoman (Berlin 1892) makes the Alma-Dagh reach about as far as Iṣlāḥiye (Nicopolis, 37° n. l.); the continuation of this mountain-chain as far as the neighbourhood of Mar'ash he takes as G'awr-Dagh; cf. also H. Kiepert's map for Sachau's *Reise in Syrien und Mesopotamien* (Leipzig 1883). In R. Kiepert's map for von Oppenheim's *Vom Mittelmeer zum persischen Golf* (Berlin 1900) Alma-Dagh only appears as the name of one single mountain massif to the north of Bailān; the name G'awr-Dagh does not appear at all on it, in its stead we find Sur-Dagh, Adje-Dagh, Göldje-Dagh as names of single peaks between Mar'ash and Iṣlāḥiye. The northern G'awr-Dagh is connected according to E. Reclus with the southern mountains by a mountain plateau in the depth of which is situated the G'awr-Göl (i. e. the lake of the infidels). The name of G'awr-Dagh is occasionally extended to the whole of the Amanus (e. g. on the map of Favre and Mandrot). Reclus does not call the southern Amanus Alma-Dagh but, in accordance with a number of travellers, Akma-Dagh. Benzinger is evidently mistaken in calling the southern part of the Amanus G'awr-Dagh and the northern part Akma-Dagh. Czernik seems to stand quite alone in calling the Amanus Kara-Dagh; this name is evidently the Turkish translation of Djabal al-Lukkām (also al-Ukkām), the "black mountains" (*ukkām* Arabicised from the Syrian *ukkāmā* = "black") of the Arab geographers of the Middle Ages, the μαῦρον ὄρος of the Byzantines; for the name al-Lukkām designating nearly the same as Amanus, cf. Sachau, *l. c.*, 1892, p. 325. By a misnomer the Alma- or Akma-Dagh in its more limited sense (north of Bailān) is also often called Nawlu-Dagh by travellers, which name according to Kotschy (cf. also the map by R. Kie-

pert, mentioned above) belongs only to the north-east part of the Djabal Arsūs (south of Beilān).

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ALMADA. [See ALMADÉN.]

ALMADÉN, Arabic *al-ma'din*, mine, and generally speaking a spot where something is found in abundance, e.g. also a (pearl-) fishing place, is especially the name of the ancient large quicksilver-mine in the centre of the Pyrenean peninsula, in the South West of the province now called Ciudad Real, the old Sisapon, Arabic *al-Ma'din* or *Ma'din al-Zāwūk* (pron. zauuk in Spain) = *Almadén de Azogue* (quicksilver-mine). To the east of it, at the northern foot of the Sierra de la Alcudia, is still found the mine Almadenejos; to the northwest Shillōn = Chillón mentioned by 'Abd al-Wāḥid al-Marrākushī (p. 264). — Also the Portuguese ALMADA to the south of Lisbon is in Arabic *Ḥiṣn al-Ma'din*, "fort d'Alma'dan (Almada), ainsi nommé parcequ'en effet la mer jette des paillettes d'or sur le rivage" (Idrīsī, *Description de l'Afrique et de l'Espagne* p. 184 = transl. p. 223); cf. the aurifer Tagus of the ancients and the aurifero Tejo of Camoens (Lusiads). (C. F. SEYBOLD.)

ALMADIA, Arabic *al-ma'diya*, means in Spanish "raft". In Arabic it means moreover a (large or small) ferry-boat; in literature referring to India it is used for a "small boat" in general.

Bibliography: Dozy and Engelmann, *Glossaire*; Maḳrīzī, *Histoire des Sultans Mamlouks* (transl. by Quatremère) II.a, 156, note 4; Yule and Burnell, *Hobson-Jobson*, s. v.

ALMAGEST, more correctly *al-Madjisṭī* (also *al-Midjisṭī*) or *Kitāb al-Madjisṭī*, was to the Arab astronomers the name of the great astronomic work by Ptolemy μεγάλη σύνταξις (the great compilation). It has been supposed that the Greeks or the Arab translators in their admiration for the great work, turned μεγάλη into μεγίστη, hence the book was simply called *al-Madjisṭī* by the Arabs. In a way this is already early corroborated by Arab writers: al-Ya'ḳūbī says in his historical work (written in 278 = 891; edid. M. Th. Houtsma, Leiden 1883), p. 151: "The book *al-Madjisṭī* treats of the science of the stars and their movements; the meaning of *al-Madjisṭī* is "the greatest book". In this same way but not accurately either does Ḥādjdjī Khalīfa (v. 385) express himself; he says quite rightly that *megisti* is the feminine of *megistos*, but as the meaning of the word he gives "the greatest construction". The correct explanation that *al-Madjisṭī* simply means "the greatest", he quotes farther down (p. 388) from an occidental writer, the Augustine monk Ambrosio Calepino, author of a large lexicon, who died in 1511 at Bergamo. — M. Koppe (*Die Behandlung der Logarithmen und der Sinus im Unterricht, Wissenschaftliche Beilage zum Programm des Andreas-Realgymnasiums zu Berlin*, 1893, p. 34) with whom J. Ruska (*Das Quadrivium aus Severus bar Šakkū's Buch der Dialoge*, Leipzig 1896, p. 77, n⁰. 3) agrees, doubts this derivation: he believes that *al-madjisṭī* comes from a corrupt form of μεγάλη σύνταξις, viz. *megasiti* to be found in a translation of the Almagest from the Arabic into Latin. We consider Koppe to be mistaken: on the contrary *megasiti* has been formed by the Latin translators in the Middle Ages from the unvocalised Arabic *mdjsṭy* by a false reading. For the present we adhere to the first explanation. — For Arabic translations of the Almagest and emendations of them cf. Ḥādjdjī Khalīfa v. 385 *et seq.* and Steinschneider, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* l. 200 *et seq.* (H. SUTER.)

ALMAGRA, Spanish: ochre of iron, from Arab. *al-Maghra*.

ALMALIK. [See ḲULDJA.]

ALMANZOR. [See AL-MANṢŪR.]

ALMĀS — frequently regarded as a determined noun (*al-mās*; correctly *al-Almās* according to Ibn al-Athīr, in *Lisān* viii. 97, the *'l* belongs to the root as in *Ilyās*), a corrupt form from the Greek ἀδάμας (*i. e.* "*wa-laisat bi-'arabiya*"), — the diamond. According to the pseudo-Aristotelian *Kitāb al-aḥdjār* which — on the basis of cognate Greek sources, — agrees in the main with the statements of Pliny, the diamond cuts every solid except lead, by which it is itself destroyed. On the frontier of Khorāsān is a deep valley in which the diamonds lie guarded by poisonous snakes whose looks alone are enough to kill one. Alexander the Great procured some of them by a trick: he had mirrors made in which the snakes saw themselves and died; then he had the flesh of sheep thrown down into the ravine so that the diamonds stuck to it and were brought up by vultures who seized the pieces of flesh. This story, already found in Epiphanius *de XII gemmis*, is generally known in the East (*Arabian Nights*). — Tīfāshī and Ḳazwīnī relate that the pieces obtained through smashing the stone are all trigonal (observation of the octagonal scissure?), the former also says that the diamond attracts little feathers. — It is generally mentioned as being used for cutting and piercing other stones. Aristotle is said to have used it for destroying stones in the bladder. The powder of it must not touch the teeth; applied externally it is a good cure for colic and stomach-ache.

Bibliography: Ḳazwīnī (ed. Wüstenf.) i. 236-237; Tīfāshī, *Azhār al-afkār*, transl. by Reineri Biscia, 2nd ed., p. 53-54; Clément Mullet, in the *Journal As.*, 6th series xi. 127-128; V. Rose, *Aristoteles de lapidibus*, in the *Zeitschr. f. deutsches Altert.*, 1875; J. Ruska, *Der Diamant in der Medizin*, *Festschr. f. Herm. Baas*, 1908; here also p. 122 of the text of the *Kitāb al-aḥdjār* after the Ar. ms. 2772 of the Bibl. Nat.; *al-Machriq* vi. 865-866.

(J. RUSKA.)

ALMÉE. [See 'ALIMA.]

ALMERIA, the capital (situated close to the site of the old Urci) of the most eastern province

of old Andalusia and the former kingdom of Granada, — in Arabic al-Meriya or *Meriyat Bedjdjāna*, i. e. "the watch-tower of Bedjāna" (= Pechina, the old capital of the province, farther inland), had an important arsenal and harbour from the time of ʿAbd al-Raḥmān I (756-788). After the fall of the Umaiyads it was independent under the Slav Khairān till 1028, then under Zohair till 1038, subsequently under ʿAbd al-ʿAzīz al-Manṣūr of Valencia, next under the Banū Ṣumādiḥ (cf. Dozy, *Recherches*, 3rd ed., i. 211—281): Abu ʾl-Aḥwaṣ Maʿn 1041—1051, Muḥammed al-Muʿtaṣim 1051—1091 and ʿIzz al-Dawla 1091, after which it was conquered by the Almoravides. In 1147 it was taken by Alfonso VII of Castile and Leon, but was again in 1157 the spoil of the Almohades, and after 1288 it was taken by the Nasrids of Granada (vainly besieged by the Christians 1309-1310). Not till 1489 was it finally conquered by Ferdinand V of Aragon. It is now the capital of the Spanish province Almeria.

Bibliography: R. Basset, *Le siège d'Almeria en 709* (*Journ. As.*, 10th Series x. 275 *et seq.*). (C. F. Seybold.)

ALMICANTARAT. [See MUḲANṬARĀT.]

ALMODOVAR, Arabic *al-Mudawwar* "round", is the name of several towns in Spain and Portugal, as well as of a small river in the province of Cadiz, flowing from the South East into the Laguna de la Janda; A. del Rio below Cordova; A. del Campo (sc. de Calatrava), southwest of Ciudad Real; A. del Pinar in the province Cuenca; A. west of Mértola in South Portugal.

(C. F. Seybold.)

ALMOGAWAR (Castilian and Portuguese almogávar, Arabic *al-mughāwir* "corredor que roba el campo" [P. de Alcala], Dozy and Engelmann, *Glossaire* p. 172; Eguilaz, *Glossario* p. 233; Barbier de Meynard in the *Journal As.* 9th series, xx. 168), Catalan vagrants among whom were also found people from Navarre, Castile and of Bas-Languedoc, who after having fought against the Saracens in Spain entered the service of the Palaeologi in the beginning of the 14th century, and murdered Isḥāḳ, the chief of the Turcopols at the court of the emperor Andronicus at the moment when he intended to embark for Asia with Constantine, the baptised brother of the Seldjūḳ Sultan Ghiyāth al-Dīn Masʿūd II, son of ʿIzz al-Dīn Kai Khosraw II, whom he wished to put on the throne of Ḳonya instead of his brother (about 682 = 1283). Under the leadership of Royer de Flor, a former Knight-Templar, expelled from the order on account of his misdoings and made Megadux by Andronicus, they were victorious over the Seldjuḳs at Aulax and before Philadelphia (Ala Shehir); next, after having made themselves hated because of their turbulence and their plunderings, they went on to Greece and there founded the dukedom of Athens (711 = 1311). As in Spain they were already known as *almughavares*, the derivation from *al-Maghāriba* is false.

Bibliography: G. Schlumberger, *Expédition des Almugavares* (Paris 1902); W. Heyd, *Geschichte des Levantehandels* i. 585; Hammer-Purgstall, *Gesch. des Osman. Reiches*, see index; Pachymeres v. 21. (Cl. Huart.)

ALMOHADES name of a Muslim dynasty. — The founding of the Almohade empire in Africa, generally traced back to 515 (1121) — at which date the branches of the great Berber tribe of the Maṣmūda swore the oath of loyalty to Ibn Tūmart — is the result of the religious movement excited in the Maghrib by Ibn Tūmart. To understand the success of this movement we must take into consideration the religious condition of the Maghrib at the time when Ibn Tūmart came to preach his doctrines. For valuable details on this subject see the remarkable study of Goldziher, *Mohammed Ibn Toumert et la théologie de l'Islam dans le nord de l'Afrique au XIe siècle* p. 22 *et seq.*

It was about 440 (1048-1049), the time when Ifriḳiya shook off the yoke of the Fāṭimids, that the doctrines of the school of Mālik were definitely adopted in the Maghrib. The triumph of these doctrines caused the abandonment of all efforts to seek an allegorical interpretation for those verses of the Ḳorʾān for which there was no satisfactory literal interpretation. Had not Mālik b. Anas for instance said "we know that Allāh is seated on his throne, but not how this word is to be understood. To believe it is a duty; asking questions about it is heresy"! (Cf. Goldziher, *Die Zahiriten* p. 133).

Reasonings like these had caused the study of the Ḳorʾān to be entirely neglected; similarly the study of the ḥadīth, was neglected as being altogether useless, and the words spoken by Aṣbagh b. Khalīl on this point are well-known: "I would rather, he said, have in my box a swine's head than the *Musnad* of Ibn Abī Shaiba" (Cf. Goldziher, *Mohammed Ibn Toumert*, etc., p. 25).

The whole of *fiḳh* had become fixed in the unalterable form which the founder of this *madhhab* had given it; men had to confine themselves to this and study nothing but the works of *furūʿ* of the founders of the orthodox Schools. The *idjtihād* or the individual effort to explain the law according to the original sources, had been banished from the Islām of the Maghrib and of Spain. The Almoravid sovereigns showed themselves protectors of these doctrines and encouraged the *fuḳahāʾ* in this way by bestowing their favours only on those who applied themselves exclusively to the study of the Mālikite treatises of *furūʿ*.

From that time all knowledge was based upon the Mālikite *fiḳh* and the discussions of the pseudo-scholars of the period were nothing but "casuistic prating indulged in by people, who in their canonical disputes and their juridical subtleties, pretended to be dealing with the science of religion" (Goldziher, l. c. p. 28).

Al-Ghazālī in the chapter entitled *Kitāb al-ʿilm* of his *Iḥyāʾ ʿulūm al-dīn* had exposed these pretensions to learning among the Mālikites of the East and had pointed out the error into which they had fallen. He had also points out the remedy: the return to the Ḳorʾān and to the Sunna.

So the campaign carried out so arduously by the great Imām in the East had to be begun over again in the West.

The *fuḳahāʾ* in the Maghrib and in Spain had condemned the books of al-Ghazālī which so powerfully and so cleverly branded the folly to which they had come. According to their advice the Almoravid sovereigns had these books burnt because they were dangerous as being contrary to the true faith.

This is the picture presented to the eyes of the youthful Berber student of the great tribe of the Maṣmūda: Ibn Tūmart. In the East, where he travelled for a long time as a student, he had not only had the opportunity of becoming acquainted with into the theories of al-Ghazālī but he had also studied the science of the *uṣūl al-fiḳh* which had been completely abandoned in the West. Moreover he familiarised himself with the theological principles of the Ash'arite School and seems to have known well the writings of the great Spanish Ẓāhirite Ibn Ḥazm under whose influence he came. Ibn Tūmart's works show us in fact that if he holds aloof from the Ẓāhirite theories in matters of dogma and replaces them by those of the Ash'arite School, he at least adopts their principles in the matter of legislation.

Ibn Tūmart goes farther than al-Ghazālī; he absolutely condemns the study of the *furū'*, while al-Ghazālī, frankly refusing to this study the name of religious science, still owns that it has some value from the point of view of civil law and of ritual observances; again he differs from the great Imām in adressing himself with his abstract theories on the *ta'wīl* to the whole of the uncultured Berber nation, while al-Ghazālī is anything but partial to giving the common people a teaching and theories above their comprehension and capacities. Al-Ghazālī only addressed himself to the intellectual élite, like Erasmus in the Reformation of the Christian Church; Ibn Tūmart, like Luther, addressed himself to the masses.

The foundations on which Ibn Tūmart has grounded his new juridical doctrine have been described at length in his "*Werke*". 'Abd al-Wāḥid al-Marrākushī has shown us in his *History of the Almohades* how the theories were applied by the first sovereigns of this empire. The character of Ibn Tūmart's doctrine cannot be better described than in the words of Goldziher: "It is evident from his discussion at Aghmāt with the *fuḳahā'* that the essential element of his doctrine on the foundations of the law may be summed up in this axiom: *al-'aṣl laisa lahu fī 'l-shar' madkhal*, i. e. "the smallest possible place must not be left to reasoning in the laws of religion". It is the objective, material sources which must be regarded as the basis of legislation, that is to say: the Ḳor'ān, tradition transmitted by authentic means and the *consensus* of the *umma*, founded on the traditions that have been supported for generations together by numerous authorities, forming one uninterrupted chain (*tawātur*). The subjective, personal element is thus absolutely excluded, what he calls the *ẓann*, hypothesis, opinion, which we must add has under the form of the *consensus* of the *umma* necessarily formed a part of the regular sources of the law from the very beginning of juridical speculations in Islām (cp. Goldziher, *l. c.*, p. 44).

As for the traditions (all of which he approves of) Ibn Tūmart yet prefers those of the Medinites and he says: "All that the scholars of Medina have handed down and all that has guided their actions, that is the straight path. Islām, the laws, the Prophet and his companions existed in Medina at a time when in no other part of the earth was there found either religion, or prayer, or call to prayer or a trace of the law. In this epoch the true religion existed neither in 'Irāḳ nor in the other countries. So the people of Medina can justly serve us as proofs against all others. But if someone comes forward, saying: Yet we have received from the Companions some sayings by the Prophet which do not agree with the Medinite practice; why then have the Medinites gone astray from these traditions in the application of the laws? If anyone puts this question we may answer him thus: this contradiction can be explained in three different ways: 1. either the Medinites have shown with regard to these traditions a conscious and intentional opposition; 2. or they have acted in ignorance (i. e. involuntarily); 3. or, lastly, they have been led to it by lawful reasons. To suppose the first would be an absurdity for that would mean that the people of Medina are just the opposite of what God has declared them to be, viz. the adepts of the Prophet walking in the straight path. It is just as impossible to accept the second explanation, for we know how zealous the Medinites have shown themselves for religion; moreover they all were in the company of the Prophet (and must therefore have known his wishes). — There remains only the third explanation. There may be a lawful reason for opposition, either when the contents of the tradition under consideration have been legally abrogated, or when the traditions in question are suspected of being false or interpolated or do not excite sufficient confidence. Without any doubt the practices of the Medinites give enough arguments against everything opposed to them" (cf. *Oeuvres d'Ibn Toumert*, Goldziher, *l. c.*, pp. 48-49).

In short, Ibn Tūmart excludes from his legislation the *ra'y*, formally condemns the *taḳlīd* and does not admit the speculative use of analogy (*ḳiyās 'aḳlī*) as a source of the law. For him the only sources from which one may draw are the Ḳor'ān, the Sunna and the concord of the Companions of the Prophet (*idjmā' aṣ-ṣaḥāba*). In theology he follows the strict dogmatism of the most uncompromising of the Ash'arite schools. A very strict follower of *kalām*, Ibn Tūmart was brought to look upon the religious opinions of his compatriots of the Maghrib as *kufr*. Whoever follows, he said, the literal interpretation of the Ḳor'ān, must inevitably come to *tadjsīm* or anthropomorphism, to the materialistic conception of God ascribing to him material attributes; that person certainly is a *kāfir* and because of this fact should be under the ban of religion and be expelled from Muslim society. This was the case with the inhabitants of Spain and the Maghrib under the reign of the Almoravids.

Ibn Tūmart, apostle of the *tawḥīd*, according to the mu'tazilite definition of the essence of God and His attributes, makes the sovereign responsible for the faults of the people and declares the *djihād fī sabīl Allāh* against the Almoravids.

"The difference existing between Ibn Tūmart and other theologians who had already tried before him to combat anthropomorphism by the allegorical interpretation, called *ta'wīl*, was that he lifted his doctrinal difference with the anthropomorphists to the height of a casus belli. He regarded anthropomorphism as infidelity (*kufr*) and as infidelity favoured by the highest authority in the country (the Almoravids): he was of opinion that this was a sufficient reason for fighting this authority in the name of religion and for overthrowing it. The holy war against the

Almoravids was just as much a religious obligation (*farḍ*) as a war against any other infidels. Therefore the word *mudjassim* is the habitual denomination of the Almoravids on the lips of Ibn Tūmart and the Almohades . . .

Anthropomorphists and Christians (*Rūm*) are the enemies whom the Almohades were bound to fight equally. The war against Christendom they waged in common with the whole of Islām of that period as well as with their political predecessors, but the struggle against *tadjsīm* and its partisans was their special domain, in which no other dynasty had gone before them with such means as war with fire and sword. As it is their particular property it remains throughout the whole of the Almohade dynasty the point most firmly fixed in their traditions" (cf. Goldziher, in *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xli. pp. 67-68; quoted by Alfred Bel, *Les Benou Ghânya* pp. 34-35.

Before he openly declared war on the Almoravids, Ibn Tūmart posed as a censor of public morality = *Amr bi 'l-ma'rūf wa-'l-nahy 'an al-munkar*; he breaks the wine-jars and musical instruments wherever he finds them; he openly blames established authority. One day in Marrākush he violently admonishes the princess Ṣūra, sister to the reigning sovereign, because he met her in the town with face uncovered. At the same time he publicly teaches his theological theories to whoever wishes to hear them. He is everywhere expelled, especially from Bougie, Tlemcen, Fez, Marrākush and Aghmāt and takes refuge with his tribe the Maṣmūda to whom he teaches the Ḳor'ān and the principles of the true faith. The author of the *Ḳirṭās* represents him as using each of the words forming the first chapter of the Ḳorān as a name for each one of his pupils in a branch of the Maṣmūda, in order to make them learn it by heart. It was in these mountains of the Maṣmūda in 515 (1121-1122), after having received the homage of the principal Berber chiefs, that he took the title of *Mahdī*, i. e. he who is called by the divine will to stop injustice and put an end to error, that order, justice and the true faith may reign. As Mahdī he arrogated to himself the right to use violent means in order to establish the reign of pure orthodoxy. From this moment Ibn Tūmart's political rôle really begins; from this year, 515, the Almohade empire is said to date, although the Almoravid capital was not taken till about twenty-five years later.

The first of the companions to whom Ibn Tūmart gave his confidence after his return from the East was 'Abd al-Mu'min, the same who had to take upon himself the direction of the Almohade affairs after the death of the founder of the empire. Owing to this he must be mentioned here. 'Abd al-Mu'min, a Berber of the tribe of the Kūmiya, was the son of a potter of Nedroma but he had distinguished himself as a student at Tlemcen. The meeting between him and Ibn Tūmart, which came about accidentally according to some, intentionally according to others, took place without doubt somewhere near Bougie from which town the young Maṣmūdī preacher had been compelled to flee just before in order to save his life.

Having become Ibn Tūmart's intimate companion, 'Abd al-Mu'min received the teaching of this master, who laid before him the details of his doctrines, the purpose of his preachings and perhaps his future plans.

When Ibn Tūmart took the title of Mahdī he is said to have already succeeded in grouping round him numerous Berbers whose chiefs were his companions and disciples. To these he gave the name of *Ṭolba* (students seeking the true knowledge); to others, i. e. to the people who regarded him as their spiritual and temporal leader, the name of *Mu'aḥḥidūn* (followers the doctrine of *Tawḥīd*; whence Almohades).

Thence forward his policy was to win over followers enough that he might begin open war, against the Almoravid sovereigns in order to overthrow their authority in the name of religion and to substitute his own.

On the Berber mountaineers he had already made a great impression by his reputation or wisdom and by the austere life he led, but he had to convince these gross and uncultured people by facts more palpable than theological theories which they ill grasped or abstractions which they could not understand at all. In a country where maraboutism has been a success at all times and under all forms, Ibn Tūmart posed as a performer of miracles; he succeeded by these means in convincing the masses of the superior and supernatural power he could command.

While he unceasingly criticised the Almoravid administration he showed the Berbers round him how much exposed they were to the vexations of the Government, in particular of its tax-collectors, and how easily they could resist the armies of the sovereign of Marrākush in their almost inaccessible mountains.

The result of the Mahdī's exhortations was that several tribes committed acts of hostility against the Almoravids; they refused to pay taxes and and ill-treated or put to death the agents charged with collecting them.

The Almoravid governor of Sūs who meant to march against the Harghas and chastise them, was beaten by them and shamefully fled with the poor remains of his army. This first victory gave the Berbers confidence and the number of tribes rallying round the Mahdī increased rapidly. Then Ibn Tūmart settled definitely in the country of the Tīnmāl, which was very difficult for the enemy to enter; there he built a house and a mosque near the source of the river Nafīs where he fixed his residence. This was the beginning of the town of Tīnmāl, the first capital of the Almohades; on this very spot were also buried the Mahdī and the Almohade sovereigns. (The mosque of Tīnmāl and the ruins of the town have been discovered by Edmond Doutté during his exploration of 1901 in Morocco. Cf. *Journ. As.*, 9th series, XIX. 158 *et seq.*).

After 517 (1123-1124) the Mahdī, thinking that he was strong enough not to be always on the defensive, decided to come forth with a strong armed force against Marrākush. But his army, commanded by 'Abd al-Mu'min, who then took for the first time the title of *Amīr al-Mu'minīn* — according to 'Abd al-Wāḥid al-Marrākushī — was completely routed by the Almoravid army that marched against it. Then Ibn Tūmart proclaimed, just like the Prophet after the defeat of Oḥod, that all his partisans killed in this battle had died the deaths of martyrs; he succeeded by his clever proclamations in counter-

acting the dismay which such a calamity might have aroused.

The contradictory dates given by the authors make it difficult to state accurately the several periods of the struggle between the Mahdi and the Almoravids up to the death of Ibn Tūmart. Even the date of his death varies in the different works mentioning it. According to Ibn Khaldūn the Mahdī died in 522 (1128), according to others — and they are in the majority — in 534 (1130). These divergences may partly be explained by the fact that Ibn Tūmart's death was kept a secret for a long time by his intimate companions. The Mahdi himself, feeling that the end was near, is said to have recommended secrecy until the Berbers should be prepared for receiving this important intelligence calmly and proclaim as leader the man chosen by the Community. It was ʿAbd al-Muʾmin whom the Almohades recognised as Imām of the Community under the title of *Khalīfa* or of *Amīr al-Muʾminīn*. The new chief of the Almohades had a glorious reign [see ʿABD AL-MUʾMIN]: he realised beyond expectation the ambitious projects of the Mahdi, destroying the Almoravid empire and introducing by main force into the whole of North Africa and into Spain the doctrines so ardently preached by Ibn Tūmart.

The politico-religious organisation of the Almohades established by the Mahdi was as follows: 1st The people of the Almohades formed the Community, the members of which were regarded as the only true Believers; except themselves all other men were infidels against whom they had to wage war without mercy. 2nd At the head of the Community was the infallible Imām, first the Mahdi, subsequently the Caliphs, his successors. It was in the name of this leader of the Community that the public prayer had to be said. 3rd The Mahdi was surrounded by 10 counsellors, chosen from among his oldest disciples. This counsel was usually designated by the name *al-djamāʿa*, the assembly. It was the Great Council of the Government and the members of this assembly besides having a voice in the important matters of State, could take the Mahdi's place at the head of the army or for instance preside in his stead at the Friday prayers. 4th Another council composed of 50 members represented the Berber branches forming part of the Almohade Community. This was the council of 50 called *Ahl Khamsīn* by Ibn Khaldūn.

This organisation was modified by ʿAbd al-Muʾmin and the two assemblies seem to have been fused into one.

When the Mahdi died his successor as chief of the Community, ʿAbd al-Muʾmin, was first agreed upon or chosen by the council of Ten, next this choice was ratified by the council of Fifty and finally by the People.

From this epoch the sovereign power always remained in the family of ʿAbd al-Muʾmin. Until the conquest of Marrākush by the Marīnids in 668 (1269), eleven descendants of ʿAbd al-Muʾmin's succeeded one another on the Almohade throne.

The numerous provinces of this vast Almohade empire were always held by members of the reigning family and by descendants of the famous shaikh Abū Ḥafṣ ʿOmar. In order to understand this favour enjoyed by the latter we must observe that Abū Ḥafṣ ʿOmar, chief of the Hintāta, one of the most powerful branches of the Maṣmūda in the Mahdi's time, had been one of the first to embrace Ibn Tūmart's cause. By thus giving the founder of the Almohade empire the valuable support of his tribe, he had rendered him a considerable service. He rendered ʿAbd al-Muʾmin and the Almohade cause an even greater one at the Mahdi's death. The latter having clearly shown his preference for ʿAbd al-Muʾmin, the shaikh Abū Ḥafṣ not only evinced no jealousy, but according to Ibn Khaldūn it was he who had Ibn Tūmart's death kept a secret in order to have time for himself preparing the Maṣmūda for the acceptance of ʿAbd al-Muʾmin as *Khalīfa*, because the fact that the latter was a stranger to the tribe would not have failed to excite protest. For the same reason ʿAbd al-Muʾmin always treated Abū Ḥafṣ absolutely as his equal.

When Abū Ḥafṣ died (571 = 1175-1176), his children and grand-children were always treated as considerately and with the same honour as the descendants of ʿAbd al-Muʾmin himself.

Al-Tidjānī reports that the fourth Almohade Caliph al-Nāṣir, wishing to leave the province of Ifrīḳiya in the hands of a trustworthy governor, did not choose him from among his own family; he sent to shaikh Abū Muḥammed, son of shaikh Abū Ḥafṣ, to say that he regarded him as his equal and if he did not choose to remain in authority over Ifrīḳiya then it would be he himself, al-Nāṣir, who would take that place, but then he would call upon him to go to Marrākush and reign there in his stead. Abū Muḥammed remained in Ifrīḳiya and afterwards his successors made themselves independent at the decline of the Almohade dynasty, reigning in Tunis under the name of Ḥafṣids.

It must be observed that the princes of the house of ʿAbd al-Muʾmin are called Saiyids while those of the house of Abū Ḥafṣ are called shaikh which makes it easy to distinguish them in the history of the Almohade empire even if they have the same names.

The Almohade empire was the first state since the establishment of Islām in the West, uniting under one single authority the whole of North Africa from the gulf of Gabes to the Atlantic Ocean together with Muslim Spain.

The break-up of this immense empire began, however, less than a century and a half after its foundation. In 633 (1235-1236) Yaghmurāsan b. Zaiyān rose at Tlemcen against the Almohade authority and founded the ʿAbd-al-wādid kingdom of central Maghrib. In 634 Abū Zakariyāʾ, the Almohade governor of Ifrīḳiya had himself publicly proclaimed as an independent sovereign and took Tunis as his capital.

CHRONOLOGICAL TABLE OF THE ALMOHADE SOVEREIGNS.

1. Muḥammed b. Tūmart, *al-Mahdī* . . . 515 (1121-1122) to 522 or 524 (1128 or 1130).
2. ʿAbd al-Muʾmin, *Emīr al-Muʾminīn* . . . . 522 (1128) to 558 (1163).
3. Abū Yaʿḳūb Yūsuf, *Emīr al-Muʾminīn* . . . . 558 (1163) to 580 (1184).
4. Abū Yūsuf Yaʿḳūb al-Manṣūr, *Emīr al-Muʾminīn* . . . . 580 (1184) to 595 (1198-1199).
5. Muḥammed al-Nāṣir, *Emīr al-Muʾminīn* . . . . . 595 (1198-1199) to 610 (1213-1214).

6. Yūsuf al-Mustanṣir, *Emir al-Mu'minin*	. . . .	611 (1214) to 620 (1224).
7. 'Abd al-Wāḥid al-Makhlū',	"	620 (1224) to 621 (1224).
8. Al-'Ādil, *Emir al-Mu'minin*	. . . .	621 (1224) to 624 (1227).
9. Al-Ma'mūn,	"	624 (1227) to 629 or 630 (1232).
10. Al-Rashīd,	"	630 (1232) to 640 (1242).
11. Al-Sa'īd,	"	640 (1242) to 646 (1248).
12. Al-Murtaḍā,	"	646 (1248) to 665 (1266).
13. Abu 'l-'Ulā Abū Dabbūs, *Emir al-Mu'minin*	. . . .	665 (1266) to 668 (1269).

(The taking of Marrākush by the Banū Marīn took place in muḥarram 668 = sept. 1269).

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ALMORAVIDS is the name of a Muslim dynasty. This word has been derived from the Arabic *al-Murābiṭūn*, a sort of warrior-monks inhabiting a *ribāṭ* or convent more or less fortified (see E. Doutté, *Les Marabouts*, extr. from the *Revue de l'Hist. des Religions* xl. and xli. p. 29 *et seq.*).

Under the name of Almoravids we understand especially the royal dynasty founded by several branches of the large Sahara-tribe of the Ṣanhādja, which, grouped under the authority of a religious leader, invaded and conquered the Maghrib in the first half of the 5th (i. e. the middle of the 11th) century, afterwards breaking into Andalusia and mastering that as well.

In the first centuries of Islām the tribes forming the great group of the Ṣanhādja (cp. on this tribe A. Bel, *Les Benou Ghânya*, Paris 1903, p. v, note 2), wearers of the *lithām* (a veil covering the face below the eyes; hence also the name *mulaththamūn* sometimes given to the Almoravids) inhabited the vast wastes of the Sahara as far as the Sūdān; they lived there as nomads, as their descendants, the Touaregs, do to the present time.

Muslim writers, who do not always agree as to the dates of events of which we here give a résumé, are unanimous in tracing the origin of the Almoravid empire as follows:

In the first half of the 5th century of the Hidjra a chief of the Ṣanhādja, Yaḥyā b. Ibrāhīm, of the branch of the Djuddāla (or Gaddāla) made the pilgrimage accompanied by men of distinction in his tribe. On his way back he met at Ḳairawān in Ifrīḳiya the professor of malikite law 'Abū 'Imrān al-Fāsī. Yaḥyā b. Ibrāhīm desirous of bringing among his uncultured compatriots a man able to direct them in true Muslim doctrine, asked the professor to entrust him with one of his disciples for this purpose. Not being able to find the man of letters he wanted at Ḳairawān, Yaḥyā b. Ibrāhīm discovered him, on the recommendation of the professor Abū 'Imrān, in the town of Nefīs (now belonging to Morocco) among the followers of the professor Waggāg, a disciple of Abū 'Imrān, in the person of 'Abd Allāh b. Yāsīn [q. v.].

After having settled among the Ṣanhādja, Ibn Yāsīn, followed by seven or eight companions among whom were the two chiefs of the Lamtūna (a branch of the Ṣanhādja), Yaḥyā b. 'Omar and his brother Abū Bekr b. 'Omar, constructed a hermitage for his companions and himself on an island in the Niger (or in the Senegal). This convent was a *ribāṭ* and Ibn Yāsīn himself called his followers *Murābiṭūn* (Almoravids). Soon the reputation of the sanctity of this spot and its pious inhabitants spread and a vast number of neophytes came to apply for admittance into this religious brotherhood. Ibn Yāsīn having gathered in his *ribāṭ* about a thousand monks who were absolutely devoted to him and had all been recruited from among the warriors and the chiefs of the Lamtūna and of the Massūfa, now thought of taking up a more active line. He sent forth his partisans, in the name of the true faith, against the different tribes of the Ṣanhādja, which had to submit one after the other. The victories and the booty soon persuaded those who had hesitated and the number of Almoravid warriors increased rapidly.

Ibn Yāsīn, keeping for himself the supreme direction of affairs and the political and financial administration of the brotherhood, entrusted his faithful disciple Yaḥyā b. 'Omar with the leadership of the Almoravid army. After having brought the Saharan tribes under their authority Yaḥyā b. 'Omar and Ibn Yāsīn advanced as far as the Wādī Dar'a where they made important raids. The sovereign of Sidjilmāsa, Mas'ūd b. Wānūdīn al-Maghrawī, offering opposition to the conquest

of his kingdom, perished in a battle and his capital was taken (447 = 1055-1056).

On the death of Yaḥyā b. ʿOmar which took place at about 447 or 448 (1055—1057), his brother Abū Bekr became commander in chief and marching northward continued the conquests begun in the south of the extreme Maghrib. The countries of Sūs and their capital Tārūdant were subjugated; next Aghmāt and its province submitted to the power of the Almoravid conquerors. Abū Bekr married the widow of the king of Aghmāt, the beautiful Zainab, of the tribe of the Nafzāwa, who was destined to play a certain part in the establishment of the Almoravid empire.

Subsequently Abū Bekr and Ibn Yāsīn attacked the Berghwāṭa Berbers, whose territories extended as far as the Atlantic Ocean. The Berghwāṭa professed the subversive doctrines of their prophet Ṣāliḥ; it would be a good work to bring them to Islām. But these Berbers energetically resisted the attack of the Almoravids and Ibn Yāsīn, taking an active part in the military operations, found his death in a battle (451 = 1059). Perhaps Ibn Yāsīn appointed a spiritual leader to take his place at the head of the Almoravids; Ibn Khaldūn mentions as such Ibn ʿAddū who, if he did exist at all, played a very subordinate part compared with Abū Bekr b. ʿOmar. The latter appears as the real chief of the Almoravids and had coins struck in his name; he continued the war against the Berghwāṭa and subjugated them (452 = 1060). Shortly afterwards he was informed that Bulugīn, lord of the Ḳalʿa of the Banū Ḥammād, was marching with a large force against the countries of the extreme Maghrib, and at the same time that those portions of the Ṣanhādja who had remained in the desert were carrying on war with one another. He took advantage of the latter fact to leave the Maghrib for the time being and go back to the desert in order to re-establish peace among the Almoravids. Before leaving, Abū Bekr gave the command over the troops in the Maghrib and the direction of affairs to Yūsuf b. Tāshfīn [q. v.]; he also abandoned to him, after divorcing her, his wife Zainab, who thus became the wife of Yūsuf b. Tāshfīn (453 = 1061). This woman of remarkable intelligence, rare energy and great beauty acquired considerable ascendancy over her new husband's mind and had a happy influence on the fate fo the young empire. Yūsuf b. Tāshfīn continued the conquests in the extreme and in the central Maghrib. Abū Bekr, after having re-established order in the desert and having received the news of his lieutenant's success, returned to the North to take again command over the Almoravids. But following Zainab's advice Yūsuf b. Tāshfīn loaded him with presents and made him understand clearly that he was not at all disposed to give up the supreme authority. Abū Bekr judged it wise not to insist; he retired to the Sahara and to the Sūdān where he died in 480 (1087-1088).

In his quality of supreme chief of the Almoravids Yūsuf b. Tāshfīn founded Marrākush which became his capital and that of his successors; then he went on with his conquests in the extreme and in the central Maghrib as far as Algiers. In 475 (1082-1083) he came back to Marrākush after having left Almoravid officers in the conquered countries as governors.

Urged by the Muslim princes of Andalusia (*reyes de Taifas*), and in particular by al-Muʿtamid b. ʿAbbād, king of Sevilla, Yūsuf decided to cross to Spain with a strong army in order to make war against the Christians under Alfonso VI, king of Leon and Castile; he gained over the Christian armies the great victory of Zallāḳa (12 Radjab 479 = October 23, 1086) which was for the Almoravides the prelude to the conquest of Spain. Certain authors maintain that from this day Yūsuf took the title of *Amīr al-Muʾminīn*. This assertion is doubtful, at least it does not appear that the great Almoravid conqueror long retained this title denoting temporal and spiritual authority at the same time. We even know as a fact beyond dispute that the Almoravid sovereigns, while reserving for themselves temporal authority with the title of *Amīr al-Muslimīn*, attributed supreme authority and suzerainty in matters spiritual to the ʿAbbāsids of the East with the title of *Amīr al-Muʾminīn*, given to the Caliph.

The petty Muslim kings of Andalusia, al-Muʿtamid included, soon found out that the risks, their authority and their riches ran through the Almoravid chief, were much more formidable than those they feared from the Christians. They were soon robbed of their dignities and banished by Yūsuf b. Tāshfīn, who left in Spain Almoravid troops and governors, chosen from among his relatives.

When Yūsuf b. Tāshfīn died in 500 (1106-1107) he bequeathed to his son ʿAlī a vast empire, comprising the countries of the Maghrib, a part of Ifrīḳiya and Muslim Spain (extending to the north as far as Fraga). His descendants succeeded each other on the throne of Marrākush for less than half a century and the Almoravid dynasty was destroyed in Africa when the Almohades, led by ʿAbd al-Muʾmin, conquered Marrākush (541 = 1146-1147) and killed the last Almoravid king of the house of Yūsuf, called Isḥāḳ b. ʿAlī b. Yūsuf. Soon after the Almohades conquered Spain with the help of the Andalusian Muslims, who had been tired of the cruel Almoravid yoke for a long time. Since 539 (1144-1145) Almohade armies had crossed over to Spain and at the death of the Almoravid governor of Spain, Yaḥyā b. Ghāniya (543 = 1148-1149), the authority of the Almoravids in the peninsula was at an end. [See ʿALĪ B. GHĀNIYA].

In short, if one does not count the resistance of the last representatives of the Almoravids in Spain and on the Balearic Isles nor the rebellion of the Banū Ghāniya — what is properly called the Almoravid empire had become extinct at the death of the last king of the house of Yūsuf b. Tāshfīn in 541 (1146-1147). The rough Ṣanhādja used to the privations and the fatigues of desert-life and suddenly transported by the whims of fortune to the fertile regions of the Tell and Andalusia, were bound soon to become effeminate through contact with these riches, this life of luxury that they had not known until then. They came to Spain at a period when literature, poetry and intellectual pleasures had long since replaced the love of war and the thirst for conquests. Doubtless this state of things facilitated their settling in the country but it was the cause of their ruin as well. The sudden contact with a civilisation so refined, for which they were in no wise prepared, ruined them just as it had ruined, some eight centuries before, the

Vandals their predecessors in this same North Africa". Cf. A. Bel, *Les Benou Ghânya* vii.

Such are the true causes of the sudden downfall of this empire which made such rapid conquests and lasted less than a century.

CHRONOLOGICAL TABLE OF THE ALMORAVIDE SOVEREIGNS.

1. Yaḥyā b. Ibrāhīm al-Djuddālī		Successive chiefs of the Ṣanhādja in the Sahara, recognising the spiritual authority of ʿAbd Allāh b. Yāsīn (d. 451 = 1059).
2. Yaḥyā b. ʿOmar (d. 447 or 448 = 1055—1057)		
3. Abū Bekr b. ʿOmar (d. 480 = 1087-1088 in the Sudan)		
4. Yūsuf b. Tāshfīn, *Amīr al-Muslimīn*	453—500 = 1061—1107.	
5. ʿAlī b. Yūsuf "	500—537 = 1107—1143.	
6. Tāshfīn b. ʿAlī "	537—539 or 541 = 1143—1145 or 1147.	
7. Ibrāhīm b. Tāshfīn "	soon dethroned.	
8. Isḥāḳ b. ʿAlī "	killed at the taking of Marrākush (541 = 1146-1147).	

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ALMUNĔCAR, Arabic *al-Munakkab*, a little town in Spain to the south of Granada on the Mediterranean, is known through the landing of ʿAbd al-Raḥmān I (756) with 1000 Berber horsemen; in 1489 it surrendered to the Catholic kings. (C. F. SEYBOLD.)

ALP (A.), hero. Frequently found in Turkish proper names.

ALP ARSLAN MUḤAMMED b. DĀWŪD (ČAGHARBEG) ʿAḌUD AL-DAWLA with the kunya Abū Shudjāʿ, a famous Seldjūḳ sovereign (455—465 = 1063—1072). Born on Muḥarram 1, 420 (Jan. 20, 1026), according to others 424, he showed himself already in his father's lifetime a brave and clever military leader, taking part in several successful expeditions, so that his father made him his successor in the province of Khorāsān. The date of his mounting the throne cannot be fixed accurately because our informants give as the year of his father's death 450 (1058) or 451 and even 452 (1060); but it appears to be almost certain that even in the last years of his father's lifetime he was the real sovereign. When afterwards his uncle Toghrulbeg had died (455 = in the beginning of Sept. 1063) without leaving any heirs, his wezīr al-Kundurī [q. v.] called a brother of Alp Arslan's, Sulaimān, to the throne, who was said to have been named by Toghrulbeg himself as his successor, but some influential Turkish emīrs did not approve of this and paid their homage to Alp Arslan, who was soon afterwards recognised by the wezīr al-Kundurī and was proclaimed sultan in a solemn meeting on 7 Djumādā I, 456 (April 27, 1064) by the Caliph al-Ḳāʾim bi-Amr Allāh. In the meantime Alp Arslan still had to overcome the opposition of some of his nearest relatives and of the most powerful emīrs who would not submit to him or even claimed the dignity of Sulṭān for themselves. Alp Arslan's military abilities, however, his quick and energetic behaviour soon put an end to this, although one of these relations, Ḳutulmish [q. v.] at first threatened to become a dangerous opponent. The moment this adversary had breathed his last after a fatal encounter in the neighbourhood of al-Rai, Alp Arslan and his troops took the road to the Byzantine frontier (1 Rabīʿ I 456 = at the end of Febr. 1064). On their way many emīrs and princes joined them so that the leader could first raid the territory of the Georgians with a powerful army, conquer several towns and make the king of the Georgians his tributary and could next master Ḳars and Ānī [q. v.]. He was hindered from going on any further through the news that his brother Ḳawurd (the progenitor of the Seldjūḳs of Kermān) showed himself refractory. Immediately Alp Arslan marched rapidly by way of Iṣpahān to Kermān where Ḳawurd wholly taken by surprise came to meet him and pay him homage. Next he went to Merw and confirmed his authority by marrying his sons Malikshāh and Arslanshāh to princesses from the houses of the Ghaznawids and of the Khāḳān of the Turks. The next year 457 (1065) he crossed the Oxus to make war on the chiefs there, afterwards he returned to Merw, made his son Malikshāh his successor and divided the different provinces among the Seldjūḳ princes, after which he undertook another expedition (459) against the princes of Kermān who had once more risen against him. We are not accurately informed of the activities of the sultan in the years that immediately followed; in 463 (1070) he brought the town of Aleppo under his sway. Afterwards, while he was in Ādharbaidjān, the news reached him that the Byzantine Emperor Romanus Diogenes was approaching the Muslim dominions with a large force. He immediately marched against him with the few troops he had with him, and the two armies met in the neighbourhood of Malāzgerd. It was here that the famous conflict took place on August 26 1071, which ended in the complete victory of the sultan and the capture of the Emperor. The imperial prisoner was generously treated and after a short imprisonment was brought back to Asia Minor under safe custody, but the treaty that had been concluded proved unavailing, since Romanus found the Byzantine throne held by Michael VII. Alp Arslan did not continue the war against Byzantium in person, but went in 1072 to Transoxania, where he was mortally wounded by the captured commander of a fort, so that a few days later, at the end of November 1072, he died at the age of 40 (or 45). Alp Arslan was distinguished for his great energy and personal courage; he was moreover, as his con-

duct towards the Greek Emperor and his own brother Ḳawurd shows, a man of noble and lofty character. For the rest he was uneducated and probably illiterate; yet he was wise enough to leave the affairs of government to his Wezīr Niẓām al-Mulk [q. v.], and to disregard the accusations made against him.

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ALP-TEGIN was the founder of the dominion of the Ghaznawides. Like most of the praetorians of his time, he was enrolled as a purchased Turkish slave in the bodyguard of the Sāmānides and gradually rose to the dignity of "Ḥādjib of the Ḥādjibs" (the chief-officer of the bodyguard). It was in this position that he appeared as the real ruler during the reign of the youthful 'Abd al-Malik I [q. v.]; through his influence Abū 'Alī al-Bal'amī was appointed Wezīr and was not permitted to do anything "without his knowledge and his counsel". In order to remove him from the capital, the ruler was compelled to raise him to the highest military rank in the empire, that of governor of Khorāsān (Dhu 'l-Ḥidjdja 349 = Jan.-Feb. 961). Deprived of this office by Manṣūr b. Nūḥ, of whose succession to the throne he had disapproved, Alp-Tegin retreated to Balkh, defeated in Rabī' I 351 (April-May 962) an army sent out against him by the Sāmānide, went to Ghazna and there founded for himself an independent realm by the overthrow of the native dynasty. The year of his death is differently stated; according to some he died as early as 352 (963). His learned son Abū Isḥāḳ Ibrāhīm (cf. Ibn Ḥawḳal on him, ed. de Goeje, pp. 13 and 14) was only able to maintain himself against an uprising of the former ruler by the help of the Sāmānides, on which account the principality of Ghazna remained at first merely a vassal state of the Sāmānides.

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(W. Barthold.)

ALPHABET. [See abdjad.]

ALPHARABIUS. [See al-fārābī.]

ALPHARAS (Alpherat). [See faras.]

ALPUENTE, a small Spanish town in the north-west of the present province of Valencia, on the eastern slopes of the Guadalaviar-Turia valley, in Arabic al-Bunt, al-Bont, al-Font; after the fall of the Umaiyads of Cordova it had a dynasty of its own, the Banū Ḳāsim: 'Abd Allāh b. Ḳāsim al-Fihrī Niẓām al-Dawla till 1030, his son Muḥammad Yumn al-Dawla and his grandson Aḥmed 'Aḍud al-Dawla till 1048-1049, and his brother 'Abd Allāh II. Djanāḥ al-Dawla 1048-1049 till 1092; then it fell to the Almoravids and Almohades with rebellions of short duration. In 1236 it fell to Don Jaime of Aragon through the efforts of Don Guillen Bishop of Segorbe.

(C. F. Seybold.)

ALPUJARRAS — probably from the Arabic al-Basharāt (Idrīsī: al-Basharāt), pastures, „sierras de yerba y de pastos" — is properly the whole of the mountainous foreland in the south of the Sierra Nevada as far as the Mediterranean from Motril to Adra and Almeria. But this name specially designates the numerous, fruitful valleys of Padul — Bérnar — Lanjarón — Orgiva — Cádiar and Ugijar — Alcolea — Laujar — Canjayar — Rágol — Gador. The warlike inhabitants of the numerous villages of these valleys and cross-valleys, the Alpujarreños, were as early as the time of the Arabs of a turbulent nature and since 1491 there have been many uprisings, notably the great rebellion of 1568—1570, which was suppressed by the Marqués de Mondéjar and Don Juan d'Austria by the slaughter of the Moriscos (under King Aben Humeya and 'Abd Allāh Aben Abo).

ALRUCCABA. [See rukba.]

ALTAI, a mountain system in the region where the Ob and the Irtish take their source. The oldest Turkish name for the southern Altai is Altin-Yish ("gold-mountains"; so in the Orchon inscriptions), in Chinese Kin-shan; the same mountain-chain is occasionally denoted in scientific geography by the name of Ektag (evidently Ak-Tagh "white mountain") which arose from Greek traveller's reports in the 6th century A. D., but according to later investigations the mountain-range mentioned by the Greeks must be sought not in the Altai, but in the Thien-shan (E. Chavannes, *Documents sur les Tou-kiue occidentaux*, pp. 236 *et seq.*; the error arose through the incorrect Greek rendering χρυσοῦν ὄρος). If the present name likewise originates in a word for "gold", then it can only be the Mongol *altan oola*; the name seems, moreover, not to have appeared until the time of the Kalmuck dominion. The present Turkish population are ignorant of this meaning of the name. In a story containing a popular derivation of the word Altai it is divided into *alti ai* ("6 months"); it is used as a common noun in the sense of ("high mountains").

(W. Barthold.)

ALTAI (Turkish Altai-kishi), is the name of a Turkish tribe in the Altai, also called "Mountain-kalmucks" by the Russians; the latter name evidently dates from the time of the Kalmuck dominion, as also does the princely title Zaisan (the whole people is divided into nine Zaisanships). The dialect of the Altai is described by Radloff as a uniform Turkish dialect of very primitive character. The Altai have been far removed from Islām and its civilization; yet many words in their language (*Kudai*, God; *Shaitan*, the Devil) shew the influence of this civilization,

though perhaps the influence was not a direct one. The people are still given up to Shamanism; only a portion of them have embraced the Christianity preached by Russian missionaries cp. W. Radloff, *Aus Sibirien*, i. 250 *et seq.*; A. Vambéry, *Das Türkenvolk in seinen ethnologischen und ethnographischen Verhältnissen*, pp. 97 *et seq.*; Altai texts in Radloff, *Proben der Volkslitteratur der türkischen Stämme Süd-Sibiriens*, part I. — Many linguists of to-day use the terms "Altai" and "Altaic", in the same sense as formerly "Uralaltai" and "Uralaltaic", i. e. as a common denomination for five families of languages (Tungusic, Mongol, Turkish, Finnish and Samojedic).

(W. Barthold.)

ALTAIR or Atair, is the former name of the star α of the constellation of the Eagle; from the Arabic *al-Ṭā'ir* ("the flyer"); cp. Ideler, *Unters. über den Urspr. u. d. Bedeut. der Sternnamen*, pp. 105 *et seq.*

ALTAMISH. [See iltutmish.]

'ALTH (or al-'Alth), a locality on the northern frontier of the Sawād or 'Irāk (somewhat corresponding to the old Babylonia), to the south-east of al-Kādisiya (south of Sāmarrā). Al-Mukaddasī describes it as a large and populous town. The place known to Ptolemy as Altha (v. 20), still exists; in H. Kiepert's map of the ruins of Babylon (*Zeitschr. der Gesellsch. f. Erdkunde zu Berlin*, 1883) it is to be found on the authority of the survey of J. F. Jones a little to the north of Lat. N. 34, near the bend of the Tigris. Yet to-day the position of 'Alth appears to be so far altered that it now lies to the west of the Tigris, whereas according to the accounts of mediaeval Arabic authors it stood on the east bank of the river. Therefore an alteration of the course of the Tigris for which there is other evidence must be assumed to have occurred in the interval. Close to 'Alth stood a Dair al-'Adhārā (convent) that is frequently referred to, and which is also called Dair al-'Alth after the name of the town.

Bibliography: Yāḳūt, *Mu'djam* (ed. Wüstenf.), iii. 711; ii. 679; Streck, *Babylonien nach den arab. Geographen* (Leiden, 1901), ii. 224 *et seq.*; G. le Strange, *The lands of the eastern Caliphate* (Cambridge, 1905), p. 50; M. Wagner, in *Nachrichten der Göttinger Gesellsch. der Wissensch., philol.-hist. Kl.*, 1902, p. 256.

(M. Streck.)

ALTI-SHEHR or Alta-Shehr (the word "six" is always written *alta* in Chinese Turkistān), properly "six towns", is a name for part of Chinese Turkestān in which are the towns of Kuča, Aksu, Uč-Turfan (or Ush-Turfan), Kāshghar, Yārkand and Khotan. It appears to have been first used in the 18th century (cp. M. Hartmann, *Der islamische Orient*, vol. I, p. 226, n. 1, p. 278, n. 3). Jangi-Hiṣār between Kāshghar and Yārkand is now added as the seventh — and is also frequently mentioned as one of the six towns; in this case either Kuča or Uč Turfan is omitted; — on this account the country is often called Djiti (or Jiti) Shehr ("seven towns") in modern sources (as in the latest historical work *Ta'rīkh-i Amanīye*, written in 1321 = 1903, printed by N. Pantusow in Kazan in 1905). The best collection of historical accounts of Alti-Shehr is contained in Grigorjew, *Ost-Turkistān*, part II, St. Petersburg 1873 (Russian); Bellew, *Kashmir and Kashgar* 1875 is much less reliable.

(W. Barthold.)

ALTILIK (t.), is the name of a six-piaster piece.

ALTIN or Altun (t.), Gold, also used of gold coins. The word is often met with in Turkish proper names of persons and places, e. g. Altin Köprü, Altīntash (Altuntash).

ALTIN(altun)-KÖPRÜ, is a town to the south of Irbil (Arbela) on the lesser or lower Zāb, which here receives the Hadjır Čai, coming from the north, at 40° 5' Long. E., 35° 50' Lat. N. (Greenwich). Lying as it does 280 metres above the level of the sea, built on a large conglomerate island in the middle of the Zāb, it appears from within narrow and inconsiderable, but from without it presents one of the most picturesque sights in Further Asia. Two stone bridges on arches connect it with the main-land; the one connected with the East bank has a remarkably bold arch, which rises so high over a deep ravine that the whole town can be seen spread out below while the other bridge is below the level of the town. As Altin-Köprü is the only place which by its bridge affords a convenient means of crossing the lower Zāb, the caravans are compelled to pass through this town. Through it runs the principal road from Baghdād to Mosul, which at all times has been travelled over by European travellers. The inhabitants of the town, chiefly Turkoman (estimated at 2000 souls by Czernik in 1874), live principally on the proceeds of the carrying trade which, apart from the flourishing caravan trade, is also carried on by water by means of leather rafts (kelleks). The Turkish name Altin-Köprü ("gold bridge") can scarcely have originated in the tolls that were certainly considerable in former times, as has been conjectured, but probably in Altin-Su, the actual name of the upper course of the lesser Zāb; cf. concerning Altin-Su: G. Hoffmann, *Auszüge aus syrischen Akten persischer Märtyrer* (1880), pp. 258, 263. Altin-Köprü in this case would be an abbreviation of Altin-Su-Köprü, i. e. the "bridge of the gold-river".

Bibliography: Niebuhr, *Reisebeschreib. nach Arabien* (Kopenhagen, 1778), ii. 340; Olivier, *Voyage dans l'empire Othoman* etc. (Paris, 1801 f.), ii. 372; Rousseau, *Description du Pachalik de Bagdad* (Paris, 1809), p. 85; C. J. Rich, *Narrative of a Journey to the Site of Babylon* (London, 1839), ii. 10—12; Petermann, *Reisen im Orient.* (Leipzig, 1861), ii. 319; Czernik, in *Petermann's Geogr. Mitteilungen*, Ergänzungsheft n°. 44 (1875), p. 47; K. Ritter, *Erdkunde*, ix. pp. 637—639; Reclus, *Nouv. géogr. univ.*, ix. 431.

(M. Streck.)

ALTIN TASH (pronounced locally Altin Dash), a village of Asia Minor, on the Pursak-Čai between Kutahya and Afyūn Kara Hiṣār; it contains a modern mosque built from ancient remains. It is the chief town of a nahiya administratively attached to the kaza and sandjak of Kutahya (province Khudāwendigār = Broussa); it comprises 43 villages (*Sālnāme*, 1325, p. 709), 1569 houses, 8470 inhabitants, all Musulmans.

Bibliography: Cl. Huart, *Konia, la ville des derviches tourneurs* (Paris, 1897), pp. 81, 254; 'Alī Djawād, *Mamālik-i 'othmānīyanin ta'rīkh we-djoghrāfiyā lughāti*, p. 26.

(Cl. Huart.)

ALTŪNTĀSH al-Ḥādjib (Abū Sa'īd; his alleged second name Hārūn is only mentioned in one passage by Ibn al-Athīr (ed. Tornb., ix. 294), probably as the result of an oversight of the

author or of a copyist), was a Turkish slave, later general to the Ghaznawid Sebuk-Tegin and to his two successors. Even while under Sebuk-Tegin he attained the highest rank in the body-guard of his sovereign, that of a "Great Ḥādjib"; under Maḥmūd he commanded the right wing in the great battle against the Karakhānids (22 Rabī' II 398 = 4 Jan. 1008); in 401 (1010-1011) he is mentioned as Governor of Herāt. After the conquest of Khwārizm in 408 (1017) he was appointed Governor of this province with the title of Khwārizmshāh and maintained himself in this office until his death in 423 (1032). Altūntāsh seems to have administered the advanced border-province with energy and foresight and to have effectively guarded it against the neighbouring Turkish tribes; yet by this means he secured his own rule rather than that of his sultans, for which reason his measures were always regarded with suspicion by Maḥmūd as by Mas'ūd; both rulers made attempts, it is said, to remove the troublesome Governor by treachery. In the spring of 423 (1032) Altūntāsh by order of sultan Mas'ūd undertook a campaign against 'Alī-Tegin [q. v.] and received a mortal wound at the battle of Dabūsiya; his son Hārūn succeeded him as Governor, although Mas'ūd retained for his own son Sa'īd the title of Khwārizmshāh, and only entrusted the administration of the country to Hārūn as the Prince's representative. In Ramaḍān 425 (Aug. 1034) Hārūn proclaimed himself independent, but in the very next year he was killed at the instigation of the Ghaznawids; his brother and successor Isma'īl Khandān ruled the land till 432 (1041), when he was supplanted by Shāh Malik, the Prince of Djand, by order of the Ghaznawids. Thus ended the dynasty founded by Altūntāsh.

Bibliography: 'Otbī, *Ta'rīkh Yamīnī*; Gardīzī, *Zain al-Akhbār* (Excerpts in Barthold, *Turkestan w epokhu mongolsk. nashestw.*, part I, 15—15) and particularly Baihaķī (ed. Morley, pp. 59 *et seq.*, 91 *et seq.*, 389 *et seq.*, 419 *et seq.*, 499 *et seq.*, 834 *et seq.*); the dates in Ibn al-Athīr are to be rectified by these sources. Cp. also the anecdotes which are probably taken from the lost portions of Baihaķī's great work in Niẓām al-Mulk (*Siyāsat Nāma*, ed. Schefer, p. 206) and 'Awfī (in Barthold, *Turkestan* etc., part I, p. 89). (W. BARTHOLD.)

ALUDEL (from Arabic *al-Uthāl*; *al-Athāl* is also found. It is the Greek αἰθάλη, which came to the Arabs through Syriac), an apparatus for the sublimation of quicksilver, sulphur etc. It was composed of glass or clay and had the shape of a basket with a lid and a tube. It was an ell long and a span broad.

Bibliography: Muhammed al-Khwārizmī, *Mafātīḥ al-'Ulūm* (ed. van Vloten), p. 257; R. Duval, in *Journ. Asiat.* (series 9, II, 308, 309); E. Wiedemann, *Über chemische Apparate bei den Arabern* (*Beitr. z. d. Gesch. d. Chemie dem Gedächtnis v. Kahlbaum gewidmet*), pp. 238, 243.

'ALŪḲ (A.), a kind of demon [See AL-DJINN.]

ĀLŪSĪ(-ZĀDE), is the name of a learned family of Baghdād, whose chief representative Maḥmūd b. 'Abd Allāh Shihāb al-Dīn Abu 'l-Thanā' al-Ḥasanī al-Ḥusainī al-Baghdādī, was born in 1218 (1803); he was a prolific writer, who in his clerical career rose to the post of Muftī of Baghdād. In this position, however, he came into conflict with the Pasha of this town and was deprived of his office. In order to plead his cause in person in the capital, he set out in Djumādā 1267 (March 1851), passed through Mosul and Diyār-Bekr to Ṣamsūn, and there embarked for Constantinople. But he did not find the reception he expected from the Grand Wezir and was compelled to return home without having fulfilled his intentions, and died at Baghdād in 1270 (1853). He wrote an account of his journey for his son in Constantinople 'Abd Allāh Efendi entitled *Nashwat al-Mudām fi 'l-'Aud ilā Madīnat al-Salām*, mss. in London (Ch. Rieu, *Supplement to the Catalogue of Arab. Mss. in the British Museum*, London, 1894, nº. 613) and Cairo (*Fihrist al-Kutub al-'arabīya al-maḥfūẓa fi 'l-Kutubkhāna al-Khedīwīya*, v. 168). His principal work is a commentary on the Ḳor'ān *Rūḥ al-Ma'ānī*, composed in the years 1252—1267 (1836—1850), printed in 8 parts, Būlāḳ 1301—1310 (1883—1892). In his youth (1237 = 1822) he also wrote *Maḳāmāt*, which he published shortly before his death in 1270 (1853), and which appeared (lith.) in Baghdād in 1273 (1856). 'Abd al-Bāḳī Efendi edited a *Ḳaṣīdat Madḥ al-Bāz al-ashhab* with a commentary *al-Ṭirāz al-Mudhahhab*, Cairo 1313 (1895). Finally he also wrote a commentary to Ibn Sīnā's poem on the soul, entitled *Sharḥ al-Kharīda al-ghaibiya fi 'l-Ḳaṣīda al-'ainīya*, lith. Cairo 1270 (1853), and a commentary on a Ḳaṣīda of Muḥammed al-Djawād on the death of Abu 'l-Bahā' Khālid al-Umawī al-Naḳshbandī. (ob. 1242 = 1827), lith. Cairo 1278 (1861), printed 1287 (1870).

A relative of his, No'mān Khair al-Dīn al-Ālūsī, also resident in Baghdād, wrote an apology for Ibn Taimīya, entitled *Djalā' al-'Ainain fi Muḥākamat al-Aḥmadain*, Būlāḳ 1298, which caused great sensation especially in Ḥidjāz, on account of the relations between the Wahhābīs and Ibn Taimīya (see Goldziher, *Die Ẓāhiriten*, pp. 188, 190; *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lii. 156).

A third member of this family, Maḥmūd Ālūsī Zāde Shukrī Efendi, competed with an essay on the civilization of the pre-islamic Arabs for the prize offered by King Oskar of Sweden on the occasion of the Congress of Orientalists at Stockholm in 1899; his attempt appeared under the title *Bulūgh al-Arab fi Ma'rifat Aḥwāl al-'Arab*, Baghdād 1314 (1896); whence *al-Maisir 'inda 'l-'Arab* in *Machriq*, i. 1066—1071.

Bibliography: Brockelmann, *Gesch. d. Arab. Litter.*, ii. 498. (BROCKELMANN.)

ALWĀḤ. [See LAWḤ.]

ALWAND-KŌH (ELVEND), is an isolated mountain-group lying to the west and south-west of Hamadhān in al-Djibāl (Media), rising to a height of 3746 metres according to the latest calculations of Stahl. For the rest the accounts of travellers and maps differ considerably in the statement of the actual height (3400, 3270 metres, and so on). To the north and north-east the Alwand-Kōh steeply descends to the plain by some rocky spurs and more rounded foot-hills; to the north-west it is united to the Kalagar, a mountain-mass of equal height, which is joined to the Almagulu or Almabulag by lower mountain-chains. The latter forms the north-western extremity of the entire Alwand system. The core of the real Alwand consists of granite, judging from the geological formation; only at the base is there to be found

isolated red clay of salt formation. Wild rocky precipices, bare cliffs and gorges alternate with fertile mountain pasturages; but no single tree now grows there. The Alwand-Kōh is noted for its abundant water-supply. Mustawfī observes in his geography, written in 740 (1340), the *Nuzhat al-Ḳulūb* (Bombay 1311 = 1894), p. 152, that in addition to the spring which rises on the highest peak, no fewer than 42 streams flow from this central portion of the mountain chain, some of which are tributaries of the Tigris, others turning eastwards, flow to the interior of Īrān. As the result of the plentiful irrigation by the Alwand streams the plain of Hamadhān has always been considered as the most highly favoured region of Īrān. Hamadhān itself, the old Ekbatana, which is built in terraces along the foot of the mountain was a favourite summer residence for the Achaemenid kings on account of its cool, lofty position (1860 metres). Two cuneiform inscriptions dating from Darius I and Xerxes I still remain as vestiges of ancient Persian times at a place named Gandj-Nāmah (= treasure-house) on the slope of the Alwand-Kōh. Olivier was the first European to climb the summit which is covered with snow for eight months of the year; this feat was accomplished in 1796.

Oriental writers relate many legends but few facts concerning the Alwand-Kōh. Ḳazwīnī (ob. 682 = 1283) gives the best account; he names it Kōh Arwand. Yāḳūt also uses the form Arwand, whereas other Arabic writers employ the later term Alwand (Mustawfī: Alwand Kōh). The Old Persian name Arvanda (Avesta and Pāzend: Arwand) appears in Greek writers (Polybius, Ptolemy, Diodorus) in the form Ὀρόντης. In Old Armenian the word is found as the name of persons in the form Erwand (Arwand); cp. H. Hübschmann, *Armenische Grammatik*, Leipzig 1897, i. 40, and in the *Indogermanische Forschungen*, xvi. (Strassburg, 1904), p. 426. The "white mountains" mentioned in the cuneiform inscriptions are probably to be identified with the Alwand-Kōh; cp. Streck in the *Zeitschrift für Assyriologie*, xv. (1900), p. 371. Perhaps moreover, the "cedar-mountain" of the Old Babylonian Gilgamesh epic refers to the Alwand-Kōh, as Jensen has conjectured in Schrader's *Keilinschriftl. Bibliothek*, vol. VI, part 1 (Berlin 1900), p. 573.

Bibliography: Yāḳūt, *Muʿdjam* (ed. Wüstenf.), i. 225; Ḳazwīnī (ed. Wüstenf.), ii. 236, 311; Vullers, *Lexicon Persico-Latinum*, i. 85 (s. v. *Arwand*); G. le Strange, *The lands of the eastern caliphate* (Cambridge, 1905), pp. 22, 195; K. Ritter, *Erdkunde*, viii. pp. 48 *et seq.*, 82—98; H. Kiepert, *Lehrbuch der alten Geographie* (Berlin, 1878), p. 69; E. Reclus, *Nouv. géogr. univ.*, ix. 168 *et seq.*; Fr. Spiegel, *Eranische Altertumskunde*, i. (1871) 103, 104 *et seq.*; Justi, in *Grundriss der iranischen Philologie*, ii. 427 (on the places of worship of old Persian deities on the Alwand); G. Hüsing, *Der Zagros und seine Völker* = *Der alte Orient*, ix, n⁰. 3-4, Leipzig, 1908, pp. 26—28 (calculates the height of the Alwand-Kōh quite incorrectly); C. Olivier, *Voyage dans l'empire Ottoman, l'Egypte et en Perse* (Paris, 1801 f.), iii. 163; H. Petermann, *Reisen im Orient* (Leipzig, 1861), ii. 252; A. F. Stahl, in *Petermann's Geograph. Mitteilungen*, 1907, p. 205 (geological observations) and also 1909, p. 6. (M. STRECK.)

ALWAR (ULWUR according to English orthography), is a native state in British East India (Radjputāna) founded in 1771 and named after the capital Alwar. The state (314 159 sq. miles) contains 828 000 inhabitants (about one fourth are Muḥammedans), the town 58 000. Among the Muḥammedan buildings the mausoleums of Bakhtawar Singh and Fateh Djang are worthy of mention (see Fergusson, *Indian Architecture*); in the Palace of the Mahārādja there are splendid collections of books, precious stones, armour etc.

Bibliography: *Imperial Gazetteer*, *Rajputana Gazetteer*.

AMA [A.], female slave, maid. [cp. ʿABD.]

ʿAMĀDIYA, a town in Kurdistān, 18 hours north of Mosul (Mawṣil) on the slope of the Tiyārī mountains [q. v.], Lat. 37° N. and Long. about 43½° E. (Greenwich). European travellers use the forms ʿAmadiya, Amadie, Amadia and Amadiye. Although there is good authority for the form al-ʿImādiya in Arabic writers (cp. e. g. Yāḳūt s. v.) the pronunciation ʿAmādiya, ʿAmēdiya seems now to prevail. According to Mustawfī ʿImādiya takes its name from the Dailamitic prince ʿImād al-Dawla (ob. 338 = 949); others, e. g. Yāḳūt ascribe the foundation or restoration to ʿImād al-Dīn Zengī, who is said to have built the town in the year 537 (1142) on the site of a ruined Kurdish fort named Āshib. The town is situated on a hill, and is dominated by the citadel, built on a steep rock and long held to be impregnable. The water-supply of the citadel is furnished by cisterns hewn in the rock. In spite of its high, exposed position, the climate of ʿAmādiya is proverbially unhealthy, in summer the air is so hot, that the inhabitants are accustomed to leave the town in this season and take up their abode on the mountain-heights at a distance of 2—2½ hours, where even in summer snow still lies. The principal valley of ʿAmādiya is connected with the valley of Rawāndiz (Rowandus). As the result of its favourable geographical situation, near the watershed between the basin of the Khābūr and that of the greater Zāb, ʿAmādiya was for long a commercial centre and the rendez-vous of the mountain Kurds for barter with the merchants of Mesopotamia. A Jewish colony of 1000 souls recalls this commercial period. The majority of the 5000 inhabitants are Kurds of the tribe of the Hakkārī (Hakkārī), which has its head quarters here. The administration of the town was formerly in the hands of hereditary princes who traced their descent to the ʿAbbāsids; at present it belongs to the Turks, who maintain there a strong garrison, for ʿAmādiya possesses a strategic importance as the key of Kurdistān. The Turkish administration has attached the Ḳaẓa ʿAmādiya which belongs to the Liwā Hakkārī, sometimes to the Wilāyet Wān, sometimes to the Wilāyet Mosul in the last few decades.

Bibliography: Yāḳūt, *Muʿdjam*, iii. 717; Ibn al-Athīr (ed. Tornb.) ix. 60; G. le Strange, *The lands of the eastern caliphate* (Cambridge, 1905), pp. 92 *et seq.*; K. Ritter, *Erdkunde*, ix. 717—720, 727; xi. 590 *et seq.*; E. Reclus, *Nouv. géogr. univ.*, ix. 430; G. Hoffmann, *Auszüge aus syrischen Akten persischer Märtyrer* (Leipzig, 1880), pp. 203, 219 *et seq.*; M. Hartmann, *Bohtan* (= *Mitteil. der Berliner Vorderasiat. Gesellsch.*, 1897-1898), p. 10, note 2,

p. 62, note 1, p. 107 (M. Rousseau), *Description du Pachalik de Bagdad* (Paris, 1809), p. 198 and elsewhere (see Index, p. 235); H. A. Layard, *Niniveh und seine Überreste*, German translation by Meissner (Leipzig, 1854), pp. 87—92; Sandreczki, *Reise nach Mossul und Urmia*, iii. 275 *et seq.*; Thielmann, *Streifzüge im Kaukasus* (1875), p. 329; Cuinet, *La Turquie d'Asie*, ii. 795. (STRECK.)

AMAL (A.; plural *a'māl*), action, administration, district, tax-list; hence *'amaldār*, tax-collector; *'amalnāme*, warrant, patent etc. In Grammar *'amal* denotes rection, the influence of one word on another. Cp. dictionaries, especially Dozy, *Supplément*.

'AMĀLIḲ (or 'AMĀLIḲA) the Amalekites of the Bible. Muslim historians differ as to the genealogy of 'Amālīḳ; according to some he was descended from Lūd, according to others from Arpachsad, while others consider him a Hamite. The 'Amālīḳ are generally considered to be the remains of one of the most ancient Arab tribes, of the same descent as Ṭasm, Djadīs and Thamūd. The Arabs say that after the confusion of tongues, God Himself taught the 'Amālīḳ the Arabic language. The great antiquity attributed to them has led the Arabs to identify them with other biblical peoples. According to them, the Canaanites and the Philistines, (hence also Goliath, or Djālūt), were 'Amālīḳ, as were also the Pharaohs of Egypt; Ḥidjāz was moreover inhabited by this people, and it was against the 'Amālīḳ of Yathrib that Moses sent a body of Israelites with the orders to exterminate them (cp. Exodus, XVII, 8 *et seq.*

Bibliography: Ṭabarī, i. 213 *et seq.*, 717, 1131; Mas'ūdī, *Murūdj* (Paris), iii. 273—275; *Aghānī*, 1st ed., iii. 12; xiii. 109; xix. 94; Nöldeke, *Über die Amalekiter*, in *Orient und Occident*, ii. 614 *et seq.* (separately printed Goettingen, 1864) (M. SELIGSOHN.)

AMĀN (A.), security, protection, inviolability. Infidels in the dominions of Islām have a legal claim to the protection of the Muslim authorities, if they are either recognized as Dhimmī [q. v.] or if a Muslim has granted them the amān. According to the religious law every Muslim, not only freemen but even slaves and women, is entitled to offer security to an infidel. The Prophet has said: "All Muslims are bound to protect an infidel if security has been expressly guaranteed to him (though it were by the lowest of the Muslims). According to the Mālikites and Ḥanbalites, even minors are authorised to grant the amān if they have attained years of discretion.

Bibliography: Al-Sarakhsī, Commentary on the *Kitāb al-Siyar al-Kabīr* of Shaibānī, Leid. Cod. Arab., nº. 373, folio 55 v.—118 v.; al-Baghawī, *Maṣābīḥ al-Sunna* (Būlāḳ, 1294); ii. 55 *et seq.*; A. N. Matthews, *Mishcat al Masabih*, ii. 275—277; Shawkānī, *Nail al-Awṭār*, vii. 232—234; Māwardī (ed. Enger), p. 85; Sha'rānī, *al-Mīzān al-kubrā* (Cairo, 1279), ii. 199; Krcsmárik, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lviii. 88; A. J. Wensinck, *Mohammed en de Joden te Medina*, pp. 87—89. (TH. W. JUYNBOLL.)

AMĀRA, the capital of the sandjaḳ of Amāra (wilāyet of Baṣra); it is a modern town on the left bank of the Tigris, and was only founded in the second half of the 19th century; it has 9500 inhabitants.

Bibliography: Cuinet, *La Turquie d'Asie*, iii. 279.

AL-**A'MASH** (Sulaimān b. Mihrān Abū Muḥammed), an Arabic traditionist, born in 60 (679), or according to others on 'Ashūrā Day 61 (Oct. 10, 680), the day of Ḥusain's death. He was the son of an Iranian of Ṭabaristān (according to others of Dunbāwend); heard traditions in Ḥidjāz from the lips of al-Zuhrī and Anas b. Mālik; lived as a client of the Banū Kāhil b. Asad in the quarter of the Banū 'Awf, a sept of the Banū Sa'd, at Kūfa. There he died in Rabī' I 148 (May 765, according to others 147 or 149). — He was a great admirer of 'Alī and furnished the poet al-Saiyid al-Ḥimyarī with the materials for his panegyrics on 'Alī.

Bibliography: Ṭabarī (app.), iii. 2509; Ibn Khallikān (Būlāḳ, 1299), i. 267, nº 257; *Aghānī*, 1st ed. vii. 15; 2nd ed. vii. 14. (BROCKELMANN.)

AMASIA, a very ancient town, the capital of the sandjaḳ of the same name in the wilāyet Sīwās; it lies on the Yeshil Irmaḳ, was known by the name Amasia already in antiquity, and contains 30 000 inhabitants (about one third of whom are Armenians. The ruins of the citadel (Acropolis) built on a rock, the old walls which surround the town and the so-called Royal Tombs, date from antiquity. The mosques, 'imārets and medresas, which were erected by 'Alā' al-Dīn Kaiḳobād and are still partly preserved, belong to the Middle Ages. The most beautiful mosque in the town is that founded by Bāyazīd II, after the town had been incorporated in the Ottoman dominions under Bāyazīd I. The modern town owes many improvements to the famous Ziya Pasha [q. v.] and is renowned for its orchards and excellent fruit.

Bibliography: K. Ritter, *Erdkunde*, vol. ix, part i, pp. 154 *et seq.*; Cuinet *La Turquie d'Asie*, i, 741 *et seq.*

AMAZIGH, Berber tribal name meaning free man (pl. *Imazighen*) and used in this sense in the Rīf, in Shilha, in Shāwiya, at Demnat, in the Ḳṣūr of South Oranais, at Ghdāmes and in the Djebel Nefūsa. The feminine (*Tamazight*) denotes the Berber language in the same dialects. In accordance with the rules of the permutation of consonants, the *z* is represented by an *h* in most of the Tuareg dialects (hence *Amahagh*, pl. *Imohagh* in Ahaggar), or by a *sh* or a *zh*. These distinctions can be traced in antiquity: in the name of Mashuasha, a Berber tribe which invaded Egypt under the 19th dynasty, we recognise the present Imoshagh, which is the name borne by the Awellimmiden and the southern tribes. The Mazik, who ravaged the borders of Egypt at the time of the late Empire, before the Arab conquest, are related to the tribes which are today called Amazigh. (R. BASSET.)

AMBĀLA (UMBALLA), the capital of the district of the same name in the Division of Ambāla, Punjāb Province, British India. The town was founded in the 14th century, and has 79 000 inhabitants, of whom 32 149 are Muhammedans.

Bibliography: *Imperial Gazetteer*.

AMBRA. [See 'ANBAR.]

AMEDDJI (T.), the title of the Grand Referendary and Chief of the Cabinet of the Sultan, who directs the correspondence with the Sublime Porte.

ĀMID. [See DIYĀRBEKR.]

ʿAMĪD (A.), signifies Chief, and is often used in titles, e. g. ʿAmīd al-Dawla [see e. g. IBN DJAHĪR, AL-KUNDURĪ etc.], ʿAmīd al-Dīn [see AL-ABZARĪ], ʿAmīd al-Djuyūsh [see AL-ḤASAN B. USTĀDH HORMUZ].

AL-**ĀMIDĪ** (ʿAlī b. Abī ʿAlī b. Muḥammed al-Thaʿlabī Saif al-Dīn), an Arab theologian, born at Āmid in 551 (1156); he was first a Ḥanbalite, but in Baghdād he turned Shāfiʿite. After studying philosophy in Syria he became a tutor at the Madrasa al-Karāfa al-Ṣughrā, and in 592 (1195) at the Ẓāfirī mosque in Cairo. His philosophical knowledge brought upon him the accusation of heresy and he was compelled to flee to Ḥamāt. Later he was called to the Madrasa al-ʿAzīzīya at Damascus, but was shortly afterwards dismissed, because he had entered into correspondence with the Prince of Āmid, whom al-Malik al-Kāmil had deposed in 631 (1233), with a view to the acceptance of a judicial appointment. He died in 631 (1233).

He wrote a philosophical work on dogma, *Kitāb Abkār al-Afkār* (mss. at Berlin, see Ahlwardt, *Verzeichnis der arab. Hss. der Kgl. Bibliothek*, nº. 1741, and Constantinople, Aya Sophia nº. 2163—2168) in 612 (1215); and a *Kitāb Iḥkām al-Ḥukkām fī Uṣūl al-Aḥkām*, dedicated to al-Malik al-Muʿaẓẓam of Damascus 615—624 (1218—1227) — mss. at Paris, de Slane, *Catalogue des mss. ar. de la bibliothèque nationale*, nº. 791, at Constantinople, Jeni mosque, nº. 303 and Cairo, *Fihrist al-Kutub al-ʿarabīya fi 'l-Kutubkhāne al-khedīwīya*, iii. 235).

Bibliography: Ibn Khallikān (Būlāk, 1299), i. 415, nº. 405; Ibn Abī Uṣaibiʿa (ed. A. Müller), ii. 174; Ibn al-Ḳifṭī (ed. Lippert), pp. 240 *et seq.*; 241; Brockelmann, *Gesch. d. arab. Litter.*, i. 393. (BROCKELMANN.)

AL-**ĀMIDĪ** (al-Ḥasan b. Bishr Abu 'l-Ḳāsim), an Arabic philologist, a pupil of al-Zadjdjādj and of Ibn Duraid, whose work was principally devoted to the critical study of Arabic poetry; he died in 371 (981).

His principal work is *Kitāb al-Muwāzana baina 'l-Ṭāʾiyain Abī Tammām wa 'l-Buḥturī fi 'l-Shiʿr*, Constantinople (Djawāʾib), 1287 (1870); Turkish translation by Muḥammed Weled (Constantinople, 1311). It compares the merits of the two most important imitators of the Ancients. His *Kitāb al-Muʾtalif wa 'l-Mukhtalif* was the principal source of Suyūṭī for fixing doubtful names of poets in his *Sharḥ Shawāhid al-Mughnī* (Cairo 1322, pp. 47, 51 etc.); it is preserved in two Cambridge mss. (see E. G. Browne, *A Handlist of the Muhammadan Mss. of C.*, nº. 1127, 1128). His *Amālī* is quoted by Ḥarīrī, *Durrat al-Ghawwāṣ* (ed. Thorbecke), pp. 64, 69, and his commentary on the Dīwān of al-Musaiyab b. ʿAlas by al-Suyūṭī in *Sharḥ Shawāhid al-Mughnī*, p. 41, 14.

Bibliography: Flügel, *Die grammatischen Schulen der Araber*, p. 100; Brockelmann, *Gesch. d. arab. Litter.*, i. 111. (BROCKELMANN.)

AL-ʿ**AMĪDĪ** (Muḥammed b. Muḥammed Abū Ḥāmid Rukn al-Dīn al-Samarkandī), a Ḥanafite jurist and Ṣūfī, died on the 9th Djumādā II, 615 (Sept. 3 1218) at Bukhārā.

As a scholar his chief merits are in the sphere of dialectics in which he especially cultivated the branch denoted by the Persian word *Djust* (i. e. research). His principal work on this art is his *Kitāb al-Irshād* (H. Derenbourg, *Les mss. arabes de l'Escurial*, nº. 650, 2). His *al-Ṭarīḳa al-ʿamīdīya fi 'l-Khilāf wa 'l-Djadal* is preserved in Cairo (*Fihrist al-Kutub al-ʿarabīya fi 'l-Kutubkhāne al-khedīwīya*, iv. 79).

His Ṣūfic work *Kitāb Mirʾāt (Ḥayāt) al-Maʿānī fī Idrāk al-ʿĀlam al-insānī* is of greater interest to us; it deals with the dependance of the microcosm on the macrocosm and is an adaptation of a Persian translation of the Indian work *Amṛtakuṇḍa* of Bahulara (?) Brahman Yogi, cp. de Guignes, *Mém. de l'académie des inscriptions*, xxvi. 791; Gildemeister, *Scriptor. ar. de rebus indicis*, p. 115; W. Pertsch in *Festgruss an Roth* (1893), pp. 208—212; Ibn ʿArabī issued a new recension of this work correcting it according to the original with the assistance of a Yogi (mss. see Brockelmann, *Gesch. d. arab. Litter.*, i. 446, nº. 100). Finally we possess another of his works, a philosophic-talismanic treatise, *Ḥawḍ al-Ḥayāt*, at Paris (de Slane, *Catalogue des mss. ar. de la bibliothèque nationale*, nº. 773, 2.

Bibliography: Ibn Khallikān (Būlāk, 1299), i. 604, nº. 575; Ibn Ḳuṭlūbughā, *Tādj al-Tarādjim fī Ṭabaḳāt al-Ḥanafīya* (ed. Flügel), nº. 171; Brockelmann, *Gesch. d. arab. Litter.*, i. 439. (BROCKELMANN.)

ʿĀMIL (A.) signifies tax-collector, agent, prefect.

ʿĀMIL (A.; pl. *ʿawāmil*), derived from *ʿamila fī* (= to act upon), signifies as a grammatical term a regens, or to express it in the way of the Arabic grammarians a word, which, by the syntactical influence which it exercises on a word that follows, causes a grammatical alteration of the last syllable of the latter, i. e. a change of of case or mood. Two kinds of regentia are distinguished, one which can be recognized externally (*lafẓī*) and one which is only to be supposed logically, but which is not expressed (*maʿnawī*).

The *ʿāmil lafẓī* again is of two kinds, 1º the case where it concerns a whole series of mutually dependant words, which can be treated analogously according to the same rule (as for example in the *iḍāfa* construction), 2º the case in which each regens requires special treatment (e. g. *bi*, *law*); these two sub-divisions are named *ʿāmil ḳiyāsī* and *ʿāmil samāʿī* respectively. It makes no difference whether the regens is expressed as in *Ḳāma Zaid*, or whether it must be supplied grammatically from the sentence as a form of the verb, as in *Zaid fi 'l-dār*. Indeed the absence of a regens is a very frequent occurrence in Arabic grammar (cp. *Zamakhsharī*, *al-Mufaṣṣal*, index s. v. *Iḍmār ʿĀmil . . .*). This case must be distinguished from the complete absence of the regens in the case of the *ʿāmil maʿnawī*, for in this second kind it is impossible to supply the *ʿāmil* grammatically, although it can be done logically; grammarians usually cite as an example the subject of the nominal sentence, whose *ʿāmil* cannot possibly be supplied.

Bibliography: Sprenger, *Dict. of techn. terms*: p. 1045; ʿAlī al-Djurdjānī, *Kitāb al-taʿrīfāt* (ed. Flügel), p. 150; ʿAbd al-Ḳāhir al-Djurdjānī, *Kitāb al-ʿawāmil al-miʾa* (ed. Erpenius). (WEIL.)

ʿĀMILA, an Arab tribe belonging to the Yemenite or South Arabian group. The eponyme ʿĀmila is considered by some *nassābūn* as masculine, but by most as feminine (*Aghānī*, viii. 179; *Ibid.* ii. 86; Ṭabarī, i. 225); the latter hy-

pothesis is the more plausible. The Banû 'Âmila are said to have formed part of the tribes settled at Ḥîra and also of the subjects of the legendary Zabbâ-Zenobia (Ṭabarî, i. 685; *Aghânî*, xi. 161; xvi. 73; Mas'ûdî, *Murûdj*, iii. 189). At the time of the Muslim invasion we find them settled S. E. of the Dead Sea; they are mentioned among the Syro-Arabian tribes which joined Heraclius (Balâdhorî, ed. de Goeje, p. 59; Ṭabarî, i. 2347); but do not appear again in the history of the conquest. Shortly afterwards we find them established in Upper Galilee, which is named after them Djebel 'Âmila (Ya'kûbî, ed. de Goeje, p. 162; Hamdânî, pp. 129, 132). They play a very unimportant part and are almost completely absorbed by the Banû Djudhâm. 'Adî b. al-Riḳâ', the poet of al-Walîd I, was their chief pride; he celebrated the Djudhâmite Rawḥ b. Zinbâ', as the saiyid of his tribe (*Aghânî*, viii, 179, 182); and thereby gives a further proof of their small importance. Ibn Duraid (*Ishtiḳâḳ*, pp. 224-225; cp. *'Iḳd*, l. c.) finds few notable men among them; satire rarely deals with them (e. g. Ḥuṭai'a, Ix). After the 11th century A. D. the 'Âmila seem to have spread S. of the Lebanon, in the present district of Bilâd al-Shaḳîf which is still called Djebel 'Âmila (Abu 'l-Fidâ', p. 228; Dimishḳî, p. 221).

According to Yâḳût (*Mu'djam*, iv. 291), they also occupied a part of the country of the Ismâ'îlîs, a day's journey to the S. of Aleppo, which he says was named after them 'Âmila Mountain. This isolated reference (cp. *Journ. As.* 1855, i. 48) is the more surprising in that the corresponding text of the *Marâṣid* gives 'Âmira instead of 'Âmila. To avoid the difficulty, G. le Strange (*Palestine*, p. 75) supposes an emigration towards the N. during the crusades, but without giving references. The Arabic historians of this period are ignorant of this change of place, and continue to use the synonymy 'Âmila-Djalîl (*Recueil des historiens des croisades*, *Hist. or.*, ii. 88 for *Khalîl* read *Djalîl*, iii. 491, 543). The application to the 'Âmila of the passage from the Korân, lxxxviii, 3, by the poet Djarîr is only a sneer of the Tamîmite who was jealous of the favours enjoyed by Ibn al-Riḳâ'. (H. Lammens.)

AL-'ÂMILÎ Muhammed b. Ḥusain Bahâ' al-Dîn with the *takhalluṣ* Bahâ'î, the author of a number of writings both in Arabic and in Persian on different subjects. Born in 953 (1547), he died in 1030 (1621). He was a native of Djebel 'Âmila in Syria, travelled to Persia and finally obtained an honourable post at the court of Shâh 'Abbâs. He is best known for his Anthology *al-Kashkûl* ("the beggar's bowl"), which has often been printed in the East; in addition he wrote a work on Shî'a dogmatics (in Persian) entitled *Djâmi'-i 'Abbâsî* and several mathematical and astronomical treatises. He acquired a reputation as a Persian poet by his *Methnewî* entitled *Nân u-Ḥalwâ*, which according to Ethé forms a kind of introduction to the *Methnewî* of Djalâl al-Dîn Rûmî. His second *Methnewî* entitled *Shîr u-Shakar* is not so well known.

Bibliography: Muḥibbî, *Khulâṣat al-Athar*, iii. 440 *et seq.*; Goldziher, in *Sitzungsber. d. Kaiserl. Akademie der Wissensch. in Wien, phil.-hist. Cl.*, lxxviii. 458 *et seq.*; Brockelmann, *Gesch. d. arab. Litter.*, ii. 414; Ethé, in *Grundriss der iran. Philologie*, p. 301.

ÂMÎN (A.), signifies "*amen*". cp. Goldziher, *Arabische Amen-Formeln* in *Rivista degli studi orientali*, i.

AMÎN (A.; pl. *umanâ'*), trustworthy; whence al-Amîn with the article as an epithet of Muḥammed in his youth. As a noun it means: he to whom something is confided, administrator, overseer; e. g. *Amîn al-Waḥy*, he who is entrusted with the revelation, *i. e.* the angel Gabriel. The word also frequently occurs in titles, e. g. Amîn al-Dawla [see IBN AL-TILMÎDH and other names], Amîn al-Dîn [see YÂḲÛT], Amîn al-Mulk, Amîn al-Salṭana.

AL-AMÎN (Muḥammed b. Hârûn al-Rashîd), a Caliph. His mother was the famous Zubaida bint Dja'far b. al-Manṣûr, and he was born shortly after Hârûn's accession to the throne. By reason of his illustrious origin he was preferred to his brother 'Abd Allâh, who was born a few months earlier as the son of a Persian slave-girl, and as early as 173 (789-790) or 175 (791—792), Hârûn ordered homage to be paid to him as crown Prince under the name of al-Amîn. A few years later 'Abd Allâh was appointed successor to al-Amîn, under the name of *al-Ma'mûn*. In addition Hârûn handed over to Ma'mûn the administration of the eastern provinces from Hamadhân to the Indus, and in 186 (802) his third son al-Ḳâsim obtained Mesopotamia and the border fortresses belonging thereto. In order to avoid uncertainty the Caliph drew up two documents in one of which Amîn was expressly excluded from the throne if he should contest the rights of al-Ma'mûn, while the other contained a solemn promise on the part of al-Ma'mûn to remain faithful to his brother. The empire was thus virtually divided by these fateful measures and al-Amîn's power was reduced to the sway of 'Irâḳ and Syria, together with Arabia and Africa. The ill effects soon appeared, and after the death of Hârûn at Ṭûs, in 193 (809) a violent struggle began between the new Caliph and the Governor of Khorâsân. The two brothers were very unlike, Amîn frivolous and pleasure-loving, the other cold and calculating. In addition there was the wide contrast both in religion and in nationality between the Sunnite Arabs and the Shî'ite Persians to the latter of whom al-Ma'mûn was drawn by the mere fact of his Persian descent. First of all al-Amîn recalled to Baghdâd the troops, which had set out at the command of Hârûn. al-Ma'mûn whom Hârûn had sent in advance, retreated in haste to Merw at the news of his father's death, but took the oath of allegiance to his brother, without creating any difficulties. Then al-Amîn deprived his other brother, al-Ḳâsim, of the governorship of Mesopotamia which had been conferred on him and only confirmed him as Governor of Ḳinnasrîn and the border-fortresses. The weak Amîn who too willingly allowed himself to be led by others was being more and more instigated against his brother by the Wezîr al-Faḍl b. al-Rabî' and in 194 (809-810) he ordered that his son Mûsâ should be mentioned together with al-Ma'mûn in the Friday prayer, thus signifying his intention of appointing him his brother's successor. Al-Ma'mûn now broke off all communication with the capital; at the beginning of the year 195 (810), however, al-Amîn definitely deposed him, and shortly afterwards sent out an army to the East under 'Alî b. 'Îsâ. They encountered al-

Ma'mūn's army under Ṭāhir b. al-Ḥusain at al-Raiy: 'Alī was slain, and his troops took to flight. A new army despatched by al-Amīn against Ṭāhir was likewise defeated, and when the Caliph in 196 (811—812) ordered his troops to take the field for the third time to bar the further advance of the Khorāsānians, the spies of Ṭāhir succeeded in sowing dissatisfaction in the camp at Khāniḳīn, and the whole army returned to Baghdād without having accomplished anything. In addition there arose dangerous disturbances and disorders in Syria. In the capital itself Ḥusain, son of the 'Alī who had fallen at al-Raiy succeeded in setting on foot a conspiracy against the Caliph in Radjab 196 (March 812) and captured him in person together with his mother and although al-Amīn was soon afterwards set at liberty by his partisans, his situation was becoming more and more dangerous. In the meantime the troops of Ṭāhir were approaching nearer and nearer. Shortly afterwards both the holy cities of Mecca and Medina paid homage to Ma'mūn, to whom the whole of Eastern Arabia had already yielded, and finally the capital alone remained. It was invested by Ṭāhir and Harthama b. A'yan. al-Amīn's best generals deserted to the enemy, and one quarter of the city after another was stormed. When the Caliph at last was compelled to submit to negotiations as to the capitulation, it was agreed that he should be taken away from his palace at night in a boat by Harthama, and that the insignia of his office should be handed over to Ṭāhir. The boat however was attacked by Ṭāhir's men. Harthama and al-Amīn escaped by swimming but on reaching the land the Caliph was captured and put to death the same night, at the end of Muḥarram 198 (September 813).

Bibliography: Ṭabarī, iii. 603 *et seq.*; Ya'ḳūbī (ed. Houtsma), ii. 401 et seq.; Ibn al-Athīr (ed. Tornb.), vi. 74 *et seq.*; Weil, *Gesch. d. Chalifen*, ii. 163 *et seq.*; Müller, *Der Islam im Morgen- und Abendland*, i. 498 *et seq.*; Muir, *The Caliphate, its rise, decline, and fall* (3rd ed.), p. 477 *et seq.*

AMĪN B. ḤASAN ḤALAWĀNĪ AL-MADANĪ an Arab traveller; he was first Mudarris in the mosque of the Prophet in his native town of Medina. It was here that he published in 1292 (1875) a pamphlet against the veneration of relics, especially the hair of the Prophet. Afterwards he travelled in the Muslim East and in Europe as a bookseller. In 1883 he even came to Amsterdam and Leiden, where he sold an important collection of manuscripts to the Leiden Library. Later we find him in Bombay (where he died), engaged in literary work. Among other works he wrote a history of Dāwūd Pasha, *Maṭāli' al-su'ūd bi-ṭīb akhbār al-wālī Dāwūd*, 1304 (1887) and pamphlets against Djirdjī Zaidān [q. v.], entitled *Naḳd al-Hadhayān min Ta'rīkh Djirdjī Zaidān*, Bombay, 1307 (1890) and against the Rifā'ī Saiyid Aḥmed As'ad entitled *al-Suyūf al-mughriḳa 'ala 'l-zanādiḳ al-mubriḳa*, 1312 (1895), the last-named under the pseudonym 'Abd al-Bāsiṭ al-Manūfī.

Bibliography: Snouck Hurgronje, *Het Leidsche Oriëntalisten-Congres* (1883); in *Tijdschrift Indische Taal- Land- en Volkenkunde*, xxxix; C. Landberg, *Catalogue des Mss. arabes provenants d'une bibliothèque privée à el-Medina*.

AMĪNA, a legendary wife of Solomon. He one day entrusted to her the ring, on which his dominion and his wisdom depended. She gave it to a demon who had assumed the form of Solomon, and it only returned to the king after many adventures.

Bibliography: Grünbaum, *Neue Beiträge zur semitischen Sagenkunde*, pp. 222 *et seq.*

ĀMINA, Muḥammed's mother. According to the genealogies she was the daughter of Wahb b. 'Abd Manāf of the family of Zuhra and of his wife Barra of the family of 'Abd al-Dār, both families of Mecca. The expression of the poet Ḥassān b. Thābit of Medina: "we have brought him (Muḥammed) forth" (Nöldeke, *Delectus*, p. 74, 6) would, according to ordinary usage, signify that his mother was of Medina; but according to the traditions of the Arabs this is not possible, and this expression as also the allusions to Muḥammed's maternal uncles as living at Medina (Ibn Hishām, ed. Wüstenf., i. 107; Ṭabarī, i. 980; Ibn Sa'd, iii. 91, 17) can only refer to the wife of his grandfather 'Abd al-Muṭṭalib [q. v.]. The mention of Āmina as a woman of high rank (Ṭab., i. 1078) is due to the later legends which embellish the facts (the expression in the poem in Ibn Hishām, i. 39, 9 is probably a mere term of politeness, if indeed the poem is authentic). For her marriage with 'Abd Allāh b. 'Abd al-Muṭṭalib, see the latter. The accounts of her visions during her pregnancy (Ibn Sa'd, I[1], 60 *et seq.*; Ṭab., I. 968, 979) are legendary traits and should not be made use of, as Sprenger does, to give pathological explanations of the neurastic disposition of her son. She died, when Muḥammed was 6 years old, at Abwā' [q. v.], after taking her son on a visit to Medina (Ibn Hishām, i. 107; Ibn Sa'd, i. 73; Ṭab., i. 980).

(FR. BUHL.)

'ĀMIR, the name of a South Arabian tribe [see ṢA'DA.]

'ĀMIR I. (al-Malik al-Ẓāfir Ṣalāḥ al-Dīn) founded in Yemen the dynasty of the Banū Ṭāhir, after the fall of that of the Rasūlids about the year 855 (1451) in conjunction with his brother 'Alī (al-Malik al-Mudjāhid Shams al-Dīn). He lost his life during an unsuccessful attempt to capture the town of Ṣan'ā' (870 = 1466), cp. Johannsen, *Historia Jemanae*, p. 186 *et seq.* and the art. ṬĀHIRIDS.

'ĀMIR II. (b. 'Abd al-Wahhāb, al-Malik al-Ẓāfir Ṣalāḥ al-Dīn), was the last prince of the house of the Ṭāhirids; he ruled in Yemen 894—923 (1488—1517). Already in 922 (1516), the Egyptian admiral Ḥusain occupied the capital of Yemen, Zabīd, because 'Āmir refused to supply the fleet sent out against the Portuguese with provisions. Ḥusain left his brother Barsbai behind in the city; and in the following year 'Āmir who had taken flight together with his brother 'Abd al-Malik fell in a combat with Barsbai. As in the interval the Mamlūk dynasty had been overthrown by Selīm, the Ottoman Sultan, Yemen also fell into the power of the Ottomans.

Bibliography: Ḳuṭb al-Dīn, in *Notices et Extraits*, iv. 421; Johannsen, *Historia Jemanae*, pp. 229 *et seq.*; Weil, *Gesch. d. Chalifen*, v. 398 *et seq.*

AL-ĀMIR BI-AḤKĀM ALLĀH ABŪ 'ALĪ AL-MANṢŪR, the tenth Fāṭimid, was born the 13th of Muḥarram 490 (Dec. 31, 1096). As a mere child of five he was proclaimed caliph on the 14th of Ṣafar 495 (Dec. 8, 1101) by his father al-Musta'lī's

vizier al-Afḍal. This one straightway assumed control of the government and was all but in name king of Egypt for the next twenty years. His rule was a mild and just one, and to it, as much as to his energy and firm control, the country owed the internal quiet and prosperity it enjoyed during his viziership. It was during this time, indeed, that strife with the crusaders in Palestine raged fiercely. In 489 (1096), the first crusade began its march; in 491 (1098), Edessa, Antioch, and many fortresses were taken: and in 492 (1099), Jerusalem itself fell into the hands of the Christians. Though al-Afḍal unremittingly waged war against the invaders at various times dispatching forces under Saʿd al-Dawla, al-Tawāshī, Sharaf al-Maʿālī his son, Tādj al-ʿAdjam b. Ḳadūs, Djamāl al-Mulk with whom the Atābeg Tugtakin made common cause and Sanā al-Mulk al-Ḥusain, and later Masʿūd and al-Aʿazz b. al-Labbān, by the year 518 (1124), the greater part of Palestine and of the coast of Syria, Tortosa, ʿAkkā, Tripolis, Sidon, and Tyre fell into the hands of the crusaders. Egypt itself, indeed, was invaded in 511 (1117), by Baldwin, part of Faramā being burnt. Arrived at Tinnis, however, he was forced to retreat because of his illness. The Egyptians attempted no reprisals and henceforth until the end of the Fāṭimide dynasty, defensive diplomacy was the prevailing policy of their viziers. In the meantime the wise rule of al-Afḍal had come to an end. Al-Āmir no longer wishing to be restrained and to be a mere figurehead, had the great vizier assassinated in the street at the close of 515 (1121). To his successor Ibn al-Baṭāʾiḥī al-Maʾmūn fell the task of repelling the Bawāṭu who invaded Egypt in 517 (1123). His tenure of office soon came to an end. Though a capable financier and tolerant, he could not keep his place. Al-Āmir had him imprisoned in 519 (1125) and afterwards crucified. The caliph hereupon acted as his own vizier, aided by the monk Abū Nadjāḥ b. Kannā as general collector of revenue. Displeased at the airs of his assistant, he had him flogged to death. Oppression of every kind and wanton executions were carried out by the caliph, until he was finally assassinated as he rode back from al-Hawdadj on the 2nd of Dhu 'l-Ḳaʿda 524 (Oct. 8, 1130).

Bibliography: Ibn al-Athīr (ed. Tornberg), see Index; Abu 'l-Fidāʾ (ed. Reiske et Adler), see Index; Ibn Khallikān (ed. Wüstenf.), nos. 753, 280 (translation de Slane, III, 455); Ibn Khaldūn, *ʿIbar* (C. J. Tornberg, *Ibn Khald. narratio de expugnationibus Francorum etc.*, pp. 9 *et seq.*); Ibn Duḳmāḳ, *Kitāb al-intiṣār* (Būlāḳ, 1309—1314), see Index; al-Maḳrīzī, *Khiṭaṭ* (Būlāḳ, 1270), I, 468—493; II, 181, 289 *et seq.*; al-Suyūṭī, *Husn al-muḥāḍara* (Cairo), II, 16 *et seq.*, 115; Ibn Iyās, *Badāʾiʿ al-zuhūr* (Būlāḳ, 1312—1314), I, 62 *et seq.*; idem, *Taʾrīkh Miṣr* (Cairo); Wüstenfeld, *Calcaschandi's Geographie und Verwaltung von Aegypten* (*Abh. d. Gött. Gesellsch. d. Wiss.*, XXV); idem, *Gesch. d. Fatimiden-Chalifen*, p. 280 *et seq.*; H. C. Kay, *Yaman, its early mediaeval history by Najm al-Din ʿOmarah al-Hakami* (London, 1892), see Index; R. Röhricht, *Gesch. des Königreichs Jerusalem* (Innsbruck, 1898); H. Derenbourg, *ʿOumâra du Yémen* (Paris, 1897—1902), see Index; G. Schumann, *Usâma b. Munḳidh* (Innsbruck, 1905), see Index; S. Lane-Poole, *A History of Egypt*, see Index. (M. A. KOENIG.)

ʿĀMIR B. ṢAʿṢAʿA, Arab tribe (in Pliny it appears, though apparently further in the South, as Hamirei or Hamiroei, Hamirinoei, Hamiriani, Amiroei, Amironei). The name occurs comparatively rarely in a recognizable form as the name of a separate tribe; generally it is a collective name for a small number of tribes belonging to the great Hawāzin group. The artificial genealogical scheme is ʿĀmir b. Ṣaʿṣaʿa b. Muʿāwiya b. Bakr b. Hawāzin. With Ṣaʿṣaʿa are classified for example, the ʿAwf, Djaḥāh, Djusham, Naṣr, and others; with ʿĀmir the Murra, Ghāḍira, Māzin, Wāʾila, Salūl and a number of others. In the ʿĀmiritic group the Hilāl, Kilāb, Numair, Ḳushair, Rabīʿa, Suwāʾa, ʿUḳail etc. are more or less loosely united.

In the North the ʿĀmirites were the neighbours of other Hawāzin tribes and of the Sulaim, in the East of the Sulaim (the well Maʿūna already belonged to the latter), but they also appear in the Yamāma; in the South they were the neighbours of the Thaḳīf and can be traced as far as the district of Tathlīth, even as far as Nadjrān. In the West ʿĀmirites were settled as far as the coast of the Red Sea.

Localities are frequently denoted as ʿĀmirite without an indication to which of the ʿĀmirite tribes they belong; only such localities are mentioned in the following list.

ʿĀmirite mountains: ʿArim, Alʿās, Djabala (between the region of the Numair [s. above] and that of the Kilāb [s. above], renowned on account of the battle that took place there [see below]), Kibāl, al-Midhnab (in the Yamāma), Tīl, Wāsiṭ. The wide sandy region of Djarrāḥ also lay in ʿĀmirite dominions. ʿĀmirite wadis: Bādī, Dāsā, Rukba. ʿĀmirite waters: al-Djufī, Immara, al-Nisār. ʿĀmirite places: Akhrab or Akhrub (battle between ʿĀmir and Nahd), Baḳar, Bintā Haida (a double mountain), Bustān, Butrān, Darʿā, Ḥandjara, (near Ḳinnesrīn), al-Ḥawmān, Ḥudhba, Ḥuwaiy, Maṣāma, (in the South, near Tathlīth), al-Likāk, Nibādj, al-Raḳāḳ, Ramā, al-Ranḳāʾ, Rawḍat al-Aʿrāf, Ruhāt, al-Radjlāʾ, Saʿnaba, al-Sī (5 days' journey from Medina; successful attack by the Muḥammedans on heathen ʿĀmirites), al-Sullaiy, Unais, Waḳf, Zuwail.

History. Here also we must take into consideration the fact that the sources often speak of the ʿĀmirites, where only one portion of a tribe is meant. In heathen and in Muḥammedan times feuds tooks place with various Arab tribes, which, for the most part, cannot be arranged chronologically; namely with the ʿAbs, Asad, Ḍabba (battle at al-Sallān), Dhubyān (victory of the latter at Murawwit), Ḥanīfa (battle at Faladj), Yamanites (battle at al-Nashnāsh), Khathʿam (battle at Kurdā), Madhḥidj (battle at Faif al-Rīḥ), Nahd (battle at Akhrab or Akhrub), Ṭaiy (battle at al-Maḍīḳ), Tamīm (victory at Raḥrāḥ mountain not far from ʿUkāẓ. Defeat in the night battle at al-Waḳīṭ. Victory at Mount Djabala one of the most famous battles of the heathen times, which happened, it is said, 17 years before Muḥammed's birth; a year later victory of the Tamīm at Nadjab), Thaḳīf (march of the ʿĀmirites against al-Ṭāʾif), Thaʿlaba b. Saʿd. In addition a battle of Khunān is mentioned. In heathen times the ʿĀmirites had belonged to the tribes which observed the rites of the Ḥumsites. Among the tribes which accepted Islām in the "year of the embassies", ʿĀmirites are mentioned. During the general revolt under Abū Bakr they remained

quiet at the approach of the Muḥammedan army. In the battle on the meadow of Râhiṭ they fought for Ibn al-Zubair together with other Ḳaisites and also took part in the subsequent feuds. In the 4th (10th) century "ʿÂmirites" appeared in the Ḳarmaṭe wars. (Reckendorf.)

ʿÂMIR b. al-Ṭufail, leader of the Banû ʿÂmir b. Ṣaʿṣaʿa, was born in 555 on the day of the battle of Djabala, and died towards the year 11 = 632; he is especially known for his enmity against Muḥammed, whose envoys he put to death at the well Maʿûna. An abscess in the throat brought upon him by Muḥammed's curse is given as the cause of his death; the affliction fell upon him when he met the prophet in person and persisted on refusal to accept Islâm. — ʿÂmir, a cousin of the poet Labîd [q.v.], also enjoyed the fame of a poet; but large poems of his do not survive: fragments are to be found in the *Ḥamâsa* of Abû Tammâm and in that of al-Buḥturî as also in Ibn Ḳotaiba's *Kitâb al-Shiʿr*, pp. 191 *et seq.*

Bibliography: Abu ʾl-Fidâʾ (ed. Reiske), i. 100, and Notes p. 22; Ibn Hishâm (ed. Wüstenf.), i. 648—652, 939 *et seq.*; Ṭabarî, i. 1441 *et seq.*, 1745 *et seq.*; Wüstenfeld, *Register zu den genealogischen Tabellen*, p. 68.; Ibn al-Athîr (ed. Tornb.), i. 474—476, 482 *et seq.*, ii. 131—133, 228; Caussin de Perceval, *Essai sur l'histoire des Arabes avant l'Islamisme*, ii. 401, 484, 537, *et seq.*, 564—568), 633 *et seq.*, iii. 119—121, 295—297. (A. Haffner.)

AMÎR (a., pl. *Umarâʾ*), Emîr, leader, commander; in Greek transcription: Ἀμήρ, ἀμῆς or ἀμιρᾶς; Latin *Amiratus Amiralius* (whence the word Admiral) etc. In Persian pronunciation often abbreviated to *Mîr* [q.v.]. During the rule of the Seldjuks there was a chief Amîr who bore the title of *Amîr Amîrân* or *Malik al-Umarâʾ*. The commonest combinations are as follows.

AMÎR ÂKHÔR, Persian *Mîr Âkhôr*, High Equerry, one of the highest officials in the court of Oriental princes. Among the Egyptian Mamlûks he held the fifth place. Cp. *al-Amîr al-Kabîr*.

AMÎR DÂD, Emîr of Justice, Minister of Justice during the dominion of the Seldjuks, especially in Asia Minor; at other periods certain Emîrs bore this title permanently. Cp. Ibn al-Athîr (ed. Tornb.), Index s. v.

AMÎR al-ḤADJDJ, Leader of the caravan of pilgrims to Mekka. The first to bear this title in Islâm was Abû Bekr (in 9 = 630). Under the later Caliphs princes of the ruling dynasty were charged with this function of honour, in cases where the caliph did not undertake it himself (a custom which soon fell out of use). The duties of the office did not merely consist in conducting the caravan to and from Mekka, but they also included the moral and penal police supervision of the pilgrims during the journey, the leading of the ceremonies at Mekka, ʿArafa and the other holy places. During the troubled times of the second civil war it happened that four leaders of the ḥadjdj planted their banners at ʿArafa, because there were that number of claimants to the throne, so in the year 68 (688): Muḥammed b. al-Ḥanafiya, Ibn al-Zubair, Nadjda b. ʿÂmir and Marwân, the Umaiyad. After the fall of the caliphate the most powerful Muḥammedan princes, e.g. the Mamlûks of Egypt and the Ottoman Sulṭans, each appointed an Amîr al-ḥadjdj, who had to conduct the caravans of pilgrims from Cairo and Constantinople (via Damascus) to Mekka. For the festivities which take place nowadays at the departure of these caravans, see Artt. maḥmal and surre. According to Burton, *A pilgrimage to el-Medinah* etc., i. 402 note, the office of Amîr al-ḥadjdj was not only honorable, but also profitable, because those who held it, legally inherited the possessions of pilgrims who died on the way (the right of escheat, droit d'aubaine).

Bibliography: A. von Kremer, *Culturgeschichte*, i. 452.

al-**AMÎR** al-**KABÎR** was originally the title of the oldest Emîr at the Mamlûk court, later, after Shaikhûn al-ʿOmarî had borne it (752 = 1352), it was the denomination of that Emîr who stood nearest to the Sulṭan. After the Amîr al-Kabîr there came (cp. Khalîl al-Ẓâhirî, ed. Ravaisse, p. 114): 2. the *Amîr Silâḥ*, 3. the *Amîr Madjlis*, 4. the *Great-Dawâdâr*, 5. the *Great-Amîr-Âkhôr*, 6. the *Amîr Nawbat al-Nuwab*, 7. the *Amîr Ḥadjib al-Ḥudjdjâb*, 8. the *Great-Khâzindâr*, 9. the *Amîr al-Ḥâdjdj*. The bearers of this title were always chosen from among the leaders of 1000 (*Muḳaddam al-Ulûf*), cp. Maḳrîzî, *Histoire des sultans Mamlouks* (transl. by Quatremère), i, 3.

AMÎR KHÂN, was the first Nawâb of Tonk, of Afghân origin, and was born in Rohilkand in 1182 (1768—1769). In his twentieth year he began an adventurous life as leader of a band of brigands, entered the service of the rulers of Malwa, Bhopal, Indore and Djapur and caused great mischief in Central India by his ravages and plundering. Finally driven into a corner by the English, he concluded a treaty with them in 1817, binding himself to disband his troops, in return for which he was confirmed in possession of the territory which Rao Holkar of Indore had allotted him; thus the state of Tonk was founded, in which his successors have since ruled. He died in 1834; and his life has been written by one of his officials Baswân Lâl of Bilgram.

Bibliography: Busawun Lal, *Memoirs of the Pathan soldier of fortune the Nawab Ameer ood Doulah Mohammed Ameer compiled in Persian, translated into English by* H. T. Prinsep (Calcutta, 1833); H. T. Prinsep, *History of the political and military transactions in India during the administration of the Marquess of Hastings* (London, 1825).

(J. Horovitz.)

AMÎR MADJLIS (or al-Madjlis), Master of Audiences or Ceremonies, one of the highest dignitaries at the court of the Seldjuks of Asia Minor. Under the Egyptian Mamlûks he held the third place among the Great-Emîrs [see al-amîr al-kabîr] and had the supervision of surgeons and physicians. In Egypt he has formerly been named *Amîr Mashwar*, cp. Maḳrîzî, *Histoire des sultans Mamlouks* (transl. by Quatremère, 11a, 97; M. van Berchem, *Matériaux pour un corpus inscript. arabic.*, pp. 274, 585.

AMÎR al-**MUʾMINÎN**, i. e. lord of the faithful. ʿOmar was the first to bear this title. In the East the Umaiyad and ʿAbbâsid caliphs followed his example, as did those of their opponents who thought themselves entitled to claim the Caliphate (ʿAlids, Karmaṭes, Fâṭimids). It was not till the fall of Baghdâd (656 = 1258)

that the smaller rulers in the East also styled themselves Amîr al-Mu'minîn.

In the West the title occurs more frequently: it was borne by the Rostemids, Aghlabids, Zîrids, Ḥammâdids, the Umaiyads after 316 (928) and some of the petty Spanish kings. On the other hand those dynasties which recognized the supremacy of the 'Abbâsids contented themselves with the title *Amîr al-Muslimîn* [q. v.], e. g. the Almoravids. Their opponents, the Almohades, founded again the independent African Caliphate and called themselves "lords of the faithful", as also in part the Ḥafṣids, Marînids and Zaiyânids. At present the Sherîfs of Morocco and the Sultans of Turkey are still styled Amîr al-Mu'minîn. — It may be added that as early as the year 2 of the Hidjra 'Abd Allâh b. Djaḥsh bore this title during the expedition to Nakhla.

Bibliography: M. van Berchem, *Titres califiens d'Occident* (*Journ. As.* Series 10, xi. 245—335), where complete bibliographical references are given. (A. J. Wensinck.)

AMÎR al-MUSLIMÎN, i. e. lord of the Muslims, a title which the Almoravids first assumed, in contra-distinction to *Amîr al-Mu'minîn* [q. v.]. The latter title was born by the independant dynasties; the Almoravids, however, recognized the supremacy of the 'Abbâsids and did not wish to arrogate to themselves this title of the Caliphs. So they established a kind of sub-caliphate with a title of their own. Afterwards the African and Spanish princes bore either the one or the other of these titles, according as they sought after the independent caliphate or recognised any supremacy.

Bibliography: M. van Berchem, *Titres califiens d'Occident* (*Journ. As.*, series 10, ix. 245—335). (A. J. Wensinck.)

AMÎR SILÂḤ the title of one of the highest dignitaries at the court of the Egyptian Mamlûks, who supervised the royal arsenal (*Silâḥ-khâne*) and the armed men (*Silâḥdâr*). He occupied the second place among the Great-Emirs (cp. al-amîr al-kabîr).

AMÎR al-UMARÂ, chief Emir, commander-in-chief of the army. As the name shews this dignity was originally confined to the military command. But the pretorians continued to become more powerful, and already the first bearer of the title, the eunuch Mûnis, soon became the real ruler, for it was to him that the weak and incapable Caliph al-Muḳtadir owed his rescue on the occasion of the conspiracy on behalf of 'Abd Allâh b. al-Mu'tazz in 296 (908). After the appointment of Muḥammed b. Râ'iḳ the governor of Wâsiṭ in 324 (Nov. 936) as Amîr al-Umarâ' by the Caliph al-Râḍî, this desperate ruler could not but hand over to him the entire civil authority, and his name was even mentioned in the public prayers together with that of the Caliph. So the Emîrs became in reality virtual rulers, while the Caliphs sank more and more to mere shadows of their former power.

Bibliography: Ibn al-Athîr (ed. Tornb.), viii. 10 *et seq.*; Weil, *Gesch. d. Chalifen*, ii. 543 *et seq.*; Müller, *Der Islam im Morgen- und Abendland*, i. 532 *et seq.*; Muir, *The Caliphate, its rise, decline and fall* (3rd ed.), p. 568; Defrémery, *Mémoire relatif aux Emirs al Omara*. (K. V. Zetterstéen.)

AMÎRGHANÎYA. [See al-mîrghanî.]

'ÂMIRIDS, the descendants (and successors; also clients and freedmen) of the great regent of the last Umaiyads in Spain, al-Manṣûr b. Abî 'Âmir (= Almanzor, q. v.; died in 392 = 1002) of the Yemenite family of 'Abd al-Malik al-Ma'âfirî, who had come to Spain with Ṭâriḳ: firstly Almanzor's sons 'Abd al-Malik and 'Abd al-Raḥmân (Sanchol) b. al-Manṣûr [q. v.]. 'Abd al-'Azîz al-Manṣûr [q. v.], the son of the last-mentioned was the founder of the dynasty of the 'Âmirids in Valencia, where he ruled, 412—453 (1021—1061). He was succeeded by his son 'Abd al-Malik al-Muẓaffar [q. v.] 453—457 (1061—1065). After the ten year's interregnum of al-Ma'mûn (of Toledo), 'Abd al-Malik's brother Abû Bekr b. 'Abd al-'Azîz ruled in Valencia, 468—478 (1075—1085). In this year the city was wrested from Abû Bekr's son, the Ḳâḍî 'Othmân b. Abî Bekr and fell into the power of al-Ḳâdir who had been dethroned at Toledo. — Among the former clients of the house the slave Mudjâhid al-'Âmirî, who raised himself to be ruler of Denia and the Balearic Isles may be mentioned. (C. F. Seybold.)

'AMḲ (or al-'Amḳ) a vast plain of northern Syria, surrounded on all sides by mountains and situated at an elevation of 111 m. above the level of the sea. It is bounded on the west by the Amanus (Alma-Dagh, q. v.), and on the east by the most southerly spurs of the Kurd-Dagh ("Kurd mountains"). Numerous water-courses, belonging to the basin of the 'Afrîn ('Ifrîn, Ufrenos) and to that of the Ḳara-Ṣu ("black stream"), drain this plain, which is one of the most dismal and desolate districts in Syria and infected with malaria. Volcanic phenomena of all kinds make the 'Amḳ noteworthy; geologically it represents, according to Schaffer, a depression which stretches in the continuation of the Orontes valley as far as the mountain-range of the Taurus. A layer of blue clay, marl and sand covers the surface of the plain to a depth of 60 m. According to Sachau (*Reise in Syrien und Mesopotamien*, p. 460), the soil has not the appearance of a swamp but the character of a meadow, such as is sometimes found on the banks of rivers, where the surface of the ground consists of a thin layer of turf of little firmness so that it is possible to sink in and under certain conditions to disappear entirely. Towards the edges of the plain the ground becomes firmer and there are a few villages. Here and there isolated groups of basalt columns rise up from among the reeds and the green marshes; and on them the wretched dwellings are perched like storks' nests. The inhabitants are Arabs and live on their buffaloes which lead a contemplative existence in the morass. Besides the 'Amḳ serves as pasture land to nomadic Bedouins, Kurds and Turkomans. In the midst of the low-lying country stretches the smooth surface of a lake called by the Arabs Buḥairat Anṭâkiya (the "lake of Antioch") or simply al-Buḥaira, by the Turks Aḳ Deñiz (the "white lake"). Until the 19th century the name "lake of Yaghrâ" was also in use after a locality of that name situated to the north of the lake (Yaghrâ signifies in Aramaic "hill"). With this name Arabic writers of the Middle Ages were already familiar (cp. for example Yâḳût, *Mu'djam*, i. 516); they also use the name Buḥairat al-Salawwar or Sallûr ("eel lake"). The Ḳara-Ṣû and the Murâd Pasha which proceeds from the Balyḳ-Göl ("fish

lake") unite before they enter the lake. The swamps that stretch to the north and east of the latter are only to be attributed to the want of an outlet for the water that enters it. The lake (caused by seismic crevasses?) may only have come into existence shortly before the time of Malalas (900 A. D.), who is the first writer to mention it as the "lake of Antioch". By deepening the channel of the Orontes, into which the lake discharges its waters, the whole district might be reclaimed without great expense, and fruitful land be obtained. Under present conditions the plain threatens to become nothing but an enormous swamp. The numerous ancient colonies of the 'Amk now appear mere mounds of earth. All the sand and the boulders that the different water-courses bring with them or the rain washes down from the sides of the surrounding mountains are deposited in the 'Amk, and cause the level of the ground to rise; hence at present the foundations of the old settlements lie deep beneath the surface, and the latter themselves appear as Tell's, while the storms, sweeping along with great violence, have heaped up rubbish, sand and boulders round the ruins.

The Semitic name 'Amk (in European travellers also: 'Omk, 'Umk) signifies "depth, hollow". In the Assyrian cuneiform inscriptions it occurs in the form of Unki as early as the 9th century B. C., and almost contemporaneously in the Old Aramaic inscription of King z—k—r, as '—m—k. In Polybius we meet with *Ἀμύκης πέδιον* (in the Byzantine Malalas: *Ἀμύκη*), in Strabo *Ἀντιοχέων πέδιον*. Syriac authors write 'Umkā de Antiokia or shortly 'Umkā.

According to the administrative geography of the Turkish Empire, the greater part of the 'Amk belongs to the Wilāyet of Aleppo, a smaller portion tot that of Adana.

Bibliography: Belādhorī (ed. de Goeje), p. 162; Abu 'l-Fidā', *Taḳwīm al-Buldān* (ed. Reinaud and Mac Guckin de Slane), ii. 51 *et seq.*; Yāḳūt, *Mu'djam*, s. v.; K. Ritter, *Erdkunde*, xvii. 1133, 1617—1620, 1794; E. Reclus, *Nouv. Géogr. univ.*, ix. 721; E. Sachau, in *Sitzungsber. d. preuss. Akad. d. Wissensch.*, 1892, pp. 313 *et seq.*; 322, note 1; 330 *et seq.*; Tomkins, in *Babylonian and Oriental Record*, iii. 6.; H. Winckler, *Altorientał. Forschungen* (Leipzig, 1893 *et seq.* 27; Benzinger, in Pauly-Wissowa's *Realencyklop. d. klass. Altertumswissensch.*, i. 1996 and Streck, *ibid. Supplement*, i. 72; Nöldeke, in *Zeitschr. für Assyriologie*, xxi. 377; R. Walpole, *Travels in various countries of the east* (London, 1820), p. 345; Chesney, *Expedition to the Euphrates and Tigris* (London, 1850), i. 396 *et seq.*; Guys, *Statistique du Pachalik d'Alep* (Marseille, 1853), p. 23; Czernik, in *Petermann's Geograph. Mitteilungen*, Supplement no. 45 (Gotha, 1876), pp. 30—33; E. Sachau, *Reise in Syrien und Mesopotamien* (Leipzig, 1883), pp. 460 *et seq.*; Baedeker, *Palästina und Syrien* (5th ed.), p. 408; Janke, *Auf Alexanders des Grossen Pfaden* (Berlin, 1904), pp. 26—27. (M. STRECK.)

'AMMĀN, the old capital of the Ammonites, in the Old Testament Rabbat Benē 'Ammōn or Rabba, later Rabbatamana, Amman, Ammana or called by the hellenistic name Philadelphia. This city, which at the time of the Romans was of great importance, was taken by Yazīd b. Abī Sufyān after the capture of Damascus (14 = 635). It became the capital of the fruitful region of al-Balkā' with a trade in corn, sheep and honey. The inhabitants were, at the time of al-Muḳaddasī, principally Shī'as. The magnificent ruins date back to Roman times, with the exception of an Arab building on the castle hill (the castle of Djālūt with the tomb of Uriah).

Bibliography: P. Thomsen, *Loca sancta*, i. (1907), 113; Belādhorī (ed. de Goeje), p. 126; Muḳaddasī, in *Bibl. geogr. arab.* (ed. de Goeje), iii. 175, 179 *et seq.*; Yāḳūt, *Mu'djam*, iii 179 *et seq.*; Merrill, *East of the Jordan*, pp. 398 *et seq.*; *Survey of Eastern Palestine*, i. 19—64. (FR. BUHL.)

AMMĀN (Mīr Ammān) better AMAN, with the *Takhalluṣ* Lutf, an Indian writer, famous for his Urdū translation of the story of the four Dervishes entitled *Bāgh u-Bahār* and of the well-known ethical treatise *Akhlāḳi Muḥsini* of Ḥusain Wā'iẓ Kāshifī under the title *Gandj-i khūbī*. Both translations have been repeatedly printed in India, and that of the story of the four Dervishes has been translated into English by L. F. Smith (*The Tale of the four Durwesh*, translated from the oordoo tongue; Calcutta, 1813) cp. Garcin de Tassy, *Hist. de la littér. hindouie et hindoustani* (2nd ed.), i. 208 *et seq.*, who mentions other translations — by Duncan Forbes, Hollings and Eastwick; id., *Bag o Bahar, Le jardin et le printemps. Poème hindoustani trad. en français* (Paris, 1878). — Ammān was stimulated to the above mentioned translations by Dr. Gilchrist, he wrote the *Bāgh u-Bahār* in 1217 (1802).

'AMMĀR is in Munadjdjim Bāshī ii. 595, the name of a dynasty which ruled in Tripoli, 724—803 (1324—1400). It is true that the Ḥafṣids of Tunis were not in a position to assert their supremacy over Tripoli during these years, and it was virtually in the hands of independant rulers, but neither their names nor their relationships are sufficiently known. One of them was a certain Muḥammed b. Thābit Abū Bekr; during his rule the Genoese surprised and plundered the city (1355). Finally the Ḥafṣid Abū Fāris 'Abd al-'Azīz (1394—1432) brought the dominion of these city kings to an end.

'AMMĀR, one of the most famous and certainly the most original of Arab oculists, Abu 'l-Ḳāsim 'Ammār b. 'Alī al-Mawṣilī lived first in 'Irāḳ, then in Egypt. He travelled widely, as he himself informs us in his works, and on his travels which took him to Khorāsān in one direction, and to Palestine and Egypt in the other, he practised and performed operations. In Egypt, in the days of Sulṭān Ḥākim he composed his work on ophthalmology. As the rule of this potentate falls between the years 996 and 1020 A. D., 'Ammār was a contemporary of the more famous but less original oculist 'Alī b. 'Īsā (q. v.). If the 'Promptuary' of this author became for the Arabs the standard work on ophthalmology and overshadowed 'Ammār's work, the reason lies in the greater completeness of 'Alī's work. 'Ammār's book, with its strictly logical arrangement is extremely succinct, as even the title shows, (*Kitāb al-Muntakhab fī 'Ilādj al-'Ain* = *book of Selection on the treatment of the eye*). After a preface on the story of its composition, it deals first with the anatomy of the eye, then with diseases of the eyelid, of the corner of the

eye, the conjunctiva, cornea, the pupil, the albumen and the visual nerve. The descriptions of diseases and of their treatment are in general very clear, often, of dramatic vividness especially when he describes operations that he performed himself. That is especially the case in the six cases of operation for cataract which 'Ammār describes. His principal significance lies in the radical operation for soft cataract by suction through a hollow metal tube invented by him. Ṣalāḥ al-Dīn of Ḥamāt (end of the 7th = 13th century) has borrowed the part on this subject almost verbatim in his *Nūr al-'Uyūn*. At an earlier date al-Ghāfiḳī (7th = 12th century had made considerable use of 'Ammār's book in his medical work *al-Murshid*.

Of the Arabic original the first two thirds are preserved in ms. 889 at the Escurial (Casiri, i p. 317). The manuscript is mutilated, and breaks off in the middle of a sentence. The last third is almost completely preserved in the third part of the Ms. denoted by Casiri as "anonymous" — Cod. Esc. ms. 894. The Hebrew translation of the work is completely preserved; the work of Nathan ha-Meāthī, who lived at Rome in the 13th century A. D. and who also translated the Ḳānūn of Ibn Sīnā (Avicenna) into Hebrew. This translation of Nathan's is excellently done; it is much more intelligible than the barbarous mediaeval translations of Arabic medical works into Latin. Some short chapters and sentences, which occur only in the Hebrew translation shew that Nathans arabic copy represents a later recension of the text than the Arabic mss. which survive.

The Latin *tractatus de oculis Canamusali* of David Hermenus or David Armenicus (printed Venice 1497, 1499, 1500; newly edited by Pansier, Paris 1904) pretends to go back to 'Ammār al-Mawṣilī (first recognized by Steinschneider, *Die Hebräischen Übersetzungen des Mittelalters*, p. 667). But it is a crude forgery, has nothing to do with the original of 'Ammār and is therefore of no value for forming a judgment of the merits of his work.

The German version of 'Ammār's *Muntakhab* is in vol. ii. of the work *Die arabischen Augenärzte nach den Quellen bearbeitet* by J. Hirschberg, J. Lippert and E. Mittwoch (Leipzig, 1905).

Bibliography: cp. Introduction of the latter work and Ibn Abī Uṣaibi'a (ed. A. Müller), ii. 89. (E. MITTWOCH.)

'AMMĀR B. YĀSIR B. 'ĀMIR B. MĀLIK of the Madhḥidjite tribe 'Ans, a partisan of 'Alī. His kunya is Abu 'l-Yaḳẓān; he is also called Ibn Sumaiya [s. below]. His father came to Mecca in the 6th century A. D. with two brothers, in order to seek another brother of his and he there came under the protection of the Makhzūmite Abū Hudhaifa, who gave him one of his female slaves named Sumaiya to wife. She was then manumitted, but the family remained with Abū Hudhaifa till his death. They accepted Islām rather early, 'Ammār, it appears, in Arḳam's house. Father, mother and son are said to have been put to the torture for religion's sake, the mother, the first female martyr of Islām is even said to have been stabbed. (She is occasionally confounded with a less virtuous Sumaiya, the mother of the famous Ziyād "b. Abī Sufyān", commonly known as Ibn Abīhi). 'Ammār is reckoned among those who denied their faith under torture, but received pardon from Muḥammed. He was one of the emigrants to Abyssinia and took part in the Hidjra. At Medina he acquired merit at the building of the first mosque, took part in the very first campaigns, e. g. in the notorious expedition to Nakhla, then in the battles of Bedr, Ohod and in almost all of Muḥammeds expeditions. When Muḥammed established the bond of brotherhood between the men of Mekka and Medina, he entered into that relation with Hudhaifa b. al-Yamān. Under Abū Bekr he fought bravely on the day of Yamāma, when he lost an ear ("thou hast railed against my better ear", he is reported to have once remarked to some one who called him "one-eared"). In 21 'Omar appointed him successor of Sa'd b. Abī Waḳḳāṣ to the governorship of Kūfa, and he was given a share in the command at the conquest of Khūzistān; the battle of Nahāwend took place at this period. As the people of Kūfa were as little satisfied with him as they had been with his predecessors, he was replaced by al-Mughīra b. Shu'ba after a year or two. He energetically opposed the election of 'Othmān, then during the rule of this Caliph, he belonged to the opposition, offered the Egyptian party his moral assistance at Medina, and during the open rebellion against 'Othmān he played at least an ambiguous part. He had from the outset declared for 'Alī and according to tradition, withheld (together with others) from paying homage to Abū Bekr, for this reason; and after 'Alī's election to the caliphate (35 = 659) he was an ardent partisan of his cause and enjoyed his special confidence. When the war with Ṭalḥa and al-Zubair had become inevitable, 'Alī sent him to accompany his son al-Ḥasan to Kūfa, there to carry on his propaganda among the inhabitants, and the decision of Kūfa for 'Alī is principally to be attributed to his efforts. In the 'Battle of the Camel' (36 = 656) he was among those who dragged 'Ā'isha from her litter, after her camel had been brought to the ground, and brought her as a prisoner to Baṣra. In the battle of Ṣiffīn (37 = 657) the old man of 93 or 94 fought like a youth for 'Alī against Mu'āwiya and died a hero's death at the head of the infantry of Kūfa (their cavalry was commanded by al-Ashtar). Centuries later his tomb was still pointed out at Ṣiffīn. 'Alī lost in him "one of his two right hands" (the other was al-Ashtar who shortly afterwards was poisoned).

'Ammār passed as one who possessed accurate knowledge of the traditions concerning the Prophet, and owed the esteem in which he was held principally to his great piety, trustworthiness and devotion to the cause. The 'Abbāsid historians, however, did not fail to glorify the memory of the bitter enemy of the older Umaiyads, who lost his life in fighting against them, with legendary touches, inventing utterances of Muḥammad concerning him, and discovering allusions to him in the Ḳor'ān, in order to exhibit his energy, discernment etc. in the brightest colours. The following passages in the Ḳor'ān are referred to him, mostly on account of his persecution by the heathen: 2, 207; 3, 62; 6, 52, 122; 16, 43, 108, 111; 28, 4, 61; 29, 1; 39, 12. The Prophet is said to have declared that if ever internal wars were to break out, the truth would be on 'Ammār's side, and the like. The legends deal at length with his

strenuous co-operation in the erection of the first mosque at Medina and the remarks made by Muḥammed on this occasion. The Prophet even wrought a miracle for him on one occasion: when he was being tortured in the fire by the heathen, at Muḥammed's command the flames were changed into a refreshing coolness, as in the case of Abraham. Moreover an exact prophecy is attributed to the Prophet concerning 'Ammār's death by the "rebellious mob", whom he consigned to hell, and al-Zubair is said to have become uncertain as to the righteousness of his own sake, when he heard that 'Ammār was in the camp of the enemy. The news of his death is said to have produced a most gloomy impression in Mu'āwiya's camp, e. g. on 'Amr b. al-'Āṣī. Many pious sayings are attributed to him, which were uttered, as we are told, on the day of his death.

'Ammār had a son Muḥammed, who also passed as an authority for traditions, and a daughter Umm al-Ḥakam. (H. Reckendorf.)

'AMMĀRĪYA, an order of Derwishes in Algeria, which takes its name from 'Ammār Bū Senna, born about the year 1717. 'Ammār's tomb is at Bū Ḥammān in the province of Constantine, where also is the head quarters (the *Zāwiya*) of the order. The order was really founded (in 1822) by al-Ḥadjdj Embārek al-Maghribī al-Bukhārī. According to Depont and Coppolani, *Les confréries religieuses musulmanes* (Algiers, 1897), p.p. 356 *et seq.* the order numbers in Algeria 26 *Zāwiyas* and 6435 members. — Rinn does not mention it.

AMORIUM, according to Arabic pronunciation, 'Ammūriya, a well-known Byzantine city in Ancient Phrygia, on the great road from Constantinople to Cilicia. Its exact situation had for long been unknown, until Hamilton discovered it in Assar Ḳal'a (½ an hour from the present village of Ḥādjdjī Ḥamza). Amorium was repeatedly besieged by Arab military leaders (among others by Maslama in 189 = 805) and in 223 (838) it was captured by the Caliph al-Mu'taṣim after a siege of 55 days and levelled to the ground. Complete accounts are given in Arabic historians, especially al-Ṭabarī (ed. de Goeje), iii. 1236 *et seq.*

Bibliography: Hamilton, Researches in Asia Minor, i, 451 *et seq.*

AMR (A.), signifies command; affair. Al-amr wa 'l-nahy means unlimited authority. — In Grammar Amr denotes the Imperative.

'AMR b. al-Ahtam al-Tamīmī al-Minkarī, a member of a poetically gifted family; and himself fond of using metre and rhyme. He must have been born shortly before the Hidjra; for in the year 9 (630) when he came to Medina with the embassy of his tribe, he is said to have been a youth. In the year 11 (632) he followed the prophetess Saidjāḥ, but was later converted to Islām and took part in the wars of conquest. He informed 'Omar in verse of the capture of Rīshahr. — Little of his poetry is preserved; according to a contemporary judgment they had more outward adornment than depth of ideas. He was famous on account of his physical beauty, which won him the surname al-Mukaḥḥal ("the painted").

Bibliography: Ibn Ḳotaiba, *Kitāb al-Shi'r*, pp. 401—403; *Aghānī*, (1st ed.), iv. 9 *et seq.*; xii. 44; xxi. (ed. Brünnow), 174; Ṭabarī (ed. de Goeje), i. 1711—1716, 1919; Belādhorī (ed. de Goeje), p. 387; Mubarrad, *Kāmil* (ed. Wright), i. 476, *ss et seq.*; *Ḥamāsa* (ed. Freytag), i. 722; Ibn al-Athīr, *Usd al-Ghāba* (Cairo, 1286), iv. 87 *et seq.*; Ibn Ḥadjar, *Iṣāba*, ii. 1247; Ibn Nubāta, *Sarḥ al-'Uyūn 'alā Risālat Ibn Zaidūn* (Alexandria, 1290) pp. 77 *et seq.*

(A. J. Wensinck.)

'AMR b. al-'Āṣ (al-'Āṣī) al-Sahmī, a contemporary of Muḥammed of Kuraishite birth. The part which he played in islāmic history begins with his conversion in the year 8 (629/630). At that time he must already have been of middle age, for at his death which took place circa 42 = 663 he was over ninety years old. He passed for one of the most wily politicians of his time, and we must endorse this verdict. The more clear-sighted inhabitants of Mekka already foresaw shortly after the unsuccessful siege of Medina that this fact was the turning-point in Muḥammed's career. It is not strange therefore that men like Khālid b. al-Walīd, 'Othmān b. Ṭalḥa and 'Amr b. al-'Āṣ went over to Islām even before the capture of Mekka. Not much importance is to be attached to the story of their conversion. That of 'Amr is said to have taken place in Abyssinia under the influence of the Christian Negus! — Muḥammed at once made use of his newly-gained assistance: after a few small expeditions he sent 'Amr to 'Omān, where he entered into negotiations with the two brothers who ruled there, Djaifar and 'Abbād b. Djulanda, and they accepted Islām. He was not to see the Prophet again. The news of the latter's death reached him in 'Omān, and occasioned his return to Medina. But he did not remain there long. Probably in the year 12 (633) Abū Bekr sent him with an army into Palestine. The accounts of the conquest of this country [q.v.] are known to be somewhat confused (cp. also Caetani, *Annali dell' Islām*, A. H. 12); but this is certain, that in this undertaking 'Amr played a most prominent part. The subjection of the country west of the Jordan especially was his achievement, and he was also present at the battles of Adjnādain and the Yarmūk as at the capture of Damascus.

Yet his real fame is due to his conquest of Egypt. According to some sources he betook himself there with his troops on his own responsibility. It is more probable, however, that 'Omar was informed of the matter (cp. Wellhausen, *Skizzen und Vorarbeiten*, vi. p. 93) or even that it was undertaken under his orders. It is certain that re-inforcements were soon sent out to him, under al-Zubair. For the history of the conquest cp. the article egypt; only the following need be mentioned here: In the summer of 19 (640) the Greeks were defeated at Heliopolis. In 20 (641) Babylon was occupied by the Arabs, in 21 (642) Alexandria lay in their power (see arts. egypt and muḳawḳis). But not only the conquest of Egypt wast the work of the genius of 'Amr; he also regulated the government of the country, administration of justice and the imposition of taxes. He founded Fusṭāṭ, which was later called Miṣr and in the 4th (10th) century al-Ḳāhira.

We can understand, that 'Amr felt himself wronged, when the Caliph 'Othmān recalled him in favour of 'Abd Allāh b. Sa'd, shortly after his accession to the throne. He retired in disgust from active life, occasionally giving utterance to his mortification. When circumstances became threa-

tening for ʿOthmān, ʿAmr was wise enough not to commit himself as a partisan of his enemies; but he secretly incited ʿAlī, Ṭalḥa and al-Zubair against him. From his estates of al-Sabʿ (Beer-Sheba') and ʿAdjlān he awaited the development of events with the greatest anxiety. Yet it was not till after the Battle of the Camel, when only the two opponents ʿAlī and Muʿāwiya survived, that he once more came to the front, associating himself with Muʿāwiya. At the battle of Ṣiffīn he commanded the Syrian cavalry. When the battle turned in favour of ʿAlī, he conceived the clever device of placing leaves of the Ḳurʾān on the lances. The ruse was successful and the battle remained undecided. A court of arbitration was agreed upon, which was to consist of Abū Mūsa 'l-Ashʿarī and ʿAmr b. al-ʿĀṣ. Before the day appointed came, ʿAmr rendered Muʿāwiya the important service of occupying Egypt for him. It was an easy task to dispose of the youthful ʿAlid governor, Muḥammed b. Abī Bekr: he defeated him (early in 38 = 658) and put him to death.

In the same year (*Shaʿbān*) ʿAmr proceeded to Adhroḥ [q. v.] to the court of arbitration (according to al-Wāḳidī's chronology in Ṭabarī, i. 3407). Here again he gave a brilliant proof of his political talent. He succeeded in conducting matters so far that Abū Mūsa declared both ʿAlī and Muʿāwiya unworthy of the highest office. ʿAlī lost thereby his title of Caliph, Muʿāwiya however, who had only fought for "ʿOthmān's blood", lost nothing. Until his death [see above] ʿAmr remained Governor of Egypt. On the 15th Ramaḍān 40 (January 22 661) he escaped by mere chance assassination at the hands of Zādawaih, one of the three Khāridjites, who had chosen out the three leaders of Islām: ʿAlī, Muʿāwiya and ʿAmr as the victims of their fanaticism. ʿAmr felt unwell on that day and left the leadership of the *Salāt* to Khāridja b. Ḥudhāfa. So the latter was mortally wounded. "I meant ʿAmr, but God meant Khāridja", the assassin is reported to have said after accomplishing his deed.

Bibliography: Ibn Ḥadjar, *Iṣāba*, ii. 1 *et seq.*; Ibn al-Athīr, *Usd al-Ghāba* (Cairo, 1286), iv. 115; Nawawī (ed. Wüstenf.), pp. 478 *et seq.*; Belādhorī (ed. de Goeje), see Index; Ṭabarī (ed. de Goeje), see Index; Ibn Saʿd iii. 21; Wüstenfeld, *Die Statthalter von Ägypten* (*Abh. d. Gesellsch. d. Wissensch. zu Göttingen*, xx); Wellhausen, *Skizzen und Vorarbeiten*, vi. 51 *et seq.* 89 *et seq.*; Yaʿḳūbī (ed. Houtsma), see Index; Caetani, *Annali dell' Islām*, see Index; Butler, *The arab conquest of Egypt* (London, 1902); S. Lane Poole, *A History of Egypt* (London 1901) vi.

(A. J. Wensinck.)

ʿAMR b. Hind, son of the Lakhmid prince al-Mundhir and of Hind, a woman of the tribe of Kinda. After his father's death he became "king" at al-Ḥīra (554—570 A. D.). He was a warlike ruler and, like his house, very cruel. It is well-known how he sent the poets al-Mutalammis and Ṭarafa to his governor in Baḥrain, with letters ordering their death. By reason of his harsh character, he bore the surname of Muḍarriṭ al-Ḥidjāra ("he who makes stones crack"). He was also called Muḥarriḳ ("burning"). As an explanation of this name the Arabs relate that, in order to revenge a brother's murder, he seized 100 Ḥanẓalites and ordered them to be burned. Several Lakhmids however were called Muḥarriḳ, which seems to be the old name of a divinity (see Rothstein, *Die Dynastie der Lakhmiden* etc., pp. 46 *et seq.*). He was killed at a meal by the poet ʿAmr b. Kulthūm [q. v.], because the latter's mother had been wronged by his mother.

Bibliography: G. Rothstein, *Die Dynastie der Lakhmiden in al-Ḥīra*, pp. 94 *et seq.*; Nöldeke, *Gesch. d. Perser u. Araber zur Zeit der Sasaniden*, pp. 107 *et seq.*; Caussin de Perceval, *Essai sur l'histoire des Arabes avant l'Islamisme*, ii. 115 *et seq.*; Ibn Ḳotaiba, *Kitāb al-Shiʿr* (ed. de Goeje); id., *Maʿārif* (ed. Wüstenf.), pp. 318 *et seq.*; *Aghānī* (1st ed.), ix. 178 *et seq.*, xxi. (ed. Brünnow), 186—207; Mubarrad, *Kāmil* (ed. Wright), i. 97 *et seq.*; Ṭabarī (ed. de Goeje), i. 900; Ibn Nubāta, *Sarḥ al-ʿUyūn ʿalā Risālat Ibn Zaidūn* (Alexandria, 1290), pp. 240 *et seq.*; Yaʿḳūbī (ed. Houtsma), i. 239 *et seq.* Ḥamza al-Iṣfahānī (ed. Gottwaldt), i. 109 *et seq.*; Ibn al-Athīr (ed. Tornb.), i. 404 *et seq.*

(A. J. Wensinck.)

ʿAMR b. Kulthūm, the head of the Taghlib, and so famous as a poet, that his principal work was included in the *Muʿallaḳāt* collection. He lived in the 6th century A. D., hence before Islām. His mother was Lailā, the daughter of the Taghlibite poet al-Muhalhil. We are told that on account of an insult intended for his mother he slew the Lakhmid prince ʿAmr b. Hind [q. v.] in 570. Exact dates of his life are not known, but it is related that he lived to the age of 150 years.

Bibliography: *Aghānī* (1st ed.), ix. 181—185; Cheikho, *Shuʿarāʾ al-Naṣrānīya*, pp. 197—204; Rothstein, *Die Dynastie der Lakhmiden in al-Ḥīra*, Berlin 1899, p. 100.

(A. Haffner.)

ʿAMR b. al-Laith al-Ṣaffār, the Ṣaffārid; he is said to have been in his youth first a mule-driver, then later a mason, and later to have attached himself to his brother Yaʿḳūb. Proclaimed commander at his death by the latter's army (265 = 879), ʿAmr submitted to the Caliph and was invested with the provinces of Khorāsān, Fārs, Iṣpahān, Sīstān, Karmān and Sind. He only obtained unquestioned mastery of Khorāsān after strenuous struggles with his opponents Aḥmad b. ʿAbd Allāh al-Khudjistānī, Rāfiʿ b. Harthama and Ḥusain b. Ṭāhir; during these battles he was twice (271 = 885 and 276 = 890) deposed by the Caliph, and the first time also cursed from the pulpits; his final confirmation as governor took place in 279 (892), but not till 283 (896) did he succeed in removing his last enemy Rāfiʿ b. Harthama. Like the earlier governors of Khorāsān he also wished to combine the rule of Transoxania with this governorship and demanded from the Caliph to be invested with this province; his desire was granted in Muḥarram 285 (Feb. 898) and the Sāmānid Ismāʿīl b. Aḥmed was declared deposed. Ismāʿīl however forestalled his enemy: in 286 (899) ʿAmr's general, Muḥammed b. Bashīr, was defeated and slain, in the following spring (287 = 900) ʿAmr himself was taken prisoner at Balkh and shortly afterwards (288 = 901) brought to Baghdād; in 289 (902) the dying Caliph al-Muʿtaḍid caused him to be assassinated.

ʿAmr is said to have ruled his empire and his army with a strong hand; there had not been

such good order in Khorāsān for a long time as there was under his government. As under Yaʿḳūb, so under ʿAmr the equality of all subjects under the power of a military despot was effectively established; the great were rigourously supervised by specially appointed spies and were not even allowed to ill-treat their slaves. In the original sources ʿAmr is frequently depicted as an avaricious, miserly and therefore hated ruler, yet both in his residence at Nīsābūr and in his own country Sīstān the erection of many buildings of public utility is attributed to him.

Bibliography: Ibn Khallikān (ed. Wüstenf.), Nº. 838 (chiefly from Sallāmī, *Taʾrīkh Wulāt Khorāsān*); Gardīzī, *Zain al-Akhbār* (from the same source; cp. the excerpts in Barthold, *Turkestan v epokhu mongolsk nashestw*, i. 4 *et seq.*); Ṭabarī (ed. de Goeje), iii. 1931—2208; Masʿūdī, *Murūdj* (Paris), viii. 46, 125, 144, 180, 193, 200 *et seq.*, 208 *et seq.* — cp. Nöldeke, *Orientalische Skizzen* (Berlin, 1992), pp. 187—217. (W. BARTHOLD.)

ʿAMR B. LUḤAIY, legendary chieftain of the Banū Khuzāʿa, who, according to Muslim historians, held the sovereign power at Mekka. ʿAmr is accused of having corrupted the religion of Abraham (*al-ḥanīfiya*) by introducing idolatry into Mekka. He is said to have filled the Kaʿba with idols, among which was the famous Hubal, which some historians declare him to have received from Maʾāb (Moab) as a present from the ʿAmālīḳ, or according to al-Azraḳī (Wüstenf., *Die Chroniken der Stadt Mekka*, i. 133), from Mesopotamia. Historians also attribute to ʿAmr the introduction of certain superstitious customs relating to animals, which under certain circumstances became sacred. al-Shahrastānī (ed. Cureton, ii. 430 *et seq.*) asserts that ʿAmr b. Luḥaiy brought Hubal to Mekka at the time of Sābūr Dhu'l-Aktāf, i. e. in the first half of the third century A. D. As however according to the same authority (*loc. cit.*, p. 59) ʿAmr and his descendants reigned for 500 years, and according to Masʿūdī, ʿAmr himself lived 345 years, it would be difficult, to determine the precise date at which this event was supposed to have taken place.

Bibliography: Ibn Hishām (ed. Wüstenf.), i. 50 *et seq.*; Wüstenfeld, *Die Chroniken der Stadt Mekka*, i. 56, 58, 72, 74, 132, 402; ii. 6; *Aghānī* 1st ed. xiii. 109; Masʿūdī, *Murūdj* (Paris), iii. 114-115, 118; iv. 46; Caussin de Perceval, *Essai sur l'hist. des Arabes*, i. 215 *et seq.* (M. SELIGSOHN.)

ʿAMR B. MAʿDĪKARIB (Abū Thawr b. ʿAbd Allāh), chief of an Arab tribe and poet, said to have been born about 500 A. D., and died about 21 (643). He was descended from a noble family of the Banū Zubaid in Yemen; he is described as a man of quite exceptional bodily strength, and is said to have distinguished himself in the battle of Ḳādisīya, although he must have been over a hundred years old at that time. He had accepted Islām after a personal interview with Muḥammed. No long poems of his are extant.

Bibliography: *Aghānī*, 1st ed. xiv. 25—41; Ibn Hishām (ed. Wüstenf.), i. 951 f. (A. HAFFNER.)

ʿAMR B. SAʿĪD AL-ASHDAḲ, governor of Mekka at the time of Yazīd b. Muʿāwiya's accession to the throne in the year 60 (680). In the same year he was also appointed governor of Medīna, and at the command of Yazīd sent an army to Mekka against ʿAbdallāh b. al-Zubair, the rival caliph. He entrusted the command of this expedition to a brother of ʿAbdallāh, ʿAmr b. al-Zubair, who was taken prisoner and, with the consent of his brother, flogged to death at Mekka by his personal enemies. ʿAmr b. Saʿīd was deposed at the end of the following year. Later he accompanied the caliph Marwān on his expedition to Egypt, and when Muṣʿab b. al-Zubair attempted to regain Syria during the absence of the caliph and invaded Palestine, ʿAmr was sent by Marwān to oppose him and forced him to retire. Already after the death of Yazīd, when the question of the succession was under discussion, ʿAmr had been mentioned as a possible successor to Marwān. He was very popular in Syria, being a nephew of the caliph on the mother's side and, as a member of the Umayyad family, also related to him on the father's side. Under these circumstances he might easily have become dangerous, but when Marwān had established his authority, he designated his two sons ʿAbd al-Malik and ʿAbd al-ʿAzīz as heirs to the throne, and the oath of allegiance was taken to them. In spite of this fact ʿAbd al-Malik was afraid of ʿAmr even after his accession to the throne and, as events showed, noth without reason. For when the caliph undertook an expedition to ʿIrāḳ in 69 (689), ʿAmr made use of the opportunity to put forward his old claims to the caliphate, and stirred up a dangerous insurrection at Damascus. ʿAbd al-Malik was forced to return, and by the promise of life and liberty caused his rebellious cousin to submit. Very soon after, however, the caliph resolved to rid himself for ever of this danger; in the year 70 (689/90) he summoned ʿAmr to the palace, and according to the ordinary tradition, killed him with his own hands.

Bibliography: Ibn Saʿd, v. 176 *et seq.*; Yaʿḳūbī, (ed. Houtsma), ii. 81 *et seq.*; Ṭabarī, i. 1779 *et seq.*; Ibn al-Athīr (ed. Tornberg), ii. 318 *et seq.*; Weil, *Geschichte der Chalifen*, i. 303 *et seq.*; Müller, *der Islam im Morgen- und Abendland*, i. 359 *et seq.*; Muir, *The caliphate, its rise, decline and fall*, 3rd ed., p. 341 *et seq.* (K. V. ZETTERSTÉEN.)

ʿAMR B. ʿUBAID ABŪ ʿOTHMĀN, one of the earliest Muʿtazilites. Originally a follower of the ascetic school of Hasan al-Baṣrī, he adopted the opinion of Wāṣil b. ʿAṭāʾ on the question as to the status of the Muslim who has fallen into sin. We have no information about his literary activity, but it is known that he was distinguished among his contemporaries through moral earnestness and piety. It is in keeping with this character that he joined the party of Yazīd III, who claimed the throne as a rival of the frivolous Walīd II. Later on ʿAmr was on very friendly terms with the ʿAbbāsid caliph al-Manṣūr. He died in 145 (762) at Marrān on his return from the pilgrimage to Mekka.

Bibliography: Ibn Ḳotaiba, *Maʿārif* (ed. Wüstenf.), p. 244; Ibn Khallikān (ed. Wüstenf.), Nº. 514; Arnold, *al-Muʿtazilah*, p. 22 *et seq.*; Masʿūdī, *Murūdj* (Paris), vi. 212; Houtsma, *De strijd over het dogma*, p. 51 *et seq.*

ʿAMRA (ḲUṢAIR ʿAMRA, the little castle of ʿA.) an old Umaiyad castle, situated in the country east of the Jordan, about 36° 31′ E. of Greenwich and 31° 50′ N. Lat., due east of the nor-

thern edge of the Dead Sea and beyond the water-shed of that depression. Ḳuṣair 'Amra was discovered in June 1898 by Alois Musil, who revisited it in 1900 and 1901 accompanied by the painter A. L. Mielich and under the auspices of the Vienna Imperial Academy of Sciences, and made a complete survey.

It is a building of moderate size, the rooms of which are arranged in the following manner: coming from the North the visitor first enters the westernmost hall of rectangular shape, which is divided into three aisles by two semi-circular wall-ribs which support three longitudinal barrel-vaults. The centre aisle ends in a spacious recess which, although ending in a right angle, resembles an apse and is roofed with a barrel-vault. From this recess two small doors lead into two apse-like cells situated in the continuation of the side-aisles. From the east wall of the large hall a door gives access to three small rooms; the first two of these communicate with one another and occupy together the same depth as the large hall; the third adjoins the second on the East. The first of these rooms is rectangular and has a barrel-vaulted roof; there are benches along the south and east walls, and beneath the bench on the south is a hole in the ground for the discharge of water. The adjoining room is square with a groined vaulting, and is enlarged by a rectangular niche with a small window. It has this characteristic feature: about six feet above the floor, the upper parts of the wall jut out about 4 inches, and beneath this projection there are four clay water-pipes measuring about 2$^1/_2$ inches in diameter. The water was conducted along the roof in cemented channels. In the pediments of the groined vaulting there are four clay pipes which served to ventilate the room. The third room, of great architectural perfection, is also square but roofed with a cupola resting on pendentives. A stone entablature decorated with a strip of zigzag ornament, forms the cornice of the cupola, in which there are four small semi-circular windows. In the north and south walls of the room there are deep recesses of semi-circular shape with ledges which resemble benches. Another ledge consisting of two steps and resembling a seat, leans against the plain east wall. In this room also the upper part of the walls juts out over four water-pipes. Another room adjoins these three in the East, though now no longer communicating with them by any door; it is a narrow vaulted chamber, as wide as the east wall of the third room, and opens out with its whole width on a larger rectangular room. The roof of this apartment, which no longer survives, was obviously flat. Here was a tank for water and apparently a heating apparatus. — As for the decoration, the large hall and the three rooms have marble floors, which in room 2 and 3 are hollow after the fashion of the ancient hypocausts. The two cells south of the large hall have mosaic floors. The lower surface of the walls of the large hall and the three rooms was faced with slabs of marble; the two small rooms adjoining the large hall are plastered. The surfaces of the upper parts of the walls and of the vaults are without architectural decoration, but covered entirely with paintings.

No comparison with similar buildings in the neighbourhood, such as Ḳubbat al-Bi'r, is needed to show that Ḳuṣair 'Amra is a bath-house. Oriental baths, as is well known, can be traced back to the ancient thermae; here we see clearly that the first room with its two benches, without water-pipes, but furnished only with an outlet for water represents the apodyterium; the second room is shown to be the tepidarium by its water-pipes, and the hollow heated flooring, while the third and most richly decorated apartment situated near the heating apparatus is the caldarium. The arrangement is similar to that at Ḳubbat al-Bi'r, where the entrance hall represents the apodyterium and the fourth and last room the caldarium; but while it is easy to fix the purpose of these two rooms it is uncertain whether the two intervening apartments served as frigidarium and tepidarium respectively, or were both tepidaria. At Ḳuṣair 'Amra the large hall served as entrance to the bath and may also, with its two closets, have been used for some domestic purpose. Musil thinks that a door communicating between the third of the smaller rooms and its eastern annex was the original entrance, but that it was subsequently closed; he founds this theory on the style of vaulting in the different rooms as compared e. g. with that of Ḳubbat al-Bi'r, the first (3) having a cupola, the second (2) groined vaulting. But this hypothesis does not accord with several facts: the survey gives no cause for assuming that any such re-building has ever taken place, and makes it even less probable that the door leading from the large hall into the first small room should have been added at a later stage. Nor do other parts of the building show any traces of different periods of construction. It seems moreover that the arrangement of the bath, which necessarily begins with the apodyterium and ends with the caldarium, excludes the possibility of such an alteration and I am convinced that the entrance to the bath was always through the large hall.

The outward architecture of the building is a mere reproduction of the structure of the interior, the extrados of the vaults showing on the bare rubble-walls. This feature of the construction finds its explanation in the climate of the country, and as similar climatic conditions are frequently found in the East but hardly ever in the West, the complete harmony between the structure of the interior and the outward appearance gives the building a typically Oriental character. The technical construction of the walls is as follows: they are about 2$^1/_2$ feet thick, and built of large blocks of lime-stone of double cleaving-grain, except for the doorlintels and window casements which are fashioned blocks of black basalt. The colour of these materials is very vivid. The masonwork is not very solid, but a compact mortar has given it a stability enabling it to last more than a thousand years without suffering serious injury. For the roof and the water conduits cement has been used.

A distinguishing feature of Ḳuṣair 'Amra, in which it excels all similar monuments of the neighbouring country and of the more distant regions of Inner Syria, is its rich pictorial decoration; nowhere else have pictures been preserved in such perfect condition; another interesting feature, (of very rare occurrence elsewhere) is the presence of inscriptions which enable us to fix the date of this building and, by means of comparison of several other monuments as well. Frescoes are found in all the rooms, the large

hall and the bath itself, being absent only from the east chamber. Their state of preservation corresponds to their age: dust, dirt, the smoke of fires and sgraffiti have done considerable damage. In printing the pictures, the colours were laid broadly in flat tones on the white smooth surface without much care in the treatment of the half tones; these were partly added in a way similar to that found in the encaustic mummy-portraits of late Egyptian art. The careful finish of the details and of the drawing betrays an unusual certainty of touch and considerable skill in the use of colour. The white surface is frequently used as local colour, but coats of white paint are also laid on. No part of the paintings is drawn by rule and compass, but they are all sketched on the wall with a free and sure touch; yet the work on the vaults was very laborious. This freedom of treatment is clear evidence of a long-established practice, and the painters of these pictures followed an old tradition. Besides black and white their colours include blue, dark-brown, red, light-brown, pale yellow and sometimes green. — The blue is natural ultra marine; the red oxide of iron; the dark brown is red covered with a thin coat of ultramarine; the light brown is ochre; the yellow this same ochre mixed with chalk; the green ochre with a coat of ultramarine.

The subjects of the pictures are bathing-scenes, gymnastic exercises, hunting of all sorts of game, with packs of hounds, or nets, or from boats; rows of pictures represent trades, there are also some symbolic figures, such as the Ages of Man, History, Philosophy, Poetry, a caliph on his throne represented as Pantocrator, the enemies of Islām and a rich zodiac. Of a more decorative nature are the numerous female figures in the niches, heads in medallions surrounded by foliage, figures of men and animals in lozenges. The ornament consists of draperies, foliage growing out of vases, vines, laurel, palm-trees with clusters of fruit, and borders with birds of the desert. — Some detached parts of these frescoes, viz. a nude female figure with a rich head-dress intertwined with pearls, and the fragment of an inscription, are now in the Kaiser Friedrich Museum at Berlin. — The pictures are arranged in rectangular borders, or in lozenges, circles and in niches, as in a picture-book; the composition is of an epic-narrative character; and both in form and contents the syro-hellenistic tradition is predominant. Certain features, especially the epic style and perhaps the type of some of the female figures, seem to be derived from old oriental art, while the aquatic scenes and the chase with nets remind us of the art of the Sāsānid period. Other elements, such as the architecture of the back-grounds and niches with their spiral columns, give a definitely Byzantine impression; while the laurel-garlands and draperies recall western classical art; some features, finally, such as the birds of the desert and the palm-trees are copied directly from surrounding nature. The mere architecture too corresponds to the style of the pictures: the groined vaulting seems to be of western origin, while the vaulting of the large hall and the shape of the cupola in the caldarium appear to be of the Syrian type: the general character of the building as a whole is hellenistic, and the outward appearance typically oriental.

It would therefore have been very difficult to date the monument by the aid of criteria furnished by the history of art. The building presented an altogether new type, and it is not surprising, that the pictures were at first taken for classical works of the iv. or at most the v. century A.D., and that the Ghassānid kings were thought of as builders. The case of the other famous Umaiyad castle, al-Mshatta, was similar: it was thought to be of post-classical, Ghassānid or Sāsānid origin. In the case of Ḳuṣair 'Amra two pictures in the large hall, which bear inscriptions, definitely fix the date: these are the picture of the enthroned caliph and that of the enemies of Islām. The first has a long Arabic inscription, unfortunately so damaged that it has not been possible hitherto to decipher it; in the second the figures have bilingual inscriptions in Greek and Arabic; in the third place there are Greek inscriptions on the allegorical pictures representing History, Poetry and Philosophy (σκέψις). The fact that the inscriptions are bilingual as well as the shape of the cursive Arabic letters indicated from the outset that they belonged to the end of the I. or the beginning of the II. century of the Hidjra; the interpretation of the picture representing the enemies of Islām, which was worked out successfully by C. H. Becker with the assistance of Th. Nöldeke and E. Littmann, fixed this date with conclusive certainty. (Musil had already arrived at the true date by means of detailed historical arguments and by a correct appreciation of the inscriptions and pictures; but he was unable to put forward the reasons for his view in the great book published by the Vienna Imperial Academy, because the historical part of the work had been entrusted to other hands.) The important picture in question represents, besides two uncertain figures, the emperor of Byzantium, Roderick the visigoth, the Sāsānid Yezdegerd III. and the Negus of Abyssinia, with the following bilingual inscriptions:

[ΚΑΙ]CΑΡ ΡΟΔΟΡΙΚΟC ΧΟCΔΡΟΙC ΟΝΑΓ...

النجاشى كسرا رذريق قيصر

(The underligned letters are considerably damaged).

Ḳuṣair 'Amra was built therefore in the first half of the viii. century, between the year 711, when the Arabs fought against the last king of the Goths, and 750, the date of the fall of the Umaiyad dynasty. Within these limits the fact that direct relations existed between Roderick and Walīd I speaks for this caliph, while the historical accounts, collected by Musil, which speak of Walīd II's passion for building and of his residence in the district of Ḳuṣair 'Amra favour the claim of the latter.

Some new and important suggestions are found in a recently published study by M. Max van Berchem. Starting from the fact that the six figures of the picture representing the enemies of Islām are arranged in two groups, he points out 1. that the figures in the first group are those of the sovereigns of great empires, while the second group contains mere kings; 2. that the arrangement of the three figures in each group from left to right corresponds to their geographical situation from West to East. Hence it follows that the third figure of the first group must represent some great Asiatic sovereign dwelling to the East of Persia, while the third figure of the second group must stand for a monarch of the second

rank to the East of Abyssinia. Van Berchem draws attention to the fact that the death of Roderick coincides in point of time with the following events: in the year 712 Ḳotaiba was victorious over a son of the Khāḳān under the walls of Samarḳand; five years earlier the Arab general had won a battle against the Eastern Turks between Merw and Bukhārā. It is possible that in both battles the Turkish armies were led by Kultegin who is mentioned in the Orkhon inscriptions as nephew of Metshuo, supreme chief of the Eastern Turks. Van Berchem asks whether the third figure of the first group may not represent Kultegin or Metshuo, or perhaps the emperor of China himself. The last figure of the second group may then stand either for one of the Turkish chiefs involved in Ḳotaiba's wars, or for one of the Hindū kings, who at that time were crushed by the general Muḥammed on the Indus near Multān, e.g. the king Dāhir who was killed in Sind in 712. By combining all the historical data supplied by this picture and by the whole building, van Berchem arrives at the very plausible conclusion, that so far as the date of Ḳuṣair 'Amra is concerned, probability is in favour of Walīd I and the years 712—715.

Bibliography: *Kuṣejr 'Amra* (published by the Kaiserliche Akademie der Wissenschaften; Vienna, 1907); C. H. Becker, *Das Wiener Quṣair 'Amra-Werk* (*Zeitschr. f. Assyriologie*, xx); A. Musil, *Kuṣejr 'Amra und andere Schlösser östlich von Moab* (Vienna, 1902), in the *Sitzungsberichte d. Kaiserl. Akad. d. Wissensch. zu Wien*, cxliv.; J. von Karabaček, *Über die Auffindung eines Chalifenschlosses in der nordarabischen Wüste* (Vienna, 1903), in the *Almanach der Kaiserl. Akad. d. Wissensch.*, lii. 341 *et seq.*; J. Strzygowski, in the *Zeitschr. f. Gesch. d. Architektur*, i. (1903), N°. 3, and in the *Zeitschr. f. bildende Kunst*, new series, xviii. N°. 9; Th. Nöldeke, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lvi. 225 *et seq.*; M. van Berchem, *Aux pays de Moab et Edom* in the *Journ. des Savants*, July, August, September 1909. (E. HERZFELD.)

AMRAM. [see 'IMRĀN.]

AMRITSAR, capital of the division of the Pandjāb (Panjab), which bears the same name. Population: 162 429 in 1901, of whom 77 795 were Muḥammedans, and 17 860 Sikhs. It owes its foundation to Rām Dās, the fourth guru of the Sikhs (1574), whose successor Arjun (Ardjun) completed the 'golden temple' (Darbār Ṣāḥib) of the Sikhs, which stands on an island in the 'sacred tank' (Amrita saras), whence the name of the town is probably derived. The successors of Arjun were obliged to leave the town; and the last guru did not return to it until 1708. The golden temple was blown up by Nādir Shāh in 1762, but was restored when Nādir left India, and Amritsar became the capital of the independent Sikh state. It passed under British rule in 1849, together with the rest of the Pandjāb, and is now important for its carpet and silk industry.

Bibliography: *Imperial Gazetteer*, v. 319 ff. (J. HOROVITZ.)

'AMS (pronounced *'amas*, Bākūra p. 23) cabbalistic word used by the Nuṣairīs; it is formed from the initials of the three names 'Alī, Muḥammed and Salmān al-Fārisī, and symbolizes the manifestation of the trinity of *ma'nā*, *ism* and *bāb*, in the seventh and last era, the era of Muḥammed; 'Alī is the incarnation of *ma'nā*, Muḥammed of *ism*, and Salmān that of *bāb*. It is called the 'principle of right and justice' by the Shaikh Khalīl Nuṣailī, and plays a great part in the ceremony of initiation; it is called the mystery (*sirr*) of *'ams*, and its meaning is revealed to the novice only by degrees.

Bibliography: Wolff, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, iii. 307, questions 74; Cl. Huart, *Poésie religieuse des Nosairis* (*Journ. As.*, 7e sér., xiv. 196, 224); R. Dussaud, *Histoire et Religion des Nosairis*, p. 65. (CL. HUART.)

AMSELFELD [see KOSOVA].

AMTHĀL (A.), plural of *Mathal* [q.v.].

'AMŪD (A.), pillar, club; in mathematics technical term for the vertical line.

ĀMŪ-DARYĀ, one of the two principal rivers of Russian Turkestān. The old name Oxus (Ὦξος) is derived from an Iranian form Wakhshu. As late as the v. (xi.) century (al-Bīrūnī) Wakhsh is mentioned as 'the genius (*malak*) of water in general and of the Oxus in particular'; on modern maps the name Wakhsh (in medieval geographers Wakhshāb) is confined to a tributary rising on the Alai, which is also called Surkhāb and Ḳizil-Ṣu; the natives are said to apply it also to the Pandj and other head-waters. Other names are: Pehlewi Wehrōdh; Chinese Kui-shui, Wu-hu, Po-tsu and Fu-tsu; Arabic and Mod. Persian Djaiḥūn (a word used in Persian sources — by Gardīzī as early as the v. = xi. century — to denote large rivers in general.) The modern name is derived from the name of the town of Āmul (which like Āmul in Ṭabaristān has been traced back to the pre-aryan people of the Amardi; cp. J. Marquart, *Untersuchungen zur Geschichte von Ērān*, ii. 57) later Āmū and Āmūya (the modern Čardjūī), hence Āb-i Āmūya or Daryā-i Āmūya (the river of Ā.). Owing to its situation on the chief route from Khorāsān to Mā warā' al-Nahr A. was a town of such importance, that it could give its name to the whole river.

Modern geography regards as the principal head-water the Aḳ-Ṣu rising on the Lesser Pāmir; the natives (as well as the medieval geographers) suppose it to be the Pandj (medieval name Djaryāb) which rises on the Greater Pāmir and in its upper course bears the name Wakhkhāb; Pandjāb was originally the name of the place where the Wakhsh joins the other streams and the 'five' head-waters become a single river, (thus mentioned in the beginning of the vii = xiii century). Iṣṭakhrī (ed. de Goeje, p. 296) mentions as head-waters besides the Pandj and Wakhsh the River of Hulbuk (the names Akhshū and Barbān or Balbān, perhaps to be read Talbār, seem in spite of Iṣṭakhrī's view to have denoted the same river, now called Kulāb-Daryā), the Fārghar or Pārghar, the modern Kizil-Surkhāb or Kizil-Ṣu) and the Andidjārāgh or Andisharāgh, (this variation in the spelling hints, as is well known, at the sound *č*, hence Andīčarāgh, modern name Ṭā'ir-Ṣu). The only tributaries of the Pandj on the left, mentioned by Arabic authors, are the Kökče and Aḳ-Sarai; the pronunciation of the old names cannot yet be established with certainty. The main river is farther joined on the right by the Kāfir Nihān (in the Middle Ages Rāmīdh which is now the name of a head-water) and the Surkhān (called in the Middle-Ages and as late

as the time of Timur Caghān-Rōdh; the *Ẓafar-Nāme* gives it as Djagān-Rōd).

The district through which the head-waters flow consisted of the following countries: The Pandj, after leaving the country of Wakhkhān, separated Badakhshān from Shuknān (also written Shukṇān, Shikināṇ and Shiḳina) and Karrān (probably the modern Roshan and Darwāz; the latter name is mentioned under Timur and his successors). Between Pandj and Wakhsh were situated the mountain district Khuttal or Khuttalān and the plain Wakhsh (the modern Ḳurghan-Tübe). The Wakhsh flowed through the districts Pāmir (written Fāmir and Bāmir; the name apparently included the Alai-valley), Rasht (called Ḳā'ir-Tegin at the time of Timur; modern name Karategin), Kumēdh (written Kumidh or Kumādh, the Κωμηδῶν ὀρεινή of the Ancients). Between the Wakhsh and the Kāfir-Nihān were situated Wāshgird (arab. Wāshdjird, the modern Faidabād and its district) and Ḳuwādhiyān (now called Kabādiyān). The mountain-country containing the head-waters of the Kāfir-Nihān and the Surkhān was inhabited by the people of the Kumidjī (so we ought to read sp. al-Muḳaddasī ed. de Goeje, p. 283 *r*; cp. the passages from Baihaḳī quoted in Barthold, *Turkestan w epokhu mongolsk. nashestw.*, (texts, p. 9). In the valley of the upper Kāfir-Nihān (the district of the modern towns Dūshambe and Ḥiṣār) were situated (from East to West) Shumān and Kharūn or Akharūn; the valley of the Surkhān formed the kingdom of Čaghāniyān (arab. Ṣaghāniyān); the country of Guftān referred to in the history of the Arab conquest is probably identical with the district of the modern town Shīrābād. On the left bank between Badakhshān and Balkh lay Tokhāristān in the narrower sense (also written Tokhāristān); in its wider sense this name (derived from the people Tokhār who appear first in the II. century B.C.) comprises all the mountain districts on the right and left banks of the upper Āmū-Daryā which are dependent on Balkh.

In these districts only the water of the mountain streams which flow into the Āmū-Daryā was used for purposes of irrigations; the canals derived from the Āmū-Daryā itself only began near Zamm (on the left bank, the modern Karki; to-day the irrigation-channels start further up-stream near Kalīf). From Āmul (the modern Čārdjūī) onwards a strip of cultivated land followed the left bank without interruption, although its breadth was subject to many changes; to-day the greater part of the bank between Čārdjūī and the frontier of Khiwa is filled up with sand; and from Ḥamd Allāh Ḳazwīnī it appears that as early as the viii. (xiv.) century the strip of cultivated ground was no longer continuous. Khwārizm, the country irrigated by the lower Āmū-Daryā, began in the iv. (x.) century near Ṭāhiriya, 5 days journey below Āmul; from the v. (xi.) century up to most recent times the town of Darghān (called by Abu'l-Ghāzī Darighān; now ruins of Darghan-Ata) which according to Ḥamd Allāh Ḳazwīnī lay 16 parasangs below Ṭāhiriya, was regarded as the southern frontier-town of Khwārizm. The modern frontier above the town of Pitniak was only determined after the Russian campaign of 1873; near this spot the mountains slope down close to the bank, so that the river-bed is narrowed down to a third of its ordinary width; this 'gate' is about 1100 feet wide, and is called Dahān-i Shīr ('the Lions Mouth', thus already in Ḥamd Allāh Ḳazwīnī) and Duldul-Atlaghan (referring to a legend about a jump of Duldul, the horse ridden by the caliph ʿAlī). On the right bank the cultivated land only began 9 parasangs below these rapids near the town of Gharabkhashna or Gharāmkhashna (leaving out of account the old town Farabr or Farab situated opposite Čārdjūī).

The formation of the soil in Khwārizm causes the river to split up into several branches in its lower course. The delta slopes down in two directions, in the North to the lake Aral, and in the West to the basin of Sāri-Kamish, which is now almost completely dry, though at its deepest point (about 50 feet under the level of the Caspian Sea) two small lakes still exist. The Sārī Kamish basin is connected with the Caspian Sea by the Uzboi, a depression, which was formerly thought to be the bed of a dried-up river, though now opinions as to its origin are divided; it does not extend to the present shore of the Caspian Sea; at the time when the Uzboi still carried water, the low land on the banks to the west of the railway-station Bala-Ishem must have been submerged.

Owing to several causes, both natural and artificial, the precise nature of which has not yet been sufficiently explained, the water of the river was diverted sometimes in branches on the right to lake Aral, sometimes on the left to the Sāri-Kamish; this circumstance caused considerable changes in the direction of the lower course even in historical times (there is no historical evidence for changes in the upper course above the southern frontier of Khwārizm.) The accounts of the Ancients who only knew the Caspian Sea, and of the Chinese who were only acquainted with lake Aral, do not allow us to discover the conditions of their time with any certainty; more precise descriptions are first given by the Arabic geographers of the iv. (x.) century. The gradual destruction of the citadel of Kāth on the right bank (the old capital of Khwārizm, now Shaikh ʿAbbās Walī), which happened at that time, seems to indicate that the river-bed was diverted to the right; at the same time however a tradition of a previous diversion in an opposite direction had been preserved, and the eastern branch Kardar (now once more the main channel) was regarded as the old bed of the river. The earliest detailed description of the lower course is found in Ibn Roste (end of the iii. = ix. century. Marquart, *Osteuropäische ... Streifzüge*, p. 25 sq., fixes the year 310 = 922 as the *terminus post quem* for Ibn Roste's work; but his arguments are not convincing), but it only deals with the left channel, which even then was of secondary importance. According to Ibn Roste this branch left the main river at a point below the town of Djurdjāniya (arab. transcription of the Persian Gurgāndj, near the modern Kunya-Urgenč); at a distance of 4 parasangs from this town it reached the mountain-chain Siyāh-Kōh (i. e. the Čink, the margin of the plateau Ust-Urt), also referred to in the description of the western shore of lake Aral; and near its mouth formed a number of small lakes (*buḥaira*) called Khalīdjān. The opening of the main river into lake Aral is only referred to in general terms; it appears that Ibn Roste (ed. de Goeje, p. 92) or his authority knew from personal observation only the left arm here described. As

this branch is said to have reached the Čink and then to have flown on some distance farther, it seems clear that the group of lakes called Khalidjān must not, as has been maintained, be sought at the Aibugir, but at the Ṣārī-Kamish. None of the later geographers seems to have known the delta from personal observation; al-Iṣṭakhrī and Ibn Ḥawḳal place the fishing-village Khalidjān at the spot where the river enters lake Aral. At the time of al-Muḳaddasī, who wrote in the year 375 = 985-986, or his authority (for there is no doubt that he himself never visited Khwārizm) the left arm of the river west of Gurgāndj seems already to have been dry; and the building of a dyke for the protection of the town of Gurgāndj is given as an explanation for the drying-up of this river-bed. The water is then said to have turned 'eastwards', and to have flowed 'in one direction only'. (Muḳ., p. 288, 16—17). No details are given as to the direction in which the main stream, after being dammed off at Gurgāndj, flowed to lake Aral, nor are we told whether the Kardar joined it or reached the lake independently.

Al-Muḳaddasī already knows the Uzboi as a dried-up river-bed, which even at his time was regarded as the old bed of the Āmū-Daryā; the drying-up of this river-bed and the desiccation of the region near the Balkhan mountains were connected with the rising prosperity of Khwārizm, although the river could have reached the Ṣārī-Ḳamish and the sea only by way of Khwārizm; (traces of a course farther south have not so far been identified with any certainty). That the view given by Al-Muḳaddasī was universally prevalent, is proved by the name 'Old Khwārizm' as applied to the Balkhan district in Ibn al-Athīr (ed. Tornb.), ix., 267. It is still impossible to say with certainty, whether the report that a town existed at the Balkhān, rests on any basis of historical fact; the suggestion made by Tomaschek (*Sogdiana*, p. 94 and 112) and Marquart (*Ērānšahr*, p. 55) to identify Balkhān with the Chinese Po-Lo and the town Βαλααμ mentioned by Priscus (V. century A. D.) cannot be accepted without reservation.

In the vii. (xiii.) century after the Mongol invasion and perhaps in consequence of the devastation of the country and the destruction of almost all the dykes, the course of the river seems to have been diverted towards the left. We are told that several towns on the left bank, among them already Hazārasp, were flooded, and that the Mongols at the capture of Gurgāndj, which was then the capital, (Ṣafar 618 = April 1221) destroyed the dyke and thereby completed their work of devastation. A few years later the town (called Urgenč by the Mongols and later by the Uzbegs), was rebuilt; but it then lay (like the modern Kunya-Urgenč) on the *right* bank of the branch which flows past it. During a space of 350 years this branch which flows towards the Čink mountains and the Ṣārī-Kamish, is referred to in all descriptions of travel and historical accounts (thus in the history of Timur's campaigns) as the main river, while the eastern branches are mentioned under various names as merely subsidiary. It seems probable a priori that after filling the basin of Ṣārī-Kamish, the water found its way to the Caspian Sea through the channel of the Uzboi, and Ḥamd Allāh Ḳazwīnī (470 = 1339-1340) and Ḥāfiẓ Abrū (820 = 1417) state expressly that this was the case. De Goeje (*Das alte Bett des Oxus*, Leiden, 1875) and others have impugned the trustworthiness of these two writers on the ground that the other geographers of the same century still speak of the Āmū-Daryā as flowing into lake Aral only; closer investigation however shows that all these geographers, including Djurdjānī (d. 881—1446) whom de Goeje regards as particularly trustworthy, were completely dependent on the written sources of the preceding centuries. In addition to the Arabic geographers of the iv. (x.) century Djurdjānī used, and sometimes copied verbatim, the Persian *Djahān-Nāme*, composed early in the vii. (xiii.) century for the Khwārizmshāh Muḥammad. Even the remark that 'the desert between Khwārizm and Khorāsān is so well known that no detailed description of it is needed', is taken word by word from the *Djahān-Nāme*, (cp. the text in Barthold's *Turkestan w epokhu mongolsk. našestw.*, i. 81), and can therefore not be taken as referring to Djurdjānī's own observation. The statements of Ḥamd Allāh and Ḥāfiẓ on the other hand cannot be traced to any written sources known to us; and the trustworthiness of the former is particularly supported by the fact that he mentions a large waterfall on the Uzboi, for the modern dry bed actually shows traces of falls of considerable height (up to 28 feet). Obscure references to such a waterfall are also found in ancient authors (Eudoxus quoted by Strabo and Polybius); but the assumption, that Ḥamd Allāh's statement may go back to these or similar sources, is made impossible by the fact that he mentions the Turkish name of the fall (*Görleli*, lit. noise, rumbling, thunder). In the account of Ḥāfiẓ Abrū the statement, that the Sir-Daryā joined the Āmū-Daryā and that the combined river flowed into the Caspian Sea, deserves special notice; for this there is no other literary authority, but traces of such a junction of the two rivers are preserved both in old river-beds and in local tradition; the statement has certainly nothing to do with the opinion of the Ancients which regarded the Jaxartes as an independent tributary of the Caspian Sea. Ḥāfiẓ Abrū wrote his historical and geographical works at the court of sultan Shāhrukh, at a time when Khwārizm belonged to the dominions of this monarch. This fact alone makes it hardly probable, that his information on the lower course of the Āmū-Daryā should have been incomplete. At the same time it must be admitted that neither Ḥamd Allāh nor Ḥāfiẓ knew the Uzboi from personal observation. A more important source (not used by de Goeje) are some contemporary accounts of historical events (campaigns etc.) which took place in the region of the Uzboi, especially the following two: 1. Ẓahīr al-Dīn al-Marʿashī (ed. Dorn, text p. 436, transl. p. 449) narrates how at the command of Timur the saiyids of Māzandarān were in 794 (1392) brought in a ship to Aghrīča, (this is in Ḥāfiẓ Abrū and later in Abu'l-Ghāzī the name of the place where the river enters the Caspian Sea), and thence up-stream on the Djaiḥūn as far as a certain place (obviously as far as the waterfalls); the author's father, then twelve years old, is said to have accompanied them on this journey. 2. Khondemīr in the *Ḥabīb al-Siyar* (ed. Teher., iii. 244—246) describes the campaigns of Ḥusain Baiḳarā (who later became sultan) from Astrabād to the Uzboi in 864 (1460) and 868 (1464); in the year 864 Ḥusain goes

from Astrabād to 'Aghrīča and Adak (a fortress of this name is also frequently mentioned in the accounts of the campaigns of Khān Muḥammed Shaibānī; it is to be sought on the left bank of the Uzboi on the chief route between Khwārizm and the cultivated district on the northern slope of the Kūren-Dagh and Kopet-Dagh, perhaps where the well of Kurtish now is); after seven days he reaches the Amū-Daryā which he crosses on boats; in 868 he leaves Astrabād in the same direction, loses his way, and suffers much 'owing to the proximity of the sea and the great quantity of clay and mud'; he reaches Adak, whence he crosses the Amū-Daryā, his army encamps on the bank of the river Āṣaf-Ugüzü and later occupies the recently founded town of Wezir (situated according to Abu'l-Ghāzī at the foot of the Ust-Urt, at a distance of 6 parasangs from Urgenč). Both narratives prove very clearly, that the Uzboi at that time carried water in its lower course, and that it was regarded as a continuation of the Āmū-Daryā. There is no reason to assume an alteration of the historical accounts under the influence of pre-conceived geographical opinions (such as might have been gathered from Ḥamd Allāh and Ḥāfiẓ, especially not in the case of Khondemīr, who in the section on geography appended to his grandfather Mīrkhond's *Rawḍat al-Ṣafā* and his own *Ḥabīb al-Siyar*, uses only the geographical authors of the iv. (x.) century, and still makes the Āmū-Daryā flow into lake Aral only.

We do not possess a detailed description of the course of the river for the time from the vii. (xiii.) to the x. (xvi.) century. According to Abu'l-Ghāzī both banks of the Uzboi down to the Caspian Sea were not only inhabited, but also under cultivation; the road from Urgenč to the bend at the Balkhān is said to have led 'from aul to aul', and we are told that fields and vineyards ran along both banks (though not 'in an uninterrupted line' as the French translation has it); the occupiers are said to have been semi-nomadic Turkomans (such as now inhabit the district on the Gürgen). Considering that at the time of Abu'l-Ghāzī the banks of the Uzboi had long been desolate, it is probable that his contemporaries had an exaggerated idea of the splendour of this past prosperity; in Ḥāfiẓ Abrū's account the course of the Āmū-Daryā from Khwārizm to the Caspian Sea goes for the greater part through desert country. From the present state of exploration of the bed of the Uzboi and the surrounding district it appears that only the water of the Ṣārī-Ḳamish and the upper Uzboi were used for the purpose of irrigation; further down stream the water probably contained salt, owing to the chemical constituents of the soil, as is now the case in the Atrek. The fact that Ṣārī-Ḳamish was connected with the Caspian Sea was therefore hardly of great importance either for navigation (because of the large falls) or for the spread of cultivation. In the x. (xvi.) century the course of the river was again diverted towards the right. In A.D. 1558 the district was visited by the English traveller Jenkinson, who regarded the Ṣārī-Ḳamish as a gulf of the Caspian Sea, although describing it as a freshwater lake; (there is no doubt that the Ṣārī-Ḳamish is referred to, as the editors E. Delmar Morgan and C. H. Coote rightly saw, and not the Aibugir as had been assumed by Lenz and de Goeje). At that time the water was being diverted more and more into the right branch, the Kurdar of the Arabic geographers (called by Jenkinson Ardoch, prob. for the Turkish Artiḳ), although the left branch flowing past Urgenč and Wezir was still regarded as the Oxus proper (called by Jenkinson Oxus). We are told that the river at that time no longer reached the Caspian Sea.

Soon afterwards the water definitely diverted into the right branch, and in spite of a few isolated attempts (during floods) at breaking through in the opposite direction (such as took place as late as 1879) the river has since then flown in that direction. Abu'l-Ghāzī (born in A.D. 1603 according to the cyclic reckoning; the year of the Hidjra is erroneously given as 1014 instead of 1012) states that the event which robbed Urgenč, then the capital, of its water-supply and resulted in the gradual desiccation of the whole district, took place 30 years before his birth; and it is already referred to by the Osmanli Seifi who wrote in 990 (1582). In the xi (xvii) century Khiwa takes the place of Urgenč as the capital of the country; later on the towns of Urgenč and Wezir are founded in the same district, obviously in place of the deserted towns on the dried-up river bed; the island in the delta Aral (which has given its name to the lake) acquires in the most recent history of Khwārizm an importance which had never belonged to it before. It was not until the last century that some canals were again diverted to the left, and that the town of Kunya-Urgenč (prop. Kuhna-Urgenč, 'old Urgenč' to distinguish it from Urgenč near Khiwa), was rebuilt; except for a few years these canals have no longer been able to reach even the Ṣārī-Ḳamish. The project of constructing an artificial connection between the course of the river and the Ṣārī-Ḳamish and the Caspian Sea, has been under discussion, but as the enterprise would be of no advantage in any respect, it has been given up since.

Bibliography: De Goeje, *Das alte Bett des Oxus* (Leiden, 1875, contains a collection of the sources); *Early voyages to Russia and Persia by A. Jenkinson and other Englishmen*, ed. E. Delmar Morgan and C. H. Coote (London, 1886; Hakluyt Society, N° 72). — Barthold's treatises in Russian; cp. the account of them in the *Mitteilungen des Seminars für orientalische Sprachen, Westas. Studien*, ii. 85, v. 46, vi. 200 seq., 211 seq. Quite recently G. le Strange, *The lands of the eastern caliphate*, p. 433—459, and de Goeje's reply in the *Deutsche Litteraturzeitung*, 1905, N° 45, col. 2798—2800.

(W. Barthold).

ĀMUL, name of two towns:

1. A town north of the Damāwand, situated at 36° 25′ N. Lat., and about 52° east of Greenwich, at a distance of about 12 miles from the southern shore of the Caspian Sea, in the district which, according to the accounts of the Ancients, was the home of the Μάρδοι (Ἀμάρδοι); Āmul is the regular Mod. Persian form of the (hypothetical) old Persian Āmardha. In the period of the Sāsānids Āmul together with Gēlān (the modern Gīlān) formed a Nestorian episcopal see, cp. *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, XLIII, 407. The town is also mentioned several times in the *Shāh-Nāme*. In the Muslim period Āmul became an important seat of commerce, and under the last 'Abbāsids took the place of Sāriya (the modern Sārī) as capital of Ṭabaristān. Ibn Ḥawḳal describes

Āmul in the year 367 (978) as a very populous city, larger even than Ḳazwīn. The town was also a centre of active industrial life (carpet-weaving) and of scholarship; it is said to have possessed 70 madrasas (academies) in the vii. (xiii) century. The famous historian al-Ṭabarī was born here in 309 (921). The prosperity of the town was seriously impaired through Tīmūr's devastations in the end of the viii. (xiv) century. To-day Āmul is the capital of a large district of the province Māzandarān (corresponding more or less to the old Ṭabaristān). The rapid stream of the Herhāz-Rūd which leaves the mountain-glens of the Alburs just before reaching Āmul, flows in several branches through the town, which for the greater part is built on its left bank. The old town was situated to the west of the modern Āmul; it is said to have been destroyed in an inundation, and extensive ruins (especially of an old fort) still indicate its site. The number of inhabitants, estimated by Fraser at from 35 000—40 000 in 1822, is stated by Melgunof at 10 000 in 1860, and more recent estimates give sometimes 8000, sometimes 20 000. These fluctuations find their explanation in the large diminution of the populations during the summer, when a considerable number of the inhabitants go to the mountains with their herds. Āmul lies in the centre of an open, well cultivated district, still characterized, as already in the Middle Ages, by extensive rice-fields and rich orchards (famous plums). The small town of Herhāz, the ʿAin al-umm of the medieval Arabic geographers (Yāḳūt, I, 409: Ahlum) situated where the Herhāz-Rūd enters the Caspian Sea, serves as harbour of Āmul.

Bibliography: Yāḳūt, *Muʿdjam* (ed. Wüstenf.), i. 68; G. le Strange, *The lands of the eastern caliphate* (Cambridge, 1905), p. 370; W. Ouseley, *Travels in various countries of the East* (London, 1819 etc.), iii. 300 *et seq.*; K. Ritter, *Erdkunde*, viii. 500 *et seq.*, 539 *et seq.*; Dorn, *Auszüge aus muhammedan. Schriftstellern, betreffend die Gesch. und Geogr. der südl. Küstenländer des Kaspischen Meeres* (St. Petersburg, 1858), p. 382; G. Melgunof, in *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxi. 251; Fr. Spiegel, *Erānische Altertumskunde* (Leipzig, 1871 etc.), i. 70; E. Reclus, *Nouv. géogr. univ.*, ix. 235, 237; Pauly-Wissowa, *Realencyclop. der klass. Altertumswissenschaften*, i. col. 1733 (article *Amardoi* by Andreas) and 1741 (article *Amarusa* by Tomaschek); Marquart, *Ērānšahr n. d. Geogr. d. Pseudo Moses-Xorenacʿi* = *Abhandl. d. Kgl. Gesellsch. d. Wissensch. zu Göttingen*, N. F., Bd. iii. N°. 2 (Berlin, 1901), p. 129 *et seq.*, 136; id., *Untersuchungen zur Gesch. von Eran* (Leipzig, 1905), ii. 57.

2. A small town, south-west of Bukhārā, situated at 39° N. Lat. and 63° 35′ east of Greenwich, at a distance of about 3 miles from the left bank of the Oxus (Āmū Daryā). In the Arabic Middle Ages Āmul belonged to the large province of Khorāsān, now it is (under the name of Čārdjūī) a part of Russian Turkestān. Although surrounded on all sides by the desert it once was of great importance for the caravan-trade as meeting-place of the roads leading from Khorāsān to Transoxania. It was near Āmul that in 287 (900) the ʿAlid Muḥammed b. Zaid and his army were routed by the Sāmānid Ismāʿīl, who put Muḥammed to death. The town is frequently mentioned in the oriental sources dealing with the Mongol invasion and the campaigns of Tīmūr. The name Āmul (like that of Āmul N°. 1) is probably connected with the people of the Mardi (Amardi), more especially with an eastern branch (Cp. Pliny, vi. 47). In order to distinguish the town from the place of the same name in Ṭabaristān definitions were sometimes added to the name, as Yāḳūt points out, and it was called either Āmul Zamm (cp. e. g. Belādhorī ed. de Goeje, p. 410, 420) i. e. the Āmul near Zamm (south-east of Āmul, and the nearest ford), or Āmul Djaiḥūn, i. e. the Āmul on the Djaiḥūn (Oxus), or Āmul al-Shaṭṭ i. e. the Āmul of the river (the Oxus). Yet another name of the town, which occurs already in the Middle Ages, is Ammūya (cp. e. g. Belādhorī, p. 410; Yāḳūt, i. 365) or Āmū (Yāḳūt, ed. Wüstenfeld, i. 70); this is perhaps a mere dialectical form of Āmul, from which the later medieval name of the Oxus, Āmū-Daryā (river of Āmū) may have been derived (thus Barthold, cp. the article ĀMŪ-DARYĀ); it may be questioned however, whether Ammūya may not rather be derived from Āmū, an ancient local name of the Oxus. The modern name of the town, Čahār-Djūī, (or Čār-Djūī) 'the four rivers' refers to the important ford over the Oxus in the neighbourhood.

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AMULET. [See ḤAMĀʾIL.]

ʿAMŪR (Djebel), a mountain massif of Southern Algeria, situated between the Ḳṣūr mountains in the S. W. and the mountains of the Awlād Nāʾil in the N. E. [see ALGERIA, ATLAS]. It is an elevation stretching from N. E. to S. W. at a length of about 62 and a breadth of about 37 miles, and covers an area of about 2700 square miles. Its height is only from 650 to 975 feet above the plateaux from which it rises in gentle slopes; towards the Sahara, however, it slopes down fairly abruptly. The structure of the massif is rather irregular, though several ridges and a few dominant peaks can be distinguished; in the north the Guern ʿArif (5005 feet); the Djebel Sīdī ʿOkba (5548 feet); the Gūrū (5545); the Djebel Maḥāṣur (4600); the Djebel Sīdī Bū Zīd (4895); in the south, the Djebel Sīdī Slīmān (5014); the Djebel Mimūna, the Djebel Umm Khamsāwāt, the Djebel Keddād. A characteristic feature of the eastern part of the Djebel ʿAmūr are the 'gadas', vast plateaux of sandstone cleft asunder by erosions and surrounded by ravines with steep walls of a height from 160 to 500 feet. These 'gadas' are covered with pasture and forests; accessible only by means of steep narrow paths they serve as natural fortresses to which the inhabitants can retire with their herds. The most important are the gada of Enfūs, situated between the two branches of the Oued Mzī, the gada al-Grūn, and the gada Madna.

Owing to its high situation the Djebel ʿAmūr receives abundant rain and, in winter, even snow; it is an important hydrographic centre from which

water-courses descend in all directions, forming rushing torrents with deep-cut valleys which, after leaving the massif, lose themselves in the sands of the Sahara or in the closed basins of the high plateaus. Such are: in the S. E. the Oued Melāḥ, the valley of which, narrowed by the gorge of the Khenag al-Melāḥ is one of the ways of access to the Sahara; in the South the Oued Mzi which, after flowing through the South of Algeria under the names of Oued Djedi and Oued Sasi, loses itself in the Shaṭṭ Melghir; in the North the various streams forming the Oued Sebgag, which flows into the basin of Tagnin whence the Cheliff issues; in the North-east the Oued Sīdī al-Naṣer flowing towards the Shaṭṭ al-Sharḳī.

The high situation, the comparatively freshness of the climate and the abundance of water have favoured the development of agriculture and of vegetation in general. Fields of barley and wheat deep down in the valleys, in the depressions which extend between the mountain-chains, yield in normal years sufficient grain for the needs of the population; there are also meadows and orchards full of fruit-trees. In these regions are situated the villages which are inhabited by the sedentary part of the population and serve as store-houses for the nomads. The following are the most important of these villages, the largest of which contain hardly a hundred homesteads: In the north, Sīdī Bū Zīd, Aflū, the administrative centre of the district, and Tadmama; in the South al-Ḳiṣhr, Tawiala, al-Hamwida, and al-'Alam. The mountain-slopes and the heights of the 'gadas' are covered with trees (terebinths, thuyas, Aleppo pines, ilexes, and oaks with edible acorns), which grow so thick as to give the country the appearance of a real forest. Altogether the Djebel 'Amūr is a very different country from the regions adjoining it in the South and North. 'It is a real Tell of the Sahara ... it always impressed the natives as a fairy-country which their imagination has painted in enchanting colours.' The Djebel 'Amūr, as is proved by drawings scratched in the rocks, and by the tombs found everywhere in the massif, has been inhabited since a very ancient period; at the time of the first Muslim invasion it was occupied by the Waghmert, a group of Berber tribes belonging to the Zanāta. Towards the x. century of our era the Rashīd, a sub-tribe of the Banū Wāsin, settled in the mountains, and gave them their name (Djebel Rashīd); they were driven forth however by the invasion of the Banū Hilāl. An Arab tribe belonging to the Athbedj group, the 'Amūr who later on were joined by the 'Orwa, settled towards the end of the xi. century on the eastern slopes and the surrounding plateaus; thence they advanced gradually, dislodging the Rashīd on the North and South, until in the xv. century they became master of the whole district as far as the Ḳṣūr mountains. The name Djebel 'Amūr was then substituted for that of Djebel Rashīd.

Owing to the protection afforded by their mountains the 'Amūr practically preserved their independence until the French conquest. The Turks were unable to subjugate them, and the beys of Oran never succeeded in gaining possession of Tawi'ala, the principal Ḳsar of the country. They therefore had to content themselves with a nominal suzerainty, and the Djebel 'Amūr was in point of fact a kind of hereditary fief held by the family of the Banū Yaḥyā. In 1830 Djellūl b. Yaḥyā, the head of this family, succeeded in putting an end to the intestine wars, which had devastated the country, and established his own authority over the whole massif. The 'Amūr were at that time divided into seven septs: Awlād Minūn, to which the Banū Yaḥya belonged; Awlād Banī 'Āmer; Awlād Raḥmana; Amara; Awlād Ya'ḳūb; Makna; Hadjalat; they were capable of putting in the field 600 horses and 3000 men. To them must be added the Kemamta, a Berber tribe, of whom the chiefs only spoke Arabic.

The 'Amūr preserved their independence until the year 1845, when they submitted to General Marey-Monge; after 20 years of tranquillity, however, they rose at the instigation of the Awlād Sīdī Shaikh and took part in the insurrection of 1864—1867. — Even before the French conquest a fraction had separated from the rest and penetrated as far as the district of Figuig; they were called 'Amūr Sahara to distinguish them from the Djebaliya, the inhabitants of the massif. In the treaty of Lalla Maghniya concluded in 1845, the 'Amūr Sahara were recognised as subjects of Morocco.

Bibliography: Daumas, *Le Sahara algérien* (Paris, 1845); Derrécagaix, *Le sud de la province d'Oran* (*Bulletin de la société de Géographie de Paris*, January 1873); Etienne Ritter, *Le Djebel 'Amūr* (Algiers, 1903); See also the bibliography to ALGERIA and ATLAS.

(G. YVER.)

AMURATH [see MURĀD.]

'AMWĀS (or 'AMAWĀS), the ancient Emmaus mentioned several times in the time of the Maccabees and in Josephus; situated in the plain of Judaea, right at the foot of the mountains, and called Nikopolis since the iii. century A.D. The town was taken by 'Amr b. al-'Āṣ; formerly the chief place of a toparchy it remained a provincial capital under the Arab dominion, until the seat of administration was transferred to al-Ramla [q.v.]. The modern 'Amwās is a miserable village with few old remains. The Castellum Emmaus mentioned by the Crusaders may perhaps be identified, as Robinson has done, with the ruin of the castle of Laṭrūn at a distance of little over a mile. 'Amwās is especially known for the fact that it was a chief centre of the plague of the year 18 (perhaps already 17) A.H. (638-639), which for this reason was called the plague of 'Amwās (or plague of 'Amwās and al Djābiya: Ṭabarī, ed. de Goeje, i. 2516, 11). Its victims are said to have been 25 000, among whom were 'Abū 'Ubaida, Mu'ādh b. Djabal, and Yazīd b. Abī Sufyān.

Bibliography: Balādhurī (ed. de Goeje), p. 130; Ṭabarī (ed. de Goeje), i. 2516—2520; Bakrī (ed. Wüstenf.), p. 669; Muḳaddasī (ed. de Goeje), p. 176 *et seq.*; Yāḳūt (ed. Wüstenf.), iii. 729; P. Thomson, *Loca sancta*, i. (1907), p. 21; Robinson, *Neuere biblische Forschungen*, p. 192, 197; Guérin, *Judée*, i. 293 *et seq.*; Palestine Exploration Fund, *Memoirs*, iii. 63—82; Schick in the *Zeitschr. des Deutsch. Pal. Vereins*, vii. 15 *et seq.*

(F. BUHL.)

ĀNA [see ANNA.]

'ĀNA, town in the Djazīra (Mesopotamia), near the frontier of 'Irāḳ, situated at N. Lat. 34° 27' and E. Long. (Greenwich) 41° 18'. It is a very old town known already to the cuneiform

inscriptions as Anat (Khanat), and to the Ancients as Anatha (Ἀναθα); cp. Fraenkel, in Pauly-Wissowa's *Realencyclop. der klass. Altertumswissensch.*, i. 2069; Streck, *ibid.*, Supplem. i. N° 1, col. 77, and in the *Zeitschr. f. Assyriol.*, xix, 251, and in *Klio*, vi. 197. In Palmyrene inscriptions 'Āna is referred to as a military station (cp. *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lxi, 701). In Antiquity and during the Middle Ages (cp. e.g. Ibn Serapion, 290=903; Ibn Ḥawḳal, 367=978) 'Āna was the name of a settlement on an island in the Euphrates; the modern 'Āna is situated on the right bank of the Euphrates, stretching alongside the river at a length of about 2 hours; this length is due to the fact that gardens are situated between the separate houses, and that the mountain-slopes which come very close to the river prevent an expansion in another direction. The modern 'Āna ends near the old town on the island with which it is connected by means of a stone-bridge. The population (consisting almost entirely of Arabs) was estimated by Czernik (1872) at 4000, whose chief means of support is industry; their principal produce is cotton, out of which they manufacture Arab cloaks (about 5000 annually); the commerce is also considerable, as 'Āna is the principal market for the Bedawī's dwelling between Syria and the Euphrates. The zone of palm-trees extends on the Euphrates as far north as 'Āna; the town was famous for its date-plantations already in the Middle-Ages, and even now it resembles a large grove of palm-trees. The Arabic poets also praise the local wine; cp. S. Fraenkel, *Die aramäischen Fremdwörter im Arabischen* (Leiden, 1886), p. 157; G. Jacob, *Altarab. Beduinenleben* (Leipzig, 1897), p. 98, 248. Besides 'Āna Arabic authors (e.g. Beladhorī, ed. de Goeje, p. 179, ,, 182, ,) occasionally use the form 'Ānāt derived from the Aramaic (Syriac 'Ānath). The modern official spelling is 'Ana (!); cp. M. Hartmann in the *Zeitschr. des Deutsch. Pal. Vereins*, xxiii, 122. If the name is derived from the Aramaic it may be explained as '(place of) goats'; cp. Fraenkel, *loc. cit.* Under the Turkish administration the ḳaza 'Āna belongs to the liwā Baghdād; cp. M. Hartmann, *loc. cit.*, xxiii, 2.

Bibliography: Yāḳūt, *Mu'djam* (ed. Wüstenf.), iii. 594; G. le Strange, *The lands of the eastern caliphate* (Cambridge, 1905), p. 106 *et seq.*; K. Ritter, *Erdkunde*, x. 141, 143 *et seq.*; xi. 717—726; E. Reclus, *Nouv. géogr. univ.*, ix. 450; (M. Rousseau), *Description du Pachalik de Bagdad* (Paris, 1809), p. 78 *et seq.*; Czernik in *Petermann's geogr. Mitteil.*, Ergänz.-Heft N°. 44, i. 20 *et seq.*; M. v. Oppenheim, *Vom Mittelmeer zum pers. Golf* (Berlin, 1900), ii. 64, 72, 216. (STRECK.)

ANADOLI, Anatolia or Natolia, originally the name of the largest military district (*thema*) in the Asiatic portion of the Byzantine empire (Anatoles, Ibn Khordādhbeh has al-Nāṭolus) extending from Dorylaeum to Cilicia. Under ottoman rule Anadoli comprised all Asia Minor west of the Ḳizil-Irmaḳ (Halys) and north of Karaman (corresponding more or less to the present Wilāyet of Konia), with the exception of the provinces Ḳodja ili, Bigha and Ṣoghla (Smyrna) which were under the jurisdiction of the Ḳapudan-Pasha. Kutahiya was the capital of this large province and the residence of the Pasha. In a wider sense all Asia Minor was called Anadoli, and this usage still prevails. [Cp. the art. TURKEY.]

ANADOLI HIṢĀR, a castle erected by Bāyazīd I in 798 (1396) on the Asiatic coast at the narrowest part of the Bosphorus. Its original name was Güzeldje Hiṣār; it has now fallen into neglect. On the opposite coast Muḥammad the Conqueror built in 856 (1452) the castle of Rumili Hiṣār, in order to bring Constantinople completely in his power.

ANĀHĪD (NĀHĪD), Persian name of the planet Venus (Arab. Zuhara).

'ANĀḲ, the karakal (from the Turkish Ḳara Ḳulak, 'Black Ear' in Persian Siyāh Gūsh), a kind of lynx which was supposed to walk in front of the lion, in order to announce its approach. In Astronomy 'Anāḳ is the name of the star ζ in the great Bear and of γ in Andromeda (cp. Ideler, *Unters. über den Ursprung u. s. w. der Sternnamen*, p. 19, 126).

AN'ĀM (A.), plural of *na'am*, cattle. Also the name of sūra vi.

ANĀMŪR, the ancient Ἀνεμούριον, a promontory and harbour in Asia Minor: now only a landing place (Scala) and chief town of a ḳaza in the sandjaḳ Içil, wilāyet Adana. The ruins of the ancient Ἀνεμούριον still exist (under the name of Eski Anamur).

Bibliography: V. Cuinet, *La Turquie d'Asie*, ii. 81, 59.

ANĀNĪYA (A.; derived from *ana*, I), I-ness; egoism.

ANĀPA, Harbour on the Black Sea, in the district of Kuban (Russian Caucasus), with an old fortress restored by the Turks in 1781; belongs to Russia since 1828.

ANAS B. MĀLIK ABŪ ḤAMZA, one of the most prolific traditionists. After the Hidjra his mother gave him to the prophet as servant; according to his own statement he was then ten years of age. He was present at Badr, but took no part in the battle, and is therefore not counted among the combatants. He remained in Muḥammad's service up to the time of the prophets death, later he took part in the wars of conquest. He also played small parts in the civil wars. In the year 65 (684) he officiated as imām of the ṣalāt at Baṣra, acting on behalf of the rival caliph 'Abd Allāh b. al-Zubair. At the insurrection of 'Abd al-Raḥmān b. al-Ash'ath he was reproached by al-Ḥadjdjādj with being a partisan of the rebel just as he had formerly taken the part of the enemies of the Umaiyads, 'Alī and Ibn al-Zubair; and although he was highly respected as a companion of the prophet al-Ḥadjdjādj had no scruples in putting round his neck a cord with his seal (72=691). It is said however that the caliph 'Abd al-Malik asked his pardon for al-Ḥadjdjādj's disrespectful act. Anas died at Baṣra at a very advanced age, which is variously given at from 97 to 107 years (the dates most frequently found are 91—93=709—711). — His reputation as a traditionist is none of the highest. Abū Ḥanīfa, it is said, refused to acknowledge his authority in matters of tradition; and his version of the *mi'rādj* (Muḥammad's ascension to heaven) as well as others of his traditions prove that he did not shrink from fantastic stories. A large collection of his traditions is found together in the *Musnad* of Aḥmed b. Ḥanbal.

Bibliography: Ibn Ḥanbal, *Musnad*, iii. 92 *et seq.*; Beladhorī (ed. de Goeje), p. 381;

Ṭabarī (ed. de Goeje), i. 2409, 2559, 2960; ii. 465, 855; Ibn Ḳutaiba, *Maʿārif* (ed. Wüstenf.), p. 157; Nawawī (ed. Wüstenf.) p. 166; Ibn al-Athīr, *Usd al-Ghāba*, (Cairo, 1286), i. 127 *et seq.*; Ibn Ḥadjar, *Iṣāba*, i. 138; Ibn Khallikān, transl. by de Slane, ii. 588; Damīrī, *Ḥayāt al-Ḥayawān*, p. 350 quoted by Caetani, *Annali dell' Islām* (Introd., § 26, note 1).

(A. J. WENSINCK.)

ʿANAZA (A.), staff, spear (see *Lisān* vii. 257). In the Muslim ritual the ʿanaza first appears in the year 2 (624). When Muḥammad for the first time celebrated the festival of Breaking the Fast, Bilāl carried a spear before him on his way to the *muṣallā*; during the service this spear was planted in the ground and served as *sutra* [q. v.]. Precisely the same thing was done on the occasion of the other festival (10th Dhu 'l-Ḥidjdja). — The custom of carrying a spear or staff was observed and expanded by Muḥammad's successors. It has become the rule for the preacher to hold in his hand or to lean upon a staff, a sword or a bow, when he ascends the pulpit at the Friday service. At Cairo in Lane's time a wooden sword was used. It is obvious that all these things are symbols expressing the same ideas as the ʿanaza. According to Becker's explanation staff and pulpit are the two attributes of the judge or orator among the ancient Arabs.

Legend relates that the prophet received the ʿanaza (or even three of them) as a present from al-Zubair, to whom it had been given by the Negus.

Bibliography: Bukhārī (ed. Krehl) i. 135 *et seq.*, 241 *et seq.*; Ibn Saʿd, iii¹. 167 *et seq.*; Samhūdī (transl. by Wüstenf.), p. 127 *et seq.*; Lane, *Manners and Customs*, chapter *Religion and Laws*; C. H. Becker, *Die Kanzel im Kultus des alten Islam* (*Nöldeke-Festschrift*, i. 331 *et seq.*); A. J. Wensinck, *Mohammed en de Joden te Medina*, p. 141 *et seq.*; Th. W. Juynboll, *Handb. des islām. Gesetzes*, p. 84, 87 *et seq.*

(A. J. WENSINCK.)

ʿANAZA, an Arab tribe; it is said that their original name was ʿĀmir, but that they were called ʿAnaza, because the ancestor of the tribe killed a man with the short spear called ʿ*anaza*. The name is certainly not connected with ʿ*anz*, the word for a goat; ʿ*anaza* also denotes an animal, apparently a kind of weasel. The nisba *al-ʿAn(a)zī*, 'the man of ʿAn(a)za' is sometimes confused with that derived from ʿ*Anz*. Other tribes of the same name are ʿAnaza b. ʿAmr b. Afṣā (belonging to the Khuzāʿa group) and ʿAnaza b. ʿAmr. b. ʿAwf (belonging to the Ghassān).

The genealogy of the tribe in question is ʿAnaza b. Asad b. Rabīʿa; the Djadīla and ʿAmīra are mentioned as brother-tribes, while the following were counted as sub-tribes: the Yadhkur (including the Aslam), the Yaḳdum, and the Hizzān (including the Shakīs). The modern septs which partly are divided into further sub-divisions with shaikh's of their own are as follows: Fedʿān, Sebāʿ, Hadhdhāl (these two are said formerly to have formed the tribe of Bishr), Hesenne, Ruala (the most numerous and most powerful tribe; Prince Muḥammed, a son of the Khedive ʿAbbās I, was sent to them in order to be brought up in manly accomplishments); Walad ʿAlī, Sirḥān, Erfaddī, Tawf. The whole tribe is estimated by A. Blunt to possess 30 000 tents or 120 000 members. They do not however form a political unit, and instances of wars between ʿAnaza tribes are not lacking: the Hesenne e.g., formerly one of the leading tribes, were reduced to a very inferior position by an unsuccessful war against the allied Sebāʿ and Ruala. A number of smaller tribes are allies or tributaries of the ʿAnaza; and it is a general rule that all Bedawī's and farmers of the Syrian and Mesopotamian plain who live within the sphere of influence of the ʿAnaza or Shammar, the two strongest tribes of that region, pay tribute to one of these, and sometimes to both.

At an older period places are seldom referred to as belonging to the ʿAnaza, so that it is impossible to locate their habitations at that time with any certainty. There were ʿAnaza near Medina, in Yamāma, and even in Yemen. At the present time the district covered by their wanderings includes the whole Syrian plain, and reaches to the North as far as the latitude of Aleppo (they are also found in the Biḳāʿ), to the South as far as the Shammar hills, and eastwards to the Euphrates and even beyond that river. At the beginning of winter they move southwards towards the Shammar hills where they still find fresh pasture for their camels; and from December onwards no ʿAnaza are found in the whole district north of the chain of hills which begins to the north-east of Damascus and reaches as far as the Euphrates. Towards March, when the she-camels have dropped their young, the ʿAnaza begin to return north, so as to reach their summer quarters again by the middle of April. They do not take their sheep with them to the south, but leave them in the care of the subject tribes. The Euphrates is, on the whole, the boundary between the ʿAnaza and the Shammar of Mesopotamia; the former however frequently cross the river by numerous fords in order to make raids in Mesopotamia, so that there is a permanent state of war between them and the Shammar who are barely half their numbers. The ʿAnaza are always readily assisted by the Yazīdī's; the raids from one side of the river to the other usually begin with the arrival of summer. ʿAnaza are found even in the district of Nisibis and Mosul; and east of the Khābūr there is a fairly considerable sept of the tribe, a sub-tribe of the Hadhdhāl, who emigrated to that district in consequence of dissensions with their fellow-tribesmen and joined the Shammar.

Of the history of the ʿAnaza in the older period little is known. Individual members of the tribe occasionally play a part, but like the whole tribe and its various septs, they are of no considerable historical importance. In pagan times they had an idol Suʿair, and like the other Rabīʿa tribes they assigned to Muḥarriḳ a son whom they called Balkh. In the famous war caused by the murder of Kulaib they are said to have joined the Bakr and shared their troubled and perilous existence. In the early times of Islām a certain al-Ḳudāz b. al-Ḥārith is said to have been the most influential person among the Rabīʿa tribes. Al-Faḍl b. Dalam b. Ḥazzādj, a rich and noble citizen of Baṣra, has found immortality through a line of Farazdaḳ. Apart from this they were known through the proverb about the two ḳaraẓ-gatherers of the ʿAnaza. But their importance does not begin until the second half of the xvii. century; about twenty years after the Shammar, coming from the Nedjd, had made themselves masters of

the Syrian desert, the 'Anaza also advanced from the Nedjd; the first tribes to move seem to have been the Fedān and Hesenne, who with the assistance of some of the Bedawī's driven from their seats by the Shammar, forced the Shammar to cross the Euphrates; they were followed, as it seems, by the Hadhdhāl, Seba and Walad 'Alī, next came the Ruala towards the end of the xviii. century, and in the second half of the xix. century the Tawf and Erfuddīt. As the Turkish governors were powerless to intervene in these dangerous movements, the 'Anaza became undisputed masters of the Syrian desert as far as the Euphrates, where they stopped all traffic and commerce. Down to the second half of the xix. century the district on the Euphrates was in their undisputed possession, and therefore a dreaded and almost impassable country; in the sixth decade of the xix. century they made a raid on Aleppo and looted the town. Early in the thirties 'Alī Pasha, the governor of Baghdād who was then fighting the Djarba (Shammar) called upon the 'Anaza for assistance against the Shammar; they came in such numbers that the governor who meanwhile had disposed of the Shammar soon began to be afraid of his friends and allies; he vainly attempted to persuade them to return, on the plea that they were no longer wanted: they demanded a reward for having come to his help from such a distance and settled on the pasture-lands near Baghdād. 'Alī Pasha now incited the Shammar against them, but when war broke out the 'Anaza were victorious, and ravaged the Shammar country; they also gained a decisive victory over the government troops and besieged Baghdād which was full of refugees, but retired before the savage Zubēd whom 'Alī Pasha had summoned against them. The troubled condition of the Syrian desert and the Euphrates district, for which the 'Anaza were responsible, began to improve slowly after 1862 in consequence of the vigorously conducted campaigns of 'Umar Pasha, the governor of Aleppo, and later of Midhat Pasha who at that time was governor of Baghdād. There is much ill feeling between the 'Anaza and the Druzes of the Hawrān, not only because they have put a check on their predatory raids, but because the protection which they afford other Bedawī tribes enables the latter to venture on raids against the much more powerful 'Anaza. It is for this reason that during the great rising of the Hawrān Druzes (1896), the 'Anaza remained loyal to the Turkish government and took part in the suppression of the insurrection. — They seem to be very negligent in observing the Muhammedan religious law (e. g. prayer). When the Wahhābī movement spread to Syria they were obliged to receive the pious Wahhābī imām's and to submit at least outwardly to the strict observances of Wahhābism; but after the fall of the Wahhābī power in Syria they were quick to throw of this irksome yoke of strict piety.

Bibliography: Burckhardt, *Bemerkungen über die Beduinen und Wahabi* (1831); A. Blunt, *Bedouin tribes of the Euphrates* (1879); E. Sachau, *Reise in Syrien und Mesopotamien* (1883); M. v. Oppenheim, *Vom Mittelmeer zum persischen Golf*. (RECHENDORF.)

'ANBAR (A.), ambergris (*ambre gris*, *ambra grissa* to distinguish it from *ambre jaune* = amber), a substance of sweet musk-like smell, easily fusible and burning with a bright flame; highly valued in the East as a perfume and as a medecine. It is found floating on the water in tropical seas, (spec. gravity 0.78—0.93), or on the shore, some-times in large lumps. Ambergris probably is a morbid secretion of the gale-bladder of the sperm-whale in whose intestines it is found. Kazwīnī mentions it together with sulphur, asphalt, mineral tar and naphtha, and states in addition to various marvellous theories of its origin that it is secreted by an animal and found in the body of seafishes. There is, he says, no difference of opinion as to its originating in the sea; the 'sea of Zandj' especially (i. e. the part of the Indian Ocean stretching along the east coast of Africa) washes it ashore at certain times in big lumps, mostly of the size of a head, the largest lumps weighing 1000 *mithkāl*. — He states further, that it strengthens the brain, the senses and the heart in a wonderful way; it increases the mental substance, and is of the greatest use to old men owing to its subtle warming effect. — The fullest account of the medicinal effects of ambergris are found in Ibn al-Baiṭār, the most detailed account of its origin of the various commercial varieties and their provenience in the Encyclopaedia of Nuwairī who follows Aḥmed b. Ya'kūb and Muḥammad b. Aḥmed al-Tamīmī respectively. There is an interesting reference to varieties called 'fish-ambergis' and 'beak-ambergris': the former also called 'swallowed ambergris' (*al-mablū'*) is said to be got from the belly of a large fish called *bāl* or *'anbar* who swallows the ambergris floating on the sea and dies in consequence; the body is cast ashore and bursting open gives forth the ambergris which it contains. The, beak-ambergris' (*al-manāķirī*) contains the claws and beak of a bird which alights on the lumps and being unable to get away perishes on them. This fable is obviously founded on the fact (pointed out by Dr. Swediaur) that ambergris frequently contains the hard mandibles (beaks) of a cuttle-fish which serves as food to the sperm-whale.

Bibliography: Ya'kūbī, (*Bibl. Geogr. Arab.* ed. de Goeje), vii. 368 *et seq.*; Mas'ūdī, *Murūdj* (Paris), i. 333 *et seq.*; 366; Idrīsī, transl. by Jaubert, i. 64; Ibn al-Baiṭār, transl. by Leclerc (*Notices et Extraits*, xxv[1], 469 *et seq.*); Kazwīnī (ed. Wüstenf.), i. 245; Damīrī, *Ḥayāt al-Ḥayawān* (Būlāķ, 1284), ii. 186; — On *bāl* cp. Kazwīnī, i. 131; Damīrī, i. 141.

(J. RUSKA.)

'ANBAR (BANU 'L-'ANBAR), an Arab tribe whose name is derived from ambergris or the sperm-whale [cp. the preceding article]. The grammarians mention Bal'ambar as an abbreviation of the name, but this form occurs only very rarely in literature. Khaddām is also given as the name of their ancestor.

The genealogy is al-'Anbar b. 'Amr b. Tamīm; the Hudjaim, Usaiyid and others were brother-tribes, the Djundub, Ka'b, Mālik, and Baghīḍa septs of the 'Anbar. The 'Uraidj and Hundjul belonged to the Djundub. A malicious genealogical story about the many marriages of their ancestress Umm Khāridja is found in *Aghānī* 1. ed., xii. 79; 2. ed., xii. 75; *Kāmil* (ed. Wright) i, 265. Their seats were in the Yamāma. Of mountains belonging to them there are mentioned: al-Maghāsil, Ṭamiya; of wādī's and wells:

al-A'zala, al-Faky (occupied after its inhabitants had perished with Musailima), Faldj, al-Khall, al-Kharmik, al-Lulaiyān, Māwiya (in the valley of Faldj), Mawshūm, Munbadjis, al-Targhumha, Tibrāk, Usaila; of **localities**: Dhū Sudair, al-Faķ' (inhabited by the Dabba and 'Anbar), Hisy-dhi tamannā (palm-plantations), Lughāţ (inhabited by the Mabdhūl and 'Anbar), Maķāma, al-Rā'igha (palm-plantations), al-Kaķmatān, Shatt Fērōz (palm-plantations and fields). **History**. When Muḥammed made war against the Tamīm in consequence of the refusal of one of their tribes to pay the tax on their cattle, he sent the Uyaina against the 'Anbar. The latter were beaten and had to leave a considerable number of captives in the hands of the Muslims. The induced the whole group of Tamīm tribes to tender their submission through their shaikhs. In the insurrection of the year 11 (632) the 'Anbar seem to have been among the loyal Tamīm, and later they took part in the expedition of 'Ikrima.

(RECKENDORF.)

AL-**ANBĀR**, a town on the left bank of the Euphrates, in the north-east of 'Irāķ (Babylonia), situated under 43° 40′ E. long. (Greenwich) and 33° 23′ N. Lat. According to the Arabic geographers the distance between Anbār and Baghdād on the mail route was 12 (Yāķūt: 10) parasangs (= about 68 km. = ca. 42 miles, reckoning the parasang at 5.7 km.) (Cp. Streck, *Babylonien nach den arab. Geographen*, Leiden 1900, i. 8). The town is said to have been built by the Sāsānid king Shāpūr II (Arab. Sābūr) who reigned from A.D. 310—379; this statement however in all probability does not refer to an actual new foundation, but to the rebuilding and fortification of an older settlement already existing on the spot, especially as the survey of the ruins still extant on the site, which was undertaken by Ward and Hilprecht, has furnished definite grounds for assuming the existence of a pre-Sāsānid town. Anbār soon became one of the principal towns of the Sāsānid empire, and already in the time of Ammianus it was regarded as the most important town of Babylonia after Ktesiphon. As a strong military station intended to protect the capital in case of attack from the side of the Eastern Roman Empire, it was of pre-eminent strategical importance, and thus played a considerable part in the emperor Julian's well-known campaign against Persia. The importance of the geographical position of Anbār was chiefly due to the fact that the first large navigable canal of Babylonia which served as a communication with the Tigris, branched off from the Euphrates at a short distance below the town. This canal called Nahr 'Īsā in the Arabic sources (cp. Streck, *loc. cit.*, i. 25 *et seq*; G. le Strange, *Baghdad during the Abbasid caliphate*. Oxford 1900, p. 71 *et seq*.) undoubtedly belongs to the pre-islāmic period, and seems to have been cut by one of the Sāsānid kings, most probably Shāpūr ii. Being situated in the midst of the most fruitful province of the Persian empire and connected with the capital Ktesiphon by a short and convenient waterway the strongly fortified town was chosen by the later Persian kings for their arsenals and magazines. It is to this circumstance that the town owes its name; for the word Anbār, which the Arabs regarded as a plural, is derived from the Irānian (Old. Irān. hypothet. *ham-bāra*, Mod. Pers. *anbar*, armen. *hambar*) and signifies store-house or treasury; cp. Nöldeke, *Grammatik der neusyrischen Sprache* (Leipzig, 1868), p. 403; S. Fraenkel, *Die aramäischen Fremdwörter im Arabischen* (Leiden, 1886), p. 136; Hübschmann, *Armenische Grammatik* (Leipzig, 1897), i. 178; Schefftelowitz in the *Zeitschr. der Deutsch. Morgenl. Gesellsch.*, lix. 699. Among the Arabs this appellation almost entirely supplanted the official name of the town Pērōz-Shāpūr (Arab. Fairūz-Sābūr) i.e. Victorious (is) Shāpūr, derived from the name of its second founder, the Sāsānid king. The Persians seem always to have used the name Pērōz-Shāpūr, by which it was also known to the Romans (Ammianus Marcell.: Pirisabora; Zosimus: Βηρσαβῶρα); it is also used by the Syrians who had a Nestorian bishop residing in the town (cp. Guidi in the *Zeitschr. der Deutsch. Morgenl. Gesellsch.* xliii. 413). The Byzantines know only the form Ἀμβαρα (Ἄβασα, Ἀββαρανων) which they had heard from the Arabs. The latter retained the name Fairūz (Fīrūz)-Sābūr only as the designation of a district (*tassūdj*) in the province (*ustān*) al-'Āli, of which Anbār was the chief town; cp. Streck, *loc. cit.*, i. 16, 19.

Anbār remained a flourishing town during the early centuries of Islām. It was taken as early as the year 12 (634) under the caliphate of Abū Bakr, by Khālid who defeated the allied Persians and Byzantines in a sharp conflict near the town. For a short time it even was the seat of the caliphate; the first ruler of the 'Abbāsid dynasty, Abu'l-'Abbās al-Saffāḥ (132—136 = 750—754) made Anbār his residence and was buried there in the palace which he had built; and his successor, Abū Dja'far al-Manṣūr, resided in the town until the foundation of Baghdād in the year 145 (762). After this the importance of Anbār gradually diminished; its capture and devastation by Abū Ṭāhir, the leader of the Karmaṭians in 315 (927) accelerated the process of decay. In the time of al-Muķaddasī (375 = 985) the number of inhabitants was already small. The palace of the caliphs was still extant in the days of al-Iṣṭakhrī (340 = 951), though in a partly ruined condition; it is mentioned once more in Rashīd al-Dīn's account of the Mongol advance against Baghdād in the year 656 (1258).

To-day the site of Anbār is quite waste; the situation of the town is indicated by the ruins of Tell 'Akbar ('Akar, 'Aķra) and Ambār (Chesney: Omm Barrā), in which latter form Ritter already recognised the old name of the town.

The Nahr Saķlāwīya which leaves the Euphrates to the west of these ruins cannot (at any rate in the earlier part of its course) be identical with the above-mentioned Nahr 'Īsā (differently H. and R. Kiepert; cp. the map in M. v. Oppenheim's *Vom Mittelmeer zum Pers. Golf*, Berlin 1899). The very extensive mounds of ruins which indicate a town of considerable size, have recently been visited and described by J. B. Bewsher and Ward (together with Hilprecht).

Bibliography: *Bibl. Geogr. Arab.* (ed. de Goeje), i. 77; ii. 155; iii. 123; Yāķūt, *Mu'djam* (ed. Wüstenf.), i. 367; iii. 929; Belādhorī (ed. de Goeje), p. 246; Rashīd al-Dīn, *Hist. des Mongols de la Perse* (ed. Quatremère) i. 280; G. Weil, *Gesch. d. Chalifen* (Stuttgart, 1846 sqq.) i. 35 *et seq.*, 244; ii. 609; iii. 476; K. Ritter, *Erdkunde*, x. 145 *et seq.*, 144 *et seq.*;

G. Hoffmann, *Auszüge aus syrisch. Akten persisch. Märtyrer* (Leipzig, 1880) p. 83, Anm. N°. 754, p. 88 *et seq.*; Nöldeke, *Gesch. d. Perser und Araber zur Zeit der Sasaniden* (Leiden, 1879), p. 57; Andreas in Pauly-Wissowa's *Realencykl. der klass. Altertumswissensch.*, i. 1780—1795; G. Rothstein, *Die Dynastie der Lakhmiden in al-Ḥīra* (Berlin, 1899), p. 17, 125; G. le Strange, *The lands of the eastern caliphate* (Cambridge, 1905), p. 25, 65; Chesney, *The expedition for the survey of the rivers Euphrates and Tigris* (London, 1850), ii, 438; Bewsher, in the *Journ. of the Geograph. Society*, xxxvii (London, 1867), p. 174; Ward in *Hebraica*, ii. (Chicago, 1885), p. 83 *et seq.*; Hilprecht, *Explorations in Bible lands* (Philadelphia, 1903), p. 298. (STRECK.)

AL-**ANBĀRĪ** 'ABD AL-RAḤMĀN B. MUḤAMMED B. 'UBAID ALLĀH B. ABĪ SA'ĪD KAMĀL AL-DĪN ABU 'L-BARAKĀT, Arabic philologist, born in 513 (1119), studied philology at the madrasa al-Niẓāmiya at Baghdād where al-Djawālīḳī and al-Shadjarī were amongst his teachers, and later became a lecturer on this subject at the same college. He never left the capital, but towards the end of his days he retired from public life in order to devote himself entirely to his studies and to pious exercises; he died on the 9. Sha'bān 577 (19 December 1181). His most important work from our point of view is a history of philology from the beginning to his own time arranged in biographies, under the title *Nuzhat al-alibbā' fī ṭabaḳāt al-udabā'* (lith. Cairo 1294). His easy manual of grammar, *Kitāb Asrār al-'Arabīya* has been edited by C. F. Seybold (Leiden, 1886). Extracts from his work entitled *Kitāb al-inṣāf fī masā'il al-khilāf baina 'l-naḥwīyīn al-baṣrīyīn wa'l-kūfīyīn* — of which Mss. are preserved at Leiden (*Catal. cod. or. Bibl. acad. Lugd. Bat.* i. v. J. 1886, N°. 169), in the Escurial (H. Derenbourg, *Les mss. ar. de l'Esc.*, N°. 119), and in the Yeni Mosque at Stambul, have been published by Kohut, *Fünf Streitfragen der Baṣrenser und Kūfenser* (Wien, 1878); W. Girgas, *Skizze des grammat. Systems der Araber* (russ., 1873), p. 46—66, Girgas and de Rosen, *Arabsk. Khrestom.*, (St. Petersburg, 1876), p. 435—455, and G. Weil in the *Zeitschr. f. Assyriologie*, xxx, 56 *et seq.* A few smaller grammatical treatises are preserved at Leiden (*Catal.*, N°. 170-171) and Paris (de Slane, *Catal. des Mss. ar. de la Bibl. nationale*, N°. 1013, 4) as well as in the Escurial (Derenbourg, ii. 772, 1). The following of his works are lost: a grammar, *al-Mīzān*, a dictionary *al-Zahīr* quoted by 'Abd al-Ḳādir al-Baghdādī, *Khizānat al-adab*, Būlāḳ, 1299, ii. 352, 4); *al-Kitāb al-fā'iḳ fī asmā' al-mā'iḳ* (quoted by himself in the *Nuzha*, p. 38, 1), *Kitāb al-waḳf wa 'l-ibtidā'* (quoted by al-Suyūṭī, *Sharḥ Shawāhid al-Mughnī*, Cairo 1322, p. 158, 26), and a book on the interpretation of dreams.

Bibliography: Ibn Khallikān (Būlāḳ, 1299, 1310), N°. 432 (ed. Wüstenf., N°. 469); al-Kutubī, *Fawāt al-Wafayāt* (Būlāḳ, 1299), i. 262; Wüstenfeld, *Die Geschichtschreiber der Araber*, N°. 169; Brockelmann, *Gesch. d. arab. Litter.* i. 281. (BROCKELMANN.)

AL-**ANBĀRĪ**, AL-ḲĀSIM B. MUḤAMMAD B. BASHSHĀR, a noted traditionist and writer on philology, died 304 (916). His son Abū Bakr Muḥammad, whom he had taught himself, though he had also been a pupil of Tha'lab, lectured in the same mosque as his father in the latter's lifetime, and was known for his phenomenal memory. He died in the year 327 (939), according to others in 328.

Of the father's works the only one preserved is a commentary on the *Mufaḍḍalīyāt* revised by the son; cp. Ch. Lyall, in the *Journ. of the Roy. As. Soc.*, 1904, p. 319 *et seq.* Of the son's works the following are extant: 1. *Kitāb al-Aḍdād* (ed. M. Th. Houtsma, Leiden, 1881; Cairo, 1325); 2. *Kitāb al-zāhir fī ma'ānī kalimāt al-nās* (MS. in Stambul, Köprülü N°. 1280) 3. *Kitāb al-īḍāḥ fī 'l-waḳf wa 'l-ibtidā'*, on pause in the Ḳor'ān (MSS. in London, *Catal. cod. mss. orient. ... in Museo Britannico* ..., ii. N°. 1589, and Stambul, Köprülü N°. 11; 4. On the passages in the Ḳor'ān where *Tā'* is written instead of *Hā'* (MS. in Paris; see de Slane, *Catal. des mss. ar. de la Bibl. nationale*, N°. 651, 2) probably an extract from the *Kitāb al-hā'āt fī kitāb Allāh*. Ibn Athīr in his preface mentions his *Kitāb gharīb al-ḥadīth* among his sources.

Bibliography: Fihrist (ed. Flügel), i. 75; 'Abd al-Raḥmān b. al-Anbārī, *Nuzhat al-alibbā'* (Cairo, 1294), p. 330—342; Ibn Khallikān (Cairo, 1299), i. p. 637, N°. 614; Flügel, *Die grammatischen Schulen der Araber*, p. 168—172; Brockelmann, *Gesch. d. arab. Litter.*, i. 119; Haffner, in the *Wiener Zeitschr. f. d. Kunde des Morgenl.*, xiii, 344; Kern, in *Mitt. des Seminars für oriental. Sprachen*, xi[2], 262 *et seq.* (BROCKELMANN.)

ANBĪḲ. [see ALEMBIK.]

ANBIYĀ' (A.), plural of *Nabī* [q.v.], prophet; Sūrat al-Anbiyā' is the title of Sūra 21.

AL-**ANDALUS**, Arabic name of the Iberian Peninsula. The name first appears amongst the Arabs, but its origin is still somewhat obscure just as that of the older 'Iberia' of the Greeks and 'Hispania' of the Romans: for the etymological explanation as a patronymic, adduced by some Arabic writers, — 'Andalus (son of Tubal), son of Japheth — deserves of course no serious consideration. It seems to be most natural however to connect it somehow with the German tribe of the Vandals, and thus to derive it from a hypothetical form 'Vandalicia'. This may have denoted either the old province Baetica, which the Vandals however occupied for less than 20 years (411—429) or the harbour Traducta, from which they crossed over to Africa and which some Arabic writers identify with the town later called Tarifa after the Berber chieftain Ṭarīf (although it is more probable that Traducta corresponds to Algeciras). According to this theory the Arab and Berber invaders at first transferred the name from a small town or province to the whole of the old Baetica (of the Romans and Goths), and later extended it to the whole peninsula which they had conquered so rapidly, including in it at first even the dependencies in Southern France (Septimania = Gallia Narbonensis as far as the Rhône). During the slow but steady decay of the Arab power on the Peninsula in consequence of the Spanish 'reconquista', which began under Pelayo as early as 718 and extended well-nigh through more than 8 centuries, the name al-Andalus, at first of such wide content, gradually lost more and more in significance: it was restricted from time to time to the regions in the South which still remained

in the power of the Muslims, and finally limited to the modest kingdom of Granada. The christians of Northern Spain did not know it at all, but used the old name Hispania or Spania for the Arab South, while calling their own country by specific names like Asturias, Leon, Castile, Aragon etc. This is pointed out in a similar way by al-Idrisi (p. 174). Cp. Dozy, *Recherches sur l'histoire et la littérature de l'Espagne* (3. ed.), i. 301—303; Abu 'l-Fidā', *Taḳwīm al-buldān*, transl. by Reinaud, ii. 234; Gosche, *Die Alhambra*, p. 85; *Marāṣid al-Iṭṭilā'* (ed. Juynboll), iv. 178.

Following the ill-drawn and distorted map of Ptolemy, beyond whom they did not easily venture to go in tracing the exterior boundaries, the Arabs frequently describe Spain as an irregular triangle with the following points: Punta Marroqui and Tarifa (Djazirat Tarif) on the Straits of Gibraltar which is called *al-Zuḳāḳ*, the road' κατ' ἐξοχήν, in the South, Finisterre in the North West, Cabo de Creus and Port Vendres (Fanum Veneris = Haikal al-Zuhara) in the (North) East. Similarly the whole coast from Tarifa to Creus (cp. al-Marrākushī, *al-Mu'djib*, p. 4) or at any rate as far as Tarragona and Barcelona is sometimes regarded as the southern frontier, while the chain of the Pyrenees assumed to run almost due south to north and thus drawn in the maps appears as the frontier on the east. Later on however 'Shark al-Andalus' (East Spain) is of course also used more correctly to denote the later Kingdoms of Valencia and Murcia. The western frontier on the Atlantic (Baḥr al-Ẓulma or al-Ẓulumāt, al-Baḥr al-muẓlim = mare tenebrosum; al-Baḥr al-muḥīṭ al a'ẓam, Awḳiyānūs, al-Ḳāmūs, al-Baḥr al-gharbī contrasted with al-sharḳī, al-rūmī, al-shāmī, al-mutawassiṭ, the Mediterranean) is also frequently reckoned only from Tarifa to Cape St. Vincent or to Cabo da Roca near Lisbon; the northern frontier beginning there is made to turn round the corner of Galicia and to reach the West Pyrenees near Fuenterrabia. The Pyrenees are usually called Djebel al-Burtāt, mountain of the puertos (mountain-passes) or al-Djebel al-ḥādjiz or al-fāṣil, the separating mountains (*baina 'l-Andalus wa 'l-Ifrandja*), the mountain ranges of Castile bear the name Djebel al-Shā(r)āt, mountains of the Sierras, and the Sierra Nevada is called Djebel al-Thaldj, snow-mountain, or Djebel Shulair, mons Solorius.

As regards the descriptions and maps of Arab Spain which have hitherto been published, e.g. in the atlases of Spruner and Menke (2. ed. 1880) and Droysen (1894; cp. also the maps in August Müller's *Der Islam im Morgen und Abendland*, ii. and especially in Stanley Lane-Poole's *The Moors in Spain*, 2. ed. 1887), it must unfortunately be said that all without exception are inaccurate and full of errors which are handed down almost ineradicably from the unhappy times of Casiri, Conde, Sousa, Jaubert, Gayangos, Hammer, Mehren etc.; even the labours of a Dozy seem to have left almost no trace on the geographical exploration of Arab Spain, and that great critic and historian himself was not nearly critical enough in dealing with the impossible names and travestied forms in the section on Spain of the *Description de l'Afrique et de l'Espagne par Edrisi* (texte arabe avec une traduction, des notes et un glossaire, par R. Dozy et M. J. de Goeje, Leyde 1866; cp. on this work E. Saavedra, *La geografía de España del Edrisi*, Madrid 1881—1889), though the responsibility for the mistakes probably rests with the original text of al-Idrisi. Apart from such sporadic corrections of details, and identifications of names and sites as are found scattered throughout the works of Dozy (cp. especially *Observations géographiques sur quelques anciennes localités de l'Andalousie* in the *Recherches*, 3e ed., i. 295—347) and in the writings of Saavedra, Simonet, Eguilaz, Codera and Basset, very little has hitherto been done for a scientific treatment of the geography of Muslim Spain. It will therefore be necessary to collect from all accessible printed and unprinted sources all the notices referring to this large subject, which occur in Arabic geographers and historians, as well as in biographical dictionaries and anthologies: the material thus brought together will have to be compared, arranged and subjected to critical analysis, and to be used as the basis of an entirely new geographical description and for the preparation of new maps: no help at all can be derived from the utterly uncritical and unscientific identifications of Casiri and Conde down to those of Hammer and Mehren; it will be sufficient to compare only the undigested mass of 833 place-names of the Iberian peninsula, put down without all critical selection in the most arbitrary forms, pronunciations and mis-readings, which Hammer's blind encyclopaedic zeal compiled chiefly from Casiri, Conde, Jaubert and Gayangos and on which he wasted 47 pages of the *Sitzungsberichte der Wiener Akademie* (1854). In the field of history the great Dozy found it necessary to throw overboard all the old ballast (Conde etc.), before he could write his monumental *Histoire des Musulmans d'Espagne* by the help of the Arabic sources, first critically edited and exploited by himself; in the same way it will be necessary for geographical research to turn over an entirely new leaf, before a really critical exploration and description of Arab Spain — al-Andalus — is possible. I have shown in isolated examples the method to be followed (involving of course, where necessary, the comparative study of the Medieval sources, both Latin and Spanish, and even of Ancient classical literature); and I have indicated, how from the study of Arabic sources results can be gained even for determining and identifying ancient classical place-names and for fixing the corresponding sites; cp. *Otobesa = Athsa = Oropesa y Anáxa = El Puig de Cebolla = Onusa(?)* in *Homenaje á Don Francisco Codera* (Saragossa, 1904), p. 115—119; *Monchique et Arrifana d'Algarve chez les auteurs arabes* in *O Archeologo Português*, viii. (1903); *Zur spanisch-arabischen Geographie: Die Provinz Cádiz* in R. Haupt's *Katalog 8* (1906); *Die geographische Lage von Zallāḳa-Sacralias (1086) und Alarcos (1195)* in the *Revue Hispanique* for 1906; cp. also David Lopes, *Toponymia arabe de Portugal* in the *Revue Hispanique* for 1902. Owing to the fact that during the 'reconquista' especially after the capture of Granada (1492) invaluable treasures of historical and geographical literature, especially dealing with Spain, were sacrificed to blind fanatical zeal and irrevocably destroyed, the material about Spain which still exists scattered in North Africa and the East, should be brought together from all quarters; the whole material should then be made accessible to a wide circle

of scholars, geographers and historians, by means of critical translations accompanied by detailed commentaries. The whole geographical and historical literature of the Arabs, in so far as it contains any reference to Spain, should be treated in this way, beginning with Ibn Khordādhbeh's short notices written in A. D. 846, and the works of al-Ya'ḳūbī, Yāḳūt etc. (cp. especially the monumental *Bibliotheca Geographorum Arabicorum* ed. de Goeje, 1870—1894) down to the late gigantic compilation which the Maghribī Aḥmed al-Maḳḳarī collected at Damascus in the years 1628—30 out of 100 Arabic sources, and which may be described as an encyclopaedia of Muslim Spain, especially as Gayangos' so-called translation of this mine of information, *The History of the Mohammedan Dynasties in Spain* (2 vols. 1840—1843) is most inaccurate, uncritical and obsolete, and avoids difficulties by ignoring them. All geographical references and names should moreover be collected from the vast Arabic dictionaries of learned men and of nisba's especially as many of these books treat of a surprisingly large number of Spaniards, thereby proving the flourishing condition of Arabic letters in Spain; the principal work to be used in this way is of course Codera's *Bibliotheca Arabico-Hispana*, the ten volumes of which contain biographical works specially dealing with Arab Spain; (it is unfortunate however that false readings and corruptions are particularly frequent in the case of place-names).

The history of Muslim Spain can here be only treated in its outlines. It begins with the marvellously rapid Arab conquest of the Peninsula (from 92 = 711 onwards) the story of which has been embroidered by many legends; led at first until 755 by the quickly changing governors of the Umaiyad caliphs of Damascus (more than 20) the Arabs boldly advanced as far as the heart of France (732 Tours-Poitiers); there followed the civil war between Northern and Southern Arabs and Berbers, and in the year 756 the foundation of the separate emirate of Ḳurṭuba (Cordova) or al-Andalus independently of the 'Abbāsids by 'Abd al-Raḥmān I, the Umaiyad who had escaped from the ruin of his family. The rule which he founded reached its highest point of splendour under 'Abd al-Raḥmān III (912—961; caliph 929); soon however it began to wane, especially after the death of the gifted regent (*al-Ḥādjib*) al-Manṣūr (1002) [q. v.], the greatest statesman and general of Arab Spain, who may be called the Bismarck of the x. century; and in 1031 it disappeared entirely. Out of the ruins of the great caliphate there arose numerous but shortlived petty states under princes (*Mulūk al-Ṭawā'if*, Reyes de Taifas) who for the most part were men of high culture. In the years after 1086 (victory of Yūsuf b. Tāshfīn over the Christians at al-Zallāḳa = Sacralias north east of Badajoz) these small dynasties were destroyed in a tragic manner by the rough force of the Almoravids (*al-Murābiṭūn*), Berbers from Morocco, who in their turn were supplanted both in Africa and Spain (1145—1150) by another religious and political sect and dynasty, the Almohades (*al-Muwaḥḥidūn*) = Unitarians). The power of the Almohades in Spain gradually dwindled down after their heavy defeat at Las Navas de Tolosa (al-'Iḳāb) in 1212; and after 1236 the Arab dominion was restricted to the small, but industrially active kingdom of Granada which, though protected by the mountains, yet had to acknowledge the suzerainty of Castile. The town of Granada was taken in 1492; there followed the insurrections of the Moriscos, especially in 1568—70, and at last in 1609, the final expulsion of the Moriscos, Mudejares and Jews. A detailed treatment of this long history would be out of place here, and we must refer the reader to the special articles dealing with the various subjects. Here we content ourselves with an enumeration of the various dynasties which ruled in al-Andalus, with the names of their capitals:

Umaiyads (Cordova)		756—1031.
'Abbādids (Seville)		1023—1091.
Djahwarids (Cordova)		1031—1070.
Ḥammūdids (Málaga)		1035—1057.
Zīrids (Granada)	c.	1015—1090.
Birzālids (Carmona)		1029—1067.
Bakrids (Huelva)		1011—1051.
Banū Yaḥyā (Niebla)		1023—1051.
Banū Muzain (Silves)		1028—1051.
Sa'īd b. Hārūn and his son Muḥammed (Santa Maria de Algarve)		1016—1052.
Afṭasids (Badajoz)		1022—1092.
Banū Dhi 'l-Nūn (Toledo)		1036—1085.
'Āmirids (Valencia)		1021—1065.
Banū Hūd (Saragossa)		1039—1110.
Banū Razīn (Albarracin)		1011—1103.
Banū Ḳāsim (Alpuente)	c.	1025—1092.
Banū Ṣumādiḥ (Almeria)		1044—1091.

Cp. the chronological table in Dozy's *Histoire* (appendix), which is followed in Stanley Lane-Poole, *The Mohammedan Dynasties* (abridged; London 1894); Antonio Vives y Escudero, *Monedas de las dinastías arábigo-españolas* (Madrid, 1893); Codera, *Tratado de numismática arábigo-española* (Madrid, 1879), and his smaller special contributions; Juan de Dios de la Rada y Delgado, *Catálogo de monedas arábigas españolas que se conservan en el Museo arqueológico nacional* (Madrid, 1892); H. Lavoix, *Catalogue des monnaies musulmanes de la Bibliothèque nationale. Espagne et Afrique.* (Paris, 1891).

For the period from 711—1110 we have Dozy's classical work, *Histoire des Musulmans d'Espagne* (Leiden, 1861; german tr.: Leipzig, 1874; spanish by F. de Castro, 2. ed., Sevile-Madrid 1877-1878), an abridgment of which is given by A. Müller, *loc. cit.* For various controversial points and disputed questions recent investigations must of course be consulted e.g. Saavedra's *Estudio sobre la invasion de los Arabes en España* (Madrid, 1892), where it is made probable that Rodrigo escaped after the first battle against the Arabs and Berbers on the Laguna de la Janda in 711, and put up a brave fight in the North West until 713, in which year he was killed fighting against Mūsā in the battle of Segoyuela and Tamámes, south west of Salamanca, a theory supported by the traditional site of his tomb at Vizéu in northern Portugal. (Cp. also Saavedra, *Pelayo*, Madrid 1906; Juan Menendez, *Leyendas del último rey godo*, Madrid 1906)). — The times of the Almoravids, Almohades, and Naṣrids or Aḥmarids (Banū Naṣr, Banu 'l-Aḥmar; 1232—1492) of Granada, i.e. the period covered by the xii—xv. century, still wait for a second Dozy, whose first task it would be to make full use of the Arabic sources. Sporadic contributions like Codera's *Decadencia y desapari-*

ción de los Almoravides en España = *Colección de Estudios árabes*, iii. Saragossa, 1899) are of course to be welcomed gratefully as affording material which ought to be critically analyzed. Fagnan's French translations of several Arabic sources for the history of Spain and the Maghrib are also very meritorious: *L'histoire des Almohades d'après ʿAbd el-Wâḥid Merrâkechi* (Algiers, 1893); *Chronique des Almohades et des Hafçides attribuée à Zerkechi* (Constantine, 1895); *Ibn el-Athir: Annales du Maghreb et de l'Espagne* (Algiers, 1898—1901); *Histoire de l'Afrique et de l'Espagne intitulée al-Bayâno 'l-moghrib* (by Ibn ʿAdhārī), i. (Algiers, 1901), ii. (1904); *En Nodjoum ez zâhira: Extraits relatifs au Maghreb* (out of Abu 'l-Maḥāsin b. Taghrībardī; Constantine, 1907); unfortunately the place-names do not receive sufficient critical treatment.

It is only the last episode of the chivalrous struggle protracted through 800 years for the possession of the beautiful peninsula, which has again and again inspired historical works either of more or less romantic tendency or of serious purpose; these will have to be given their due share of attention in a final history of Granada and its Alhambra, e.g. L. de Eguilaz Yanguas, *Reseña histórica de la Conquista del reino de Granada por los Reyes Católicos según los cronistas árabes* (2. ed. Granada, 1894), one of the latest contributions. For the special geography of the small kingdom of Granada Simonet's (died 1897) *Descripción del reino de Granada sacada de los autores árabes* (Madrid, 1860; 2. ed. 1872) is still the foundation, though even in its second edition it must frequently be used cautiously and critically; the same author's monumental *Historia de los Mozárabes de España deducida de los mejores y más auténticos testimonios de los escritores cristianos y árabes* (Madrid, 1897—1903; Tomo xiii. of the *Memorias de la Real Academia de la Historia*: 58 pp. preface + 976 pp. of text) is to be consulted for the whole Arab period. Of the many histories of towns and localities, so popular in Spain, only a few are of special historical value, e.g. Álvaro Campaner y Fuertes, *Bosquejo histórico de la dominación islamita en las Islas Baleares* (Palma 1888; on which cp. Codera, *Estudios críticos de historia árabe española* = *Colección de Estudios árabes*, vii, Saragossa 1903, p. 249—301; Alfred Bel, *Les Benou Ghânya, derniers représentants de l'Empire almoravide et leur lutte contre l'empire almohade*, Paris 1903); Mariano Gaspar Remiro, *Historia de Murcia musulmana* (Saragossa 1905) etc. Altamira's most recent comprehensive manual *Historia de España y de la civilización española* (i—iii. Barcelona 1900, 1902, 1906 down to the year 1700) is also occasionally useful, although its treatment of the Arab period is based on secondary sources only and must be used cautiously and critically. A good survey (based chiefly on A. Müller) is also given by Th. Lindner, *Weltgesch. seit der Völkerwanderung*, ii. (Stuttgart-Berlin, 1902), 102—140. As a valuable bibliographical contribution must be mentioned: F. Pons Boigues, *Ensayo bio-bibliográfico sobre los historiadores y geógrafos arábigo-españoles* (Madrid, 1898); Brockelmann in his *Gesch. arab. d. liter.* also deals with the Spanish-Arabic writers, although his accounts (especially in the first volume) are frequently less complete than might be desired.

Schack, *Poesie und Kunst der Araber in Spanien und Sicilien* (2ᵉ ed. Stuttgart, 1877) gives the best account of the particularly rich poetical literature of the song-loving Spaniards, as well as of the so-called Moorish, as developed especially in their architecture which is characterised by a wealth of decorative detail (arabesques, stalactites, and ornamental inscriptions) and in which the ornamental element predominates over the constructive; its development is traced by Schack from the great mosque of Cordova (786) to that jewel-casquet, the Alhambra. The best pictorial reproductions — many of them in colour — are as yet Calvert's *Moorish remains in Spain* (*Cordova, Seville, Toledo, Granada*; 1906/1907). The manner and the extent of the influence, which the medieval civilization of Arab Spain exercised on the West, has so far been scientifically investigated to a small extent only; this applies e. g. to the still unsolved problem of the so-called school of translators at Toledo, and the intermediary rôle played by the Neo-Hebrew literature of the Spanish Jews which reached a high state of development under the influence of the Arabs. Cp. also Seybold's annual bibliographical reports (since 1891) in Vollmöller's *Romanischer Jahresbericht*; id., *Die arab. Sprache in den roman. Ländern* in Gröber's *Grundriss der roman. Philologie*, I² (1904), 515—523; id., *Hispano-Arabica* in the *Zeitschr. der Deutsch. Morgenl. Gesellsch.*, lxiii, 350—364 and article ALJAMIA, besides the article ARABIA.

(C. F. SEYBOLD.)

ANDARĀB, Middle Persian (hypothetical) Andarāp-ak ('Between the waters'), a geographical name occurring several times in countries of Iranian speech to denote rivers and localities.

1. The river on which Ardabīl is situated, belonging to the system of the Aras (Araxes). Rising on the south slope of the Sawalān chain (the Sabīlān of the Arabic geographers, see above p. 134ᵇ) it flows in a curve round these mountains, first in a north-easterly, and below Ardabīl, in a north-westerly direction. The sudden change of direction is caused by the mountains of Gīlān which obstruct the course of the river like a dam and prevent it from flowing into the Caspian Sea. To the north east of the Sawalān-Dagh the Nahr Andarāb joins the river of Āhar coming from the west. The united river — the modern name of which is Ḳara-Ṣu — flows northward to join the Aras. The Nahr Andarāb is nowadays called Baliḳ-Ṣu ('fish-river'); the name Ḳara-Ṣu is also frequently extended to it.

2. Name of a town situated at a distance of a few parasangs from Bardhaʿa, the capital of the province of Arrān (q. v.); also name of the fruitful district of which Bardhaʿa is the centre.

3. Town in Khorāsān, 2 parasangs from Merw; also called Andarāba.

4. Town and river, five days journey south-east of Simindjān (to the south east of Balkh); like Nº. 3, it is also called Andarāba.

Bibliography: To 1—4: G. le Strange, *The lands of the eastern Caliphate*, p. 168 *et seq.*, 177, 401, 427; to 1: K. Ritter, *Erdkunde*, ix. 790 *et seq.*; to 2—4: Yāḳūt, *Muʿdjam* (ed. Wüstenf.), i. 372 *et seq.*, 558; to 4: Ibn Baṭṭūṭa (ed. Defrémery and Sanguinetti), iii. 85; Marquart, *Ērānšahr n. d. Geogr. des Ps. Moses Xorenacʿi*, p. 81.

(STRECK.)

ANDIDJĀN, chief town of the district Farghāna in Russian Turkestān, important commercial town with 49 612 inhabitants (1900). Under the name of Andukān it is mentioned as early as the iv. (x.) century; it is said to have been re-built towards the end of the vii (xiii) century by the Mongol rulers Duwā and Kaidū; under the Timurids and later it was the residence of the princes or governors of Farghāna; in Eastern Turkestān all inhabitants of Farghāna are still called Andidjānī. All buildings of the modern town (mosques, madrasa's etc.) belong to the last century. In 1898 there was a rising against the Russian government, which was suppressed in a few days; in 1902 occurred a great earthquake, in which nearly all the houses of the natives were destroyed, and wich claimed 4500 victims. As in most towns of Turkestān, a Russian quarter has risen side by side with the original 'Asiatic' town.

(W. Barthold.)

ANDJUMAN (Turkish pronunciation Endjümen), a Persian word the original meaning of which is 'union, assembly, group' (Arabic equivalents: *madjlis* and *madjma'*.) For a long time however, as Champlan points out, the word andjuman has been used to denote especially religious or denominational associations such as the Zoroastrian societies of Yezd and Kermān which exercise judicial functions, and the associations of darwishes founded by Ẓahīr al-Dawla, the governor of Hamadhān. Since the introduction of parliamentary government the word has acquired a new meaning, and the political groups which arose in great number at first in the provinces and later in Teheran, were called andjuman's. In the latter sense the word has frequently been rendered by 'club', a translation which, though not incorrect, yet fails to express adequately the character of these societies of modern Persia. Most of them undoubtedly present a striking analogy with the Clubs of the French revolution, and exercise the same kind of political activity. At the same time however they play, according to their importance, the part of provincial parliaments or municipalities. There have also been andjumans formed as philanthropic, scientific or technical societies, or even as professional syndicates; but all these associations, whatever their name, were devoted to liberal and constitutional ideas, and exercised some political activity.

The most famous of these societies is the Andjuman-i-Millī (National Club) of Tabrīz founded on the 1st Ramaḍān 1324 (17th December 1906) by the leaders of the constitutional movement after leaving the British consulate where they had taken sanctuary (*bast*). At first it consisted of twenty merchants and a few *'ulamā'*; but the number of members increased rapidly and soon included representatives of all classes of the community. From the very beginning its influence was such that the *walī 'ahd*, Muḥammad 'Alī Mīrzā was represented in it by an accredited deputy. Nor was the growth of its authority impeded by some conflicts with the Chamber of Deputies, especially when the latter ordered the recall to Tabrīz of the exiled *'ulamā'*, or by the difficulties attending the vote on the law concerning the provincial assemblies which desired to obtain legal recognition at the earliest moment. The club was temporarily dispersed after the coup d'état of June 1908, but re-assembling soon afterwards, it seized the supreme power in Ādharbaidjān and appointed Sattār Khān and Bāḳir Khān generals of the constitutional party; working in agreement with the other andjumans of Persia it organized the well-known gallant resistance against the perjured government. Although supported all through by the press, the National Club decided to found an official organ, the Djerīde-i Millī which published the minutes of their meetings.

The next in importance after the Tabrīz club, is the sacred club of Iṣpahān, founded in 1907; it consists of 18 members, 3 from each class of the community, and ordinarily meets every Saturday. It is the andjuman of Iṣpahān which organised the resistance against absolutism in the South of Persia; it also secured for the constitutional party the powerful assistance of the Bakhtiyārīs and freed Fārsistān from the domination of the Shāh. Other societies of no less activity were founded at Meshhed (3 andjumans, of which one is charitable, and another educational), Hamadhān, Ardabīl, Resht, Shīrāz, Bender-Būshir etc. At the last mentioned place the opening of the meeting was announced by salutes of artillery, and the troops presented arms before the delegates of the people.

The capital was somewhat slow in following the example set by the provinces. At first it had only meetings of corporations for the purpose of preparing the elections — for which each class of the population nominated its representatives separately. — But as soon as the andjumans had been approved of by the religious authorities of 'Irāḳ their number multiplied rapidly. A separate one arose in each quarter of the town, and a central andjuman served as a municipal council and originated many important reforms. Other societies were formed to include people belonging to the same province, or following the same occupations, e.g. students, professors, physicians, and telegraph officials, *or* interested, in the same questions; similarly there was founded a society for Public Education, which had representatives in the provinces, an agricultural club and many charitable associations. The Andjuman of the Brethren admitted Zoroastrians as members. There was even a society of women: the Andjuman-i Niswān which met every Friday for the discussion of social questions of interest to women. During these meetings ladies were not permitted to smoke or to drink tea, nor were they allowed to bring their children. In June 1908 Teheran possessed no less than 114 andjumans; nearly every inhabitant of the town belonged to one, and many to several. It must be admitted that apart from a few exceptions, these societies in spite of their great number and varied aims, maintained on the whole a perfectly correct attitude. Their meetings were much frequented, and the smallness of the contributions facilitated the acquisition of new members.

Several Persian andjumans were founded in foreign countries; at Bombay e.g. there exists a Persian patriotic society called the Andjuman i-Waṭankhāhān-i Īrānī. After the restitution of constitutional government in Turkey several liberal associations, among them a Persian Committee of Union and Progress, were founded at Constantinople in order to collect financial assistance for the champions of freedom, and to secure for them the sympathies of Europe. Persian societies for

mutual assistance have for a long time existed in the Caucasus and in India.

In India the name of andjuman has been adopted by a large number of Muslim societies, on which cp. A. le Chatelier's important article on the *Aga Khan* in the *Revue du Monde musulman* (November 1906, p. 77-78; cp. also *ibid.* November—December 1907, p. 579, January 1908, p. 172, March 1908, p. 600). Such societies are e.g. the Andjuman Islāmīya at Bombay which has done much to improve the state of the Indian Muslims; the Andjuman Islāmiya of Patna, Lahore, Bangalore, Coimbatore, Trichinopoly; the Andjuman-i Muzaffari of Bombay; the Andjuman-i Mufīd Ahl-i Islām of Vellore; the Andjuman Mufīdu 'l-Islām of Madanpore and others.

Bibliography: Robert Champlan, *Les Andjoumens* (in the *Bulletin du Comité de l'Asie Française*, May 1908, p. 175-176); Ghilan, *Le club National de Tauris* (in the *Revue du monde Musulman*, May, 1907, p. 1-9, and August—September 1907, p. 106—117). — See also *Revue du monde Musulman*, May 1907, p. 311-312 and 379, August—September 1905, p. 145—147, November—December 1907, p. 569 (on the Andjuman-i Niswān), January 1908, p. 85—89, and 161, March, 1908, p. 597-598, May 1908, p. 167-168, October 1908, p. 291—293, September 1908, p. 745, November 1908, p. 534—539 (on the National Club of Tabrīz), for the Persian andjumans. (L. Bouvat.)

ANDKHUI, in Yāķūt (*Mu'djam*, ed. Wüstenf., i. 372) Andakhūdh, also written Addakhūd and al-Nakhūd, name of a province (khānate) and town in Afghan Turkestān. The town is situated on the river Sangalik and serves as an intermediate station for the caravan trade between Afghānistān and Bukhārā.

Bibliography: G. le Strange, *The lands of the eastern caliphate*, p. 426 and the authors quoted in the note to that passage.

ANEIZA [see 'Unaiza.]

ANFĀL (a.), plural of *Nafal*, booty; *Sūrat al-Anfāl* is the title of Sūra 8.

ANGAREB (angarīb), a low bedstead covered with leather, used in the Sūdān.

ANGORA, the ancient Ancyra, called Anķira by the Arabs and Engüriye by the Turks, capital of the wilāyet of the same name in Asia Minor. The town which, according to Cuinet, has 27 825 inhabitants, is built upon the slopes of a rock which rises above the plain to a height of about 500 feet; at the top of the rock is the citadel (*Ak ķal'a*). The most notable building is the mosque of Ḥādjdjī Bairam dating from the time of sultan Sulaimān, at the north side of which are found the remains of the famous temple with the inscription of the emperor Augustus (Monumentum Ancyranum). Since 1892 Angora has been the terminus of the Anatolian railway. The town is also known for its goats and cats, but the formerly flourishing wool-industry and the important export-trade in materials made of goats hair has now ceased; at present these materials are only manufactured in a single village of the wilāyet called Stanos or Istanos. The distillation of spirits is now a flourishing industry, and the surrounding district produces excellent wine and other kinds of fruit.

History. During the prime of the Arab caliphate the town suffered frequently through the annual raids against the Byzantine empire; it was not, however, permanently occupied by the Muslims until the time of the Seldjūķs. After the fall of this dynasty the district of Angora was temporarily independent, until it was incorporated in the Ottoman empire by Murād i. (761-792 = 1359—1389). In the neighbourhood of the town is the plain of Čibuķābād, the scene of the battle between Bāyazīd and Tīmūr (19 Dhu 'l-Ḥidjdja 804 = 20 July 1402) in which the former was defeated and taken prisoner.

Bibliography: V. Cuinet, *La Turquie d'Asie*, i. 279 *et seq.*; Pauly-Wissowa, *Realencyklop. der klass. Altertumswissensch.*, s. v.

ANHALWĀRA (Aṇahilavāḍa), the former capital of Gudjarāt, taken by Maḥmūd of Ghazna in 416 (1025). The site is now occupied by the town of Patan (in northern Baroda).

al-'**ANḤŪRĪ** b. Selīm Efendi, modern Syrian-Arabic poet, two volumes of whose poems were published at Damascus 1885 and Bairūt 1886, under the title *Sihr Hārūt wa-ḥadā'i Mārūt*. An elegy on the death of his relative Yuḥannā al-Anḥūrī who died in Paris on the 13. Adhār (March) 1890 (cp. *Journ. Asiat.*, série 9, xvii, p. 353) was printed in the collection *al-Mubakkiyāt* published as a memorial to the latter (Bairut 1890, p. 21). Two other works: *Āyāt al-Si'r* and *al-Djawhar al-fard* are mentioned in Zaidān's catalogue for 1906/1907, on p. 105.

(Brockelmann.)

ĀNĪ, an Armenian town, the ruins of which are found on the right bank of the Arpa-Čai (called by the Armenians Akhuryan) at a distance of about 20 miles from the point where that river flows into the Araxes. The origin of the name is unknown, though the suggestion has been made that the town may owe its name to a temple of the Irānian goddess Anāhita (the Greek Anaitis). It is certain at any rate that the district was inhabited in the pre-christian period, pagan tombs having been found in the immediate vicinity of the town. As a fortress Ānī is mentioned as early as the v. century A. D.; it was bound to be chosen for that purpose owing to its strong position between the ravine of Tsaghkotsadzor, through which a stream coming from the Hills of Aladja flows towards the Arpa-Čai, and the steep bank of that river. In the ensuing centuries the royal house of the Kamsarakan had a castle at Ānī, the foundations of this building, erected of stone blocks without mortar right on the rock, have been discovered during the excavations in the citadel. The oldest portion of the building seems to be a little church built perhaps before the castle (towards the vii. century), which later was incorporated in the castle and used by the Kamsarakan as a domestic chapel.

From the viii. century onward the district of Ānī, like the rest of Armenia, was under the suzerainty of the caliphs. During this period the dynasty of the Bagratids succeeded in gradually enlarging their possessions and in establishing their power on a firm basis. The princes of this house endeavoured to enter into direct relations with the caliphs without having recourse to the Muslim governors of Armenia. In A. D. 887 the Bagratid Ashot 'prince of the princes of Armenia and Georgia' was proclaimed king by the nobles of his country and confirmed in this dignity by the caliph. The son of this first king, Smbat

(called by Arabic authors Sanbāṭ b. Ashūṭ) was crucified in the year 914 by the governor Yūsuf b. Abi 'l-Sādj, whose act is stigmatised as 'tyranny and rebellion against God and His prophet' by Ibn Ḥawḳal (ed. de Goeje, p. 252). Even under Smbat the kingdom of the Bagratids is said to have included the whole region from Dwin (Arab. Dabīl) to Bardha'a reaching southwards as far as the frontiers of Mesopotamia (al-Djazīra; thus al-Iṣṭakhrī, ed. de Goeje, p. 188 and 194). The son of the murdered king, Ashot the Iron, succeeded, partly with Byzantine assistance, in re-conquering his kingdom; as ruler of Armenia he bore the Persian title shāhanshāh (king of kings) which had already been conferred on his predecessor and rival, Ashot son of Shapuh, by Sabuk, the successor of Yūsuf.

A early as the first half of the ix. century the Bagratids under Ashot Msaker bought the district of Ānī from the Kamsarakan; but it was not till time of Ashot iii. (961—977) that Ānī became the royal capital. The wall which is now extant was built by Smbat ii. (977—989); the site of an older wall erected in 964 has been fixed by the excavations of 1893, and a comparison of the spaces enclosed by the two walls shows that a few decades had been sufficient to witness a considerable increase in the number of inhabitants. At a later period town life was undoubtedly not restricted to the comparatively narrow space within the walls. The Bagratids built several bridges over the Arpa-Čai thus enabling the trade between Trebizonde and Persia to take the shorter route through Ānī instead of passing through Dwin. Their dynasty reached the summit of its power under Gagik I (990—1020); and the most flourishing state of the capital would naturally coincide with this period; from 993 onwards Ānī was the residence of the Catholicos of Armenia. As numerous inscriptions prove, Gagik retained the Persian title of shāhanshāh which also appears in an Armenian form (arkayitz arkai); he was also styled 'king of the Armenians and Georgians.' The remains of a church erected by Gagik in 1001 were excavated in 1905 and 1906; among them was found a statue of the king which represents him as wearing Muslim headgear (turban); the same headgear is also found in a relief portrait of his predecessor Smbat ii. preserved in the monastery of Haghbat.

Under Gagiks successors the kingdom rapidly hurried towards its close, and as early as 1044 it became a part of the Byzantine empire. The growth of the town of Ānī however was further encouraged by the Byzantine governors (catapans); an Armenian inscription ascribes to the catapan Aaron the erection of a magnificent aqueduct conducting water from the hills of Aladja to the town.

The Greek rule was ended by the sultan Alp Arslan who conquered and destroyed Ānī in the year 1064; according to Ibn al-Athīr (ed. Tornb., x. 27) the town possessed at that time 500 churches. In 1072, a year after the defeat of the emperor Romanos Diogenes, the sultan sold Ānī to the Muslim dynasty of the Shaddādids (probably of kurdish descent, mentioned as early as the x. century as rulers of Gandja), and down to the end of the xii. century the town remained (apart from a few interruptions) the residence of a branch of that family. At that period the town had two mosques, one of which is still preserved and has been used, since 1907, as a museum for the objects discovered during the excavations; the other collapsed during the second half of the xix. century. There are also Christian buildings belonging to the same period; the Shaddādids acted as beneficent rulers even towards their Christian subjects, and being related by marriage to the Bagratids, they were recognised by the Christian population as native and lawful kings. The walls of the town were repaired and furnished with some towers during their rule.

Ānī was for the first time conquered by the Georgians as early as 1124, under David II who laid the foundation of the power of the Georgian kings; after the final expulsion of the Shaddādids the town became a part of the kingdom of Georgia, but was left in the possession of the Armenian dynasty of the Zakharids wo held it as a fief. Under the Zakharids the walls of the town were extended so as to reach the steep banks of the Arpa-Čai. The ecclesiastical buildings of the period show that the Georgian rulers (like their Greek predecessors) favoured the so-called 'Chalcedonitic' (Greek-Orthodox) tendency, which accordingly predominated at the time, — a fact ignored by the Armenian tradition. There was no religious persecution of Muḥammadans during this period, just as there had been no persecution of Christians under the Shaddādids; a Muslim contemporary (cp. Ibn Ḥawḳal, ed. de Goeje, p. 242 *et seq.*) bears witness to the fact that the Georgian king protected Islām against all injury, and that under their rule no distinction was made between Muslim and Georgian.

Ānī was besieged unsuccessfully by the Khwārizmshāh Djalāl al-Dīn in 1226, and conquered by the Mongols in 1239; but even after this conquest the town remained for a time in the possession of the Zakharids; an inscription on the main gate shows that at a later period it was considered the 'private domain' (*Khāṣṣ-Īngū*) of the Mongol rulers of Persia; but it never regained its former importance. According to tradition Ānī was finally destroyed by an earthquake in the year 1319, but both inscriptions and coins of a later date have been found. A variety of copper-coins struck at Ānī by the Ilkhān Sulaimān (1339—1344) is called by the Turks 'monkey-coin' (*maimun sikkesi*), the coins bearing the image of a hairy figure. Money with the inscription Ānī was struck as late as the second half of the xiv. century by the Djalāir, and even in the xv. century by the Ḳara-Ḳoyunlu; but their mint is probably to be sought in the vicinity of the town, perhaps in the fortress of Mahaspert at a distance of less than 2 miles from Ānī. It is impossible to determine when the town was finally abandoned by the inhabitants; the excavations shows that after the decay of the palaces and churches a rude and miserable population had built their dwellings on the ruins. At the time of Ker Porter's visit (November 1817) it was possible even without excavations to distinguish clearly these houses and their separate rooms, as well as the streets of the later period, which are only 12—14 feet wide. Ānī is now the name of a Turkish village situated near the ruins. As the villages of the neighbourhood possess no mosque for the Friday service, the mosque of the town which is still comparatively well preserved, was

down to recent times used for the purpose. This is done even now on one occasion in the year, although in the eyes of many Muslims the building has been desecrated, since the objects found during the excavations, including the statue of king Gagik and many stones with crosses, were brought into the mosque.

Bibliography: Accounts of the **history of Ānī** are chiefly found in Armenian sources, especially in Stephan Asolik, a contemporary of king Gagik I. The Arabic and Persian accounts are extremely scanty, and the town is not mentioned at all by the Arabic geographers of the ix. and x. century; Yāḳūt (ed. Wüstenf., i. 70) gives it a single line; Ḥamd Allāh Ḳazwīnī (cp. Niẓām al-Mulk, *Siyāsat-Nāma*, ed. Schéfer, Supplement, p. 229) states merely that the district has a cold climate and produces much corn and little fruit (translated in *The lands of the eastern caliphate* by G. le Strange, p. 183: 'a town in the mountains where much fruit was grown'). Ibn al-Athīr (ed. Tornb. x. 27) seems to be the only Muslim author who describes (not quite accurately) the situation of Ānī.

The **ruins** were first visited in 1693 by Gemelli-Carreri (*Collection de tous les voyages faits autour du monde*, ii. Paris 1788, p. 94) and described at length in 1817 by Ker Porter (*Travels*, i. London 1821, p. 172—175). Since the peace of Turkmen-Čai (1827), in which Persia ceded the district of Eriwan to Russia, the Arpa-Čai constitutes the frontier between Russia and Turkey; the ruins of Ānī therefore, although on Turkish ground, were now situated close to the Russian frontier, and travellers could visit them from Russia without danger or difficulty. Plans of the town were sketched by Texier (1839; cp. *Voyage en Arménie*, Paris 1842, *Atlas*, plate nº. 14) and Abich (1844; cp. M. Brosset, *Rapports sur un voyage dans la Géorgie et dans l'Arménie*, St. Petersburg 1851, *Atlas*, plate nº. 23 and id., *Les ruines d'Ani*, St. Petersburg 1860, *Atlas*, plate nº. 30); Abich's plan was still used during the excavations of the last years. The Christian monuments were specially described by Murawjew (1848; cp. his *Gruziya i Armeniya*, St. Petersburg 1848); an account of the Muhammadan inscriptions is given by Khanykow (1848; cp. *Mélanges Asiatiques*, i. 70 *et seq.* and M. Brosset, *Rapports etc. 3me rapport*, p. 121—150); the *Album* compiled by Kästner (1850) contains pictures of architectural monuments on 36 leaves, and a collection of Armenian, Arabic, Persian and Georgian inscriptions on 21 leaves (cp. Brosset, *Les ruines d'Ani*, p. 10—63). Among Armenian writers special recognition is due to Nerses Sargisyan and Sargis Djalalyantz for the collection of Armenian inscriptions. A study on the history of the town based on this material was published by the Armenian Alishan (Venice 1855, in Armenian, cp. Brosset in the *Mélanges Asiatiques*, iv. 392—412); the writer had not himself visited the ruins, but his results have only been made obsolete through the excavations of the last decades.

Ānī became a part of the Russian empire through the conquests made in the war of 1877-1878; but the excavations were not begun until 1892; they were interrupted for 11 years after 1893, and continued systematically since 1904. The results of these investigations conducted by N. Marr throw new light on the history of the town. Buildings which formerly had been ascribed to the Bagratids have now been recognised as dating from a later period; on the other hand discoveries have been made both in the town and in its surroundings of buildings belonging to the earliest period of Armenian Christianity, when the influence of the Syrian Church had not yet been supplanted by the Greek civilisation. The excavations have brought to light clear evidence both of Byzantine and of Arab and Persian influence, where the tradition of the church has preserved no record of such connections with foreign culture. The results of the excavations have therefore acquired considerable importance not only for the investigation of Armenian history but also for the treatment of general historical questions on the relations between the civilisations of Christianity and of Islām.

As the excavations have not yet been completed, only separate articles and reports by Marr are so far available: 1. *Ani, stolitsa drevnei Armenii* (St. Petersburg 1898, from the collection *Bratskaya pomoshč armyanam*); cp. *Mitteil. des Seminars für oriental. Sprachen, Westas. Stud.* ii. 93 *et seq.*; 2. *Raskopki w Ani w 1904 godu* (St. Petersburg, 1906, from the *Izwestiya Imp. Archeologičeskoi Kommissii* part 18); 3. *O raskopkach i rabotach w Ani, letom 1906 g.* (St. Petersburg 1907); 4. *Zapiski wostoč. otd. Imp. Russk. Arch. Obšč.*, xvii. protokolly, p. xxv—xxviii (on the excavations of 1905). A systematic study of the history of Ānī based on the results of the excavations is still wanting. The facts brought together in this article are derived partly from the reports quoted and partly from direct communications from the explorer and his collaborators.

(W. Barthold.)

'ANḲĀ', a large **legendary bird**, which is said to have received its name from its long neck or, according to others, from a white collar on the neck. (The name of the biblical 'Anakim is derived from the same root). The further accounts of Arabic authors suggest both the griffin and the phoenix, and legend connects the 'anḳā' with the aṣḥāb al-rass [q. v.] mentioned in sūra 25, 40 and 50, 12. Although it is generally assumed that the bird only existed in the remote past, Ibn Khallikān (quoted by al-Damīrī) claims to have read in the historian al-Farghānī, that an 'anḳā' was to be seen among other strange animals in the zoological garden of the Fāṭimite caliph. The description which he adds indicates that he alludes to a species of waders (herons) occurring in Upper Egypt).

Bibliography: Ḳazwīnī (ed. Wüstenf.) i. 419 *et seq.*; Damīrī, *Ḥayāt al-Ḥayawān* s. v.; Freytag, *Proverbia Arabum*, ii. 25; Lane, *The 1001 nights*, chap. 20, note 22.

'ANKABŪT (A.), the **spider**. Al-Ḳazwīnī and al-Damīrī mention several species, the most dangerous of which is the poisonous tarantula, *al-Rutailā'* or *al-Ruthailā'*. Al-Damīrī also describes a fieldspider of reddish colour with fine hair on its body; at the head it has four claws with which it bites; it digs a nest in the ground, and seizes its prey by night. The weaving spiders make their

webs according to mathematical rules; according to some the male spins the warp and the female the woof; according to others the female only is capable of making a web; as material they use spittle. When the web is finished the spider sits down in a corner waiting for a fly to enter the web, and pounces on it at once. Others suspend themselves on threads, others sit motionless on the ground and catch their prey at a jump; after rendering it helpless by entangling it in their web they carry it off to their lair and suck its blood. According to al-Djāḥiẓ the spiders young are among the most wonderful of existing things because they are able to spin without being taught. The spider lays eggs out of which come small worms which, after three days, change into spiders; the act of copulation lasts a very long time, Damīrī describes how the male approaches the female. — Spiders webs are applied to external wounds to stay the flow of blood; they are also used for polishing cornished silver. The spiders themselves when pounded, are said to be a good remedy against mucous fever etc. — According to the tradition a spider once saved Muḥammad from a great danger. When during the Hidjra he and Abū Bakr had sought refuge in a cave the Ḳuraish who pursued him found a spider web in its opening. They therefore gave up the search thinking that no one could have entered the cave a short time previously. This and similar legends are founded on the fact that the spider makes its web with extraordinary rapidity. — *Sūrat al-'Ankabūt* is the title of sūra 29. — Cp. also the article AṢṬURLĀB.

Bibliography: Ḳazwīnī (ed. Wüstenf.), i. 439; Damīrī (Cairo, 1298), ii. 132 *et seq.*

(J. RUSKA.)

ANMŪDADJ, arabicised from the Persian *anmūda*, model, pattern.

ANNA, a coin and weight in British India. The coin equals 1/16 of a rupee [q.v.]

ANŌSHARWĀN, Arabic form of the name assumed by Khosraw I (Ṭabarī, ed. de Goeje, i. 862), Pehlevī *anōshak-rwān*, Pāzend *anōsh-ruān*, 'of immortal soul'; in Persian it has become Nūshīrawān (Firdawsī), explained as nūshīn-rawān, of gentle soul (*Burhān-i Ḳāṭi'*). — It is also the name of a son of Manūčihr and a daughter of Maḥmūd of Ghazna, who was amīr of Djurdjān from 420—434 (1029—1042; Ibn al-Athīr ix. 262 ₁₁) [cp. NŪSHĪRWĀN]. (CL. HUART.)

ANŌSHARWĀN B. KHĀLID B. MUḤAMMAD AL-KĀSHĀNĪ, wazīr of the Seldjūḳs Maḥmūd (521 = 1127) and Mas'ūd (528—530 = 1134—1136), and from 526—528 (1132—1134) of the caliph al-Mustarshid bi'llāh. Anōsharwān was greatly honoured by his contemporaries, and especially praised in many poems by poets of his time, because he was an author himself and liked the society of poets. He composed memoirs in Persian on the events of his time, entitled *Futūr zamān al-ṣudūr wa-ṣudūr zamān al-futūr*, which were later translated into Arabic by 'Imād al-Dīn [q.v.]. Al-Bondārī's abridged version of this translation has been edited by Houtsma (*Recueil de textes relat. à l'hist. des Seldjoucides*, ii). Another work by him, entitled *Nafthat al-Maṣdūr* is mentioned by al-Warāwīnī (ed. Mīrzā Muḥammad, p. 4) and Ḥādjdjī Khalīfa, but is not extant. It was Anōsharwān who encouraged al-Ḥarīrī to compose his famous *maḳāmas*. He died in Ramaḍān 532 (Mai 1138).

Bibliography: *Recueil de textes relat. à l'hist. des Seldjoucides*, ii. preface; Ibn al-Athīr (ed. Tornb.), x. xi; Sibṭ b. al-Djawzī, MS. Leiden.

ANṢĀB (A.), plural of *Nuṣub* or *Nuṣb* [q.v.].

AL-**ANṢĀR** (A.), 'the helpers', title of the believers of Medina who received and assisted the prophet after his flight from Mekka. They are sometimes called more explicitly Anṣār al-Nabī, 'the helpers of the prophet'. The word is probably the plural of *naṣīr*, which however does not occur in the sense of the religious term in question. To express the singular the patronymic form *anṣārī* was derived from the plural *Anṣār*; this form however is also used as a patronymic in the sense of 'descending from one of the Anṣār' and as an adjective 'belonging to the Anṣār', and forms the plural *anṣāriyūn*. In making Jesus call the disciples helpers of God (Sūra 3, ₄₅; 61, ₁₄) Muḥammad seems to play on the resemblance of the word with *Naṣārā*, the name of the Christians; the idea that the believers should be helpers of Allāh is several times expressed by Muḥammad. He mentions the Anṣār with special distinction together with the *Muhādjirūn* [q. v.] as those who led the way, and who are followed by the other believers (Sūra 9, ₁₀₁); besides Sūra 9, ₁₁₈ this is the only passage in the Ḳor'ān in which the word is directly applied to the faithful of Medina.

At a time when Muḥammad's doctrines had rendered his position at Mekka very precarious, he succeeded in creating an interest in Islām in a number of men from Medina who had come to Mekka for the pilgrimage. Having assured himself of their protection he emigrated to Medina (A.D. 622) and found there the promised assistance for himself and for his community, part of whom were living in the direst poverty and had to rely on the material help of their friends at Medina; he also found assistance in spreading his faith. At first the followers of Muḥammad were chiefly members of the Medinite tribe of Khazradj, and the name Anṣār must be understood as referring to them; the tribe of Aws kept back in the beginning, and was partly even hostile to the prophet, within the ranks of the Anṣār themselves not a few made a distinction between the assistance which they were prepared to render to Muḥammad as prophet and as statesman. The community of believers at Medina is thus divided into Muhādjirūn and Anṣār, and the two constituent parts remained distinctly separate, although the prophet strove from the very beginning to knit them together as closely as possible by establishing the bond of brotherhood between individual Muhādjirūn and Anṣār. The most intimate companions of the prophet always belonged to the circle of the companions of the flight; and within the Anṣār themselves there remained certain pre-islāmic tribal contrasts, which however never again became as acute as before. The duty of supporting the poor, although involving a very pressing burden, was fulfilled by the Anṣār in a most self-sacrificing spirit; for the rest the 'assistance' rendered was at first chiefly of a defensive character, it was only reluctantly that they lent their aid for the offensive wars of the faith, and none of the Anṣār took part in the first struggles against Mekka. The want of enthusiasm shown by the Anṣār in the fulfilment of the military duty was a source of much anxiety for the prophet; he relied however on the help of Allāh,

where the help of men was not forthcoming. Gradually the helpers became his subjects. While expected to advance his cause they were also prohibited from rendering any form of assistance to his enemies; they were commanded e. g. to lay information with Muḥammad against their pagan relatives. At the same time they preserved up to a certain point the right of criticism, and demanded respect for their persons, which Muḥammed was ready to accord. — The Anṣār had no reason to regret their espousal of the cause of the prophet; 'Allāh helps those wo help him' was a saying of Muḥammad, which did not remain unfulfilled. After passing through the critical period the community of the Anṣār soon began to flourish; rich spoils of war flowed into the town, and trade improved. After the taking of Mekka many Anṣār feared that Muḥammad might transfer the seat of government to that town, but he allayed their fears by saying that he wished to live where they lived and to die where they died. It is obvious that he could have found in the population of no other town such trustworthy supports of his ecclesiastical state as the Anṣār had gradually become. Yet it was the fate of the Anṣar to see the noble population of Mekka, who formerly had opposed the prophet in every possible way, loaded with tokens of his favour [cp. further the article MUḤAMMAD.]

Although the Muslim monarchy after Muḥammads death was at first elective, the Anṣār did not succeed in securing the dignity of caliph for one of their number; and when it had become hereditary in a dynasty of the Ḳoraish belonging to Mekka they were for ever excluded from the succession. They became however the classical types of Muslim piety, devoted to the memory of Muḥammad and pre-eminent in the science of tradition. This distinction was their answer to the pride of the Mekkans, which occasionally found expression in venomous words; they could also appeal to the fact that they alone had rendered assistance to the persecuted believers in their direct need, and the recognition which their conduct had received from the prophet. Like the Ḳoraish they traced back their excellence to the character of their noble ancestors and opposed the confident pride of the Ḳoraish in their ancestral nobility by an embellished version, probably invented at that time and for this purpose, of their own early history, which told of glorious past in South Arabia, their traditional home; it is probable that the famous contrast between Northern and Southern Arabs established by the genealogists, had its chief source in the jealous imagination of the Anṣar (see Goldziher, *Muhammedanische Studien*, i. 93 *et seq.*) Yet their chief pride was in the name of Anṣār, which they preferred to their former much praised tribal names of Medina.

Bibliography: A. Sprenger, *Das Leben und die Lehre des Moḥammad*; A. Müller, *Der Islām im Morgen- und Abendland*; H. Grimme, *Mohammed*; Caetani, *Annali dell' Islām*; D. S. Margoliouth, *Mohammed and the rise of Islam*; H. Reckendorf, *Mohammed und die Seinen*.

(H. RECKENDORF.)

ANṢARA (dialectical form *'anṣereth*), name of a festival celebrated in North Africa and other places on the 24. June (according to the Julian calendar), by lighting fires of plants which produce much smoke, (cp. our fires on the day of John the Baptist) and by similar usages; the object being to produce a wet and therefore fruitful year by sympathetic magic. According to Dozy, *Supplément*, ii. 181, the word is derived from the hebr. עֲצֶרֶת (עֲצֶרֶת), pentecost.

Bibliography: Besides Dozy *loc. cit.* and the books quoted there: Doutté, *Merrâkech*, i. 377; Westermarck, *Midsummer customs in Morocco* (*Folklore*, 1905); Bel, *La population musulmane de Tlemcen* in *Revue des études ethnograph. et sociolog.*, 1908; Destaing, *Fêtes et coutumes saisonnières chez les beni Snous* in *Revue Africaine*, p. 362 *et seq.*

ANṢĀRĪ (Abū Ismā'īl 'Abd Allāh b. Abū Manṣūr Muḥammad), one of the oldest and most famous Persian mystics, usually called Pīr-i Anṣār or (after his birth-place) Pīr-i Hirī, his nisba indicating that he boasted of Arab descent (he is said to have been a descendant of the famous Abū Aiyūb al-Anṣārī). The year of his birth is 396 (1006), that of his death 481 (1088). Anṣārī is the author of several Arabic and Persian works, the titles of which are enumerated by Ethé and Zhukowski in the books quoted below. The best known of them are his Prayers (*Munādjāt*) which have been frequently printed (Teheran, 1299, 1304; India, 1286, 1297).

Bibliography: Suyūṭī, *Ṭabaḳāt al-mufassirīn* (ed. Meursinge), p. 15; Dhahabī, *Ṭabaḳāt al-ḥuffāẓ* (ed. Wüstenf.) p. 24; Djāmī, *Nafaḥāt al-uns* (Calcutta), p. 212; Ethé in the *Grundriss der iran. Philol.*, ii. 282; Zhukowski in *Wostočniya Zamětki*, p. 79 *et seq.*

AL-**ANṬĀKĪ** (Dāwūd b. 'Omar al-Ḍarīr), Arabic writer on medicine, born at Antioch as a son of the ra'īs of Ḳaryat Sīdī Ḥabīb al-Nadjdjār; in spite of his blindness he travelled extensively, and visited Asia Minor where he learned Greek, in order to study the sources of his science in in the original texts. Later he lived at Damascus and Cairo and died in 1008 (1599) at Mekka, where he had resided less than a year.

His chief work is a great compendium of the whole science of medicine *Tadhkirat ulī 'l-albāb wa 'l-djāmi' li 'l-'adjab al-'udjāb*, printed at Cairo 1308-1309 = 1324 (*Dhail* by a pupil, and, on the margin, a treatise on Therapeutics, entitled *al-Nuzha al-mubhidja fī tashḥīdh al-adhhān wa ta'dīl al-amzidja*), cp. Leclerc, in the *Notices et Extraits*, xxiii, p. xiii. The ars amatoria having always been considered as an appendix to medical science, he prepared an abridgment of the work of Muḥammad al-Sarrādj (died 500 = 1106) on Love, entitled *Tazyīn al-aswāḳ bi tafṣīl (tartīb) ashwāḳ al-'ushshāḳ*, printed Būlāḳ 1281, 1291; Cairo, 1279, 1305, 1308; cp. Kosegarten, *Chrestom. arab.*, p. 22; A. v. Kremer, *Ideen*, p. 408; Goldziher, in the *Sitzungsber. d. Wien. Akademie*, *Phil.-hist. Classe*, lxxviii, 513 *et seq.*, n° vii. In addition to a few smaller treatises on his science he wrote a book on the philosophers stone *Risāla fī 'l-ṭā'ir wa 'l-'uḳāb* (de Slane, *Cat. d. mss. ar. de la Bibl. Nationale*, n° 2625, 6) and one on the application of astrology to medicine *Unmūdhadj fī 'ilm al-falak* (*ibid.*, n° 2357, 2).

Bibliography: Muḥibbī, *Khulāṣat al-Athar*, ii. 140—149; Leclerc, *Histoire de la médecine arabe*, ii. 304; Wüstenfeld, *Geschichte der arab. Aerzte und Naturforscher*, N°. 275;

Brockelmann, *Gesch. d. arab. Litter.*, ii. 364.
(BROCKELMANN.)

AL-ANṬĀKĪ (Yaḥyā b. Sa'īd), Arabic author who continued the history of Eutychius [q. v.]. The work which deals with the years from 326—417 (938—1026) was completed at Antioch, where the author had gone in 405 (1014/1015). It is probable that he was born in Egypt where he had spent the first 35—40 years of his life, and that he died in 458 (1066).

Bibliography: V. von Rosen, *Imperator Wasilii Bolgarobóitsa* etc. (St. Petersburg, 1883); Brockelmann, *Gesch. d. arab. Litter.*, i. 148; Wasilew, *Wizantiya i Arabi*, ii², 58 *et seq.*

ANṬĀKIYA (the classical ANTIOCHIA), a town in Northern Syria, situated in the very productive and beautiful plain of the lower Orontes valley, not very far from the rivers mouth, (about 14 miles in a straight line) under 36° 10' North Lat. and 36° 6' East. Long. (Greenw.)

Anṭākiya was founded in B.C. 300 by Seleucus I in place of two unimportant older Greek colonies; as the residence of art-loving rulers and as an important emporium of trade, it soon became the capital of Syria, and was later regarded as the most important and most populous city of the whole Roman empire after Rome and Alexandria, and as the capital of all the Asiatic provinces. Its gradual decay dates from the foundation of the Sāsānid empire which caused the regions on the Euphrates and Tigris to be more and more removed from the sphere of its political and economic influence. This was followed in 499 by the complete separation of the Persian Nestorian Church from the Church of the West, with the result that Anṭākiya lost its primacy over the Christians of Babylonia. It had always been the policy of the Persian kings to weaken the Asiatic centre of the Roman power. As early as 260 the town was besieged and captured by Shāpūr I, who transplanted a large number of its inhabitants to Djundēshāpūr in Susiana (cp. Ṭabarī, i. 827). Again in the vi. century Anṭākiya was the principal object of the expeditions of the Persians. Khosraw I Anōsharwān captured and destroyed the town in 538, and deported a large portion of its inhabitants into the immediate vicinity of Ktesiphon, where a town called Rūmiya was built for them exactly on the plan of the Syrian Anṭākiya; cp. Nöldeke, *Gesch. d. Perser und Araber zur Zeit der Sasaniden* (Leiden, 1879), p. 165, 239; Streck, *Babylonien nach den arab. Geographen*, ii. (1901), p. 266 *et seq.*

Apart from the two devastations by the Persian kings the decay of the town was accelerated by terrible earthquakes which occurred with extraordinary frequency. During the first five centuries of our era no fewer than ten great earthquakes are counted, one of which (in 526) claimed 250 000 victims. The emperor Justinian rebuilt the town on its ruins after the destruction by Khosraw I, but it was restored in considerably less than its previous size. Anṭākiya was occupied by the Arabs in the year 17 (638); cp. al-Balādhorī (ed. de Goeje), p. 132; Weil, *Gesch. d. Chalifen*, i. 79 *et seq.*; A. Müller, *Der Islam im Morgen- und Abendland*, i. 259; and the Muslims remained in possession of the town in spite of the heavy defeat which the inhabitants suffered at the hands of the Byzantines in 69 (688; cp. Weil, *loc. cit.*, i. 470). It was not until the end of the year 355/966 (according to Cedrenus) or at the latest 358/969 (according to the Arabic sources) that Anṭākiya was wrested from the Ḥamdānids by Burtzes, the bold general of the Greek emperor Nikephoros Phokas, assisted by a traitor among the Arabs (an earlier attempt to gain possession of the town, which Nikephoros Phokas himself had undertaken in the spring of 355/966, had proved unsuccessful); cp. Freytag in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xi. 213, 230; Weil, *loc. cit.*, iii. 18; A. Müller, *loc. cit.*, i. 574. For more than a century Anṭākiya remained the chief bulwark of the Byzantine empire against Islām. After 473 (1080) it had to pay tribute to Muslim, the 'Uḳailid prince of Mosul (Mawṣil), and in 477 (1083) it passed again under Muḥammadan rule, the treachery of the Greek governor having opened the gates of the town to Sulaimān I, the Seldjūḳ sultan of Iconium. A dispute broke out between Sulaimān and Muslim regarding the possession of the town, and the latter was killed in 478 (1085) in a battle near Anṭākiya, Sulaimān died soon afterwards (479 = 1086), whereupon Muslim's lieutenant invoked the intervention of Malikshāh who established order by appointing Yāghī Basān amīr of the town. The latter was still ruler of Anṭākiya when the army of the Crusaders appeared before its walls on 21 October 1097.

The town was protected by strong and extensive fortifications as well as by the natural features of the ground, so that the siege presented considerable difficulties to the Christians. It took more than four months to complete the investment on all sides, but as in the case of two previous attacks it was only possible to capture Anṭākiya by the help of a traitor. On 2. June 1098 the crusaders stormed the town with great slaughter. Three days later there appeared a large Muslim army under Kerbōghā, the amīr of Mosul, who had set out to raise the siege: the Christians were now besieged within the town, and their position soon became desperate. But their spirits having been fired by the alleged discovery of the holy lance, they raised the siege on 23. June by a bold sally, which was followed by an overwhelming victory over the troops of Kerbōghā in spite of their great superiority in numbers. For 179 years Anṭākiya remained in the possession of the Christians and became the capital of a principality, a vassal state of the kingdom of Jerusalem, comprising the coast region of Northern Syria from the Nahr Djaiḥān (Pyramus) in the North to the Nahr al-Kebīr (near Lādhiḳiya) in the South and including the 'Amḳ depression [q. v.] and the valley of the Orontes as far as Shaizar (Larissa, to the north west of Ḥamāt). During this period Anṭākiya once more experienced a certain prosperity; many new buildings were erected, and the population increased and gained in wealth owing to the revival of trade.

The Christian rule in Northern Syria found a sudden termination at the hands of Baibars, the Mamlūk sultan of Egypt. Already in 660 (1262) his armies had devastated the principality of Anṭākiya; in 666 (1268) he proceeded to greater deeds. Threatening the town by a sudden attack he gained a complete victory over its knights who had met him in the open field; negotiations for a surrender having proved unsuccessful he attacked the town by open force on 19. May, and

Anṭākiya fell into the sultans hands almost without further resistance; 16000—17000 Christans are said to have perished at the capture of the town, 100 000 to have been led away to captivity; the whole town including the citadel was burned down, and the spoil taken was enormous; Anṭākiya never recovered from this blow; it has remained under Muslim rule ever since, but its importance has decreased steadily.

The situation of Anṭākiya is most delightful; it lies in the richly-watered valley of the Orontes which is here about 140 feet wide. The favourable climate and the great productiveness of the soil make it one of the fairest spots in the East; and Orientals praise Anṭākiya as the most pleasant town of Syria after Damascus. The abundant rainfall to which it is exposed — and which according to Petermann has gained for the town the nickname *al-shekhkhākha* (= pissabed, Wensinck's correction of Petermann's *shekhākhe*) produces a most luxuriant vegetation.

The modern Anṭākiya is situated in the plain on the southern bank of the Orontes and extends as far as the slopes of mons Silpius (Arabic Ḥabīb al-Nadjdjār, 1525 feet above the level of the sea) which belongs to the Casius chain. The town is surrounded by extensive gardens in the East, and the pleasant fruitful land of the immediate surroundings affords a vivid contrast with the wild and rugged mountains of the neighbourhood, the sharp outlines of which present a very beautiful view. In antiquity the slopes of the Silpius were covered with houses, but the modern Anṭākiya occupies hardly a tenth part of the space which it occupied before Justinian's time. Its extent at that period can still be clearly determined by the traces of the ancient walls which suffered no serious damage at the conquest of the town by Khosraw I, and the course of which can still be recognised everywhere. The town as re-built by Justinian occupied a smaller space within these walls.

By far the most interesting of Anṭākiya's ancient remains is the enormous girdle of fortifications of which considerable portions are still extant; it draws a wide curve round the little modern town situated in the north west corner of its circumference. The manybuttressed walls, led boldly over the heights, as well as the enormous dimensions of the fortifications which, for the medieval art of war, were practically unassailable, still excite our admiration. Their length is more than 16 miles; enormous towers of defence rose from the walls at distances of 70—80 paces from each other (altogether, it is said, more than 360). The destruction of the walls has advanced rapidly during the last few decades, as after the last great earthquake (1872) the inhabitants received permission to use them as building material for their houses. The citadel built by Nikephoros Phokas on the Silpius has been in ruins since it was destroyed by Beibars. On the Silpius is shown the martyr's tomb of the 'prophet' Ḥabīb al-Nadjdjār (i. e. Agabos: Acts 11, 28) said to have been the first Christian of Antioch; it is regarded by the Muslims as an honoured place of pilgrimage, and has given to the Silpius its modern name. The most important remains of antiquity are situated on the slopes of the Silpius, the ruins of the colossal aquaducts being especially noteworthy. Of the ancient gates a few are still tolerably well preserved; the interior of the modern town has no buildings of importance, the 14 mosques of the town are unimportant. The houses give an impression of great poverty, and the frequently recurring earthquakes have left everywhere vast heaps of rubbish and ruins. The mounds on which the town is built can in many places be clearly recognised as similar rubbish heaps of an older period.

The ancient Anṭākiya situated at the meeting-place of the roads leading from the Euphrates to the sea with those leading from Syria to Asia Minor, was the chief centre of traffic between the East and the West; to-day trade and industry are in a state of absolute decay. The bazars are unimportant and not much frequented. The most considerable of local industries is the manufacture of soap for which Anṭākiya is the most important town in Syria next to Idlib (S. E. of Ḥaleb). Other occupations of the inhabitants are the production of silk, the cultivation of corn and olives; eels are also caught in the Orontes in large quantities. The appellative noun *Anṭākiya* = 'cover, carpet' indicates the former importance of the town as a seat of textile art; cp. Fränkel, *Die aram. Fremdwört im Arab.* (1886), p. 44, and Zuhair, *Mu'allaḳa*, 8 (9), Var.

In Antiquity Seleucia Pieria (Arab. Salūkiya) served as harbour of Anṭākiya, in the Middle Ages al-Suwaidiya situated farther to the South at the mouth of the Orontes. Both harbours are now in a state of absolute decay. The modern Anṭākiya suffers not only through the want of a protected harbour, but also through the fact that the upper part of the river as far as the town is not navigable. One of the chief reasons why the town in spite of its magnificent and advantageous situation never again rose to any degree of prosperity since it was captured by Beibars, must be sought in the fierce hatred with which Muslim fanaticism regarded the former capital of Oriental Christianity. Another obstacle to economic progress were the frequently recurring severe earthquakes (see the enumeration in Ritter, *Erdkunde*, xvii. 1135 *et seq.*); the most important shocks of recent date occurred in 1822 and 1872. Since the decline of Anṭākiya trade and traffic was more and more diverted to Ḥaleb (Aleppo).

The number of inhabitants, which was very considerable in Antiquity and the Middle Ages is now greatly reduced; in the last decades a slow increase of the population can be observed. In 1853 H. Petermann counted about 10 000 inhabitants (one third of whom were Jews and Christians, chiefly Greeks and Armenians), another estimate dating from 1848 states the number as 17000 (1500 Christians), later authorities give only 6000 inhibitants; Sachau's informant in 1880 estimated the size of the town as containing 3500 houses, i. e. about 17500 inhabitants (among whom 2500 Christians and 250 Jews); Cuinet (1890) notes 25 000 inhabitants, Bädeker (edition of 1900) 28000 inhabitants (4000 Christians, a small number of Jews). In the Arab Middle Ages Anṭākiya was the capital of the 'Awāṣim district [q. v.] i. e. of the 'military frontier' erected against Byzantium on the frontier in Syria and Asia Minor. To-day Anṭākiya belongs to the wilāyet of Ḥaleb and is the seat of a Ḳā'im-maḳām. Of the five existing 'patriarchates of Antioch' belonging to the different Christian sects (on which cp. Neher

in Kaulen's *Kirchenlexikon*, Freiburg 1882 *et seq.*, i. 948 *et seq.*) none has now its residence in Anṭākiya itself.

Bibliography: The accounts of Anṭākiya given by the Arabic geographers are collected and translated in G. le Strange, *Palestine under the Moslems* (London 1890), p. 36. 61, 71, 367—377. — Important information about the author's native town is given by Yaḥyā b. Saʿīd al-Anṭākī in his chronicle entitled *Taʾrīkh al-Nīl*, on which cp. Brockelmann, *Gesch. der arab. Litterat.*, i. 148. Extracts from this work relating to Anṭākiya were translated by A. v. Kremer in the *Denkschriften der Wiener Akad. der Wissensch.*, (1852), iii. Abt. 2, p. 24 *et seq.*; the same scholar gives accounts of Anṭākiya by other Arabic authors, *ib.*, p. 21—31. — Al-Masʿūdī (wrote 332 = 943) gives noteworthy information, based on personal observation, especially on ancient Antioch (foundation, walls, Church of St. Paul); see his *Murūdj al-Dhahab* (Paris), ii. 226 *et seq.*, 282 *et seq.*; iii. 406—410; iv., 55, 91; viii. 68—70. — An anonymous Arabic description of Anṭākiya (Cod. Vatic. arab. nº 286) edited and translated by I. Guidi in the *Rendiconti della reale accad. dei Lincei*, ser. iv. vol. 7 (Rome 1897) is valuable; it possibly goes back to a Syriac original and cannot have been composed before Nikephoros Phokas i.e. before A.D. 968; important corrections to Guidi's edition derived from a Bodleian ms. were given by D. S. Margoliouth in the *Journ. of the Roy. Asiatic Society*, 1898, p. 157—169. The same account of Anṭākiya was used in the universal geography of Ḥādjdjī Khalīfa entitled *Djihān Numā* (Stambul 1145 = 1732, p. 595 *et seq.*) — Abu 'l-Ḥasan al-Mukhtār b. Buṭlān (died 455 = 1063) describes his experiences at Ḥaleb and Anṭākiya in a *Risāla* which was largely used by Yāḳūt in his article on Anṭākiya (*al-Muʿdjam*, ed. Wüstenf., i. 382 *et seq.*); cp. on Ibn Buṭlān: G. le Strange, *loc. cit.*, p. 7; Brockelmann, *loc. cit.*, i. 413; Heer, *Die hist. und geogr. Quellen in Yāḳūt's geogr. Wörterb.* (1898), p. 22.

II. On the history of Anṭākiya during the crusades cp. F. Wilken, *Gesch. d. Kreuzzüge* (Leipzig 1807—1832), i. 173—263; ii. 52, 300, 349, 380; iii. ii. 143; vii. 523 *et seq.*; B. Kugler, *Gesch. d. Kreuzzüge* (Berlin 1880), p. 44—56, 89—95, 116, 218, 380-390; R. Röhricht, *Gesch. des Königreiches Jerusalem* (1100—1291) (Innsbruck, 1898), index; R. Röhricht, *Gesch. des ersten Kreuzzuges* (Innsbruck, 1901), p. 108—152; cp. also Weil, *Gesch. der Chalifen*, iii. (1851), p. 163—169 (events of the years 1097-1098.

III. Of books of travel the following are worthy of notice: R. Pococke, *Beschreib. des Morgenlandes*, german ed. by Breyer and Schreber (Erlangen, 1791), ii. 273—280; Pococke who visited the East in 1737 is the first author who gives topographical details. — C. Niebuhr, *Reisebeschr. nach Arabien* (1774 *et seq.*) iii. 15—18 (corrects Pococke's plan of Anṭākiya in several details); J. Russegger, *Reisen in Europa, Asien und Afrika* (1847), i. 363—373; Chesney, *The expedition for the survey to the rivers Euphrates and Tigris* (London, 1850), i. 425 *et seq.*; Sandreczki, *Reise nach Mosul und durch Kurdistan nach Urmia* (Stuttgart, 1857), iii. 467 *et seq.* H. Petermann, *Reisen im Orient* (Leipzig, 1867), ii. 366 *et seq.*; E. Sachau, *Reise in Syrien und Mesopotamien* (Leipzig 1883), p. 462 *et seq.*

IV. The following works give comprehensive accounts of Anṭākiya: Ottfr. Müller, *Antiquitates Antiochenae*, Göttingen, 1839; K. Ritter, Erdkunde, xvii, 1147—1210; E. Reclus, *Nouvelle géographie univers.* ix., 766 *et seq.*; Streber in *Kaulen's Kirchenlexikon* (Freiburg, 1882 *et seq.*), i. 941—945; V. Cuinet, *La Turquie d'Asie* (Paris, 1890 *et seq.*), ii. 193—197; J. Benzinger in Pauly-Wissowa's *Realencyklop. der klass. Altertumswissensch.*, i. 2442—2445; R. Förster, *Antiochia am Orontes* in the *Jahrb. des deutsch. archaeolog. Instituts*, xii (1897), p. 103—149 (an important historical account of the building of the town). S. Krauss, *Antioche* in the *Revue d. étud. Juives*, 1902, nº 89 (collects and discusses all the accounts found in Jewish sources concerning the foundation of Anṭākiya, the history of the town until A. D. 70, the Christians of the town, and the Byzantine and Arabic periods); Bädeker, *Palaestina und Syrien*, 5. ed. (1900), p. 427—433. (STRECK.)

ʿANTAR(A) B. SHADDĀD B. ʿAMR (according to others b. ʿAmr b. Shaddād) B. MUʿĀWIYA AL-ʿABSĪ, an ancient Arabic poet who flourished in the last decade of the vi. century, two generations before the victory of Islām. He was the son of a black slave-girl called Zabība, and is therefore counted among the *Aghribat al-ʿArab*, 'the ravens of the Arabs'; it was not until he was grown up that his bravery won him his father's recognition as a legitimate member of the family. According to Nöldeke's observation (*Fünf Moʿallaqât* etc. ii. 9) he betrays himself as a half-caste in lines 25 and 27 of his Muʿallaḳa, where like a true upstart, he refers to black slaves in somewhat contemptuous terms. It is not very probable that he was known by the nick-name al-Falḥāʾ, 'of the cleft lip', as in that case he would hardly have represented a man with this infirmity in his Muʿallaḳa (line 41; Nöldeke, *loc. cit.* p. 10, note 1). ʿAntar(a) took a prominent part in the war of Dāḥis and Ghabrāʾ (cp. A. Müller, *Der Islam im Morgen- und Abendland*, i. 5 *et seq.*), and in his old age was killed in a battle against the tribe of Ṭaiyiʾ. He has become the most popular Arab hero whose memory is still preserved in the romance of ʿAntar [q.v.] and in numerous place names (cp. Goldziher, in *Globus* lxiv, 65—67). His poems, although for the most part only preserved in fragments, were held in such estimation, that al-Aʿlam [q.v.] gave them a place in his collection of the six poets. The only complete poem of his which survives, is ranked as one of the Muʿallaḳāt. It is a typical ḳaṣīda, unusual only in the length of the nasīb, which owing to the insertion of several descriptions and similes extends to 35 lines. He similarly breaks through the conventional form of the nasīb in poem nº 20 (of Ahlwardt's ed.), where he combines it with praise of himself. It may be in allusion to this that a later poet prefixed to his Muʿallaḳa that line in which he complains that the poets had left him nothing 'to patch'. In an erotic scene of his Muʿallaḳa, line 64 *et seq.*, his manner is quite modern, recalling almost the style of ʿOmar b. Abī Rabīʿa (Nöldeke, *loc. cit.*, p. 43). A noteworthy feature of his technique is the comparatively frequent occurrence of enjambment (e.g. 15, 9, 11; 20, 9, 13, 14).

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'ANTAR Romance of; Arab. *Sīrat 'Antar*, a popular treatment of old material similar to the *Sīrat Banī Hilāl*, the *Sīrat al-Zāhir* etc. (cp. Brockelmann, *Gesch. d. arab. Litter.*, ii. 62). The *Sīrat 'Antar* shows clear traces of the traditions on which it is based. Essential features of this model badawī are already found in the account which the *Kitāb al-Aghānī* (1. ed. vii. 148; 2. ed. vii. 153) gives of the poet 'Antara (q.v.; for the secondary form 'Antar there is evidence already in the commentary to the Ḥamāsa, ed. Freytag, i. 108 3): his descent from the slave-girl Zabība, his reception into his father's family on account of his brave deeds, his love of 'Abla, his treacherous murder at the hands of Wizr b. Djābir, called al-Asad al-Rahīṣ. The story was amplified by the insertion of numerous elements belonging to other cycles; it is now known in two recensions, that of Ḥidjāz (*al-Sīra al-ḥidjāzīya*) which is more detailed, and the shorter Syrian recension (*al-Sīra al-shāmīya*) with which the Babylonian recension (*al-Sīra al-'irāḳīya*) is probably identical. The date of the origin of these recensions cannot be fixed with any certainty. The earliest authority quoted is al-Aṣma'ī who may be regarded as the rāwī of the old 'Antara poems but has nothing to do with the work in question, in which but little is found of the genuine poems. The Bairut edition mentions a certain Yūsuf b. Ismā'īl al-miṣrī (perhaps identical with Ibn Khallikān's Yūsuf b. Ismā'īl Abu 'l-Maḥāsin) as collector of the *Sīra*. The statement of Ibn Abī Uṣaibi'a, that Abū 'l-Mu'aiyad Muḥammad b. al-Mudjallī b. al-Ṣā'igh al-'Antarī (lived about 540 = 1145) collected stories concerning 'Antar is worthy of attention. We may assume that the stories about the hero and poet 'Antara re-cast in the form of a novel, became at an early period the subject of the recitations of professional story-tellers; a man of literary tendencies may now and again have put together the various recensions known to him, but the work of re-constructing the popular tale did not cease at any given time and is still in progress.

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'ANTARĪ (A.), a word derived from 'Antar [q. v.], denoting in Egypt (1) a reciter of the romance of 'Antar and (2) a short garment worn beneath the caftan. In the latter meaning the word also occurs in Turkish, where however it is written with *Alif*, not with *'Ain* (*Antarī*); cp. Dozy, *Supplément*, s. v., and the passages quoted there.

ANṬARṬUS. [See ṬARṬŪS.]

ANWARĪ 'the shining', poetical name of Awḥad al-Dīn 'Alī. Anwari was born at Badna, a small village in the district of Khāwarān, and came to the court of the Seldjūḳ sultan Sandjar after having recited his first ḳaṣīda in praise of this monarch. When his patron had been taken prisoner by the Ghuzz he accompanied the embassy sent by Sandjar's wife, Turkhān Khātūn, to the ruler of Samarḳand, in order to ask for his assistance; on this journey he composed his famous elegy, translated into English by Kirkpatrick under the title *The tears of Khorassan* (*Asiatic Miscellany* i. 286 *et seq.*), in which he describes the terrible devastations perpetrated by the Ghuzz in Khorāsān. After Sandjar's death Anwarī seems to have lived at Merw at the court of the later rulers, until he suffered a serious blow in consequence of his predilection for astrological calculations. He predicted a storm for a certain day of the month of Radjab 581 or 582, on which all the planets stood in the sign of Libra; as however there was a complete absence of wind on that day, he gained nothing but universal derision for his prophecy. On this account he left Merw and went at first to Nīshāpūr, later to Balkh. He probably died shortly afterwards at the latter place (according to Ethé between 585 and 587 = 1189—1191), but the precise date is unknown.

Anwarī owes his fame chiefly to his Ḳaṣīda's which are greatly admired by the Persians. His dīwān has been repeatedly lithographed in Persia and India (Tabrīz, 1260, 1266; Lakhnaw, 1880), and poems of his have been published and translated (apart from Kirkpatrick) by Zhukowski, Fizzi and others.

Bibliography: 'Awfī (ed. Browne), ii. 125 *et seq.*; Dawlatshāh (ed. Browne), p. 83 *et seq.*; M. Ferté in the *Journ. Asiat.*, ser. 9, t. 5, 235 *et seq.*, Zhukowski, *Alī Awḥad ed-dīn Enwerī, Materiali dlia yego biografii i kharakteristiki* (cp. Pertsch in the *Litteraturblatt für orient. Philol.*, ii. 10 *et seq.*); Ethé in the *Grundriss der iranischen Philologie*, ii. 261 *et seq.*; Horn, *Gesch. d. pers. Litter.*, p. 195 *et seq.*; Browne, *A literary history of Persia*, ii, 365 *et seq.*

ANWARĪ. [See ENWERĪ.]

ANWĀR-I SUHAILĪ, title of the Persian version of *Kalīla wa Dimna* by Kāshifī [q. v.].

A'RĀB (A.) = Badawī's, nomads. [See BADAWĪ.]

'ARABA, in the Old Testament name of the whole valley of the Jordan, now denoting only the continuation of this valley to the south of

EXPLICATION OF PLATES.

Plate I.

1. Berlin, Emperor Frederic Museum, plaster relief, 'Irāḳ, 1st—3d cent. H.
2. Cairo, Mosque of 'Amr, northern portico, wooden abacus, 1st cent. H.
3. " " " " , wooden abacus on columns near western wall of Ḥaram, 2nd cent. H.
4. Ḥarrān, Great Mosque, capital from the middle gateway, 1st—2nd cent. H.
5. Baghdād, Djāmiʿ al-Khāṣakī, from the old Miḥrāb, 2nd cent. H.
6. Ḳairawān, doorpost of the gateway of Sidi 'Uḳba, 262 H.

7—10. Cairo, Arab Museum, Room VI, nos 16—19 wood panels, 1st—3d cent. H.

11. Cairo, Mosque of Ibn Ṭūlūn, western colonnade, surface of arches, 265 H.

Plate II.

1. Diwrigi, Djāmiʿ al-Ḳalʿa, gateway, 576 H.

2—4. Ḥamāh, Mosque of Nūr al-Dīn, three pieces from the Minbar, wood, ± 550 H.

5. Aleppo, Minaret of the Great Mosque, stone entablature, 483 H.

6 and 6a Aleppo, fāṭimid building, near the Bāb Anṭākiya, bracket and ogee, 545 H., stone.

7—10. Mawṣil, Great Mosque, four pieces from the old Miḥrāb, 543 H., stone.

11. Ṣāliḥīn near Aleppo, from Fāṭimid tombs, 6th cent. H.
12. Mashhad near Aleppo, stone frieze of the aiyubid gateway, ± 600 H.
13. Ḳonia, Mosque of 'Alā al-dīn, from the border of a carpet, 6th—7th cent. H.
14. " , Ḳara Ṭai Madrasa, mosaic of enamelled titles, 649 H.
15. " , Aleppo, Bab Anṭākiya, wooden frieze, 6th—7th cent.

PLATE I.

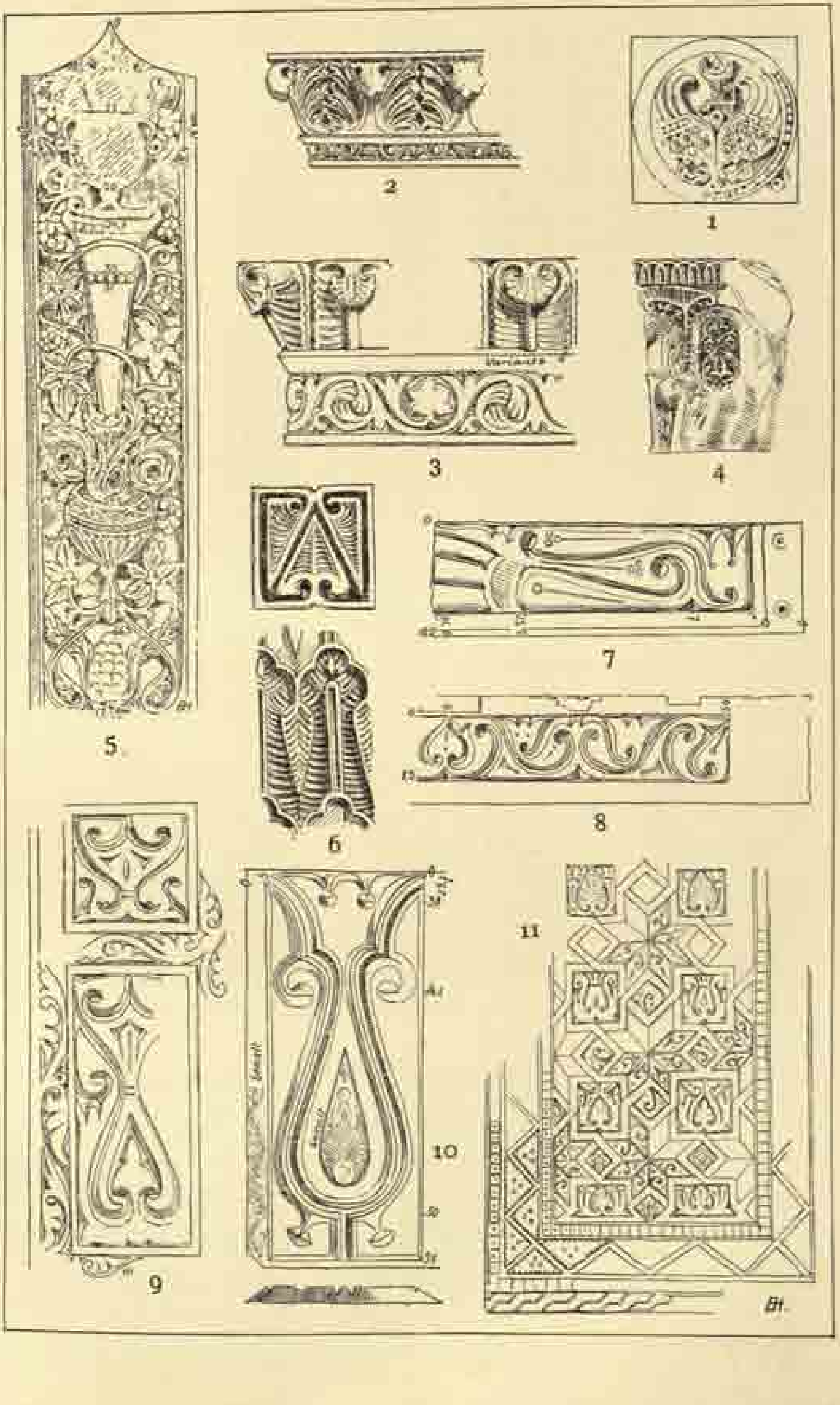
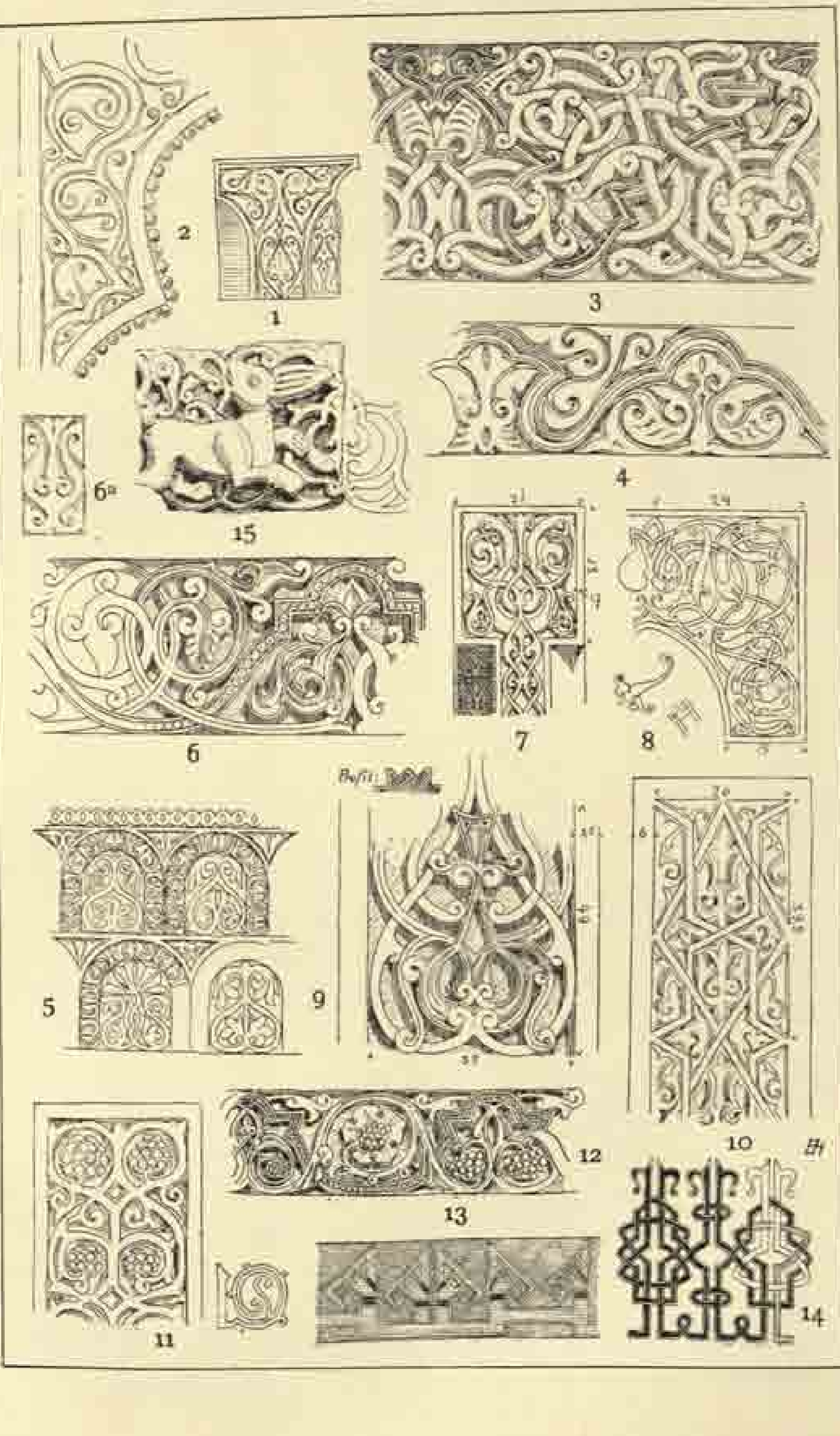


PLATE II.



the Dead Sea. It is a large bare desert of undulating ground traversed by the beds of streams; the mountain-ridge Rīght al-Hawwar divides it into two unequal parts, the larger of which belongs to the Dead Sea. Musil conjectures that even in historical times a narrow arm of the Red Sea reached as far as Ghadyān. To the North is situated the fruitful plain of Ghōr Fēfe which extends as far as the Sebkha, the biblical Valley of Salt. Cp. detailed description in Musil's *Arabia Petraea*, IIa and IIb, where bibliographical references are given.

ARABESQUE. In German the word arabesque denotes the foliage ornament of Muslim art; in a wider sense current already since the Baroque period it is applied to the ornament of that art in general. The word moresque, properly referring to the art of Muslim Spain, is almost synonymous. Modern usage frequently applies the word arabesque to that style of Renaissance ornament, which more correctly is called grotesque. — It is similar in English: the word is used in a general way, but without historical accuracy, to denote decoration in the grotesque style, and the moresque is frequently distinguished from it as being the ornament of Muslim art proper. — In French the adjective arabesque is from of old applied to works of art from the countries of Islām; since the Renaissance it is also used as a noun for the corresponding ornamentation, whence it was transferred to denote decoration in the Grotesque style.

It is probably not without reason that in all three languages the term was transferred to an object which on the surface seems to have no connection with its original meaning. The grotesque, it is true, in the first instance is a Renaissance revival of that form of ancient classical ornament, which was first discovered in the vaults of the thermae of Titus excavated at that period. The attention aroused by these discoveries led Raphael to decorate the Loggie of the Vatican with his famous grotesques, wherein he was assisted by his pupils Giovanni da Udine, Giulio Romano, and Gian Francesco. As the vaulted chambers of the thermae of Titus had been buried under the ground, they were called 'le grotte', whence the strange style of ornamental painting discovered in them got the name 'grottesca'. The grotesque, which is derived from purely classical sources, is an architectural ornament. The ornament of Renaissance arts and crafts however, especially in tapestry, pottery, metal-work and book decoration, exhibits before and after the discovery of the grotesque numerous elements, which are obviously drawn from the ornament of Muslim art. Such arabesque elements are found even in architectural decoration; it is only necessary to mention the churches of San Michele at Pavia, of St. Francis of Assisi, and of San Domenico at Bologna. The arabesque influenced even the grotesque proper, a fact which may have facilitated the general transference of the word arabesque to the ornament of the Renaissance, and to the grotesque in particular. The influence of the arabesque is especially prominent in the ornament of the Renaissance at its prime, and in that of the late period, where it is frequently due to conscious imitation of oriental models. This is particularly noticeable in the French Renaissance in the style of Henri II, especially in book decoration; in Germany, to mention only a few examples, especially in the decorative work of Peter Flötner and Virgil Solis of Nuremberg.

This popular meaning of the word arabesque must be distinguished from the form as now used in the history of art, and as it ought to be used, i. e. as denoting the ornament of the art of the Muslim countries. It would even be justifiable to restrict it to the foliage ornament as being the dominating element of that ornamentation: it would be difficult however in an historical or aesthetical treatment to separate this from the other elements, such as intertwined bands, motifs derived from writing and the less frequent figurative subjects. These may therefore be included in the meaning of the term.

The foliage ornament as conceived by Muslim art can hardly be described and analyzed as a unity, since it exhibits considerable differences according to time and place. There are however some general characteristics which distinguish it clearly from the foliage ornament of other periods e. g. from that of classical antiquity. As to its origin it is certainly derived from the classical foliage ornament with its conventional flora, always unrealistic however realistically treated, consisting of palm-leaves, acanthus and elements derived from these. In Greek antiquity we observe a gradual striving towards life-like forms, a constantly increasing approximation to nature, which reaches its culminating point towards the early hellenistic period; later however there begins a reaction which is caused partly by other, unhellenic ideals and views of Art, but partly also by the decline of technical skill. These under-currents become dominant in the art of Islām, which in a general way may be regarded as representing the further development of the reaction, beginning already in the classical period, of the oriental hellenistic provinces against those of the West. The arabesque of Muslim art shows from the outset a consistent tendency to become more and more abstract and to treat the foliage ornament more and more as a geometrical design. This tendency finds expression in the following principles which are of universal application. In the design of the foliage there is no longer any notion of truth to nature, whereas formerly the principle had been if not to imitate nature, at any rate to avoid direct opposition to it. The design of the foliage is now only determined by a regard for the symmetry which may be required by the pattern itself or by a pendant corresponding to it. The vegetable stalk loses almost entirely its character as a part of a plant, and becomes a mere geometrical line combined to plassing figures and compartments, but meaning less as a representation of a natural object. The leaf similarly loses almost entirely its vegetable character and gives up all pretension to realism, although it is still possible to trace its derivation from the conventional leaf of hellenistic ornamentation in the drawing of the contour and the interior design. This however is not the only source of the treatment of the leaf. The ornamentation of the Ṭūlūnid and early Fāṭimid monuments, as well as that of the buildings of Nūr al-Dīn Maḥmūd in Mesopotamia, show clearly how the whole composition and its separate elements frequently go back to the classical scheme of foliage growing out of a vase, together with many figurative

elements like cornucopias, vases etc. In the fully developed arabesque even these objects, cornucopias and vases, have become abstractly conceived designs of leaves. Abstraction goes so far that the whole wealth of decorative elements taken from plants consists only of many combinations of a small number of patterns some resembling palm-leaves and others wholly untrue to nature. Stalk and leaf are no longer as in nature — two co-ordinate but formally distinct elements — but have coalesced to such an extent, that the leaf no longer grows out of the chief stem on a small stalk, but represents simply an expansion or outgrowth of the chief stem. The want of realism, or rather the direct opposition to nature, is further emphasised by the fact that the stalk grows through the leaf, in other words the leaf does not represent an end, but develops into a new stem and so on in countless repetitions. This is connected with the fact that the composition of the ornament is usually based on the principle of infinite correspondance, that is to say each surface, however small, is ornamented in such a way that by putting together the design we get a doubly symmetrical surface pattern capable of infinite expansion. This law of composition governs not only the ornamentation of surfaces, but also that of borders, although the latter, by their nature, are capable of infinite expansion in one dimension only. In spite of this fact their composition is frequently of such a nature as to admit of infinite continuation, without change, in their secondary direction, viz. that of width. In the case of borders there frequently appears the cognate principle of reciprocity, in which two corresponding parts of the pattern stand to each other in the relation of punch and matrix, so that the infinite correspondence is effected by a means resembling the reflexion of mirrors. Apart from this the ornamentation of borders exhibits the conventional schemes of single, double, and undulating intermittent foliage with a wealth of variations. Another composition of frequent occurrence is that representing the foliage as growing out of a vase. It is dominated by the principle of strict symmetry in relation to a single axis, as is also the scheme of composition known as the 'heraldic style'. Another form of composition, closely related to the last and sometimes indistinguishable from it, represents the foliage growing up as a tree, and may be connected with the old oriental ideas of the tree of life. — While these principles are universally applicable to the arabesque of all periods, other features are subject to variation according to time and place. The quantitative relation between surface and pattern, and that between stalk and leaf, varies between two extremes. One of the extremes is represented by the type of arabesque best known from the stucco decoration of the mosque of Ibn Ṭūlūn at Cairo, where the leaf covers almost the whole surface. The stalk very nearly disappears altogether, so that leaf grows out of leaf. The result is that the ornamented surface is entirely covered, and nothing is seen of the ground. This is the 'horror vacui' of ornamentation. It follows that the design of the positive ornament is effected merely by means of a few negative lines, especially spirals, which pass through the leafage. The artisan in executing the design, draws or carves or paints not so much the ornament itself, as the ground. The opposite extreme is found e. g. in the ornamention of the buildings of Nūr al-Dīn Maḥmūd: here the leaf plays a quite secondary part, the pattern consisting of stalks ingeniously and elegantly intertwined. The positive ornament is equally balanced, or even dominated by the ornamented ground. All the other principles of form and composition are preserved.

The tendency to a geometrical composition of arabesques finds an unmistakable expression in the intertwining of several systems which are frequently arranged in such a way, as to create a contrast between larger and smaller geometrical compartments, or between compartments ornamented with greater or less fulness, or in different styles of design. Besides the ornament consisting of foliage only, geometrically intertwined bands are similarly combined with foliage. This combination is the most common form of arabesque. The intertwined geometrical design forms a complicated framework; the manifold irregular polygons formed by the mutual crossing of the lines are filled by the foliage, either separately or in a connected pattern. These forms pass into arabesques of a purely geometrical nature, i. e. those consisting of intertwined bands. Here all possible combinations are represented, from the simplest plaiting, the mere interlacing of systems of parallel lines, to the most complicated geometrical figures. As in the case of the foliage ornament the effect aimed at is the creation of a contrast: a linking up of the positive pattern by means of larger or smaller portions of the ground surface. A wealth of polygonal shapes or stars appear as the fixed points which create order in the kaleidoscopic confusion, of small irregular polygons. These compositions, which are often most ingenious, are formed by the well-thought out and frequently surprising use of a few lines not unfrequently broken; it is often very difficult to disentangle their fantastic play so as to arrive at the system. A certain advanced stage of the power of geometrical vision is an indispensable presupposition of this kind of composition. The systems most favoured are those founded on polygons or stars with an odd number of angles, e. g. pentagons or nonagons, or stars with seven or fifteen points.

In addition to these two prevalent elements — foliage and intertwined bands — there appears a third specific feature in the motifs derived from the Arabic script. Writing itself as a decorative element plays a much more important part in Muslim art than in any other. It is undoubtedly an expression of a certain bigotry on the part of the Muslims, that they inscribe nearly every article of artistic craftsmanship with some verse from the Ḳor'ān, the confession of faith, or with innumerable, sometimes rather pointless, formulae of blessing or congratulation. But besides these inscriptions proper, which we may well accept with gratitude because of their historical importance, there frequently occur groups of letters which do not form intelligible words or sentences at all. This should by no means lead us to the conclusion that the objects thus inscribed are the work of illiterate men. It is rather a purely decorative use of the characters, an ornament in the shape of letters. The letters most frequently employed in this way are, on the whole, Alif-Lām

and Lām-Alif, which often form whole borders. We may suppose that these are not quite meaningless characters, but that they serve as a kind of 'siglum', being in fact an abbreviation for ornamental purposes of the *Shahāda*, which already in the papyrus protocols is abridged as a number of Lām-Alif's. The decorative value which the letters of the *Shahāda* already possess owing to their rythmical and symmetrical shape, is still enhanced by this abbreviation. — Other meaningless groups of characters are inaccurate copies of the blessings and congratulatory formulas which occur so frequently; and letters, the nature of which has been completely misunderstood, are found on objects made by non-Muslim artisans especially on Western imitations of Arab works of art. Finally — and this of greatest importance for the arabesque — the decorative writing developed into a particular kind of linear ornament, in which all consciousness of the original nature of the letters was completely lost. This phenomenon appears very clearly in carpets from Asia Minor.

The term arabesque in its wider sense, as denoting the ornament of Muslim art in general, also comprises a number of figurative elements. It would indeed be possible to distinguish these from the arabesque, taking this word in a narrow sense, and to class them under the term 'iconography'; but the value of these figurative elements is for the most part purely ornamental, while their composition is frequently closely connected with or even inseparable from the arabesque. A short survey of these figurative elements belongs therefore to an aesthetic analysis of the arabesque. — The most independent elements are a number of genre pictures: hunting scenes, banquets, games, occupations are represented sometimes in a whole series of pictures. They usually fill appropriate spaces of the rich arabesque in the form of medallions. In subjects and style they depend chiefly on miniature painting, and frequently show the influence of Eastern Persia and Central Asia. — Another class is formed by representations with an astrological or originally symbolic meaning, which have become merely decorative forms. Their wide-spread occurrence is due to the decorative value inherent in all symbolic representations, a fact which it would be easy to illustrate by instances from all periods of art. To this class belong pictures of the Sphinx and griffons, genii or angels, the signs of the Zodiac, the seven planets, centaurs with bows and arrows, and animal combats. None of these decorative motifs has been created by Muslim art; they all belong to the inherited stock-in-trade of of older periods of art. No essential change was made even in their specific forms. We may include in this class the somewhat rare old representations of dragons, of St. George slaying the dragon (Khiḍr, Ilyās), probably also the Sāsānid winged crowns which frequently bear the Pehlewī sign of the *Khwarnas* (unless we ought to adopt a recent suggestion and read it as Arabic '*baḳā*') and the royal rams. In the same connection should be mentioned the Chinese motifs, frequent since the Ṣafawid period, but occurring even earlier, such as the dragon, the phoenix, and both together forming the Ming crest, the Kilin and the Fohu, the line of clouds 'tǐ' symbolising immortality, and many others; lastly Indian subjects, such as the three spheres as a Buddhist symbol and the Angavastra garment. Some figures have even been identified as Buddhas and Bodhisatvas, but this identification is disputed. — Another frequent feature of the arabesque are the representations of animals belonging to the so-called heraldic style. They are placed facing each other according to a strict principle of symmetry, some vegetable element serving as axis. The more frequent animals are lions, griffons, deer, hares, peacocks, parrots etc. Besides this animals also occur in another scheme of composition, known already in antiquity, viz. in an undulating foliage ornament interrupted by pictures of animals. — Another group is formed by heraldic crests proper. The Ming crest has already been mentioned. Crests consisting merely of an animal emblem, such as the lion or leopard or the double eagle, belong to the Turkish race, and probably go back to primeval totemistic ideas. There are further the emblematic crests of the Mamlūks which are closely connected with the ornamention of pottery and enamelled glass-ware; and such isolated subjects as the Man with the Moon, the crest of Badr al-Dīn Lu'lu'. In Spain we find representations resembling castles, which recall the crests of occidental towns. These especially, but also the other motifs, are found in close organic connection with the arabesque. — Lastly there occur isolated figurative elements, such as the heads of lions and other animals, the bodies and wings of birds, claws and hands, which coalesce with the arabesque and are of the same ornamental value as the foliage. This phenomenon can be observed particularly in the ornamentation of Mesopotamian art in the period of Badr al-Dīn Lu'lu', but it also occurs in later Eastern Turkish and Turkish works of art.

It is clear that the arabesque as described above according to its principles of composition and its separate elements, did not suddenly come into existence ready made at the time of the rise of Islām. The aesthetic description of the arabesque as something given, must therefore be followed by an inquiry from the point of view of the history of art, which regards it as something in the process of becoming. There is an obstacle to this mode of inquiry in the fact, that our knowledge of monuments varies considerably according to time and place. — As there are some great gaps in our knowledge, it is somewhat dangerous to draw a rapid sketch of the course of development. — So far as we can survey the growth of the arabesque, we may say that the first steps in the arts and crafts of all the provinces of the caliphate meant an uninterrupted continuation of a received tradition; a fact which has recently been emphatically demonstrated by the monuments of Mshatta and Ḳuṣair 'Amra. As mentioned above, the already existing tendencies, which had started as a reaction of the oriental provinces of hellenistic art against those of west, gradually gain a more and more extended authority. The different provinces naturally exhibit considerable differences of style, and some characteristic provincial features of the earlier period are adopted locally. As the material has to a great extent become known quite recently, or is still unpublished we cannot avoid the enumeration of definite examples. Generally speaking the arabesque continues the tradition of the universal hellenistic foliage ornament with

its conventional flora consisting of acanthus, vine leaves and trefoil. In the mosque of ʿAmr in Old Cairo we still see carved blocks of wood over the capitals of some of the columns of the entrance hall, which exhibit an acanthus border of quite classical forms. They belong without doubt to the first period of construction, and have at a later stage been imitated in a degenerate form in a few examples on the western narrow wall of the ḥaram. In Egypt the dependence on ancient classical forms of ornament can also be studied on the tomb-stones belonging to the first three centuries of Islām, on which the inscriptions are usually given in the form of a 'tabella ansata'. In Syria the province where good traditions had been observed most faithfully during the late classical period, the good traditions of craftsmanship survived the Muslim conquest. The only reason why it was possible to regard Mshatta at first as a classical building is the fact, that its rich foliage ornamentation had preserved an extraordinarily classical character; altogether it may be said that the buildings of Syria belonging to the late classical period give a much more archaic impression than the contemporaneous buildings of a province like Asia Minor. Specifically classicistic ornamentation is found in Syria even late in the Middle Ages, thus on the large old minaret of the Great Mosque of Aleppo, built by Aḳ Sonḳor during the reign of Malikshāh, on a building near the Bāb Anṭākiya in the same town dated 545, on a miḥrāb of Nūr al-Dīn Maḥmūd in the masdjid Ibrāhīm al-Khalīl in the citadel of Aleppo, on the minbar of the Djāmiʿ Nūrī at Ḥamāt, and in the form of an acanthus frieze on a mosque of the same Nūr al-Dīn at Raḳḳa (possibly the remains of the decoration of an older building). — In Egypt the Coptic style of ornamentation predominated, as appears from the objects in the Egyptian and Arab museum at Cairo when compared with the ornamentation of the mosque of Ibn Ṭūlūn. The style of arabesque exhibited by the latter is of the specific Egyptian-Coptic type, of which however examples are also found in Syria and Mesopotamia (on all the monuments of Nūr al-Dīn and e.g. on wood-carvings from Takrīt in the Kaiser Friedrich-Museum in Berlin), and in Asia Minor (gate of the Djāmiʿ al-Kalʿa at Diwrigi, 576 = 1180-1181) — The vestibule of the Khāṣekī Djāmiʿ at Baghdād contains a very old miḥrāb fashioned of a block of yellow marble, which exhibits splendid Byzantine ornamentation of the acanthus and vase type; the very archaic forms of this monument force us to place its date in the first two centuries of the Hidjra i.e. in a period preceding the foundation of Baghdād. On fragments of stucco decoration, which are brought to the Baghdād market form the ruins of ʿIrāḳ and the Persian-Turkish frontier (some specimens in the Kaiser Friedrich-Museum) we find typically Sāsānid motifs, such as the winged palm-leaf, the royal ram, and singular bulllike forms resembling rosettes and lotuses; the same motifs, as is well known, occupy a large part of the rich decoration of the Mshatta façade. It would not be difficult to add to this list of examples illustrating the early stages of the arabesque as an immediate continuation of provincial peculiarities.

The present list however is sufficient to enable us to state the historical problem. This is twofold: the question arises 1. how did the arabesque become a dominant feature of supreme authority for the whole art of Islām? and 2. how was it possible for the arabesque, derived as it is from many heterogeneous sources, to become a single organic unity? Both questions can only be answered when treated in connection with the whole of Muslim art. In order to find an answer to the first problem we must remember, that the Muslim outlook on life, as contrasted with that of classical antiquity and even of christianity, left, strictly speaking, no room at all for Art on a large scale. The whole character of the Muslim view of life explains the gradual disappearance of the figurative element from their works of art, whereas in antiquity figures had formed the essential part and vegetable ornament only an accidental by-work. The development of ornamental decoration as exhibited in the arabesque, was favoured by the prejudice against the large forms of art in general and against the representation of figures, which latter applied equally to the detailed work of the craftsman; the great wealth on the other hand created a desire for luxury, art and ornament.

It is even more difficult to find an answer to the second question. An analogy to the unity of Muslim art may indeed be found in the unity of hellenistic art, as the provinces influenced by it extended to the East and West even beyond the frontiers of the kingdom of Alexander and of the Roman Empire. We may even regard the unity of hellenistic art as a necessary condition without which the rise of a homogeneous Muslim art would have been impossible. There is however a great contrast between the conditions at the beginning of hellenistic and Muslim art. In the one case the conquerors were the most artistic nation that has ever existed, and in this respect contributed most in their relation to the conquered peoples. The case of the Muslims was completely different. The Arabs had no artistic gifts, and the conquerors were the receiving element in all matters affecting culture. The hellenistic countries were welded together by Greek civilization; the link which bound together the countries of Islām was only the community of religion and government; handicrafts were left entirely to the subject population. In the hellenistic provinces the participation of the subjects caused the change and the decay of Greek art; in the Muslim countries it created the art of Islām. In view of these facts the only explanation hitherto advanced for the homogeneity of artistic style, and for the dominating position of the arabesque, was a reference to the general economic situation and to the state of Muslim civilization. All the lands of the caliphate were united by religion and language. The pilgrimage to Mekka afforded an opportunity for intercourse and exchange between the inhabitants of the East and the West. In spite of the imperfect means of transit, lively traffic circulated through all the Muslim countries, as formerly through the Roman empire. A great number of individuals travelled through large portions of the known world; while commerce, the most important factor in the spread of art, extended with fewer limitations than at any previous period, through all the countries of Islām. Although these considerations afford a perfectly opposite contribution towards an explanation of the fact of artistic unity, they are yet of such a vague and

general nature, that they cannot satisfy us completely: Recent research, especially C. H. Becker's study of papyri, has brought to light a tangible and very important element: the Greek system of 'liturgies' existed in the early times of Islām: the populations of the most divers parts of the empire were bound to make their contribution towards public buildings and institutions of common utility, not only in the shape of money and materials, but also in the form of workmen and master-builders. In constructing the Umaiyad mosque of Damascus, for instance, a Persian and an Egyptian Arab served as architects; and workmen of the most various nationalities were employed on the great buildings. This fact explains the syncretism of Muslim art; it explains the occurrence of Persian elements at Mshatta, the existence of coptic features in Syria and Asia Minor. The 'liturgies' brought together the craftsmen of different nationalities, and gave them an opportunity of learning the various traditions from personal experience. In this way there began a process of unification and the creation of an homogeneity, from which the art of Islām, and with it the arabesque, arose as a unity. As always in the case of such developments, it is hardly possible to determine the date of its end, especially as the material known to us is scanty. We may say that the arabesque in its developed form is found already in the mosque of Ibn Ṭūlūn. This however does not yet signify the final completion of the assimilating process. The ornamentation in question, although a pure arabesque, is yet a specific variety belonging to Egypt. The arabesque in which the provincial types are blended in a more complex form, and which attained universal predominance, does not seem to have reached its goal until the Fāṭimid period. — Immediately after the end of the unifying process, there begins a series of centrifugal developments. Just as the caliphate dissolves itself into separate states, the art of Islām is broken up into the arts of the provinces, which partly strike out new paths of their own. This development is particularly recognisable in the field of ornamentation, i. e. of the arabesque. Three large regions can be distinguished, characterised both by internal relationship and by manifest differences from each other: the East, with its centre in Īrān, surrounded by the eastern Djazīra, 'Irāḳ, Turkestān and India; the centre consisting of Egypt, Syria with the western Djazīra, and Anatolia, each of which parts maintains a certain independence; and lastly the West consisting of Northern Africa and Spain. The arabesque of the eastern group shows a development towards greater realism, obviously under the influence of Central and Eastern Asia. The arabesque of the central group preserves most faithfully the principles, by which it had been dominated at the time of its origin: Byzantine influence being very noticeable in Anatolia. The arabesque in the art of the western group shows some characteristics approaching occidental taste. — All provincial developments, apart from a few exceptions, change the style of the arabesque in its outward features only. The essential characteristics of the arabesque are preserved throughout, both as regards the composition and the elements; there is therefore only one and the same arabesque in antiquity as well as in modern times, in the East and the West, and in the South as well as the North. (E. Herzfeld.)

'ARABFAḲIH ('Abd al-Ḳādir b. Sālim b. 'Othmān Shihāb al-Dīn), Arabic historian; he wrote towards the year 950 (1543) at Djāzān a history of the wars of the Imām Aḥmed Grañ of Harar against the Christian Abyssinians; the book is entitled *Tuḥfat al-Zamān* or *Futūḥ al-Ḥabasha*, and is based on statements made by the Imām himself and by the amīr Ḥusain b. Abū Bakr al-Djāzānī; the account of the events beginning with the year 934 (1528) is preceded by a short history of the descendants of Sa'd al-Dīn, who ruled over the Somali coast. In addition to the Mss. at Algiers (catal. Fagnan, Nº. 1628 *et seq.*) and London (Rieu, *Supplement*, Nº. 599) cp. Nerazzini, *La conquista Musulmana dell' Etiopia nel secolo XVI* (Rome 1891); R. Basset, *Histoire de la conquête de l'Abyssinie (XVIe siècle) par Chihab eddin Ahmed b. 'Abd el-Qâder, surnommé 'Arab-faqih* (text, French transl. and notes, Paris 1897—1901), and A. d'Abbadie and Ph. Paulitschke, *Futūḥ el-Habacha, les conquêtes faites en Abyssinie au XVIe siècle par l'Imam Muḥammad Aḥmad dit Gragne.* (French transl., Paris 1898).
(Brockelmann.)

ARABIA, the westernmost of the three peninsulas of southern Asia.

a. Topography, Climate, Products.

Arabia, called by the Arabs Djazīrat al-'Arab, "the peninsula (island) of the Arabs", or abbreviated al-Djazīra, "the peninsula", 'Arabistān by the Persians and Turks, is only joined to continental Asia in the North and is bounded to the West by the Red Sea, to the East by the Persian Gulf and the Sea of 'Omān, to the South by the Indian Ocean. By the isthmus of Suez it is connected with Africa, from which only the straits of Bāb al-Mandeb separate it at the entrance to the Red Sea. To the East at the entrance of the Persian Gulf it approaches the coast of Persia. The area of Arabia corresponds to about a fourth part of Europe, but it is almost impossible to give an accurate statement because data as to the boundaries in the North differ considerably. Some draw them as far as the territory of Aleppo and the Euphrates. But although the mesopotamian plain has been inhabited by Arabic tribes for many centuries past, no geographer has made Arabia reach farther than the Euphrates boundary. Neither must the so-called "Arabia provincia", "Arabia Petraea" be regarded as belonging to Arabia but to Syria, although it is inhabited by Arabs. The Sinai-peninsula al-Tīh [q. v.] on the other hand, which most Arabic and European scholars regard as a part of Egypt, geologically belongs to Arabia.

West-Arabia (extending in length about 16°) consists of two large parts: Ḥidjāz and Yemen. Ḥidjāz — the name means barrier — is properly speaking the mountain-range separating Tihāma, the lowland along the coast, from Nedjd, the highland; as a matter of fact however it stands for the whole country, bounded to the West by the Red Sea, to the East by Nedjd and stretching from the farther end of the Gulf of 'Aḳaba to a few days' journeys south of Mekka where Yemen begins. The northernmost part of Ḥidjāz (as far as Tabūk) is called Ḥismā after the mountain-range crossing it from North to

South. It is a poor country, possessing, it is true, a great number of wâdîs (valleys) through which after heavy rains mountain-streams (*sail*) flow towards the sea, but yet suffering much from drought. Formerly the Djudhâm lived here, at present the Ḥuwaiṭât, who are regarded as the descendants of the old Nabataeans.

The road from 'Aḳaba to Medina, the old pilgrims' road from Egypt, goes along the coast as far as Yanbo' or a little farther to al-Djâr, the old harbour of Medina at a distance of two days journey from this town. The only place worth mentioning on the Gulf of 'Aḳaba is Maḳnâ whose inhabitants as early as in the year 9 (630/631) concluded a treaty with the Prophet from which it is evident that they were weavers and fishermen. Next we may mention al-Wadjh were the territory of the Balî-Arabs begins and which offers an excellent roadstead for small ships. Close by is the mouth of the great wâdî Iḍam with its many branches, now called wâdî 'l-Ḥamḍ, which begins to the south-east of Khaibar not very far from the source of the wâdî Rumma. It first turns to the South-West, then passes near Medina and making a great bend goes on to the North West. In pre-historic times this must have been an important stream; now it only occasionally has water after heavy rain-fall. Farther inland but more to the north are the ruins of Madyan [q. v.]. From Madyan the road used to lead straight through Badâ to Wâdî 'l-Kurâ ("the valley of villages"), of which Ḳurḥ was formerly the principal place. Here the road from Egypt to Mekka joins the pilgrims' road from Damascus which goes east of the Ḥismâ-mountains past Ma'ân, Tabûk and al-Ḥidjr, or Madâ'in Ṣâliḥ. Sprenger regarded al-Wadjh as the harbour of al-Ḥidjr which corresponds to Strabo's Egra. On the coast south of this place we find al-Ḥawrâ' ("the white village"), in which Sprenger recognised the old Leukekome. Here is the end of the Balî-territory and the beginning of that of a kindred tribe the Djuhaina. The country between al-Ḥidjr and Wâdî 'l-Kurâ used to be the territory of a tribe famous even up to the present day for their depth of passion, the 'Udhra, "who die when they love".

The whole country round about Medina is volcanic — the volcanic zone is said to reach from Palmyra as far as Mekka — and even in historical times have been a few eruptions. The last of which we know, took place in 654 (1256; see Samhûdî, p. 40). In Arabic the black volcanic mountains are called Ḥarra or Lâba (lava). Medina itself is situated between two of them; hence the phrase: "what is between its two ḥarras (or lâbas)" for "the whole town". The valleys in these ḥarras are remarkable for their comparatively great fertility. The cultivation of dates especially has been of importance for centuries past.

Less than an hour north of Medina is the hill of Oḥod [q. v.]. To the territory of the town belongs the big ḥarra of Khaibar (to the east of Wâdî 'l-Kurâ) where the wâdî Rumma has its rise. Taimâ' (Têma) to the east of Tabûk on the west frontier of the Nufûd desert and even the oasis Dûma (also Dûmat al-Djandal, i. e. the Dûma built of stone), called at present al-Djawf or al-Djôf [q. v.] and situated on the north-west boundary of the Nufûd desert at a distance of 13 days journey from Medina and 10 days from Damascus, are also reckoned to belong to the territory of Medina by the arabic geographers.

From Yanbo' it is possible to travel along the coast to Djidda and from there in two days straight to the east to Mekka. The Holy territory (al-Ḥaram, now also often called al-Ḥudûd, i. e. Ḥudûd al-Ḥaram, the frontiers of the Ḥaram) is entered at Tan'îm at a distance of a parasang from Mekka where the mosque of 'Â'isha stands. In all other directions the boundaries are farther away from Mekka. Even before crossing the frontier the *iḥrâm* is put on. The pilgrims from Nedjd and Yemen put it on at Ḳarn al-Manâzil. In its vicinity was the once famous market of 'Okâẓ where a competition between poets took place. Almost due southward 36 miles from Ḳarn al-Manâzil is Ṭâ'if situated high up in the Ghazwân hills, the summer-resort of the well-to-do Mekkans. The air here is invigorating so that all south-european fruit grows in abundance. Especially famous since olden times, are the grapes and raisins of this district. According to al-Iṣṭakhrî the mountains of Ṭâ'if are the only place in Ḥidjâz where in winter the water freezes. (This happens on many mountains of Yemen, e. g. according to Glaser on the Ḥaḍûr).

The hills to the south of Mekka have been inhabited from very ancient times by the Hudhail, who produced many talented poets. In their neighbourhood we find even to the present day the Thaḳîf to whom Ṭâ'if formerly belonged. Here the mountain-range, called further on Sarât, broadens out and becomes an Alpine country. This is the most fertile part of the Ḥidjâz. The mountains themselves are inhabited by Yemenite Arabs called Bahîmîya (i. e. "cattle-like") by Ibn al-Mudjâwir on account of their rough customs. The instances he gives are partly corroborated by Burckhardt. Ibn Djubair relates that they behaved very disreputably in Mekka in what is still Arabia's most sacred month, the month of Radjab, but that people had to put with their conduct because of the rich supplies they brought to market. At the time, in the xiii. century, they were still called Badjîla, now they bear the name 'Asîr [q. v.]. The eastern part of the alpine highlands is the territory of the Ḳaḥṭân, who are for the greater part camel-breeders. They are a very old but still a vigorous tribe from whom most of the Yemenite-Arabs claim descent.

Yemen — properly the country 'on the right', i. e. the southern country, also the happy country — has been famous from time immemorial for its great fertility and its riches. It consists of two unequal parts: Tihâmat al-Yaman (the coastland of Yemen) and Nedjd al-Yaman (the highland of Yemen, also Djibâl al-Yaman, the mountains of Yemen), with the plateaus of Nedjrân in the North, Mârib in the East, San'â' in the centre, Ta'izz in the South. The Yemenite Tihâma is the continuation of the Tihâma of the Ḥidjâz, according to Glaser's observations it grows ever broader, owing to the retreating of the sea.

The road from Mekka to the highland of Yemen goes round the mountains on which Ṭâ'if is situated and leads over the well-known stations Turaba and Tabâla to Bîsha, the chief town of a flourishing fertile district on the wâdî Bîsha, which continues as far as Central Arabia. Journeying from Ḥidjâz to Yemen the frontier is crossed between Tathlîth, situated at about the

same latitude as al-Sirrain, and Djurah. From there the main road goes straight on to Ṣa'da, while a branch way leads eastwards to Nedjrān [q.v.].

From Ṣa'da the road goes southward to Ṣan'ā', the capital of Yemen. To the east of Ṣan'ā' lies Mārib [q.v.] The territory of which Mārib is the capital, is now called al-Djawf (Djūf). It stretches from Nedjrān as far as wādī Baiḥān to the south-west of Mārib. Everywhere traces of former prosperity are found. Ibn al-Mudjāwir mentions as a town of importance Barāḳish, famous from antiquity. The first Europeans who visited these regions with great danger to their lives were Arnaud and Halévy. The part of Yemen further south has recently been described at length by Landberg (*Arabica*, v).

Going southward from Ṣan'ā' through Damār (Dimār), famous for its horsebreeding, Yarīm is reached, the village where Forskål, Niebuhr's companion died; half a day's journey further are situated the ruins of the capital of the Ḥimyars, Ẓafār in the longitude of Ṣan'ā', and the latitude of Zabīd. From here the road led over Saḥūl, famous for its cotton spinning — the Prophet's body was swathed in a shroud of Saḥūl — to Djanad, formerly the second capital of Yemen with the famous mosque of Mu'ādh b. Djabal, not far from Ta'izz. In the vicinity of Saḥūl was situated the famous fortress al-Mudhaikhira, the basis of the Karmatian rule over Yemen. The town farthest south in the mountains is Ta'izz, in the middle ages and up to a century ago a place of great importance, the capital of the Rasūlids, but now in decay. The mountains are here called Ṣabir, alluded to by Ibn al-Mudjāwir as 'the Prince of Yemen's mountains', and famous for its coffee plantations arranged in terraces and an excellent system of irrigation, and for the cultivation of the ḳāt (celastrus edulis.). The young sprouts of these plants, which are highly valued as an anti-narcotic are exported in large quantities to all the towns of the Tihāma. To the north of these mountains, between Ibb (Abb) and Djibla (Djubla, also called Dhū Djibla), is the watershed between the Indian Ocean and the Red Sea. Here are the sources of two perennial streams the wādī Zabīd flowing to the North and the wādī Banā (Bannā) flowing through the old mikhlāf Ru'ain and opening out into the Gulf of 'Aden to the east of the mouth of the wādī Tuban or wādī Maitam. Another road, which Manzoni has followed, leads from Yarīm straight southward to 'Aden. The road from Ḥodaida to Ṣan'ā' over Manākha (the chief staple for coffee) has been described by Glaser.

The old division of Yemen into districts, *mikhlāf*, which also applied to Ḥidjāz and the Yamāma, has long been obsolete.

South-Arabia. To the east Yemen is bounded by the province of Ḥadramawt, now usually pronounced Ḥadramūt. This is a mountainous country intersected by many valleys, whose industrious enterprising inhabitants in more than one respect resemble the Swiss. Since very early times they yearly have sent part of their young men to other regions to try fortunes and thus they are not only found in the seaport towns of Arabia but also in Egypt and in British and Dutch India. Almost all the Arabs in both the last named countries are Ḥadramīs. The country is bisected from West to East by a wide valley, the wādī 'l-Kasr. This wādī has a perennial stream which falls into the sea on the east frontier near Saiḥūt; the two largest places Shibām and Tarīm are also situated there. To the south east of the latter town, at the entrance of the wādī Barahūt (Balahūt, Borhūt), named thus after a still active volcano, is found the grave of prophet Hūd, well known from the Ḳor'ān. Here begins the great desert which surrounds Ḥadramawt on the North-West, the North and the East. The best seaport of the country is Makalla (the name means simply 'harbour'). It is not improbable that this place is identical with the Lasa (al-Asa) of the Arabic geographers. Just as in Yemen numerous ruins and tombs point in Ḥadramawt to a bygone time of considerable prosperity and wealth.

To the east of Saiḥūt, which perhaps corresponds to the old Khairidj, begins the 'incense-coast', named Mahra and often called Shiḥr by the Arabic geographers, a name meaning 'coast' in the old language of South Arabia. The name Shiḥr is now limited to the first (westerly) seaport. The eastern frontier is Ḥāsik to the east of Mirbāṭ. The latter place has an excellent harbour but it has decayed to an unimportant village. The town which is now called Mirbāṭ lies to the east of the harbour. Originally Mirbāṭ was the harbour of the old, now depopulated capital Ẓafār. This town was devastated according to Ibn al-Mudjāwir in the year 618 (1221). In Ibn Baṭṭūṭa's time however it still was an important town. The latter speaks of the sardines which are still caught there in such enormous quantities that camels are fed on them. In the country they are called *warḳ* and also *'aid*. In the mountain chain which runs parallel to the coast grows the incense-tree. According to Ibn al-Mudjāwir everywhere between Ḥadramawt and 'Omān traces were found of former terraced cultivation. This is corroborated by Bent's description of this remarkable district. The cultivation of incense is now very limited. The inhabitants of the Gara mountains and of the fertile coast between these mountains and the sea are partly troglodytes. The coast to the east of Ḥāsik as far as 'Omān is said to be devoid of trees and shrubs, the inland is absolutely unexplored.

East-Arabia. 'Omān, the easternmost province of Arabia, is for the greater part a very fertile mountainous country with a coast rich in harbours. The gulf of 'Omān abounds in fish and from olden times the people along the coast have been excellent sailors. Ḳalhāt, only founded in the xii. century and once a beautiful fortified town is now in decay. Masḳaṭ on the other hand, of little importance in the middle Ages — al-Muḳaddasī calls it a beautiful place with an abundance of fruit; Ibn Baṭṭūṭa not even mentions it — is at present the most notable town of the country and has the best harbour on the Persian Gulf. According to European travellers the heat there is even greater than at 'Aden and almost unbearable. That is probably the reason why the Prince's residence is either at al-Rustāḳ or Nazwa (Nizwa), both in the Green Mountain (Djebel akhḍar). The latter town, visited by Wellsted is old but still flourishing. To the north of Masḳaṭ lies Ṣoḥār, the old capital, therefore also called 'Omān just as Damascus is now generally called al-Shām, Because of its extensive trade with the East al-

Muḳaddasī calls this town "the portal of China." Ibn al-Mudjāwir says that it lay waste in his time. It must however have recovered afterwards; Wellsted describes it as a well-fortified town of some note. To the north of it, on the east side of the peninsula, the point of which is formed by the promontory Ras Musandam (Missandum), lies Dabā (or Dama), which was already in the time of the prophet a town of great importance and even now the capital of North ʿOmān. Opposite on the west side of the peninsula lies the flourishing seaport town of Shardja. About the aboriginal population of ʿOmān we have no information whatsoever. Tradition only says that after the breaking of the dike of Mārib the Azd migrated into ʿOmān. The former inhabitants seem to have been Mazūn, as ʿOmān is also sometimes called. The Azd appear to have remained the prevailing tribe although great numbers of them migrated to ʿIrāḳ in the time of the Umaiyads. They belong to the Ibāḍites [q. v.]. Ṭaiyites also settled in ʿOmān and a branch of these, the Nabhān, has for a long time have held the upper hand. Even Northern Arabs (Banū Ghāfir) later settled in ʿOmān. Dates are the favourite food and are largely exported to other countries.

The country stretching to the west and north west of ʿOmān as far as the boundaries of ʿIrāḳ was called in the golden age of the Arabs al-Baḥrain, (now the name of the island Uwāl), or after the capital Hadjar. In the beginning of the x. century the Karmatians built their residence al-Aḥsāʾ, also pronounced Laḥsā, not far from Hadjar; this al-Aḥsāʾ (or al-Ḥasā) is at present the name of the country. The southernmost region is named after the tribe which inhabits it, the Ḳawāsim (Djawāsim), who are notorious pirates; farther west is the peninsula of Ḳaṭar. From very old times the inhabitants have been pearlfishers and dreaded pirates. The capital is nowadays called either al-Ḥasā or Hufūf (Hufhūf) which name is not mentioned by Arabic geographers. A few hours farther east lies the harbour of ʿOḳair. Whether Mabarraz, lying not far to the north of Hufūf, is identical with the old Mushaḳḳar it is difficult to decide because the description of the country given by the Arabic geographers is altogether very superficial. To the north of the district Laḥsā lies that of al-Ḳaṭīf named after the well-known seaport. The coast was formerly called al-Khaṭṭ, after a harbour from which the Arabs got the bamboo-canes for their spears imported from India. Laḥsā abounds in dates so that an arabic proverb speaks of 'carrying dates to Hadjar' in the sense of 'carrying coals to Newcastle'. For centuries the ʿAbd al-Ḳais tribes and the Tamīm have contended for the over-lordship. The latter held it as long as the power of the Karmatians lasted (close on two centuries). About the coast from al-Ḳaṭīf to Kuwait nothing need be said: it is flat and sandy. Kuwait — the name means 'the little kōt (citadel)' — is also called Ḳurain ('the little horn'), now pronounced Grēn, hence the English spelling Grane. It lies on the south entrance of a bay and will probably become an important trading-place. For the state of the Shammar it is the nearest port for traffic with the East. The Shaikh of the territory is under Turkish suzerainty but practically independent. On the west side of the bay lies Ḳāṣima, the most important station on the road from Baṣra to Laḥsā and to Yamāma.

Central Arabia. To the east of Yemen, north of Ḥadramawt and Mahra and west of ʿOmān as far as Central Arabia there extends a vast desert, of which we know the borders only and these imperfectly. It seems to be similar to the Nufūd desert in North Arabia. Water is scarcely to be found. After rain the ground is covered with vegetation and abounds in pasturage. Then the bedawīs journey inland with their camels, sheep and families and live there for three or four months. Neither they themselves nor their cattle need water: the people live on milk, and because of the succulence of the herbage — the most juicy plants grow on the sunniest spots — the cattle have no need of water and even refuse it when it is given to them. As soon as the summer heat has dried up the plants they go back to the settlements of their tribe. This is the custom of all bedawīs who live at the edge of the desert. How far they actually venture into the interior is unknown to us. The desert has several names. The part between East-Yemen and Northwest-Ḥadramawt is named Ṣaihad; to the North and the East of Ḥadramawt it is called al-Aḥḳāf (the dunes); the part north of Mahra the Arabs call Wabār; but generally it is called al-Dahnāʾ, 'the red country', after the colour of the sand. On maps it is indicated as al-Rubʿ al-Khālī, i. e. the empty quarter. Whether there is any water in the interior so that at least animals may live there is quite uncertain but not improbable. The bedawīs of Mahra, whose fleet dromedaries (called mahārī) are famous all over the world put down this excellence to the fact that their camel-mares are sometimes covered by camel-stallions of the Djinn. This might lead to the supposition that there are still wild camels living in the interior as is asserted by the Arabs who call them *ḥūshiya* (wild). Perhaps the same applies to the camels of West-ʿOmān which are equally famous. The assertion that a people speaking an unknown language dwells there (cf. v. Oppenheim, *vom Mittelmeer zum Persischen Golf*, II 332), is not likely to be true. According to Ibn al-Mudjāwir bedawīs as late as in the xiii. century ventured to travel right across the desert to Mirbāṭ and Ẓafār for the exchange of goods from ʿIrāḳ. On the north-east border of the vast desert, a three days' journey from the south of the Yamāma and nearly as far from Baḥrain, lies the formerly flourishing, well-watered oasis Yabrīn which was devastated by the Karmatians; after the oasis this part of the desert is sometimes called 'the sand of Yabrīn'. The way from ʿOmān to Mekka goes through this oasis. From here a spur of the desert stretches to the North between Baḥrain and the Yamāma, which is also called al-Dahnāʾ or Nufūd and sometimes 'the sand of ʿĀlidj'. It is described as rich in pasture and is intersected by timbered mountain-chains, residence in which is said to be agreeable and healthy. On the west and north west border of the great dahnāʾ is found the territory of the Ḳaḥṭān and the large depression which was formerly called Faladj but is now named Wādī Dawāsir (Dowāsir) after an Arab tribe. Its continuation south west of Yamāma is the Wādī Aflādj (formerly Faladj al-Aflādj).

To the north of the desert commences the

central highland (Nadjd), the heart of the peninsula and without doubt the most healthy and to Arabs the finest part of Arabia. The south-eastern province (often not counted as belonging to the real Nadjd) is the very fertile Yamāma [q.v.] Yamāma and Baḥrain are together called al-ʿArūḍ.

From the Yamāma two mountain-passes (ʿOyaina and Huraimila) lead to Ḏurmadā', which is already situated in Washm (also Washūm) and from there farther north-west to al-Shaḳrā, the chief town of this province, and in 9 hours to ʿOnaiza, the principal town of the province of Ḳaṣīm, which is bounded on the North by the Shammar country, and on the West by Khaibar in the territory of Medina. We owe to Doughty a detailed knowledge of this country. Two hours north east of ʿOnaiza lies Buraida. Right across Ḳaṣīm goes the large wādī Rumma which comes from the ḥarra of Khaibar (6000 feet high) and extends as far as the vicinity of Baṣra. This is a depression, most probably the bed of a stream in prehistoric times. Although a good many wādīs open out into it and though the beds of torrents (*sail*) conduct into it a considerable quantity of rain-water, still the wādī Rumma, often a day's journey wide, is generally dry — only twice or thrice in a century does it become a real river — but the water oozes through the ground and sometimes is visible in places. Ḳaṣīm owes its fertility to this circumstance. To the west of Ḳaṣīm the wādī goes between the two hills of Abān (well known through the ancients poets), of which the northern is called the black and the southern the red, formerly the white. The width of the valley is here from two to three arab miles. The part of Nadjd which lies farthest north east is now called Sodair (some pronounce Ṣodair, Sedeyr; Doughty even has Siddîr). The name is modern. In the *Djihān Numā* it is the name of a station on the pilgrims road from Baṣra (cp. Norberg's translation, ii. 235 and 203). In olden times the different parts of Nadjd were named after the tribes.

To the West the province of Ḳaṣīm is bounded by the territory of the Shammar, named thus after a branch of the great tribe of Ṭai' [q.v.] after whom it used to be called "the two mountains of the Ṭai'."

The Shammar mountains form the north boundary between Nadjd and the Nufūd or Dahnā', the real desert with exactly the same characteristics as the great desert in the South. After the rain it is covered with green, juicy herbs; man and beast live for some weeks in abundance. But later the sun scorches everything and the country for want of water becomes a bleak waste, perilous for the traveller who loses his way. Several Europeans have crossed this wilderness among whom Lady Blunt and Euting deserve to be mentioned. The soil consists of reddish sand and gives the impression "as if a herd of gigantic horses had stamped through it from East to West" (Euting). On the west side of the *falaḳ* (*falḳ*, *fulūḳ*), as such a hoofprint is called, is a high sand-ridge, at the east base of which the bare stone often shows; then the ground rises gently towards the East. The depression is called Ḳaʿr in Arabic; the high sand-ridge *nifd* or *nafd*, the plural of which *nufūd*, (also *anfād*), now denotes the whole desert, just as in the South the synonymous *aḥḳāf*. This *nifd* of which no trace is to be found in the classical language, has probably arisen through metathesis from *find* or *fand* (with the plurals *afnād* and *funūd*). The facts that these *falaḳ*'s always retain their shape leads to the supposition that the stony foundation already had the described form and that the west wind has blown the sand agaist the ridges and piled it up there. The area of these depressions as well as their depth differs greatly. The length of the largest is estimated at just over a mile, the depth does not exceed 150 feet. The journey from Ḥāyil to Djawf (Djōf) was done (in the opposite direction) by Euting in 8 days, by Lady Blunt in 10. After three days the oasis of Djubba is reached where numerous inscriptions and paintings on the rocks show that it has been visited since remote times. Not quite a days' journey from Djawf there is a well called Shaḳīḳ which Euting (1883) however found filled up. Djawf, already described above under its old name Dūma, is situated on the wādī Sirḥān, a hollow which stretches through Kāf to the Ḥawrān right across the stony desert, which is at present called Hamād, a name not to be found in the written language. Perhaps, as Wallin supposed, the real form is hamīd from the verb *hamada* meaning 'to be barren'.

The name Bādiyat al-Shām, Syrian desert, was limited by the Arabs to the western part; the eastern part was called in the South Bādiyat al-ʿIrāḳ, desert of ʿIrāḳ, in the North Bādiyat al-Djazīra, mesopotamian desert, also Khusāf. The southern part was also often called the Samāwa. The bādiya slopes from West and North to East and South and is intersected by numerous ravines whose water accumulates partly in ponds (*ghadīr*) partly in bigger streams which flow out into the Euphrates. In spring there is an abundant growth of grass and near the wells oasis-like gardens; in some spots where the soil is more bare or consists of limestone covered with a layer of sand, it remains quite sterile. An expedition right across this country from ʿIrāḳ to Syria such as Khālid b. al-Walīd undertook in the year 13 (634) with his horsemen is a hazardous enterprise. The boundaries of the territory expand or contract according to the weakness or the strength of the surrounding civilized states. At present the al-Ḥaṣṣ mountains south of Aleppo forms the north frontier according to Sachau, yet summer bedawis travel often as far as Marʿash with their herds.

Climate. Products. On the whole Arabia suffers more from heat than from cold. Yet in the highlands the nights are often cool even in the summer and in winter the icy cold north wind becomes most disagreeable. — Poets look upon the east wind (*ṣabā*) as the most delightful. Much feared on the other hand is the *samūm*, now generally pronounced *simūm*, the 'poisonous' scorching landwind. All prosperity depends on rain, hence it is often called 'God's mercy' (*raḥmat Allāh*) and the ideas water and beneficence are often synonymous. The time after the rains, the *rabīʿ*, is the loveliest time of the year. Then grow the herbs and the grass needed by the cattle. The camels are specially fond of prickly plants among which the *saʿdān* is foremost, so that the proverb says: 'It is pasture-land but not like the *saʿdān*'. To men the bādiya (desert) yields the *faṯḥ* (a kind of mesembryanthemum), now called *samḥ* (a name probably derived from *ḳamḥ*). Its reddish grains give a flour better than barley flour which is much used for the cooking

of porridge. They also use, but only in times of need, flour got from the seeds of the colycynth. Another product of the desert is the truffle, which is eagerly gathered and eaten; and the well-known senna (*sanā*). Wheat only grows in Yemen, in the Yamāma and in a few oases and always remains dear so that bread always has been an article of luxury. Barley is cultivated more because it is used for the horses. Here and there millet (*dhurra*) is grown in fairly large quantities and in Laḥsa and 'Omān rice as well. The cultivation of tobacco had decreased under the oppressive rule of the Wahhābīs who prohibited this article of luxury, but now it is beginning to increase again.

Of the trees of the bādiya we must mention several species of acacia like the *ṭalḥ*, which yields the gum arabic, the *salam*, the *samur*, the *ṭuwal*, the tamarisk (*athl*), the *nabak* (*rhamnus lotus*), the *ghaḍā* which gives excellent char-coal, the *dūm* (*dōm*)-palm always growing wild and the *ḥennā*. First and foremost, however, stands the date-tree so highly valued by the Arabs. The prophet is reported to have said: 'honour your aunt, the palm, which was made of the same clay as Adam and which is the only tree that is (artificially) fertilised'. The date is for many Arabs the principal food; the unripe fruit is eaten raw. There are several kinds of dates; in the territory of Medina more than a hundred different varieties are counted.

Lions (*asad*) are repeatedly mentioned by the old poets and Hamdānī gives a list of the regions where they were found. Ibn al-Mudjāwir says that there still were some in his time in the mountains north of Ṣan'ā' and Doughty (i. 459) heard the same report in Central Arabia. They seem, however, to be extinct now. Panthers (*namir*) and leopards (*fahd*), hyenas, wolves and foxes are the large beasts of prey. About game the necessary facts are given in the ethnographical part of this article. Monkeys live in Yemen, perhaps also in other parts. Among the birds of prey there are two kinds of eagles, and falcons, hawks and owls. Crows are found everywhere. Among other birds we may mention the hoopoe (*upupa epops*, *hudhud*), the lark, the nightingale, some species of pigeons and of the partridges specially the *ḳaṭā*.

The first place among the cattle is taken by the camel (*djamal*) without which the desert would be practically uninhabitable. Rightly the poets have called it 'the ship of the desert' for it is the only means of traffic within it. The story that people in need of water go as far as to kill the camels and drink the store of water in their stomachs is called by Jacob (*Beduinenleben*, p. 98) a fairy-tale. He is partly right but the story is not wholly invented as appears from Ṭabarī i. 2123 where horses are watered by such means. The Arabian camel has only one hump. A distinction must be made between the beasts of burden (*ba'īr*, collectively *ibil*) and the riding-camels (*dhalūl*, i. e. really 'tamed', or *hadjīn*, 'noble'). To the first kind belong the milk-mares (*nāḳa*). The camel's flesh is eaten a good deal and their milk which tasts and is wholesome is much drunk but it is of no use for making butter for which purpose the milk of goats and sheep is used. Flocks of these animals are kept throughout Arabia, but cattle are rarely found. Only on the Euphrates there are cow-herds called *bakkāra* in contrast to the *shāwiya*, shepherds. The arabian thorough-bred is famous all the world over. It is small but beautifully shaped; and has great speed and endurance, and exhibits an almost touching devotion to its master. Only the wealthy can keep horses as they are used only for war or tournament (*djarīd*, fantasia), for coursing and hunting; besides they are very expensive — a thorough-bred mare is said to be worth 25 camels — and want much barley and water. On plundering expeditions water for the horses is carried on camels; in time of want they often use up the greater part of the household allowance. Many details are found in Lady Blunt's and von Oppenheim's books of travel. Horses are bred not in Nadjd only but also in several parts of Yemen like Ḏamār, in Djawf etc. Since olden times horses have been exported from Arabia to India. The prince of Shammar every year sends some by way of Kuwait to Bombay. — Although donkeys are used in Hidjāz, in Laḥsā and Yemen as well as by the Ṣolaib in Central-Arabia, the bedawis consider donkey-riding beneath their dignity. The semi-bedawis in the valley of Sadjūr on the Euphrates have numerous herds of donkeys.

Of domestic animals we may mention dogs — the ordinary watchdogs very much like jackals, and the grey-hounds (called *slūgī* from *salūḳ*) — and cats bigger than european ones; fowls are rarely kept in the bādiya; in the towns, however, they are found fairly often. Monkeys are said to have been often used in Yemen for domestic services.

The locust plague is well-kown in Arabia. It is said to appear every seventh year. When a swarm settles, young and old come down on it not only to exterminate the destroyers of the precious herbage but also because they regard them as pleasant to eat. They either cook them with salt or roast them. — Bee-farming does not exist; wild honey is found in several parts and regarded as a welcome gift of God.

Bibliography: contributions to the knowledge of the geography of Arabia are given by nearly all the Arabic geographers and historians of whom we may mention al-Hamdānī's *Ṣifat djazīrat al-'Arab* (ed. D. H. Müller, 1884—1891). Further the Turkish geography *Djihān Numā* (Stambul, 1145) deserves attention. The state of investigation till 1845 based on the travels of Niebuhr, Burckhardt, Wellsted a. o. has been summarised by Ritter: *Erdkunde* XII and XIII. The researches of later travellers, the results of which will be given in the special articles on the districts in which they have travelled, have been used in Zehme's *Arabien und die Araber seit hundert Jahren* (1875) and in Hogarth, *The Penetration of Arabia* (1905). For the old geography cp. Sprenger, *Die alte Geographie Arabiens etc.* (1875).

A. ETHNOLOGY.

The theory of the Arab genealogists that all Arabs are descended from Abraham, those of the North through Ishmael, those of the South through Yoḳṭān who is identified with Ḳaḥṭān, is based on the Old Testament. Another view connected with this is that the 'true Arabs' (*al-'Arab al-'ariba*) are the extinct tribes of 'Ād, Thamūd,

ʿImlīḳ (Amalek) etc., together with the tribes descended from Ḳaḥṭān, and that the Ishmaelite tribes represent the 'arabicised Arabs' (*al-ʿArab al-mutaʿarriba* or *al-mustaʿriba*). The name 'true Arabs', however, is also used for the Badawīs who speak the purest Arabic. The plural Aʿrāb or ʿUrbān is even used exclusively for them. They are called Badawī (of which 'Bedouin' is really a plural) because they live in the bādiya, the open country; in contrast to the inhabitants of fixed abodes, the Ahl al-ḥaḍar, they are also called Ahl al-wabar on account of their dwelling in tents of camel- and goats-hair while the Ahl al-madar (or al-ṭīn), have clay houses.

The division of the Arabs into northern and southern tribes is an actual fact. The southern tribes are called Yemenites, the northern ones Nizārites or Maʿaddites. Already in Muḥammed's time, however, many tribes of Yemen were found long settled in the northern half, and in the South there were a few Nizārite ones. Tradition connects the migration of the former to the North with the breaking of the big dyke near Mārib. How far this is historically true we cannot decide from the dates that have come down to us. In any case there must have been other contributory causes and other wanderings must have taken place.

The condition of the country itself keeps the camel-breeding Arabs constantly moving about. The desert which surrounds Central Arabia in the North, East and South yields after the rainy season, extraordinarily rich pasture-land for some three months, so that man and beast can live in abundance. Thither they take their children and baggage and return to the territory of their tribes when the soil becomes barren again. Often, however, when their own country cannot support them all, parts of the tribe travel to other regions where they seek a new home sometimes by force. The Badawīs are very prolific and under favourable conditions a small group of families grows in a comparatively short time into a powerful tribe. Then the expulsion of neighbouring tribes or emigration is inevitable. As the southern territory of the Nomades, between the desert and the states on the coast is limited, the Badawīs of the South were obliged to emigrate to a far greater extent than those of the North. Already centuries before Muḥammed the powerful Yemenite tribe of the Ṭaiʾ had conquered a territory in the North of Nadjd and the Kuḍāʿa tribes had settled in the East and the South of Syria. Hence migrations of northern tribes to the South take place only in exceptional cases.

The opposition between the southern and the northern tribes may be due first of all to the fact that the latter regarded the former as intruders. Through contact with the inhabitants of the southern states (Yemen, Ḥaḍramawt, ʿOmān) they had acquired in their language and perhaps in their customs some peculiarities to which the northern people were not used and which they therefore resented. Afterwards the ill-will increased very much and finally became racial enmity in consequence of the rivalry of the Medinites — the Anṣār — who were of Yemenite origin, and the Mekkans — the Ḳoraish — who belonged to the Nizārite tribes. This antagonism has become disastrous for the Arab rule. It even exists at the present day.

The foundation of the tribe is the family. To have as many sturdy sons as possible is the Arab's ideal; through them his family becomes of importance and acquires supremacy over the kindred families who even recognise him as their elder (Shaikh) and call themselves his children. Out of this springs a tribe which is joined by other and weaker tribes if it is powerful and wealthy. Different tribes also often join force for mutual help or for great enterprises. Such a complex of tribes has a common name, generally that of the principal clan, also often one chosen at random, like 'the Panthers' (Anmār), 'the Dogs' (Kilāb) etc. All affiliated tribes are regarded as the descendants of one father or of one mother. As in olden times the antagonism between Yemenites and Nizārites was not so great as later, we often find in tribal groups that are mainly North-Arab some unmistakenly Yemenite divisions, and sometimes the reverse is the case.

In the genealogical tables of the Arabs Ḳaḥṭān is given as the progenitor of all Yemenites. It is worthy of note that the Ḳaḥṭān still exist as an important tribe in the country to the east of South-Ḥidjāz and North-Yemen and reaching as far as the great desert. (Whether the name of Kathan, according to Bent the name of the inhabitants of the incense-country, is identical with Ḳaḥṭān I do not venture to decide). South of this territory is that of the Kahlān tribe from which the most important of the two groups of Yemenite tribes is said to be descended.

To the Kahlān-group belong or did belong:

1. the Ṭaiʾ, who have held for about two thousand years the two mountains named after them (Adjaʾ and Salmā). The Syrians and Persians called all Arabs Ṭaiʾ [q. v.] after this tribe. Now they are called Shammar after the name of one of their branches which gained supremacy. The ancestral seat of the Shammar was the village of Tawārān in the Adjaʾ-mountains. At present the name Ṭaiʾ only belongs to a few small tribes in Mesopotamia which are under the authority of the Shammar, but do not pay any *khūwa* (protection-money) and are regarded as of equal birth. The Shammar did not come to Mesopotamia where they are ruling now, until the end of the xvii. century, being driven out of the Syrian desert by the ʿAnaza.

2. the Hamdān- and Madhḥidj-tribes, which for the greater part have remained in Yemen. To the latter belong e. g. the Balḥārith, living to the south-east of Ṭāʾif, and the Badjīla who played a great part in the conquest of ʿIrāḳ in ʿOmar's time.

3. the ʿĀmila and the Djudhām, who early settled in Palestine; the Lakhm, founders of the kingdom of Ḥīra on the Euphrates, and the Kinda who had the upper hand not only in their native country of Ḥaḍramawt but also governed the Banū Asad in the Yamāma and whose Emir even bore the title of King. The famous poet Imruʾ al-Ḳais belonged to this royal family.

4. the Azd, a powerful group of tribes which conquered ʿOmān and settled in the Sarāt-mountains and a branch of whom, the Ghassān, founded a kingdom in Eastern Syria; other branches of their group are the Khuzāʿa, once masters of Mekka, and the two tribes who inhabited Yathrib (Medina): the Aws and the Khazradj (the 'Anṣār').

To the other group of descendants from Ḳaḥṭān, at the head of whom the genea-

logists put Ḥimyar, belongs the great confederacy of the Ḳuḍāʿa, of which the Bahrā and the Tanūkh, who settled very early in North Syria form a part; the Djuhaina, occupying the valley of the Wādī Idam in the Ḥidjāz and the kindred ʿOdhra, who lived in their vicinity and are famous for their depth of passion; the Kalb, inhabiting the Syrian desert; and the Balī who settled in the Northern Ḥidjāz. In ʿOmar's time large parties of the Balī and the Djuhaina were moved to Egypt.

The North Arabian tribes are called Nizārites or Maʿadditos after their supposed ancestor. The latter name is found in Procopius as the designation of a group of tribes, the former occurs in an inscription of 328 A. D., discovered by Dussaud at al-Nemāra in the vicinity of the Ṣafā (to the east of the Ḥawrān). This inscription says of Marʾ al-Kais b. ʿAmr, 'King of all Arabs' that he ruled the Asad and the Nizār (Lidzbarski in the *Ephemeris*, ii. 34). Not counting the group of the Iyādh, once powerful but already lost to sight before Islām, they are divided into two great groups: the Rabīʿa and the Muḍar. The dissolution of these groups had taken place long before Islam. The two tribes which had the upper hand, emigrated to Mesopotamia, where the two provinces of Diyār Rabīʿa on the Tigris and of Diyār Muḍar on the Euphrates preserved their names for a very long time. These provinces were afterwards occupied by the Taghlib and the Namir.

To the Rabīʿa-group belong the ʿAnaza and the closely related Asad who lived near each other to the north of the Wādī Rumma. The pilgrims' road from Baṣra to Medina crossed their territory. The ʿAnaza, who are said to have driven the Ḳuḍāʿa from Arabia in the remote past here kept the supremacy. In the second half of the xvii. century they occupied or subjugated nearly the whole of the Syrian desert. To them belong the Banū Sakhr in the North-East and the Ruala in the West. Asad are still found in ʿIrāḳ. Closely related to them are the Wāʾil divided into two important groups: the Bekr and the Taghlib; the fratricidal conflict between these two after the murder of Kulaib, who was in authority over the Wāʾil, became fatal for both. Both migrated to Mesopotamia with the kindred tribe of Namir: the Bekr settled in the northern part in the province called after them Diyār Bekr. The capital Āmid still bears that name. The Taghlib and the Namir occupied the southern part. They were Christians and therefore had to pay the double poor-tax in Islām. To the Bekr b. Wāʾil belong among others the Banū Ḥanīfa, lords of the Yamāma and the neighbouring Shaibān. Also the ʿAbd al-Ḳais, who lived in Baḥrain are considered to belong to the Rabīʿa-group.

The first place among the Muḍar-group was originally held by the Ḳais, who were of such importance that very often all non-Yemenite Arabs were called Ḳaisites. At present it is only the name of a small, half-nomadic tribe on the Euphrates which has to pay the khōwa (s. a.) to the Shammar. To the east of them live the ʿAdwān, also under the authority of the Shammar; they formerly lived near the Fahm and the Hudhail in south Ḥidjāz. To the Ḳais-group belong further the Hawāzin and the Sulaim who possessed the western part of Nedjd to the east of Medina and Mekka. At the beginning of the iii. (xi.) century the Sulaim and their neighbours the Hilāl (reckoned to belong to the Hawāzin) became so troublesome on account of their large numbers, that they grew dangerous to the safety of the holy cities and had to be forcibly subdued. They decided to emigrate to Egypt; where at first they settled in the Nile-delta, then they were obliged to move to Upper-Egypt and in 444 they were persuaded by the promise of a camel and of a dīnār each to cross the Nile and to emigrate to North-Africa. Most Arab badawīs in North-Africa claim descent from these two groups. The Hilāl still live in popular stories, even in Central-Arabia. Formerly they belonged to the tribal-group of ʿĀmir b. Ṣaʿṣaʿa, to which also the Kilāb, the Ḳushair and the ʿUḳail (ʿAgēl) were considered to belong. The last mentioned tribe is still of importance in Nadjd. They supply the greater part of the camels and the escorts for caravans from Syria to Baghdād. A branch of them are the Muntafiḳ, who were already powerful in the iv. (x.) century and still remain so. Their territory lies on lower Euphrates.

The Ḳais-group also comprises the Ghaṭafān. Their two principal tribes the ʿAbs and the Dhubyān are well-known through the fratricidal war between them caused by two race-horses and called after them 'the war of Dāḥis and Ghabrāʾ'. The principal branch of the Dhubyān were the Fazāra. To the Muḍar belonged further the Ḍabba and the Tamīm who occupied the regions in Nadjd which had been formerly inhabited by Bekr and Taghlib. The Tamīm are a large tribe and have spread in all directions. True badawīs of this name are no longer to be found in Arabia (though there are some on the lower Tigris), yet a large number of the inhabitants of the Nadjd towns consider themselves to belong to this tribe. The large badawī-tribes in Nadjd, all of them Muḍarites, are now the Ḥarb (Momina) to the east of the Ḥidjāz dominating the road between the two holy cities; to the east of them, separated by the wādī Rumma, the powerful tribe of the ʿOtaiba; and to the east of these the Muṭair. The Banū Khālid, east of the Yamāma, are also Muḍarites; their importance has diminished under the rule of the Wahhābīs.

Finally there belong to Muḍar the Hudhail who from ancient times have inhabited the mountains in the neighbourhood of Mekka; and the Kināna, once a powerful group in South Ḥidjāz to which the Ḳoraish, the old ruling tribe belong. At present this famous name is only borne by a small tribe of shepherds in the territory of Mekka, the only one among the nomadic tribes skilled in the art of cheese-making.

The conquests of Islām have caused considerable changes in the badawī-world. The badawīs provided very strong contingents for the armies, and when in ʿIrāḳ and in Syria large military stations had first been founded, new centres were formed for these bases in the East and in the West to which other contingents of badawīs were moved. On account of this some tribes were so much weakened that they had to join others and lost their independence in Arabia itself.

Between the Rabīʿa- and the Muḍar-tribes jealousy has existed for ages to

such a degree that the former often allied themselves with Yemenite tribes against the Muḍarites.

The **Huteim** who live scattered in the Ḥidjāz and Nadjd are **not counted among the true Arabs**. They are excellent huntsmen; their herds consist of small cattle; they also often do smiths' work. Related to them are the Sherārāt in the south-west of the Syrian desert who breed riding-camels. Still further removed are the **Ṣulaib** (Ṣlēb), "the gipsies of the desert", really tinkers but none the less excellent hunters (vid. the passages quoted by Oppenheim, *l. c.* ii. 118, N°. 3). They ride on asses only. In ancient Arabic literature they do not seem to be mentioned at all.

The **noble badawī scorns handicraft**. **Cattle-rearing, trading, hunting** and **robbery** are in his opinion **the only occupations worthy of men**. **Agriculture** and **navigation** too he regards as **beneath his notice**. The Azd were often scornfully called 'sailors' by the Tamīm, because their kindred in 'Omān were navigators; the Koraish looked down on the Medinites because they tilled the soil. Their **principal food** is **milk**. From this they make by evaporation a kind of curd which becomes palatable again when mixed with water and is often carried on journeys. It is called *aḳiṭ* (now *biḳḳi*), *marīs* or *maḍīr*. Butter is generally clarified and kept in this form. Generally speaking the badawīs do not know the art of cheese-making. Meat is not every-day food. Except on the not infrequent occasions when they are obliged to slaughter them, they kill their cattle for festive occasions and for guests only. But as a well-to-do badawī-shaikh has guests very often, his family eats meat nearly every day. Butter, wool and stuffs woven from camel's- or goat's hair, and — most important, — these animals themselves and horses (where they are reared), are brought to market by the badawī and he receives in exchange dates, corn, clothes and household utensils. In pre-islamic times many a rich shaikh obtained the expensive, heady wine in this way; now coffee and tobacco have become indispensable to all badawīs. Even these most conservative of all people have to obey the spirit of the time. Thus bows and arrows have been replaced everywhere by the rifle. So long as the Wahhābīs were in authority smoking was tolerated in none of the regions under their influence.

The badawīs have taken part in **commerce on a large scale** only to the extent of providing **the camels for the caravans** and **guarding** these against hostile attacks for which protection they received black-mail (*khifāra*). Even now powerful badawīs living along the high roads receive 'purses' (*ṣurra*) from the Government. Townspeople travelling through the territory of a badawī-tribe must establish with them the bond of 'brotherhood' (*khāwa*, shortened for *ukhūwa*), which they buy for money. The weaker tribes in want of protection have also to pay for this 'brotherhood'.

Hunting with greyhounds (*salūḳī*) and falcons (*ṣaḳr*) is much indulged in. The big game consists of gazelles, mountain-goats, wild cattle, a kind of antelope with heavy, straight horns, in all probability the prototype of the fabulous 'unicorn' — and wild asses. The chase of the latter, the fleetest runners of all, is the principal sport of the Arabs. 'The chase of the wild ass is the sum of every kind of chase'. Of small game there are a few kinds of partridges, hares, jerboas (*yarbūʿ*) and the big lizard called *ḍabb*. Ostriches are shot especially by the Huteim and the Ṣulaib. These birds are gradually disappearing, however, in the North-Arabian desert.

Raids (*ghazw*) play an important part in the life of the badawīs. A poet of the earliest time of the Umaiyads (al-Ḳuṭāmī) says: 'we attack the camp of the Ḍibāb (Muḍarites), and then there happens to them what does happen and sometimes we come down on the Bekr (Ibn Wāʾil), our brothers, if we find no one but our brothers.' So it has always been and so it is still. To rob camels and often wives and children as well from any tribe, best of all from a hostile one, and to spill as little blood as possible that no bloodfeud may be created, is the badawī's ideal life. The women and children can be ransomed, the booty is divided according to fixed rules. The shaikh who has to keep up the tribe's dignity and must have the necessary means for this receives a large share. On the other hand the loss is borne by all the men of the plundered camp and the shaikh is expected to contribute handsomely. It is chiefly for these raids that horses are reared. Those who take part ride camels; the horses are only mounted in the fight and when retreating. A good horse is its master's pride but it is a very great expense, if only from the fact that he must always have plenty of water for his horse. The filibustering expeditions are altogether one of the chief causes of the impoverishment of the people of the desert. The place of destination is often at a great distance and the journey thither very fatiguing for men and beast. When they have attained their end they have to march home post-haste in order to escape the pursuing enemies; in this way not only the raiders but also the plundered people and animals suffer a good deal. If the pursuers succeed in winning back the prey they still suffer losses through the forced marches to which their animals are exposed. And the fortunate robbers are threatened by the same danger from some other direction. A weak tribe therefore is obliged to join a more powerful one. When men are in such a raid the consequences may be disastrous because if no blood-money is paid or accepted a blood-feud ensues which may bring about the fall of a whole tribe.

The **Saiyid** (Lord) or **Shaikh** (senior, though often a young man) of the tribe is really only primus inter pares, and in theory his dignity is not hereditary. As long, however, as his sons excel through ability and wealth it generally remains in the family. As a rule he is at the same time Emīr (commander in chief) or Ḳāʾid (Dux) in time of war. The latter is now generally called **ʿaḳīd**, while the title of Emīr belongs to the ruler of a province, as for instance to the prince of the Shammar. Beside the Shaikh stands the **Judge**, al-Ḳāḍī, whose dignity is usually hereditary. Justice is administered according to the law of custom (*ʿāda*, *ʿurf*), which agrees with Muslim law to the extent in which the latter is founded on the former; but as the Shaikh only gives advice and never commands, so the judge's sentence involves only a moral obligation.

The solidarity of the tribe and the responsibility of the whole tribe for every single member obliges the leaders to exercise some sort of **police-**

supervision. If a member commits a deed of which the tribe refuses to bear the consequences or offends his own tribe, he is expelled and is a lost man if no other tribe will give him protection. The feeling of solidarity and the duty to uphold and promote the interests of the tribe with all one's strength is called *ʿaṣabiya*. Unfortunately this often degenerates into blind party-spirit. The badawis are the most matter-of-fact and the most realistic people one can imagine. In the matter of religion they are not only lukewarm but indifferent, they have little faith. Where the Wahhābīs have had some influence, however, the commandments of Islām are at least outwardly obeyed, as for instance now in Nadjd. Their gloomy fanaticism however has spoiled the character of many nomads. — The settled Arabs on the other hand are religious and are easily led on to fanaticism.

Most badawis have only one wife. As a rule they only take another when the first is barren and they do not want to divorce her. The Shaikhs often have three or four wives, sometimes for political reasons, in order to be related to an influential family, sometimes, but more rarely, to give a home to a woman. Often the girls are only twelve years old when they marry. For this reason and because the women nurse their children for two or three years, they soon grow old. Besides they have much work to do. They have to provide fuel and water, to milk the herds and make butter, usually to cook the food and to weave tent-coverings, blankets and clothes. The wealthier women have all this done by the servants. Yet the position of the badawi-woman is much better than that of the woman of the towns. She enjoys much more freedom and is generally respected. The noble maiden (*karīma*) of the tribe is very dear to all the people; the matrons often have a considerable influence in the decision of matters of importance. But a woman hardly ever enters the men's division of the tent. The veil is not generally worn. The bringing up of the children is very simple, but even in the roughest tribes they are accustomed to obedience to the parents and respect for grown-up people.

The badawis possess, according to the unanimous testimony of all travellers a natural dignity. They are courteous and well-mannered and as a rule generous. That is the kernel of the manly excellence, which the Arabs call *murūwa* (virtus). They are keen on winning booty but theft is a crime in their eyes. They are hospitable, though often only for the reason that they wish their guests to repeat their praises. For to be a person of note, to be praised everywhere as noble, generous and brave, to be feared and admired, is the highest ideal of the aristocratic Arab.

The vicinity of the badawis is a constant danger for all states roundabout the desert. These states have to be strong so that the badawis may not venture to enter their territory without permission. If not, they have to buy their peace and must even thus suffer the badawis to cross the frontiers and devastate their country. In such cases wide stretches of cultivated land become again pasture-lands, as for instance at present a great part of ʿIrāḳ and even regions beyond the Tigris. Or again Arab kingdoms arise on the frontiers, which reach far into the cultivated states, like Palmyra and Hathra in antiquity, the kingdom of the Ghassānids in Syria. And in ʿIrāḳ that of the Lakhmids not long before Islām. In inner Arabia the Wahhābite rule has established a fairly good condition of order, and the heir of their power, the prince of the Shammar in Ḥāʾil has considerable influence over the badawis in Nadjd and in the southern part of the Syrian desert. In the frontier districts the badawis usually become half-nomadic, shepherds or even rearers of cattle and subsequently take to tilling the soil. The reverse process, that farmers take to a nomadic life, happens only very rarely. Life in the desert is much too hard for them and involves too much privation. Only the badawis trained to it by nature can bear it.

The feeling of solidarity with other tribes is usually but a faint one. Nor is there always harmony within the tribe. This makes it easy to the possessor of the authority at any given time to subdue and conquer the otherwise intractable tribes one by one. Owing to the same cause they hardly ever join forces for a common enterprise. Acknowledged evils that might easily be removed by concerted action, remain in existence for years while the people resign themselves to the will of God.

The Arab kitchen is very simple. Formerly the daily food was a mixture of flour or roasted or pounded corn and dates (*sawīḳ*) and water or milk. At present it is *burghūl* (the name is Persian), pounded wheat or Indian corn steamed over water; for the benefit of honoured guests butter, melted lard or sour milk is poured over it and sometimes cooked meat is put on top. Bread was still rare in Muḥammad's time. Since the famine in the Ḥidjāz, however, in 18 (639), wheat was imported from Egypt. Bread is baked in very thin flat cakes. Milk is drunk a good deal and for refreshment they use sour milk (*laban*). Dates form the principal food for many Arabs. In time of need the badawī eats whatever he can find, not only the big lizards (*ḍabb*) and jerboas (*yarbūʿ*), but even snakes, *wabar* (a kind of big rat, according to others more like a rabbit), wolves and foxes, as well as many kinds of plants and roots.

Their clothes too are simple. Those who are not well off wear a shirt only (*thawb*) with a belt and an upper-garment (*ʿabā* or *ʿabāya*). The wealthier people wear over the shirt a kind of kaftan and in winter over this a lined jacket, in place of which others wear a sheepskin coat. In place of the former turban, the *kaffiya* (at present generally pronounced *keffiye*) has become the general head-wear; it is a piece of cloth held together by a black ribbon (*ʿiḳāl*). Trousers are not used. Most people do without foot-wear, only the well-to-do wear boots and slippers.

The clothes are not washed as water is generally scarce. Owing to this same reason their bodies too have to do without regular washing. For bathing the children and for their own hair they have to use camel-urine. Wherever the badawī comes across a pool of water he takes a bath, but as this is a rare event, Islām has substituted in the case of the desert-people rubbing with sand for the ritual ablutions.

Each tribe has for its camels a special mark (*wasm*) by which every badawī recognises them. It is often painted on the rocks to indicate the

frontiers of a tribe's territory. The Arabs who can write like to scribble their names near it with or without additional remarks etc. Formerly they also painted pictures, which do not give us a high opinion, however, of the artistic talents of the desert-people. Nor have they reached a high state of development in architecture. They are much more proficient in ornamentation, and have a turn for music but Islām has not favoured this art. They stand first and foremost, however, as masters of speech.

For the name Saracen, by which the Arabs were known in Palestine and in the West in general, see s.v. (M. J. DE GOEJE).

c. HISTORY.

ARABIA BEFORE ISLĀM.

All that we know of Arabia from pre-Muslim and, further back still, from pre-Christian times, falls naturally into two main divisions, one purely historical and the other dealing rather with civilisation and religion.

Our knowledge of the history we owe partly to inscriptions found in the country, partly to contemporary notices in the literatures and monuments of other nations (Babylonians and Assyrians, Egyptians, Hebrews, Greeks and Romans) partly also (for the centuries immediately preceding Muḥammed) to early Islāmic tradition. If our sources were more complete and especially if the chronology were more certain, we could perhaps draw a picture more or less free from gaps from about 1000 B. C. onwards (or even earlier), but, as it is, we do not even know for certain how far back we can carry the date of the oldest South Arabian inscriptions.

As early as the 3rd millennium B. C. the old Babylonian inscriptions mention a King Maniam (also in the fuller form Mannu-dannu) of Magan or East Arabia; there is much to be said for the view that Magan was only a Sumerian rendering of an Arabic Ma'ān, and that from this centre was founded (at a date unknown to us) the South Arabian kingdom of Ma'ān (later vocalisation Ma'īn) or the Minaean state, which perhaps in the beginning embraced the whole of South Arabia (including Ḳatabān and Ḥaḍramawt). In addition a district named Melukh is mentioned as lying farther off, probably covering Central and North West Arabia, from which as well as from Magan the Sumerians e. g. Gudea of Sirgulla (about 2350 B. C.) imported a large quantity of products (wood, stone and metals) for their temples. Hubert Grimme has given an explanation free from objection of this name Melukh from the Old Testament 'Amaleḳ (broken plural of a singular 'Amlūḳ) with a prosthetic vowel hardened as often in Arabic to 'ain and with the rendering (for which analogies may also be found) of ḳāf by an aspirate sounding like ghain in Sumerian: thus there would really be epigraphic sources for the existence of this 'first of the nations' (Num. xxiv. 20) as early as the second half of the 3rd millennium B. C.

The South Arabian inscriptions begin at the least from about 800 B. C., but very probably several centuries earlier. The more exact understanding of these — not merely as regards the grammar but particularly the subject-matter, has not only laid the foundation for the history of Arabia before Islām, but has actually opened up a new era for semitic archaeology. Our largest acquisition of this epigraphic material, which was very scanty up to the middle of the last century (now we have about 2000 inscriptions) we owe to the scientific explorers Joseph Halévy and Eduard Glaser. These inscriptions fall into two large dialectical groups, the so-called Minaean and the Sabaean. To the first, the Minaean group, belong not only the numerous texts dating from the period of the Kings of Ma'ān (for the name see above), whose capitals Ḳarnāwu and Yathil lay in the South Arabian Djawf, north east of Ṣan'ā', and north west of Ma'rib respectively, but also the majority of the Ḳatabanian royal inscriptions first made known by Glaser, and the few Ḥaḍramawtic inscriptions that have been found up to the present. Future journeys of exploration should start with the latter, for it is known by report that hundreds of inscriptions exist in Shabwat, the hitherto unvisited ancient capital of Ḥaḍramawt. The Sabaean inscriptions on the other hand begin in the period of the so-called Priest-Kings (*mkrb* i. e. *makrāb* or *mukarrib* or *mukarrab*) of Saba', about 700—500 B. C. (this is the old Sabaean epoch, in which may be included the first period of monarchical rule); from about 500—115 B. C. the official title "King of Saba'" is borne by the Princes ruling in Ma'rib, besides whom the only kings still existing were those of Ḳatabān and Ḥaḍramawt. Then a new element appeared, the Himyarites, who probably first made themselves masters of Ḳatabān and then established themselves also in Ma'rib, and whose rulers bore the title "King of Saba' and (of) Dhū Raidān" (after the mountain Raidān near the Ḳatabanian capital Tamna' south east of Ma'rib); it is fairly certain that the era of 115 B. C. used in later inscriptions dates from this critical point, which is politically so significant. (If the era — as e. g. Inschr. Gl. 799 = Langer 7, line 4 — is named after a certain Mabḥūḍ bin Abḥaḍ, this is probably the archon or eponymus then holding office, for the Sabaeans, like the Assyrians, used this mode of reckoning the years). The title mentioned above was amplified about 300 A. D. when the independence of Ḥaḍramawt came to an end, and henceforth ran 'King of Saba' and Dhū Raidān and Ḥaḍramawt and Yamānat (incense-coast?)', to which a further addition was soon made: 'and of their Arabs in the mountains and in the Tihāmat'. After a short Ethiopian invasion occurring in the middle of the iv. century A. D. these native kings with the long titles held their position without a break from about 375—525 A. D. when their place was taken by the Axumites. In this period too, we still have long South Arabian inscriptions, especially the long, dated inscription dealing with the break of the Dam at Ma'rib; it has been discovered and published by Glaser and belongs to the years 657 and 658 of the above-mentioned era (that is 542 and 543 A. D.). This inscription begins: "In the power and grace and mercy of the Merciful (*Raḥmānān*) and his Messiah and of the Holy Spirit, this memorial stone was inscribed by Abraha, the governor of the Ge'ezite (i. e. Axumite) King Ramhis Zibyamān (or Za-bi-Yaman?), the King of Saba' and Dhū Raidān and Ḥaḍramawt and Yamānat and their Arabs in the high land and the low land'; it

mentions among other things embassies of the King of Rûm and of the King of Fârs, and of Mudhdhirân (= al-Mundhir) and Hârith ben Gabalat and of Abû Karib ben Gabalat, so that thus the rival powers of the period shortly before Muhammed, Byzantium and Persia and likewise the outposts planted by them on the Arabian frontier, the kingdom of Hira (al-Mundhir) and that of Ghassân (in the land east of the Jordân), are fully represented here in the distant South, with their interests and intrigues. — An exceedingly interesting fragment in the Ottoman Museum O. M. 281, concludes: 'In the name of the Merciful and his son Krestos the victorious (*ghâlibân*) [and of the Holy Ghost]'; it mentions a King of Saba' Sumaifa' Ashwa' and a Samlakân (sic) Ela-Abheha (probably a mistake of the scribe for Ela-Asbeha), King of Habashat (Habesh), with which compare the Hisn-Ghurâb inscription, dating from 525 A. D. (There we have Sharahbeel Yakmul and Ma'di-Karibân Ya'fur as sons of Sumaifa' Ashwa', the Ἐσιμιφαῖος of Procopius).

The Ethiopian rule, during which the above-mentioned Abraha not merely defeated and deposed the last King of the Himyarites, Dhû Nuwâs (cf. also Inscr. Hal. 63, 1), but later marched with his famous elephant right up to Mekka, was followed about 570 A. D. by the conquest of Yemen by the Persians under Khosraw I, who installed a certain Wahriz as governor. But finally Yemen also succumbed to the conquering power of Islâm. The last Persian governor, whom Khosraw II Parwêz had appointed, was Bâdhân, who, after Khosraws death (628 A. D.) accepted Islâm and recognized Muhammed as supreme lord.

It is not practicable to place the beginning of the Sabaean kingdom much later than 700 B. C. since otherwise we cannot possibly find room for the many names of kings already authenticated (from a still very incomplete knowledge of the epigraphic material which once undoubtedly existed); and though frequently fathers and sons or brothers ruled at the same time, yet we can establish from the inscriptions a large number of genealogical series (often of grandfather, father, son and grandson), and historical experience of all periods, but particularly of antiquity, teaches us that such a series of four members occupies on the average a century. Consequently the above estimates (Old Sabaean epoch 700—500 B. C. etc.) are rather to be regarded as minimum dates, especially (and this applies in particular to the two following epochs, the Kings of Saba' and the Kings of Saba' and Dhû Raidân) as we are still far from knowing all the kings and therefore up to the present can establish only a more or less defective sequence.

Now the important question arises, in what chronological relation do the Minaean royal inscriptions, for which at least 500 years are to be assumed, stand to the Sabaean. While it was regarded as obvious at an earlier period (e.g. by D. H. Müller of Vienna) that they were contemporary, Eduard Glaser, who is followed especially by Hugo Winckler and the writer of these lines, has championed, as is well-known, the theory that the rule of the Minaean kings preceded that of the Sabaean (and also that of the so called Priest-Kings), an hypothesis which would naturally presuppose a much earlier date for the Minaean (1200—700 B. C. at the least). Lately, however, the hypothesis of contemporaneity has been again defended by several scholars, particularly by the Arabist Martin Hartmann and the historian Eduard Meyer; while Hartmann, it is true, now admits that the golden age of the Minaean kingkom preceded that of the Sabaean he holds nevertheless that the oldest Minaean and Sabaean inscriptions are contemporary, and assigns the important inscription Gl. 1155 = Hal. 535, in which mention is made of the incense trade of the Minaeans with Egypt, A'shûr and 'Ibr Naharân (resp. Gaza), as also of a war between Egypt and a people named *Mdhy*, to the year 525 B. C., identifying these *Mdhy* with the Medes (= Persians) under Cambyses. It is far more probable however, that in *Mdhy* Midian lies concealed, and finally also the name Menthiyu, which was that given to the Beduin of Sinai by the ancient Egyptians; for A'shûr also (plural of a singular *Ashr*) and 'Ibr-Naharân we have names (viz. Ashûr, abbreviated to Shûr, in the north of the peninsula of Sinai and 'Ibr-Naharân = region of the Nahar or of the Wâdi of Gaza, which is still called Nahr at the present day), more suitable than Assyria, which was no longer in existence in 525, and the Persian province Ebir-Nâri = Syria and Palestine.

At the most it may be admitted that the oldest Sabaean inscriptions may have been contemporary with the latest Minaean. In point of fact we find in the groups which, also on other grounds I regard as the latest preserved to us (*d* and *e* of my *Südarab. Chrest.*) allusions to the Sabaeans already settled in Yemen, so Hal. 257, where after the Minaean gods, there also occur 'all Gods of the sacred river districts (*ashʿâb*) Dhû Ilim, (Dhû) Shaymnim, (Dhû) Hablim and (Dhû) Humrim', which elsewhere in the Old Sabaean inscriptions are mentioned as 'Gaww' in the closest connection with Saba''; and similarly in Hal. 485 "and all Deities and subordinate Gods (*thayûmat*) and Kings (this points to a number of petty princes) and tribes (*ashʿûb*) of Saba' and Gaww'. Hence the Minaean kings referred to, Khâli-kariba Sadak and Yithi'-il Riyâm, father of Tubbi'-kariba, may well have been contemporaries of the oldest Sabaean Priest-Kings (and thus about 700—650 at the lowest estimate). In the above-mentioned old Minaean inscription, Gl. 1155, on the other hand, the Sabaeans (in conjunction with another tribe Khawlân) clearly appear as a horde of nomads roaming over the country north of Yemen, who were accustomed to raid the Minaean caravans on the high-road between Ragmat (in Nedjrân) and Ma'ân (near Petra; cf. also Job 1, 15 were such attacks are carried back to an early period). The Assyrian royal inscriptions also make mention, shortly before 700 B. C. of a Prince Yit'i-amara of Saba' (the name Yithi'i-amara occurs, especially in the oldest Sabaean epoch, as that of several Priest-Kings) who, as appears from the context, obviously dwelt in Central-Arabia, just as the Queen of Saba', whom tradition places in the reign of Solomon, denotes rather a North Arabian princess (cf. the Queens of Aribi, i. e. probably the North Arabian Djawf, in the inscriptions of Tiglatpilesar and Sargon).

Now it is of the greatest importance that the Minaean kings, for the protection of their incense

trade possessed a colony in the land of Midian which is called Muṣrān in the inscriptions (e.g. in Gl. 1155) a fact directly verified by the discovery of Minaean inscriptions in al-ʿUlā (el-ʿÖla) by Euting. After the collapse of the Minaean kingdom (about 650 B.C.) the Sabaeans were probably the heirs of this Midianitic colony of the Minaeans, as we may infer from the passages in the O. T., Jer. vi. 20 (about 640 B.C.) Ezek. xxvii. 22 and xxxviii. 13 (about 580) and Is. lx. 6 (about 500?). But already other powers made themselves felt about this period in North West Arabia, such as in all probability Nebuchadnezzar (606—562 B.C.) cf. Jer. xxviii—xxxiii, which also explains the fact that the mad Nabunid was sent to Taimāʾ, where the existence of Aramaic-Babylonian influence at this period is independently attested by the Taimāʾ — Stele discovered by Huber and Euting. The 'King of the Arabs' (Herod. 3. 4) mentioned by Herodotus in 525 B.C. is very probably already a king of the Liḥyānites whose capital Agra (Hagar) on the Gulf of Akabah is mentioned by Pliny, and whose inscriptions, pointing both by their form and contents to the Persian period, were discovered by Euting in el-ʿÖla along with Minaean and Nabataean. Every thing is in favour of the view that these Liḥyānites were the successors in North West Arabia of the Minaeo-Sabaeans and the predecessors of the Nabataeans, and that they are therefore to be placed about 500—300 B.C. As a matter of fact, as early as 312 Antigonus wages war with the Nabataeans, who at that time were probably under Egyptian suzerainty, and from the ii. century onwards the names of the Nabataean kings are known to us almost without a break until at length in 106 A. D. this kingdom was brought to an end (by the Romans). The Nabataean capital was Petra, but Midian also belonged to their domain, the land of the Salaimites or Salamaeans (cf. also the Salamite i.e. Sulaimite woman in the Song of Songs). In this epoch falls the unsuccessful expedition of Aelius Gallus (under Augustus) to South Arabia. While the Ṣafāitic inscriptions (about 100 A. D.) found in the Ḥawrān like the earlier Liḥyānite fragments and so called proto-Arabian or Thamūdic scribblings represent by-forms of the South Arabian alphabet, the Nabataean cursive script developed out of the Aramaic branch of the Canaanite script, and the Arabic directly from the Nabataean in the iii. century A. D. The oldest Arabic inscription yet known is that of Nemāra in the eastern Ḥawrān, dated in the year 223 of the era of Boṣrā, i.e. 328 A. D. and set up as a memorial on the tomb of a King Imruʾ al-Ḳais, son of ʿAmr 'King of all the Arabs who wear headbands and King of the two Asad (i. e. Asad and Taiʾ in Central Arabia, near Djebel Shammar) and of Nizār (i.e. N. W. Arabia)'. He extended his conquests, as the inscription further announces, as far as 'Nadjrān, the city of Shammar' (i.e. the South Arabian King Shammar Yuharʿish) and is probably identical with the King of Ḥīra of the same name, whom Arabian tradition places about 250—330 A. D. We here reach the so called Lakhmid kings of ancient Arabic poetry, who were installed by the Persians on the old Babylonian-Arabian frontier as outposts against the predatory incursions of the Arabs, just as Byzantium had posted in the land east of Jordan the Djafnid princes of the family of Ghassān, who had immigrated from South Arabia, in order to protect the frontier and hold the Arabs (and behind them the Persians) in check [s. v.]. As regards both dynasties, but especially the Lakhmids, we have more exact information from Arabian tradition, particularly for the vi. century and onwards until the overthrow of the kingdom of the Sāsānids and the victory of Islām, and we even possess a series of songs and fragments of songs by different court poets of the Kings of Ḥīra.

This covers in brief outline what we know of the political history of the pre-Islāmic Arabs. But the great importance of the Arabs for the ancient East lies far more in the domain of civilisation and religion; the two catchwords incense and moon-worship give the best indication of the direction in which this nation, otherwise so inaccessible and secluded, influenced its nearer and remoter neighbours, especially the Hebrews and the Greeks.

First of all, as regards the religion of the South Arabians, as we find it in their inscriptions, it is a strongly marked star-worship, in which the cult of the moon-god, conceived as masculine, takes complete precedence of that of the sun, which is conceived as feminine. This is shown in the clearest fashion by the stereotyped series of gods (Minaean: ʿAthtar, Wadd, Nakruh, Shams; Ḥaḍramawtic: ʿAthtar, Sīn, Hōl, Shams; Kataḃānian: ʿAthtar, ʿAmm, Anbai, Shams; Sabaean: ʿAthtar, Hawbas, Almāḳu-hū, Shams); here we find throughout, *a*: ʿAthtar (the planet Venus conceived as masculine, Babylonian Ishtar, as symbol of the sky) the god of the heavens, mentioned first; *b*: Wadd or, as the case may be, Sīn, ʿAmm or Hawbas the real chief God, i. e. the moon (cf. particularly Sīn = Babylonian Sin); *c*: Nakruh (Babylonian Makrū = the planet Saturn or Mars), or Hōl (Phoenix, who brings the incense to foreign altars), Anbai (messenger of the gods, Nebo) or Almāḳu-hū ("his written signs" i.e. the stars, cf. similarly Zebaoth), his (the moon's) servant or messenger, and finally *d*: Shams (or in certain cases some epithet denoting her e. g. Dhāt Naḥīk "she of the temple N"), the daughter of the moongod, to whom women may have appealed by preference and who therefore stands at the end of the whole enumeration. Besides these, a certain part was played by a great Mother-goddess, the mother and consort of the moon-god, conceived as a personified lunar station, the Minaean Athīrat (Ashera, Ashirtu), who was called Ḥarimtu among the Sabaeans and who was also in all probability universally known as Ilāt (e. g. as a component part in names of persons, also in the shortened form Lāt). We may also mention various lesser ʿAthtar deities (confined later to the part played by Venus as morning or evening star), and among the West Sabaeans, Taʾlab, a god of the bow who also bears merely the epithet Dhū-Samawī "lord of the heavens" (cf. canaan. and aram. Baʿal Shamayim), and to whom especially camels (*ibil*) are sacred (hence in Midian but probably also in South Arabia Habal or Hubal) etc. It is a particularly favourite mode of thought to conceive the two chief aspects of the moon (waxing and waning moon) as twin deities, in which connection sometimes the one and sometimes the other phase is specially favoured according to the locality; thus

ʿAmm (the paternal uncle) forms a complement to the "father" Wadd or they are set in opposition to one another as Wadd (friend) and Nahsuh (the evil Saturn or Mars transferred to the evil i. e. the waning moon) or as Ruḍwu-Lāt (inferred from Herodotus' Orotalt) and ʿAziz-Lāt (for which there is epigraphic evidence) i. e. favourite of Lāt and enemy (properly, enraged against) of Lāt, or as the Hebrew Habel (camelherd and shepherd, cf. Hubal) and Ḳain (smith and singer, cf. the Sabaean divine name Ḳainān) in the primeval allegory of the nomad and husbandman Gen. iv, or as Wankh (here waxing "moon") and Harimān (hinderer, averter) in a South Arabian (Ḳatabānian) inscription.

We may note incidentally that the whole West-Semitic system of names, which we find fully elaborated as early as about 2000 B. C. in personal names transmitted to us in the cuneiform inscriptions, was first elucidated by the correct interpretation of the South Arabian names of deities, thus in particular in the personal names beginning with *abi-* and *ʿammi-* ("my father" and "my uncle"), this element denotes the waxing and waning moon (cf. above Wadd Ab and ʿAmm) as the special protecting deity of the bearer of the name.

In North West Arabia from Mekka onwards to Petra and further onwards to the Syrian desert (Palmyra) and the Ḥawrān, the same ideas prevailed, partly even appearing under the old names partly with new designations. Here we have especially to do with the cults of Mekka and of the whole Ḥidjāz shortly before Muhammed (al-Lāt and Hubal, in certain cases also al-Lāt and Wadd, in addition al-ʿUzzā, a feminine form of the above mentioned ʿAziz-Lāt, the goddess of death Manāt, a god Ruḍā and others) and at an earlier period the still more important cults of the Nabataeans. Among the latter also we find the moon divided into two twin deities: Dhū Sharā ("He of the mountain"; cf. Arabic Sharā, the Edomitic mountain region) and his consort Khurīshā (the sun, Heb. kheres); the former especially in Petra (Dionysos) and Habal (or Hubal) and his consort Manawat; further also the "Mother-goddess" Ilāt (especially the goddess of ʿAmmi-nad, in which we may perhaps recognize the sulamite region of ʿAmmi-Nadab known from the Song of Songs) and a god Aʿarrā (i. e. Arab. al-Agharra, 'he with the white mark on his forehead', originally perhaps only an epithet of Dusares). The knowledge (so important for purposes of interpretation) of the meaning of *mitlah* ('consort'; cf. sath. *amata*, to marry) and of *ḳain* ('husband') we owe to the penetration of Hugo Winckler.

For everything else the reader must be referred to the literature on the subject; the most important books are mentioned below. But we may point out in conclusion that in all probability the Greeks borrowed from Arabia at an early period, through South Arabian incense merchants (cf. Adramyttion in Lycia and in the Troas, i. e. 'the Ḥaḍramawtic') their Apollo and his mother Leto (Lato, Latin form Latona) as also Dionysos (or Herakles, i. e. according to Usener the 'little Heros') and Hermes, in the same way as (according to Praetorius) they took their additional letters Phi, Chi and Psi from the South Arabian alphabet (instead of from the Canaanitic, as the remainder); the identity of Leto and the divine mother Lāt had already been put forward as a conjecture by the famous Arabist W. Robertson Smith as early as the year 1887, that of Hubal and Habel (Gen. 4) before him by Freytag (*Einl. in das Studium der arab. Sprache*, Bonn 1861, p. 345). This would seem to prove definitively that south Arabian civilisation with its gods, incense altars, inscriptions, forts and castles, must have been in a flourishing condition as early as the beginning of the first millennium B.C.

For the above cf. J. H. Mordtmann and D. H. Müller, *Sabäische Denkmäler* (Vienna 1883); D. H. Müller, *Burgen und Schlösser* (Vienna, 1879 and 1881); D. H. Müller, *Epigraphische Denkmäler aus Arabien* (Vienna 1889); J. Halévy, *Études Sabéennes* (Paris, 1872); Ed. Glaser, *Skizze der Gesch. u. Geogr. Arabiens*, Vol. II. (Berlin 1890; do., *Zwei Inschriften über den Dammbruch von Marib* (Berlin, 1897); do., *Altjemenische Nachrichten* (Munich, 1906); F. Hommel, *Südarab. Chrestomathie* (Munich, 1893), containing pp. 63—88 complete bibliography up to 1892 (continued up to 1907 by Otto Weber in his *Studien zur südarab. Altertumskunde*, iii; (Berlin, 1908) with the first Minaeo-Sabaean Grammar; do., *Aufsätze und Abhandlungen* (Munich, 1892—1901, three parts); do., *Der Gestirndienst der alten Araber* (Munich, 1901); do. *Grundriss der Geogr. u. Gesch. des alten Orients*, I (Munich, 1904); M. Hartmann, *Die arabische Frage mit einem Versuche der Archaeologie Jemens* (Leipzig, 1909); H. Winckler, *Musri, Meluhha, Maʿin* (Berlin, 1901); do., *Arabisch-semitisch-orientalisch* (Berlin, 1898); W. Robertson Smith, *The Religion of the Semites* (2[nd] ed. London, 1894); J. Wellhausen, *Reste arabischen Heidentums* (2[nd] ed. Berlin, 1897); Th. Nöldeke, *Gesch. der Perser und Araber zur Zeit der Sasaniden* (Leiden, 1879); do., *Die ghassânidischen Fürsten aus dem Hause Gafna's* (in the *Abh. der kgl. preuss. Akad. d. Wiss.*, 1887); do., *Die semit. Sprachen* (2[nd] ed. Leipzig, 1899), pp. 49—68; G. Rothstein, *Die Dynastie der Laḫmiden in al-Ḥîra* (Berlin, 1899); Fr. Baethgen, *Beiträge zur semitischen Religionsgeschichte* (Berlin, 1888); and with reference to this, Nöldeke in the *Zeitschr. der Deutsch. Morgenl. Gesellsch.*, XLII (1888), 470—487; H. Grimme, *Die weltgeschichtliche Bedeutung Arabiens. Mohammed* (Munich, 1904).

(F. Hommel.)

Arabia under Islām.

The history of Arabia under Islām will be sketched in the articles dealing with the particular provinces, cities and dynasties. Here it is sufficient to lay down the main outlines.

After Muḥammed had firmly established the supremacy of Islām by the conquest of Mekka, almost all the heads of tribes and petty rulers of the peninsula sent deputations to Medina in order to do homage to the Prophet. On this account the 9[th] year of the Hidjra (630—631) goes by the name, among the chroniclers, of the 'Year of the Deputations'. Nevertheless the Arabs had no intention of surrendering their independence; no sooner was Muḥammed dead (632) than they thought the moment had come to shake off the irksome yoke. Even in the life-time of the Prophet, Musailima [q. v.] the chief of the Banū Ḥanīfa had arisen in Central Arabia as an opposition

prophet. A similar attempt was made by Ṭulaiḥa [q. v.] among the Banū Asad, al-Aswad b. Kaʿb [q. v.] of the tribe ʿAns in Yemen, and the prophetess Sadjāḥ [q. v.] among the Tamīm. Khālid b. al-Walīd, who was sent by the Khalīf Abū Bekr with troops against Ṭulaiḥa, soon settled matters with him and the Tamīm, whereupon the prophetess Sadjāḥ joined Musailima. The latter was then killed in the bloody battle of ʿAḳrabā' and the Banū Ḥanīfa brought into subjection. In Yemen al-Aswad fell a victim to a conspiracy of his own people, and the rising soon came to an end when the Muslim troops invaded Yemen in 633, so that in this year all danger threatening the continued existence of Islām in Arabia was removed.

There followed the period of the great conquests under ʿOmar I, during which it seemed as if Islām had really succeeded in moulding the Arabs into a homogeneous and powerful nation. But ʿOmar's successor ʿOthmān favoured the interests of his family and thereby brought about the first civil war. It now soon became clear that the Arabs set their separate interests and tribal hostilities above any political commonwealth embracing the whole nation. It is true that the first Umaiyad Muʿāwiya succeeded in ending the civil war and in maintaining his rule over the whole of Arabia but he transferred the centre of his authority to Syria with the result that during the reign of his son and successor Yazīd I, the holy cities Medina and Mekka rebelled openly against the government and the second civil war broke out. It now became more apparent than ever that Islām far from having got rid of tribal differences, had made them still more acute by introducing the religious opposition between Shīʿas and Khāridjites. Especially the dogmas of the last named were to the taste of the Arabs and became the cause of repeated insurrections under the later Umaiyads, after ʿAbd al-Malik had defeated his Arab opponents in the year 73 (692) and had restored peace in Arabia. Finally the Khāridjite doctrines gained a footing in certain parts of the peninsula, especially in ʿOmān where they have maintained their hold to the present day.

Meanwhile Arabia under the Umaiyads as afterwards under the ʿAbbāsids, had sunk to the position of a province of the empire of the Khalifs and even with regard to administration did not form a unit. There was no central government, no capital city; different cities and districts of the peninsula had their own governors, who were appointed strictly by the Khalif. When therefore the Khalifate lost its power after the death of al-Mutawakkil (861), it was inevitable that these governors should act as independent princes, especially in isolated districts as in Yemen, where this tendency had already existed before (especially in Zabīd). With such movements religious risings were combined, e. g. of the Zaidites in Ṣaʿda and Ṣanʿā', and of the Karmaṭians in al-Baḥrain. In short, there can no longer be any question of a history of Arabia as a whole; there is only a history of dynasties, tribal and sectarian leaders, who come into prominence in the different parts of Arabia and again disappear. The influence of the central government at Baghdād still makes itself felt at the most from time to time in Mekka and the frontier districts, until, after the fall of the khalifate 656 (1258) the Egyptian Mamlūk-Sultans begin to exercise some influence on the course of events in Mekka and along the shores of the Red Sea.

Under Selim I (918—928 = 1512—1520) the Ottoman Turks came on the scene and established their rule in the holy cities and in Yemen. But in this country they had a difficult position in face of the Zaidites who, under the leadership of their Imāms, at length (1043 = 1633) drove them out of the country. In the rest of Arabia everything remained as it was until the Wahhābīs [q. v.] arose in Central Arabia in the second half of the 18th century and soon won such a strong position that the Porte was compelled to call in the help of Muḥammed ʿAlī. The latter succeeded, but only after great efforts, in breaking the power of the Wahhābīs, yet the power of the Turks in Arabia remained, as before, merely nominal. It was not until the last of the xix. century that they made a vigorous attempt to make their power a reality, and undertook expeditions to ʿAsīr and Yemen (1871-1872), while Midḥat Pasha (1870) and Redīf Pasha (1876), approaching from the East, subdued the inhabitants of the ancient country of the Karmaṭians. In consequence of this Yemen was formed into a Turkish wilāyet, with Ṣanʿā', as capital, while Eastern Arabia, so far as it was subdued at all, was added to the wilāyet of Basra as a new sandjaḳ with the name Nedjd. But the new wilāyet Yemen existed only on paper, because the Arabs living there soon rose in open rebellion and in spite of repeated expeditions Turkey did not succeed in bring them into subjection. The English, on the other hand, succeeded in establishing along the whole of the south coast from ʿAden to Masḳaṭ and further on in the Persian Golf a supremacy which is none the less real for not being quite openly avowed.

Statistical data as to the present condition of the peninsula are not available. In 1875 Reshīd Bey in his *Taʾrīkh-i Yemen we-Ṣanʿā'* (II, 355) estimated the population at 10 752 150 souls but this number is purely conjectural.

d. Arabic writing.

The Arabic character, although one of the youngest in point of age, occupies the first place after the Roman character from the point of view of geographical diffusion. It is the prevailing script from the western frontier of China to the West coast of North Africa and from Constantinople to the Malay Archipelago: in all other parts of the world it is known and more or less used, especially in consequence of emigrations from Syria.

Down to the last century erroneous views were held concerning the origin and the primitive form of Arabic writing. It was thought to be a development of the stiff angular script, called "kūfic" by the Arabs themselves, which had been used for the oldest Arabic documents, manuscripts of the Ḳorʾān, inscriptions on stone and on coins, which were known at that time. This view was first shattered by the discovery of papyri, which have been found in immense numbers since the eighth decade of last century, thus increasing the material in our possession in a most unexpected way. These documents some of which date back to the beginnings of Islām, exhibit the surprising fact that the form of Arabic writing even at that early stage does not essentially differ from the ordinary round script, latter Naskhī, but all the

more, it would seem, from the 'kūfic' character. Forms resembling the latter on the other hand are found on the two inscriptions, which are the earliest monuments of Arabic writing hitherto known, viz. the trilingual (Greek, Syriac, Arabic) inscription of Zebed dating from A.D. 512, and the bilingual (Greek and Arabic) inscription of Harrān in the Ledja which dates from A.D. 568.

The question as to the relation between the angular and the round script may be left aside for the present, in order to continue the account of the origin of Arabic writing.

The two inscriptions just mentioned show a close resemblance to a number of inscriptions from the Sinai peninsula, which, after many unsuccessful attempts, were at last correctly deciphered in the last century. The striking resemblance between the two scripts inevitably led to the conclusion that one must have been derived from the other. The language of the Sinaitic inscriptions was found to be Nabataean (a dialect of Aramaic) although their authors for the most part were of Arab nationality. The type of writing employed is later than that of the other Nabataean inscriptions which are found scattered from Damascus to Medina, dating as far back as the beginning of our era and exhibiting a very archaic script. Even in these however the germs of the later Arabic writing are found developed up to a certain point, especially the laws according to which certain letters are joined together in writing, and the existence of separate final forms for certain other letters. (Euting, *Nabat. Inschriften*, p. 4).

The linguistic and historical importance of the Sinaitic inscriptions is not very considerable; unlike the inscriptions on Nabataean monuments they are not the work of professional calligraphists and practised masons, but of members of the caravans which traded between South Arabia (India) and the Mediterranean. On the details cp. Euting, *Sinait. Inschriften*, p. 10 *et seq.* The inscriptions may be said to represent the type of cursive writing used by the Nabataeans, especially in their capital Petra, in the second and the beginning of the third century A.D., from which period they date; the material written on, in this case hard granite, would of course be responsible for certain modifications. But the general shape of the letters was probably the same, only that rounder forms may have been used and that certain letters were perhaps more frequently joined together. Nothing, however, can be said on this point with any certainty, as documents on any material other than stone and metal are entirely lacking. It is to be hoped that the discovery of such documents (שטרין: Brünnow, *Die Provincia Arabia*, I, inscription to nº. 633) at Petra may prove to be only a question of time. It may be regarded as certain, that in a commercial town like Petra, where the art of writing was in common use, a cursive character adapted to the practical needs of every-day life must have been developed at an early period side by side with the stiff script of the coins and stone monuments.

The latest Sinaitic inscriptions hitherto known are Eut. nº. 457 dating from the year 106 of the Boṣrā era (210-211 A.D.) and nº. 319 dating from the year 126 of the Boṣrā era (230-231 A.D.); later still is the inscription of Hegra (Tammuz 162 = July 267: *Revue Bibl.* 1908, p. 241 *et seq.*); the two oldest Arabic inscriptions date from the years 512 and 568 A.D. (The Arabic inscription of Nemāra which dates from the year 223 of the Boṣrā era (A.D. 328) is still considerably older; but it is written in the Nabataean monumental character, which however shows already many signs of the transition towards the Arabic script: viz. the many joined letters, the form of the ر and especially the disappearance of the letter Samek).

The farther simplification or transformation of the Nabataean cursive writing into the Arabic character must therefore have taken place in the fourth and fifth centuries of our era. We must wait for farther discoveries of inscriptions to show whether this change took place at Petra, then already beginning to decline, or in the rising neighbouring kingdom of the Ghassānids; future finds will similarly enable us to fix more accurately the time of the transformation, as well as the date at which the present arrangement of the alphabet came into use. The numerical value of the letters with its apparent arrangement does not represent the original order; but it becomes intelligible at once, if we consider it from the point of view of the old Nabataean arrangement. In the Nabataean alphabet ت as last letter corresponded to 400; to this were added the following signs which did not exist in the Nabataean writing ث = 500, خ = 600, ذ = 700, ض = 800, ظ = 900, غ = 1000.

The rearrangement i.e. the present order of the alphabet is obviously based on the principle of placing together characters of similar shape. This principle was not however carried out quite consistently, ﻫ e.g. was not put after ﺟ, ﺣ and ﺧ, but placed at the end of the alphabet perhaps because of its distinct terminal form (?). The final forms of ة and ه also differed in the ancient script, yet the two letters were put together in the alphabet.

It is possible that the present arrangement dates back to the pre-islāmic period; it is a noteworthy fact however that Maghribī writing which probably originated towards the year 200 of the Hidjra has a different arrangement which partly corresponds to the old Nabataean order of the letters and partly to the modern arrangement. [See below]. Under the influence of commerce the new script spread to the countries to the North and South of its place of origin. As at the beginning of the vi. century of our era it had reached Northern Syria, we may well assume that by that time it had made similar progress towards the South, and was known and in use throughout the region where Northern Arabic was spoken, especially in the two cities from which the religious and political movement started a hundred years later.

We are told that Mekka at the time of the prophet possessed only 17 men, whose names are preserved by al-Balādhorī, who were able to write, in addition to a few women. This statement however seems very improbable. The prophet himself had from five to ten secretaries. The fact moreover that the Mekkans, like the Egyptians with their fondness for writing, used all possible kinds of materials to write on [see below], as was natural in an old commercial town, indicates very clearly that a knowledge of writing was

pretty widely diffused. According to Arab tradition, which in this case sounds very probable, Arabic script was then brought form North Arabia to the other Arab state, the Kingdom of the Lakhmids in lower Mesopotamia. It is very questionable however whether it was brought there by Christians as Wellhausen assumes (*Skizzen und Vorarbeiten*, III, 201). It is certain on the contrary that the literary language used by the Christians of that region was Syriac, as Nöldeke (*Geschichte des Qorâns*, p. 7, note 3, *Gesch. d. Perser und Araber zur Zeit der Sasaniden*, p. 177, note 1) conjectured correctly. Even the Christians of Nedjrān were addressed in Syriac by Jacob of Sarūdj. It is clear however that the Arabic script was in use at Ḥīra as early as the time of Mutalammis and Ṭarafa (second half of the vi. century A.D.); though possibly it had been introduced only recently; for it still appeared to the Badawī as something very mysterious.

The rise of Islām no doubt helped to spread a knowledge of writing. Written portions of the Ḳor'ān existed before the year 622 A.D. (Nöldeke, *Gesch. d. Q.*, p. 34 *et seq.*), and after the text had been officially fixed under 'Omar and 'Othmān, the art of writing spread together with the study of the sacred book.

The following are the oldest monuments of Arabic writing belonging to the Muslim period:

I. A number of coins beginning with the year 20 (641) (Nützel, *Catalog der Berliner Museums*; vol. i. n° 83 *et seq.*), the oldest of which however bear only very short legends;

II. several inscriptions, none of which are older than the second half of the vii. century A.D. one dating from the year 72 (691-692) in the Ḳubbat al-Sakhra at Jerusalem, three undated mile-stones of the caliph 'Abd al-Malik, and the inscription of Ḳaṣr Kharāne which dates from 92 (710-711). — For the sake of completeness an enumeration of the inscriptions belonging to the ii. century of the Hidjra may also find a place here: 1. in Ḳaṣr al-Akhawīn (N.E. of Palmyra) dating from 110 (728-729); 2. in Ḳaṣr al-Ḥeir (S. W. of Palmyra), both put up by the caliph Hishām; 3. in Antinoë (Upper Egypt) A.H. 117 (735); 4. the Camp of Djerash A.H. 125 (742-743); 5. mosque of Ascalon A.H. 155 (772); 6. cistern of Ramla A.H. 172 (788-798); 7. boundary-stone of Ushmunein belonging to the time of Hārūn al-Rashīd (in the possession of the author); 8. several tombstones found at Fusṭāṭ;

III. A number of documents on papyrus, the greater part of which also belong to the 2. half of the vii. century A.D. It is to be regretted that the oldest of these belonging to the first half of the century, which are preserved at Vienna, are still inaccessible to the world at large; but the documents which are available are quite sufficient to give a complete picture of the script of the vii. century, as it is out of the question that it should have been subject to any considerable modifications between the years 22 (642-643) and 87 (706).

Plate I gives a general view of Nabataean and the oldest forms of Arabic writing.

As in the simplified Arabic script the shape of several letters was indistinguishable from that of others, it became necessary to invent a means which would prevent confusion. Following the model of Syriac writing dots were chosen for this purpose; the date of their introduction is unknown, but they probably go back to the pre-islāmic period. The accounts of the Arabs themselves on this subject (Nöldeke, *Gesch. d. Q.*, p. 305, 311) may well be set aside. Dots were certainly used in the first century of Islām, though perhaps not as extensively as later. On the documents of that period, so far as they have been accessible to me, the following letters have dots:

ذ, ﺯ, ﺧ also ﻳ ﯾﺒﺐ ﺗ ﯾﺖ, and ﻧ but not ى;

ﺟ papyrus of 91 (709-710);

ﺧ coin of 85 (704);

ﺷ papyrus of 91 (709-710);

ض coin of 86 (705);

ق = ڢ papyrus of 91 (709-710), inscription at Kharāne 92 (710-711).

It may be remarked in passing that as early as this period ﺟ was in Egypt pronounced as a hard g as is proved by جسطال (side by side with قسطال and قسطار), the Arabic transliteration of the Latin 'quaestor' (papyrus of the year 90 = 708-709).

The last letter to receive its dots seems to have been ة, which apparently was not thus marked until the ii. century of the Hidjra. Sometimes (in kūfic MSS. of the Ḳor'ān nearly always) the dots were replaced by strokes slanting upwards from left to right; double dots were placed one above the other either vertically or obliquely, three dots were placed in one straight line and in the case of ﺷ frequently combined into a stroke. The punctation of ﻓ and ﻗ exhibits interesting variations. The original distinction seems to have been, that ﻓ had no dot at all and ﻗ one dot; this applied only to the letters when occurring at the beginning or in the middle of a word, as their final forms were at first sufficiently distinct to render a further distinction by means of dots unnecessary. The place where the dot of ق was put was subject to further variations, even in the same country. In Egypt towards the end of the i. and beginning of the ii. century it was placed sometimes above, sometimes beneath the letter (papyri and Antinoë inscription), in Palestine (Kharāne inscription) it was written below. The punctation of ﻓ does not seem to have come into use until the ii. century, at first in the form of ڣ later as ﻓ, whereupon ﻗ necessarily received a second dot. The old final form of ف = ق continued to exist down to the v. century, while the later final form of ق is found in its beginnings as early as the ii. century. Different countries preserved individual peculiarities in the use of the dots; the Maghrib still retains the old punctation of ق = ڧ, and ف = ڢ,

and in Baghdâd, where the oldest paper manuscript so far known (the *Gharîb al-ḥadîth* of Abû 'Ubaid) was written in 256 (870), ق was written ڧ as late as the middle of the iii. century. (*Palaeogr. Society, Oriental series*, plate vi.)

The vowel signs which were likewise borrowed from the Syriac script, seem also to be very old, but as to the date of their introduction even less can be said at present. The original system of vowel marks differed considerably from that which is now in use; as Ewald recognised, it was based on the different phonetic strength of the vowels: *a* (*e*) as strong vowel was expressed by a dot above the letter, *u* occupying an intermediate position was denoted by a dot in the letter, an *i* (*e*) by a dot below; the nûnation being expressed by simply doubling the dots. In order to indicate that the dots were regarded as not strictly belonging to the script proper, they were in copies of the Ḳor'ân usually added in various colours, — in the oldest copies in red, later also in yellow and green, more rarely in blue, — whereas the dots belonging to consonants were apparently always written in black. The dots are occasionally replaced by little circles.

At present it can neither be asserted nor denied, that the vowel-points were added by the writer of the text himself. It is certain however that in the ii. century their use had not yet received canonical sanction. Mâlik b. Anas (died 179 = 795-796) at any rate demanded that copies of the Ḳor'ân destined for use in divine service should contain no vowel-points. In profane writings they were probably not used at all.

Towards the middle of the ii. century this system of marking the vowels was replaced by a new method which is still in use. Owing to the ignorance of the Arabs in all matters concerning the origin of their script, it is impossible to say whether the statement that it was invented by al-Khalîl (died 170 = 786-787?) is founded on fact. The vowel-signs of this system are simply the corresponding vowel-letters: in the case of *ḍamma* this derivation is clearly discernible, *fatḥa* is a slanting (in the Maghrib) a horizontal *alif*, *kasra* obviously an analogous considerably shortened form of the old ي.

The other so-called orthographic signs were probably invented at a still later date than the vowel-marks, but the date of their introduction is equally obscure. It is possible that they also passed at least through two stages of development.

Hamza as the most important is probably the oldest. In the oldest manuscripts of the Ḳor'ân it is expressed by two red dots put alongside of each other, later it is represented by a blue dot or circle which appears sometimes above and sometimes beneath the *alif* or *yâ*.

The other forms of these marks which are still in use are also said to have been invented by the above-mentioned al-Khalîl; a statement which to a certain extent is supported by the fact that they also were expressed by letters of the alphabet: *hamza* is a small ع, and *tashdîd* or *shadda* a small ش.

In a similar way two systems of punctuation seem to have been in use at different periods. In the oldest copies of the Ḳor'ân the end of a verse is denoted by strokes slanting upwards from left to right, the number of which varies from 4 to 10; the end of a group of five or ten verses is expressed by a circle enclosing 3, 4, 5 or more similar strokes. The later system was to denote the end of a single verse by a simple circle, the end of a group of five by a ه, usually in the form of a circle ending in a point at the top, and the end of a group of ten verses by a more or less ornamental circle, more rarely a square, in which the number ten was written at first in numerals, later in letters of the alphabet; occasionally this mark is put not in the text but on the margin. This system disappears in the vi. century; in manuscripts of the Ḳor'ân dating from the later middle Ages only the end of a single verse is denoted by a circle or rosette; and numerals denoting groups of ten are occasionally written out in letters.

In profane writings punctuation is only sparingly used. In the oldest period only the ends of long sentences are marked by a circle, which perhaps represents a modified dot.

Our information about the writing materials used at that time is fairly extensive: it is derived chiefly from the accounts of the traditionists concerning the missionary epistles sent out by the prophet, and about the collection of the Ḳor'ân undertaken by Zaid b. Thâbit in the year 12 (633-634), further details which however belong to a later period are supplied by the statements of the *Fihrist*.

At the time of the prophet and in all probability during the preceding period leather (*adîm*) was the principal material written on. By this we must understand real leather, not the much more expensive parchment, as is proved by a story, told by Ibn Sa'd and repeated in several places (see Wellhausen, *Skizzen und Vorarbeiten*, iv. 123; Ibn Ḳotaiba, *Kitâb al-Ma'ârif*, p. 170), according to which a messenger sent by the prophet to deliver a missionary epistle written on *adîm*, misused it in patching up his leathern water-pail. The other anecdotes told by Ibn Sa'd (*ibid.* N°. 87 and 102) show that the leather was frequently dyed red (brown? Belâdhorî, ed. de Goeje, p. 7, in telling the same story uses instead of *adîm aḥmar* the expression *djild aḥmar*. The Khedive'al library possesses two documents on leather which however belong to a much later period, viz. 233 (847-848) and 239 (853-854). Such documents were rolled up and fastened together with a leather thong and thus could be sealed. There is a well-known story to the effect that Ibn Ṭûlûn's Mesopotamian architect drew the design of his mosque on leather. Other materials used were:

2. *'Asîb*, plur. *'usub*; Karabacek renders this word by "palm-leaf" (Papyrus Rainer, V. 63). It is clear however from the explanation e. g. of the *Kâmûs* that the object referred to is the thick lower end of the palm-branch, which is about 1½ feet long and has a surface of about 2 inches; the leaf of the date-palm, which has a breadth of less than ⅔ of an inch, is much too narrow and too rough. Muḥammed's missionary letter to the 'Udhra was written on an *asîb*. (Wellhausen, *loc. cit.*, p. 127, N°. 60).

3. Camels' bones, *'aẓm*, especially the ribs, *aḍlâ'* and the broad shoulder-blades, *aktâf*. The Khedivial library possesses a specimen of the

PLATE I.

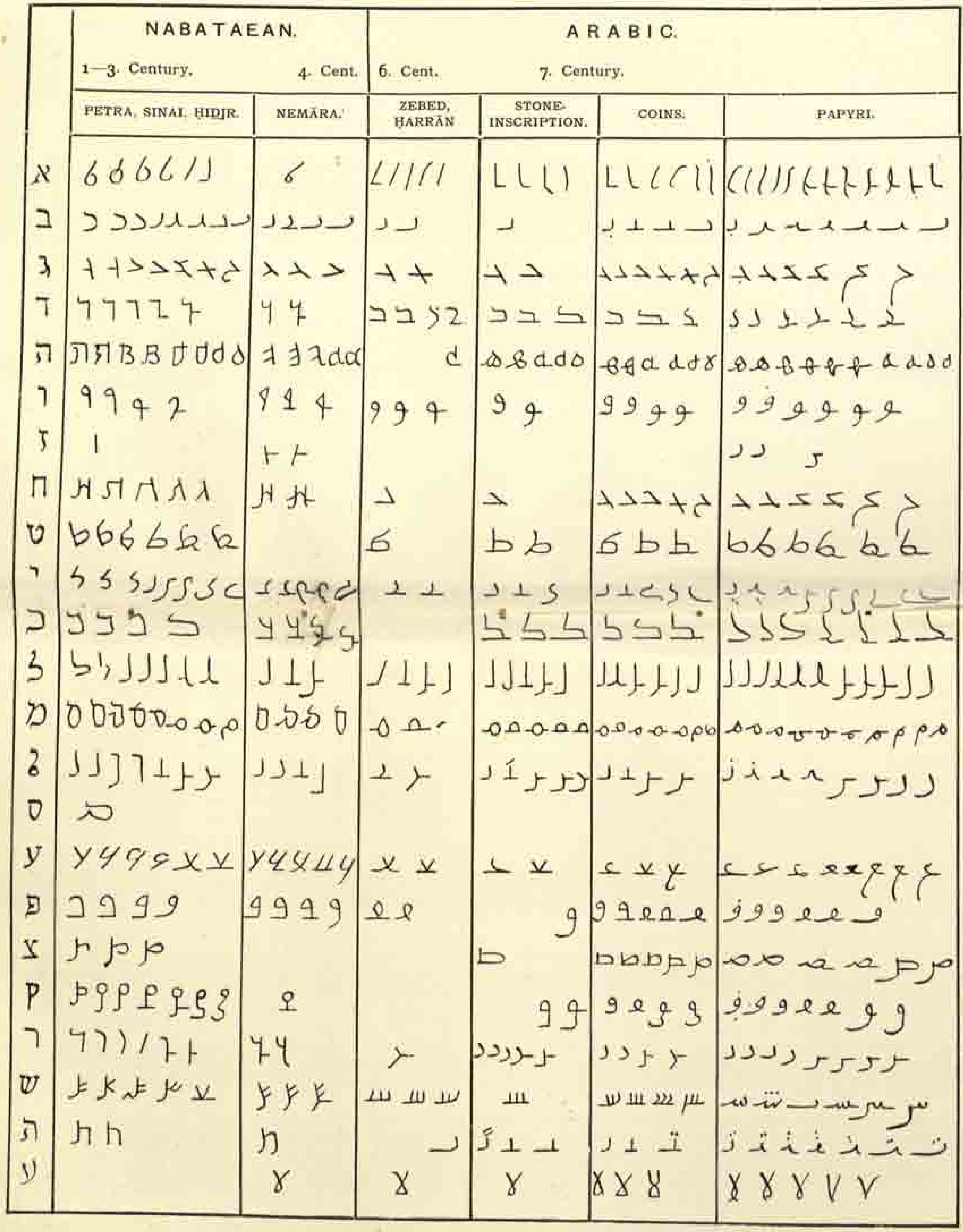


Table of characters.

PLATE II.



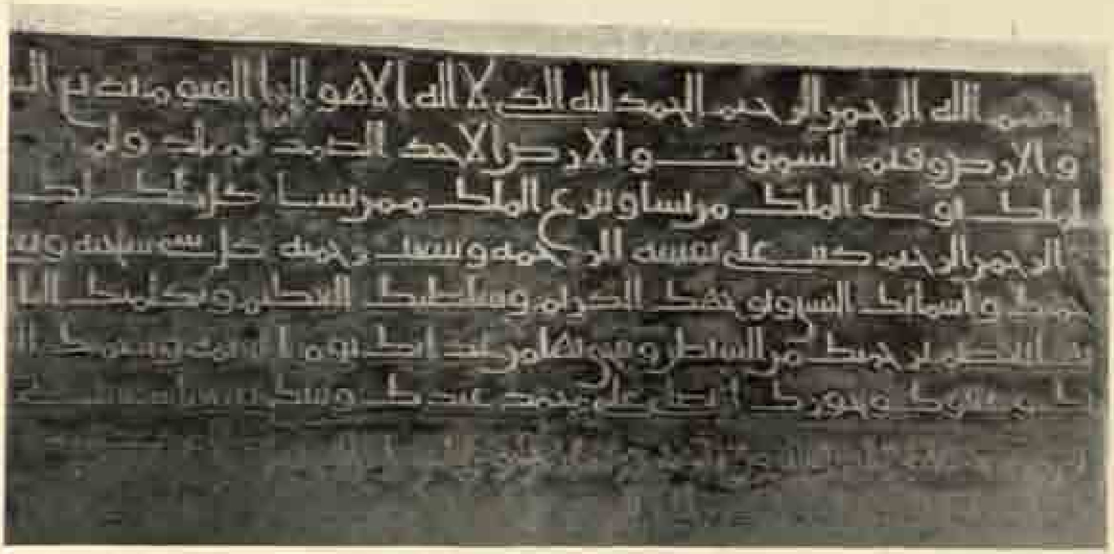
Papyrus dating from the conquest of Egypt, c. 24 A. H.

PLATE III.



Papyrus (90 A. H.)

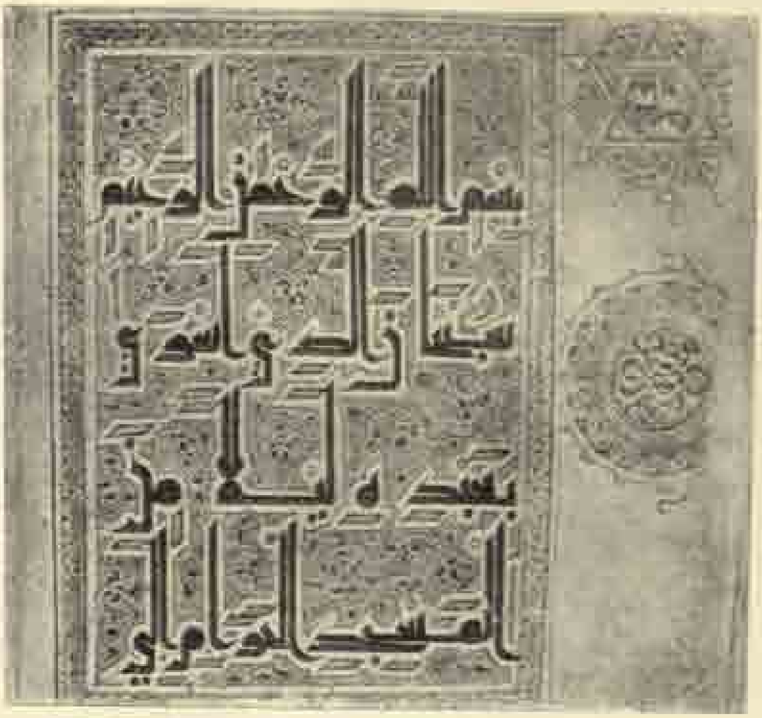
PLATE IV.





Kûfic writing of the ii. and iii. cent. H.

1. Inscription of the Khalifa al-Ma'mûn of the year 116 H. on the Kubbat al-Sakhra, Jerusalem.
2. Kor'ân from Amadjur, Damaskus, 256—260 H.





Ḳor'ān, written in ornamental Kūfī by Abū Bekr of Ghazna, A. H. 566.



Official document of the iii. cent. A. H. bearing the name of the 'Abbâsid Khalîfa al-Muktadir bi 'llah.

PLATE VII.

4 1



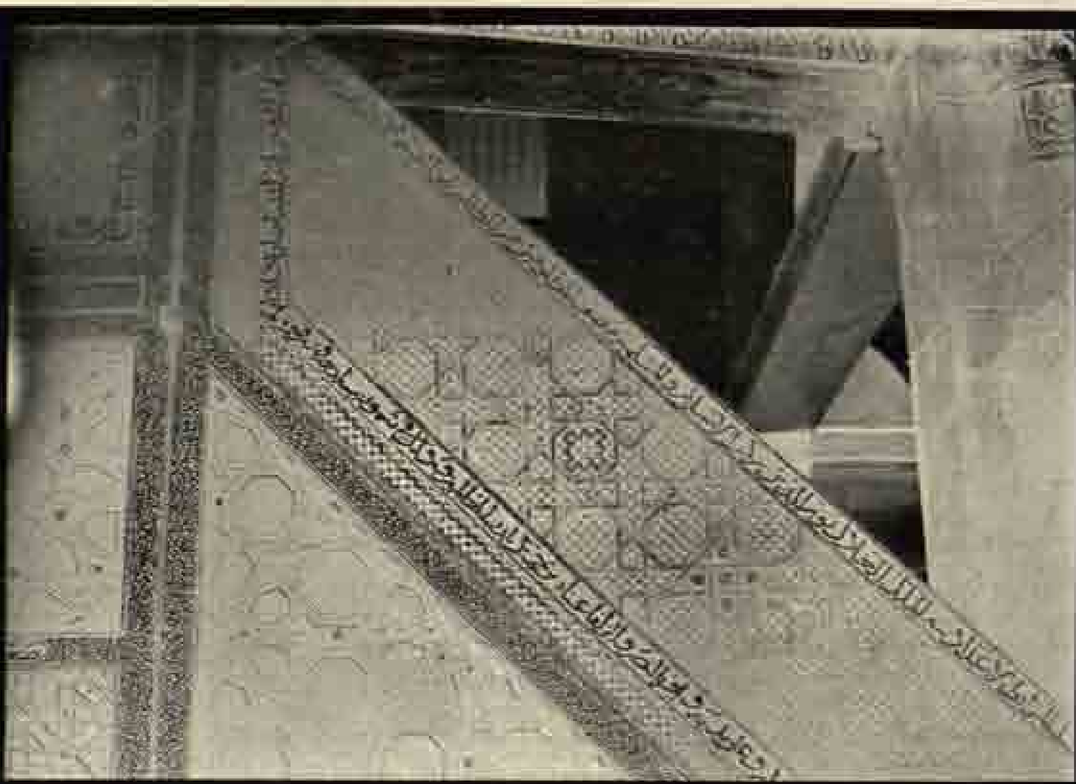
5 2

6 3

Characters used on coins up to the vii. cent. H.

1. umaiyad A. H. 77.
2. ʿabbâsid A. H. 148.
3. ṭûlûnid A. H. 268.
4. fâṭimid A. H. 358.
5. aiyûbid A. H. 615.
6. aiyûbid A. H. 616.

PLATE VIII.

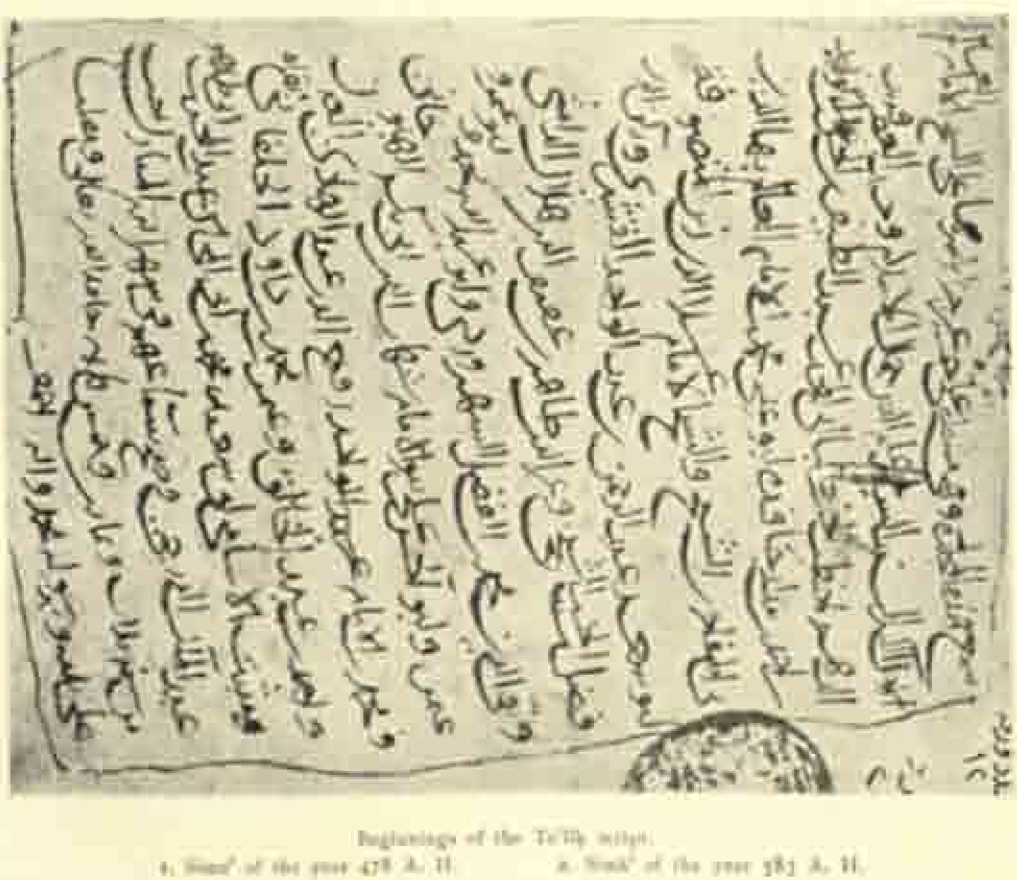




Aiyūbid script.

1. Inscription of Nūr al-Dīn of the year 564 A. H.
2. Inscription of Ṣalāḥ al-Dīn of the year 583 A. H. in the Aḳṣā-Mosque, Jerusalem.


باب قول النبي صلى الله عليه وسلم
الكلام حلوة خضرة
الحمد لله رب العالمين وصلواته على سيدنا محمد النبي وآله أجمعين وسلم
تسليما كثيرا



Beginnings of the Taʿlīḳ script:
1. Naskh of the year 478 A. H.   2. Naskh of the year 583 A. H.





بسم الله الرحمن الرحيم
الحمد لله رب العالمين والعاقبة
للمتقين والصلوة والسلام على
رسوله محمد وآله اجمعين
اركان ايمان الايمان اقرار

باللسان وتصديق بالقلب
وعمل بالاركان احكام ايمان
واعلم ان احكام الايمان
على ستة انواع خمسة في
الدنيا وواحد في الآخرة

1. Sūra I, from a Ḳor'ān written by a Malay.
2. Two pages of a prayer-book "Da'wat al-Muslimīn", printed in Canton.

latter, containing a list of witnesses, unfortunately without date. The bone is pierced, in order to be filed on a cord for future reference.

4. Potsherds, *khazaf* or *shakaf*, chiefly used for short notes. In Egypt, as is well known, this was a favourite material in antiquity as well as during the Greek-Coptic period — there even exists a specimen dating from the brief period of Persian rule —; in the Arab period however it seems to have been much less used, and while thousands of hieratic, Greek and Coptic ostraca are found in many museums, the Khedive'al library alone possesses a few in Arabic. Potsherds were also used outside Egypt, especially in Arabia.

5. Flat white stones, *likhāf*, were also used for short notes: they were probably mostly pebbles of lime-stone cleft horizontally by the heat. No specimen seems to have been discovered so far.

6. It is very probable that wooden tablets were also in use, although no definite statement to that effect can be adduced. A specimen (unfortunately incomplete) is preserved in the khedive'al library; one side contains writing in ink; the *sūrat al-fadjr* is carved in on the other side (ii. century).

7. Parchment (called *rakk*, *djild*, *fuldjān* in the *Fihrist*, p. 21; the expression *al-waraḳ al-ḳashīb* used by Ḥassān b. Thābit can also hardly mean anything but parchment, cp. Nöldeke, *Gesch. d. Q.*, p. 34; *ḳirṭās ḍjā'mi* in Ṭarafa's *mu'allaḳa*, v. 31, ed. Arnold, v. 30 of the Calcutta edition, also means parchment; but since it is mentioned in a parallel with *sibt yamānī* the meaning may be leather. The explanation of the commentators, a cheek as white as parchment is foolish; (Bedawi women are brown!), in consequence of its high price its use must have been limited chiefly to documents, and secondarily to copies of the Ḳor'ān. For the latter purpose it was sometimes prepared in a large size (the MSS. of the Ḳor'ān n°. 1 and n°. 389 have a size of 60: 54 and 70: 48 cm.). In the Maghrib however parchment was used for books as late as the second half of the iv., and perhaps even early in the v. century. — *Ruḳ'a* (in the *Fihrist*) seems to mean a fragment or scrap of a large leaf of parchment or papyrus.

8. Papyrus (*ḳirṭās*, *ḳirṭās miṣrī*), which spread from Egypt over the whole ancient world, was known also in Arabia, and served down to the early 'Abbāsid period as the principal writing-material of the Muslim world. The manufacture of papyrus which had existed since the remote past declined gradually after paper had come into use, as the latter material was less expensive and more convenient for practical purposes; in the first half of the iv. century it seems to have disappeared completely. The most modern papyrus document in the Khedive'al library dates from 319 (931), that in Vienna from 323 (935; *Mittheilungen*, ii. 98).

Paper (*waraḳ*, *kāghid*, *ḳirṭās*) did not become known in Muslim countries until the end of the ii. century. It seems to have been some time however before the use of the new material became general. The oldest book on paper dates from 256 (870) and was probably written at Baghdad; the Cairo ms. n°. 6546 bears the date 265 (878-879), but this is not beyond question; it must have been written however about the year 300 (912-913), most probably at Damascus. In Egypt paper does not appear until the second half of the third century (a fragment dating from the time of Ibn Ṭūlūn is in the possession of the writer); it was obviously a matter of some difficulty, owing to the conservative tendencies of the country, to oust a material like papyrus which had been in use for thousands of years. The popularity of paper seems to have increased rapidly towards the beginning of the iv. century; the change was accompanied by a gradual deterioration in the quality of the papyrus, and towards the middle of the century the latter disappears altogether. The manufacture of paper on the other hand soon developed enormously. In the second half of the century the author of the *Fihrist* knows only seven different kinds of paper, but their number must have increased very rapidly, since paper manufactories arose in almost every large city in the Muslim countries, the products of which were known by distinctive names according to their origin, quality and size. The size of the paper especially proves the high state of development which the industry maintained throughout the Middle Ages. The leaves of the largest Ḳor'ān in the Khedive'al library (n°. 19) which dates from the ix. century, have a size of 117: 98 cm. although the edges are cut. Where even such sizes were insufficient, as in the case of large official documents, foundation deeds etc., several leaves of paper (or parchment) were stitched or pasted or sewn together. Some foundation deeds in the Khedive'al library are 75 feet long.

Towards the end of the Middle Ages European paper began to be imported into the East. Al-Sakhāwī (died 902 = 1496) in the *Ta'rīkh ḳuḍāt Miṣr* refers to a work in 40 volumes, most of which were written on paper coming from Frankish countries. It seems that towards the end of the century European competition gained the upper hand; the paper of manuscripts written in Egypt towards the year 1000 (1591-1592) frequently shows European i.e. probably Italian watermarks.

The Arabs have preserved no tradition concerning the origin of their writing: al-Belādhorī (end of the ii. century) following authorities which may date back to the end of the i. century, seems to hold that it was invented in the kingdom of the Lakhmids. Later writers, Ibn Khaldūn (*Muḳaddima* ch. 30) and Ibn Khallikān (article Ibn al-Bawwāb) repeat this view and state expressly that the art of writing spread through Arabia from Ḥīra or Anbār. The author of the *Fihrist* (p. 4) alone gives an account which may preserve an element of genuine tradition. He writes as follows, on the authority of Hishām al-Kalbī (died according to Ibn Khallikān in 204 = 819/820): 'The first who wrote Arabic were ابو جاد هواز حطى كلمون صعفص قريسات

They are said to be the names of kings of Midian who perished on the 'Day of the earthquake' (sūra xxvi, 189). It may be possible to suggest that this statement contains a reminiscence of the origin of writing in Midian, the country of the Nabataeans. Another authority quoted by Abū Nadīm, Ibn Abī Sa'īd or Sa'īd (see *Fihrist*, ed. Flügel II, 1) gives the same names more correctly: أبجاد هاوز حاطى كلمان صاعفص قرسات.

If we omit the *alifs* from the middle of these words the remaining letters represent the order of the letters in the original alphabet, only that

ص has taken the place of the obsolete Semkat and for this reason had to be replaced by ض. [Cp. the article ABDJAD.]

But for the rise of Islām the use of the script would have been confined to Arabia. But the new religion involved the acceptance of its language and script on the part of the conquered nations; only thus was it possible for the Arabic script to oust other systems of writing, some of which were much more perfect: thus in Mesopotamia, Syria and Palestine it replaced the Syriac and Greek writing, in Persia the Pehlevi script, in Egypt Coptic and Greek, and in North Africa the rather primitive system of Berber writing, if indeed it was still in existence at that time.

The first five centuries saw the development of an immensely prolific literary production in Muslim countries: this fact together with the circumstance that writing soon began to play an important part in the field of decorative art, had the result that more and more attention was paid to the artistic development of the Arabic character. As early as the beginning of the ʿAbbāsid period an immense number of scripts, *Ḳuṭūṭ* (*Fihrist*, chapter on the scripts, p. 6—9) existed both for copies of the Ḳorʾān and for profane literature; we know however very little about their peculiarities and distinctive features, as well-authenticated specimens are hardly in existence. We may regard it as certain that these artificial developments had little or no influence on ordinary cursive writing, and only influenced the character used for copying religious works, especially the Ḳorʾān, and the script used in royal chancelleries and state departments. The latter carried the bureaucratic tendency so far as to adopt separate styles of writing for documents of certain contents and for most of the different sizes of paper. In the following centuries many of these scripts were probably forgotten and replaced by new products of ingenuity. The following are the names of a few among the many calligraphists of the ʿAbbāsid era:

The script still known as *Riḥānī*, was invented by ʿAlī b. ʿUbaida al-Riḥānī (Raiḥānī) who is also known as a prolific author: he lived under al-Maʾmūn and died in 219 (834; *Fihrist*, p. 119).

The calligraphists most famous in the later period were the wazīr Ibn Muḳla (272—328 = 885—940) and his brother Abū ʿAbd Allāh al-Ḥasan (268—330 or 338 = 881—942 or 950). It is impossible for us to say what services they rendered to calligraphy, as no genuine specimens of their art are extant. An alleged autograph by Ibn Muḳla in the Khedīve'al library (*Cat.* I, 141) is a clumsy forgery perpetrated by the modern calligraphist ʿAbd Allāh Bey Zuhdī; the Ḳorʾān itself, written in a Persian hand with a Persian interlinear translation in red ink, is not older than the year 1000 (1591-1592). Later on these two calligraphists (*ṣāḥib al-khaṭṭ al-malīḥ*) were regarded as reformers of the written character. Ibn Khallikān states that Ibn Muḳla transformed the kūfic character into that now in use (*naḳala khaṭṭ al-Kūfiyīn ilā hādhihi ʾl-ṣūra*). How little Ibn Khallikān was conscious of the difference between a calligraphist and a reformer of the script, is shown by the fact that he makes the same statement in the same words with reference to another calligraphist, Ibn al-Bawwāb, properly called Abu ʾl-Ḥasan ʿAlī, who lived 100 years later.

Finally we may mention a calligraphist of the close of the ʿAbbāsid period, who achieved great fame, Yāḳūt al-Mustaʿṣimī, the court calligraphist of al-Mustaʿṣim the last ʿAbbāsid caliph. A script called Yāḳūtī derives its name from him. Genuine specimens of this artist's work are fortunately still extant in the shape of two complete copies of the Ḳorʾān (dated 689 = 1290 and 690 = 1291; see *Arabic Palaeography*, plate 90). It is abundantly clear from these specimens that it would be absurd to attribute to him any original innovation in the written character. Even the artistic merit of his work cannot be placed very high, if we compare it with other specimens of calligraphy: it seems therefore that he owes his fame more to fashion than to anything else. The two copies of the Ḳorʾān show a quite ordinary hand, which is only remarkable as resembling the peculiar somewhat stiff *naskhī* of the later Persians, which perhaps is derived from it, just as the ornamentation of these manuscripts of the Ḳorʾān is clearly the model of the Persian style of ornament. Yāḳūt's signature is written in a kind of *rulc*.

For several centuries after the fall of the ʿAbbāsid khaliphate, Egypt as the largest Muslim state remained the centre of Muslim civilization. Towards the end of the Fāṭimid rule (first half of the vi. century) the round character used for books had reached the highest point of its development, and under the Aiyūbid dynasty it also gained an exclusive predominance on stone monuments. The peculiar round and well-proportioned forms, in which it appears e. g. on Saladin's inscriptions (miḥrāb of the djāmiʿ al-akṣā of 583 = 1187-1188, minbar of 564 = 1168-1169) give it a character entirely its own, so that we are justified in speaking of a separate Aiyūbid style of writing.

During the Mamlūk rule (640—917 = 1242—1512) the round script maintained its full beauty, except on coins, where a curious decadence set in rapidly. The splendid copies of the Ḳorʾān which amīrs and sultans caused to be written for their mosques are the best testimony. In the chancelleries of the rulers and government departments the same attention was paid to the scribes' work as under the ʿAbbāsids at Baghdād. Details on this subject representing the state of things in the middle Mamlūk period (end of the viii. century) are preserved by Ḳalḳashandī who in the second volume of his large work enumerates the different official scripts and adduces examples of each; he mentions the following six:

1. *al-ṭūmār al-kāmil*, in several variations, used for the official correspondence of the rulers;
2. *mukhtaṣar al-ṭūmār*, in two variations; *al-mudaḳḳaḳ* and *al-thulth*;
3. *al-thulth*, in two forms: *al-thaḳīl* and *al-khafīf*;
4. *al-tawḳīʿ* in three forms;
5. *al-riḳāʿ* also in three forms;
6. *al-ghubār* in one form only.

The stone inscriptions of the Mamlūk period also exhibit the written character in its full beauty; only that the letters are more slender and perhaps more elegant than those of the Aiyūbid era.

After the fall of the Mamlūk rule the Ottoman

Turks inherited the poor remains of Muslim civilisation. Like their predecessors they paid considerable attention to calligraphy, following both in literature and art chiefly the example of Persian masters. The civil as well as the military departments of their administration preserved the official scripts of the Middle Ages during several centuries. It is said that as late as the xi. century more than 30 different scripts were known, most of which fell out of use during the xii. and still more the xiii. century. At the present time only the following are used:

1. *dīwānī*, the direct descendant of the old *tawḳī'*, of which there are two forms: a larger form used in the Imperial chancellery for treaties and diplomas (firmāns, berāts) of all kinds; a smaller form is used side by side with the *ta'līḳ* by the ecclesiastical courts, but is falling more out of use. The large *dīwānī* is called 'Djalī-dīwānī.'

2. *sulus* (*thulth*), more for ornamental than practical purposes.

3. *ta'līḳ* and

4. *neskhī*, chiefly used for books, the former more for poetry, the latter for scientific, especially religious literature.

5. *riḳ'a*, an official script, but also the character most frequently used in private life. With the Turkish rule it spread over a part of the Arab countries, though the genuine Arabs detest it as 'Turkish writing'. For the rest these countries use *neskhī* with unimportant, though noticeable variations.

6. For the sake of completeness the *ṭughrā* may be mentioned which is now but little used.

In Turkey itself calligraphy is still highly esteemed, and the works of the great calligraphists Ḥamd Allāh (died 936 = 1530) and Ḥāfiẓ 'Othmān (died 1110 = 1698-1699) are in great repute as models; in the Arab countries however, and especially in Egypt, less and less attention is being paid to the art of writing, principally it seems in consequence of the rapid increase of printing with moveable type.

It has been mentioned above that the oldest examples of Arabic writing hitherto known are two inscriptions of the vi. century A. D. These short forms are dissimilar to the round script of the papyri of the vii. century, but resembling the other Arabic writing, the so-called *kūfī*. The question arises whether these forms represent the only written character existing at that period, or whether their stiff angular shape is due to the basalt in which they are cut, and whether a round cursive form also existed at that time: to these questions no answer can be given at present.

The facts which can so far be stated with certainty are that in the vii. century A. D., the first of the hidjra, two distinct types of script are found to be in existence: a stiffer, more angular script on stone monuments and coins, and a round cursive on the papyri. Closer investigation reveals considerable differences in the writing of the inscriptions: the stone monuments of 'Abd al-Malik (see above) exhibit much more angular forms than the inscriptions of Kharāne (91 = 710) and Antinoe (117 = 735) which are inscribed or painted on stucco by means of a brush or *ḳalam*; cp. Moritz, *Arabic Palaeography*, plate 107—110. Similarly the type of writing found on the coins of the first century, especially those of the early period, is not so very much different from the cursive script.

In view of these facts it is impossible to avoid the conclusion that the difference between the two types was chiefly due to the nature of the material written on, though at the same time there existed a tendency to create a separate monumental script.

The distinction between the round and the angular script became more pronounced in the ii. century; the former assumes a still rounder shape, and apart from a few points of detail, appears in forms practically identical with those now in use; the angular writing both on stone monuments and coins and in manuscripts of the Ḳor'ān becomes still stiffer and more angular. In the iii. century the angular script enters into a new phase of development which removes it even further from the round cursive. — The name 'Kūfic' (*al-khaṭṭ al-kūfī*) has of old been applied to the angular script; but the origin of this appellation is not easily explained.

There can be no doubt that the name is derived from the town of Kūfa which, founded in the year 17 (638), was one of the oldest Muslim cities, and before the foundation of Baghdād (130 years later) was the religious and intellectual centre not only of 'Irāḳ, but of the whole East. It goes without saying that in a town of such importance the art of writing must have flourished, and this is borne out by a statement of the *Fihrist*, according to which the people of Kūfa first invented a special process of tanning by means of (fermented?) dates, whereby the hitherto hard and stiff parchment was made soft and flexible. Although the script itself, as we have seen above, was known in Mesopotamia at least 100 years before the foundation of Kūfa, we may conjecture that it received its name from the town in which it was first put to official use; the name therefore probably arose in Mesopotamia, perhaps in Baghdād itself, and spread from the centre of Islām over the whole empire as an appellation of all the more angular forms of writing to distinguish them from the round cursive. The name is first mentioned by the author of the *Fihrist* who enumerates the following as the oldest scripts: that of Mekka, of Medina, of Baṣra, and of Kūfa. Unfortunately he only describes the Mekkan script in a tolerably intelligible manner. It is surprising that, according to this account, two cities which were situated at a comparatively short distance from each other, should have possessed two distinct types of script, while Syria which for three quarters of a century was the centre of the empire, and Egypt where probably more use was made of writing than anywhere else, are passed over in silence. It would also seem curious that neither of the scripts associated with one of the holy cities was used for copies of the sacred book.

If we read further that these four scripts were derived one from the other by the calligraphist Ḳuṭba at the time of the Umaiyads, we realise that not much reliance need be placed on the statement regarding the four different scripts. It proves however that the appellation 'kūfic writing' was in existence at that time. Later on it occurs frequently, once in Ibn Shiḥna in the form *al-khaṭṭ al-kūfī al-muwallad*, an expression which seems to indicate that it was regarded as a charac-

ter artificially derived from the original script.

During a period of about 500 years the kūfic character, existing side by side with the round script, was used almost exclusively for copies of the Ḳorʾān (of profane books of the older period written in *kūfī* only a single one is known, a fragment of a genealogical work — see Ahlwardt, *Verzeich. Berlin* i. 367, published by Rödiger, *Über zwei Pergamentblätter mit altarabischer Schrift* in the *Abhandlungen der Akademie der Wissenschaften zu Berlin*, 1875) inscriptions on stone and coins, and for a short time also on official documents, especially of a legal character. Standing unrelated to the needs of practical life it was artificially cultivated as a kind of hieratic script: it existed side by side with the cursive, but not without being influenced by it, and passed through a development of its own, which did not like that of the cursive lead to higher perfection, but to degeneracy, and finally to complete extinction. That it was an essentially artificial script, which was frequently found difficult by the scribes, is proved by the fact that the latter often inadvertently drop into writing the round hand (cp. *Arabic Palaeography*, plate 111, 114, 116).

We will now consider the monuments containing Kūfic writing in detail:

1. Manuscripts of the Ḳorʾān. With one exception (*Arabic Palaeography*, plate 43) all old copies of the Ḳorʾān are written in *kūfī*. Apart from the fact that it was regarded as a hieratic script, the use of this higly inconvenient character may possibly have been due to an imitation of the Estrangelo, which as is well known continued to be used for copying the Bible even after the introduction of the Peshitto character: but this hypothesis cannot be proved. The age of the Kūfic Ḳorʾāns was long doubtful, until the discovery of dated manuscripts or fragments rendered more accurate conclusions possible. The dates unfortunately do not refer to the time when the manuscripts were written, but to the date at which they became the property of a mosque foundation (*waḳf*); but as most of these copies, especially those of large size (*ummahāt*) were written for this special purpose, we may assume that the dates in question are not far distant from their time of origin. According to the *waḳfīyas* (remarks on the foundation) most of the dated Ḳorʾāns belong to the iii. century; viz. the Paris copy nº. 336 (de Slane, *Catal.*) dating from 229 (843-844; *bi 'l-Fusṭāṭ fī 'l-djāmiʿ*), the Cairo fragments nº. 33910 from 270 (883-884; *li-masdjid al-djāmiʿ bi-madīnat Dimashḳ*) and from 277 (890-891; probably from the mosque of ʿAmr at Old Cairo), nº. 40160 dedicated by Amādjūr, the governor of Damascus from 256—264 (870—877). The only specimen of the ii. century is the complete Ḳorʾān, Cairo nº 387 with a *waḳfīya* dated 168 (784-785; *fī 'l-djāmiʿ al-ʿatīḳ bi Fusṭāṭ Miṣr*); cp. *Zapiski vost. otd. imp. russk. arkheol. obshch.*, vi. 69—233. By means of these dates, however scanty, we are able to fix the different types of script exhibited in these manuscripts, and thereby to arrive with tolerable accuracy at the date of the other copies as well. The writing of the Ḳorʾān of 168 is still simple and natural, though executed with great care; there are few consonantal dots (ب = ب, ق = ف, ص, غ), and none at all for the vowels; it would be quite wrong however to regard this fact as an argument against the existence of these signs at the period in question.

The writing of the iii. century Ḳorʾāns differs considerably from that of the earlier manuscripts. The letters are of a rounder shape, and the *alif* is drawn out to a long sharp point to the left bottom corner. Occasionally the letters are not written, but practically painted, i.e. the outlines of the characters only are drawn and filled in with ink, thus Cairo nº. 388.

There are no iv. century copies bearing an unquestioned date — the Paris mss. nº. 358 of the year 300 (912-913) and nº. 370 of 366 (976-977) and the Constantinople copy Aya Sofia nº. 21 of 337 (948-949) almost certainly belong to the iii. century — but there seems to be no doubt that the copies in which the tendency towards rounder forms and ornamental flourishes in the final letters is further developed, may be safely assigned to the iv. century. — It is surprising that Kūfic Ḳorʾāns, which however are seldom complete, are very rarely dated; out of the 227 fragments at Paris (= 4800 leaves; catal. de Slane, I, 87) only 3 are dated, of the 66 at Berlin (6 of which are on paper) not a single one, and of 40 copies in Cairo only three.

During the fifth century the use of *kūfī* for copies of the Ḳorʾān seems to have become less frequent. The material in our possession is not sufficient however to fix the date of the change more definitely; for although large numbers of Ḳorʾāns (thousands as we are told) existed at that time, especially in the mosques of Cairo, only very few have been preserved (Brit. Museum *Catal.*, ii, p. 53, of 427 = 1035-1036; a Cairo copy of 499 = 1105-1106; both written in the round hand). The same applies to the sixth century. Of the few dated copies (528 = 1133-1134 at Mekka, 555 = 1160, 566 = 1170-1171, and 599 = 1202-1203 written in Persia) three are written in the round hand; only the copy of 566 exhibits an ornamental kūfī, which represents a third type of that script viz. a form leaning towards the arabesque, especially in the final letters, and corresponding to the script of the stone monuments and coins of that period.

Inscriptions on monuments and especially coins yield far more copious material for the study of the kūfic script; it must be borne in mind however that the shape of the characters may in these cases have been influenced to some extent by the nature of the material written on.

Three principal types of *kūfī* may be distinguished on these inscriptions:

1. The old simple *kūfī*, generally stiff or angular, which on the whole lasts down to the iii. century, although already on isolated inscriptions belonging to the end of the ii. century, e.g. the inscription on a well at Ramla of the year 172 (788-789; see van Berchem, *Inscriptions arabes de la Syrie*, p. 4—7, plate ii. 3) the tops of some letters (ا, ل, ى, ق) are drawn out to a sharp point, thus exhibiting the first beginnings of the tendency towards ornamental flourishes. The numerous sepulcral inscriptions at Old Cairo which date from the iii. century as well as the inscription referring to the building of the mosque of Ibn Ṭūlūn, show a further development in the same direction, which is also exemplified on the coins of that century.

2. The inclination to adorn the characters, especially the final letters, with arabesque-like flourishes becomes still more pronounced in the iv. century, particularly with the rise of the Fāṭimid dynasty; ("coufique fleuri"; see van Berchem, *Matériaux pour un corpus inscr. arab.*, part i, p. 8). This script remains characteristic for Egypt under the rule of the Fāṭimids (about 350—550 = 961—1155), and disappears with the fall of that dynasty.

3. In the v. and still more in the vi. century the *kūfī* of Syria and Mesopotamia assumes fantastically intertwined forms, which in the end become positively ugly; this is particularly noticeable on the coins of the last 'Abbāsids of Baghdād, who retained this script, perhaps as a kind of hieratic character, until the end, although it seems that only professional calligraphists were able to read and write it, while the mass of the people remained entirely ignorant of it.

A reaction against this unnatural and useless script began with the vi. century. We may leave aside the question, whether it started in the East in connection with the Sunnī reaction against the Fāṭimids, which began in Persia in the v. century (this is van Berchem's view, see *Matériaux* etc., i, 85, 254 *et seq.*; *Inscriptions arabes de Syrie* in the *Mémoires de l'Institut Égyptien*, t. iii, fasc. v., p. 450), or whether on the contrary it spread from the West to the East. It is certain in any case that on coins the round script first appears in the West, first of all on the coins of the Almoravid 'Alī b. Yūsuf b. Tāshfīn (500—537 = 1106—1142; see Stanley Lane-Poole, *Cat. Brit. Mus.* v., n°. 60). After the foundation of the Almohade dynasty in 524 (1130) it gained an exclusive predominance; on the coins of 'Alī b. Yūsuf لا still has the old form لا, on the Almohade coins the later form is used without exception. The most modern Kūfic inscription on stone in Egypt dates from 555 (1160); but the round script occurs as early as 100 years before that date under al-Mustanṣir (427—487 = 1036—1094; inscription in the possession of the author); in Syria we find: Damascus 549 (1154-1155) in the round script, 551 (1156-1157) once more in Kūfic, after that only in the round script; 544 (1149-1150) at Boṣrā in the round script. Aleppo 543 (1148-1149) in the round script, 545 (1150-1151) again Kūfic, after this however only in the round script (s. van Berchem, *loc. cit.* p. 451). On coins the round script first appears a few decades later: a silver coin of Saladin of the year 573 (1177-1178) shows a script which is still somewhat angular, but which can hardly be called Kūfic; the genuine *naskhī* (لا e.g. written in this later form) is first seen on a dirham of Afḍal 'Alī of Damascus (592 = 1196; see *Cat. Brit. Mus.* iv. 285). After 622 (1225) Naskhī is used on gold coins as well without exception. Towards the same time it makes its appearance on the coins of the Seldjūḳs of Asia Minor (610 = 1213-1214 still angular, 616 = 1219-1220 round script: *Cat. Brit. Mus.* iii. n°. 112, 118). On the stone monuments of Asia Minor only the round script is used from the beginning of the vii. century onwards (Cp. Sarre, *Reise in Klein-Asien*, passim), *kūfī* is occasionally found as well, but only on ornamental bands containing a short inscription of hardly ever more than a single line; the content is religious, usually a passage from the Kur'ān, and the whole inscription serves only a decorative purpose.

The use of *kūfī* persisted longest in the further East-Mesopotamia and Persia. An extremely ugly form of it appears, to the exclusion of any other script, on the coins of the last 'Abbāsid caliph (640—656 = 1243—1258), at a time when the round script had been used for a long time in the West. The latter however is found on the not very numerous monuments of that period, thus on the Talisman (Ḥalba) Gate at Baghdād dating from 618 (1221-1222; Sarre, *Islamische Thongefässe*, p. 8 *et seq.*), on the bridge of Harba of 629 (1231-1232; Jones, *Memoirs*; chapter entitled: *Median wall of Xenophon*), on the Madrasa Mustanṣiriya in Baghdād (Niebuhr, *Voyage en Arabie*, p. 241); the minaret of the last-mentioned building, now called Manārat Sūḳ al-Ghazl has inscriptions in ornamental Kūfic writing (Oppenheim, *Vom Mittelmeer zum persischen Golf*, ii. 240).

Owing to the lack of old Muslim monuments in Persia, little can be said about that country. The inscription of the Čifteh Minaret at Erzerum, supposed to date from the year 351 (962-963), does not seem to be genuine. The oldest buildings hitherto known, viz. the tomb of Yūsuf b. Kuthaiyir dating from 557 (1162) and the mausoleum of Mu'mina Khātūn at Nakhčewan, erected in 582 (1186-1187), have inscriptions in pure *kūfī*, while the round script is found on the sepulcral mosque of Oldjaitu at Sulṭāniye which dates from the year 620 (1223).

In the different countries conquered by the Muslims, the Arabic script which they were forced to accept together with the language of the conquerors, was subjected to certain modifications, partly perhaps under the influence of the old native scripts, and partly owing to special circumstances which it is impossible to determine in detail. In no case however has the transformation gone so far as to lead to the development of an entirely new script, just as the Roman character, as used in North America, does not differ so very much from that used by the Italians.

The oldest and most widely spread of these modified forms, which for that reason must be regarded as one of the most important, is the Maghribī (i.e. "Western") script, which in our time is used throughout the whole of North Africa and in some parts of Central and West Africa, while in the Middle Ages down to the beginning of the modern period its use extended to Spain as well.

According to tradition the western script was originally called "that of Kairawān"; and there seems to be no reason for doubting this statement. After the conquest of North Africa, Kairawān founded as early as the year 50 (670), became the political capital of the West; and after the foundation of its great university in the next century it was the intellectual centre as well. The importance of the town grew still further in consequence of the political separation of the Maghrib including Egypt from the empire of the caliphs, which took place towards the end of the century; Kairawān now became the residence of the new independent dynasty of the Aghlabids (184—296 = 800—909), and we may assume that

the new script was developed there at this period. That the change took place at Ḳairawān seems to be proved by the name 'script of Ḳairawān'. As to the time the following points may be noticed: 1. The script on the coins of the Aghlabids differs in a striking way from that of the coins of Eastern countries; on the whole it is still stiff and angular, but it already exhibits clear signs of a beginning modification. 2. It is well known that a characteristic feature of the Western script in which it differs from that of the East, consists in the punctuations of ف and ق as ڢ and ڧ, as had been done in the East down to ii. century (see above). This fact seems to prove that the Maghribī writing separated from that of the East at a time when the latter still placed the dots in the older way. Similarly it would seem that the distinct order of the letters in the Maghribī alphabet dates from the period in question. The arrangement is partly that of the old Nabataean alphabet, and partly the later system based on the similarity of the letters. It is as follows:

ا ب ت ث ج ح خ د ذ ر ز ط ظ ك ل
م ن ص ض ع غ ف ق س ش ه و ى لا

The oldest specimens of this script (given in Houdas, *Essai sur l'écriture maghrébine*, in *Nouveaux mélanges orientaux*, p. 91 *et seq.*) do not seem to be much older than the year 300 (912), but they show clearly that Maghribī writing is a development not of the old round hand, but of the Kūfic script; it is therefore not the result of a natural process of evolution, but represents the conscious attempt of a scholar to create a new script on the basis of the old hieratic Kūfī.

A new form of writing arose in Spain after the centre of the Maghrib had been shifted from Ḳairawān to that country: it was called 'Andalusian' or 'Cordovan', and is distinguished from the still somewhat stiff script of Ḳairawān by the remarkably round forms of its letters. Ibn Khaldūn (*Muḳaddima*, i. 5, 30 on the scripts) states that after the script of Ḳairawān and Mahdiya had gone out of fashion, the Andalusian writing spread over (North) Africa, where its use only declined together with the decay of the Almohade power. Under the Marīnids, he says, writing became still worse, so as to be very difficult to read. By this third script he evidently means that used in Morocco, which after Fās (Fez), the third intellectual centre of the Maghrib, is called the 'Fāsī' script.

Although in comparison with Spanish writing it represents an undeniable deterioration, Ibn Khaldūn's judgment is somewhat too severe. The 'Fāsī' script of the books is not only legible, but frequently very pleasing as well.

After the vii. (xiii.) century Muslim states of considerable importance arose in Central Africa; their centre was Timbuktu (founded 610 = 1213-1214), which thanks to its great college became the fourth intellectual centre of the Maghrib, and retained its important position down to at least the x. century. It became the home of yet another script called the script 'of Timbuktu' or 'of the Sūdān', which is characterised by the largeness and thickness of its letters. Specimens of this script as well as of the Fāsī are found in Houdas, *loc. cit.* plate iii. fig. 1, 2; and in Bresnier, *Cours de la langue arabe*, p. 148 *et seq.*

At the present day four types of Maghribī are distinguished in Africa (Houdas, *loc. cit.*, p. 105):

1. The Tunisian script which closely resembles that used in the East, but dots ف and ق in the Western fashion.

2. The Algerian script, usually pointed and angular, and frequently difficult to read.

3. The Fāsī distinguished from the last by the round shape of its letters.

4. The script of the Sūdān, which is generally thick and clumsy and more frequently angular than round. Owing to the progress of Islām among the negroes of Central Africa, especially the Hausa, during the second half of the xii. century, this script has spread considerably, and reaches to the West as far as the Atlantic where Lagos has become a new centre of Islām, and to the East as far as Wadai where it meets the Egyptian *naskh*.

Persian writing. — It has been pointed out above that the end of the vii. (xiii.) century is to be regarded as a turning-point in the development of the Arabic script: it was at this time that *Kūfī* disappeared from practical use and that the round script reached the culminating point of its growth. The evolution of the Persian script — *ta'līḳ* — seems to fall in the same period, though its beginnings can be traced very much earlier.

This new script is characterised by the tendency to scope downwards from right to left: hence the final forms of some letters, especially ا, ب, ت, ث, ف, ق, ك, are drawn out in a long line, ـ and ـَّ end in long curves, and a similar line is required to form the connection between certain letters.

This peculiar development of the Arabic script among the Persians is manifestly due to the influence of the old national script, the Pehlevi. Like the other countries with an old civilisation of their own which fell under the rule of Islām, Persia, where the resistance against Arab influence was particularly strong, retained its old script for several centuries after the conquest.

It is found as late as the year 140 (757-758) on the coins of the Ispahbeds and the Arab governors of Ṭabaristān. More than two centuries later the author of the *Fihrist* gives a very exact description of Pehlevi writing, — he states that flesh was written بسرا and read كوشت, bread written لهما (more correctly لحما) and read نان, — this passage shows that at the period in question the script was still known at any rate to the learned. (It would almost seem that the author of the *Fihrist* even knew something of the old cuneiform writing — though not the Persian alphabetical script — as he states concerning it that each character represented a whole concept). Further proof is afforded by an inscription at Persepolis dating from 344 (955-956) on which the Būyid sulṭān 'Aḍud al-Dawla states that during his visit to the ruins two Pehlevi (not of course Achaemenid) inscriptions were read to him by two men (Cp. however Nöldeke in Stolze's *Persepolis*, ii., note to p. 49). The specimen of this script given in the *Fihrist*, notwithstanding the imperfection of the tradition, shows clearly the

same tendency to slope downwards form right to left; the hypothesis that it exercised some influence on Arabic writing is therefore inevitable (ed. Flügel, p. 23; the first three lines of the specimen are upside down, the fourth line is the recto of the third, unless both lines are intended to be Arabic). The author of the *Fihrist* states in the chapter on the scripts (p. 6) that the Persians derived theirs from a script used for the Ḳor'ān and called قيراموز; but we know neither the meaning of this word nor the character of this script. The oldest document in Persian script hitherto known seems to be a bill of sale dated 401 (1010-1011; published by Margoliouth in the *Journ. of the Royal Asiat. Soc.* 1903, p. 761 *et seq.*), on which the beginnings of the later *ta'līḳ* can be recognised unmistakably. — The *Kitāb al-abniya* of Mowaffaḳ al-Harawī (*Palaeogr. Soc., Or. Ser.*, plate viii and ix) which until recently was regarded as the earliest specimen was written in 447 (1055-1056), and the script used is Persian *kūfī*. — The autograph of Baihaḳī of Nīshāpūr dating from about 450 similarly shows the characteristic sloping tendency of the later *ta'līḳ*.

In books however the old Arabic script was preserved much longer. (To the *risāla* of 543 = 1148 — Berlin, Pertsch *Katal.*, n°. 75 I had no access). Ghazālī's *Kīmiyā' as-sa'āda* of 576 (1180: Cairo, in the Brit. Mus. a MS. of 672) is written in stiff *naskhī*, in which however the Persian punctuation of the letters پ، چ، ژ، and گ is already fully developed though not always consistently used: we find پير but بيش، بيدا and بيدا; چه (but always اكرچه and چيست) and كرتى، كاغى; چهارم and چهارم، چون, but ديكر، اكر.

With the vii. (xiii.) century the new script begins to make its appearance in books, though at first only in those containing poetry: scientific and especially religious works were still nearly always written in the Arabic script i.e. in a peculiar stiff *naskhī* which somewhat resembles the writing of the calligraphist of the last 'Abbāsid caliph of Baghdād known as Yāḳūt (see above). It is noteworthy however that the interlinear translations of the Ḳor'ān, and at a later period the marginal commentaries as well, were nearly always written in *ta'līḳ*, which apparently was regarded as a popular script. Unfortunately we have no data as to the time at which these translations were added to the text. But as the scribes of the text usually left large spaces between the lines, it is probable that the addition of a translation was intended by them from the outset; we may assume therefore that in most cases it took place not long afterwards.

Owing to the great artistic gifts of the Persians the art of writing reached a high state of perfection among them. Specimens of Persian writing of the older period are however so scanty, that it is impossible to get a clear idea of the productions of the Persian calligraphists. One of the most famous artists of that time was Muḥammad Rāwendī, properly called Nadjm al-Dīn Abū Bakr Muḥammad, born at Rāwend near Kāshān in the second half of the sixth century, who was so proficient in his art as to write 70 different scripts (Schefer, *Tableau du règne de Sultan Sindjar*, in the *Nouveaux Mélanges Orientaux*, p. 5).

The Mongol devastation and 150 years later the invasion of Timur destroyed Persian nationality and Persian civilization. What we possess of Persian manuscripts belongs for the greater part to a later period.

It was probably not until this later period that the *nasta'līḳ* arose (said to be a contraction of *naskhī* and *ta'līḳ*), a variation of *ta'līḳ*, from which it does not differ in any essential features. Of still later date is the cursive, *shikesteh* ('broken' script), used in ordinary life; it is a small thin script which is very difficult to read owing to the omission of diacritical dots and the use of ligatures in defiance of all rules of calligraphy. Quite lately a reaction against this script has found expression in a movement to make the written character more legible. It is to be noticed that the script known as *ta'līḳ* to Europeans, is called *nasta'līḳ* by the modern Persians; *ta'līḳ* is their name for a form of the old *tawḳī'*, which is used for official documents. A species of the old *nasta'līḳ* is called by them *taḥrīrī* (script for 'correspondence').

From Persia the Arabic script spread to the East and South East over Asia, where many authorities prophesy a great future for Islām.

In China Islām was known very early, though it is not certain whether it first appeared there as early as the ii. or not until the middle of the iv. century. The passage in the second Chinese inscription in the old mosque of Canton (Himly, *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xli, 141 *et seq.*) dating from Radjab 751 (September 1350), according to which the original temple was erected in the period Tsên-Kwan of the Tang (627—650) is not clear. Apart from the Arabic inscription of this mosque we possess practically no written documents of an early date. The inscriptions on old brass vessels can in most cases not be dated with any certainty; it is improbable that they go back beyond the ix. century. Chinese Muslims, in spite of their apparently very considerable number (perhaps 40 millions) have done practically nothing for the religious life of the community and for Muslim learning. It was not until quite recently that Chinese Muslims have begun to write and to print; the latter they do according to a very old technical process by means of wooden blocks, the engraving of which necessitated certain modifications of the written character.

The Muslims of India also received their script from the Persians whose language they study as much as Arabic. The use of *ta'līḳ* prevails throughout, *naskhī* being reserved almost exclusively for religious and legal works, as in Persia and Turkey.

The Malay archipelago, like India, first received Islām from the Persians, whose place was later taken by Southern Arabs who went there in the early Middle Ages as merchants and sailors. At the time of the traveller Ibn Baṭūṭa, c. A.D. 1350, Java was governed by Muslims of Sumatra of the Shāfi'ite school. 100 years later South Arabian emigrants founded several states on the northern coast of Java, whereby the conversion to Islām was greatly accelerated (Van den Berg, *Le Hadramout*, p. 4). Old documents in the Arabic character do not seem to exist; the modern script shows clear traces of its South-Arabian, non-Persian origin.

The conversion to Islâm of the East coast of Africa similarly proceeded from South or East Arabia ('Omân); it does not however seem to have made much progress during the Middle Ages. A new invasion of Arabs from East and South Arabia which began towards the end of the xi. century and was continued with great energy by Negro converts from Zanzibar (Suaheli) since the middle of the xiii. century, had gone far in spreading Islâm throughout large parts of East Africa, at the time when the intervention of European powers began. The progress of the Arabic character which had already reached Uganda and the Congo, has since then been arrested; and in the last years a retrograde movement seems to have set in.

The South-Arabian script. The old inhabitants of South Arabia (Sabaeans, Minaeans and Ḥimyars) used a consonantal script the letters of which — with the exception of a few ligatures or rather monogrammatic combinations — never appear combined on the stone and bronze inscriptions in our possession. This script also is derived from the oldest form of Semitic alphabetic writing, which as Praetorius has pointed out is distinct from the 'Mesa' script hitherto regarded as the oldest. Whether the Southern Arabs received it from Palestine in the North or from Southern Mesopotamia is a question which cannot yet be solved with any certainty, and the same applies to the date at which the script was introduced. If it came from Palestine, the introduction probably falls later than the year 1000 B. C.; if from Southern Mesopotamia it may have taken place somewhat earlier.

It is much more surprising that nothing is known about the time of its disappearance. Probably it did not survive long after the decay of the South-Arabian civilization; in the time of Muḥammad it seems to have been already obsolete, hence e. g. the fabulous statement of Ibn Khallikân that at the time of the rise of Islâm nobody could read or write in Yemen, a most astounding statement which is refuted by direct evidence (e. g. 'the slave from Yemen skilled in writing' in a poem by Labîd). Apparently though it had fallen out of use, it was still known, as is proved by the name applied to it by the Northern Arabs (*musnad*, propped, supported, a name founded on the peculiar shape of the characters usually consisting of one or two vertical or slightly slanting strokes which seem to carry or 'support' a curve, circle, hook or notch). It is certain in any case that after the rise of Islâm the North Arabian script became solely dominant.

The nations of South Arabia, which were characterised in antiquity by the same restlessness as to-day, migrated at various periods, which at present it is impossible to fix accurately, through North Arabia as far as the South of Syria, at first perhaps as traders and later for political reasons. Sabaean inscriptions have been found near al-'Ôla in the far North of Arabia, and it is not impossible that others may yet be discovered in Midian, and on the Southern frontiers of Palestine as well as in the country East of the Jordan.

Apart from these monuments other inscriptions are found in the region of Northern Arabic speech, the script of which is clearly derived from South Arabian writing. According to the shape of the characters it may be regarded as certain that they belong to three different periods, and thus owe their origin to three distinct migrations of Southern Arabs. (The best account of these South Arabian alphabets is found in Littmann, *Zur Entzifferung der Thamudenischen Inschriften* = *Mitteilungen der Vorderasiat. Gesellschaft*, 1904, plate xii, and Dussaud, *Les Arabes en Syrie*, p. 63).

1. The oldest are the Liḥyân inscriptions — according to D. H. Müller, *Epigraphische Denkmäler*, p. 20, this is the oldest form of any South Arabian script, and represents the connecting link between the old Semitic and the Sabaean script — it is chiefly found in the district of al-'Ôla. The texts are unfortunately not very extensive; as they contain undoubtedly Jewish expressions (Lidzbarski, *Ephemeris*, ii, 120) they cannot be older than the hellenistic period.

2. An obviously later type of script is found on the inscriptions, formerly called proto-arabic, and later known as Thamûdic. They were first discovered by Euting in the same district as the Liḥyân inscriptions, they occur however considerably farther North. Burton (*Land of Midian*, ii, 138) found a few in Midian, and the present writer discovered a number in the ruined town of Greye to the North West of Tebûk; see *Mélanges de la Faculté Orientale de Beyrouth*, iii. In spite of their large number — Euting alone collected 792 — they yield very little information, and their date cannot yet be fixed with accuracy.

3. Still more modern, because clearly exhibiting cursive forms, is the script of the very numerous inscriptions found in the Ṣafâ, an uninviting volcanic district about 100 miles S. E. of Damascus. The information yielded by their contents is similarly scanty; it is possible however to fix their origin in the time between A. D. 1—200 with some certainty (Dussaud and Macler, *Mission* etc., p. 66 extend this time as far as before the iv. century). It is impossible to say how late the script survived; it is a striking fact that the inscription of Nemâra dating from the year 328 is written not in the Safâ script, but in Nabataean characters.

The South Arabian script also spread to Africa, where it still survives in a form differing from it externally but not in essential characteristics. The migrations of South Arabian tribes to Abyssinia, where they founded trading-stations at first probably in the district of Aksum, seem to have begun long before the commencement of our era. The Ethiopic nation speaking a Semitic tongue arose from their mingling with the native tribes. Monuments in their South Arabian script which at that time was scarcely modified, only exist from the period after the conversion of the Abissinians to Christianity (iv. century A. D.). Soon afterwards however a fundamental transformation took place, perhaps under the influence of Greek writing; according to D. H. Müller (*Epigraphische Denkmäler aus Abessinien*, p. 68 *et seq.*) it is to be regarded as the conscious work of one man, perhaps a Greek. First of all the direction of writing, which until then had been from right to left and partly boustrophedon, was fixed as running from left to right; the writing was farther transformed into a syllabic script in such a way that the appropriate vowel was affixed to each consonant in the form of a dot, stroke or hook.

Between 900 and 1000 A.D. the Aethiopic language died out, and was replaced by modern dialects, the most important of which, Amharic, is still used beyond the frontiers of Abyssinia as a lingua franca. It has retained the old script, only forming new characters out of the old material, in order to express new sounds. Even some of the neighbouring peoples — Galla and Agau tribes — have tried to adapt the script to their languages.

This modern Abyssinian script is the last direct descendant of the old Semitic alphabet, which after a space of more than 3000 years still retains the principle of leaving the characters unconnected.

Bibliography: In addition to the works quoted above the following may be mentioned: De Sacy, *Nouveaux aperçus sur l'histoire de l'écriture chez les Arabes du Hedjaz* in the *Journal Asiatique*, Series I, x. 290 *et seq.*; Arnold, *The present order of the alphabet in Arabic*; Fleischer, *Beschreibung der von Tischendorf .... gebrachten christlich-arabischen Handschriften*, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, viii. 584 *et seq.*; id., *Über eine arabische Übersetzung des Neuen Testamentes* (in St. Petersburg), *ibid.* xv. 385 *et seq.*; id., *Zur Geschichte der arabischen Schrift*, *ibid.* xviii. 288—291; Caetani, *Annali*, A.H. 11 § 210—214. — On Papyri: Rogers Bey, *Notice sur les papyrus (arabes) postérieurs à l'ère chrétienne* in the *Bulletin de l'Institut Egyptien*, 1880, p. 9—23; Loth, *Zwei arabische Papyrus* in the *Zeitschr. der Deutsch. Morgenl. Gesellsch.* xxxiv. 685 *et seq.* Finally Karabacek's writings. — The following were not accessible to me: Codera, *Paleografía árabe* in the *Boletino de la Academia de la Historia*, xxxiii, 1898, quoted in *Homenaje á D. Francisco Codera* (Saragossa, 1904), p. xxix.; C. Huart, *Les calligraphes et les miniaturistes de l'Orient musulman* (Paris, 1908). — Collections of specimens: Ahlwardt, *Zwölf arabische Schrift-Tafeln* (Berlin); Lewis and Gibson, *Fortyone facsimiles of dated Christian mss.*, *Studia Sinaitica*, xii.; Remiro, *Escrituras árabes de Granada* (Granada 1906). (B. MORITZ.)

2. ARABIC LANGUAGE.
CLASSICAL ARABIC.

The phrase classical Arabic denotes that form of the Arabic language which since the commencement of Arabic literature has been used by the Arabic writing nations for all their literary productions (for the very few exceptions see below, articles ARABIC DIALECTS and ARABIC LITERATURE). The earliest specimens of classical Arabic known to us are found in the preislâmic poems. The problem arises how the poets (who for the most part must have been ignorant of writing) came to possess a common poetical language, — either (perhaps with the object of securing for their works a wider field of circulation?) they used for their purposes a language composed of elements from all the different dialects, such as may have been created by the necessities of trade, and which it only remained for them to ennoble, or the dialect of any particular tribe (perhaps owing to political circumstances?) achieved in pre-historic times special pre-eminence as a language of poetry. A final answer to these questions, if it ever becomes possible at all, will have to be reserved until all accounts of the ancient dialects in our possession have been subjected to a careful scrutiny. It may be remarked however that the analogy of other literary languages, the history of whose origin can be followed more closely (e. g. German, English and French), seems in the case of Arabic also to favour the hypothesis of a single dialect as the original form of the poetical and thus of the written language. — An account of the present state of our knowledge on this subject is given in Brockelmann, *Grundriss der vergl. Gramm. der semit. Spr.* i. 23; cp. also Nöldeke, *Beiträge zur semit. Sprachwissensch.*, p. 1—4; id., *Die semit. Sprachen* (2. ed.), p. 52 *et seq.*, see however the review of the last-mentioned work in the *Liter. Centralblatt*, 1899, col. 1404; Praetorius on Schleichers's *Somali-Sprache* in *Ausland*, 1892, p. 686[b], and A. Fischer in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lix. 662, note 4.

Except in a limited sense there can be no question of a development of classical Arabic. In spite of the fact that vocabulary and forms of expression were again and again subjected to considerable modifications in accordance with the difference of outlook between the various stages of civilization, and with the special needs of the separate branches of literature (cp. A. Fischer, *loc. cit.*, lvi. 580 *et seq.*), it may still be said that the grammatical skeleton of Arabic, as now written by the better class of newspapers in Egypt and Syria, is essentially identical with that of the old poetical language. (The difference between classical Arabic and the modern vernacular dialects is of course proportionally greater; see below: ARABIC DIALECTS).

The cause of this quite unique conservatism may first of all be found in the fact that the later Muslims regarded the language of the Ḳor'ân as genuine classical Arabic (see below), so that this particular form of the language was almost invested with religious sanctity, and secondly, it would seem, in the inability of the Arabs to free their minds from grooves into which they have once fallen.

It would lead us too far to give here an account of the grammatical structure of classical Arabic: we can only refer to the special literature on the subject: Socin's *Arabische Grammatik* (in the 6th edition, 1909, revised by Brockelmann; the most up-to-date of existing grammars; contains on p. 161—200 a good bibliography), Wright's *Arabic Grammar* (3rd ed., 1896 and 1898, revised by Robertson Smith and de Goeje), de Sacy, *Grammaire arabe* (3rd ed. 1904), Fleischer, *Kleinere Schriften*, Nöldeke, *Zur Grammatik des klass. Arabisch*, Reckendorf, *Syntaktische Verhältnisse*, and innumerable articles and essays scattered through the Oriental periodicals. A rapid survey of the Phonetics and accidence of classical Arabic (particularly suitable for non-Arabists) is given in Stumme's *Arabisch, Persisch und Türkisch in ihren Grundzügen*. The most important Arabic sources on classical Arabic are mentioned further down in the article ARABIC LITERATURE. — Dictionaries by Lane, Freytag, Dozy, Kazimirski, Belot, Wahrmund a. o.

A few remarks on the power of expression of Arabic as compared with that of other literary languages may not be out of place. Comparing it first of all with the other Semitic ton-

gues we notice that the possibilities of syntactic distinctions are in Arabic developed to a far greater extent and brought out with greater precision than in any of the others. Where other languages have to content themselves with simple co-ordination, Arabic commands a large number of subordinating conjunctions. In one respect however classical Arabic as well as its sisters compares unfavourably with the Aryan languages: while for the noun it has created a great number of subtle distinctions which enable it to express even the most abstract concepts, the development of the verb has been most one-sided. We seek in vain for a distinction between inchoative and permansive forms of expression: *ḳâma* means 'he was standing' and 'he rose'. Similarly the different grades of the simple meaning of the verb which we render by means of various auxiliary verbs, are frequently left unexpressed: *yaḳra'u* 'he reads' and 'he is able to read'. The expression of the tenses also often lacks precision, in spite of the development of a number of verbal exponents with a temporal force (*ḳad*, *kâna*, *sawfa* etc.) Cp. on this point the grammatical works referred to above, and Brockelmann, *Grundriss*, i. 23 *et seq.*, as well as the same author's *Gesch. d. arab. litter.*, i. 11 *et seq.*

The extent to which Islâm favoured the growth of Arabic literature by putting new problems before it, has been set forth below [art. ARAB. LITER.]; here we content ourselves with drawing attention to a few points in which the *language of Arabic literature* and *Arabic philology* more or less depend on Islâm. Classical Arabic owes its wide *diffusion* and its still unassailable *predominance* to the fact that the *Ḳor'ân* which for the most part was composed in the dialect of Mekka, was assimilated by the Muslims, at least as far as the vocalisation and orthographic signs are concerned, if not to a wider extent (cp. Vollers, *Volkssprache und Schriftsprache im alten Arabien* and Hartmann's remarks in the *Orientat. Litteraturzeitung*, xii, 19 *et seq.*) to the language of the poets which was already recognised as classical. The element which on the whole they did not venture to change (cp. however e. g. Vollers, *loc. cit.* p. 58: *ḥîsmun* in place of *ḥîn*) were the consonants of the sacred book as committed to writing at an early date, although they frequently agreed but ill with the classical pronunciation. This is the reason why the consonantal *orthography* of the Ḳor'ân still remains without any essential changes the norm for classical Arabic. The striking phenomenon presented by the omission of many terminations in the Ḳor'ân is probably to be explained by the assumption that the creators of this orthography in writing down the text pronounced each word separately and thus accepted the 'absolute form' as the normal form of the word. Although this hypothesis presupposes a fairly highly developed power of abstraction on the part of the early scribes of the Ḳor'ân, it is impossible to reject it even on the theory that the town dwellers of the Ḥidjâz had at the time of Muḥammad already lost the short final vowels, the *tanwîn* etc. (see A. Fischer in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lix, 816; Vollers, *loc. cit.*, p. 165—175); without this theory it would be impossible to explain the fact that changes in the position of a word are fairly consistently ignored, a phenomenon most noticeable in the spelling of the feminine termination with *h even in the construct state*, which is found already in the earliest copies of the Ḳor'ân. Cp. Nöldeke, *Gesch. des Qorâns* (1st ed.), p. 247 *et seq.* — The endeavour to read and interpret the Ḳor'ân as 'correctly' as possible is probably responsible for the creation of two sciences which proved highly important for the task of putting the language on a scientific basis and controlling its further development: the sciences of *Phonetics* and *Grammar*. It is true that in the field of the former the Arabs seem to have been influenced by the Indians, and in that of the latter by the Greeks (Aristotle; Brockelmann, *Gesch. der arab. Litter.*, i. 97), there can be no doubt however that their achievements in both subjects are considerable. To the Arabic writers on Phonetics we owe an exact definition of all the old Arabic consonants, and native Arabic grammar (however artificial it may appear to us) has unquestionably rendered an important service to Arabic, by restricting the ambiguity inherent in all Semitic languages to a minimum.

It would be difficult to forecast the future of classical Arabic. In *Muslim* countries all attempts to elevate a vernacular dialect to the position of a new literary language have proved to be failures [see article ARABIC LITERATURE], and we may assume that the language which has had a life of at least 15 centuries, will maintain its position so long as its bulwark exists in the religion of Islâm. (A. SCHAADE.)

ARABIC DIALECTS.

I. *Definition of Arabic dialects.* — Classical Arabic, the oldest specimens of which are found in the pre-islâmic poets, must be regarded as a form of the language which, originating probably in the Eastern part of Central Arabia, was later elevated to the position of a common language, and the rules of which were defined, not without some artificiality, by the Arab grammarians. It is obvious from the outset that forms of speech differing from this language must always have existed in Arabic. Of the South Arabian language we possess many specimens [see SABA']. Further dialectical details of the older period are preserved to us on other inscriptions (including Nabataean monuments) found in Arabia itself and in the neighbouring countries, and especially in the different peculiarities exhibited by early specimens of the language, in variants of the Ḳor'ân, and in numerous statements of Arabic grammarians and lexicographers. At a later stage the mixture of Arab tribes, the intercourse with foreign nations, the influence of the classical language and other circumstances may be expected to have caused modifications in the form of the spoken language. Considerations of this nature show that it is a mistake of method to derive modern Arabic forms of speech (as is usually done) immediately from the classical language. It is necessary on the contrary to make the relation of such dialectical forms to classical Arabic the subject of investigation, while classical Arabic itself has to be divested of its dogmatic character and to be regarded from the point of view of linguistic history. With regard to certain elements of modern Arabic it has already been proved that they are not derived from the classical language [see below]. For the rest it may

be said that the historical investigation of Arabic dialects and of the Arabic language in general has not yet emerged beyond the very first beginnings. In addition to the further investigation of modern Arabic it will be a task of fundamental importance to collect the dialectical peculiarities of old Arabic, so far as they have been handed down to us, with as much completeness as possible, and to consider them as a whole. A part of this problem has already been solved by Vollers. In the following pages we consider the modern dialects, tracing back their history as far as possible. — Cp. Th. Nöldeke, *Das classische Arabisch und die arabischen Dialekte* in his *Beiträge zur semitischen Sprachwissenschaft* (Strassburg, 1904), p. 1—4; K. Vollers, *Volkssprache und Schriftsprache im alten Arabien* (Strassburg, 1906).

II. Extent of the region covered. — The following are the countries where Arabic is still spoken in our own time (partly side by side with other languages): Arabia together with Mesopotamia and Syria as far as the frontier of Asia Minor; North Africa to the boundaries of the Sahara; Malta; Egypt as far South as the western head-waters of the Nile; Kordofan, Darfor, Wadai, Bornu; districts on the curve of the Niger and in Senegal; the western Sahara between Senegal and Morocco. — Zanzibar and the districts on the opposite coast of Africa were colonised from South Arabia; other colonies are found as far as the Malay archipelago. — Arabic was formerly spoken in Spain (down to c. 1500), on the Balearic islands, in Sicily, Pantelleria (down to the xviii. century), Madagascar. Whether Arabic was ever a vernacular language among the Moplas in the South West of India has still to be determined. — Within the boundaries indicated above Arabic came into contact with a number of other languages; see below under the separate countries.

III. Sources. — On the sources for the study of the dialectical conditions of the earliest Arabic, see above under I. For the later period the following have to be considered: 1. Arabic literary texts written in the vulgar dialect or with a vulgar colouring, some of which are of a very early date (cp. e. g. below V. 7: Spain). Of special importance are the Christian Arabic literature — cp. Georg Graf, *Die christlich-arabische Litteratur bis zur fränkischen Zeit* = *Strassburger Theol. Studien*, vii, 1 (1905); id., *Der Sprachgebrauch der ältesten christlich-arabischen literatur* (Leipzig 1905) — and documents in Jewish Arabic. The latter dialect (usually written in Hebrew characters) possesses in addition to important old works (e.g. Abu 'l-Walid Marwān b. Djanāḥ, *The book of Hebrew roots*, ed. by A. Neubauer, Oxford, 1875) an important literature extending to the most recent time which still waits to be exploited from the point of view of linguistic history. Cp. Eusèbe Vassel, *La littérature populaire des Israélites tunisiens*, in *Revue Tunisienne*, July 1904 and following numbers. A large amount of interesting printed literature is preserved in the British Museum, at Strassburg, and in Berlin. Maltese literature (written since about 1800 in the Roman character; cp. Luigi Bonelli in the *Archivio Glottologico italiano*, suppl. period. iv) is also of considerable importance. — 2. Special mention is due to transliterations of Arabic texts or single sentences and names in Coptic and Greek characters, of which very old and important examples are extant. They give important information on the vowel system, the pronunciation of many consonants, the extent to which the *l* of the article was assimilated, the accent inflexions etc. The most important documents of this class are the old Violet fragment of the Psalms (*Oriental. Litteraturzeitung*, 1901), early Egyptian papyri, and the Sicilian diplomas published by Cusa (cp. below under V. 15). — 3. Arabic loanwords in other languages, so far as they were borrowed immediately from the living language. The historical importance of this source is obvious e. g. in the case of the Arabic of Spain. — 4. Works by European authors. Of the most recent contributions works by Landberg, Stumme and Marçais are particularly prominent and useful. Older lexicographical studies, many of which are of considerable value, exist in manuscript in many libraries. Among the numerous 'conversational guides' there are many very inferior productions. — 5. The principal and inexhaustible source is of course the living language itself. For its exploitation a thorough preparation, especially as regards phonetics, is indispensable. The most valuable contributions are texts (not songs) which should be written down with phonetical accuracy, noting the accent everywhere. — For the entire literature of the Arabic dialects (including mss.) see G. Kampffmeyer, *Kritische Bibliographie der arabischen Dialekte*, in preparation for the *Abhandlungen für die Kunde des Morgenlandes hsg. v. d. Deutschen Morgenl. Gesellsch.*

IV. Characteristic features. — The following pages give a comparative account of characteristic features of the Arabic dialects and of traits important from the point of view of linguistic history, arranged according to the usual grammatical scheme; the account does not in any way claim to be complete — the quantity of interesting and historically important material is immense. To this will be added, arranged according to the different dialects 1. where necessary, short remarks referring to the various linguistic spheres; 2. in order to facilitate a rapid survey of the historical relation of the several idioms to each other, the paradigms (either complete or the characteristic forms or the well attested forms) of the independent personal pronoun and the perfect and imperfect of the first stem of the strong verb in the case of each of the better known dialects; 3. a bibliography of the most important literature [1]).

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[1]) The following points should be noted: 1. The transliteration adopted is that of the *E. o. I.* An acquaintance with the sounds of classical Arabic is presupposed (cp. however Vollers, *loc. cit.*). Occasionally *w*, *i* = *u*, *y* as semivowels, *ę* (open *e*), *å* (= a in ball) have been retained from the sources; the orthography of the vowels has on the whole been simplified; similarly in the paradigms under V it has not been intended to express all the possible shades of the vowel sounds. ´ denotes a short accented, ^ a long accented vowel. The accent has been indicated, wherever it is given in the sources or can be determined with certainty in some other way. Forms in [ ] are corresponding forms in classical Arabic. 2. Abbreviations: m. = masculini, f. = feminini, c. = communis (generis); s. = singular, pl. = plural, cl. = clas-

b Preliminary note. The differences between modern and classical Arabic have been regarded as so slight that some authorities altogether denied the existence of Arabic dialects; cp. Eichhorn, *Über die verschiedenen Mundarten der Arab. Sprache* (1779); Leguest, *Y a-t-il ou n'y a-t-il pas un arabe vulgaire en Algérie?* (1858). These views partly arose from ignorance of the real circumstances and partly from the fact, that the investigation did not look beyond the common idioms such as now exist everywhere. At the present day, after the material in our possession has grown considerably the following points should be noted throughout with regard to general statements: 1. There are large districts concerning which we know as yet nothing; 2. the dialect of a country is not yet nearly known, if we know only the idiom of one particular point (especially the capital); 3. common idioms are to be found everywhere; the typical elements (which are sure to exist in abundance) must be sought far below the surface. Poems are not very suitable as specimens for the purposes of linguistic history. Fairy-tales also often contain many elements belonging to the κοινή or the classical language.

c Consonants. (Cp. Vollers, *The system of Arabic sounds*, in *Transactions of the ix[th] Intern. Congress of Orientalists*, vol. ii. London, 1893). 1. The guttural explosive *Hamza* of cl. Arabic has to a large extent been dropped. This is connected with among other things: α the loss of unaccented vowels e.g. *ḫad(d)* [*aḫadᵘʰᵘ*] (gen.), *ḫbār* [*aḫbārᵘ*] (cp. under **e**); β the concretion of words and elements, e.g. *ǵāb* [*ǵāʾa bi*] 'he brought' (gen.), *marranuḫḫra* [*marratᵃⁿ ʾuḫrā*] Spain. xiii. cent.) 'another time', *insān ᵘuḫḫar* [*insānᵃⁿ ʾāḫarᵃ*] 'another man' (Spain, xv. xvi. cent.), *ʿašar tfāl* [*ʿašaratᵘ ʾaṭfālᵢⁿ*] 'ten children' (Malta). — It is also replaced by (?) *w* and *y*: *wīn* [*ʾaina*] 'where?' *wāḫida* or *yāḫida* [*ʾāḫiḏaᵘ*] 'taking' (cp. under **o**) etc. — On the other hand *Hamza* is not unfrequently found in the dialects where it is absent in cl. Arabic, thus in South Ar. at the end of a word after a long vowel.

2. *Bāʾ*. In the East and West it frequently contains a *w*: *rabbwy* 'my lord' (Trip.). In Mor. it tends to become a labio-dental *v*. For the rest *b*.

3. *Tāʾ*. In Alg. and Mor. frequently *ts*. For the rest *t*.

4. *Ṯāʾ* and 9. *Ḏāl*. Usually *th* and *dh* among the Bedawīs and in the country, also in Sp., South Ar., and Tunis; for the rest = ẓ (*t*, *ts*) and ẓ (*d*); thus also among the Bedawīs of E. Tunis (*t*, *d*). Under the influence of cl. Arabic it becomes *s* and *z* (more generally in Jerusalem and Mekka).

5. *Ǵīm*. In Lower Eg. and partly in Central and South Ar. *g*. For the rest in Central and South Ar. usually *gy*, *dy* (*y*-tendency to *dj*); on the lower Euphrates *y*; in the Nedjd rarely and regularly at Mekka *dj*. — For the rest *dj* and *ž*.

6. *Ḥāʾ*. *ḥ*, in South Ar. weak, tendency towards *h*. Cp. 7.

7. *Ḫāʾ*. *ḫḫ*. In Malta at the present day usually = 6 (*ḥ*), but *ḫḫ* also occurs both for 6 and 7. In the xviii. century the two sounds were still distinguished.

8. *Dāl*. *d*.

9. *Ḏāl*. cp. 4.

10. *Rāʾ*. Trilled *r*; uvular in Baghdād (and with individual speakers at other places).

12. *Sīn*. *s*.

13. *Šīn*. *sh*.

14. *Ṣād* *ṣ*. Among the Bedawīs of E. Tunis as well as in other parts of North Africa and in Malta, *s*.

15. *Ḍād*. Among the Bedawīs and frequently in the country mostly an emphatic *dh*, similarly in Tunis. Other localities *ḍ*, in Morocco also *ṭ*. Among the Bedawīs of E. Tunis, as well as in other parts of North Africa and in Malta, *d*. In Ḥaḍramawt *ł* (Polish guttural), as in Mehri. Under the influence of cl. Arabic, and of Turkish or Persian-Kurdish *z* (or *ẓ*).

16. *Ṭāʾ*. *ṭ*. In South Ar. weak (tending towards *d*). Among the Bedawīs of E. Tunis and in Malta *t*.

17. *Ẓāʾ* = 15.

18. *ʿAin* ʿ, tends to disappear in Malta.

19. *Ghain*. *gh*; in South Ar. partly = 18; as nowadays regularly in Malta, where however *gh* was still preserved in the xviii. century. Among Algerian Bedawīs also *ḳ*. (Cp. 21), in other places *g*.

20 *Fāʾ*. *f*; sometimes containing a *w*.

21. *Ḳāf*. In towns frequently *ḳ*, as also in Sp. and among the educated in Malta; among the Bedawīs and in the country mostly a guttural *g*, as also in Tripolis. It is however a strong *Hamza* in the towns of Syria, in Cairo, usually in Malta, and sporadically in other places (Alg. Mor.); among the Bedawīs of E. Tunis and in other parts of North Africa, in Malta (side by side with *Hamza*), in the surroundings of Jerusalem, and in other places, it is = *k*; in Central Ar. and Mesop. (not in South Ar.), especially near an *i*, *e* = *dj* (and *ž*, *dz*); in South Ar. and partly in Mesop. = *gh* (19). So far as it is guttural it contains a *w*.

22. *Kāf*. Mostly *k*. Partly (Syria, Morocco, always to a limited extent) = *Hamza* (cp. 21). In Central Ar. and Mesop. = *č* (and *tš*; also *ts*, as well as *ksh*, *ks*), corresponding to 21. — Sometimes containing a *w*.

23. *Lām*. *l*. Rarely (regularly in *Allāh*) *ł*.

24. *Mīm*. *m*. Sometimes containing a *w*.

25. *Nūn*. *n*. Sometimes with the nasal sound.

26. *Wāw*. *w* (English *w*).

27. *Hāʾ*. *h*. Usually lost in Malta (where it is regularly = *Hamza* or *ḥ*).

28. *Yāʾ*. *y*.

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sical Arabic. The abbreviations for the various dialects are easily intelligible through the headings of V; gen. = of general occurrence; E. = East (including Egypt), W. = West (including Spain and Malta). — *A. A. W. B.* = *Philosophische und Historische Abhandlungen der Königl. Akademie der Wissenschaften zu Berlin*; *A. D. M. G.* = *Abhandlungen für die Kunde des Morgenlandes herausgegeben von der Deutschen Morgenländ. Gesellschaft*; *A. S. G. W.* = *Abhandlungen der philologisch-histor. Classe der Königl. Sächsischen Gesellschaft der Wissenschaften*; *B. S. S.* = *Beiträge zur Assyriologie und semit. Sprachwissenschaft*; *J. A.* = *Journal Asiatique*; *M. S. O. S.* = *Mitteilungen des Seminars für Orientalische Sprachen zu Berlin*, Abteilung II; *W. Z. K. M.* = *Wiener Zeitschrift für die Kunde des Morgenlandes*; *Z. D. M. G.* = *Zeitschrift der Deutschen Morgenländischen Gesellschaft*.

d The ordinary values of the sounds are subject to numerous modifications caused by a variety of influences, especially the meeting of certain sounds within the same word, or from word to word. In Tunis e. g. *ts* becomes *ṯṯ*, *td* *dḏ*, *nr* *rr*, *sd* *zd*, *'h* *ḥḥ*, *ḥh* *ḥḥ* etc. Similar phenomena wherever we have exact phonetical descriptions. — Irregularities are frequent where sibilants meet, thus *sĕms* (Trip.), *šĕmš* (Malta and other places in the W.) 'sun', *sins* [*ǵins*ᵘⁿ] 'kind' (Trip.), *džs* or *dǵs* alongside of *ǵās* [*ǵāza*] 'to pass by' (Mor.). Similar phenomena in the E.

In Malta voiced consonants at the end of a word regularly become voiceless. — Double consonants are usually preserved; the reduplication is dropped however regularly in Mes. and Malta, and frequently in other regions, in cases where a double consonant occurs at the end of a syllable; in Malta it is also regularly dropped after a long vowel. — For an instance of a new reduplication see e. g. under **g**, and under V, 9 a in the case of the Algerian verb.

Very common words are often considerably slurred and abbreviated, e. g. *ḳad(d)* instead of *ḳadr*; *dḏrk* and other forms used in Algeria for *dḥa 'l-waḳt* 'now', etc.

e Vowels. Instead of cl. *a-i-u* we have a large variety of nuances of vowel-sounds (*aǟäei*, *ie*, *uoüi*, etc.). To a certain extent the vowels have lost their character as elements distinguishing between different forms: sometimes the groups containing *i* and *u* have become confused (as in 'Om.), sometimes all the three groups (W.), in these cases the vocalization depends only on the nature of the adjoining consonants (whether they are emphatic or guttural etc.) or on other vowels (harmony of vowels especially in the W.). — Assimilation of vowels is frequent, e. g. *širib* [*šariba*] 'he drank' (Syr., Eg.). In the second radical of the verb the vowels of the perfect and imperfect are frequently assimilated to each other. — Unaccented short vowels are dropped, either altogether, or (in the E.) loss of *i* and *u* rather than *a*. Hence e. g. in Syria *kătabit* 'she wrote', but *šírbit* 'she drank'; an interesting distinction occurs in 'Om.: *ḳitil* 'he was killed', *ḫnuḳ* 'he was strangled' (both hypoth.) became fixed in the forms *ḳtil* and *ḫnuḳ* (with corresponding intransitive forms); when the accent was thrown back, these forms could not be changed, while *ḳatil*, *ketib* were fixed in the modern forms *ḳâtil*, *kâtib* etc. A well-known parallel is to be found in Aethiopic. — Vowels are sometimes lengthened under the influence of the accent: *ḳûm* 'rise', *burnûs* for *burnus* (W.) etc. — Long vowels: *ā* where not preserved, 1. *ǟ*, *ē*, *ī* etc., among Maltese peasants, isolated cases in Syria, also in South Ar. 2. *ō*, *iǟ* (Lib. desert, stated also to occur in Malta); *īe* (Malta) *ī* (Sp., Malta) etc.

f Diphthongs: *aw* frequently = *ō* (*ô*) and further = *ū*; *ai*: *ē* (*ê*) and *ī* (*î*); preserved e.g. when followed by *w* or *y* respectively (Eg.), in other regions under other conditions.

Accent: The dialects yield very important information about the accent of Arabic. The Arabic grammarians ignore the subject. Our way of accenting classical Arabic is based on the system employed by Egyptian and Syrian scholars in pronouncing the literary language. These scholars however are influenced by their way of putting the accent in the vernacular (*ḳátal*: *ḳátal*, *bálad*: *báladun* etc.), hence in the West we get a different stress (*ḳatál*, *baládun* etc. corresponding to the stress used in the vernacular). A comparative study of the Arabic dialects proves beyond a doubt that the West Syrian and Egyptian method of putting the accent represents the last stage, reached at an early date in the countries mentioned, of a tendency to throw the accent back to the beginning of the word. This tendency can be traced in the entire field of Arabic speech. The oldest place for the accent which can be historically traced, is found to be nearly always the penultima of classical Arabic forms; in a few cases an even earlier stage (stress on the last syllable) is indicated. To call forms like the modern *ḳtil* etc. 'interchanged' (umgesprungene) (*ḳatál* derived from *ḳátal*) and to accept this appellation generally, is equivalent to a direct reversal of the historical development as proved on the most solid basis of facts, a development which however was ignored in coining and accepting the expression. *Ḳatál* became *ḳátal*, *yaḳtúl* became *yáḳtul* etc. —

g Where suffixes and formative elements are added, we find both in the E. and W. that the accent remains where it would have been without these additions: *beledak*, *ḫeḳíbe*, f. of *ḫaḳíb* [*ḫaḳabatun*], *ḳṣábbe* [*ḳaṣabatun*] (all Central Ar.), *ḫanâma*, f. of *ḫanâm* (Sp.); *támra* f. of *támar* [*tamrun*] (Sp.); *ḳáḍebinā* (Central Ar.), *máuletnā* (Sp.), *fárreḳhā*, 'divide it' (Mor.), *íḫḫlifkā* (South Ar.), *tkéllimt*, 'I have spoken' (Mor.), *ḳátalt* 'I have fought' (Sp.); cp. the forms of the verb further down. In most regions however *farréḳhā* etc. occurs regularly side by side with *fárreḳhā* etc. — Suffixes and formative elements are accented in the Violet fragment of the Psalms (*akálū* 'they have eaten' and similar forms regularly, *li-ṣiḥḥátihi* 'for his safety,' *ḳudsí* 'his holiness') and in the modern language both in the W. (Mor., Alg. among Bedawis) and the E. (Central and South Ar.). Such accentuation leads to forms like *ḳtílu* (as against fixed *ḳtil*) and *ḫḳébe* (as against fixed *ḫaḳíb*) which seems to be the regular modern pronunciation in the W., while similar forms occurring in other regions may have been derived from a *fáʿal* existing side by side with *faʿál*. — The feminine termination in particular is accented not only in the W., but also in the country East of the Jordan (*Z. D. M. G.* xxii, 177); cp. also forms like *send*, *snd* (Sp., modern W., Hadramawt), *myt* 'hundred', *ḏkra* [*ḏikratun*] ('Om.) and others. — Enclisis is found frequently especially in the W., but also in the E.: *l* with suffixes e.g. (to express the dative case) is regularly enclitic, thus; *mā katabtílli* 'you (m.) did not write to me', *katabtíli* 'you (f.) wrote to me'. (Aleppo).

h Pronouns. For the independent personal pronoun see below. In cl. Arabic we have to assume the pronunciation *ánta*, corresponding to which we find *ênte* in Sp. and other parts of the W. The form *nta* etc. found side by side with it in the W. and also in the E. ('Om.) cannot have been derived from *ánta* (nor *nti* f. ('Om.) from *ánti*); perhaps this is a case of preservation of an older form required on historical grounds from which cl. *ánta* was derived at an early stage by throwing back the accent. — In the case of the pronominal suffixes (as well as with the independent pronouns) the distinction between the gen-

ders in the 2. pers. s. and pl. and in the 3 pers. pl. has frequently been lost: thus after cons. *ek*, and in the pl. masculine forms like *kum*, *kon* or feminine forms like *ken*, *kon* (Syr.) used for both genders. At the same time we find e.g. in Syr. 2. pers. s. after cons. m. *ak*, f. *ik*; Central Ar. 2. pers. s. after cons. *ek* and similar forms, f. *il* (*k* as affricata because of the *i*), 2. pers. pl. m. *kom*, f. *kin*, 3. pers. pl. c. *hum* or m. *hum*, f. *hin*. 'Om. 2. pers. s. m. *ek*, f. *ish*, 2. pers. pl. m. *kum*, f. *ken*. 3 pers. s. mostly *u*, among Bedawīs usually *ah* (*a* of the accus. + *h* [*u*]). At Mōṣul *nu*, e.g. *fīnu* 'in him' etc. probably a secondary form derived from plurals and duals ending in

k *īn*, *ūn* with suffixes. — Periphrastic constructions which vary with the locality are frequently employed: Central Ar. *il-bēt ḥaḳḳī* 'my house'; where the object possessed is feminine *ḥaḳḳa*, in the pl. *ḥaḳḳūn*. In other districts *mālī* (Mesop.), and — very widely diffused — *metā'*, *bta'* (also abbreviated) with forms for the fem. and the pl. in Morocco *dīyal*, *dī* (South Arabian, Kampffmeyer). — Relative pronoun mostly *illī* (*il*), *līli*, in South Ar. also *dhī*, 'Om. *hū* (derived from 'ašū), all unchangeable. — The article *al*, *el* etc. has the accent in Central Ar., even in cases like *álḳalb* 'the heart' etc. In South Ar. the article also occurs in the form of *am* etc. — Interrogative pronoun: *min*, *mīn*, in the W. *ashkūn* 'who?'; *ish*, *ēsh* [*ayy shai'in*] etc. 'what?'; *shnū* etc. 'what is it?' [*ayyu shai'in hūwa*], preserving the nūnation.

l The verb. For perf. and imperf. of the principal form see below. Other stems of cl. Arabic: iv. In the W. specially not only change of *adār* to *dār*, but also of '*aḳtil* to *ḳtāl* (like *kbār*, *ḥmār* etc. derived from '*akbar*, '*aḥmar* etc.) so that iv. became identical with i.; hence in the living language iv. has disappeared, and frequently been replaced by ii. Traces of iv. however have been preserved side by side with i., e.g. in the case of verbs med. and tert. *w* and *y*. The verb of admiration on the other hand is common in the W., as well as in the E.: *makbárni*, 'how great I am' etc. — vii. is wanting e.g. in Tunis and Malta, though common in other parts of the W. (Tlemsen, Tripolis etc.), and in other regions, especially as a common way of expressing the passive. — The use of viii. is also limited in the W. (cp. below), ix. (or xi. respectively) occurs in the W. in the form: *f'āl*, e.g. *ṣfār* 'to be yellow', 2. pers. s. *ṣfārt* (Tun.) or *ṣfārīti* (Tlemsen), imperf. *yeṣfār*. — In the W. *tt* (and *st*) occurs in x. in place of *st*. — Combinations: perhaps ii. and x.: *istánnā* etc. [*ista'annā*, or = *ista'nā*] 'to stop' (common) and other cases (see below). — Other stems: i. with *t* prefixed (i.e. corresponding to viii., only that the *t* is not inserted) in the W., e.g. in Tunis, Morocco and other localities, to express the passive, e.g. *tbā'* 'he was sold'. Cp. in Tlemsen the mixed form *ntšāf* 'he was seen', Mor. *ttākil* 'it was eaten'. — *fau'al*, e.g. *gōṭar* 'to go away' 'to walk one after the other' (Mesop., Algeria), also *fa'al* (e.g. *nūal*, *tlla'*) in the sense of ii. (Mesop.). The accent of the different stems is mostly parallel to that of the perf. of i., except in *fá'al* (everywhere).

The old formation of the passive is preserved in 'Om. (cp. supra under **e** and below under V., 3. *x*), traces also occur among the Bedawīs in the interior of Algeria.

m The participle frequently stands for the present tense in isolated cases also for the perfect. In Central and South Ar. especially the participle with suffixes is used to express the past tense; e.g. *ḍārbatak* 'she has beaten you', in place of which we also find *ḍārbitlak*, mostly however forms with nūnation: *ḍāribinnak* 'he has beaten you', f. *ḍāribtinnak* etc. (the suffixes of course are suffixes of the accusative).

n Verbal exponents. *b* common in Syr. and Eg., e.g. *byiktib* 'he writes', 1. pers. pl. *mniktib*. From this must be distinguished *bi*, *b* etc. used in the E. and W. to express volition. In Morocco we find *ka* for the present tense (Sp. *kanna*, *kan*, *ka*, *ki*, the last two forms ± *tashdīd*, *kinn* Central Ar., in 'Om. *kann* + suff. followed by the perf. to express the past tense). In Mor. *ta* occurs side by side with *ka*. In 'Om. *ḥa*, *ha* [*ḥattā*] for the future, in Malta *ḥa* [*ḥalli*] to express a wish; and many other forms.

o Verba med. geminatae. Practically everywhere like *sadd*, *saddit* etc.; in Sp. however *ḥibb* ['*aḥabb*] 1. pers. s. *ḥabēt*, 3. pers. pl. *ḥabbu*.

Verba primae hamza. Forms like *kh'dhā* side by side with *khadh* ['*akhadha*] in the W. (Syr. *ákhad*), participle in the E. and W. *wākhidh*, *yākhidh*, *mākhidh*, as well as regular forms.

p Verba tertiae *w* and *y*: Corresponding to the accentuation *ḳatál* (*ktīl* etc.) we find *ramá* (*ramí* etc.), f. mostly *ramāt* etc., but also as in *ṭhrit* (Trip.). In 'Om. *mishe*, f. *mishit* [*mashā* 'he went'], but *ḥī*, f. *lḳit* (*laḳiya*) corresponding to *bḳīt*, as against *dkhil*. — *rāma* corresponding to *ḳatal*, but in the Violet fragment of the Psalms still *atī* 'he has come', on the other hand already *ba'ath* 'he has sent'; similar cases at the present time in Central and South Ar. — Imperf. *yu'ṭī* 'he gives', (Violet fragment of the Psalms), *yirmī* (Sp.), other parts of the W. *yirmī*, side by side with *yirmi*; the latter form prevails.

q Noun. The *I'rāb* has disappeared. Traces of the nūnation not only in forms like *shnū* 'what is it?' (cp. supra under **k**) and similar fossils, but especially in combinations like *sendnin ṭawīl* (Central Ar.), where *in* must be regarded as derived from *an*; quite similar cases in Sp., concerning Inner Africa see infra.

r Cl. *fa'l* (or other vowel) frequently replaced by *fá'al*, *fú'ul* etc. (with the accent always on the first in Sp., where as a rule the stress is on the last: *támar* [*tamrun*] 'date', f. *támra* etc.) or *fa'āl* etc., as to-day in the W. and E. in dialects which put the accent at the end, sometimes side by side with *fá'al* forms, e.g. in Trip. *bḥār* and *báḥar* 'sea'; or some words = *fi'āl* and others *fá'al*. Similarly forms like *bidū* side by side with *bídu* [*badwun*] in idioms which put the accent at the end. — For cl. *fa'alun* to-day *fa'āl* and *fá'al* consistently corresponding to te verb. — '*ashā* and '*áshe* ['*ashā'un*], *jabī* and *jabi* [*jabyun*] corresponding to *ramā* and *ráma*. — *akbār*, *aḥmar*

s Sp., *kbār*, *ḥmār* Mor., Tlemsen, *ákbar*, *áḥmar* Tun., Trip., Malta (in Trip. however the name *ḥmād* ['*aḥmadu*], similarly Eg., Syr., but Central Ar. *ḥ'mar* (side by side with *aḥámar*); 'Om. *ikbar* (thus the elative forms), but *ḥmār* etc. Fem. Central Ar. *ḥamrā* and *ḥámra*, all other regions *ḥámra* (thus also in Sp. owing to its following the analogy of the ordinary forms of the feminine). — For cl. *fa'ālī*: Sp. in the old **t**

period *fa'āīl* and *fa'āīl*, xv.-xvi. cent. only *fa'āīl*, in the large central towns of the W. and in Malta *fa'āīl*, in remote districts, among Bedawīs and in the country *fa'āīl* side by side with *fa'āīl*. Hence probably not preservation of the old *fa'āīl*, but to be classed with Sp. *nāšūt* 'mankind', Morocc. *Brāhīm* [*'Ibrāhīm*] etc. In the E. only *fa'āīl*.

Feminine termination. Sing *a* (thus almost exclusively in the W.) *ä*, *e*, *i*. The final *h* sounded in the Violet fragment of the Psalms, in Sp. down to the xiii. cent., and nowadays in Central Ar.; Accent *see supra*, Stat. constr. *at* etc.

Dual (usually *ēn*, also in constr.), on the whole restricted to objects found in pairs, and to words denoting measures; in some cases however (especially with some Bedawīs) still used to a greater extent. — Regular *plural* m. *īn*, also in constr. (in Mor. frequently without the accent), f. *āt* (in Mor. frequently without the accent), in Central Ar. also *ā*.

Numerals. For 3—10 usually one form only (m. or f.) is in use. In the cases of the numerals from 11—19 forms preserving ' or terminating in *ar er* are rare. The ' is usually slurred over, or the termination dropped, or both. In the W. and in Malta the termination is preserved in the syllable *el* prefixed to the following word; with regard to assimilation this syllable is treated like the *l* of the article. In Tunis these numerals when followed by a noun end in *en*.

With reference to particles we notice especially the widely diffused use of an enclitic *ši(i)* [*šai'un*] in negations and with questions, e. g. *mā kālitšī(i)* 'she did not say', *mūš* = *mā hūwa šī*; *hīšī* 'is it she?'

The syntax can not be treated here in detail. If a noun accompanied by an adjective is determined, the article generally is put only with the adjective. In the W. a distinction is made between *bārakallāhu-fīk* (verb preceding the noun) and *A'llāh ibārek-fīk* 'God bless you'. A detailed comparative study of syntax (but of that of the spoken language, not of the artificial written idiom; cp. Snouck Hurgronje, *Mekk. Sprichw.*, p. 94) is important, and prevents error even in the interpretation of isolated phenomena. Thus it shows that the common particle *lā*, *ilyā*, *lā* etc., the use of which corresponds partly to that of the cl. *'iḏā* 'when', is not derived as had been assumed without a doubt, from *'iḏā* (change of *ḏ* to *l*!), but is a development of the preposition *ilā*.

From a lexicographical point of view (Dozy, *Supplément aux dictionnaires arabes*; cp. Kampffmeyer, *Bibliographie*) the dialects offer much material which goes beyond the resources of the old language. In some cases this is only due to the fact, that stems which are not absent from the classical language, have developed a new special meaning, cp. e. g. the common *šāf*, *išūf* 'to see', or *ifšēf* 'to see', among the Bedawīs of Eastern Tunis. In some districts (Syria, Malta) foreign influence is not quite inconsiderable from a lexicographical point of view; in other regions, e. g. in North Africa, where a large Berber admixture might be expected to exist throughout, it is strongly developed only in parts, while some idioms have very little of it.

As far as Phonetics and accidence are concerned foreign influence can be definitely proved only in districts where Arabs are surrounded by or dispersed among an overwhelming majority of foreign elements, e. g. in Central Africa, and in certain parts of Mesopotamia. In any case it is strikingly slight.

In the following we have refrained from combining separate groups. Spain, the dialects of North Africa and Malta, exhibit strong resemblances, and the idioms in question are often classed together as Maghribī. In most cases however instances of 'Maghribī' linguistic phenomena can (even at the present state of our knowledge) be found in the East as well; even with regard to the shibboleth imperf. 1. pers. s. *n*—, 1. pers. *n*—*u* it is doubtful whether its home is in the Maghrib (cp. Landberg, *Arabica*, iii. 53: *ana nikūm*, Ḥaḍramawt).

V. The separate regions. — 1. Central Arabia. Syrian desert. The relation between the language of the city of Mekka to the Bedawī idioms is worthy of attention. — Pronoun: *āna*; *int(e)*, f. *inti(i)*; *hū*, f. *hī* (in Mekka: *awarrīk hūwa*, *hīye*, 'I will show him, her to you'); *ḥinnā*, *ḥinnā*, *intum*, *hūm* (in Mekka: *hūma*). Verb: *mit̤lē* and *nidār* with obvious transition in the living language from the first form to the second (Mekka only *nidar*), f. *ikbādhat* and *ǵiťfet* 'she got ill' (the latter forms esp. in cases where the vowel of the second radical is *i*); 2. pers. c. *sinui'e*, *kālit*; 1. pers. identical; plur. 3 pers. m. *nidlam*, *nidil*, 3. pers. f. *gālan* they said, 2. pers. m. *rikāntū* [2. f. probably *-tan*]; 1. *-nā*. Imperf. *yindar*, with gutturals (esp. *ḥ*) like *yuḥdfur*. Terminations: 2. pers. f. s. *īn*, 3. and 2. m. pl. *ūn*, 3. and 2. f. pl. *-an*, *-in*.

Cp. Wallin in *Z. D. M. G.* xii (1858), 666—675; Wetzstein, *ib.* xxii (1868), 69—194; A. Socin, *Diwan aus Centralarabien*, part i—iii (Leipzig, 1900-1901) = *A. S. G. W.*, xix, i—iii; C. Snouck Hurgronje, *Mekkanische Sprichwörter und Redensarten*, in the *Bijdragen tot de Taal-, Land- en Volkenkunde van Nederlandsch Indië* . . ., series 5, i. (1886), p. 433—576, also separately (Hague, 1886).

2. Mesopotamia. Phonetics and accidence of this region are closely related to those of Central Arabia and the Syrian desert. Foreign influences (especially in the North): Syriac, Persian, Kurdish. — Pronoun: *ānī*; *inte*, f. *intī*; *hū'a*, *hūe*, Mōṣul *hūwa*, f. *hī'a*, *hīe*; *iḥnā*; *intum*, *intū*, f. *inten*; *hūmma*, Mōṣul *hīyam*, f. *hinne*. Verb: *kitab* (also *ṭild*), f. *(i)ktibet*; *kitab(i)t*, f. *kitbīt*; *kitab(i)t*; *(i)ktibaw*, *kitbu*, f. *(i)ktiben*; *kitabtū*, f. *kitabten*; *kitabnā*. Imperf. *yiktib* (also *yiktib*), f. *tiktib*, *tiktib*, f. *tiktibīn*; *aktib*; *yiktibūn*, f. *yiktiben*; *tiktibūn*, f. *tiktiben*; *niktib*.

Cp. Meissner in: *B. S. S.*, vol. v. (1906, the part in question = 1903), on this Weissbach in *Z. D. M. G.*, lviii. 931—948; Meissner in *M. S. O. S.* v. (1902) and vi. (1903); Weissbach, *Beiträge zur Kunde des Irak-Arabischen* i. (1908); Sachau in *A. A. W. B.* 1889, i.; Socin, *Der arabische Dialekt von Mōṣul und Mārdīn* in *Z. D. M. G.* xxxvi. (1882), 1—53, 238—277; xxxvii (1883), 188—222. Here only texts.

3. South Arabia. Here also much resemblance with the Arabic of the interior of the Peninsula. We possess a systematic account of 'Omān and good texts in that dialect. Landberg's studies give information about South Western Ḥaḍramawt and districts adjoining it to the West;

for linguistic phenomena of the headland which closes in the Persian Gulf Jayakar is to be compared. — Persian influences especially in the farthest North East (Jayakar). Remains of the old South Arabian language, on which further information is still needed, in Ḥaḍramawt. The Mehri spoken in that region has been studied in detail (see MEHRI). 2. 'Omānī. Pronoun: *ene*; *nti*, f. *nti*; *hūwe* (*hū ūe*), f. *hīye*; *hni*, *ḥnā* (*nḥnā*); *ntū*, f. *ntên*, *hum*, f. *hin*. Verb: *kteb*, f. *ktibit*; *ktibt*, *ktibt*; *ktibt*; *ktbu*, f. *ktiben*; *ktibtu*, f. *ktibten*; *ktibna*. — But intransitive verbs and the passive which is here preserved in the first and second form, like *ḏkāl* 'he forgot' [*ḏḥahila*], *ḫnūḳ* 'he was strangled' *ḳtil* 'he was killed', f. *ḳtilt*, pl. *ktilo*, f. *ktilen*. — Imperf. *yūktub*, f. *tūktub*; *tūktub*, f. *tktibi*; *āktub*; *yktibo*, f. *yktiben*; *tktibo*, f. *tktiben*; *nūktub*. Pass. *yūktel*, *yūḫbar*. β. Ḥaḍramawt. Pronoun: *āna*, f. *ent*; *ente*; *hū* (*hū'*), f. *hī*; *ḥna*, *nāḥna*; *entu(m)*, *hōm*. Verb: Active and passive (or intransitive) similar as in 'Omānī, the active frequently accented on the last (*ḏhabāh*), partly alternating in the living speech with accentuation on the penultimate. Perf. 3. pers. pl. forms like *gitlū* (pass.) *ḥāmilū* (act.), *gātlaw*, *daḫlaw*. Imperf. forms like *yindir*, side by side with *anšḳrōb* 'I drink' *baṭla'* 'I will ascend' etc. (In ii. also forms like *geddūn*) 3. pers. pl. imperf. m. *-ūn*, *-ōn*, *-ū*, f. also *-īn*. Prefix of 1. pers. pl. sometimes *l* instead of *n*.

Carl Reinhardt, *Ein arabischer Dialekt gesprochen in 'Omān und Zanzibar* (1894); on this Nöldeke in *W. Z. K. M.* ix. (1895); Texts in 'Omānī in *M. S. O. S.*, iii. (1900), v. (1902); Landberg, *Arabica*, iii—v. (1895—1898); *Études sur les dialectes de l'Arabie méridionale*, i. (1901), ii[a] (1905), ii[b] (1909). Texts from Ḥaḍramawt also in *Südarabische Expedition*, iii. (Alfred Jahn), iv. (David Heinr. Müller, 1902). Cp. L. W. C. van den Berg, *Le Ḥadhramout et les colonies arabes dans l'Archipel Indien* (Batavia, 1886). — Jayakar, *The Shaḥee dialect of Arabic*, in the *Journal of the Bombay branch of the R. As Soc.*, 1902, p. 246—277 (without transliteration). — Lexicographical details from the district of 'Aden in E. V. Stace, *English-Arabic vocabulary* (London, 1893).

4. Madagascar. Cp. Gabriel Ferrand, *Les musulmans à Madagascar et aux îles Comores* (part iii., Paris 1902 = *Publications de l'École des Lettres d'Alger. Bull. de corr. afr.* ix, part 3), especially p. 41—61; and Ferrand in *J. A.*, ser. 10, ii. (1903), 451—485. Treatment of the numerous Arabic loanwords in the modern language and in earlier documents.

5. Syria. We possess detailed information about the language of the towns of Bairūt, Damascus, Aleppo, Jerusalem, as well as specimens from Lebanon and Galilee. — Foreign influences: especially Syriac (now extinct except for a few remains in Ma'lūla to the North of Damascus); to a small extent Turkish. Pronoun: *āna* (*ānī*); *ānt(e)*, f. *ānti*; *hū* (*hūe*, *hūwa*), f. *hī* (*hīe*, *hīye*); *niḥn(a)*, *iḥna*; *intū* c.; *hēnu(n)*, *hēnne*, *hum* c.; *hin* f. Verb: *katab* (*ḍhirib*), f. *katabet* (*ḍhirbet*); *katabt* (*katābt*), f. *katabti*; *katabt* (*katabt*); *katabu* c.; *katabtu* c.; *katabna*. Imperf. *yiktub* (*byiktub*, *biktub*), f. *tiktub*; *tiktub*, f. *tikt(*ᵉ*)bi* (*btiktibi*); *iktub* (*āktub*); *yikt(*ᵉ*)bu* (*bikitbu*) c.; *tikt(*ᵉ*)bu* c.; *niktub*.

Bairūt: Martin Hartmann, *Arabischer Sprachführer* (2. ed., Leipzig and Vienna s. a.); Damascus: David in *J. A.*, ser. 8, x. (1887); J. Oestrup, *Contes de Damas* (Leiden, 1897); Aleppo: Pourrière-Kampffmeyer in *M. S. O. S.*, iv. (1901), on which cp. Barthélemy in *J. A.*, ser. 10, vi. (1905), 179—186; Lebanon: Barthélemy in *J. A.*, ser. 8, x. (1887), 260—339 and 465—487; Galilee: W. Christie in *Z. D. P. V.*, xxiv. (1901); Jerusalem: Max Löhr, *Der vulgär-arabische Dialekt von Jerusalem* (Giessen, 1905), on which cp. Barthélemy in *J. A.*, ser. 10, viii. (1906), 108—253. 6. Egypt. The dialect of Cairo has been studied in detail. In the outlines of accentuation, phonetics and accidence it closely resembles the language of the large Syrian centres. Foreign influences at Cairo as well as in the rest of Egypt: Coptic which died out in the beginning of the xvii. century. Pronoun: *āna*, *āni*; *inte*, f. *inti*; *hūwa*, f. *hīya*; *iḥnā*: *intū* (*intum*) c.; *hūm*, *hūm(m)a* c. Verb.: *ḍarab* (*misik*), f. *ḍarabet* (*misiket*, *miskat*); *ḍarábt*, f. *ḍarábti*; *ḍarábt*; *ḍarabu*, *ḍárabum* c.; *ḍarábtu* c.; *ḍarábna*. Imperf. *yiḍrab* (*yimsik*), f. *tiḍrab*; *tiḍrab*, f. *tiḍrábi*; *āḍrab* (*āmsik*); *yiḍrábu*, *yiḍrabum* c.; *tiḍrábu*, *tiḍrábum* c.; *niḍrab*. With *b(m)* similarly as in Syria.

Wilh. Spitta, *Grammatik des ar. Vulgärdialectes von Ägypten* (Leipzig, 1880); K. Vollers, *Lehrbuch der ägypto-arabischen Umgangssprache* (Cairo, 1890; transl. into English by F. C. Burkitt, Cambridge 1895); C. A. Nallino, *L'Arabo parlato in Egitto* (Milan, 1900); J. Selden Willmore, *The spoken Arabic of Egypt* (London, 1901; 2. ed. 1905).

As for the rest of Egypt, there is no doubt that conditions are very different and that many peculiar features exist; but reliable information is still scanty. Maghribī linguistic phenomena reach as far as the gates of Alexandria. On Upper Egypt cp. Heinr. Schäfer, *Die Lieder eines ägyptischen Bauern* (Leipzig, 1903); H. Dulac in *J. A.*, ser. 8, v. (1885, 5—38 (Texts without transliteration).

7. Spain. Important sources take us back as far as the xii. century. Pedro de Alcalá (Petrus Hispanus) published in 1505 a systematic account together with a dictionary in transliteration. Spanish-Arabic is particularly important from the point of view of linguistic history, especially with regard to accentuation, as it preserves to a large extent an early stage of development. Foreign influence: Romance and other idioms of the Spanish peninsula; Berber. The following forms according to Pedro de Alcalá. Pronoun: *aná*; *ènte* [also f.?]; *hù*, *húe*, *húet* [*húet* South Ar., cp. Ethiop., Nöldeke], f. *hí*, *híe*, *híet*; *ḥnaḥ*; *éntum*; *húmet* [f. = ?]. Verb: *cḥaráb*, f. *ḥabblet*; *cḥarábt*, f. ?; *cḥarábt*; *cḥarábu*, f. ?; *cḥarábtum* c. ?; *cḥarábna*. Imperf. *yacḥ*ᵉ*ráb* (*nuḳtúb*), f. *tacḥ*ᵉ*ráb*; *tacḥ*ᵉ*ráb*, f. ?; *nacḥ*ᵉ*ráb*; *yacḥ*ᵉ*rúbu*, f. ?; *tacḥ*ᵉ*rúbu*, f. ?; *nacḥ*ᵉ*rúbu*.

xii. cent.: David de Gunzburg, *Le Divan d'Ibn Guzman* (fasc. i., text, Berlin, 1896); ca. xiii. cent.: *Vocabulista in Arabico*, ed. by C. Schiaparelli (Florence, 1871); xv—xvi. cent.: *Petri Hispani de lingua Arabica libri duo*, ed. by P. de Lagarde (Göttingen, 1883; according to the original edition, Granada, 1505).

8. Morocco. The conditions frequently resemble those of Spanish-Arabic. The accent is variable and apparently not subject to any rules;

it is clear however that owing to circumstances which to a great extent correspond to those of Spanish-Arabic, the tendency to throw the accent back which is noticeable in Spanish-Ar., has been carried to an even greater length. The development is in a state of flux, and perhaps caused by the influence of Berber. We may compare this with the conditions existing in Central and South Arabia, where the accent is similarly variable: in the region of the old South-Arabian language (e. g. in Mehri) we find that the accent is thrown back as much as in Spain and even as much as in Morocco. — Foreign influences: Berber; Spanish (both directly and indirectly, as many Spanish Arabs went to Morocco). — Pronoun: *anā*, *anāia* and *āna*; *ntā*, *ntāia* and *inta* c.; but also *enti*, *inti* f.; also *enṭin*, *entīna* c., probably originally f.; *hūa*, f. *hīa*; *ḥnā*, *ḥnāia*; *ntūm*, *ntūma*, *ntuma* c.; *hūm*, *hūma* c. Verb: *ḳtel*, *ḳtelet*; *ḳtelt*, f. *ḳtelti* (also c.); *ḳtelt*; *ḳtelu* (*ḳtelū*) c.; *ḳtelna* c.; *ḳtelna*. Imperf. *yeḳt(e)tel* and *yḳtel*, f. *teḳt(e)tli*, *tḳteli*; *neḳt(e)tel*, *tḳtel* c. or f. *teḳt(e)li* and *tḳtli*; *neḳt(e)tel*, *nḳtel*; *yeḳt(e)lu*, *yḳtlu* c.; *t*— c.; *n*—. Sometimes other terminations than the *ā* of the perfect have the accent.

José Lerchundi, *Rudimentos del árabe vulgar que se habla en el imperio de Marruecos* (Madrid, 1872; of greater linguistic value than the second ed. Tánger, 1889 and 3rd ed. 1902. Also in English, 1900); Texts publ. by Socin *A. S. G. W.*, xiv., iii. (1893), by Socin and Stumme *ib.* xv., 1; by Fischer in *M. S. O. S.*, i. (1898, with valuable remarks), by Meissner, *ib.*, viii. (1905), by Kampffmeyer, *ib.* (1909). In preparation grammar by Kampffmeyer, texts (Tanger) by Marçais.

9. Algeria. a. Tlemsen. Accent generally fixed. Pronoun: *anā*, *ānā* and *āna*; *ntīn*, (*ā*)*ntsīn*(*a*) c.; *hūwa*, *hīwa*; f. *hīya*; *ḥnā*; (*ā*)*ntūm*(*a*), (*ā*)*ntsūmān* c.; *hūma*, *hūmān* c. Verb: *ktib*, f. *ktebets*; *kebts* c.; *ktebts*, *ktebu* c.; *ktebna* c.; *ktebna*. Imperf. *yiktib*, f. *tiktbi*; *tiktbi* c.; *nektsib*; *yiktebu* c.; *t*— c.; *n*—. β. Ulād Brāhīm (Dép. of Oran). Accent not as fixed as might appear from Marçais' account (cp. Marçais, p. 68 *et sqq.*). Pronoun: *āna*, *ānāia*; *enta*, *entāia*, f. *enti*, *entīya*; *hūwa*, f. *hīya*; *ḥnā*, *ḥnāya*; *entūm*, *entūma* c.; *hūm*, *hūma* c. Verb: *gtem*, f. *gtemet*; *gtemt*, f. *gtemti*; *gtemt*; *gtemu* c.; *gtemtu* c.; *gtemna*. Imperf. *yigsem*, f. *tigsem*; *tigsem*, f. *tigsemi*; *nigsem*; *yigsemu* c.; *t*— c.; *n*—. γ. South Algeria, 'Aïn Māḍi. Accent as in Morocco. Pronoun: *ānā*, *enāyā*; *nti*, *ntāya*, f. *nti*, *ntīya*; *hūwa*, f. *hīya*, rarely *hī*; *ḥnā*, *ḥnāyā*; *ntūm*, *ntūma*, *entūma* c.; *hūma* c. Verb: *ktib* (passive: *gubiḍ* 'he was seized' etc.), f. *ktibit*; *ktibt*, f. *ktibti*; *ktibt*; *ktibū*, *ktibū* c.; *ktibtu* c.; *ktibnā*. Imperf. *yiktib* and *yiktib*, f. *t*—; *t*—, f. *tiktbi*, *tiktbi*; *niktib*, *niktib*; *yiktbū*, *yiktibnū*, *yiktbū* c.; *t*— c.; *n*—. Accent also on other terminations than *a*.

Cp. W. Marçais, *Le dialecte arabe parlé à Tlemçen* (Paris, 1902 = *Publications de l'École des Lettres d'Alger. Bull. de Corr. Afr.*, part xxvi); id., *Le dialecte arabe des Ulād Brāhîm de Saïda* (*Département d'Oran*, Paris 1908, Extract from the *Mémoires de la Soc. de Linguistique de Paris*, p. xiv. and xv.). An excellent study. Cp. a text publ. by E. Doutté in the same *Mémoires*, p. xii, Kampffmeyer, *Südalgerische Studien* in *M. S. O. S.* viii. (1905).

10. Tunis (town). Here also considerable immigration of Spanish Arabs. Pronoun: *āna*; *inti* c.; *hūa* (*hūwa*), f. *hīa* (*hīyā*); *ḥna*, *intūma* c.; *hūma* c. Verb: *ktib*, f. *ktbet*; *ktibt* c.; *ktibt*; *ktbu* c.; *ktibtu* c.; *ktibna*. Imperf. *yiktib*, f. *tiktib*; *tiktib* c.; *niktib*; *yiktbu* (*yiktibu*, *yiktibu*, *yiktibu*); *t*— c.; *n*—.

Cp. H. Stumme, *Grammatik des tunisischen Arabisch* (Leipzig 1896); Texts by the same, 1893; on this: Nöldeke in *W. Z. K. M.* viii. (1894), 250—271.

11. Bedawis of E. Tunis. Cp. H. Stumme, *Tripolitanisch-tunisische Beduinenlieder* (Leipzig, 1894, no grammar).

Tripolis (town): Pronoun: *āni* (*ānī*); *inti*, f. *inti*; *hūwa*, f. *hīya*; *ḥnī*; *intum* c.; *hūmmā* c. Verb: *ktib*, f. *ktibet*; *ktibt*, f. *ktibti*; *ktibt*; *kitbu* c.; *ktibtu* c.; *ktibna*; Imperf. *yiktib*, f. *tiktib*; *tiktib*, f. *tiktbi* (*tiktibi*, *tiktbi*, *tiktbi*); *niktib*; *yiktibu* (*yiktibu* etc.) c.; *t*— c.; *n*—.

H. Stumme, *Märchen und Gedichte aus der Stadt Tripolis in Nordafrika* (Leipzig, 1898; with a grammatical sketch).

12. Malta. The dialect must be classed as belonging to the North African group (thus Nöldeke against Stumme), though a Syrian admixture may possibly be traced. It is akin particularly to the idiom of Eastern Tunis. The accent could be thrown back even in the measure *fa'al* apparently because short unaccented vowels were not dropped to the same extent as in the other dialects of North Africa. — Foreign influence: Italian (esp. Sicilian dialect). Pronoun: *yīn*(*a*), *yīn*(*a*) etc.; *int*(*i*) c.; *hūa*, *hū*, f. *hīa*, *hī*; *ḥna*, *intom* c.; *hūma* c. Verb: *kiteb*, f. *kitbet*; *ktibt* c.; *ktibt*; *kitbu* c.; *ktibtu* c.; *ktibna*. Imperf. *yikteb*, f. *tikteb*; *tikteb* c.; *nikteb*; *yiktbu* (*yaḥārtu* etc.) c.; *t*— c., *n*—.

H. Stumme, *Maltesische Studien . . . Texte . . .* (Leipzig, 1904 = *Leipz. semitist. Studien*, I, iv); translation *ibid*, I, v. On the Studien: Nöldeke in *Z. D. M. G.* lviii (1904); systematic grammar by Stumme in preparation.

13. Pantelleria. Arabic loanwords: Gregorio and Seybold, in *Studi glottologici italiani*, ii. (1901), 225—238.

14. Balearic Islands. Arabic loanwords: Luigi Salvatore d'Austria in the *Actes du XIIe Congrès intern. des Orientalistes* (Rome, 1899), p. III, i. (Florence 1902), p. 1—56.

15. Sicily: Salvatore Cusa, *I diplomi greci ed arabi di Sicilia*, I [all published] (Palermo, 1868); cp. also Noël Des Verges in *J. A.*, ser. 4, vi. (1845, II), 313—342. The numerous Greek transliterations of Arabic proper names show that the accent had in its essential features reached the modern West-Syrian or Egyptian stage as early as the xi. century. — Arabic loanwords in Sicily: Gregorio and Seybold in *Studi glottologici italiani*, iii. (1903), 225—251.

16. Libyan desert. Martin Hartmann, *Lieder der libyschen Wüste*...(Leipzig, 1899) = *A. D. M. G.* xi, 3. The linguistic features (North African sphere) are very interesting; the book is a work of great industry, but difficult to use. Hardly any linguistic value can be assigned to L. C. Ewald Falls, *Beduinen-Lieder der lib. Wüste* (Cairo, 1908).

17. Central Africa. Kampffmeyer, *Materialien zum Studium der arabischen Beduinendialekte Innerafrikas*, in *M. S. O. S.*, ii. (1899). Tribes belonging to the North African and Egyptian sphere. Influence of Berber and languages of the Sûdân.

Concerning a wide-spread use of old terminations of the verb and noun, which to a certain extent is undoubtedly found in the colloquial, further materials are needed. But cp. also Kampffmeyer, *Marokkan. Grammatik* (in preparation).

(KAMPFFMEYER.)

f. ARABIC LITERATURE.

Already at the time of their first appearance in history we find the Arabs in possession of a considerable body of traditional lore, which however does not go beyond such elements as are met with in the case of many other gifted races on a low level of civilisation, such as the Bantu negroes or the South-Sea islanders. The Arabic language which has brought out the potentialities of the Semitic family of speech in the richest yet often one-sided development, commands an extraordinarily copious vocabulary; the men who created it, were forced to give a separate name to each object in the phenomenal world, owing to the fact that general concepts, though not unknown to them, had not yet become the basis of their mental processes. From this follows both the chief charm and the chief defect of their literary art: it is restricted to the particular, but for this very reason it is able to work it out with the greater precision.

As early as the year 500 A. D. the whole of North Arabia possessed a common poetical language such as is found in the case of many of the so-called primitive races. We may assume that it arose gradually as a result of the reciprocal relations between the different tribes, which followed from their annual migrations in search of pasture, as well as from the pilgrimages to common places of worship such as Mekka and ʿOkāẓ; the vocabulary probably was drawn from many dialects. It was used not only by the great poets at the royal courts of Damascus and al-Ḥīra, whose art served the desire for refinement accompanying a more luxurious life, but also by the goatherds of the Hudhail for the purpose of immortalising the petty strife of a narrow existence.

The dialects at the same time maintained their position in every-day life, and probably supplied down to a late period the language of many of the more primitive forms of art, which are passed over in silence by tradition. The camel driver who called on his animal and whiled away the time by accompanying its regular trot with a monotonous song, the women in the Bedawī tent and the peasants of the palmtree oasis, who lightened the fatigue of their work by rhythms clothed in words, must surely have used the language of common speech. This poetry of every-day life is only referred to in occasional allusions: thus we hear of lullabies and cradle-songs (Goldziher in the *Wiener Zeitschr. f. die Kunde des Morgenl.*, 1888, p. 164—167), of the workmens songs which accompanied the digging of the fosse for the protection of Medina against the Mekkans (Ibn Saʿd, II¹, 50, 28), or those verses with which St. Nilus heard the Bedawīs of the Sinai peninsula saluting a well (cp. Numbers, 21, 17). Scanty remains of such songs are preserved to us by Balādhorī (*Futūḥ*, ed. de Goeje, p. 49), and in our own day Littmann (*Volkspoesie*, p. 81, Nº. xii) was able to collect specimens in Syria, and Musil in Arabia Petraea (*Arabia Petraea*, iii. Vienna, 1908, p. 259); they not only assisted primitive man in lightening the weariness of his labours, but were believed by him to exercise a direct beneficial influence on his work.

In the eyes of primitive man words have not yet become the current coin of common speech, but are regarded as most potent means for influencing not only the souls of his fellow men, but also his entire surroundings which he likewise believes to be animate; the effect produced by words is much stronger than what we understand by being moved, it is a very real power which casts its spell over the soul of a person to whom the right kind of speech or song has been addressed. For this reason the poet is called by the Arabs *shāʿir*, the knower, that is to say the possessor of supernatural magical knowledge. His art is not only valued as an adornment of life, but also feared as a dangerous weapon, which directed against an enemy, cannot only put him to shame by ridicule, but even has the power practically to lame his energy. Satire, *hidjāʾ*, is thus one of the oldest forms of art; and even after its magical character had disappeared, it continued down to a very late period to play a very important part in public life; under the Umaiyad dynasty it temporarily dominated the whole field of literature. Cp. I. Goldziher, *Abhandlungen zur arab. Philologie*, i., Leiden, 1896, p. 1—121: *Über die Vorgeschichte der arab. Hidjāʾ-Poesie*; id., *Bemerkungen zur ältesten Geschichte der arab. Poesie*, in the *Actes du Xe Congr. d. Orient.*, sect. iii, p. 1—5).

Of equal antiquity as satire of an enemy is the lament for the beloved dead. It is primarily a duty of woman, in whom the mimic and still inarticulate expressions of grief are more fitting than in man. Owing to the nature of the old family organisation the lament of a sister for her brother is stronger than that of a wife for her husband; and thus the most famous poems of this group, those of al-Khansāʾ [q. v.], are laments for the death of her brother. It follows from the very one-sided nature of the virtues, which make up the Bedawī ideal, that the range of ideas in these poems is very limited (Cp. Goldziher, *Bemerkungen zu den arab. Trauergedichten*, in the *Wien. Zeitschr. f. d. Kunde d. Morgenl.*, xvi., 307—339).

But while satire and elegy continued to exist as independent forms, other motifs of poetry, which must have played an equally important part in daily life, completely lost their original character, at any rate in our tradition, which restricts itself almost exclusively to poetry cultivated as an art. This is particularly the case with erotic poetry: it was not until the Umaiyad age with its more refined and civilised atmosphere, that it developed into a definite artistic form; yet it can never have been absent from the mouth of the people. In the old classical poetry the love-song has degenerated into a conventional common-place at the beginning of a ḳaṣīda, the *nasīb*, which corresponds to the praise of the gods as the introduction of a mythological Homeric hymn in Greek literature. (See I. Guidi, *Il 'Nasīb' nella Qaṣīda Araba* in the *Actes du XIVe congr. d. Orient.*, Alger 1905, Paris 1906, iii., 8—12).

The same fate befell the description of nature, especially of animals so far as they in-

terested the Arabs either as game to be hunted or as domestic animals. There can be no doubt that the old period possessed vivid descriptions of the animals of the desert, which were the fruit of personal experience and observation. The camel, it may be said, dominated the thoughts of the Bedawī in the same way in which the cow was the principal object in the eyes of the Vedic Indian, and still is in the eyes of the Herero. Just as reference to the cow runs through the hymns of the Ṛgveda, (see Bruchmann, *Psychologische Studien zur Sprachgeschichte*, Leipzig, 1888, p. 277 *et seq.*), in a similar way we may speak of an Arabic camel-poetry; for the poets never grow tired of praising the excellence of their camels, and the animal practically dominates their imagery. Yet no independent poems of this kind dating from an early period are extant; they are lost as well as the war songs which, according to Sozomenos, celebrated the victory of the queen Māwiya. As a separate species poems of the chase appear very late, even later than erotic poems.

At the time at which our knowledge of Arabic poetry begins, i. e. not more than about 150 years before Muḥammad (see Djāḥiẓ, *Kitāb al-ḥayawān*, Cairo, 1323, i., 37, 19), poetry as an art is already dominated by a rigid conventionalised form, the ḳaṣīda [q. v.] in which all the separate species that once had existed independently, are merged. The range of contents of Arabic poetry had never been very wide; it became still more narrow and barren in this form. Certain stereotyped similes are repeated again and again, while other observations of natural objects which would be equally applicable are never used at all (see Nöldeke, *Fünf Mo'allaqât*, I in *Sitzungsberichte d. Kais. Akad. d. Wiss. zu Wien, phil.-hist. Classe*, vol. cxl., Nº. 7, p. 3); even Arab critics like Ibn Rashīḳ, *'Umda*, Tunis, 1865, p. 170 *et seq.*, can enumerate but few fresh thoughts with which eminent poets enriched the store of imagery possessed by the ancients.

The ḳaṣīda extinguished the independent existence of the separate species without the compensating effect of teaching the aesthetic sensibility of the Arabs to appreciate the symmetrical structure of a connected chain of thought. The general scheme of a ḳaṣīda is usually fixed, yet the details are so loosely connected that the tradition of most of the poems is subject to considerable variations. The aesthetic enjoyment felt by the Arab in reading a poem always proceeds from the single line. The poet who does not succeed in expressing a thought within the limits of one line is adversely criticised (see e. g. 'Askarī, *Kitāb al-ṣinā'atain*, p. 174$_{13}$ infra); but the appreciation of his art is proportionately greater if he can compress a separate thought within a half-line (see Suyūṭī, *Sharḥ shawāhid al-mughnī*, p. 94, 18 *et seq.*), or like Imru' al-Ḳais in line 48 of his *Mu'allaḳa*, make use of four different similes in a single verse ('Askarī, *loc. cit.*, p. 189, $_{3}$).

The outward form of Arabic poetry exhibits greater variety than the range of contents and the composition. The language is rich in vowels with a recurring musical accent; thus it could create a purely quantitative system of prosody, which starting from the simple iambic metre, the Redjez, had even in prehistoric times developed a large number of elaborate forms. It is probable that all the poems were meant to be chanted to a simple musical accompaniment and only this chant could do full justice to the subtle structure of the poetical language, mere recitation which was influenced by the vernacular dialect, being insufficient to bring out its full effect.

An art of this type gave little opening for the expression of individual experience and personal emotion. Thus of the large number of pre-islāmic poets there are only a few who stand out conspicuously as expressing thoughts of their own. Public opinion seems to have decided at an early date to regard the poets of the so-called *Mu'allaḳāt* [q. v.] as the most eminent representatives of their art; they are mentioned, although together with others, as early as the time of Farazdaḳ in a poem (*Naḳā'iḍ*, ed. Bevan, Nº. 39, $_{11-24}$) in which this poet enumerates his predecessors in the field of poetry. It is true that all the most important features of the ancient Arabic poetry are found combined in these seven: the ill-starred prince Imru' al-Ḳais; the frivolous courtier Ṭarafa; al-Nābigha, the adroit friend of the Ghassānids and Lakhmids, who sing of the intense joy of living; the typical bedawīs 'Alḳama and al-Ḥārith b. Hilliza; and Zuhair and Labīd, the preachers of a tranquil wisdom.

The exercise of this art was not however confined to the desert. The inhabitants of the oases and towns began to take their part at an early period, and to a large extent struck out paths of their own. The Jews of Taimā', it is true, like al-Samaw'al b. 'Ādiyā', had become so far assimilated to the Arabs, that their art hardly differs from that of the Bedawīs; but elements of essential difference are found among those Arabs who had settled at al-Ḥīra at the Persian frontier where they had come under the influence of Aramaean civilization. Their principal representative 'Adī b. Zaid [q. v.] in his youth chiefly cultivated the drinking song as a separate species of poetry; in his old age however Christian influence turned his thoughts to religious subjects, such as found expression in his poem on the fall of man quoted by Djāḥiẓ, *Ḥayawān*, iv., 66, $_{1-11}$. Such ideas did not excite much interest among the thoughtless children of the desert; but they appear again at Ṭā'if in the poems of Umaiya b. Abi 'l-Ṣalt [q. v.] whose home almost came within the sphere of South-Arabian influence, and who seems to have derived his inspiration more particularly from Jewish ideas.

Poetry was not however the only intellectual possession of the pre-islāmic Arabs. Prose had also begun to be a medium of artistic expression, especially in proverbs, with which the Arabs class many popular phrases, the origin of which had in most cases been forgotten at an early period. Similarly we find among the ancient Arabs the other forms of popular literature, thus especially the riddle (e. g. *Dīwān Hudhail*, Nº. 97, $_{11}$ in an allusion; al-Djāḥiẓ, *loc. cit.*, iii., 168, $_{10}$; Ibn al-Athīr, *al-Mathal*, p. 401, $_{7}$) and the beast-fable; yet although the proverbs were carefully collected as early as the time of Yazīd I by 'Ilāḳa al-Kilābī and later by the philologists, little attention seems to have been paid to the other two species; the fables therefore are known to us only from occasional allusions and quotations (as the fable of the ostrich *Hudhail* Nº. 73, $_{4}$ = al-Djāḥiẓ, *loc. cit.*, iv., 107, $_{17}$; cp.

Nöldeke, *Die Erzählung vom Mäusekönig*, in *Abhandl. d. Gött. Gesellsch. d. Wissensch.*, xxv., 10; Bashshār b. Burd in al-Kālī's *Amālī*, iii. 108, 11; applied to the gazelle in an 'Omānī proverb, Reinhardt p. 396, N°. 1; cp. also al-Djāḥiẓ, *loc. cit.*, v. 73, 4—13; 153, 10; Baihaḳī, p. 548, 2—4; Ḥarīrī, *Durra*, p. 98, 11 *et seq.*; Rāghib, *Muḥāḍarāt*, p. 101, 14 *et seq.*; 'Āṣim, *Sharḥ Dīwān Imra' al-Ḳais*, Cairo, 1323, p. 11, 10; 'Abbās b. al-Aḥnaf, *Dīwān*, p. 121, 5; Ibn al-Djawzī, *Kitāb al-adhkiyā'*, p. 188—192; al-Shirwānī, *Nafḥat al-Yaman*, Cairo, 1324, p. 186 *et seq.*; a plant fable, al-Ghazālī, *Iḥyā' 'ulūm al-dīn*, Cairo, 1279, iv., 10, 7). Germs of a future literary development were also contained in the orator's art cultivated with great zeal from an early period (cp. Goldziher in *Wien. Zeitschr. f. d. Kunde des Morgenl.* vi., 97—102). But the best school of Arabic prose was the telling of stories at the *samar*, the evening gatherings at the royal courts and in the Bedawī camp. The chief material was furnished by the war-like deeds of the tribe, the *Aiyām al-'Arab* [q. v.] (cp. E. Mittwoch, *Proelia Arabum paganorum, Aiyām al-'Arab, quomodo litteris tradita sint*, Berlin, 1899), and included petty raids as well as events of great historical importance which (as e. g. the death of Zenobia) are strangely distorted in this mirror (cp. Redhouse, in *Journ. of the Royal As. Soc.*, xix, 583—597, and further Hishām b. Muḥammad al-Kalbī, quoted by Ibn al-Djawzī, *Kitāb al-adhkiyā'*, p. 124—129). A favourite theme were the stories of famous lovers, like that of al-Munakhkhal and Raḳāshī alluded to in *Hudhail*, N°. 99, 20. Other motifs were taken from foreign nations and gladly assimilated: heroic tales common to many nations, like the battle between father and son (Hildebrand and Hadubrand: 'Amr b. Ma'dīkarib and his son Khuzaz; al-Kālī, *Amālī*, iii., 153), erotic jests like the story of the marvellous tree (Djāḥiẓ, *loc. cit.*, vi. 51 *et seq.*; cp. the later versions: Ibn al-Djawzī, *loc. cit.*, p. 83 *et seq.* and *Alf Laila*, ed. Habicht and Fleischer, xi. 151 *et seq.*; Brockelmann, in *Studien zur vergl. Literaturgesch.*, viii., 237 *et seq.*), Greek stories like that of the pledge of Moiros-Sharīk (*Aghānī*, 2. ed., xix. 87; cp. the later version: *Alf laila*, Cairo 1306, ii. 206—208), early Christian legends like that of the seven sleepers (al-Kālī, *loc. cit.*, i. 61 *et seq.*; cp. *Mitt. d. Sem. f. or. Sprachen*, iv., 228; de Goeje in *Versl. en Mededeel. d. Koninkl. Ak. van Wetensch.*, *Afd. Lett.*, ser. 4, iii., Amsterdam, 1900, p. 9—33), and Persian heroic stories like those with which Naḍr b. Ḥārith of Mekka rivalled the pious tales of the prophet.

Muḥammad not only demanded of his followers a renunciation of the old Bedawī ideals: he brought a new element into their lives, and incidentally created a new literary form; the influence of the Ḳor'ān on the further development was however only indirect: for owing to its claim to divine origin it excluded all possibilities of imitation for a large public (cp. Goldziher, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xxix, 640; xxxii, 383; Thorbecke, *ibid.*, xxxi, 176; Goldziher, *Muh. Stud.*, ii. 403 on al-Ma'arrī's imitation). The form of the Ḳor'ān was probably not entirely new. The short clauses of the earlier revelations, borne on a free, gliding rythm and connected together by the single rhyme, must have been closely akin to the *sadj'* of the old soothsayers (*kāhin*). But their contents, the intimately personal struggle of the soul for its own salvation and that of mankind, was something that Arabia had never known before. Even when calm reflexion had taken the place of ecstatic emotion and the prophet strove to gain the attention of his people by means of stories, and finally when the revelation had become a mere form for laws and ordinances, its language must still have excited the admiration of the Arabs. If we are not always able to share this admiration, this is due to the fact, that our appreciation is affected by the often very serious distortion of subjects familiar to us from other sources.

The Ḳor'ān did not exercise any influence on poetry; on the contrary as its language betrayed its dialectical peculiarities even in the consonantal orthography which became the norm for the entire later literature, it was necessary to adapt it in some points, especially the vocalisation, to the language of the poets which once for all had come to be accepted as a model of unquestioned authority.

Muḥammad not without reason saw in the poets the chief representatives of an ideal of life hostile to his own, yet he was forced to a certain extent to acknowledge their power, which he therefore sought to make subservient to his own ends; to his court-poet Ḥassān b. Thābit [q. v.] fell the task of championing his modern claims against the Bedawīs in their own language; and the greatest poets among his contemporaries, al-A'shā and Ka'b the son of Zuhair, put their art at his disposal, the former voluntarily, the latter not without urgent pressure.

Among the faithful, however, the prophet's dislike of poetry gradually became the prevailing attitude, and the new aims which he had put before his nation fully engaged their energies with the result, that the poets were kept in the background in the public life of the early caliphate; the cynical parasite al-Ḥuṭai'a hardly helped to raise them in the public esteem. The Bedawīs however refused to yield up their delight in song and story and it appears that the great Arab migration created a kind of epic poem consisting of ballads which were put in the mouths of the heroes themselves (see Wellhausen, *Skizzen und Vorarbeiten*, vi., 49).

In the Umaiyad period, after the intoxication of religious enthusiasm had gradually passed away and the Arab nobles following the example of the caliphs had returned to their old ideals of life, poetry also regained its old prominence. The only people of intellectual eminence still remaining at that time in the mother-country were the representatives of the old Mekkan families now eclipsed by the Umaiyads, and the pious zealots of Medina who looked upon their rulers as worldly usurpers and enemies of the theocracy. But even these two classes had been considerably influenced by the changed circumstances of the time. The enormous fortunes brought to the old families by the conquests had undermined the simplicity of manners which before Muḥammad had prevailed even in a comparatively prosperous town like Mekka. Al-Aḥwaṣ there cultivated erotic poetry and the Persian Yūnus composed his new tunes which raised music to the level demanded by a more refined æsthetic sense. Refinement and

luxury now created in Arabia itself a new erotic poetry, the chief representatives of which were the Mekkans ʿOmar b. Abī Rabīʿa and al-Ḥārith b. Khālid, both of the tribe of Makhzūm, ʿAbd Allāh b. Ḳais al-Ruḳaiyāt, and the Umaiyad ʿAbd Allāh b. ʿOmar al-ʿArdjī. Their art was gladly received even in pious Medina which, as the residence of many of the discontented old chiefs, rivalled Mekka in the elegancies of life: it was at Mekka about the year 70 (689) that ʿAbd al-Ḥakam al-Djumaḥī opened a room for reading and games (*Aghānī*, iv. 52). The new art even penetrated to the ranks of the people and among the Bedawīs it became associated with the names of Ḳais b. Dharīḥ, Madjnūn and Djamīl.

Syria and ʿIrāḳ for a long time kept aloof from these frivolities. The old tribal feuds had broken out with renewed fury in the struggle for new settlements in these colonies, and found an echo in the works of the poets. Al-Akhṭal, Djarīr and Farazdaḳ and numerous lesser poets helped to stir the passions with their satires, and at the same time assisted the men in power with their influence on public opinion: thus al-Akhṭal served the Umaiyads, who saw no objection in the fact that he was a Christian, and Djarīr their governor Ḥadjdjādj. Syria was also the home of Dhu ʾl-Rumma, the last representative of the old camel-poetry which with him had already become a conventional mannerism. Similar tendencies are represented by Abū Nadjm and ʿAdjdjādj and the latter's son Ruʾba, who applied the iambic metre, *radjaz*, which until then had only been used for occasional pieces, to the subject-matter of the old ḳaṣīda; the simplicity of the metrical form was compensated for in their art by a proportionately greater artificiality of language, and especially a grotesque use of all the wealth of the vocabulary including its most far-fetched elements.

At the court of the Umaiyads the new erotic poetry did not find a place until the time of their decline. Under al-Walīd b. ʿAbd al-Malik the Yemenite Waḍḍāḥ wrote at Damascus his songs addressed to Rawḍa (one in stichomythia typical of the new manner *Aghānī*, vi. 35) and to the wife of the caliph, which in the end cost him his life. In the same style the later caliph al-Walīd sang the praise of his sister-in-law Salmā; the same poet also cultivated the drinking-song, with preference even to erotic poetry, following the model of ʿAdī b. Zaid, to whose poems he had been introduced by his cup-companion, the ʿIbādite al-Ḳāsim b. al-Ṭufail.

After the ʿAbbāsids had put an end to the glory of the Arab empire, all culture and civilisation became concentrated in the cities of ʿIrāḳ while the desert sank back into deepest barbarism: at this stage the new poetry became universally predominant. The Persians who had carried the new dynasty to power and now retained the power themselves for a long period, had no taste for the old poetry of the Bedawīs, but responded eagerly to the familiar theme of the celebration of love and wine. The predominance of the Arabic language was sufficiently secured for many centuries by the religion of Islām, and could not be undermined by Persian; it is only in jest that poets occasionally venture to introduce Persian words or even Persian lines in their Arabic verses (see Djāḥiẓ, *Bayān*, Cairo, 1313, i. p. 61). But Persian refinement and elegance dominated the poetry as well as the life of the ʿAbbāsid civilisation in its prime. The art of al-Walīd was transplanted to the court of al-Manṣūr by Muṭīʿ b. Iyās; and it found its highest perfection in the art of al-ʿAbbās b. al-Aḥnaf, a native of Khorāsān who introduced the Persian form of the tenzon into erotic poetry (see Brockelmann in *Mélanges Hartwig Derenbourg*, Paris 1909, p. 231), and especially in Abū Nuwās, the son of a Persian mother who became the greatest poet in the Arabic language. The influence of the latter persisted for centuries; his model was followed by the innumerable singers of the joy of life, who after the decay of the central power represented at the courts of the governors and princes from Khorāsān to Spain, the joyous Persian ideal of life, which also dominated the fine arts.

But the old aspirations of the purely Arabic literary art had not yet died away: the foreigners themselves who, as pointed out below, laid the foundation of the scientific study of the Arabic language, at the same time brought about a renaissance of Arabic poetry. The ancients were praised as the unequalled models not only of the language but also of aesthetic beauty, which critics strove to analyse scientifically: it thus became the fashion to imitate them. Even Abū Nuwās who amuses himself by ridiculing the stiff manner of the old Bedawī bards, cannot escape their influence in his panegyrics and poems of the chase. This influence is still more pronounced in the works of the ʿAbbāsid prince Ibn al-Muʿtazz, who made the ancient poets the subject of scholarly research, and of Abū Tammām and his pupil al-Buḥturī, both of the tribe of Ṭaiy (cp. the former's instructions in al-Ḥuṣrī's *Zahr al-Ādāb* on the margin of the *ʿIḳd*, Cairo, 1305, i. 108 *et seq.*). Al-Mutanabbī, the panegyrist of Saif al-Dawla, similarly follows the paths of the ancients, though it must be confessed that the mannerisms of his imagery frequently violate our canons of taste. Although he met with considerable opposition on the part of contemporary critics (cp. the severe criticism of al-ʿAskarī, *Kitāb al-ṣināʿatain*, Stambul 1320, p. 119, 4), later generations regarded him as the last of the great poets, and his dīwān is still read and highly esteemed even in distant ʿOmān (see Reinhardt, *Ein arabischer Dialekt gespr. in Oman und Zanzibar*, Berlin, 1894, p. xiii). His contemporary, the prince Abū Firās, possibly appeals to us more directly owing to the personal touches contained in some of his poems, but in the principal aims of his art he is his inferior, and of the countless number of the later imitators of Mutanabbī no one has equalled him (cp. Goldziher, *Abhandlungen zur arab. Philologie*, i., 122—174).

A single new literary form was produced by the imitators of the ancients. In the early period epic subjects, the stories of heroes, had found expression only in prose in a polished style full of conceits: the later development both of the elegy and the panegyric style led to the creation of a kind of epic narrative in verse. The sad events which happened at Baghdād in the year 197 (812) were told by al-Khuraimī in a long ḳaṣīda (Ṭabarī, iii. 873—

880); Ibn al-Mu'tazz celebrated the deeds of his uncle al-Mu'taḍid as prince and ruler in an heroic poem (ed. by Lang, *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xl., 563 *et seq.*, xli., 232 *et seq.*). But these beginnings did not lead to any fruitful development. Ibn 'Abdūn's famous poem on the fall of the Afṭasids employs only allusions, like the South-Arabian ḳaṣīda: and other similar poems of Spanish origin, which for the most part are no longer extant, like that of Tammām b. 'Alḳama on the history of Spain and the works of Yaḥyā b. Ḥakam and Abū Ṭālib (Schack, *Poesie und Kunst der Araber in Spanien und Sizilien*, ii., 87) seem to have been no more than rhymed chronicles in the style of Ibn 'Abd Rabbihi's radjez poem on the wars of 'Abd al-Raḥmān b. Muḥammad (*Ibd*, ii., 288—303); in such works, as well as in numerous other didactic poems, the iambic metre was used only as a mnemonic help, not as an artistic form of aesthetic value. It was not until a very much later period that parts of the romances of heroism and chivalry which had sprung from ancient Arabic stories, were put into metrical form by professional rhapsodists.

Much greater prominence was achieved by another branch of poetical art, religious poetry which in its first beginnings also goes back to the pre-islāmic period. Under the early caliphs and the Umaiyads religious sentiment and poetical form were still mutually exclusive, and the poems of the Shī'ites Kuthaiyir 'Azza and al-Kumait strike a political rather than a religious note. But the civilisation developed in the towns of 'Irāḳ favoured the influx of numerous foreign, especially Persian ideas into the intellectual range of Islām which in its original state did not give much encouragement to the emotional element: and it was here that poetry took possession of the field of religion. In the meditations of Ṣāliḥ b. 'Abd al-Ḳuddūs, who was executed as a heretic in 167 (783) in the reign of al-Mahdī, we find the Persian doctrine of the creation of the world out of light and darkness (see Goldziher in *Transactions of the 9th int. congr. of orient.*, ii., 104—122). His contemporary Bashshār b. Burd in his poems openly confessed to his adherence to the Mazdayasna faith. The religious policy of the 'Abbāsids however protected Islām against the flood of heretical doctrines, and when Abu 'l-'Atāhiya in the second period of his poetical activity turned to religious meditations couched in simple popular language, the only fault that could be found with his orthodoxy was that his pessimism did not take sufficient account of the hope of resurrection. Pessimism is also the prevalent mood in al-Ma'arrī's *Luzūm mā lam yalzam*, the work of his mature age, which however achieves its main effects by means of artificial conceits in the use of language. It was not until a late period that mysticism began to make use of the poetical form; 'Omar b. al-Fāriḍ has hardly any predecessors worth mentioning, and he himself created the form which since then has been regarded as classical.

During the last seven centuries no original idea has made its appearance in poetry in its artistic form; poetical activity finds an outlet in countless *badī'iyas*, poems in praise of the prophet on the model of the *Burda* of Ka'b b. Zuhair and its pendant by al-Būṣīrī; their chief object consists in the endeavour to leave unused no artistic effect sanctioned by rhetoric.

Among the people, it is true, the art of song had not died out, but the 'educated' for the most part thought it beneath their dignity to take any notice of the fact; thus it is only in a casual allusion that Ibn al-Athīr (*al-Mathal al-sā'ir*, Būlāḳ, 1282, p. 46, 4) refers to songs in popular metres which were sung in Baghdād during street processions at night in the month of Ramaḍān. Among the people the ḳaṣīda with its single rhyme running through the whole poem was replaced by a strophic form by means of which it was possible to attain more pleasing musical effects. In Spain this new poetical form was introduced into literature. 'Ubāda b. Mā' al-Samā', the court poet of the 'Āmirids of Valencia who died in 422 (1031), created a definite form for strophic poetry, *tawshīḥ*, which until then had only been cultivated by the people, and transferred it from the popular dialect to that of literary art. He retained however the freer metres inseparable from the strophic structure, and in consequence this form of art remained preserved from the narrow trammels of a language following exclusively the paths of the ancients. In point of subject-matter however the *muwashshaḥ* did not differ to any extent from the older poetry; from erotic poetry, which had been its popular basis, it was soon transferred to the other traditional themes of poetic art, and even pious meditations were frequently clothed in the form of the *muwashshaḥ*. From the West the new art migrated at an early date to the East where Ibn Sanā' al-Mulk, a contemporary of Saladin, was its first recognised representative. But the intellectual desolation which befell the Muslim countries in consequence of the Mongol devastation, did not exempt this artistic form from the general destruction, and the *muwashshaḥ* degenerated to an insipid play with empty phrases (see M. Hartmann, *Das arabische Strophengedicht: I Das Muwashshaḥ*, Weimar, 1897). A hundred years after 'Ubāda his fellow countryman Ibn Ḳuzmān [q. v.] made the bold attempt to introduce the language of the people together with the popular form of the *zadjal* into literature; but he found no successor worth mentioning to continue his work. It was not until 500 years later, in 1098 (1687) that the Egyptian Yūsuf al-Shirbīnī once more used the popular dialect in his *Hazz al-ḳuḥūf*, a satire on his fellow-countrymen; and the desire to use the language of the people for the treatment of serious literary subjects did not arise in Egypt until the xix. century. In venturing on this bold undertaking Muḥammed b. 'Othmān Djalāl committed the mistake of choosing not national subjects, but French materials — Molière's comedies — which failed to appeal to the people, in spite of the ingenuity with which he adapted them to Egyptian surroundings.

Prose as a medium of artistic expression was of much slower growth than poetry, notwithstanding the fact that the art of oratory already zealously cultivated in the time of paganism found most favourable conditions for its development in Islām with its institution of the *khuṭba* delivered in each community on the Friday of every week. But it was only on special occasions that it was found desirable to preserve these speeches for posterity, as was done in the case of the

addresses delivered by the governors of ʿIrāḳ, Ziyād and al-Ḥadjdjādj, on their accession to office. Collections of sermons are first mentioned in connection with the Khāridjites (see Wellhausen, *Oppositionsparteien*, p. 53, n. 3). The rhetorical epistle as a literary form was created by ʿAbd al-Ḥamīd al-Aṣghar [q. v.] who died in 132 (749) at Būṣīr in Egypt (Goldziher, *Abhandlungen zur arab. Philologie*, i. 66, n. 4). But it was left to the literary circle of Saif al-Dawla to cultivate sermons and epistles for the first time from a purely artistic interest: Ḥalab was not only the home of the preacher Ibn Nubāta, it also received the epistolographer Abū Bakr al-Khᵛārizmī, though the restless roving spirit of the latter prevented him from settling at the court of any of the Eastern rulers. The letters of al-Khᵛārizmī had on the whole been restricted in their choice of subjects to literary themes, but the style to which he had given popularity, soon found its way into official correspondence. As with the statesmen of the Italian renaissance it became the ambition of the diplomatists of the ʿAbbāsids as well as the petty rulers, to clothe even the dry matters of official business in an elegant literary form. Prominent representatives of this were Ibrāhīm b. Hilāl, the secretary of the Būyid ʿIzz al-Dawla, and al-Ḳāḍī ʾl-Fāḍil, the secretary of Saladin. But the epistolary style with its pointed antitheses was peculiarly exposed to the danger of becoming corrupted and this showed itself most clearly when it was applied to historical works as was done by al-ʿUtbī and al-Kātib al-Iṣfahānī in their works on the deeds of Maḥmūd of Ghazna and of Saladin. It is true however that Arab sobriety of intellect soon rejected this aberration of taste, which in the case of the Persians almost destroyed the faculty for the writing of objective history.

A subject adapted to this style was discovered by Badīʿ al-Zamān al-Hamadhānī, a younger contemporary of al-Khᵛārizmī, in the *maḳāma* or beggars address (see A. Mez, *Abulḳâsim, ein bagdâder Sittenbild*, Heidelberg, 1902, p. xxiii, *et seq.*) which had first been introduced into literature by al-Djāḥiẓ (quoted by Baihaḳī, ed. Schwally, p. 623 *et seq.*). As in imperial Rome the enormous social contrasts existing in the towns of ʿIrāḳ, especially Baghdād, created a vast proletariate of parasites sponging on the court and the wealthy merchants. Out of this there arose a class of Bohemian men of letters: men who had acquired the whole stock of scholarship and learning created by the philologists, and who wandering from town to town throughout the whole empire indulged their disinclination to serious work and their love of adventure. al-Hamadhānī, himself an example of this type, gave it literary immortality. A century later the literary form of the *maḳāma* was revived by al-Ḥarīrī, who developed it to its utmost perfection. But in the clumsy hands of later imitators the graceful lightness of style degenerated into a mere pretext for displaying stores of empty learning.

Literary entertainments of this type made no appeal to the people which yearned for plot and incident. Their taste was gratified by the *ḳuṣṣāṣ*, story-tellers of the streets, whose existence is attested by Ibn Saʿd v. 148, ; as early as the 3rd generation after ʿOmar. Originally their materials were drawn from Ḳorʾānic legends, which they vulgarized and distorted to a boundless extent; but as early as the Umaiyad period new subjects were introduced by the two Southern Arabs ʿUbaid b. Sharya and Wahb b. Munabbih, who embellished elements of Jewish and Yemenic tradition with the products of their own imagination. Scholars for a long time regarded this pseudo-tradition with contempt, and it was not until the v. (xi.) century that it was given literary form by al-Kisāʾī and al-Thaʿlabī.

The predominance of the Persian element in life and poetry which began under the first ʿAbbāsids, soon had the result of making the literary inheritance of the Pehlevi language accessible to the Arabs. The Persian Rōzbih, called as Muslim ʿAbd Allāh b. al-Muḳaffaʿ, translated the *Khodāi-Nāme*, an account of Persian history embellished with many moralising speeches, which probably was composed in the time of the last Yezdedjird, and which also forms the basis of Firdawsī's *Shāh-Nāme*. This, together with a number of similar works, at a later stage became the basis of a political literature which found an extensive development in numerous 'manuals for kings'. Still greater was the influence exerted by his translation of the Pehlevi version of the Pañcatantra, an Indian manual for kings, under the title of *Kalīla wa Dimna*, which was soon followed by translations of the Buddhist romance of Barlaam and Joasaph and the story of the seven wazirs. The new discovery of these materials led temporarily to an exaggerated exaltation of all non-Arab elements. Aramaeans, Persians and Spaniards who, in spite of their acceptance of Islām, for a long time had found no more than haughty toleration in the Arab empire, thought that their time had come for taking revenge on their old oppressors in the field of literature also, by comparing their achievements with those of the old civilization of Western Asia and depreciating them accordingly. But the efforts of the *shuʿūbiya* (cp. Goldziher, *Muh. Studien*, i. 147—208; *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, liii. 601 *et seq.*) were unavailing to undermine the pre-eminence of Arabic which was based on the sanctity of the Ḳorʾān, especially as their literary tendencies usually went hand in hand with religious heresy, which was opposed by the government from political motives, if from no others.

A new species of literature arose out of the combination of Indo-Persian wisdom with the crystallized tradition of the old poetry and Bedawi stories and with the general philosophical results of Greek literature, which had been made accessible to the Arabs during the same period: this was the *adab*, destined to provide the man of the world with the knowledge necessary for the wise conduct of life in an entertaining form. The real creator of this form of literature is al-Djāḥiẓ, an author whose range of interests is extraordinarily wide. He is attracted not only by the oratory of the Arabs, the superiority of which he defends untiringly against the pretensions of the *shuʿūbiya*: he describes the peculiarities of foreign nationalities with the same relish with which he exposes the evils of the social and economic organization of the towns. There is no attempt at a systematic exposition: his chief work, the Book of Beasts, mingles Arab, Greek, and Persian tradition with

many observations of his own which bear witness to his vivid interest in things. His works, as well as those of Ibn al-Muḳaffaʿ, were largely exploited by Ibn Ḳotaiba, a somewhat younger contemporary, who made it his aim to provide the secretaries (*kuttāb*), the predecessors of the later *munshī's*, with the store of literary and historical learning required in the exercise of their profession. He thus became the creator of the *adab* of the schools. His chief work are the 10 books of the *ʿUyūn al-akhbār*, to which his other writings were only intended as supplements; it not only became the model of countless later works in respect of the arrangement of its subject matter, but was recklessly plagiarised by their authors, especially the Spaniard Ibn ʿAbd Rabbihi in his *ʿIḳd*.

The courts were not always content with the universally harmless diversion offered by this literature. The harem life which had found its full development under the ʿAbbāsids at Baghdād, favoured the tendency already appearing in the ancient satiric poetry of the Arabs, to enlarge with relish on sexual matters: this subject seems to have played a great part in the evening entertainments at the court of the caliphs, so that a courtier of Mutawakkil could without scruples dedicate a book of obscene jests to the latter. The *Ḥikāya* of Abu ʾl-Muṭahhar al-Azdī, a picture of Baghdād manners, shows moreover that the middle classes maintained no higher standard on this point. Following the Indian example it became the fashion to put these matters in a pseudo-scientific setting, and after writings of this kind had been translated from the Sanskrit (see al-Djāḥiẓ, *Ḥayawān*, vii. 70, 13) and following on the systematic treatment of the subject by Ibn Ḳutaiba, the ars amatoria took its place in the regular repertoire of writers on medicine; most of these works are dedicated to rulers or wazirs.

The people on the other hand had more taste for the Indo-Persian fairy-tales, in which the erotic interest on the whole takes a secondary place. As early as the iii. (ix.) century the Persian work *Hazār afsāna* (the 1000 stories) was translated from Pehlevi into Arabic, and became the kernel of the Arabian Nights [cp. ALF LAILA WA-LAILA]. The stories which may be regarded with certainty as belonging to this kernel, viz. the introduction, the stories of the fisherman and the Djinn, Ḥasan of Baṣra, prince Badr and princess Djawhar of Samandal, Ardeshīr and Ḥayāt al-Nufūs, Ḳamar al-Zamān and Budūr, all seem to go back to Indian sources. These are the tales which occupy the highest place from the point of view of true poetic value, subtlety in the assigning of motives and unity of construction, and which for this reason established the fame of the collection. At Baghdād this kernel was amplified by a second group of stories, conceived in a Semitic spirit, the merit of which does not so much consist in the unfolding of a definite plot which holds the attention all through, but rather in numerous subtle traits of wit and irony: to this class belong the novels of middle class life, usually founded on a love story, the plot of which is frequently solved by the appearance of Hārūn al-Rashīd as deus ex machina. A third group of stories was added at Cairo (see Nöldeke, *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xlii. 69); this consists of the exploits of rogues and sallies of wit which frequently expose the dishonesty and corruption of government officials. In these Egyptian stories the supernatural and fantastic element again plays an important part. But whereas in the older tales of Aryan origin spirits and demons take a human interest in the fate of the heroes, as e.g. in the case of Ḥasan of Baṣra, the supernatural element in the Egyptian stories is inseparable from a talisman, and its effects are beneficial or the opposite, like those of a blind natural force, without distinguishing between the persons into whose hands it may have fallen: this is exemplified for instance by Aladdin's wonderful lamp. Finally, in order to complete the number of 1001 nights, the story of ʿOmar al-Noʿmān was added, a romance of chivalry, which is attested as belonging to the Nights as early as the xvi. century by the Tübingen ms. Nº. 32, furthermore Sindbād's adventurous travels, the origin of wich may be put at Baṣra towards the year 300, the stories of the 7, the 10 and the 40 wazirs related to Kalīla and Dimna, the ancient Semitic story of Ḥaiḳār, and a number of love-stories like that of the slave-girl Tawaddud, all of which were at the same time handed down independently of the collection. The latter probably received its present form in Egypt during the first half of the Mamlūk period, not apparently at the hands of a single editor, but as the work of many generations of professional story-tellers.

Out of the national traditions of the Bedawīs the luxuriant imagination of many generations created the great romances of chivalry, viz. the *Sīrat ʿAntar* which seems to have received its present form during the wars against the crusaders, the *Sīrat Dhi ʾl-Himma* (these two as well as the romance of Alexander, and the stories of Baṭṭāl, of ʿAnḳāʾ and of Ṭarāf b. Lawdhān are mentioned as early as the middle of the vi. = xii. century; see Steinschneider, *Die arab. Lit. d. Juden*, p. 187), the *Sīrat Abī Zaid wa Banī Hilāl*, *Saif Dhu ʾl-Yazan*, and the romantic story of the sultan al-Ẓāhir Baibars, the contents of which may most conveniently be gathered from Ahlwardt, *Verzeichnis der arab. Hss. der Kgl. Bibl.*, p. 69 *et seq.*

It was also during the Mamlūk period that the shadow-play was introduced into Egypt, a product of the far East which since then has become a favourite form of entertainment throughout the Muslim world: previous to the xix. century it was the only form of dramatic representation known to the Arabs. It is unfortunate that the literary tradition, dominated as it is by the narrow spirit of the schools, refers to it only in casual allusions, and the attempt of the physician Muḥammad b. Dāniyāl [q. v.] to adapt both language and action of this form of play to the taste of the upper classes found no successors. The cultivation of the shadow-play was left to the lower classes, and it was from this source that European scholars of the xix. century first made such plays generally known (cp. G. Jacob, *Geschichte des Schattentheaters*, Berlin, 1907).

While the various forms of belles-lettres never rose beyond a rather primitive stage among the Arabs, their achievements on the fields of scholarship and science are much more considerable. It is true that only a small part of them can be ascribed to the Arabs as a

nation, since from the very beginnings of the several sciences their cultivation was chiefly confined to non-Arabs, Aramaeans and particularly Persians. As the national literature of the Arabs in the proper sense of the term ends with the fall of the Umaiyads the entire later development would be more correctly designated as Muslim literature in the Arabic language.

The writing of history is still most closely connected with the national literature, and at any rate in its beginnings bears a genuinely Arab stamp. The traditions concerning the life of the prophet which had been created rather than preserved by the first generations of Muslims soon developed two distinct branches: the *ḥadīth* which was studied for the sake of its authoritative contents, and the knowledge of the *maghāzī* or wars, which was cultivated for its own sake like that of the 'days' of the ancient Arabs. The earliest literary treatment of the *maghāzī* known to us is due to Mūsā b. 'Oḳba [q. v.][1] they received their classical form at the hands of al-Wāḳidī, and gave rise to the *sīra*, the biography of the prophet by Muḥammad b. Isḥāḳ. In its later development however the biography of the prophet moves away farther and farther from the firm ground of historical fact and loses itself in a luxuriant mass of legends which are not characterised by the first charm of popular fancy, but plainly betray their origin in the inartistic brains of hair-splitting theologians. The large biographies of the later period, like the *Ta'rīkh al-khamīs* of Diyārbekrī, the *Sīra al-sha'mīya* and a still more famous abridgement of the latter, the *Sīra al-ḥalabīya*, still observe the technical rules of the traditionists; but side by side with these there exist countless popular books, like the *Anwār* of Abu 'l-Ḥasan al-Bakrī, which treat their subject in a manner designed for the edification of the faithful on the birthday (*mawlid*) of the prophet.

Closely connected with the biography of the prophet was the tradition concerning the life and deeds of Muḥammad's companions and their immediate successors, a subject the close study of which was of considerable importance from a practical point of view as affording a criterion for the trustworthiness of the authoritative traditions handed down by the various companions. Muḥammad b. Sa'd, a pupil and assistant of al-Wāḳidī, collected all the information within his reach in his large 'book of classes', and the material thus brought together which he made the basis of a separate branch of scholarship, the *'ilm al-ridjāl*, was frequently treated anew by later authors, especially Ibn al-Athīr in his *Usd al-ghāba* and Ibn Ḥadjar al-'Asḳalānī in his *Iṣāba*. The example of the science of tradition exercised a stimulating influence on all the related branches of learning. First of all the great legal schools created their 'books of classes' which were continued and expanded from time to time so as to include not only the great pioneers but also the less important transmitters of tradition: to this type belong especially the works of Ibn Farḥūn and al-Subkī on the Mālikites and Shāfi'ites. There followed among men of letters and philologists the books of classes of the poets such as had been composed already by Abū 'Ubaida and al-Aṣma'ī, the heads of the school of Baṣra: the work of these men and their successors formed the basis of books of final authority like those of Ibn Ḳotaiba and especially the *Kitāb al-aghānī* of Abu 'l-Faradj al-Iṣfahānī, which, though dealing in the first instance with the history of music, finds its centre of interest in the history of poetry treated on the background of a rich store of information on the history of culture. Next came Tha'ālibī's *Yatīmat al-dahr*, the continuations of which succeeding one another through the centuries afford abundant material for the history of Arabic poetical art down almost to the present time, a subject which however gradually becomes less and less attractive. Of biographical collections dealing with men of the different professions we may mention the histories of grammarians and philologists, of which the earliest extant example is the *Nuzhat al-alibbā'* of al-Anbārī, and the biographies of physicians, scientists and philosophers, like the works of Ibn al-Ḳifṭī and Ibn Abī Uṣaibi'a. Another class is represented by the collections of lives of saints and mystics, like those of Abū Nu'aim al-Iṣfahānī or of Sha'rānī, the legends of which frequently resemble those of the corresponding christian literature.

The biographical interest similarly predominated in the local histories which gradually arose in all the important cities of the Muslim countries from Spain to Khorāsān, from the time of Ibn al-Azraḳ's and Ibn Zabāla's histories of Mekka and Medina. It is to be regretted that most works of this class, like so many other books belonging to the great period of Arabic literature, are either lost entirely, or as in the case of the immense work of Abū Bakr al-Khaṭīb on Baghdād and that of Ibn 'Asākir on Damascus preserved only incompletely. At the same time the material in our possession, especially for the history of North Africa and Spain which are treated in the works of Ibn Bassām, Ibn al-Khaṭīb Lisān al-Dīn, Maḳḳarī and others, will continue for a long time to yield an almost inexhaustible store of information concerning Muslim life through the centuries down to our own time.

The professional and local histories formed the basis of the great collections of general biography, the earliest of which if we leave the works of the oldest traditionists out of account, is that of Ibn Khallikān. His book was continued by al-Kutubī and from the ix. (xv.) century onwards was supplemented by comprehensive biographical collections dealing with the different centuries, as for instance that of Ibn Ḥadjar for the viii., that of al-Sakhāwī for the ix., those of al-No'mānī and al-Būrīnī for the ix. and x., of al-Muḥibbī for the xi. and of al-Murādī for the xii. century.

Closely related to the biographies are the bibliographical works, the need for which was most urgently felt at an early date owing to the fact that the number of books produced by the Muslim civilisation was at times practically unlimited. For the period intervening between the date of Ibn al-Nadīm's *Fihrist* and that of the *Kashf al-ẓunūn* by the Turk Ḥādjdjī Khalīfa, both of which aimed at including the entire literary possession of their time, there are a number of monographs dealing with the several branches of learning, particularly theology.

The science of genealogy which frequently touches on the field of biography takes us back to the very beginnings of Arabic literature. Like

other races on the same level of civilization, as for instance the Samoans or the Antaimori of Madagascar, the pagan Arabs attached great importance to a knowledge of the relations of kinship and descent, and the practical needs of the communistic theocracy of warriors under the early caliphs gave it an added interest owing to the fact that the genealogical lists served at the same time as an army roll. In addition to this practical importance of the study there was the interest taken by philologists in genealogical allusions occurring in poetry and the malicious joy with which the *Shu'ūbīya* regarded the countless petty jealousies between the tribes. Of the works of the early genealogists, whose names are given e. g. by al-Djāhiẓ, *Ḥayawān*, iii. 65, 1—4, nothing is extant; and the monograph on the Anṣār by 'Abd Allāh b. Muḥammad b. 'Umāra is known to us only from the quotations given by Ibn Sa'd (see Sachau on Ibn Sa'd, iii., p. xxvii). The work of the early authorities was overshadowed by the zeal and industry with which Muḥammad b. al-Sā'ib al-Kalbī and his son Hishām collected genealogical material: the efforts of these scholars were directed by a genuine interest in their subject, and it was for the very reason of their scientific qualities that they became exposed to spiteful criticism on the part of the theological circles in authority. Hishām even had the courage to collect carefully the accounts about the idols of the ancient Arabs, though as a good Muslim he called his book 'the overthrow of the idols'.

The study of the life of the prophet and his successors and that of genealogy created an interest in the life of the state as such. During the first two centuries however the activity of the Arabs in this field also remained confined to isolated details. As early as the Umaiyad period Abū Mikhnaf wrote at Kūfa the history of the great conquests and of his own time from the point of view of the opposition of the 'Irāḳ to the rulers residing at Damascus. The *Fihrist* enumerates 22 monographs by him, which are partly preserved to us in numerous long extracts found in Ṭabarī: these take us right into the midst of events by means of the accounts of eye-witnesses. He does not seem to aim at selection and arrangement: yet a careful disposition of parts and a definite point of view are very apparent. He is chiefly interested in the risings of the Khāridjites and especially the 'Alids against the Umaiyad dynasty the fall of whom he survived to witness (see Wellhausen, *Das arabische Reich und sein Sturz*, p. iii. *et seq.*). Still more fruitful was the activity of al-Madā'inī, a convinced partisan of the 'Abbāsids who wrote the early history of that family and dealt more particularly with their rise in Khorāsān and their final victory. Owing to the influence of Ṭabarī the later historical outlook is dominated chiefly by al-Madā'inī and Saif b. 'Omar of Kūfa [q. v.] who wrote two monographs on the revolt of the Arabs after the death of Muḥammad and on the conquests. The influence of Saif must be described as well-nigh disastrous owing to the fact that he wrote history without paying heed to chronology and attested facts from the point of view of an artificial pragmatism dominated by local patriotism and tribal jealousy; his language while bearing no comparison with the simple charm of Abū Mikhnaf, made an even deeper impression on the masses through the vivid colouring he gave to his style.

The tradition of Medina regarded historical facts with greater objectivity than that of 'Irāḳ, and its chief representatives Muḥammad b. Isḥāḳ and al-Wāḳidī, who extended the field of their studies from the life of the prophet to the deeds of his successors, are much more reliable than the authors of 'Irāḳ especially in the matter of chronology. It is possible that they also had access to the Syrian tradition which we only know in the form in which it is reflected by Christian Spanish chronicles like the Continuatio of Isidore of Hispalis. The same reliable tradition forms the basis of the two works of Balādhorī, his 'Book of the conquests' and his great genealogy.

The idea of a chronological collection of events, for which the school of Medina had prepared the way, seems to have developed under Persian influence to the plan of a complete series of annals of the empire. At any rate the first author to undertake such a work was a Persian, Muḥammad b. Djarīr al-Ṭabarī, who also achieved great distinction as a theologian through his immense commentary on the Ḳor'ān and as a writer on jurisprudence. His work is intended to embrace the entire history of the world from the creation to his own time, and for the period after the Hidjra it is arranged according to years. It is true that Ṭabarī's critical faculties are not of the highest. But it is for this very reason that we owe to him the preservation of the oldest historical traditions which he places together conscientiously without any attempt at combination; on the other hand we have to make allowances for many a lapse such as the preference for the unreliable Saif. His sources become scantier the nearer he approaches his own time; it is only in exceptional cases such as in the history of the slave war that he once more possesses excellent sources of information. Owing to the fact that Baghdād is the centre of his outlook he surveys only a small part of the Muslim world, and the Maghrib is altogether outside his horizon. The works of Mas'ūdī and Ya'ḳūbī therefore form a welcome supplement to his annals. The former is a typical child of the world-wide Muslim civilisation in its prime. From his native city Baghdād he travelled through the whole Eastern part of the empire of the caliphs, extending his journeys as far as India, Ceylon and China; after returning by way of Zanzibar and 'Omān he resided in Syria and Egypt where he died. It is unfortunate that later generations had no appreciation for the wide sphere of his interests, and we thus possess only two abstracts made by himself of his great historical and geographical work. The travels of the somewhat older Ya'ḳūbī were nearly as extensive; he moreover had the advantage of possessing a detailed knowledge of the Maghrib. In spite of the Shī'ite tendencies hereditary in his family he treated the history of the 'Abbāsids with praiseworthy objectivity on the basis of many old sources which are not extant in any other form; it is preceded by a compendium of universal history which deals not only like the work of Ṭabarī with the biblical, Ḳor'ānic Persian and ancient Arabic tradition, but embraces the whole world so far as it was known at the time, from China to the Berbers and from the peoples of the North to the negroes.

Later generations however preferred the method of Ṭabarī. Soon after his death the Spaniard 'Arīb supplemented his work by a history of the Maghrib and continued it down to the year 320 (932). Not long afterwards the wazīr of the Sāmānids Bal'amī published a Persian abridgment which established Ṭabarī's authority in his own country. All the later writers on universal history, especially Ibn al-Athīr and Ibn Khaldūn, base their works on Ṭabarī, contenting themselves in most cases with adapting the materials furnished by him to the literary requirements of their age.

The decline of the caliphate and the formation of territorial states throughout the empire had the result of subordinating the interest in the common fate of Islām to the events happening in the several countries. Spain was the first province to gain political independence; but the writing of history did not begin there to any extent until the iv. (x.) century with al-Rāzī and Ibn al-Ḳūṭiya. This is probably due to the fact that the long distance from the centre of civilisation arrested the development. During the later period it was the misery of political separation into petty states which, in spite of the fact that the Christian danger constantly kept the religious and national activities alive, prevented any enthusiastic interest in national affairs: Spanish historical writing which culminates in the works of the above-mentioned Lisān al-Dīn and al-Maḳḳarī, thus never got far beyond the biographical stage. Conditions in Egypt and North Africa were much more favourable. A vigourous impulse was given to history by the powerful personality and consistent policy of the Ṭūlūnids, the first independent governors of the Nile province, and during the whole period from 'Abd al-Ḥakam's history of the conquest to Maḳrīzī's *Khiṭaṭ* and again down to Djabartī's *'Adjā'ib al-āthār*, able writers have never been wanting to treat of the vicissitudes of this country. History similarly flourished at the many petty courts of the Maghrib, though it only rarely got beyond a very limited range of outlook. It is only in the works of Ibn Sa'īd and Ibn Khaldūn whom personal experiences brought into contact with more important events — Ibn Sa'īd witnessed the rise of the Egyptian Mamlūks, Ibn Khaldūn the disasters of the Muslim world at the hands of Tīmūr, — that the small dynastic interests take a secondary place: in Ibn Sa'īd's work they are overshadowed by the common fate of all North Africa, in that of Ibn Khaldūn by a philosophical theory of growth and decay in the life of the state. — Cp. F. Wüstenfeld, *Die Geschichtschreiber der Araber und ihre Werke* (from vol. xxviii. and xxix of the *Abhandlungen der Kgl. Gesellschaft der Wissenschaften zu Göttingen*, 1882); M. J. de Goeje, art. *Ṭabarī* in the *Encyclopaedia Britannica*.

The beginnings of geography are closely connected with those of history. Descriptions of the Arabian peninsula are found already in the creators of historical tradition such as 'Abd Allāh b. 'Abbās (quoted by Bakrī, p. 5 *et seq.*) and Wāḳidī (see Suyūṭī, *Sharḥ shawāhid al-mughnī*, p. 16, 18). The interest in geography was further stimulated by the great conquests and by practical administrative needs. The earliest extant description of the lands of the caliphate is the work of a postmaster-general, Ibn Khordādhbeh, and takes the form of an official route book with a detailed statement of the stages, the postal relays and the taxes of each province. At Baghdād, which owed its prosperity in the first place to international trade, there also arose an interest in foreign countries and nations, which found its earliest expression in a naive delight in tales of the marvellous, such as probably formed the subject of the lost book of countries by al-Djāḥiẓ. The book of his contemporary Muḥammad b. Abī Muslim al-Djarmī on the history and organization of the Romaic empire and on the neighbouring barbarians, such as the Avars, Bulgars, Khazars etc. was possibly more systematic; it seems to be the source of a connected description of the countries on the Pontus and north of the Caucasus preserved by al-Djaihānī and later by al-Bakrī and in several Persian works (see Marquart, *Osteur. und Ostas. Streifzüge*, p. xxxii). The basis for a scientific outlook which in astronomy was supplied by the *Almagest* was furnished in geography by the '*Geography*' of Ptolemy; an Arabic translation of this work existed as early as the time of the philosopher al-Kindī, it is only preserved however in an abridgment composed by Khwārizmī in 428 (1036). On the basis of these sources a pupil of al-Kindī, Aḥmad b. Sahl al-Balkhī, wrote the first systematic geography in the form of an atlas, the brief descriptions of which were later expanded by al-Iṣṭakhrī and Ibn Ḥawḳal. A great deal of new geographical material was furnished by voyages undertaken partly from a scientific interest and partly for practical purposes. The travels of inquiry undertaken by Mas'ūdī and their results have already been mentioned. Half a century later his many-sidedness of observation and thoroughness of treatment was rivalled by al-Muḳaddasī, though the latter's wanderings did not extend beyond the frontiers of the Muslim world. A valuable extension of the horizon of the Arab world was brought about by embassies to the states of the North, such as that of Aḥmad b. Faḍlān who was sent to Russia by the caliph al-Muḳtadir in 309 (921), and the mission of the Spanish Jew Ibrāhīm b. Ya'ḳūb to Germany and the Slavonic countries undertaken on behalf of the caliph of Cordova in the time of Otto the Great. The descriptions of the adventures of sailors from Baṣra in Indian and Chinese waters were addressed not so much to the scientific curiosity of scholars as to the delight of the masses in the sensational: they are well characterised by al-Djāḥiẓ in his *Kitāb al-ḥayawān*, i. 191 *et seq.* Yet books like the still extant work of Abū Zaid of Sīrāf, which was based on the narrations of two merchants and that of the captain al-Rāmhurmuzī, as well as the works used by al-Tanūkhī (*al-Faradj ba'd al-shidda*, ii. 79 *et seq.*, 87 *et seq.*) contain in addition to many exaggerations a good deal of valuable information on the Far East. Works of this type were completely overshadowed by the Persian Bērūnī's book on India, the author of which is one of the most thorough observers and explorers of the Arabic writing world. At a later period interest in geography was continually revived by the pilgrimage to Mekka, which not only created handbooks for pilgrims written for the edification and the practical assistance of the people, but was also responsible for works on a higher literary level, like those of Ibn Djubair of Granada in

the vi. (xii.) century and of the Moroccan Ibn Baṭṭūṭa in the viii. (xiv.) century; the latter in accordance with the custom of his time did not hesitate to use the work of his predecessor rather more freely than our conventions would permit, yet his interesting descriptions of India, China, Asia Minor, the coasts of the Black Sea, Constantinople and the Negro countries are entirely his own. Many other books of travel were written in the period after Ibn Baṭṭūṭa, especially in the Maghrib, but all these works, among which we will only mention that by ʿAiyāshī, lose themselves in long-winded descriptions of unimportant personal experiences, and particularly in lists of names of scholars whom the authors met in the various towns. The only noteworthy achievements in the field of systematic geography are found in the works of the Maghribīs al-Bakrī and al-Idrīsī, the dictionary of Yāḳūt once a Greek slave, and the geography of the prince and author Abu 'l-Fidāʾ. — Cp. Reinaud, *Introduction générale à la Géographie d'Aboulféda*, trad., i. Paris 1848; F. Wüstenfeld, *Die Litteratur der Erdbeschreibung bei den Arabern*, in *Zeitschr. f. vergl. Erdkunde*, i. Magdeburg, 1842; M. J. de Goeje, *Eenige Mededeelingen over de arabische Geographen*, in *Tijdschrift van het Aardrijkskundig Genootschap*, 1874, p. 190 *et seq.*; P. Schwarz, *Die ältere geographische Litteratur der Araber*, in Hettner's *Geogr. Zeitschr.*, iii. (1897), part 3.

The fact that the Arabs forced the subject nations to adopt their language, soon created among the new Muslims the need for a scientific method which would facilitate and deepen the study of Arabic; the need was felt the more, because it was necessary to become familiar not only with the dialects used in every-day life, but also with the language of the Ḳorʾān used in devotion and public prayer, and with the classical language of poetry which was required for the intercourse of polite society. As in the case of Greece, India, Assyria, Abyssinia and Japan (cp. v. d. Gabelentz, *Sprachwiss.*, 2. ed., p. 24) it was the contrast between the written language and popular speech which first suggested grammatical observations among the Arabs. The art of reciting the Ḳorʾān which was cultivated down to a late period as a separate branch of study, though it soon degenerated into a mechanical office performed by unlearned readers, probably gave the first impulse to a close observation of the various sounds and their formation; the systematic development of these observations seems to have been influenced by the model of the Indian *Prātiçākhyas*. The fundamental conceptions of grammatical reasoning however were borrowed from Aristotelian logic (cp. most recently Bergthorn, *Aristoteles og de arab. Grammatikere*, in *Festskrift til Wilhelm Thomsen fra Disciple*, Copenhagen, 1894, p. 1 *et seq.*) which had already been eagerly studied under the Sāsānids at the Syro-Persian school of Gondēshāpūr [q. v.] whence it reached the Arabs at an early date. The channel by which certain notions and concepts belonging to Latin grammar only, were transmitted to the Arabs has not yet been elucidated (see F. Praetorius in *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lviii., 495 *et seq.*). The beginnings of Arabic philology suffered from the prejudice against the pedantry of the schoolmaster (cp. al-Djāḥiẓ, *Bayān*, i. 151, 12 *et seq.*) but as early as the iii. (ix.) century its representatives had risen to a social status which will bear comparison with that of the humanists of the renaissance. Tradition calls the poet Abu 'l-Aswad al-Duʾalī the first grammarian: with what justification it is impossible to say. The earliest representatives of this branch of learning who appear in a somewhat clearer light are ʿĪsā b. ʿOmar al-Thaḳafī and Abū ʿAmr b. al-ʿAlāʾ, the former of whom had a reputation as a reader of the Ḳorʾān while the latter devoted himself to the collection of old poems. The work initiated by these two men, whose pure Arab descent does not seem to have been questioned, was continued by Khalīl whose tribe, the Azd ʿOmān, are not regarded as genuine Arabs, and his pupil the Persian Sībawaihi (Sîboye). The former created the system of prosody and collected the store of Arabic vocabulary in his *Kitāb al-ʿain*, which was arranged not according to the order of the alphabet, but from the point of view of the physiology of sounds. The latter gave in his 'Book' the first systematic exposition of grammar, in a form which in spite of its clumsiness came to be regarded as the classical standard for all time: later generations rewrote it a countless number of times in order to make it more intelligible, but added practically nothing of an essential nature. al-Aṣmaʿī first gained for the new science the recognition of the upper classes at the court of Hārūn, though he was probably honoured there as a collector of poetry rather than as a grammarian. The principal achievement due to him are his numerous monographs on various fields of lexicography. These founders of the school of Baṣra found rivals at Kūfa, the second capital of ʿIrāḳ, in a number of scholars concerning whose activity we are unfortunately only scantily informed owing to the fact that they are overshadowed in the later tradition by the Baṣrians. Al-Ruʾāsī, to whom Sībawaihi often alludes in controversy as 'the Kūfian', is regarded as the founder of this school. His pupil al-Kisāʾī wrote the earliest extant treatise on the grammatical mistakes of the people thereby creating a branch of literature to which we owe a great deal of valuable information on the early history of the Arabic dialects. From the iii. (ix.) century onwards the controversies were gradually reconciled at Baghdād, the centre of all intellectual activity. It was there apparently that the linguistic theories of the old masters were developed on a philosophical basis especially by Ibn Djinnī (who is regarded as the first representative of the so-called 'great etymology'; see Goldziher in *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxxi. 545), and that the science of Poetics, first created by the Kūfian Thaʿlab was put in systematic form by Abū Hilāl al-ʿAskarī. From that time onwards the study of philology spread over the whole Muslim world, and was introduced into Spain by al-Ḳālī; the later philologists however in spite of their large number hardly produced any original ideas. We owe to them countless manuals, of which only a few, like Zamakhsharī's brilliantly written *Mufaṣṣal*, rise beyond the level of mediocrity, and particularly a number of most valuable lexicographical collections, such as the *Djamhara* of Ibn Duraid, unfortunately still inaccessible, the *Ṣaḥāḥ* of Djawharī, the *Mukhaṣṣaṣ* of the Spaniard Ibn Sīda, the *Lisān al-ʿArab* of Ibn Manẓūr, the *Ḳāmūs* of

Fîrûzâbâdî with its commentary by Murtaḍâ 'l-Zabîdî. — Cp. G. Flügel, *Die grammatischen Schulen der Araber nach den Quellen bearbeitet*. First part, Leipzig 1862 (*Abh. der Deutschen Morgenl. Gesellsch.*, vol. ii., N°. 4).

We have seen that these branches of knowledge although proceeding from the vital interests of the Arab nation were cultivated principally by non-Arabs; the field of theology lost touch with the national literature even more rapidly in spite of the great part it played in the intellectual life of Islâm. The Ḥadîth [q. v.], as has already been pointed out, was on the whole the product of the first two centuries of Islâm and reflects the intellectual struggles of that period. History and legendary narrative branched off from it at an early date, and Ḥadîth as the evidential material of the schools of Fiḳh was gradually withdrawn from the influences of actual life. In spite of the fact that as early as the ii. (viii.) century the authenticity of each tradition had to be established with scrupulous care by means of an uninterrupted chain of authorities, the material continued to grow like an avalanche; it was therefore a literary achievement of great magnitude which al-Bukhârî performed in digesting and arranging it for the first time according to the systematic order of the science of Fiḳh, while his predecessors had contented themselves with assigning to each tradition a place in the *Musnad* under the name of the last transmitter. Five other collections achieved canonical authority side by side with al-Bukhârî's, but only that of Muslim was in the end able to maintain its position permanently. In the succeeding centuries down to the present day unlimited industry has been at work on the field of Ḥadîth, but it spent its efforts in mere compilations, partly for devotional purposes especially in the collections of 40 traditions, such as were produced by almost every noteworthy theologian, and partly in the work of combining the canonical books for the purposes of scholarly study. In the end the devotional side of tradition reached a stage where it bordered closely upon *adab*, or belles-lettres: Ibn Ḥibbân the compiler of the latest work on tradition which was distinguished by a novel arrangement of the material, was also the author of an adab book, the *Rawḍat al-'uḳalâ'*. The activity of scholars was concentrated partly on the criticism of authorities which, in the case of the great biographical collections, bordered upon history, and partly on the criticism and exegesis of the traditional material. Muḥammad al-Yûnînî who edited the text of Bukhârî in the viii. (xiv.) century was assisted in his work by Ibn Mâlik, the greatest philologist of the time; and already the founders of the school of Baṣra, such as Aṣma'î's pupil Abû 'Ubaid, had studied the special vocabulary characteristic of the language of the tradition: the latter subject was finally dealt with in an authoritative manner in the excellent *Nihâya* of Ibn al-Athîr Madjd al-Dîn, the brother of the historian. Cp. I. Goldziher, *Über die Entwicklung des Ḥadîth* (*Muhammed. Stud.* ii.; Halle, 1890, p. 1—274).

Beginning as a branch of tradition the exegesis of the Ḳor'ân soon became a separate science. 'Abd Allâh b. 'Abbâs [q. v.], a cousin of the prophet who appears as the principal authority for a countless number of traditions, is also reputed to be the author of a still extant commentary on the Ḳor'ân (printed Bûlâḳ 1290; Bombay 1302). The Ḳor'ân then became the subject of philological study, and the purely linguistic exegesis was developed in numerous books on the *Gharîb al-Ḳor'ân* none of which are preserved. An author as early as Abû 'Ubaid wrote a book on the excellence of the Ḳor'ân as a whole and of certain Sûra's and verses in particular (see Ahlwardt, *Verz. d. arab. Hss. der Kgl. Bibl. z. Berlin*, N°. 451) and Ibn Ḳutaiba in his *Mushkil al-Ḳor'ân* tried to defend the trustworthiness of the sacred book against the strictures of the philosophers. Apologetic literature of this kind was however rendered superfluous at an early date by the victory of orthodoxy under government pressure; and Ṭabarî in his great commentary on the Ḳor'ân concentrated his efforts on the task of collecting the traditional material with as much completeness as possible. His book found a later rival in the immense work of Fakhr al-Dîn al-Râzî. The brilliant Persian scholar al-Zamakhsharî combined in his *Kashshâf* the advantages of thorough philological exegesis with those of theological criticism. He did not however repudiate his Mu'tazilite views, and confessed in his very preface his adherence to the heretical dogma of the 'creation of the Ḳor'ân': it is owing to this fact that his work was overshadowed in the judgment of a wider public by the commentary of al-Baiḍâwî, though its undeniable excellence secured for it at all times a large number of readers. Al-Baiḍâwî's work is now regarded by the Sunnî's as the best commentary and is almost invested with sanctity. It is true that it yields a mass of information in a concise and well-arranged form, yet it fails to approach completeness in any of the branches with which it deals (see Nöldeke, *Gesch. d. Qor.*, p. xxix).

The amount of labour spent on Fiḳh, the principal subject of study among Muslims throughout the centuries, has been immense; but very little has been produced that can claim literary importance. Independent intellectual effort, which was very considerable in the beginnings of the different schools of Fiḳh, was replaced after the end of the iii. (ix.) century by a rigid system of tradition which more and more lost touch with the actual facts of legal life. In the different schools of Fiḳh certain manuals acquired canonical authority — al-Ḳudûrî's *Mukhtaṣar* among the Ḥanafites, the *Risâla* of Abû Zaid and later Khalîl b. Isḥâḳ's *Mukhtaṣar* among the Mâlikites, and al-Shîrâzî's *Tanbîh* and the *Minhâdj* of al-Nawawî among the Shâfi'ites; these works were followed by a number of glosses, commentaries and super-commentaries on which the intellectual labour of generations was spent.

The literary achievements of Islâm on the field of dogmatics do not rise to a much higher level. Our information as to the beginnings of this branch of study is very scanty. There is no doubt that at Damascus the influence of Christian theologians, some of whom even enjoyed authoritative respect at the Umaiyad court, had something to do with the origin of the earliest dialectic discussions on the Muslim articles of belief. At Baghdâd it was the study of Greek philosophy which gave rise to the aspirations of the Mu'tazilites to found a rationalist system of faith. As far as the centre of the em-

pire was concerned the strictly traditional orthodoxy, in which the ʿAbbāsids from the time of Mutawakkil onwards saw their best support, succeeded with the assistance of the temporal power to dispose of the troublesome thinkers; but Muʿtazilite ideas continued for a long time to find a favourable soil for their development in the distant provinces of the empire, especially among the Shīʿites. The traveller Ibn Baṭṭūṭa found as late as the viii. (xiv.) century that most of the inhabitants of Khwārizm declared themselves to be Muʿtazila (see *Riḥla*, Cairo 1287, i. 221, 3). In the literature preserved to us orthodoxy which had been put on a philosophical basis by al-Ashʿarī has gained the upper hand, with the result that an end was soon put to all activity in this field, as well as in that of Fiḳh, except as far as the writing of catechisms was concerned. Just as every theologian who thought of his reputation held it to be his duty to edify the faithful by a collection of 40 traditions, nearly every one thought it equally necessary to formulate his dogmatic point of view in an *ʿAḳīda*, even though in point of contents it differed in no respect from those of his predecessors. The only opportunity for genuine scholarly activity existed in the field of the history of dogma which is represented by the works of the Spanish Ẓāhirite Ibn Ḥazm and the Persian Shāfiʿite al-Shahrastānī.

A healthy reaction against the rigidity of the religious life introduced by orthodoxy, was due to mysticism which also was stimulated by the influence of Syrian Christianity: of all the literary productions of Muslim theology those of the mystics are the most brilliant. In its beginnings mysticism was principally a power influencing the practical religious life, and its representatives generally left no written works except poetical effusions expressing their spiritual life and short statements of their chief articles of belief. But in response to al-Ḳoshairī's famous *Risāla* written in 437 (1045) in which he called upon the Ṣūfī's for a revival of the mystical life, literary activity on this field soon became immense. Mysticism was the refuge of al-Ghazālī, the last great theologian of Islām, after he had vainly striven to reconcile philosophy and dogmatic theology. His statement of the Ṣūfī philosophy and its practical demands on the individual, is laid down in his *Iḥyāʾ ʿulūm al-dīn*, the quintessence of which he restated in a form adapted for the masses in the *Kīmiyāʾ al-saʿāda* originally written in Persian: both works have become classics even from the point of view of their literary form. Mysticism achieved its greatest triumphs in the profound systems of the Persians ʿAbd al-Ḳādir al-Gīlānī and al-Suhrawardī and in the luxuriant imagination of the Spaniard Ibn ʿArabī. At this stage it had assimilated new ideas drawn from Indian speculations; Ibn ʿArabī himself assisted by a Yogi revised the translation of the *Amṛtakuṇḍa*, which al-ʿAmīdī had prepared a short time previously under the title *Mirʾāt al-maʿānī*. With the end of the vii. (xiii.) century however the classical period of Ṣūfism had reached its close. In the Persian and Turkish countries it continued for many centuries to attract and satisfy all unlearnt thinkers, but the productions of these men, which include the highest creations of all Muslim poetry, stand to the credit of the national literatures. In Arabic countries there arose only a small number of poets and original thinkers like al-Shaʿrānī, while literary activity found its outlet principally in lives of the saints and rules of the religious orders. (Cp. A. Merx, *Idee und Grundlinien einer allgemeinen Geschichte der Mystik*, Rektoratsrede, Heidelberg 1893; I. Goldziher, *Materialien zur Entwicklungsgeschichte des Ṣūfismus* in *Wiener Zeitschr. f. d. Kunde des Morgenl.*, xiii. 35—56; M. Schreiner, *Der Ṣūfismus und seine Ursprünge* in *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lii. 513 *et seq.*

The literary life at Baghdād had found an unexpectedly brilliant development under the early ʿAbbāsids owing to the fact that Greek science was made accessible to the Muslims by Syrian intermediaries. Already under the Umaiyads the prince Khālid b. Yazīd [q. v.] had pursued the study of astrology, medicine and particularly alchemy (see al-Djāḥiẓ, *Bayān* i. 126, 10) and the medical work of the presbyter Ahrun had been translated into Arabic by the Jew Māsardjōye for Marwān, or according to others for ʿOmar II (Ibn al-Ḳifṭī, ed. Lippert, p. 324). At the court of al-Manṣūr we meet with a physician of Gondēshāpūr who is said to have translated medical works into Arabic; and the translator Yūḥannā b. Māsawaih flourished under Hārūn. But it was the caliph al-Maʾmūn, himself full of appreciation and vivid interest in all scientific aspirations, who gave the most powerful stimulus to this form of activity. He founded at Baghdād the *Bait al-Ḥikma* containing a library and an astronomical observatory, which under the direction of Salm soon became the centre of active scientific study. The knowledge of Greek and Syriac continued to remain confined almost entirely to Christians and renegades, but the activity of men like Ḳosṭā b. Lūḳā, Ḥunain b. Isḥāḳ, his son Isḥāḳ and his nephew Ḥubaish, opened to the Muslims a path of access to Greek science. — Cp. M. Steinschneider, *Die arabischen Übersetzungen aus dem Griechischen* in *Centralblatt für Bibliothekswesen*, supplement 5, year vi. (1889), supplement 12, year x. (1893); id. in Virchows *Archiv*, vol. cxxiv. (1891), p. 115—136, 268—298, 455—487; id., in *Zeitschr. der Deutsch. Morgenl. Gesellsch.* l. 161—219, 337—417.

Unlike medicine, astronomy and natural science which were confined to narrow professional circles, philosophy gained a somewhat wider influence on the whole literary development. It has already been pointed out, that both grammar and dogmatic speculation started from suggestions furnished by philosophy. But the orthodox reaction under al-Mutawakkil put obstacles in the way of this influence. The 'philosopher of the Arabs', al-Kindī suffered under reactionary persecutions, and it was only because of his skill in astrology that he was tolerated at the court. His attempt to combine Aristotelian observation of nature with the dominant neo-Pythagorean and neo-Platonic system was not attended by much success; and his studies had to be pursued at a distance from public life owing to the persecution of the orthodox. An eclectic philosophy of nature was transmitted as a secret doctrine in the circle of the 'Brethren of Purity', whose religious and political views the sect of the Karmatians tried to put in practice though only in a grossly vulgarized form. The treatises of the 'Brethren of Pu-

rity' afford a kind of encyclopaedic survey of the sciences of all nations and religions known to their time. The 'book of the beasts and man' borrows its framework from Indian fables, and just as the latter afford a means of telling the truth to a ruler in a way unheard of under other circumstances, so they venture to apply a most scathing criticism to human society and positive religion. Their philosophy of nature however ends almost entirely in psychology. The soul is the real being of man which has developed on a mystical path of ascent from the lower natural orders through the animal stage to an increasingly higher grade of perfection. The Brethren of Purity gained no influence on the activity of the professional philosophers and theologians, but their treatises were eagerly read by the educated and many sects adopted their doctrines. The Aristotelian philosophy on the other hand was always confined to certain circles of the elect, and did not flourish except under the protection of princes, such as was afforded to al-Fārābī at the court of Saif al-Dawla, and to Ibn Sīnā by the rival petty rulers of his Persian home. In the latter country Ibn Sīnā exercised a profound influence not only through his medical canon, but also through his psychology and logic: and his influence on the Christian West was still more powerful, at a time when he was anathematised by Muslim orthodoxy. In the West as well as in the East of the Muslim world philosophy was the privilege of isolated thinkers, who could gain no influence on the masses; they had on the contrary to live in obscurity apart from the exceptional cases in which such men were invited to the court of some intelligent ruler, as happened to Ibn Bādjdja, a follower of al-Fārābī who lived at Saragossa at the court of the Almoravid 'Alī. It thus came about that the Andalusian philosophers have been of greater importance for Jewish and Christian scholasticism than for their own fellow-believers. Only Ibn al-Ṭufail deserves special prominence as the creator of a new literary form, the philosophical novel. The ascent of the mind from the elements through the stage of organic nature to God had already been described by Ibn Sīnā in the allegorical character of the ideal man Ḥaiy b. Yaḳẓān. Ibn al-Ṭufail borrows this character, in order to describe in his example the development of a thinker growing up far from all human intercourse on a lonely island. He creates for himself the conditions of material existence, and in his mature age is led by the contemplation of nature to the vision of God. He then meets a philosopher who has risen beyond the limitations of human society, and the two resolve to communicate his pure knowledge to the people: soon however he realises the vanity of this undertaking, as the people is ripe only for Muḥammad's allegories, and together with his friend he returns to his lonely island. Better times seemed to have arisen for philosophy with the rise of the Almohades who gave public recognition to the doctrines of al-Ash'arī and al-Ghazālī whose concessions to philosophy had until then been rejected in the West as heretical. Under the reign of Yūsuf Ibn al-Ṭufail and Ibn Rushd for a time enjoyed the favour of the court, though the latter had to go into exile in his old age. Ibn Rushd did not reject the state as such, as he appreciated its civilising influence; but his doctrine of the eternity of the material world, of the necessity of a causal nexus between all events, and of the destruction of the particular put him in sharp opposition to theology without any hope of reconciliation. It was only among the ṣūfīs that a certain amount of interest in philosophy was still displayed, though merely for the purpose of gaining a more certain assurance of the higher value of mysticism. 'When towards the middle of the xiii. century A. D. the emperor Frederick ii. put a number of philosophical questions before the Muslim scholars of Ceuta, the Almohade 'Abd al-Wāḥid entrusted the duty of replying to them to Ibn Sab'īn, the founder of a mystical order. He undertook to do so. In the style of a pedantic schoolmaster he enumerates the views of ancient and recent philosophers. He allows us to divine the ṣūfic secret, that God is the reality of all things. But the only thing to be learned from his replies is the fact that Ibn Sab'īn had read books, of which he believed the emperor Frederick to have no knowledge whatsoever'. (T. J. de Boer, *Gesch. der Philosophie im Islām*, Stuttgart 1901, p. 177 *et seq.*). The last thinker of Islām, Ibn Khaldūn, as has already been pointed out, based his system on history, in the events of which he recognised an ordered law (T. J. de Boer, *loc. cit.*). Cp. I. Goldziher, *Die islamische und die jüdische Philosophie*, in P. Hinneberg, *Die Kultur der Gegenwart*, part i., sect. 5 (Berlin-Leipzig, 1909), p. 45—77.

The Mongols in the East and the Berbers in the West destroyed the flower of Muslim civilisation, and their devastating influence is more apparent in the field of literature than in any other. It is true that the literary output was enormous even after the vii. (xiii.) century, but no new idea and no new form has made its appearance. The greatest variety and the most rapid rate of production are the two most coveted titles to fame. To the untiring industry of men like al-Suyūṭī, al-Murtaḍā 'l-Zabīdī, and 'Abd al-Ḳādir al-Baghdādī we owe stores of invaluable information in consequence of the fact that many documents of the literary past of their civilisation which are irretrievably lost to us, were still accessible to them; but from the point of view of the history of literature as such they are of no account.

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der Juden, ein Beitrag zur Litteraturgeschichte der Araber, grossenteils nach handschriftlichen Quellen (Frankfort a. M., 1902); Georg Graf, *Die christlich-arabische Litteratur bis zur fränkischen Zeit (Ende des XI. Jahrh.) eine litterarhistorische Skizze* (= *Strassburger theologische Studien*, ed. by A. Ehrhard and E. Müller, viii., 1).

(BROCKELMANN.)

'ARĀBĪ PASHA, leader of the Egyptian Nationalist party. — Aḥmad 'Arābī al-Maṣrī (= al-Miṣrī, 'the Egyptian'), as he called himself with pride, was the son of a fellāḥ of Lower Egypt. He entered the army and under the Khedive Tawfīḳ (Tewfik) rose to the rank of colonel and commander of the 4th regiment. He took a subordinate part in the officers' revolt of 1879 under Ismā'īl, and later in the great military revolt of 1881-1882 he headed the movement which is known to history by his name.

The occasion which first gave 'Arābī political prominence arose out of the difficult relations which for a long time had been existing between the Egyptian and the Turkish-Circassian officers favoured by the Turkish Pashas in authority. The conflict took an acute form and led in January 1881 to a complaint lodged by 'Alī Fehmī, the commander of the 1. regiment, and 'Arābī against the minister of war 'Othmān Pasha Rifḳī. The ministry procrastinated, in spite of the fact that the complaints were perfectly justified and even attempted secretly to arrest the two colonels in order to have them courtmartialled: this led to a mutiny of the troops who liberated the colonels and demanded of the Khedive the dismissal of the war minister. Tawfīḳ was forced to give way and at the desire of the mutinous troops appointed Maḥmūd Pasha Sāmī al-Barūdī minister of war. The army now became the exponent of national aspirations, and it was by mere chance that 'Arābī, by no means a great personality and an unpractical theorist, found himself at the head of the movement. In the summer of 1881 another change occurred in the ministry of war and in September 'Arābī and his regiment were removed from Cairo. This led to new disturbances which found expression in a second great military demonstration in front of the 'Abdīn palace (9. September). The Khedive was forced to change the ministry and to summon the chamber of notables. In answer to this concession 'Arābī and his compromised colleagues left Cairo with their regiments in the beginning of October. 'Arābī, now a popular hero, had a triumphal progress through the city which he left after delivering a stirring speech. The position of the government however was hardly strengthened by his absence, as the actual power still remained exclusively in his hands; it was therefore resolved to give him a place in the government, and on 4. January 1882 he was appointed under-secretary of state in the ministry of war. Attempts at intervention on the part of the Powers and the struggle about the rights of the chamber with regard to the budget led, on 4. February, to the formation of a new ministry under Maḥmūd Sāmī, who enjoyed the confidence of the Nationalist party, and gave 'Arābī a place in his cabinet as minister of war. On 11. April a Turkish-Circassian conspiracy against 'Arābī was discovered and the officers implicated were sentenced to loss of rank and exile to the Sūdān. According to English sources however the alleged conspiracy was entirely the product of 'Arābī's fears; and the latter's whole activity according to this view is to be explained by his fear of punishment after the first mutiny. Once started on his downward career, fear is supposed to have led him further and further. However this may be, the confirmation of the sentence on the Turkish officers on the part of the Khedive led to a conflict between the latter and the ministry who summoned the notables without consulting the Khedive. The latter now put the matter in the hands of the Sultan of Turkey, and Great Britain and France organised a naval demonstration at Alexandria (20. May), as they refused to treat with the ministry in power and feared for the safety of the foreign residents. The ministry was forced to resign 26. May; on the 28th however 'Arābī at any rate was re-appointed minister of war in response to a very general demand.

The feverish excitement created by the high-handed action of the Powers and especially by the naval demonstration found a sudden outlet at Alexandria on 11. June. A quite ordinary street brawl developed into a sanguinary riot with a pronounced anti-foreign and anti-Christian tendency: 57 Europeans and 140 Egyptians were killed. 'Arābī was perfectly innocent of complicity in these events which created a terrible panic among Europeans and caused them to leave Egypt in large numbers. Alexandria, where the Khedive resided during the summer, became henceforward the centre of gravity of the situation. As the relations to the Powers became more and more strained and a European or Turkish intervention was bound to ensue, 'Arābī began to organise the defence of the country. Great Britain protested against the attempted strengthening of the fortifications of Alexandria, an ultimatum was presented, and on 11. July, after the French vessels had left the harbour, the bombardment of Alexandria, which had been notified to all the Powers beforehand, took place. The troops quitted the town, which now fell into the hands of the populace and was burned. These excesses were headed by a certain Sulaimān Dāwūd Bey Sāmī, who pretended to act on 'Arābī's orders, though the latter succeeded in his trial in proving his innocence. After the fall of Alexandria the Khedive fell into the hands of the English. 'Arābī as the only legitimate representative of the government organised the resistance; on 2. August he proclaimed himself the Sultan's representative and called the Khedive a traitor. In reply he was declared a rebel by the Khedive on the 9. and by the Sultan on the 15. August. On 13. September 'Arābī was defeated at al-Tall al-Kebīr by the British troops who had landed in Egypt under Lord Wolseley; 'Arābī fled, but on the 15th he fell into the hands of the English at Cairo. In the ensuing trial he was sentenced to death, but the sentence was commuted to one of exile, and he was sent to Ceylon, whence he received permission to return in 1901.

Views on 'Arābī and the Egyptian revolution will differ according to the political position of the critic: English, French and Arabic sources contradict each other in all important particulars. It is a fact that the misgovernment under Ismā'īl had brought the country to the verge of bankruptcy. The attempts at reorganisation seemed to deliver Egypt entirely into European and Turkish

hands. This conviction created in the upper classes of the population a profound discontent not always swayed by moderate counsels, which developed into a great Nationalist movement too late recognised as such in Europe. It was a movement of the educated, 'Ulamā', officers and civil servants, and its character was not pronouncedly fanatical and religious, or essentially anti-foreign; but it was directed against the excess of European exploitation and the arrogance of the Turkish Pashas. Its motto was *Miṣr li 'l-Miṣriyīn*, Egypt for the Egyptians.

The Nationalist movement found its first expression in the insubordination of the army. The alliance with the mutinous army, sought at first in secret and later quite openly, secured for it a short period of success, at the same time however destroying all hope of European assistance. It appears from Lord Cromer's memoirs that Great Britain absolutely declined to recognise in any way the de facto authority created by the military revolt, and made all attempts at reorganisation conditional on the removal of the revolutionary leaders and the restoration of legitimate authority. It cannot be denied however that 'Arābī's power, although obtained by force, had received the official sanction of the state. According to expert opinion he did not legally become a traitor until after the bombardment of Alexandria, when he proclaimed himself ruler of Egypt. This view of the political situation as well as the urgent pressure of France (Gambetta, de Freycinet) caused Great Britain to adopt a policy of intervention which inevitably led to the occupation of the country; the occupation was undertaken by England alone owing to the fact that France at the last moment declined to co-operate.

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(C. H. Becker.)

ARABISTĀN, 'the Arab country', modern official designation, used almost to the exclusion of the old name, of the Persian district which formerly was mostly called Khūzistān. For further particulars see article KHŪZISTĀN. Following the Persian usage 'Arabistān denotes occasionally the Arabian peninsula. (Streck.)

'ARABKĪR ('Arabkīr), i.e. 'conquest of the Arabs', Armenian 'Arabkir, town in Turkish Armenia, situated to the North of Malāṭiya on the road from Egin to Malāṭiya under 38° N.L. and 38¼° E. of Greenwich. The town lies in a depression, closed in by rocks of basalt, at a short distance from the western bank of the Euphrates, a tributary of which called 'Arabkīr-Ṣu flows through it. The climate of 'Arabkīr owing to the high situation is inclement. The extensive orchards surrounding the town are worthy of notice. The modern settlement does not go back beyond the beginning of the xix. century; the exterior of the town is therefore quite modern; at an earlier period the town was situated ½ hour further to the North on a site still called Eski Shehr, 'the Old Town', where traces of buildings are still visible. The Byzantines knew the town under the name of Arabrakes; on the other hand it is not mentioned by any of the early Arabic geographers, though referred to several times in Ibn Bībī's (wrote about 680 = 1281) chronicle of the Seldjuḳ edited by Houtsma (Leiden 1902). 'Arabkīr shows clear signs of advancing prosperity. The number of inhabitants was calculated by Ainsworth in 1839 at 8000 (6000 Armenians); the British consul-general J. Brant who visited the town a few years before that date counted 6000 houses (4800 inhabited by Turks, 1200 by Armenians); the latter figure would indicate a larger number of inhabitants. Taylor in 1868 notes 35 000 inhabitants. A large number of these, particularly the Armenian families, support themselves by weaving (manufacture of cotton cloths from English yarn). Every year large numbers of emigrants leave the hills of 'Arabkīr and Kharpūt, in order to try their fortunes in Stambul, Diyārbekr, Damascus, Aleppo and the sea-port towns; at Aleppo especially a servant hailing from 'Arabkīr is, or was formerly, to be found almost in every house.

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'ARAḌ (accident), correlative of *djawhar* (substance), denotes every thing in any respect appertaining to a subject. The philosophers restrict the use of the term especially to the 2.—10. Aristotelian categories; the 'Mutakallimūn' however use it in a very wide sense for everything that is not *djawhar*. It is stated to be a characteristic element in the teaching of the Mutakallimūn, that for various stated reasons they deny the possibility of the existence of an accident in another accident. — Cp. e.g. *Dict. of techn. terms*, p. 986 *et seq.*

(T. J. de Boer.)

ARAḌA (also araḍa; a.), the termite (termes arda, white ant). Our knowledge concerning this insect which is found in all hot countries up to 40° N. and S. Lat. is still very scanty; the Arabs were nearly as well informed, at any rate as far as the species occurring within the Muslim world are concerned. The insect described by Arabic authors is the white ant which is found in Egypt in a few species, more frequently further up the Nile in Nubia, and most frequently in the Sūdān. The Arabs made the observation that some of the 'little white worms' possess wings during some part of their life ('after a year', Ḳazwīnī), but failed to recognise the connexion of this fact with their sexual life. The social life of the termites, their common labour in constructing the conical heaps of clay with countless tunnels, their battles with the ants, and particularly their activity in destroying wood, whereby they became quite a plague, were well known. Arsenic and the dung of cattle were supposed to be a protection against them. The voraciousness of the termite and the

damage caused by them were proverbial, and the popular superstition, which regards them as heralds of death, seems to be very old. In the Ḳor'ān (sūra 34, 13) Solomon is shown to be dead by 'a reptile of the earth which gnawed his staff', and in North Africa people still say: 'when a person is going to die, then comes the arḍa knowing it well'.

Bibliography: Ḳazwīnī (ed. Wüstenf.) i. 428; Damīrī i. 24 (Jayakar's transl. i. 39 *et seq.*); Hartmann, *Reise des Baron Barnim*, p. 283—286, 443, 643; Brehm, *Tierleben* (3. ed., 1892) ix. 560 *et seq.* (HELL.)

AL-A'RĀF (A.), plur. of *'Urf* [q. v.]; *sūrat al-A'rāf* is the title of sūra 7.

'ARAFA or 'ARAFĀT, a hill famous as a place of pilgrimage with an adjoining plain of the same name, 6 hours to the East of Mekka. It is a hill of granite of moderate dimensions reaching a relative height of 150—200 feet. On the East broad steps of stone lead to the top; on the 60th step there is a platform containing the pulpit from which a *khuṭba* (sermon) is annually delivered on the afternoon of the 9. Dhu 'l-Ḥidjdja (the day of 'Arafa). On the top there stood formerly a *Ḳubba* named after Umm Salima (thus Ibn Djubair, ed. de Goeje, p. 173) which was destroyed by the Wahhābīs. According to 'Alī Bey pious Muslims may not penetrate beyond the platform. The hill is usually called Djebel al-Raḥma (hill of mercy). Another name is said to have been Ilāl, but it is doubtful whether this appellation really referred to the hill: Wellhausen regards it as the name of a shrine or perhaps of the deity worshipped on the spot in the pre-islāmic period. Pictures of the hill are found in 'Alī-Bey and Burton; see bibliography. — The plain of 'Arafāt spreads southwards from the hill of 'Arafāt and is bounded on the East by the lofty mountain-chain of Ṭā'if. It is covered by a low growth of mimosa plants, and is filled with life only on one day of the year (9. Dhu 'l-Ḥidjdja) when the pilgrims pitch their camp for the celebration of the prescribed *wuḳūf*. Cp. the pictures in Burckhardt and especially in Snouck Hurgronje, *Bilder aus Mekka*, xiii—xvi. The *wuḳūf* or festival assembly takes place on the afternoon of the day mentioned and lasts until after sunset. The pilgrims present express their religious fervour by loud shouts of *labbaika*, by prayers and recitation of the Ḳor'ān.

The origin of the name 'Arafa is unknown. The legendary explanation is that Adam and Eve who had been separated from each other after their expulsion from paradise, met again at this spot and recognised one another (*ta'ārafā*); Arabic authors also mention other etymologies of a similar nature.

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AL-'**ARĀ'ISH**, French orthography Larache, sea-port town in Morocco situated on the Atlantic coast about 44 miles S. W. of Tangiers and 83 miles N. W. of Fās (Fez); under 35° 13' N. Lat. and 8° 28' 22" W. Long. (Paris).

Larache is built on the slopes of a hill dominating the left bank of the Wād Lekkus at the spot where the river joins the ocean. The town is surrounded by an old turreted wall, which is adjoined on the land side by the Ḳaṣba and towards the sea by a fortress. It offers little that is of interest: 'the streets are dirty, the mosques common-place, the Ḳaṣba is only a heap of ruins. The only really picturesque spot is the square of the Sūḳ containing both the bazar and the market, which is surrounded on its four sides by white arcades.' (Aubin, *Le Maroc d'aujourd'hui*, 2. ed., p. 90). The surroundings contain groves of orange and olive-trees, pomegranates and even vineyards which produce the wine consumed by the Jews of Northern Morocco. Larache possesses a certain importance from the economic point of view owing to its short distance from Fās and the fertility of the Wād Lekkus valley, the marshes of which support numerous herds. The harbour serves as port of transit for merchandise destined for Fās, and for the export of the produce of the Khloṭ (Akhlāṭ) and the Gharb, particularly wool which is sent to England, France and Germany. In 1901 the imports reached 5 040 000 and the exports 1 230 000 francs. Unfortunately the alluvial deposits of the Wād Lekkus have formed a sand-bank which makes the harbour inaccessible for vessels of large tonnage, and even renders the landing dangerous during one half of the year. The population is about 5000, including 2000 Jews and about 200 Europeans, two thirds of whom are Spaniards. There is a Spanish Catholic mission directed by the Franciscans, a Protestant mission and a school of the Alliance Israélite.

Larache has taken the place of the Roman colony Lixus, which in its turn had replaced the Lybian-Punic town of Lyx. Both of these towns were situated at a distance of about an hour to the N. E. of Larache; their site is still marked by ruins called 'Shemmish' by the natives. — The old town is not mentioned by any Arabic author prior to the xiii. century. It was probably founded by the Berber tribe of the Benī 'Arūs who, by reason of the vineyards abounding in the district, gave it the name of el-'Arāïsh milā' Benī 'Arūs. The Almoravid sultan Ya'ḳūb al-Manṣūr built here a fortress to command the mouth of the Wād Lekkus. In 1270 it was taken by the Andalusian Christians who massacred the male inhabitants and carried off the women as slaves. The town however recovered again and was frequently visited by merchants from Genoa and Venice who brought linen, silk and glass and exported wool, leather and cotton.

The situation of Larache near the straits of Gibraltar could not fail to excite the covetousness of the Christian powers. An unsuccessful attempt at occupation was made by the Portuguese after they had taken possession of Arzila. They succeeded in 1477 in gaining possession of an island at the mouth of the river, but had to retire soon afterwards, as the natives obstructed the channel by means of tree trunks. For the protection of the town against fresh attacks the king of Fās erected in Larache a Ḳaṣba large enough to hold 600 foot-soldiers and 300 horsemen. The Spaniards were more successful than the Portuguese. After various fruitless negotiations undertaken by Philip II who declared 'that Larache was worth

more than all Africa' they succeeded in 1610 in obtaining the cession of the town. It was yielded up to them by Muḥammad al-Shaikh al-Ma'mūn for the price of their support against his rival al-Zaidān. On 24. November 1610 the Marquis de Saint-Germain took possession of Larache in the name of Philip III king of Spain. The Spanish occupation lasted 79 years. Large sums were spent by them on fortifying the town and on the erection of a Franciscan convent; they were however almost continually besieged in the town by the Muslims and gained no advantage from their possession. In 1689 Mūlāi Ismā'īl, resolved to 'purge the sea-board' of all Christians, marched against Larache at the head of an army of 16 000 men re-inforced by bands of 'volunteers of the faith'. After a siege lasting 5 months the town was forced to surrender. Some of the officers and the ecclesiastics were sent back to Europe, but the rest of the garrison were carried off as prisoners in contravention of the terms of the capitulation, and set to work at the building of Mequinez. The Djebala and the tribes of the Rif furnished the new inhabitants. Henceforward Larache remained in the possession of the Moroccans, though on various occasions it became the object of naval demonstrations on the part of Christian powers. In 1765 the French attempted to destroy a number of pirate ships which had taken refuge in the harbour, but they suffered a serious defeat and lost 450 men. No greater success attended the enterprise of the Austrian admiral Bandiera who attempted in 1830 to set fire to the remains of the Moroccan fleet moored under the walls of the town; he was forced to retire with considerable losses. During the war between Spain and Morocco in 1860 Larache was bombarded by the Spanish fleet, but owing to a great storm, which made the shooting of the squadron very uncertain, little damage was inflicted.

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ARAKĀN, the northernmost division of the province of Burma in Further India conquered by the British in 1826. The present capital is Akyab; the name of the former capital is Mrohaung (English spelling Myohaung). The number of inhabitants is 762 102 (1901) of whom 162 754 are Muḥammadans.

ARAL (lake), great lake in Central Asia (Russian 'Aralsko'e more' i. e. 'sea of Aral') which according to the most recent calculations (1900—1902) covers an area of 26 140 square miles (without the islands); it receives the two chief rivers of Russian Turkistān, the Āmū-Daryā [q. v.] and the Sir-Daryā [q. v.]. The ancients do not seem to have known lake Aral, though a vague notion of its existence may be the foundation of the contradictory accounts about the Central Asiatic Maiotis (it is conjectured that the name of the sea of Azov was transferred to lake Aral, just as the name Tanais = Don was transferred to the Sir-Daryā) and about the 'Marshes of the Oxus' (Oxianē limnē, palus Oxiana; in Ammianus Marcellinus palus Oxia). Old Chinese sources (from the ii. century A. D. onwards) only refer in quite general terms to a 'Northern Sea' or 'Western Sea' as existing in the district of lake Aral. It is similarly uncertain whether the lake (limnē) mentioned by the Byzantine ambassador Zēmarchos (568 A. D.) may be identified with lake Aral.

More accurate accounts are found in the Arabic geographers. It is possible that lake Aral is mentioned by an author as early as Ibn Khurdādhbeh under the name of lake (*buḥaira*) of Kurdar (cp. Amū-Daryā). It is described by Ibn Roste (end of the iii. = beginning of the x. century) who does not however mention its name; according to him the lake which receives the Amū-Daryā had a circumference of 80 parasangs (al-Iṣṭakhrī and the later authours give the figure as 100). Near the mouth of the Sir (according to Ibn Ḥawḳal two days' journey from the 'New Village', Arab. al-Ḳarya al-ḥadītha, Pers. Dih-i naw, Turk. Yeñi-Kent the situation of which is fixed by the ruins of Djānkent about 14 miles S. W. of the modern Kazalinsk) the coast-line of the iv. = x. century seems to have differed but little from that of the present day. This applies similarly, it seems, to the Southern coast; Muḳaddasī counts a journey of two days from Mizdakhḳān (opposite Gurgāndj or the modern Kunya-Urgenč, at a distance of 2 parasangs from what was then the right bank of the Āmū) to Kurdar, thence a day's journey and two postal stages (*barīd*, at two parasangs each) to Farātegīn (written both Barātegīn and Farātegīn) and from there another day's journey to the coast of the lake. It is impossible to say whether the basins near the Čink like the Aibugir, which are now almost completely dried up, were at that time connected with lake Aral; it is certain that no connection existed between lake Aral and the Sari-Kamish; travellers who wished to go from Khwārizm to the Pečeneg country had (according to Gardīzī) to take the route from Gurgāndj to the 'mountain of Khwārizm' (the Čink) and thence through the waterless desert; the 'lake of Khwārizm' was on the right of this route. Al-Iṣṭakhrī and the later geographers correctly describe the 'lake of Khwārizm' (Buḥairat al-Khwārizm) as a salt-water lake without any outlet to the sea; Mas'ūdī alone (who calls the lake after the town of Djurdjāniya i. e. Gurgāndj) erroneously assumes a connection between lake Aral and the Caspian Sea. In the Djahān-Nāmah (beginning of the vii. = xiii. century) and the works dependent on this source (including that of Djurdjānī, died 881 = 1476-1477) the name 'lake of Djand' (Buḥaira-i Djand after the well-known town on the lower Sir) is used side by side with 'lake of Khwārizm'.

For the period from the vii. (xiii.) to the x. (xvi.) century we possess no accounts of lake Aral which are not borrowed from the written sources of an earlier time. Ḥāfiẓ-Abrū (820 = 1417) goes as far as to state that the 'lake of Khwārizm' mentioned in the 'books of the ancients' no longer existed in his time. The Āmū-Daryā was at that period generally regarded as a tributary of the Caspian Sea; according to some sources even the Sir no longer joined lake Aral. The merchant Badr al-Dīn al-Rūmī (quoted by the geographer Ibn Faḍl

Allāh al-ʿOmarī) states as early as the viii. (xiv.) century that the Sir 'changes its direction' at a distance of three days' journey below Djand; according to Ḥāfiẓ Abrū the river joined the Āmū; in the Bābur-Nāmah it is stated that the Sir joins no other river but loses itself in the sands of the desert. In the case of the Āmū these geographical statements can be verified by means of accounts concerning historical events on the lower course of the river [cp. Āmū-Daryā]; for the Sir no such accounts are in our possession. Already Abu 'l-Ghāzī calls lake Aral 'the sea of the Sir' (Sir-Teñizi); he does not seem to have been aware of the statement that the Sir at one time did not reach the lake. According to the same author the Āmū did not find the way back to lake Aral until after the year 980 (1572-1573); it is uncertain whether the very obscure words in the travels of the Englishman Jenkinson (A. D. 1558) refer to lake Aral. The word 'Aral' (Turk., 'island', in this case probably designation of the delta island) is found for the first time in Abu 'l-Ghāzī as the name of the 'place where the river opened into the lake'; later it gave its name to the lake (among the Kirghiz Aral-Teñizi). In the xii. (xviii.) century the delta island Aral was an independant state with the capital Kungrat; it was not re-united with Khiwa until the reign of Muḥammad Raḥīm Khān (1221—1247 = 1806—1826).

The earliest Russian source mentioning lake Aral is the so-called 'great map' (beginning of the xvii. century) where it is called the 'dark-blue sea' (sineye more) and erroneously connected with the Caspian. The lake bears the same Russian name on the map accompanying Witsen's *Noord- en Oost-Tartarye* (first edition in 1687). In Russian documents the name 'Aralskoʾe more' occurs for the first time in 1697. On Western European maps this name is found as early as 1723 (in de l'Isle), though the Greek Basilios Batatzes who visited Central Asia in 1727, claims to have brought the first account of the lake to Europe and thereby to have created a great sensation in London. The first scientific survey and description of the lake is due to the expedition of Butakow and Pospelow (1847-1848). The assumption that the area of the lake has decreased considerably within historical times (which theory cannot be reconciled with the historical accounts referred to above) arose from the fact that an advance of the coast-line was observed in several cases; during the last twenty years however a constant rise of the water level has been observed in the case of lake Aral as well as in that of the other lakes of Turkistān; everywhere the water has again reached the coast line of 1847 and in many case considerably advanced beyond it. It would appear that a periodical rise and fall of the level of the lake must also be assumed for the preceding centuries; the scientific theory of a rapid desiccation of the inland countries (Persia, Turkistān etc.) has altogether been robbed of its foundation by the study of the Arabic geographers.

Bibliography: The lake has been explored in the years 1900—1902 by L. Berg under the auspices of the Imp. Russ. Geogr. Soc., section Turkistān; cp. the reports in the 'Izwestiya' of the section in question, vol. iii., Tashkent 1902 (with which cp. the collection of the historical accounts concerning the lake by Barthold, ibid, vol. iv., and the review in the *Mitteil. des Seminars für orient. Sprachen, Westas. Stud.*, xi. 216) and in the periodical 'Zemlewʾedʾenie'-1901. An exhaustive monograph on lake Aral in Russian by the same author appeared in 1908 (also with German title: *Der Aral-See. Versuch einer physisch-geographischen Monographie*).

(W. Barthold.)

ARAR. [See harar.]

ARARAT (Turkish Aghridagh, Egridagh; Armen. Masik; Pers. Kūh-i Nūḥ, 'mountain of Noah'), the most important elevation of the Armenian highlands. The Ararat massif is situated between 44° and 45° E. Long. (Greenw.) and under 39° 40′ N. Lat.; it rises almost without the intervention of any foot-hills from the flat plain of the Araxes which it skirts in a wide curve stretching from N. E. to S. W.; only towards the West certain ridges (called Sinak; cp. Dubois, *Voyage* iii. 454) form a connection with the Ab- and Bingöl-Dagh. The Ararat group has a circumference of 80 miles and covers an area of 457 sq. miles. It culminates in two peaks, the great Ararat (16 757 feet) in the N. W. and the little Ararat (12 727 feet) in the S. E.; the two peaks are connected by a narrow ridge of flat round shape and a length of 8-9 miles which bears the name Sardar Bulagh after a spring situated about 5 miles below it. A pass leads across this ridge. The absolute height of the Ararat exceeds that of any European mountain and by its relative height of 14 180 feet it surpasses most of the famous giants of the other continents. For owing to the fact that the Araxes valley at Aralykh has a height of 2578 feet only the Ararat towers above its surroundings to a much greater extent than the gigantic heights of the Himalayas or the South American Andes. Viewed from the North this unique monolith affords what is perhaps the sublimest landscape picture in the world.

The great Ararat (Djebel al-Ḥārith) has the shape of a slightly rounded cone; the peak forms an almost circular plateau with a circumference of 150—200 paces sloping down steeply in all directions, fields of snow and glaciers descend from it to a depth of 3250 feet. The N. E. slope of the great Ararat is crossed from top to bottom by a deep depression (the valley of St. James), the uppermost part of which forms a vast hollow closed in by perpendicular walls of rock; the lower part now a stony desert was once inhabited (village of Argurl, 5645 feet, and monastery of St. James). The little Ararat (Djebel al-Ḥuwairith) has the beautiful shape of a regular pointed cone. All the elevations throughout Eastern Armenia are volcanic and this applies also to the Ararat group. The most terrible earthquake of the last centuries was that of 20. June 1840 which caused a vast mountain slide; the latter destroyed a flourishing community, the ancient Arguri (old Armen. Akori; cp. Hübschmann, *Indogerman. Forschungen* xvi. 364, 395) with nearly all its inhabitants, about 1600, as well as the small monastery of St. James situated almost 2 miles higher up with its monks, and the spring of St. James.

The whole Ararat district suffers from an extreme lack of water; in spite of the large masses

of snow which cover it, the slopes of the great Ararat possess only two springs of any importance (particularly the spring of Sardār Bulagh = spring of the governor, already referred to, 7442 feet; the famous spring of St. James has changed its situation since 1840), on the little Ararat there are no springs at all. The latter does not reach the region of perennial snow unlike the great Ararat (snow boundary at 13 582 feet in the N. and 12 812 feet in the S.).

Owing to the great lack of water the vegetation is very scanty. Apart from a small growth of birch-trees the Ararat like the other mountains of Armenia is characterised by a complete absence of woods. A poor fauna corresponds to the scanty vegetation. Since the destruction of the human settlements in the valley of St. James the whole Ararat group has been an uninhabited lonely desert. Things were quite different in the Middle Ages. The Arabic geographer Iṣṭakhrī (ed. de Goeje, p. 191) mentions expressly that the Ararat was rich in timber and game; Muḳaddasī adds that the spurs of the Ararat were covered by more than 1000 hamlets. The Armenian historian Thomas the Arẓrunian (x. cent.) draws attention to the wealth of the district in stags, wild pig, lions and wild asses; cp. Thopdschian in the *Mittel. des Semin. f. orient. Sprachen in Berlin*, 1904, part ii. p. 150.

The first successful ascent of the great Ararat was undertaken on 9. October 1829 by Professor Friedr. Parrot of Dorpat. Since then it has been ascended more than 20 times usually from Arguri on the Northern base. (Cp. the account by Rickmer-Rickmers in the *Zeitschr. d. Deutsch-Österr. Alpenver.* xxiv. p. 315), thus e. g. in 1834 and 1843 by Antonomoff, in 1845 by Wagner and Abich, in 1856 by Stuart and Monteith, and several times by Radde, the well-known explorer of the Caucasus. One of the most interesting ascents was undertaken in 1850 by the Russian colonel Chodzko for the purpose of the triangulation of the Caucasus; he ascended both peaks and spent nearly a week on the great Ararat in the work of mensuration.

Since the last war between Russia and Persia, the Ararat has been the gigantic boundary-stone between three rival powers; the vast mountain mass is divided up between Persia, Russia and Turkey, the Persian district (Ādharbaidjān) beginning on the Eastern base of the little Ararat; the North with the chief peaks is Russian, and the Southern part belongs to Turkey. For the legends connected with the Ararat see the art. AL-DJŪDĪ (Djebel).

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ARAS, the Araxes of the ancients, well-known river. [See AL-RASS.]

ARBĀB (A.), plur. of *Rabb* [q. v.]

'ARBĀN, site of ruins in Mesopotamia, on the Western bank of the Khābūr, to the South of the Djebel 'Abd al-'Azīz, situated under 36° 10′ N. Lat. and 40° 50′ E. Long. (Greenw.). The remains of the old town are hidden under several hills, after one of which the site is also called Tell 'Adjādje. It was here that H. A. Layard found several winged bulls with human heads, products of the genuinely Mesopotamian civilization which is closely related to that of ancient Babylonia. 'Arbān is probably identical with the Gar (Sha)-dikanna of the cuneiform inscriptions. During the later Roman period the town, then called Arabana, possessed considerable military importance as the principal station on the line of frontier against the Parthians. In the Arab period 'Arbān played an important part as the centre of the Khābūr district and as place of storage for the cotton cultivated in the Khābūr valley. Geographers (cp. e. g. Yāḳūt s. v. 'Arabān) and historians refer to it frequently as a flourishing town. The date of its destruction is unknown; possibly it took place during the Mongol invasion under Tīmūr.

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ARCHIDONA, old town in the South of Spain, the ancient name of which is not certainly known, situated in the N. E. corner of the modern province of Málaga near the rise of the Guadalhorce, between Antequera and Loja (on the Genil); it has 9000 inhabitants. Among the Arabs, who occupied the town in 711 soon after the first battle, it was known as Ardjīdhūna and Arshidhūna (Yāḳūt i. 195 Urdjudhūna and i. 207 Urshudhūna). For a long time it was

the capital of the mountainous province of Rejjo (corresponding to the modern province of Malaga); it played a part in history during the rebellion of the renegade ʿOmar b. Ḥafṣūn (with his chief fortress Bobastro), and later as a frontier fortress of the kingdom of Granada, until it was taken in 1431 by the Grand Master of the order of Calatrava.

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ARCHITECTURE. The principal forms of Islāmic religious buildings (Syro-Egyptian school).

Mosques. — The mosque dates from the first beginnings of Islām. The simplicity of Muslim worship allowed of a very simple ground-plan which received a fixed form during the early centuries of the Hidjra: a large rectangular court (*ṣaḥn*) surrounded by arcades (*riwāḳ*) the flat roof (*saḳf*) of which rests on arches (*ṭāḳ*) supported by columns (*ʿamūd*) of stone (*ḥadjar*) or pillars (*rukn*) of brick (*libn*). The origin of this ground-plan has been traced to various older types of buildings (ancient Egyptian temple, old Persian palace, Greek agora, Christian basilica); but owing to the fact that the oldest monuments have either disappeared or been subjected to later alterations, an approximate solution of the problem can only be expected from excavations and from a close examination of the sources respecting the earliest mosques. The most recent explorations in Sāmarrā show that Mesopotamia as being the residence of the ʿAbbāsid caliphs plays an important part side by side with Arabia and Syria.

Like the church the mosque has its orientation; it is directed towards Mekka (*ḳibla*, 'direction towards Mekka'), whither the Muslims turn in prayer according to the Ḳorʾānic ordinance. The absolute orientation of a mosque therefore depends on its geographical position. In Syria it is directed to the South, in Cairo to the East, or rather East-South East. On the side containing the ḳibla the arcade is widened in order to hold the multitude of the faithful: it therefore allows of a larger number of naves than the other three arcades. It is called *al-īwān al-ḳiblī*, 'the orientated arcade', in the vulgar language *īwān ḳiblī* or simply *īwān*. This sanctuary is frequently divided into two parts by means of a screen of trellised wood-work, called *maḳṣūra*. On the side nearest the court it contains the platform (*dikka*) for the officials of the mosque who repeat the words of the imām (*muballigh*). The prayer niche (*ḳibla*, *miḥrāb*) which indicates the direction of Mekka opens out from the background of the sanctuary; by its side is found the pulpit (*minbar*), from which the *imām* and the preacher (*khaṭīb*) direct worship and prayer.

This arrangement exhibits obvious points of resemblance to that of the oldest churches. The court surrounded by arcades with a water basin (*mīḍāʾ*) in its centre suggests the atrium which also was surrounded by arcades and contained a basin for ablutions. The sanctuary corresponds to the main part of a church; the screen is a kind of choir-screen, the *miḥrāb* a kind of apse on a smaller scale. The minaret (*manāra*, *miʾdhana*) finally, perhaps an imitation of the bell-tower, which contains galleries for the call to prayer (*adhān*) becomes the outward and visible sign of a mosque. Like the original bell-tower it has no definite place and rises sometimes from a corner and sometimes from a side of the building. These resemblances are easily explained. The Muslim conquerors appropriated the much more advanced art which they found among the vanquished, and in the first place transformed a large number of churches into mosques. This was the case e. g. with two famous buildings, the great mosque of Damascus, and the mosque al-Aḳṣā at Jerusalem, which betray their Christian origin at the first glance.

Style and methods of construction change from generation to generation, especially as regards the choice of material, the gates, the façades and minarets, the profile of the arches in the interior, and the ornamentation. But the ground-plan of the mosque remains the same down to the time of the Ottoman conquest.

The original classical name of the mosque is *masdjid*, 'place of prostration'. The Ḳorʾān knows no other expression, and the older writers apply it to all mosques irrespective of size. But towards the fourth century of the Hidjra the advance of civilisation and architecture produced a distinction between two kinds of mosques. The great mosque, in which the assembly of the faithful (*djamāʿa*) meets for the Friday service (*djumʿa*) receives the name *masdjid al-djamāʿa*, *masdjid li 'l-djumʿa* or *masdjid djāmiʿ*, and we soon meet with the shortened form *al-djāmiʿ*, 'the great mosque'. From that time the expression *masdjid* denotes only mosques of the second rank, the number of which gradually becomes less and less. Only the great mosques of Mekka, Medina and Jerusalem (*al-Aḳṣā*) are still called *masdjid* owing to the fact that tradition following the Ḳorʾān gives them that name which thus has become popular.

This development in the use of the expressions can be followed in the authors; it is also reflected in the inscriptions which contain accurate official and dated documents. The great mosque of Aḥmad ibn Ṭūlūn built at Cairo in 265 (879) still bears the name of *masdjid* in the dedicatory inscription. But the mosque of the Nilometer also at Cairo, erected two centuries later in 485 (1092), is called *djāmiʿ* in the three texts of the document recording its foundation.

Madrasas. — The Fāṭimid caliphs while spreading the Shīʿite doctrine in Egypt and Syria, effected no change in the ground-plan of the mosque; it is found in its old form especially in the mosques which they built at Cairo. But the development of religious ideas and the political situation created in the Muslim East by the Mongol invasions and the dismemberment of the Baghdād caliphate, led as early as the Fāṭimid period to an orthodox or Sunnite reaction which was directed especially against the ʿAlid or Shīʿite sects and dynasties. This religious (Ashʿarite) and political (Sunnite) reaction produced a number of reforms in all the fields of life. One of the most important was the development of the *madrasa*. The latter first arose in Khorāsān in the beginning of the iv. century of the Hidjra; in its original form it was simply a private school of religious

sciences i. e. tradition, exegesis and law according to the Sunnite rite. But in the v. (xi.) century it was turned into a public institution by the Seldjuk sultans of Baghdād, who had become the most powerful vassals of the ʿAbbāsid caliphate and the official protectors of Sunnism and Ashʿarism: it now became the object of the Madrasa to train an élite of officials for all branches of the administration. It thus developed into a powerful centre of religious and political propaganda, a school of official Sunnism and, in a way, a government institution. In this form the madrasa was introduced by Sunnite rulers in the vi. (xii.) century, especially by Nūr al-Dīn into Syria and by Ṣalāḥ al-Dīn (Saladin) into Egypt.

Differing from the mosque in nature, object and history, the madrasa is also distinct from it in its architectural features. At the time when it was transplanted into Egypt by Ṣalāḥ al-Dīn its ground-plan had already assumed fixed forms: a small rectangular court without a roof (*ṣaḥn* or *ṣūʿa*) surrounded by four high walls and four halls (*līwān*); the latter form together a Greek cross and open into the court by means of a lofty arch (*ʿaḳd*); the exterior angles of the building contain dwelling-houses for the officials and servants of the institution. This symmetrical ground-plan with its fourfold division is excellently adapted to the fourfold madrasa consisting of the schools of the four principal Sunnite rites (*ḥanafī*, *shāfiʿī*, *mālikī*, *ḥanbalī*). Each rite establishes itself in one of the four līwāns, as is shown by the inscriptions of the madrasa of Sultan Ḥasan built at Cairo in 764 (1363). The ground-plan in question seems to have its origin in Syria. It is found already in the Ḳaṣr of ʿAmmān, a remarkable Syrian monument of much greater age than the Syro-Egyptian madrasas. Like the plan of the mosque it combines elements of various origin. The līwāns are vaulted in the Persian style (Sāsānid palaces), but the cruciform arrangement round a centre court suggests the symmetrical ground-plan of some Byzantine and Syrian churches with two axes, with which the Ḳaṣr also corresponds in some other architectural details.

As in the case of the mosque the style and method of construction of the madrasa changed from generation to generation. Down to the end of the xiv. century the līwāns have barrel-vaults (*ḳabw* or *ʿaḳd*) of bricks (*ṭūb*) in the ʿIrāḳian and Byzantine style (in circular layers of bricks placed on end). The most recent great vaulted madrasa at Cairo is that built by sultan Barḳūḳ in 788 (1386). Later the vaults are replaced by flat roofs (*saḳf*) of wood (*khashab*) and by ceilings, the rich many-coloured ornament of which hardly hides the deep decay of architectural art. The only vaulted element which remains is the arch of hewn stones covering the entrance to the four līwāns from the court. In spite of all these changes ground-plan and arrangement of the madrasa remain unaltered down to the time of the Ottoman conquest.

The Sunnite reaction created various institutions akin to the madrasa, particularly the *dār al-ḥadīth* or 'school of (Sunnite) tradition'. But as these institutions did not possess the same political importance they only played a subordinate part and did not develop a separate architectural style: being mere offshoots of the madrasa they adopted the ground-plan of that type of building.

The madrasa retained its character of a government institution with political aims during the reign of the Aiyūbids who had to fear a recrudescence of Shīʿite doctrines. Its first success was the destruction of the Fāṭimid school, the *Dār al-ʿIlm*, a kind of eclectic academy in which the sciences inherited from the Persians and ancient Greeks were taught. The Shīʿite sects however were not the only foes against which Sunnism had to fight, as the crusades had raised up another enemy in the Latin Kingdom of Jerusalem. Ṣalāḥ al-Dīn and his successors who were handicapped by the feudal system and by political decentralisation, had only been able to weaken it without accomplishing its destruction. This was finally effected by Baibars. On the ruins of the Aiyūbid feudal kingdom he founded the Mamlūk empire, a centralised state protected by a regular army and governed by means of a bureaucratic hierarchy. With the help of this powerful lever he destroyed at one blow the Latin Kingdom and the fortresses of the Assassins, the last bulwark of the Shīʿite heresy in Syria. He conferred upon his authority a religious sanction acceptable to the Muslim people by assembling at Cairo the remains of the caliphate of Baghdād destroyed by Hulāghū in 1258. Thus re-establishing for his own purposes the dualism of spiritual and temporal power he restored the continuity interrupted by the Mongol invasion and completed the work planned by the great Sunnites of the preceding century.

Thus an end was put to the struggle: the war-like spirit of Sunnism, fanned into flame by the holy war, had spent itself and turned to good works and contemplative study. No longer having a fighting part to play, the madrasa necessarily lost its old character and became assimilated to the mosque. At this stage all great madrasas are adapted to the Friday service. The *līwān ḳibli*, more spacious than the other three līwāns, serves as sanctuary and contains pulpit and miḥrāb. A minaret finally gives to the madrasa the outward appearance of a mosque. Meanwhile however the madrasa has acquired such importance that, far from being absorbed entirely in the mosque, it threatens to supplant the latter altogether. While the number of great mosques built on the classical ground-plan decreases continually, the number of madrasas with a cruciform ground-plan continues to increase down to the Ottoman conquest.

This development is reflected in linguistic usage. The madrasas intended for worship received the name *madrasa li 'l-djumʿa*; later they were simply called *djāmiʿ* like the great mosques. Maḳrīzī, who wrote his topography of Cairo early in the xv. century, applies this name to most of the Mamlūk madrasas. Inscriptions from 830 (1427) onwards attest that this was the official usage. The word *madrasa* thus shared the fate of the old word *masdjid* and came to be confined to institutions of minor importance. In Egypt at the present day it means no more than a secular school; every large building connected with the cult is called *djāmiʿ*.

The original mosque, *masdjid*, is thus split into two classes, the great mosque (*djāmiʿ*) and the small mosque (*masdjid*). The madrasa similarly develops on the one hand into the *djāmiʿ*, on the other into a secular school. Both kinds of

ḏjāmiʿ finally become identical as far as their purpose is concerned, though not in their architectural ground-plan. The latter remained distinct down to the time of the Ottoman conquest, which led to the disappearance of the ground-plan of the madrasa. The Ottomans go on building an increasing number of *ḏjāmiʿ*'s in Egypt and Syria in the style of the great mosques as modified under the influence of the Turkish school with its type of mosque derived from the church of S. Sophia (cupola).

Monasteries. — The Sunnite reaction which introduced the madrasa from Persia into Egypt, received in the course of its development an admixture of elements which, though of very ancient origin, had been foreign to early Islām. One of the most important of the elements thus assimilated is Ṣūfism, an oriental monastic system of Persian origin with mystical tendency. The architectural monument of Ṣūfism is the Ṣūfī monastery or *khānaḳāh* (Persian *khān-gāh*) which first appears in Syria and was introduced into Egypt by Ṣalāḥ al-Dīn, the founder of the first Egyptian khānaḳāh. In the latter country *khānaḳāh* soon became almost equivalent to *ribāṭ*, an Arabic word denoting a former military station, which has completely lost its original character and been transformed into a Ṣūfī monastery.

Ribāṭ and khānaḳāh flourished under the Aiyūbids and later under the Mamlūks, but without creating a separate architectural form. The monasteries sometimes imitated the plan of the great mosque (monastery of the Emir Shaikhū at Cairo, 756 = 1355), and sometimes that of the madrasa (monastery of Sultan Baibars II at Cairo, 709 = 1310). Like its two prototypes the monastery is furnished with all the elements required for the cult, such as minaret, sanctuary, pulpit and miḥrāb. It is only the subsidiary buildings adapted for the monastic life with their long rows of cells which give a peculiar character to these monasteries. Interesting remains of this type still exist, especially at Cairo where the monastery of Sultan Ināl (858 = 1454) affords the most perfect example.

At the time of the Ottoman conquest ribāṭ and khānaḳāh were supplanted by the *tekye*, the Turkish-Persian dervish monastery (*tekya, tekke*), the architectural arrangement of which was also influenced by the school of Constantinople (halls with cupolas). Finally we must mention the *zāwiya*, a word which in the Muslim East and West denotes a cell or hermitage, and secondarily a monastery; in Egypt it is generally used for a small mosque, a prayer house or a chapel.

Drinking-fountains and schools. — Side by side with these three chief types, mosque, madrasa and monastery, we find two subordinate forms of buildings, known as *sabīl* and *kuttāb*. *Sabīl* means '*way, path*'; the expression *fī sabīl Allāh* '*on the path of Allāh, for the sake of God*' is applied to any good work, to the holy war as well as to the giving of alms; it is used especially of foundations serving the common good, the use of which is free to all. In the East water is most precious; according to a tradition going back to Muḥammad the offering of a drink of water is one of the most meritorious forms of alms-giving. Thus while *sabīl* originally denotes any charitable foundation, it is the public drinking-fountain which is regarded as the *sabīl* par excellence.

In the architecture of Syria and Egypt the sabīl rarely stands by itself. It is found on the ground floor in the corner of a mosque, a madrasa or a monastery, and is characterised by its two large rectangular windows placed corner-wise which are decorated with charming sculptures and closed in by fine bronze gratings. Over the sabīl is found the elementary school (*kuttāb* or *maktab*) made conspicuous from afar by its elegant loggia which opens out towards both façades by means of arcades resting on small columns. This graceful type of the *sabīl-kuttāb* continued to exist down to the Ottoman conquest. After this period the sabīl is erected by itself, at first in conjunction with the kuttāb, and later quite independently. The style continues to degenerate down to our own time: at the present day the drinking-fountain exhibits all the features of the perverted taste of the modern Turkish style.

Monumental tombs. — For the dead of the lower orders a grave is sufficient. Those of the higher classes not content with a grave require a mausoleum. From the earliest times to which it can be traced the Syro-Egyptian mausoleum has its own style: a cubic room on a square base with a vaulted roof. This type may possibly be a remote reminiscence of the ancient Egyptian *mastaba*. It is more directly connected with a Christian type, the kalybe (καλύβη) of which some traces are preserved in Syria. The problem of erecting a cupola on a square base, executed in a rough way in the case of the ancient Syrian kalybe, finds in Muslim architecture the most various solutions in which the thought and the successive inventions of the Persians and Byzantines are reflected. The space of transition from the square to the circle is occupied either by planks covered with stucco, or by corner-trompes made at first of bricks and later of stone, or by stalactite pendentives of stone. The material used, the proportions, the section of the space of transition, of the tympanum and of the cupola, the ornamentation and in fact all the elements of which the style is composed, change from generation to generation; but the general ground-plan remains unaltered down to the Ottoman conquest.

The classical word for mausoleum is *turba*. But owing to the fact that the cupola is its most conspicuous characteristic, the name of the latter, *ḳubba*, is extended to the whole monument. In the authors and in the Syro-Egyptian inscriptions both expressions used interchangeably denote the entire mausoleum i. e. the building enclosing the grave. The grave is called *ḳabr* or *madfan* or *ḍarīḥ*, an Arabic word of Aramaic origin.

In many cases the mausoleum stands quite isolated on a cemetery. But frequently several are placed together in one enclosure (*ḥawsh*) without however forming an organic whole. The mausoleum of some great person is often found in the corner of some sacred building founded by the person in question. For sultans and emirs — former slaves who had risen to power but could never be sure of their fate on the morrow — were wont like the great Italian condottieri of the Renaissance to provide for their tombs early in life.

The conjunction of the monumental tomb with a sacred building creates three main types of combinations: the mausoleum-mosque, the mausoleum-madrasa and the mausoleum-monastery. We may mention at Cairo: the

mosque of Sulṭān Shaikh (823 = 1420), the madrasa of Sulṭān Ḳāit-Bāi (879 = 1474) and the monastery of Sulṭān Faradj (813 = 1411) usually called the tomb of Barḳūḳ.

Occasionally we find more complicated types, e.g. the monastery-madrasa-mausoleum. To this class belong the monumental tombs of the sulṭāns Barḳūḳ (788 = 1386) and Ināl (858 = 1454). All these combinations contain the *sabīl-kuttāb* and combine one or more minarets with one or more cupolas. They do not bear a name of their own, and the inscriptions of these large buildings as well as the authors refer to them by the names of the different parts according to the part to which they wish to draw attention.

The turba like the other types of Syro-Egyptian architecture disappears after the Ottoman conquest. The name however continues to exist, though it denotes no more than any sepulcral monument. After the xvi. century Egypt and Syria have produced no monumental tombs worthy of their past.

Shrines and places of pilgrimage. — Contrary to the expressed desire of its founder Islām adopted at an early date the cult of saints and the belief in miracles worked by the intervention of the saints. This cult was too deeply rooted in the religious systems of the East to disappear before the name of Muḥammad. In Syria especially the old pagan worship of local deities which had withstood Christianity, continued to exist under Islām which had to tolerate it by affecting to assimilate it. The multifarious origin of the Muslim saints finds its explanation in the obstinate persistence of such local traditions. Some of them are pagan deities transformed into Muslim saints by a transference of ideas or religious conceptions or by a mere change of name; others are the great figures of the Ḳor'ān, such as Muḥammad, Jesus and the Jewish prophets, others again are historical heroes, conquerors or great rulers, or finally ascetics, monks or scholars who acquired fame during their lives and were canonised by the people acting under an irresistible impulse towards the supernatural. Each of these saints has his sanctuary (*mashhad*). The belief in miracles worked by their intervention turns the sanctuaries into places of pilgrimage (*mazār*).

The mashhad did not produce an architectural type of its own. Owing to the fact that it always rises from the tomb of the saint it imitates the plan of the mausoleum; viewed from an architectural point of view it is a mere variety of the turba, perhaps the oldest variety. It is found in any size, from the small white-washed chapel covered by a cupola (*marābiṭ* = marabout, *shaikh*, *walī*, *maḳām*) to the great classical mausoleum; they all have a cupola on a rectangular base. The only one of these buildings which deviates from the traditional plan is the famous dome of the rock, the Ḳubbat al-Ṣakhra, at Jerusalem built by the caliph 'Abd al-Malik in 72 (691) and frequently restored since. A whole cycle of Jewish and Christian legends is associated with the rock and the enormous cupola built on a circular base and surrounded by a double octagonal wall. The partly circular, partly octagonal type, which no doubt is derived from the ground-plan of the Christian monument which occupied the site before the ḳubba, is also met with in a group of Syrian churches of the pre-islāmic period (Boṣrā, Ezra', Ḳal'at Sim'ān etc.). But apart from the dome of the rock and a few buildings derived from it (dome of the chain in Jerusalem, mausoleum of Sulṭān Ḳalāwūn in Cairo etc.) the type in question has made no lasting impression on Syro-Egyptian architecture.

Apart from turba and mashhad the cupola found yet another application in this architecture: a small cupola, also called ḳubba, is found in the back-ground of the sanctuary of the great mosque in front of the miḥrāb. This ancient element may possibly be a remnant of the church, viz. of the cupola built over the intersection of the transept in front of the choir. This is the only place assigned to the cupola in the great mosques in the period preceding the Ottoman conquest; the Ottomans following the school of Constantinople place cupolas systematically on all the halls round the court of a great mosque. (M. VAN BERCHEM.)

'ARḌ (A.) breadth, also geographical latitude. — Of the numerous meanings of the word we may mention that of 'a review of troops'. A *Dīwān al-'arḍ* (cf. glossary to Ṭabarī, p. CCCLVII), or 'bureau of army-lists' existed as early as the 'Abbāsid period. Under the Seldjūḳs the head of this department bore the title of *'āriḍ al-djaish*, but the word *'āriḍ*, pl. *'urrāḍ*, was also applied to the subordinate officials (*nāïb*). — *'Arḍ* or *'arḍ al-ḥāl* (Turkish pronunciation *'arzu-ḥāl*, also *'arz-i ḥāl*) further means petition (lit. 'exposition of the circumstances').

ARḌ (A.) earth, country.

ARDABB (A.), Greek ἀρτάβη, Syriac *ardeba* or *arṭeba*, name of a measure; in Egypt = 197, 7 litres. The *ardabb* = 6 *waibe* = 24 *rub'a*.

ARDABĪL (ERDEBĪL), Persian ARDABĪL, Armenian ARTAVĒT (later ARTAVEL), easternmost town of the Persian province of Ādharbaidjān, situated under 48¹/₂° E. long. (Greenw.) and about 38°. N. Lat., at a distance of a good day's march from the Caspian Sea and 25 miles from the Russian frontier. The town stands on an almost circular plateau (4940 feet above the level of the sea), measuring about 6 hours march in diameter, and surrounded on all sides by mountains; to the west of the town is the extinct volcano Sawalān, the Sablān of the Arabic geographers, which with a height of 13665 feet reaches the region of perennial snow. For many miles around the town no trees or shrubs are visible; the dry white chalk soil of the plateau can only be made fruitful by means of artificial irrigation; in the surroundings of the town it has been turned into productive fields and meadows which yield pasture for numerous herds. The climate of the town owing to its high situation is rather inclement (thus already Ibn Faḳīh in De Goeje, *Biblioth. geogr. arab.* v. 209), but has always been regarded as healthy; the vine, oranges and melons do not grow, but apples and pears are produced in large quantities. The town is situated within the watershed of the Araxes (Aras) and Kur. The Bālīḳ-Sū (= fish-river) which rises on the southern slope of the Sawalān chain flows through the town in several branches; later it joins the Ḳara-Sū, which in its turn flows into the Araxes after being united with the Ahar river. Near the town are found warm mineral springs which attract many visitors. It is on account of the springs as well as of the healthy air, that Ardabīl has always been a favourite place of residence of the Persian court.

No account pointing to a great antiquity of Ardabīl is known; the town is not mentioned in the early historical literature of the Armenians. According to an old tradition (found in Firdawsī, Yāḳūt and others) it was built by the Sāsānid king Pērōz (Fīrūz, A. D. 457—484) whence it was also called Bādhān(Ābādhān)-Fīrūz or Fīrūzkerd; cp. Nöldeke, *Gesch. d. Perser und Araber zur Zeit der Sasaniden* (Leiden 1879), p. 123, note 3, and Vullers, *Lexicon persico-latinum* i. 77ᵃ. The Umaiyads made Ardabīl the administrative capital of the province of Ādharbaidjān at the same time transferring the troops stationed at Marāgha to that town (cp. e. g. Belādhorī, ed. de Goeje, p. 325); it was not until the late ʿAbbāsid period that its place as capital of Ādharbaidjān was taken by Tabrīz. Yāḳūt who visited Ardabīl in 617 (1220) describes it as a very populous town, soon after his departure the Mongols appeared at the gates: they sacked and destroyed the town massacring nearly the entire Muslim population. Some time afterwards the town was rebuilt more beautifully than before, and passed through its most flourishing period under the rule of the Safawids. In the first half of the viii. (xiv.) century Ardabīl was the residence of a pious Shaikh Isḥāḳ Ṣafī al-Dīn who acquired extraordinary influence and died towards the middle of the century (735 = 1334?) in the odour of sanctity. Under his successors, the Ṣafawids (Ṣafids), there arose in Ardabīl a kind of theocratic state (on the sources regarding its origin see: Teufel, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xxxvi, 91) the military power of which chiefly depended on the descendants of the Turkish slaves manumitted by Shaikh Ṣadr al-Dīn, the son of Ṣafī al-Dīn, the so-called Ḳizil-Bāsh ('Redheads'); cp. A. Müller, *Der Islam im Morgen- und Abendland* ii. 346 *et seq.* The fifth successor of Ṣadr al-Dīn, Ismāʿīl, became the founder of the modern Persian state; in 908 (1502) he laid down the title of 'Shaikh of the Ṣūfīs of Ardabīl' which had been borne by his predecessors, and transferred his residence to Tabrīz as first Shāh of Persia. Of later historical events we may mention that it was in Ardabīl that the Turkish condottiere Nādir was crowned king of Persia in 1736 after the death of the last Ṣafawid. In the beginning of the xix. century Prince ʿAbbās Mīrzā [q. v.] made Ardabīl the seat of his court, and fortified the town according to the European system under the direction of the French general Gardanne, in order to make it the chief frontier fortress against Russia. During the war between Russia and Persia in 1826—1828 Ardabīl was occupied by the Russians, but was restored to the Persians in 1828 after the conclusion of peace.

The most remarkable monument of the town is the mausoleum of the above-mentioned Shaikh Ṣafī al-Dīn in the chief mosque, which became an object of general veneration soon after his death. In the xvi. and xvii. century it developed into one of the most frequented places of pilgrimage, and is still visited as such by many Persians. The sanctuary has suffered considerably in the sack of the town by the Russians in 1827 and in repeated earth-quakes; but it is still very remarkable. According to v. Thielmann's account remains of the old decoration with precious slabs are still extant; the floor of the interior is covered with ancient carpets. There is also a unique collection of old Chinese and Persian porcelain dedicated by the Persian kings. The mausoleum also contains the tombs of the Ṣafawid Shaikhs and of the first Shāh Ismāʿīl (died 930 = 1524). The famous library of Shaikh Ṣafī, once the greatest in all Persia, no longer exists. It was sent to St. Petersburg by General Paskiewitch in 1827 and became a part of the Imperial library of that city. The fort erected by Gardanne has been abandoned since it was stormed by the Russians, and is rapidly falling into ruins.

The commercial importance of Ardabīl is considerable owing to its situation near the sea and the Russian frontier; it plays an important part in the Caspian-Persian trade as frontier-station on the trade-route from Tabrīz to Astara and Lenkorān, particularly as the commercial traffic between Tiflis, Derbend and Baku on the one hand and Tabrīz, Iṣpahān and Ṭehrān on the other passes through it.

The population of the town was very considerable in the Middle Ages and especially under the Ṣafawids. The European travellers Olearius (1637) and Chardin (1671 *et seq.*) describe Ardabīl as the most flourishing Persian town of the time. Towards the beginning of the xix. century it had already lost much of its former greatness chiefly in consequence of the wars and the repeated earth-quakes. Morier in 1813 counted only 4000 inhabitants. Afterwards the town recovered gradually, and recent travellers estimate the population at from 16 000 to 20 000.

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ARDAKĀN (modern pronunciation also: ARDEKĀN), town in Persia situated under 32¹/₄° N. Lat. and 53° 50′ E. Long. (Greenw.) between Adjda (Akda) and Maibud, on the route leading along the border of the desert from Kāshān to Yazd. The town is mentioned already by Ptolemy under the name of Ἀρτακάνα. It is situated at a height of 3280 feet above the level of the sea and is fortified with walls and towers; there are several caravanseries and mosques and good bazars. Dupré who travelled in 1888 estimated that the town contained 1000 houses; the number of inhabitants was calculated by Houtum-Schindler

(1879) at from 8000 to 9000, by Stack at 10 000. They include a number of 'Gabrs' (Parsees, fire-worshippers). The town is remarkable for the flourishing manufacture of dyed cloths and of beautiful carpets with blue and yellow square patterns. In Dupré's time most of the materials for the tents used by the Persian court were woven at Ardakān. The town is the centre of a district of the same name which contains 17 villages and townships.

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ARDASHĪR, old Persian: Artakhshathra, Greek Ἀρταξέρξης, well-known name of Persian kings. Muslim tradition has certain knowledge only of the later Sāsānid kings of that name, viz. Ardashīr I (226—241), Ardashīr II (379—383) and Ardashīr III (628—629). [See article SĀSĀNIDS.]

ARDASHĪR KHURRA, name of a district in Fārs. [See FĪRŪZĀBĀD.]

ARDIBEHISHT, name of the second month in the Persian calendar the years of which are counted from the reign of Yezdedjird, the last Sāsānid king (i. e. A. D. 632). This era is also used by most of the Arabic astronomers because of its extreme simplicity (each year has 365 days: 12 months of 30 days each + 5 intercalary days). — Ardibehisht is also the name of the 3rd day of any Persian month; a distinction must therefore be observed between *Ardibehishtmāh* (name of the 2nd month) and *Ardibehishtrūz*, which denotes the day of the month. (E. MAHLER.)

ARDILĀN, province in Western Persia, situated between Ādharbaidjān in the North, Luristān in the South and 'Irāk 'Adjamī in the East, with an area of ca. 24 730 square miles. It is occupied by the chains of the Zagros, a range of mountains on the Western border of Irān; the climate is severe and only a few valleys are capable of cultivation; for the rest the district is remarkable for its extensive forest (especially oaks). A number of important rivers have their rise in Ardilān, thus in the North the Kizil Uzen flowing into the Caspian Sea; the central part of the province contains the head-waters of the Diyālā (the chief of which are the Shirwān-Rūd and the Gabe-Rūd), the South those of the Kerkha. The inhabitants are almost exclusively Kurds; hence the district is also called Persian Kurdistān or land of the eastern Kurds; the name Ardilān which does not occur in medieval authors, dates from modern times. The capital of the province is Sihna (called also Sinna or Senna) which was built as late as the xvii. century; it is the residence of the chief of the Kurds who bears the title of wālī and governs the province almost as an independant ruler. A distinction is occasionally made between Ardilān in the narrower sense, consisting of the North Western part of the country with the capital Sihna, and the district of Kirmānshāhān (with a capital of the same name) in the South West, and the district of Camābādān (Kamābādān) in the South East. Cp. further the article (Persian) KURDISTĀN.

Bibliography: K. Ritter, *Erdkunde* ix. 412 *et seq.* (esp., p. 435, 437). (STRECK.)

ARDISTĀN, a Persian town which in the Arabic Middle Ages belonged to the province of al-Djibāl (Media). It was said to have been the native place of the Sāsānid king Khosraw I Anōsharwān (reigned 531—579). Ardistān, the modern name of which is Ardistān (also Ardestan) is situated to the North of Yazd at a height of 3575 feet, under 33½° N. Lat. and 54½° E. Long. (Greenw.). To the N. E. in the direction of Zuwāra are found Sāsānid remains (fire-temples etc.).

Bibliography: Yākūt, *Mu'djam* i. 198; Nöldeke, *Gesch. d. Perser u. Araber zur Zeit der Sasaniden* (Leiden 1879) p. 145, note 2; Tomaschek, in the *Sitz.-Ber. der Wiener Akademie d. Wissensch.* (1883), cii. 162; G. le Strange, *The lands of the Eastern Caliphate* (Cambridge 1905) p. 208; Stahl, in *Petermann's geogr. Mitt.*, supplement n°. 118 (1895), p. 28. (STRECK.)

ARDJĪSH (old Armenian Arčēš), old town in Armenia, now in ruins, situated on the N. E. shore of the lake of Wan under 39° N. Lat. and 43° 20′ E. Long. Now as well as in antiquity the continuation of the lake of Wan to the North East takes its name from this town. In the Middle Ages the entire lake of Wan was called by the Arabs lake of Ardjīsh, as appears e. g. from the Persian geographer al-Mustawfī (wrote about 740 = 1340). From the x. century onwards Ardjīsh usually shares the history of the Muslim principality of Akhlāṭ [q. v. and the art. ARMENIA]; the town was destroyed by the Georgians in 1209, see the account of Ibn al-Athīr (see Defrémery in the *Journ. Asiat.*, 4th series, t. xiii. p. 517 *et seq.*). There is evidence for the existence of the town in antiquity: it is called in Greek Ἄρσισσα, Ἀρζησσα, and in cuneiform inscriptions Arzashku (?; thus Thopdschian, *Zeitschr. f. armen. Philol.* ii. 67, note 6). Owing to the fact that the lake of Wan gradually advances more and more to the North, the ruins of Ardjīsh have been surrounded by water since the middle of last century; it is only occasionally when the level of the lake is very low, that they appear on the dry ground (e. g. in 1886). To the N. W. of Ardjīsh, at a distance of about 1½ hours from the lake, there is a small town called New Ardjīsh or Aganis, which contains a small Turkish garrison; it is much frequented as a postal stage on the route from Wan to Erzerum.

Bibliography: Yākūt, *Mu'djam* i. 196; Pauly-Wissowa, *Realencykl. der klass. Altertumswissensch.* ii. 1290 (s. v. Arsissa); K. Ritter, *Erdkunde* ix. 784 *et seq.*, 989; x. 271, 287, 322; Weil, *Gesch. der Chalifen* iii. 114; G. le Strange, *The lands of the Eastern Caliphate* (Cambridge 1905) p. 183; Hübschmann, *Indogerm. Forsch.* xvi. 329, 405; Viv. de St. Martin, *Nouv. Diction. de géogr.* i. 199; Cuinet, *La Turquie d'Asie* ii. 665, 710; E. Reclus, *Nouvelle géographie univers.* ix. 330; Müller-Simonis and H. Hyvernat, *Du Caucase au golfe Persique* (Washington 1892) p. 256, 292. (STRECK.)

ARDJĪSH-DAGH (ERDJIĀS, ERDJISH-DAGH), the Argaeus of the ancients, the most important of a number of volcanic peaks in Cappadocia to

the South of the Halys; rising to a height of 11 480 feet it represents the highest elevation of Asia Minor. The Ardjish-Dagh is situated at a distance of about 2½ miles from Kaisariya almost in the centre of a trachytic district which, extending from W.-S.W. to E.-N.E., forms an irregularly drawn-out oval with an area of about 760 square miles. The massif is characterised by a number of ravines which intersect it in all directions. The chief mountain has the beautiful shape of a pyramid: the summit is cleft into three abrupt peaks covered with perennial snow; hence the name 'white mountain' (Greek: 'Αργαῖον ὄρος, from ἀργός = 'white, shining'). Many smaller cones and volcanic formations surround the chief mountain. To the N.E. protrudes the 'Ali-Dagh rising with three peaks to a height of about 6500 feet; the town of Talas is situated at the north-western base of this elevation. The Ardjish-Dagh was active as a volcano down to historical times, though only to a limited extent. It has been extinct since antiquity, but traces of its former activity are clearly seen in the gigantic masses of debris on the slopes of the mountain. The only oriental geographer of the Middle Ages who mentions the mountain — under the name of Ardjīsh — is the Persian al-Mustawfī (wrote about 740 = 1340). In modern times the first ascent of the Ardjish-Dagh was made by W. Hamilton in 1837; he was followed in 1849 by P. v. Tschihatscheff and 40 years later by H. F. Tozer, probably the greatest authority on the whole mountain and the author of a detailed description.

Bibliography: W. Hamilton, *Researches in Asia minor* ii. 275 *et seq.*; v. Moltke, *Briefe über Zustände u. Begebenheiten in der Türkei aus den Jahren 1835—1839* (Berlin, 4th ed. 1882) p. 312 *et seq.*; P. v. Tschihatscheff, in *Petermann's Geogr. Mitteil.*, supplement, vol. xx. (1867) p. 38, and id., *Asie Mineure* (Paris 1853—1859) and *Kleinasien* (Leipzig 1887) p. 151 *et seq.*; H. F. Tozer, *Turkish Armenia and eastern Asia Minor* (London 1881) ch. v.; Hirschfeld, in Pauly-Wissowa, *Realencykl. der klass. Altertumswissensch.* ii. 684; R. Oberhummer and H. Zimmerer, *Durch Syrien und Kleinasien* (Munich 1899) p. 242, 332 *et seq.*; G. le Strange, *The lands of the Eastern Caliphate* (Cambridge 1905) p. 146. (STRECK.)

'AREG, plural of the Arabic word *'irḳ* (literally 'vein'). As a geographical term this word, or more frequently the singular *'erg*, is used as a name of the vast stretches covered with dunes, which form about one ninth of the area of the Sahara [q. v.]. In the Berber dialects they are called *ig'idi* or *edeien*. The most important of these 'seas of sand' are the Libyan desert between the Egyptian oases and Tibesti, — the edeien of the Touareg country between the Hamada of Tinghert, the Hamada al-Hamrā', the Tassili and the Hamada of Murzuk, — the Maghter stretching to the North and East of the western Adrar etc. In a narrower sense the word 'Erg is applied to the sand zone stretching diagonally through the Algerian Sahara form the Hamada al-Hamrā' in the N.-E. to the Wād Sawra in the W. This enormous mass of dunes is divided into two groups: the eastern 'Erg which is much better known owing to the large number of explorers who have visited it (Duveyrier, Méry, Largeau, Flatters, d'Attanoux and particularly Foureau), and the western 'Erg traversed by Colonieu, Godron and Flamand. The former extends from the Shotts of southern Algeria and Tunis to the neighbourhood of the Hamada of Tinghert, from which it is separated by rocky heights called al-Udjh (the cheek); the latter is situated to the N. and N.E. of the Gurara. Its boundaries are clearly indicated in the S.E. by the depression of the Wād Megidden: to the W. the Wād Sawra forms the border. A chain of rocks interrupted in its centre, towards al-Goléa, by rows of dunes, stretches between the two 'Erg from the Mzāb in the North to the plateau of the Tademait in the South.

The configuration of the 'Erg corresponds to that of all the districts consisting of dunes. It is a mass of sand-hills with very narrow ridges called *syūf* (pl. of *seif*, 'sword'), the average height of which is about 325 feet, though occasionally they reach 650 and even 775 feet. The hills stretch in parallel rows separated by depressions free from sand, which are called *feidj* (lit. clefts) in the West and *gassi* (hard soil) in the East. These gassi form natural roads the use of which is indispensable in traversing the 'Erg.

The 'Erg is not as wanting in natural resources as would appear at first sight. Water is not lacking; it is found under the ground, usually at little depth. In some parts of the eastern 'Erg it is met with at a depth of no more than 3-4 feet under the ground. In other parts it collects in basins or pools (*bahar*) dug in the bottom of depressions in the sand. Such is e. g. the basin of 'Ain Taiba right in the heart of the eastern 'Erg which has a depth of 16 feet and a circumference of 1625 feet. These subterranean sheets of water are connected with wādis buried under the sand. Thus the streams descending from the plateaux of Tripoli, from the Hamada of Tinghert and from the Tademait lose themselves in the eastern 'Erg, while the wādis rising on the massif of Figuig, on the hills of the Ksūr and the Djebel 'Amūr similarly disappear in the western 'Erg. The presence of water ensures the growth of some plants which stretch out their roots to collect the water filtering through the sand (*dīs*, *drīn*, *ḥād* etc.). The dunes are therefore visited by the inhabitants of the Sahara, as the scanty vegetation is sufficient to provide pasture for their herds. The 'Erg is however unsuitable for permanent settlements and offers no more than a temporary place of passage.

Long before European travellers reached the Sahara, the following account of the 'Erg was given by Ibn Khaldūn. To the South-East and the South, he writes, the Maghrib is bordered by a barrier of moving sand which forms a line of separation between the country of the Berbers and that of the Blacks. By the Arabs this barrier is called 'Areg. It begins from the shore of the Atlantic Ocean and extends eastwards in a straight line as far as the Nile. Its breadth at the narrowest part is 3 days journey. It is intersected by a stony plateau called by the Arabs al-Hamada which begins this side of the Zāb and reaches as far as the Wād Rīgh. In some years the Ṣanhādja, wearers of the *lithām*, extend their wanderings as far as the southern border of the 'Areg; the northern border is visited by nomad Arabs who possess pasture-lands formerly belonging to the Berbers

(Ibn Khaldūn, *Hist. des Berbères*, transl. by de Slane, i. 196).

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(G. YVER.)

ARESHGŪL, old town, no longer in existence, formerly situated at the mouth of the Tafna, opposite the island of Rashgūn, the insula Acra of the ancients. The latter is situated at a distance of 1¼ mile from the Algerian coast under 35° 19' 28" N. Lat. and 3° 48' 53" W. Long. (Paris); it measures about 2600 feet in length and 650 feet in breadth and reaches in its northern part a height of 195 feet. The coast is very steep, except in the S.W. where it is easily accessible.

Areshgūl took the place of the Portus Sigensis, which served as harbour to Siga, the capital of the kingdom of Syphax. The latter town was situated 2½ miles further inland on the left bank of the Tafna at a place bearing the Berber name of Takabrit ('the vaults'). Our accounts of the history of Areshgūl are confused and contradictory. There is no doubt however that the town was in existence as early as the second century of the Hidjra. It belonged to the Idrīsid kingdom at the partition of which it fell to the share of 'Īsā b. Muḥammad b. Sulaimān, a brother of Idrīs I, who died in 295 (907-908). During the fourth century of the Hidjra the possession of Areshgūl was disputed between the representatives of the Fāṭimids in the Maghrib and the Umaiyads of Spain. In the course of these struggles the Idrīsid chiefs were driven from the town, but retained possession of the island where they resisted an attack of the Spanish fleet in 320 (932-933). During the same period, in the year 338 (949-950), Areshgūl was sacked and the inhabitants transported to Spain.

The town however continued to exist and even attained to a certain degree of prosperity. It was situated on the Tafna at a distance of two miles from the sea, but accessible to vessels of small tonnage. At the end of the iv. century of the Hidjra it is mentioned by Ibn Ḥawḳal as a 'small town' surrounded by fruitful fields. It had a harbour protected by the island of Rashgūn which was visited by ships for the purpose of taking in water, as the island possessed cisterns and unfailing springs. (Ibn Ḥawḳal, transl. by de Slane, *Journ. asiat.*, 1842, p. 217). Al-Bakrī mentions the same fact and adds some details about the buildings of the town. It possessed a mosque with seven naves and a strongly built minaret, two baths one of which dated from antiquity, and was surrounded by a wall eight spans thick containing three gates (al-Bakrī, *Masālik* p. 53; transl. by de Slane, *Description de l'Afrique* p. 181-182). The history of Rashgūn during the succeeding centuries is very obscure. Nothing is known except that the town was destroyed in the course of the struggles between Ibn Ghāniya and the Almohades. It subsequently recovered and retained some importance owing to the proximity of Tlemcen to which it served as harbour. Spanish texts of the xvi. century mention the town under the name of Risgol. Charles V intended at one time to attack it by main force, but in a treaty concluded in 1536 with the Zaiyānid pretender Abū 'Abd Allāh he secured the right to build a fort or at any rate to place a garrison in the town for the purpose of keeping the Turks from access to the mouth of the Tafna. It does not appear however that this right was ever exercised. Towards the end of the xvi. century Areshgūl was completely in ruins and the island, called 'isla de los Alimaques' by Diego Suarez, had been abandoned by its inhabitants. Of the buildings erected in the past nothing remained but a tower of sun-dried bricks on the left bank of the Tafna.

The mouth of this river afforded the only communication between Tlemcen and the sea. It was for the purpose of opening up a route of access to Tlemcen and at the same time cutting off 'Abd al-Ḳādir's communications with the coast that Marshal Clausel sent a detachment of troops to occupy the island of Rashgūn (30 October 1835). In the following February a camp was established near the mouth of the river. The treaty of the Tafna restored Areshgūl to 'Abd al-Ḳādir, but left the island in the possession of France. In modern times a lighthouse has been erected on the island and a village has sprung up on the coast. But the traffic from and to Tlemcen has been diverted further to the west owing to the building of the harbour of Nemours, and the mouth of the Tafna is no longer used. The village of Rashgūn consists merely of a few huts inhabited by Spaniards. Its development depends on the realisation of the plans for the construction of a military harbour, which have been drawn up on several occasions, though their execution appears to have been postponed indefinitely.

Bibliography: *Tableau des Établissements français de l'Algérie* (1838) i. 38; Canal, *Monographie de l'arrondissement de Tlemcen*, in the *Bulletin de la Société d'archéologie et de géographie d'Oran* vi (1886); R. Basset, *Nedromah et les Traras* in the *Publications de l'École des Lettres d'Alger* xxiv. (Paris 1901), appendix iii.

(G. YVER.)

ARGEL, Spanish name of Algiers [see ALGIERS].

ARGHANA or **ARGHANA MA'ADIN** (*Ma'aden*), town situated half-way between Palu on the Murād-Čai in the N. and Diyārbekr in the S., under 38° 20' N. Lat. and 40° E. Long. (Greenw.), which owes its name of Ma'ādin ('mines') to the copper-mines found to the N.W. of it. It is situated on the 'Ali-Dagh, a steep hill about 3250 feet in height; the number of inhabitants according to Brant was about 3500 in 1837; the greater half of these were Greeks and Armenians, the rest Turks; for the greater part they subsisted by labour in the mines, which are reached from the town after 4 hours march over steep and difficult country. The mountain containing the principal mines, called Maghāra ('the cave'), is situated to the East of Ma'ādin, a settlement of

about 4000 inhabitants. The copper produced by Arghana Ma'ādin supplies a great part of the East with the metal. In cuneiform inscriptions Arghana appears as Arḳania, in Armenian literature as Argni: in Rashīd al-Dīn's History of the Mongols (ed. Quatremère) p. 333 it is called Arghanī.

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ARGHŪN, fourth prince (Ilkhān) of Persia (683—690 = 1284—1291), born some time between 1250 and 1255 (his father Abaḳa was born in 1234, his eldest son Ghāzān in 1271). His father Abaḳa entrusted to him the administration of the province of Khorāsān. Summoned to his fathers court in the spring of 1282 he received the news of the latter's death before completing his journey, and had to render homage to his uncle Tekūdar (or Aḥmad) in Ādharbaidjān. In the following spring (1283) he returned to Khorāsān; in 1284 he revolted against Aḥmad, but was defeated by the latter's general Alīnāḳ, to whom he was forced to surrender in the fortress of Kalāt. He was brought to his uncle's camp, but liberated there by the Emīr Būḳāi; the troops of Aḥmad soon went over to Arghūn and Būḳāi, and Aḥmad himself was surrendered to his nephew, at whose command he was assassinated on 26th Djumāda I 683 (10th August 1284). On the following day Arghūn celebrated his accession to the throne; his confirmation by the Great Khān Khubilai arrived in the spring of 1286. Būḳāi to whom Arghūn owed his throne remained chief minister until 1289, in which year both he and his wezīr Djalāl al-Dīn Samnānī were deprived of their offices and executed. During the following years the administration was in the hands of the minister Sa'd al-Dawla, who was hated by the Muslims as a Jew and unpopular with the Mongol grandees; during Arghūn's last illness, a few days before his death, he was deprived of his office and his life by his enemies. Arghūn like his predecessors was distinguished for his religious toleration. He was favourably inclined towards the Christians, but Buddhist monks are said to have possessed the greatest influence with him. The negotiations with European powers (the kings of France and England and the Pope) for the purpose of undertaking a combined action against Egypt, which had been started during the reign of Abaḳa, were continued by Arghūn: the French public archives contain a letter from Arghūn addressed to Philippe le Bel (discovered and edited by Abel Rémusat, translated by J. Schmidt). But no action in this direction was taken during Arghūn's reign, perhaps because his armies were engaged in other work. The fall of the all-powerful Būḳāi was followed by an insurrection in Khorāsān; the movement was headed by the Emīr Nawrūz and received assistance from Central Asia; it was not quelled during the reign of Arghūn. The attempt undertaken by Mangū-Timūr (Khān of the Golden horde) in 1290 to enter Irān through the gate of Derbend, was however frustrated without difficulty. Arghūn is said to have started the building of towns; the first plans of the new towns later founded by his sons Ghāzān and Ūldjāitū (Shamb-i Ghāzān near Tabrīz and Sulṭāniya) are said to be due to him. He is stated to have died on 7th Rabī' I 690 (10th March 1291); he was buried in the mountains of Sidjās (South of Sulṭāniya), where a mausoleum was erected later (under Ghāzān). — Cp. D'Ohsson, *Histoire des Mongols* iv. 1 *et seq.*; Hammer-Purgstall, *Geschichte der Ilchane* i. 359 *et seq.*; Howorth, *History of the Mongols* iii. 312 *et seq.*

(W. BARTHOLD.)

ARGHŪN DYNASTY OF SIND. The early history of the Arghūns has been given under the history of Afghānistān. The attempt of Dhu'l-Nūn Beg and his son Shāh Beg (sometimes called Shāh Shudjā') to found an independent state with its capital at Kandahār, though apparently successful at first, broke down before Bābar's persistent attacks and after his final capture of Kandahār, in 929 (1522) Shāh Beg retired quietly to the highlands of Shāl and Mustang. It seems probable that Bābar had engaged not to molest him there, and had encouraged his invasion of Sind. Dhu'l-Nūn Beg had already as far back as 884 (1479) occupied these highlands, and had in 890 (1485) invaded the plain of Kaččhī by way of the Bolān Pass and taken Sēvī (Sibī) from Djām Nanda, but it was lost afterwards. After his death Shāh Beg who had already conducted the first expedition under his father, was driven out of Kandahār by Bābar in 913 (1507) and falling back on Shāl and Mustang was introduced by Fāḍil Beg Gokaldāsh to the Chiefs of the local Balōč tribes, and formed an alliance with them for the invasion of Sind; but when Kandahār was recovered he gave up the project for the time, but gradually spread his influence. His force, consisting of Arghūns of his own tribe and Tarkhāns who were akin to them, was not very large, and he supplemented it when he could from local resources. Between 917 and 920 (1511—1514) he attacked the Birlās tribe who had established themselves in Siwistān, viz. parts of the Kaččhī plain and the hills north of it, not yet occupied by Balōčes, and took from them the forts of Sēvī and Fatḥpur.

Various tribes joined in the confederacy against him, among them Balōč tribes who were now pressing down into the plains and spreading over Northern Sind and Multān.

In 1519 Shāh Beg's eldest son Ḥusain (sometimes called Ḥasan) fled to Bābar's Court, where he was well treated and joined in Bābar's expeditions into India. In 927 (1520) Shāh Beg advanced into the plains and soon succeeded in overthrowing the forces of Djām Fērōz who had succeeded Djām Nanda. We now find a force of Balōč under the Djām, and it seems probable that rival tribes fought on the two sides. Ḥusain was now with his father, and pushed on rapidly to Thatta in Southern Sind, while Shāh Beg planted garrisons in Shāl, Sēvī, Fatḥpur, Gandjāba (i. e. Gandāva) and Bāghbān (now known as Bāgh). Some years before a pretender to the Sind kingdom had obtained the support of Muẓaffar Shāh II of Gudjrāt and Djām Fērōz asked for the assistance of Shāh Beg. The invader had seized upon Thatta, the capital of Southern Sind, and had been driven out with the help of an Arghūn force, and it is probable

that he had become to some e[illegible] dependent on them and was now anxious to [illegible] off the yoke. He resisted the advance of Sh[illegible], but Thatta was stormed and sacked, and [illegible] submitted. A treaty was made by which [illegible] Sind was surrendered to Shāh Beg while [illegible] Sind was to remain under the Sammās. [illegible] outbreak at Sehwān led Shāh Beg to inva[illegible] thern Sindh again. Sehwān was taken and [illegible] with great severity. Djām Fērōz's misrule le[illegible] further invasion of the pretender Ṣalāḥ [illegible]. Shāh Beg was absent in Ḳandahār (927 [illegible]) and sent Shāh Ḥusain into Sind. The inv[illegible] as defeated and slain, and Shāh Beg now [illegible]roned Djām Fērōz and put an end to the S[illegible]mma dynasty. His final loss of Ḳandahār follow[illegible] and he now made Bhakhar on an island of the [illegible] his capital.

This was a strong post, almost [illegible]pregnable in those days, and well situated fo[illegible]trolling the unruly Balōč and other turbulent t[illegible] in Northern Sind, and also affording a favo[illegible]e base for the invasion of Multān now cont[illegible]dated. Shāh Beg is asserted to have massacre[illegible] Balōč inhabitants of 42 villages by treac[illegible]y and also the Dhareja chief of Čāndko. He die[illegible] 930 (1524), and Shāh Ḥusain who succeeded h[illegible] the *Khuṭba* read in Bābar's name, and immedia[illegible], probably by arrangement with Bābar, proce[illegible] to attack the kingdom of Multān.

The Langāhs who now ruled at [illegible]ltān were a Rādjpūt race, still known in the S[illegible]h Pandjāb, and had formed an independent kingdom after the break up of the Dehlī Sultanate. At this time Maḥmūd was reigning and was supported by a large body of Balōčes, Rinds and Dodāīs who had settled in his country. Shāh Ḥusain Arghūn now found himself opposed by the Balōč everywhere and before starting for Multān he made an expedition against the Rinds and Magassis of Kačči by way of Čatr and Lehrī. (Raverty, in the *Journ. of the Roy. Asiat. Soc. Bombay* 1892, p. 358 reads Baghlīs for Magassis, but the Baghlīs were not known at that period). On his expedition against Multān 931 (1525) he met and defeated a large force of Langāhs and Balōčes near Uččh, and then advanced on Multān. Maḥmūd Shāh at the head of a mixed force of Rinds and Dodāī Balōčes and Djats advanced to meet him on the Satladj, but died suddenly, some say from poison. Confusion followed his death and Multān was taken by Shāh Ḥusain Arghūn. An agreement was come to in the name of the infant Ḥusain Langāh to cede all the country south of the Satladj to the Arghūns. The anarchy in Multān however led to a further invasion on his part. He besieged Multān for more than a year and finally took it by assault, when a general massacre followed. The place was plundered, but Shāh Ḥusain made no attempt to hold it permanently, probably from fear of Bābar who was now emperor of Dehlī. The whole of Sind however remained under his rule throughout his life, i. e. till 961 (1554). He engaged in minor wars, but was undisturbed in his own kingdom till the emperor Humāyūn, his suzerain, claimed his help when he had been defeated and driven out of Northern India by Shēr Shāh Sūr. Humāyūn spent altogether two years and a half in Sind or in the neighbouring parts of the Rādjpūtāna desert. Shāh Ḥusain temporised not wishing to be drawn into war with Shēr Shāh. Humāyūn then tried force, and laid siege to Bhakhar, but was unable to effect anything. Finally he agreed to leave for Ḳandahār by the Bolān Pass. These events occupied the years 947—950 (1540—1543). Two years later Kāmrān Humāyūn's brother came as a refugee to Sindh after losing Kābul, and Shāh Ḥusain gave him his daughter in marriage. Several years afterwards Kāmrān now blinded, came to Bhakhar again on his way to Mecca and was hospitably entertained by Shāh Ḥusain. His wife, Shāh Ḥusain's daughter accompanied him on his pilgrimage. Shāh Ḥusain's latter years were distracted by plots and intrigues. The Arghūns were little more than an army of occupation and had little hold on the country. As Shāh Ḥusain had no son, the rival heads of the army Sulṭān Maḥmūd Gokaldāsh and Mīrzā 'Īsā Tarkhān were candidates for the throne, and immediately upon the death of Shāh Ḥusain hostilities broke out, but the dangerous position of Sind from the Dehlī empire on the north and the Portuguese raids on the coast induced them to make peace and divide the country, Mīrzā 'Īsā keeping Lower Sind with his capital at Thatta, and Sulṭān Maḥmūd Upper Sind with its capital at Bhakhar. The Arghūn element were not altogether satisfied and broke out in rebellion against Mīrzā 'Īsā on one occasion. Akbar annexed Upper Sind to the Empire in 982 (1572). The Tarkhān rule continued in Lower Sind for some time longer. Mīrzā 'Īsā was succeeded by his son Muḥammad Bāḳī in 975 (1565) and he by his grandson Djānī Beg in 993 (1584). He neglected to pay his respects to the emperor Akbar as his grandfather had done, and the result was the invasion of Sind by the imperial army and final extinction of the Tarkhān-Arghūn rule in 1001 (1592).

Bibliography: Saiyid Djamāl, *Tarkhān-nāme* (or *Arghūn-nāme*; see Elliot and Dowson, *History of India* I.); Niẓām al-Dīn Aḥmed, *Ṭabaḳāt-i Akbarī* (Elliot and Dowson v.); *Ta'rīkh-i Firishta*, part IV, Sind; Erskine, *Lives of Babar and Humāyūn* (London 1854); Haig, *The Indus Delta Country* (London 1894); Raverty, *The Mihrān of Sind* in the *Journal of the Asiat. Soc. Bengal*, 1892.

(M. LONGWORTH DAMES.)

'ARĪB B. SA'D AL-KĀTIB AL-ḲURṬUBĪ, Arabic historian; nothing is known about him except that he occupied the post of secretary to the Umaiyad al-Ḥakam II (350—366 = 961—976) at Cordoba, during whose reign he wrote an abridgment of al-Ṭabarī's great chronicle. The chief value of this work lies in the fact that the author added the history of Spain and North Africa on which Ṭabarī himself possessed no information. The portion of the work devoted to this subject was made known by Dozy in his edition of Ibn 'Adhārī's *al-Bayān al-mughrib* (on 'Arīb cp., especially, Introduction p. 43—63); the rest so far as it is contained in the unique ms. (Gotha 1554, cp. Pertsch's catalogue, iii, 184-185) was published by de Goeje in 1897 (*Arib, Tabari continuatus quem edidit M. J. de Goeje*, Leiden, Brill). It is uncertain whether Arīb was also the author of other, especially medical and chronological, works as was maintained by Steinschneider (*Zeitschrift für Mathematik und Physik* 1866, xi. 235 *et seq.*; for the opposite view cp. Dozy, *Zeitschrift der Deutsch. Morgenl. Gesellsch.* xx. 595

et seq. and *Le calendrier de Cordoue de l'année 961*, Leiden 1873, preface).

Bibliography: Brockelmann, *Gesch. der arab. Litter.* i. 134, 236 and note; A. A. Wasilew, *Wizantiya i Arabi* ii. 2, p. 43 *et seq.*, where further bibliographical details about 'Arīb are given; Steinschneider, *Hebr. Übersetzungen*, § 428; p. 670 *et seq.*; Pons Boigues, *Ensayo bio-bibliográfico* n°. 47, p. 88 *et seq.*

'ARĪF (A.), pl. *'Urafā'*, 'he who knows' and by virtue of his superior knowledge directs the affairs of the tribe (Goldziher, *Abhandlungen zur arab. Philologie* i. 21-22); supervisor, architect; also corporal, decurio. Cp. Dozy, *Supplément*, sub voce.

'ĀRIF ḤIKMET BEY, Shaikh al-Islām from 1262—1270 (1846—1854) and Turkish poet. 'Ārif Ḥikmet Bey was born in 1201 (1786), the name of his father being Ibrāhīm 'Iṣmet Bey. He bore successively the titles of Molla of Jerusalem, Cairo and Medina, and in 1242 (1826-1827) was appointed Ḳāḍī of Constantinople. He further discharged the offices of Naḳīb al-Ashrāf and of Ḳāḍī-'Askar of Anatolia, and later of Rumelia, until he became Shaikh al-Islām. He died in 1275 (1859). His dīwān which was lithographed in 1283 (1867) contains Arabic and Persian as well as Turkish poems. According to Gibb he is the last representative of the old school of Turkish literature.

Bibliography: Gibb, *A history of Ottoman poetry* iv. 350 *et seq.*

'ĀRIFĪ PASHA, Turkish statesman, son of Shekib Pasha, born in Constantinople in 1246 (1830-1831). He was educated privately and having acquired a knowledge of French, started on his official career in 1261 (1845); in 1263 (1847) he became first secretary of the Turkish legation in Vienna. After having been temporarily recalled to Constantinople he acted as first secretary to 'Ālī Pasha at the Vienna conference in 1271 (1855) and at the Paris congress in 1272 (1856). Later he was first dragoman of the Sublime Porte and discharged successively a number of various high official posts: thus he was Under-Secretary of State in the Foreign Office, ambassador in Vienna, Minister of the Exterior in 1291 (1874), Minister of Education in the same year, ambassador in Paris; in 1293 (1876) he was made a senator and for the second time Minister of the Exterior, in 1294 (1877) he was again ambassador in Paris, in 1296 (1879) Bash Wekīl and President of the Council of State; for a time he lost the favour of the Sulṭān, but in 1297 (1880) he was made Minister of the Exterior for a third time, and in 1303 (1886) once more President of the Council of State; he died in 1313 (1895-1896). Sāmī calls him an upright, cultured, mild-tempered and sincere man.

Bibliography: Sāmī, *Ḳāmūs al-a'lām*.

(F. GIESE.)

AL-'**ARĪSH**, or 'the 'Arīsh of Egypt', the Rhinokorura of the ancients, town on the Mediterranean coast situated in a fertile oasis surrounded by sand, on the frontier between Palestine and Egypt. The name is found as early as the first centuries of our era in the form of Laris. According to the ordinary view which is presupposed e.g. in the well-known anecdote about 'Amr b. al-'Āṣī's expedition to Egypt, the town belonged to Egypt. The inhabitants, according to Ya'ḳūbī, belonged to the Djudhām. Ibn Ḥawḳal speaks of two principal mosques in the town and refers to its wealth of fruit. It was at al-'Arīsh that King Baldwin I died in 1118. Yāḳūt states that the town contained a great market and many inns, and that merchants had their agents there. Al-'Arīsh was occupied by Napoleon in 1799; in the following year a treaty was concluded in the town, by which the French were forced to evacuate Egypt.

Bibliography: Butler, *The Arab conquest of Egypt*, p. 196-197; Ibn Ḥawḳal in the *Biblioth. geogr. arab.* (ed. de Goeje) ii. 95; Muḳaddasī *ib.* iii. 54, 193; Ya'ḳūbī, *ib.* vii. 330; Yāḳūt iii. 660-661; Wilhelmus Tyrensis, p. 509; Musil, *Arabia Petraea*, 2, *Edom* i. 228 *et seq.*, 304-305.

(F. BUHL.)

ARISṬŪṬALIS (ARISṬĀṬĀLIS, ARISṬŪ). 1. Even before the rise of Islām the figure of Aristotle was familiar to the legend as well as to the learned tradition of the East. Legend knew him as the wise teacher, the paternal friend or pious counsellor of Dhu 'l-Ḳarnain (Alexander the Great). The learned tradition contained both biographical and doxographical elements; in addition to this there existed, both in Pahlavi and Syriac, translations, abridgments and explanations of Porphyry's *Introduction* and of some Aristotelian writings, principally treatises on logic (*Categories*, *Hermeneutic*, *Analytics*). It may be laid down as a general rule that Arabic translations of these and other works of Aristotle are derived indirectly through the medium of Persian and especially Syriac versions.

2. Like the West in the early Middle Ages, the East knew Aristotle at first chiefly as logician (*ṣāḥib al-manṭiḳ*). In the other sciences he was supposed to be in complete agreement with Pythagoras, Socrates, Plato *etc.*; originality was claimed for him only in logic. In the early period however the *Organon* was known only as far as the categorical figures of the Prior Analytics. The Syriac version of Paulus Persa edited by Land shows to what extent the logical tradition of the period was tinged by Neo-Platonic influences.

The early development of Arabic linguistic speculation was decisively influenced by the grammatical and logical categories of the *Hermeneutic*, though not without an admixture of elements derived from Stoicism. It is the source particularly of the doctrine of the three parts of speech: *ism*, *fi'l* (also *ḳawl* or *kalima*) and *ḥarf*. But outside logic and grammar and apart from many suggestions in the field of Physics which influenced medical circles, the beginnings of philosophical speculation in Islām, so far as they rested on Greek thought at all, were dependent not on Aristotle, but on sources (genuine and spurious) which go back to Plato, Pythagoras, Hermes and the Stoics. When Aristotle gradually came to be known he met with sharp opposition. In theological circles he was anathematized especially for his doctrine of the eternity of the world; and whereas the philosophers (al-Kindī, al-Fārābī) followed the Neo-Platonists in emphasising the agreement between Plato and Aristotle, the theologians drew attention to the points of difference between the two (thus also Joh. Philoponos as against Proclus and Simplicius). Followers of the various theological schools therefore attacked Aristotle: e.g. the Shī'ite Hishām b. al-Hakam (a contemporary of al-Naẓẓām, died 845), the Mu'tazilite Abū Hāshim of Baṣra (died 933) and al-Ash'arī (873—935).

3. The accounts of the life of the philosopher are usually inaccurate. The Arabic historians (already al-Ya'ḳūbī) confuse e.g. Aristotle's father with the Neo-Pythagorean Nikomachos of Gerasa. Ḥunain Ibn Isḥāḳ (died 873) and al-Dīnawarī (died 895) give practically nothing but details of a legendary nature. The biographical tradition on the other hand is best represented by al-Nadīm, al-Mubashshir, Ibn al-Ḳifṭī and Ibn Abī Uṣaibi'a, whose statements go back to three principal sources. Firstly they use a biography with testament and catalogue of writings by Ptolemaios Chennos (the Arabic *al-gharīb* is to be derived from the corruption of that name into ξένος) to which they had access as it seems, in a translation or revised version embodied by Isḥāḳ b. Ḥunain in his *Ta'rīkh al-aṭibbā'*. Secondly they adduce details not derived from Ptolemaios which, though handed down through different channels, go back ultimately to the γένος of an anonymous Greek writer. The accounts based on this γένος, which are widely diffused in Arabic literature, differ from Ptolemaios in the following points (among others): they give only the name of the father of the philosopher, without mentioning that of his mother; his descent is not traced back to Asklepios; he is said to have entered the school of Plato at the age of 17 etc. The tradition of this second source is characterised most significantly by the fact that according to it Aristotle does not reside at the Macedonian court as Alexanders tutor, but the prince is made to go to Athens to see the philosopher: this is undoubtedly an oriental perversion of the original. A third source, from which al-Mubashshir derived an account of the philosopher's youth after his 8th year, is to be sought in a Neo-Platonist biography, the original of which cannot yet be identified with certainty.

4. The Arabic catalogue of Aristotle's writings which is given according to Ptolemaios Chennos by Ibn al-Ḳifṭī and Ibn Abī Uṣaibi'a, contains about 100 titles. Catalogues differing from this have reference either to the philosophical system of the Arabs, or perhaps (like that of al-Nadīm) to the works found in some particular library. The following is an exposition of the Arabic tradition.

According to legend (*Fihrist*, ed. Flügel, p. 243) Aristotle appeared to al-Ma'mūn in a dream and assured him of the fundamental agreement of reason with the religious law and common sense. Al-Ma'mūn hardly required an assurance of this nature in order to feel justified in furthering zealously the activity of the translators who had begun their work under al-Manṣūr. Nor was this activity confined to Aristotle alone. At first the Christian Syrian physicians, who almost alone acted as translators during the 8—10. century, were by no means careful in selecting their materials, though from the time of Isḥāḳ b. Ḥunain, (died 910-911) onwards their activity was on the whole restricted to Aristotelian and pseudo-Aristotelian writings together with their abridgments, paraphrases and commentaries.

The writings of Aristotle — whose number is usually given as 20 — were divided into 4 groups: those treating of Logic, Physics, Metaphysics and Ethics. Porphyry's *Introduction* was put in front of the logical treatises, probably because it was generally thought to be Aristotelian. The logical *Organon* consisted of the *Categories* (*al-Maḳūlāt*), the *Hermeneutic* (*al-'Ibāra* or *al-Tafsīr*), the *Analytics* (*al-Ḳiyās*), the *Apodictic* (*al-Burhān* or *al-Bayān*), the Topics (*al-Djadal*) and the *Sophistici elenchi* (*al-Mughāliṭ*) to which were added the *Rhetoric* (*al-Khaṭāba*) and the *Poetics* (*al-Shi'r*), in order to complete the number eight required by neo-Pythagorean and neo-Platonist example. All these treatises were translated and studied in various ways. — Of the treatises on natural science the following were translated etc.: the *Physics* (*al-Samā' al-ṭabī'ī* or *Sam' al-kiyān*) the *De Coelo* (*al-Samā' wa 'l-'ālam*), the *De Generatione* (*al-kaun wa 'l-fasād*), the *Meteorology* (*al-Āthār al-'ulwiyya*), the *De Anima* (*al-Nafs*), the *De Sensu* (*al-Ḥass wa 'l-maḥsūs*) and the *Historia Animalium* (*al-Ḥayawān*). In order to complete the canonical eight many interpolated a *Mineralogy* (not to be traced) and a *Botany* (that of Nicolaus), in which case either the *Historia Animalium* was omitted or the two psychological treatises counted as one. There followed the *Metaphysics* (*mā ba'da 'l-ṭabī'a* or *kitāb al-ḥurūf*), the *Nicomachean Ethics* (*al-Akhlāḳ*) and in order to complete the number twenty, a spurious *Politics* (see below), a *Mechanics* (*Kitāb al-ḥiyal*) or similar works.

Thus nearly all the didactic treatises (ἀκροαματικὰ συγγράμματα) of Aristotle were accessible to the Arabs. The most surprising fact is the absence of the *Politics*, the place of which was taken by Plato's *Republic* or *Laws*, unless pseudepigraphic treatises were preferred.

A compendium of Aristotle's philosophy by Nicolaus Damascenus which had already been used by the Syrians was also current among the Arabs.

5. We are able to distinguish between genuine and pseudo-Aristotelian elements in the Arabic tradition. The Arabs themselves, especially in the earliest period, were quite unable to draw this distinction. Their study followed closely the neo-Platonist commentaries, and even the purest Aristotelian of the later period, Ibn Rushd, frequently preferred the explanations given by the neo-Platonists Porphyry and Themistius to those of Alexander of Aphrodisias. Under these circumstances it is not surprising that many strange and heterogeneous things came to be connected with the name of Aristotle. Probably the most far-reaching in its influence was the so-called *Theology*, an abridged paraphrase of the *Enneads* (iv—vi) of Plotinus which was accepted as genuine by al-Kindī and al-Fārābī. We may further mention a compendium of the στοιχείωσις θεολογική of Proclus (*liber de causis*); the '*Book of the Apple*', a dialogue on the immortality of the soul which is an Hermetic imitation of Plato's Phaedo; the *secretum secretorum* (*Sirr al-asrār*), a work of miscellaneous contents dealing e.g. with physiognomy and dietetics; further various epistles mostly addressed to Alexander; and many other treatises. For further information — especially on magical and astrological works — cp. the writings of Steinschneider.

6. The so-called Aristotelians of Islām from the time of al-Kindī onwards based their philosophy on a more or less purified tradition. The Muslim community however rejected this philosophy as heretical, inasmuch as it conflicted with three important elements of their faith, the doctrine of the creation of the world, of a special providence

and of the resurrection of the body. The most detailed and effective refutation is that undertaken by al-Ghazālī in his *Tahāfut*.

After the xiii. century Aristotle's influence on the Muslim world has been confined almost entirely to the field of logic.

Bibliography: Cp. the general works quoted by Carra de Vaux in the article Aflāṭūn; but especially:

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2. Brockelmann, *Gesch. d. arab. Litt.*, i. 69 *et seq.*; de Boer, *Plato en Aristoteles bij de Moslims* (*Tweemaandelijksch Tijdschr.*, 1900, i. p. 306 *et seq.*); id., *Zu Kindi und s. Schule* (*Arch. f. Gesch. d. Philos.*, viii. p. 153 *et seq.*); S. Horovitz, *Über den Einfluss d. griech. Philosophie auf die Entw. d. Kalam* (Breslau, 1909; tirage-à-part from *Jahresber. d. jüd.-theol. Seminars*).

3. In addition to Baumstark (see under 1) cp. J. Lippert, *Stud. auf. d. Gebiete der griech.-arab. Übersetzungslitt.*, i. (Braunschw., 1894).

4. Klamroth, *Über die Auszüge aus griech. Schriftstellern bei al-Ja'ḳūbī*, iii. *Philosophen* (*Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, Band xli. p. 415 *et seq.*); Aug. Müller, *Die griech. Philosophen in der arab. Überlieferung* (Halle, 1873); id. *Das arab. Verzeichnis d. arist. Schriften* (*Festschr. f. Fleischer*, p. 1 *et seq.*); Steinschneider, *Die arab. Übersetzungen aus dem griech.* (*Beih. z. Centralbl. f. Bibliotheksw.*, xii. Leipzig, 1893), p. 29 *et seq.*; id., *Al-Farabi* (*Mém. de l'Acad. imp. St. Petersbourg*, 7. Ser., part. xiii. 4, p. 186 *et seq.*); Sachau, *Zu den Aristoteles-Studien im Orient* (Τουρλανικόν *zum Buttmannstage*, p. 50 *et seq.*, 1899); J. Th. Zenker, *Aristotelis categoriae cum versione arab. Isaaci Honeini fil.* (Lips. 1846); Margoliouth, *Analecta orientalia ad Poeticam Aristoteleam* (Lond., 1887; the Arabic transl. of the *Poetics* was edited by Pisa 1872); H. Diels, *Über die arab. Übers. d. aristotel. Poetik* (*Sitz. ber. Ak. d. Wiss. Berlin*, 1888, p. 49 *et seq.*); Steinschneider, *Die Parva naturalia des Aristoteles bei den Arabern* (*Zeitschr. d. Deutsch Morgenl. Gesellsch.*, xxxvii. p. 480 *et seq.*, xlv. p. 477 *et seq.*); *Traité de Honain sur la nature de la lumière tiré des auteurs d'Aristote* (*Machriq*, ii. p. 1105 *et seq.*; cp. *Actes du XIe Congr. intern. d. Orient.*, 3e S. p. 129); Merx, *Die Einführung d. aristot. Ethik in die arab. Philosophie* (*Verh. d. XIV. Or.-Kongr.*, p. 290 *et seq.*).

5. F. Dieterici, *Die sogen. Theologie des Aristoteles arab. hrsg.* (Leipzig, 1882; German ed., 1883); V. Rose in the *Deutsche Literaturzeit.*, 1883, col. 843 *et seq.*; O. Bardenhewer, *Die pseudo-aristotel. Schrift über das reine Gute, bekannt unter dem Namen liber de causis* (Freib. i. Br. 1882); D. S. Margoliouth, *The Book of the Apple ascribed to Aristotle* (*Journ. R. As. Soc.*, 1892, p. 187 *et seq.*); Förster, *De Aristotelis secretis secretorum commentatio* (Kiel, 1888); id., *Script. physiogn.*, (introd., cp. also *Centralbl. f. Bibliothekswe.*, 1889, p. 1 *et seq.*, 57 *et seq.*); J. Lippert, *De epistula pseudaristotelica περὶ βασιλείας commentatio*, (diss. Halle, Berlin, 1891).

6. Cp. Ibn al-Ḳifṭī (ed. Lippert, p. 31 *et seq.*), following mainly al-Ghazālī.

(T. J. DE BOER.)

'ĀRĪYA (A.), gratuitous loan, (commodatum). In Muslim law this is defined as a contract by which a person relinquishes a thing belonging to him — the use or employment of which is permitted by law and does not immediately destroy the object in question — to another person for the latter's use without demanding payment, but under the condition that the recipient should restore the object lent after using it.

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(TH. W. JUYNBOLL.)

al-ARḲAM, a companion of Muḥammad. His name was al-Arḳam (= Abū 'Abd Allāh) b. Abū 'l-Arḳam (= 'Abd Manāf) b. Asad (= Abū Djundub) b. 'Abd Allāh. He belonged to the Makhzūm, one of the wealthiest and most respected families of Mekka. His mother Umaima came from the tribe of Khuzā'a. He accepted Islām as a young man and was one of the earliest believers. Although the Makhzūm were bitterly opposed to the prophet al-Arḳam became his devoted adherent and during the time of persecution put his house at the disposal of Muḥammad to serve as place of assembly for the community. It was there that the prophet found a safe and convenient place in which to preach and to carry on his propaganda; the community grew during this period and gained among others the adherence of Ḥamza and 'Omar. Soon after 'Omar's conversion Muḥammad left the house of al-Arḳam. The date and duration of his stay there are not definitely given, but may be placed in the years 615—617. Ibn Hishām does not give any account of the house of al-Arḳam, but may very well have known the story; Ṭabarī similarly knows it and even uses it for chronological purposes, yet does not relate it anywhere in his biography of the prophet. Al-Arḳam took part in the emigration to Medina, where he inhabited a house in the quarter of the Banū Zuraiḳ which was also known as 'the house of al-Arḳam' and was said to have been assigned to him by the prophet; Muḥammad also established brotherhood between al-Arḳam and Abū Ṭalḥa (Zaid). Like many companions of the flight he seems to have preserved a reverent affection for his Mekkan

family; and when the Faithful in the battle of Badr gained possession of the sword al-Marzubān, an heirloom of the Makhzūmite Banū 'Ā'idh, he recognised it and asked the prophet for it. At Medina he took part in all the important battles of the believers, but does not appear to have played any further part in the history of Muhammad. Sa'd ibn Abī Wakkāṣ seems to have been a particularly intimate friend of his; at any rate he ordained that Sa'd should perform the prayer for the dead at his bier. He died in 54 or 55 = 674-675 over 80 years old. From a slave-girl he had a son 'Othmān, the ancestor of a widely diffused family a branch of wich lived in Syria.

For Muslim chronology the period during which Muhammed lived in the house of al-Arkam became important in cases where it was desired to determine the order of the early conversions and the high place of honour in Islām which depended on it. Among the later believers not only the person of al-Arkam, but also his house situated on the hill Ṣafā was an object of great veneration. It is frequently mentioned as 'house of al-Arkam' or 'house of Islām', and down to the time of the caliph Manṣūr it remained in the possession of the descendants of al-Arkam who had turned it into a kind of family fundation. Manṣūr forced the Arkamids to sell it to him for his own family; it was inhabited for a time by al-Khaizurān the mother of Hārūn al-Rashīd, whence it is also called 'house of al-Khaizurān'. The building which is regarded as the house of al-Arkam has been restored or rebuilt on several occasions, a fact which is alluded to in inscriptions found there. It is still visited by Mekka pilgrims.

Bibliography: Sprenger, *Das Leben und die Lehre des Mohammad*; Caetani, *Annali dell' Islām*, index s. v.; Alī Bey Bahgat in *Bull. de l'Inst. égypt.*, series 5, tome ii., p. 68—11. (RECKENDORF.)

ARKĀN. [see RUKN.]

ARMENIA, country in Western Asia.

a. GEOGRAPHICAL SKETCH.

The name Armenia in its wider sense denotes, now as already in antiquity, roughly speaking the central and highest part of the mountain zone of Western Asia, that is to say the east mountainous country bounded by Asia Minor in the West, the plateau of Ādharbaidjān and the southern shore of the Caspian Sea in the South-East and East, the coast of the Pontus (modern name Djanik and Lazistān) and the Caucasus — from which it is separated by a line formed by the Kur and the Rioni — in the North and North East and in the South by the plain of North Western Mesopotamia (country on the upper Tigris, Oshroëne) with its continuation in Assyria. It includes therefore the vast stretch of country situated between 37—49° E. Long. (Greenwich) and 37½—41¾° N. Lat. Only on one occasion in antiquity was the whole region in question a united kingdom under a single ruler, viz. in the 1. century B. C., in the time of Tigranes the Great, yet the name Armenia has since then become accepted as a geographical term. Viewed from a purely geographical standpoint the wild and rugged mountain tracts bounded by the lake of Wān in the North and the Assyrian plain in the South (the Gordiene of the ancients, modern Bohtān and Ḥak(k)iāri) must also be regarded as belonging to Armenia. But in all other respects this territory, from of old the domain of nomadic tribes, has always been the border land between the Semites in the South and the Aryan Armenians in the North, being successively connected as a loose border province with the states formed by both, and frequently leading a separate existence as an independent territory.

From the geographical point of view the whole region just described as Armenia, the area of which may be roughly estimated at 115400 squ. miles, forms a natural unit, the physical features of which are plainly distinct from those of the neighbouring countries. The geological foundation of the country are **mountains** with an archaic (old crystalline) kernel and considerable palaeozoic and tertiary accretions and deposits. Enormous recent volcanic eruptions have changed the original plastic form of the surface in a decisive manner, and at the present stage the relief of the greater part of Armenia exhibits a variety of small plateaus alternating with superimposed larger and smaller mountain chains, stretching from South East to North West, all of which are characterised by the complete absence of woods. **Plateaus** yielding abundant pasture lie between the mountain ranges, their height varies from 2600—6500 feet above the level of the sea (plateau of Bāyazīd and Erzerūm 6110 feet; Kars 5850 feet; depression of the Murād-Ṣū near Mūsh 4550 feet; Arzindjān 4225 feet; Eriwān 3185 feet), the average height is 5200—5850 feet. As throughout Western Asia the formation of the higher chains which reach the genuine Alpine region is due to the irruption of trachyte and porphyry. Tectonic activity is similarly responsible for the remarkable conic-shaped mountains most of which are ancient craters. A whole system of such extinct volcanoes extends from the great Ararat mostly in a north westerly direction round the lake of Gök-Čai towards the coast of the Black Sea. Among them are the highest elevations of the country: the twin group of the great and little Ararat [q. v.] and the Alaghöz (13585 feet), an almost isolated mountain to the North of the latter; further we may mention the Sīpān (Seihān-Dagh) to the North of the lake of Wān with a height of almost 12350 feet; the name of this mountain seems to have been known already to Belādhorī (ed. de Goeje) p. 198, on which cp. *Zeitschr. f. armen. Philol.* ii. 67[1]; 162[3]; Mustawfī (see Le Strange, *The Lands of the Eastern Caliphate*, p. 183) calls it Kūh Sipān. Of somewhat lesser height are the Bingöl-Dagh (11960 feet, q. v.) to the South of Erzerūm, and the Khori-Dagh (11540) and Ala-Dagh (11440) situated between Bāyazīd and the Sīpān-Dagh.

Armenia is the home of great rivers which descend in all directions, foremost among which are the Euphrates and Tigris; the first of these is formed by the union of two head-waters, the Kara-Ṣū in the West (or rather North) and the Murād-Ṣū in the East (or rather South) both of which rise in the interior of the highlands near Erzerūm and Bāyazīd; the Tigris descends from the southern chain of border mountains, the so-called Armenian Taurus. The system of the

Euphrates and Tigris drains the country in the direction of the Persian Gulf; towards the Caspian Sea the same function is exercised by the Araxes (arab. al-Rass, q. v.) rising on the Bingöl-Dagh which unites itself to the Kur (Kyros) not far from the Caspian. Armenia is clearly separated from the Caucasus massif by the longitudinal valley of the Kur which receives the waters of North-Eastern Armenia, together with its continuation running parallel to it further North, the small Rioni which joins the Black Sea.

In a wide mountain system like that of Taurus and Armenia which is characterised by the prevalence of plateaus alternating with valleys we would expect to find a large number of mountain lakes. This however is not the case, obviously owing to the fact that great rivers break through the mountains at many points, thereby creating an easy way of escape for the water-courses. The most important lakes are: the lake of Wān (5170 feet) [q. v.] called by Arabic authors also lake of Khilāṭ and Arjīsh [q. v.], further the lake of Gök-Čai or Sewanga (Sewan) first mentioned among Muslim geographers by al-Mustawfī (ca. 740 = 1340) under the name of Gök-čah-tengiz = 'the blue lake'. The origin of these two large Alpine lakes, neither of which possesses any outlet, is partly due to plutonic forces; apart from these two there are only a few unimportant basins.

Owing to the high situation of the country the climate of Armenia is speaking generally, very severe and offers a marked contrast to the hot regions on the lower Euphrates and the temperate district on the Pontic shore. In the highlands the winter lasts as a rule eight months; the short and comparatively very hot summer lasts hardly more than two months and is so dry that no harvest is possible without artificial irrigation. It is owing to the great dryness that in Eastern Armenia the line of perennial snow begins as high as 13000 feet, so that only the great Ararat and the Alaghöz are always covered with snow and ice. In the mountains situated farther South in the direction of Kurdistan the region of perennial snow begins at a height of 10725 feet only. The Bingöl-Dagh also is said never to be without snow in contrast to all the other Alpine peaks of Central Armenia. It is worthy of notice that the plains of the Araxes exhibit quite different climatic conditions, being remarkable for a much more favourable temperature.

4. HISTORY.

At the earliest period of which we have any definite historical knowledge Armenia was inhabited by a race of neither Semitic nor Aryan origin whose precise ethnological and linguistic position is still a matter for discussion. In their own inscriptions which are written in cuneiform characters they seem to call themselves *Ḫaldi* (hence the name of the country: *Ḫaldia*, also *Biainas*), while in the Assyro-Babylonian texts they are referred to as *Urarṭaeans* (name of the country: *Urarṭu* = the biblical Ararat). This people which immigrated into Armenia towards the 10th century B. C. founded a powerful kingdom the centre of which was the lake of Wān. After an existence lasting barely 250 years it fell a victim to the Kimmerian invasion which devastated Western Asia in the middle of the 7th century. During and after these revolutions an Aryan population succeeded in occupying the country formerly ruled by the Uraṛṭaeans. By foreign nations these new inhabitants were called Armenians — a name the origin and meaning of which has not yet been explained (it first occurs in Achaemenian inscriptions in the form of Armina, Herodotus: Ἀρμένιοι) whence the country received the appellation of Armenia. This name however was never accepted by the nation itself among whom up to the present day the designation Haik' is used for the people and Hayk' or Hayastān for the country.

Except perhaps during the time of Tigranes II, the Great, the Armenians have never played a leading part in Western Asia. To a great extent this was due to the political disruption of the country where, favoured by the geographical conditions, the feudal system found an unparalleled development. The rulers of the country were a large number of noble families, and the king possessed only the shadow of power. To this must be added the fact that Armenia always had great and powerful empires as neighbours beyond its frontiers. Thus it came about that Urarṭu was a vassal state of Assyria, and after the fall of Nineveh we find the country subject to the Medes and later to the Persians who governed it by means of satraps. During the troubled times following the death of Alexander the Great these satraps became the real rulers of the country though at first acknowledging the nominal suzerainty of the Seleucid kings. Even this appearance without the reality of power was lost after the unsuccessful war of Antiochus III against Rome: after the battle of Magnesia (190 B. C.) two former generals of this king, Artaxias and Zariadris, shook off the Seleucid rule, assumed the title of king and formed two independent states: Great Armenia or Armenia proper and Little Armenia (Sophene, Arzanene and some neighbouring districts). A few decades later Great Armenia came under the suzerainty of the Arsacids which however was only acknowledged in name and not actually exercised. In the 1. century B. C. Tigranes the Great, descendant of Artaxias, shook off the Parthian yoke, dethroned the descendants of Zariadris in Little Armenia and united Sophene and Gordyene as a single kingdom under his rule. It was under Tigranes that the name Armenia received a definite meaning as a geographical term; and it was retained as such by the Armenians in the succeeding centuries although the terminology of the time of Tigranes became less and less applicable to the political conditions of the later period.

After acquiring a certain political importance under Tigranes the Great Armenia was gradually forced into the position of a buffer state between two rival world powers, in the first place between Rome and the Parthians. The internal confusion which reigned in Armenia after the death of Tigranes continually provided both powers with opportunities for intervention and for changes of frontier. About the year 10 of our era a descendant of the Arsacids, Artabanus III, ascended the throne which now remained in the possession of this branch of the Parthian ruling family for more than four centuries. Down to the year 226 A. D. in which the Sāsānid rule succeeded that of the Parthians the Arsacids of Armenia were able to rely on the support of their neighbouring kinsmen in every struggle against the Romans;

the common enemy. Armenia continued to be an apple of discord between the New Persian empire and the Romans. At last, in order to put a stop to the eternal quarrel in a manner acceptable to both parties the two powers proceeded to a division of the helpless vassal state. In the division which took place in 387 the larger Eastern part of Armenia (about four fifths of the whole) passed under Persian rule, the smaller Western part became Roman. Here Arshak III continued to rule until his death in 390, whereupon the country received a Roman comes as governor. The Persian part, called by Westerns Persarmenia, retained its native rulers for some time. But after the dethronement of the last Arsacid Artashesh (428-429) the country was administrated by a Persian Warden of the Marches (Marzbān) who had his residence at Dwin (Arab. Dabīl). In the division of 387 Armenia had suffered considerable loss of territory, as many districts were separated from both parts and directly incorporated into the Roman or Persian empire.

The part played by Armenia remained unchanged when Byzantium entered upon Rome's inheritance in the West. According to the Armenian historian Sebēos who is our most important source for the time from the middle of the 5th to that of the 7th century, the Persian rule never succeeded in gaining a firm foothold in Armenia. The Armenian native rulers (Nakharar's) made use of every opportunity that offered itself to shake off the hated yoke of the fire worshippers, and during the constant struggles with the Persian Marzbāns they frequently invoked the assistance of their Byzantine coreligionists. This led to endless frontier disputes and sometimes to serious warfare. The solidarity of interests between Byzantium and Armenia was suddenly destroyed by the decisions of the Council of Chalcedon in 451 which the Armenians refused to accept. The Greeks henceforward exercised great activity in the attempt to reestablish religious concord, with the result that the Armenians who were utterly averse to these endeavours were driven more and more to side with the Persians under whom they enjoyed much greater freedom in spite of occasional religious persecutions. A short peaceful period began for Armenia with the reign of the emperor Maurikios (582—602) and that of the Sāsānid Khusraw II Parwēz (590—628).

In the succeeding period internal discord continued to trouble both Armenias and warlike intervention on the part of the sovereign powers was frequently necessary. The peace of the country suffered especially through the constant disputes between the numerous native petty rulers who owing to their vacillating attitude were unable to gain the confidence either of the Byzantines or the Persians. Disaffection against the sovereign powers was ripe everywhere. In Greek Armenia the great distance from the central seat of government favoured the rise of seditious movements. Persarmenia before the Arab invasion was practically in a state of anarchy, a condition which was exploited by Theodoros, the energetic ruler of the Rshtunians, for the extension of his own power the base of which was the island of Aghthamar in the lake of Wān.

Another constant source of danger threatening the peace of the country was the appearance of the Khazars [q. v.] on the North-Eastern frontier of Armenia, whence they made frequent incursions into the adjoining Armenian territory.

It was in this sorry condition — devastated by continual warfare, torn in pieces by discord within, disliked by foreign powers — that Armenia had to meet the powerful Muslim attack. Under the circumstances it was to be expected that the resistance to this attack would on the whole be feeble and badly directed.

In the history of the Arab conquest of Armenia many details are still obscure and uncertain, as Arabic, Armenian and Greek sources frequently contradict each other. By far the most important source for the period is the Armenian account of the bishop Sebēos who tells the story of the remarkable events as an eye-witness; a valuable supplement to his work is furnished by that of the presbyter Leontius which is the only authoritative document available for the years 662—770. Among Arabic authors al-Belādhorī occupies the foremost place; his account is based entirely on the narrative of inhabitants of Armenia.

After the death of Herakleios in 641 the Arabs who had made themselves masters of Syria and defeated the Persians began to make repeated incursions into Armenia, in order to wrest the country from the Byzantines. The first raid directed against South-Western Armenia was undertaken by ʿIyāḍ b. Ghanim, the conqueror of Mesopotamia, as early as the end of the year 19 to the beginning of the year 20 = 639-640; he penetrated as far as Bitlis. Both Belādhorī (p. 176, 197), Ṭabarī (i. 2506) and Yāḳūt (i. 206) agree in giving this date, though they differ considerably as to the details. A second incursion of the Arabs took place in 21 according to the account of Ṭabarī (i. 2666) which is followed by Ibn al-Athīr. In four divisions two of which were commanded by Ḥabīb b. Maslama and Salmān b. Rabīʿa the Muslims invaded the regions on the North Eastern frontier of Armenia, but meeting with reverses on all sides they were soon obliged to evacuate the country. The short raid into Armenian territory undertaken by Salmān b. Rabīʿa in 24 (645) from Ādharbaidjān similarly led to no lasting result. Cp. Yaʿḳūbī (ed. Houtsma), p. 180, Belādhorī, p. 198, Ṭabarī, i. 2806.

According to the accounts of the Arabic historians (cp. especially Yaʿḳūbī, p. 194, Belādhorī, p. 197 *et seq.*, Ṭabarī i. 2674 *et seq.*, 2806 *et seq.*, Ibn al-Athīr, iii. 65 *et seq.*) and geographers the great invasion of Armenia, which brought the country for the first time under the effective rule of the Arabs took place during the caliphate of ʿOthmān towards the end of 24-25 = 645-646. A general who had already distinguished himself in in the wars in Syria and Mesopotamia, the aforementioned Ḥabīb b. Maslama, was charged by Muʿāwiya, the governor of Syria, with the conquest of Armenia. He first advanced against Theodosiopolis, the capital of Greek Armenia, (Armen. Karin, Arab. Kālīḳalā, modern Erzerūm) and occupied the town after a short siege; a large Byzantine army re-inforced by Khazar and Alan auxiliaries which met him on the banks of the Euphrates was decisively defeated. He then turned to the South East in the direction of the lake of Wān and received the submission of the local rulers of Akhlāṭ [q. v.] and Moks. Ardjīsh on the North Eastern shore of the lake of Wān similarly surrendered to the Arabs, Ḥabīb next

proceeded to the siege of Dwin, the centre of Persarmenia, which also capitulated after a few days. With the town of Tiflis he concluded a treaty of peace and protection under the condition that it acknowledged the suzerainty of the Arabs and undertook to pay the poll tax (*djizya*). During the same time Salmān b. Rabī'a with his 'Irāḳian army subdued Arrān (Albania) and took possession of its capital Bardha'a.

Armenian tradition as has already been pointed out differs from that of the Arabs both as regards the date and in many points of detail. Complete agreement exists only between Sebēos and Belādhorī in their account of the direction taken by the great Arab invasion, as appears from a comparison of the routes of advance given by the two.

According to the Armenian historians an Arab army which entered Armenia in 642, reached the district of Airarat, took the capital Dwin and left the country by the same route taking with them 35000 prisoners. In the following year the Muslims again invaded Armenia, this time from Ādharbaidjān. They devastated Airarat and advanced as far as Georgia, but upon suffering a severe defeat at the hands of the prince Theodoros Rshtuni they decided to retire. Soon afterwards the emperor appointed Theodoros commander of the Armenian troops, and Armenia which now remained immune from Arab invasions for several years once more acknowledged the overlordship of Byzantium. In 653 there expired a three years truce between Constantine III and the Arabs and the outbreak of fresh hostilities was expected in Armenia. In order to obviate a threatened invasion Theodoros surrendered the country voluntarily and concluded a treaty with Mu'āwiya, the conditions of which were eminently favourable to the Armenians, as in the first instance it only obliged them to acknowledge the suzerainty of the Muslims. In the same year the emperor appeared in Armenia with an enormous army, 100 000 strong, and most of the petty rulers of the country immediately went over to his side. Without much difficulty he once more brought the whole of Armenia and Georgia into his power. But no sooner had Constantine left the country after spending the winter in Dwin (654), than an Arab army made its appearance and occupied the districts on the Northern shores of the lake of Wān. With the assistance of these Arab forces Theodoros forced the Greeks to retire from the country, whereupon Mu'āwiya appointed him ruler of Armenia, Georgia and Albania. The attempts of the Greeks to re-conquer the lost provinces by means of an army commanded by Maurianus proved entirely unsuccessful. In 655 the Arabs extended their sway over the whole of Armenia: even the Greek-Armenian capital Karin (Ḳālīḳalā) was forced to admit them. A few years afterwards however the Muslims found themselves obliged to give up their doubtful possession for the time being. At the outbreak of the first civil war between Mu'āwiya and 'Alī (36 = 657) the former was in need of the army of occupation stationed in Armenia, and the country being denuded of troops once more fell into the hands of its former masters, the Byzantines.

It appears from this account that, according to the narrative of Sebēos, all the events which the Arabic sources connect with the first great expedition of Ḥabīb in the years 24-25 did not take place until after the expiry of the three years truce, and the latter date fits in with the account given in the Chronography of Theophanes. The Arabic historians do not mention the fact that subsequently to the first invasion during 'Omar's reign Armenia once more became subjected to the Byzantine rule, nor do they refer to the events which took place in the country in connection with Mu'āwiya's accession to the throne. The fact that Theodoros Rshtuni submitted voluntarily to Mu'āwiya is attested not only by Sebēos but also by Theophanes, but it would be unintelligible if the country had definitely passed into the possession of the Arabs as a result of the first invasion. Under these circumstances it seems to be best to follow Ghazarian who, in the *Zeitschrift für armen. Philol.* (ii. 173 *et seq.*), analyses the points of difference between the Arabic and the Armenian sources, and to give greater credence to the contemporary account of Sebēos than to the tradition of the Arabs. A. Müller in his *Der Islam im Morgen und Abendland* (i. 259-261) also follows Sebēos. A different view is taken by H. Thopdschian (*Zeitschr. f. armen. Philol.* ii. 70 *et seq.*) according to whom the accounts of the first great Arab invasion given by the Armenian and the Arabic historians agree both as to chronology and as to the events.

Constantine III made the prince Hamazasp governor of Armenia. Theodoros Rshtuni seems to have died in 656. But the Byzantine rule was again of short duration. After his accession to the throne (41 = 661) Mu'āwiya addressed a letter to the inhabitants of Armenia in which he summoned them once more to acknowledge the suzerainty of the Muslims and to pay taxes: the petty rulers of Armenia did not dare to resist this demand. According to the Armenian sources members of the most powerful families among them (especially the Mamikonians, Bagratunians) administered the country under the early Umaiyads down to the reign of 'Abd al-Malik. This however is not borne out by the Arabic historians according to whom Armenia had Muslim governors ever since the conquest under Ḥabīb, cp. the list of governors for the time from 'Othmān to the 'Abbāsid al-Muntaṣir quoted from Ya'ḳūbī, Belādhorī, and Ṭabarī in Ghazarian, *loc. cit.*, p. 177—182.

In spite of the devastating wars the first century of Arab rule was for Armenia a time of national and literary progress. Yet Muslim authority which failed to strike deep roots in the country under the Umaiyads was even less successful in the 'Abbāsid period when the oppressive rule of the Arab governors was felt. Seditious movements and insurrections were frequent. The greatest and most dangerous revolt against the Arabs occurred under the caliph al-Mutawakkil who sent his best general, the Turk Boghā 'the Elder', with a strong army to cope with it. But the rebellion was not quelled without obstinate resistance and much bloodshed (237-238 = 851-852). Nearly all the well-known nobles were at that time taken prisoners. Mutawakkil did not change his hostile policy against Armenia, until he required his troops for a war against the Byzantines, and in order to prevent the outbreak of another great revolt which the latter were organising. He now set the captive Nakharars free

and in 247 (861) appointed the Bagratunian Ashot (Arab. Ashūt) who had rendered great services to the Arab cause chief ruler of Armenia. For 25 years Ashot ruled as 'prince of princes' and during this time gained the sympathies of all his subjects, including the nobles the country, to such an extent that, at the request of the latter, the caliph al-Mu'tamid conferred upon him the title of king in 273 (886). The emperor honoured him in the same way and at the same time concluded a treaty of alliance with him. Ashot's friendly relations with the caliph were never interrupted and he regularly paid the taxes which were obligatory upon him even after his elevation to the royal dignity. But it was only in his own possessions that he was free to act according to his pleasure: the position of the nobles of the country in his reign also was one of almost complete independence.

Ashot who died in 277 = 890 was succeeded by his son Smbat I (Arab. Sanbāṭ) who in spite of his heroic qualities was no match for his external enemies, the Shaibānids and the Sādjids. He fought unsuccessfully against the former, but the intervention of the caliph al-Mu'taḍid which took place soon afterwards (285 = 890) terminated the Shaibānid rule and freed the Armenian provinces from the foreign invaders. Yet Smbat could do nothing to prevent the aggressions of the Arab governor of Adharbaidjān, a member of the Turkish dynasty of the Sādjids called Afshīn, who constantly extended his frontiers to the West and North and whose power continually threatened Armenia. Afshīn died in 288 (901) and under his brother and successor, the cunning Yūsuf, Ashot fared still worse. Yūsuf succeeded in gaining the adherence of the family of the Arzrunians who after the death of Ashot I had become the most powerful rivals of the Bagratids. Gagik the lord of Waspurakān, who at that time was the head of the family was honoured by Yūsuf with the title of king, a distinction which the caliph al-Muḳtadir renewed in 306 (919). During the years following after 910 the incursions of Yūsuf devastated Armenia; at last he besieged Smbat who had been abandoned by the nobles in the fortress of Kapoit. In 913 the Armenian king surrendered to his enemy who, after keeping him in prison for a whole year had him executed under cruel tortures (914).

After the death of Smbat I Armenia was given over to anarchy. But his energetic son Ashot II 'the Iron' (915—928) succeeded with the help of Byzantine troops in maintaining his authority, and having enlisted the support of the kings of Iberia (Georgia) and Abkhāzia (see the art. ABKHĀZ) he cleared the land of the Arabs. Allied with the Greeks he reached the highest degree of power ever attained by the Bagratids. The title of Shāhān-Shāh conferred upon him by al-Muḳtadir in 922 gave official recognition to his claim of suzerainty over the small Christian principalities of Waspurakān, Iberia and Abkhāzia, though it is true that their dependence on the Bagratids was never effective. Henceforward Ashot II and his successors ruled quite independently of the Muslim sphere of power over the greater part of Central and Northern Armenia: in the latter region their family domains had already been added to considerably by Smbat. In Southern Armenia the Arzrunians who also bore the title of kings ruled almost independently over a considerably smaller territory (Waspurakān with the capital Wān). In addition to these comparatively large kingdoms there existed a number of smaller principalities most of which paid no more than a nominal allegiance to the Bagratid rule, there were also, especially in the South, many independent and powerful Arab colonies. The history of the Bagratids therefore is not in any degree identical with that of the whole of Armenia, a fact which must be emphasised as against the treatment of the subject in many old and recent works — but in accordance with its importance it receives the greatest prominence at the hand of the native sources.

Throughout the rule of Ashot II and during the greater part of that of Abas (928—952) the emperor and the caliph were almost continually at war. Ashot III (952—977) made the small fortress of Ānī the official capital of the country and he and his successor Smbat II turned it by means of beautiful buildings into a pearl of the East. [See ĀNĪ.]

Smbat II (977—988) and his brother Gagik I (990—1020) ruled with energy and good fortune, but their foolish domestic policy embroiled them almost continually with the neighbouring Christian principalities; at the same time there were constant disputes with the Muslim emirs of South Armenia. In 988 one of the latter, Mamlān, was severely defeated near Dzempor by David, the warlike ruler of Taikh and lord of the greater part of Iberia. After the death of Gagik I the succession was disputed between the rightful heir Johannes and the more capable Ashot IV, the confusion was made worse by the intervention of the Iberians and the incursions of the Saldjūḳs which then began for the first time. These circumstances appeared to the emperor Basilius II (976—1026) to afford a favourable opportunity for regaining his lost authority in the East. By annexing parts of the country and by deposing some of the native rulers he succeeded in extending his power in Armenia. In 1021 Senekherim, the last of the Arzrunians, influenced by fear of the threatened Turkish invasion, yielded up his domains (Waspurakān) on the Eastern river; the Muslim emirs of the towns round the lake of Wān (Berkri, Manazkert, Akhlāṭ, Ardjīsh) also became vassals of the Byzantine empire and the possessions of the Bagratids were now surrounded on all sides by Greek subjects. King Johannes also was forced to accept the town of Ānī as fief from the Byzantines, and Basilius actively proceeded to secure the new Eastern frontier by means of strong fortifications. In the quarrel between Johannes and Ashot the latter was ultimately successful owing to the support of Byzantine troops. After the death of Ashot IV (1040) the emperor Michael IV made the attempt to make Armenia definitely a part of his empire. An army sent by him was already engaged in the siege of Ānī when it was forced to retire by the Paphlagonian catastrophe (1041). The Armenian nobles now proclaimed the 17 year old Gagik II king (1042—1045). But no sooner had Constantine IX secured his position on the throne than he occupied Ānī and at last put an end to the rule of the Bagratids (1045). Gagik II was compensated by extensive lands in Cappadocia. The covetous Greek clerics now took possession of the wealthy Armenian bishoprics,

abbeys and endowments. The vexations to which the orthodox Monophysites exposed the Armenians knew no bounds and the resentment of the latter provoked by this insane treatment affords an explanation of the success of the Seldjūḳs.

The acquisition of new territory imposed on the Byzantines the heavy task of defending a much more extensive and more dangerous frontier than hitherto. For a time the attacks of the Seldjūḳ hordes which began in 1042 and were repeated several times were stopped by the admirable system of fortifications instituted and excellently armed by Basilius. But the Seldjūḳs developed a new life and new energy under Alp Arslān. The latter started from Ray in 456 (1064), subdued Albania and Iberia and conquered all the important towns of Eastern Armenia such as Nackčawān, Ḳars, then still the residence of a branch of the Bagratids, and especially the valiantly defended Anī [q. v.]. In order to stem the tide of the Turkish power which was continually growing and gaining strength from concentration, the emperor Romanos IV set out in the spring of 463 (1071) with an enormous army of 100 000 men, and regained possession of the highly important frontier fortress of Manazkert which had been lost in 1069. But the divisions of his army sent against Akhlāṭ were pushed back by the Seldjūḳs into Mesopotamia. A great decisive battle took place near Manazkert in which Alp Arslān inflicted upon his enemy an overwhelming defeat; the emperor himself was taken prisoner (Weil, *Gesch. der Chalifen*, iii. 114 *et seq.*, Müller, *Islam*, ii. 89, Gelzer quoted by Krumbacher, *Byzantin. Litteraturgesch.*, p. 1010). This defeat was the first terrible blow received by Byzantium at the hands of the Turkish hordes, and it signified the end of the great Eastern empire. The East of Asia Minor, Armenia, and Cappadocia, that is to say the countries representing the real source of strength of the empire were irrevocably lost to the Turks.

The terrible systematic devastation of the country by the Seldjūḳs put an end to the national life and the civilisation of the Armenians in their own home. During these troubled times many Armenians emigrated to the West in order to escape the oppression of the savage invaders: Cilicia, a country difficult of access from the outside, appeared to them a suitable place in which to settle, and to found a national state that was to be independent of Byzantium. Reuben (Rhupen), a near kinsman of the last Bagratid Gagik II who had been killed in 1079 during an insurrection in Cappadocia openly broke away from the Byzantine empire and in 1080 received the homage of his subjects as ruler of the country. This revival of Armenian supremacy in the old Little Armenia lasted almost 300 years and the warlike successors of Reuben gradually conquered the whole of Cilicia. Their relations with Byzantium were always strained; on the other hand they formed a close alliance with the crusading states and organised their country on the model of the latter with their semi-French feudal institutions. At first an independent principality, their state was raised to the rank of a kingdom by Leon II (1198) as a reward for services of friendship tendered to the crusaders under Barbarossa. The new kingdom soon found itself threatened by stronger neighbours both in the North and the East: thus on the one side by the Seldjūḳ kingdom of Rūm, on the other by the Mongol empire. The Seldjūḳs not only deprived the descendants of Reuben of large portions of their territory but also forced them to acknowledge their suzerainty, until the Mongol invasion of Asia Minor put an end to their rule. Little Armenia henceforward was no more than a feudal state under the overlordship of the Mongol princes (Īlkhāns), and owing to its geographical situation it suffered perpetually under the state of rivalry existing between the Īlkhāns and the Mamlūks of Egypt; in the raids of latter the country was terribly devastated especially during and after the time of the sultan Baibars (particularly in the years 1266, 1273 and 1275). In 1342 the male line of the descendants of Reuben died out with the assassination of Leon IV: their kingdom now passed to the Lusignans of Cyprus who were related to them by marriage. The new kings tried in vain to maintain their position against the attacks of the Mamlūks by attaching themselves to the Mongols and relying on the assistance of the European West. Slowly and one by one they lost their towns: and in 1375 Leon VI was forced to surrender his last stronghold to the sultan al-Malik al-Ashraf. The ill-starred last king of Armenia went to Paris where he died in a monastery in 1393.

During the time of Seldjūḳ supremacy Armenia like Ādharbaidjān and Mesopotamia was divided into several administrative districts, varying in size, each of which was governed by an emīr; from the very beginning the latter occupied a position of considerable independence.

Compared with the other petty Seldjūḳ states which arose on Armenian soil the kingdom of Khilāṭ (Akhlāṭ) in the South West founded by Sukmān al-Kuṭbī [q. v.] in 493 (1100) after the expulsion of the Marwānids was on the whole the most secure in its tenure of power. The Sukmānids gradually extended their territories to the North and North East until they reached the district of Bagrawand; the shores of the lake of Wān and the country as far as Khoi and Salamās as well as Malāzgird and the district of Sasūn were included in their dominions, though the districts in the North frequently suffered from the devastating raids of the Georgians. In spite of the fact that this principality of Khilāṭ the population of which was preponderatingly Armenian included hardly a fifth of the whole of Armenia, its rulers assumed the proud title of *Shāh Arman*, king of the Armenians. Cp. on this title v. Berchem in Lehmann-Haupt, *Materialien zur ält. Gesch. Armeniens*, p. 139.

When the family of the Sukmānids became extinct (581 = 1185) the vacant throne passed into the possession of the Mamlūk Beg-Timur (1185—1197), who after a period of dynastic disputes was succeeded by his son. A few years afterwards the Aiyūbids took possession of the country (604 = 1207). The sultan al-Malik al-ʿĀdil [q. v.] under whose sceptre practically the whole kingdom of his brother Saladin was once more united, made his son al-Awḥad ruler of Khilāṭ. After the latter's death (607 = 1210) he was succeeded by his brother al-Ashraf [cp. the art. AIYŪBIDS]. The Georgians who since the end of the 12 century had made repeated incursions into Armenia and in 1210 besieged the capital Khilāṭ unsuccess-

fully, were forced by al-Ashraf to conclude a peace under terms unfavourable to them. Both al-Awḥad and al-Ashraf ruled under the supremacy of their father al-ʿĀdil; it was not until after the death of the latter (615 = 1218) that al-Ashraf became completely independent. After this date his dominions were considerably enlarged and included the whole Northern half of the countries under Aiyūbid rule, i. e. Khilāṭ, Mesopotamia and Northern Syria with Damascus. As lords of Khilāṭ these Aiyūbids followed the Sakmānid tradition and assumed the title of Shāh Arman.

The last Aiyūbid ruler was al-Muẓaffar Ghāzī; in 642 (1244) after the capital had been taken several times the kingdom of Khilāṭ finally succumbed to the attack of the Mongols. Hulagu obtained possession of the whole of Armenia, Kurdistān, ʿIrāḳ and Mesopotamia. The most prominent of the Ilkhāns as the rulers of the house of Hulagu are usually called, was Ghāzān (694—703 = 1295—1304); he succeeded in reorganising the empire which had fallen into the wildest confusion soon after Hulagus death (663 = 1265), but his success was only temporary; after the death of the Ilkhān Abu Saʿīd (716—736 = 1316 = 1335) under whom the weakness of the state had already become very apparent there followed a period of absolute chaos.

It was during this period that the Turks (Turkomans) became a preponderating and ruling element in the population of Armenia which apart from them consisted of native Christians and Kurdish nomads. The Turkish element was greatly strengthened by the arrival of two fresh hordes of Turkomans who had crossed the Oxus from Turkistan in the time of the fourth Ilkhān, Arghūn (683—691 = 1284—1291) and found a new home on the upper Euphrates and Tigris where the terrible devastations of the Mongols had left enough vacant country for new settlers. After the crests on their standards these hordes were called Ḳara- and Aḳ-Ḳoyunlu i. e. 'Black and White Lambs'. Their power grew step by step and immediately before the invasion of Timur the greater part of Mesopotamia and Western Armenia (especially the districts of Wān, Bāyazīd, Erzerūm, Arzindjān) was in their possession; the power of the Ḳara-Ḳoyunlu originally had its main centre in Mesopotamia, while the Aḳ-Ḳoyunlu who at first had occupied the district of Arzindjān only made themselves rulers of Western Armenia and the North West of Mesopotamia. The small Christian and Muslim principalities still existing in Armenia had to pay tribute to the Turkomans and frequently were exposed to oppressive treatment at their hands.

Such was the condition of Western Asia at the time when the second and last large wave of the Tatar-Mongol migration under Timur advanced against it and overran the country with its devastating fury. The Aḳ-Ḳoyunlu from the first sided with Timur while the Ḳara-Ḳoyunlu took the field with the Ottomans and Mamlūks. During the whole summer and autumn of 788 (1386) and the spring of 789 (1387) the Mongol hosts passed through the provinces of Armenia and Georgia in all directions laying waste everything; the larger towns like Wān and Tiflis suffered particularly. In the year 791 (1389) the insubordination of the Ḳara-Ḳoyunlu provided Timur with a pretext for a second expedition against Armenia which again brought terrible devastations in its train. Five years later Timur appeared in Armenia for a third time; in the spring of 796 (1394) after taking Baghdād and ravaging the Ṭur ʿAbdīn he divided his army in three divisions, crossed the mountains under considerable difficulties and penetrated as far as the Central Armenian plateau of Bagrawand where they found pasture, cp. Tomaschek, *Sasun*, p. 36.

The great khān of the Mongols had no sooner died than endless disputes for the throne broke out among his sons and successors. This state of affairs offered a favourable opportunity to Ḳara Yūsuf the leader of the Ḳara-Ḳoyunlu for regaining at the expense of the Aḳ-Ḳoyunlu the position of power which had been greatly curtailed by Timur. Armenia thus became again the scene of all the ravages of war. In the embittered struggle between the two Turkoman tribes which now ensued the Aḳ-Ḳoyunlu led by Ḳara Yülük proved the weaker side: they were defeated in the battles of 809 (1406) and 813 (1410) and especially in a decisive encounter near Ḳalʿat al-Rūm on the Euphrates (above (Biredjik) in the year 821 (1418). The Ḳara-Ḳoyunlu were now able to kill and plunder in Armenia and Georgia to their hearts content.

Notwithstanding the intervention of Timurs descendants on behalf of the 'White Lambs' the Ḳara-Ḳoyunlu maintained their predominance for the space of fifty years. It was not until the year 871 (1467) that a grandson of Ḳara Yülük, Uzūn Ḥasan i. e. Ḥasan the Tall (857—882 = 1453—1477), was successful in military operations against them and finally broke their power. Djihān-Shāh who had succeeded to the leadership of the Ḳara-Ḳoyunlu after the death of his brother (1437) was killed in a decisive encounter. For several decades after this date the Aḳ-Ḳoyunlu play the most prominent part in the history of Armenia (cp. above p. 225). By degrees Uzūn Ḥasan obtained possession of all the districts formerly ruled by the Ḳara-Ḳoyunlu, and on the zenith of his power he was master not only of Armenia and Ādharbaidjān but also of the two ʿIrāḳ, Fārs and Kirmān.

With the death of Uzūn Ḥasan the power founded by him began to decline. The disputes about the succession which broke out among his descendants favoured the rise of the Ṣefīd (Safawid) Ismāʿīl whose power in the beginning was confined to Ardabīl and the surrounding country. Gradually he succeeded in uniting with his kingdom the whole of the territories formerly ruled by Uzūn Ḥasan which by this time had become split up into three smaller states. But the union of these territories was not of long duration. Quarrels soon broke out between the Shāh and his Turkish neighbour and in 1513 the former invaded Asia Minor. Sulṭān Selīm I now advanced against Ismāʿīl with a strong army (920 = 1514); by way of Siwās and Terdjān he reached the Urmia lake to the East of which near Čaldirān [q. v.] he gained an overwhelming victory over the Persians (23. August). The sovereignty over Mesopotamia and Western Armenia now passed to the Turks in whose possession it has remained ever since.

It is worthy of note that the rapid passing of Armenia from Persian to Turkish rule was as-

sisted to a considerable extent by the attitude of the influential Kurdish chiefs of the country. The interior troubles of Armenia and the devastating wars which went on unceasingly during the last centuries had attracted a continually increasing number of Kurds whose chiefs (Begs) exercised complete local autonomy in many parts of the country. Owing to the decay of the power of the Aḳ-Ḳoyunlu their authority increased continually. From the very beginning the Kurdish chiefs had offered a determined opposition to the attempts of Ismāʿīl to establish order and to put an end to brigandage; they preferred therefore to swear allegiance to the Turkish Sultan and secured as a reward the confirmation of their wonted privileges. Since this time large districts of Armenia have been subjected to the arbitrary rule of the Kurdish Begs, and the authority of the Porte has never been of much account in the parts in question. During the 19. century and after the Turks attempted on various occasions to restrain the power of the Kurdish chiefs by the use of genuinely Oriental draconic methods, hoping thereby to bring the Armenian provinces under the direct authority of the Sultan, but the success of these attempts has so far been very inconsiderable.

Shāh ʿAbbās I. the Great, the re-organiser of Modern Persia (995—1037 = 1586—1628) once more began the struggle against the Ottomans which had been at rest for some decades; in 1012 (1603) he defeated them at Sufyān near Tabrīz whereupon the latter town as well as Eriwān (1604) and Ḳarṣ capitulated. The war was interrupted for a short time by the peace of Adhruf (1027 = 1618) but lasted altogether more than 20 years; the districts of Armenia and Georgia bordering on Persia passed under Turkish rule.

During the tyrannical rule of Shāh Ṣafī (1037—1051 = 1628—1641), the successor of ʿAbbās I, most of the Armenian possessions of Persia were once more lost to the Turks who inflicted on their enemies a severe defeat on the plain of Čāldirān already famous as the scene of the decisive battle of 1514. In 1635 the Porte once more obtained possession of Erzerūm, Tabrīz and, by the help of a traitor, of the highly important strategical centre of Eriwān. It was not until after the death of Sultan Murād IV (1640) that the Persians succeeded in recapturing the two last-mentioned places.

Georgia, the neighbour of Persia to the North, had been reduced to the position of a vassal state by Nādir Shāh in 1735. After the death of this ruler in 1160 = 1747 the Grusinian prince Heraklius (Irakli) II shook off the foreign yoke and extended his own dominion over the Armenian territory between the Kur and the Araxes. He imposed tribute on the khānates of Djanza (Gendja) and Eriwān belonging to Persia, but was unsuccessful in his attempt to bring the last-mentioned town which he besieged in 1779 under his immediate control. An intervention of the Shāh was now to be expected which meant for Georgia the imposition of Persian suzerainty and forcible conversion to Islām; under these circumstances Heraklius in 1783 placed his country under the protection of Russia. His successor George XIII was completely under Russian influence, and in 1802 left a will by which Georgia was given to the Czar. Previous to this (in 1210 = 1796) it had been temporarily subjected by the Persian king Agha Muḥammad (cp. above p. 180). Russia at once entered upon its inheritance; it thus for the first time became possessed of Armenian territory, and as it thereby threatened Asiatic Turkey and Persia, frontier wars with both states could not be avoided. In 1804 the Russians conquered Djanza which received the name of Elisabethpol in honour of their empress. Ḳara-Bāgh surrendered to them voluntarily in 1805. But all their efforts to gain possession of Eriwān by siege or main force (17 Nov. 1808) proved unavailing. The war between Russia and Persia continued until British intervention brought about the peace of Gulistān in 1813. By the provisions of this peace the frontier between Russian Transcaucasia and Persia was determined in its main points; the dividing line followed the Southern bank of the Araxes, turning to the North West above Nakhčawān and Eriwān (cp. on the regulation of the frontier K. Ritter, *Erdkunde*, ix. 869 *et seq.*). But the fact that the details of the frontier had been left undefined in this treaty, gave rise to lengthy negotiations and in the end to a second war. Hostilities were opened in July 1826 by the Persian heir-apparent ʿAbbās Mīrzā who made a successful raid into Russian territory: nearly the whole country as far as the gates of Tiflis fell into the hands of the Persians. The hostilities began once more in the spring of 1827 and General Paskewitsch now succeeded in securing the upper hand for the Russian arms.

In the spring of 1828 a treaty was concluded at Turkmančāi which modified the peace of 1813 in such a way that all the country to the North of the Araxes, particularly Ordūbādh and the Persian Khānates of Nakhčawān and Eriwān as well as Ečmiadzin passed under Russian rule. From this time onwards the colossus of the Ararat has served as the gigantic boundary stone between three rival powers. In the citadel of Eriwān which dominates the extensive plateau on the left bank of the Araxes, once the home of a large population, Russia gained an extremely important base for operations against Persia and Turkey. As a central point between Īrān and the Georgian capital Tiflis, Eriwān had been an important emporium of trade, but under its new sovereign the commerce of the town declined to a vast extent. The territorial division created by the peace of Turkmančāi is of considerable political importance owing to the fact that by it the classical soil of Armenian Church history, the country which for the religious sentiment of the Armenians is the most attractive in all the East, passed under the rule of a Christian monarch. Another point worth mentioning is the provision insisted upon by Russia in this treaty as well as in that with the Turks a year later, whereby native Christians were given the right to emigrate. This stipulation has done more to weaken Persia than the cession of entire provinces; most of the Armenian subjects of the Shāh made use of the permission thus gained; the inhabitants of entire villages began to emigrate and whole districts became depopulated to the dismay of the Persian authorities. Most of the emigrants were given new settlements in the Armenian district of Ḳara-Bāgh. After this date the peace between Russia and Persia has not been seriously disturbed.

Immediately after the hostilities against the Persians and the subsequent regulation of the frontier had been completed the Russians declared war upon the Turks; on the 14th September a peace was signed at Adrianople which reconstituted the frontier in Russia's favour in such a way that the latter country gained possession of a portion of Armenian territory containing the important fortresses of Ak̲h̲alčik̲h̲ and Ak̲h̲alkalaki.

On the frontier between Persia and its Turkish neighbour, especially Turkish Armenia, relations became more and more strained owing to continual quarrels and disputes. In 1821 insignificant causes led to the outbreak of open war between ʿAbbās Mīrzā and the Turkish governor of Erzerūm. The treaty of peace eventually agreed upon by both governments left the frontiers unchanged (cp. on this war K. Ritter, *Erdkunde* ix, 872 *et seq.*). During the two following decades the political situation between the two great Muslim powers again tended to become more and more critical and they were about to refer the old frontier dispute to the arbitration of the sword, when the influence of Russia and Great Britain succeeded at the last moment in bringing about a settlement by means of a treaty concluded at Erzerūm in 1847. According to the provisions of this treaty commissioners of these two European powers as well as of the states affected were to regulate and fix the long line of frontier between Turkey and Persia. After immense difficulties the commission appointed succeeded in completing its task in 1852. Turkey however refused to ratify the treaty; it was not until 1878 that the Berlin Congress (article 60) obliged the Porte to yield up the Armenian district of K̲h̲otur (half way between Wān and the Urmia lake); this decision was carried out by Turkey.

Differences arising out of the question of the 'Holy places' brought about a new war between Russia and Turkey, the so-called Crimean war (1853-1854), and Armenia was once more subjected to all the sufferings of a campaign. After the conclusion of peace it enjoyed a rest of only twenty years. For in 1877 another war broke out between Russia and Turkey owing to the refusal of the Porte to accept the reforms proposed to it in the interests of its Christian subjects. This war was ended by the preliminary peace of San Stefano.

The provisions of this treaty were subjected to a minute revision by the Berlin Congress (ended on 13th July 1878). Article 58 obliged the Porte to cede to Russia the Armenian districts of Ardahān, Ḳarṣ and Batum as well as the country situated between the old Russian-Turkish frontier, (altogether about 10230 sq. miles). The new boundary line was accurately determined (cp. *Petermanns Geogr. Mitteil.* 1878, p. 321 with map). Article 60 on the other hand restored to Turkey the valley of Alas̲h̲gerd (Toprak-Ḳalʿa) and Bāyazīd which had become Russian according to article 19 of the peace of San Stefano. The possession of K̲h̲otur, as has already been mentioned, was decreed to Persia.

The reforms in Turkish Armenia resolved upon by the Berlin Congress have had the worst possible results for the native Christians; the situation in the country gradually became unbearable until the hidden fire broke out in open flame in the year 1894. Bloodshed and barbarous massacres on a large scale occurred in many towns, thus in 1894 in Sāsūn, in 1895 in almost all the larger towns, particularly in Trapezunt, Edessa and Bired̲j̲ik, in 1896 in K̲h̲arpūt, Nīksār and Wān. During these disturbances innumerable villages were burned down, hundreds of churches were desecrated, plundered and spoiled of their treasures. There followed a few quieter years. But in 1904 fresh massacres occurred in the wilāyets of Wān and Bitlīs, and the social conditions of the country still contain enough inflammable material to make the outbreak of new disturbances possible at any moment. In the interests of a country which has suffered much it is to be sincerely hoped that the new regime of the Young Turks may mean the dawn of better times for Armenia.

5. DIVISION, ADMINISTRATION, STATISTICS, TRADE AND COMMERCE, NATURAL PRODUCTS AND INDUSTRY.

The term Armenia was subjected in the course of the centuries to considerable variations with regard to the territories included under it: in the same way the division of the country designated by the name was not always the same. In antiquity the Armenians (cp. the *Geogr. des Pseudo-Moses-Xorenaçi*, p. 606) divided the whole country into two unequal parts: Mec-Haik = Armenia major and Pokr-Haik = Armenia minor. Armenia major or Armenia proper extended from the Euphrates in the West to the district near the river Kur in the East and was subdivided into 15 provinces. Armenia minor consisted of the country between the Euphrates and the sources of the Halys. This division into two parts was known to the Arabs (cp. e. g. Yāḳūt, i. 220 ₁₅). But in contrast to the Armenians who are followed by the Romans and the Byzantines, the Arabs use the term Arminiya in a wider sense so as to include under it the whole district situated between the Kur and the Caspian Sea, i. e. D̲j̲urzān (= Georgia, Iberia), Arrān (= Albania) and the mountainous districts of the Caucasus as far as the Derbend pass (Bāb al-Abwāb). This is due to the fact that the history of these districts was always closely connected with that of Armenia, especially where the struggles against Muslims are concerned. By the term Arminiya al-kubrā, 'Great Armenia', the Arabs (cp. Yāḳūt, ib.) understand particularly the district of which K̲h̲ilāṭ (Ak̲h̲lāṭ, q. v.) is the centre, while Arminiya al-ṣug̲h̲rā, 'Little Armenia', designated the district of Tiflīs (i. e. Georgia). Ibn Ḥawḳal (ed. de Goeje, p. 295) knows yet another partition of Armenia proper (without Albania and Iberia) into two divisions: the two parts being the inner and the outer Armenia (Arminiya dāk̲h̲ila and Arminiya k̲h̲ārid̲j̲a); the former includes the districts of Dabīl (Dwin), Nas̲h̲awā (Nak̲h̲čawān) and Ḳālīḳalā, later Arzan al-Rūm (Karin); to the second division belonged the region of the lake of Wān (Berkrī, Ak̲h̲lāṭ, Ard̲j̲īs̲h̲, Wasṭān etc.).

Side by side with this division into two parts there existed in Armenia a very old system of quadripartition, this also was taken over by the Byzantines (division of Justinian in 536) and apart from some modifications introduced by Maurikios (591) remained in force down to the Arab invasion. The Arabs in their turn borrowed from the Greeks the principle of designating the chief groups of the Armenian provinces as Arminiya

I—IV, but deviate considerably from their predecessors in their method of assigning particular districts to these groups; this discrepancy can only be explained on the assumption that a repartition into provinces took place after the Arab conquest. The statements of Arabic historians and geographers also differ considerably among themselves, but on the whole we get the following scheme of the Arab division of the country: 1. Armenia I: Arrān (Albania) with the capital Bardha'a and the district between the Kur and the Caspian Sea (Shirwān). 2. Armenia II: Djurzān (Georgia). 3. Armenia III: consisting of central Armenia or Armenia proper, with the districts of Dabīl, Basfurradjān (Waspurakān). 4. Armenia IV: the South West with Shimshāṭ (Arsamosata), Ķālīķala, Akhlāṭ, Ardjīsh.

In addition to this some Arabic writers (al-Sharīshī, ii. 156 *et seq.* and Abu 'l-Fidā, ed. Reinaud and de Slane, p. 387 = Ya'ḳūbī, ed. de Goeje, p. 364, 5, 11) refer to a tripartition of Armenia which seems to represent a parallel to the division of the country before Justinian, but the enumeration of the districts belonging to each division shows that the number three is arrived at by merely leaving out the Armenia II of the quadripartition given above.

Cp. on the pre-Muslim division of Armenia H. Gelzer, *Die Genesis der byzantinischen Themenverfassung* (Leipzig, 1889), p. 66 and the same author's edition of Georgius Cyprius (Lipsiae, 1890), p. xlvi. *et seq.*; on the Arab period cp. Ghazarian in *Zeitschr. f. armen. Philol.*, ii. 207-208, Thopdschian *loc. cit.*, ii. 65 and in the *Mitteil. des Semin. f. orient. Spr.*, 1905, ii. 137.

As for the administration of the country during the Arab period (cp. especially Ghazarian, *loc. cit.*, 193—206. Thopdschian, *loc. cit.*, 1904, ii. 123—127) it must be remembered that Armenia in the sense in which this term was familiar to the Arabic authors, did not always form a separate province, but was frequently united with Ādharbaidjān and the Djazīra (Mesopotamia) under a single governor. The latter ('Āmil or Wālī) was usually appointed by the caliph himself; his residence in Armenia was Dwin (Arab. Dabīl to the South of Eriwān near the Araxes), a town which had been the seat of a Persian Marzbān before the Muslim conquest. The chief duty of the governor was the protection of the country against domestic and foreign enemies; for this purpose he had at his disposal a standing army, the garrison of which was not however in Armenia itself but in Ādharbaidjān (it had its headquarters at Marāgha and Ardabīl). Another important duty of the governor was to watch over the punctual payment of the taxes. For the rest the Arabs did not interfere in the administration of the country, but left it to the several local rulers (Armen. *Ishkhan* and *Nakharar*, Byzant. ἄρχων, Arab. Baṭrīḳ = πατρίκιος) who retained all their domains after the Arab conquest and were permitted considerable independence within the boundaries of their own possessions. In case of war each of these local rulers had to furnish a certain number of troops, and certainly since the 'Abbāsid period they received no payment for this service.

Compared with the other provinces of the caliphate the taxation to which Armenia was subjected was moderate. The levying of the various kinds of taxes (*djizya*, *kharādj* etc. = poll-tax, land-tax etc.) was replaced in the beginning of the 9th century by the Muḳāsa's system under which the Armenian princes were obliged to pay a fixed sum of money. Ibn Khaldūn's statement of taxes which refers to the most flourishing period of the caliphate gives the Armenian revenue (in the wider Arabic sense of the name) during the years 158—170 (775—786) at 13 million dirhams which corresponds to about £ 625 000; to this must be added various contributions in kind (carpets, mules etc.); the average revenue for the years 204—237 (819—852) is given by Ḳudāma at no more than 9 million dirhams. Cp. on the financial conditions A. v. Kremer, *Kulturgeschichte des Orients*, i. 343, 358, 368, 377; Ghazarian, *loc. cit.*, 203 *et seq.*, Thopdschian, *loc. cit.* (1904) ii. 132 *et seq.* The Arabic system of coinage was introduced into Armenia; money was struck in the country as early as the Umaiyad period (cp. Thopdschian, *loc. cit.*, 1904), ii. 127 *et seq.*).

According to Yāḳūt (i. 222, 14) Armenia possessed as many as 18 000 towns and villages of various sizes; 1000 of these (according to Ibn Faḳīh) were situated on the Araxes. The more important towns of Armenia proper during the Arab Middle Ages were Dabīl (Armen. Dwin), which during the whole period of the caliphate was the capital and seat of the Muslim government (at that time a very populous town, now an unimportant village), next Ķālīķala, later called Arzan al-Rūm (Erzerūm), Arzindjān (Erzindjan), Malazdjird (Manaskert), Badlīs (Bitlis), Akhlāṭ (Khilāṭ), Ardjīsh, Nashawā (Armen. Nakhčawān), Ānī and Ḳars (cp. the several articles). The bulk of the population during the time of the caliphate was composed of native Armenians; it was only in centres like Dabīl, Ķālīķala, also in Bardha'a (in Arrān) and in Tiflis (in Djurzān), the principal strongholds of the Arab power, that strong Arab colonies were to be found. Apart from these large towns settlements of Arab tribes existed particularly in the South West in the district of Alsnik (Arzanene); the old district of Badjunais (Armen. Apahunik) of which Malazdjird was the capital was occupied by a branch of the famous Arab tribe of Ḳais. All the Muslim colonies (on which cp. especially Thopdschian *loc. cit.*, 1904, ii. p. 115 *et seq.*) regarded the rise of the Bagratid power with the utmost dislike as it interfered with the consolidation and extension of their own rule.

Since the Russo-Persian and Russo-Turkish wars of the last century the territory of Armenia has been divided up between Turkey, Russia and Persia.

1. Persian Armenia, the smallest of the three divisions (about 5770 sq. miles), consists only of a few districts and in a sense is no more than an appendix of Russian Armenia; from an administrative point of view it forms part of the province of Ādharbaidjān. To the West it borders on the Turkish wilāyet of Wān. The northern frontier against Russia is formed by the Araxes along a line of about 110 miles stretching from the eastern base of the Ararat to Urdūbādh (Ordūbādh). The capital is Khoi (20 000 inhabitants) and other places of importance are Maku, Čors, and Marand. Persian Armenia corresponds more or less to the eastern part of the old Armenian province of Waspurakān (Arab. Basfurradjān).

2. Russian Armenia forms the southern and south-western part of the province of Transcaucasia and covers an area of about 39615 sq. miles. It is composed of the districts bordering upon Persia and Turkey, particularly the whole governments of Eriwān (10667 sq. miles), Ḳars (7211 sq. miles) and Batum (2685 sq. miles). Of the governments of Yelissawetpol and Tiflis only the southern and western part, of that of Kutais only the southernmost portion on the right bank of the Rioni are to be regarded as Armenian territory, for the rest these governments are composed of districts formerly belonging to Georgia (or Georgia and Albania). The following are the most considerable towns of Russian Armenia: the harbour of Batum, of great importance from the strategical and the commercial point of view, and capital of the gouvernement of that name (31 700 inhabitants); in the government of Tiflis there are the two fortresses Āḵhalṭikh [q. v.] and Akhalkhalaḳi. In the administrative district of Ḳars: the strongly fortified town of that name, important also as a centre of commerce (20 000 inhabitants), and the ancient town of Ardahān, situated at a height of 6230 feet and likewise a fortress of the first rank. In the government of Eriwān the greater part of which formerly belonged to Persia we may mention: the capital Eriwān (31 000 inhabitants) and 12 miles to the West of it the famous monastery of Etmiadzin, the religious centre of the Armenians; next Nakhčawān (Arab. Nashawā, q. v.) a town which like Eriwān plays an important part in Armenian history, and Alexandropol, (originally called Gumri), with 35 600 inhabitants (1897), until 1878 important as a frontier fortress, now a rising industrial centre (silk). Among the towns of the government of Yelissawetpol we may mention: Yelissawetpol, the ancient Djanza (Gendja, q. v.) with 35 400 inhabitants, which like Shūsha in the district of Ḳara-Bagh was formerly the capital of a khānate; further the frontier town Urdūbādh (Ordūbādh) on the Araxes.

3. Turkish Armenia. The greater part of the Armenian territory, far more than the Persian and Russian portions combined, has for nearly 500 years been in the possession of the Turks. It is divided up among the wilāyets of Bitlis, Erzerūm, Ma'mūret al-'Azīz (Kharpūt), Wān and a part of Diyārbekr and occupies an area of c.ª 71 730 sq. miles. The most important towns are: Siwās with 43 000 inhabitants (1897), Erzerūm (Arzan al-Rūm) with 38 900 inhabitants, Wān and Arzindjān (Erzindjān) with 30 000 inhabitants each, Bitlis, (Badlīs, 20 000 inh.) Kharpūt, Mūsh and Bāyazīd [see the articles in question].

Population. Since the second half of the Middle Ages the population of Armenia has by degrees been transformed to an enormous extent, partly owing to the invasion of Turkoman and Turkish tribes and partly owing to the advance of the Kurds (in the South) and of the Georgians and other races of the Caucasus in the North-East: the result is that at the present time the original inhabitants of the country, the genuine Armenians, form little more than one fourth of the total population of the region which once was their own in its entirety. According to the reliable statistics compiled by L. Selenoy and N. v. Seidlitz (in *Petermann's Geog. Mitteil.*, 1896, p. 1 *et seq.*) the six governments of the province of Transcaucasia enumerated above, which consist entirely or partly of Armenian territory, have on an area of ca. 62 300 sq. miles a total population of about 3 470 000, of whom 897 000 (or about 27%) are Armenians. If in the case of three of these governments we include in our calculation only those regions which may be regarded as Armenian territory we are left with an area of ca. 39 615 sq. miles containing an estimated total population of about 2 000 000 of whom about 760 000 (= ca. one third) are Armenians. Among the Transcaucasian governments that of Eriwān is the only one in which the Armenian element (56%) outnumbers the other nationalities. Throughout Transcaucasia the Armenian element is stronger in the towns than in the country, thus especially in the government of Tiflis (Tiflis 48%). In the whole of Transcaucasia the Armenians (960 000) form only 20% of the total population of 4 782 000.

The number of inhabitants of the five wilāyets of Turkish Armenia is 2 642 000, of whom 1 828 000 are Muhammadans, 633 000 Armenians and 179 000 Greeks, the Armenians therefore form barely one fourth of the total population: it is only in the sandjaḳ of Mūsh (wilāyet of Bitlis) and in that of Wān (wilāyet of Wān) that they preponderate numerically.

On the basis of these figures the total population of Russian and Turkish Armenia may be estimated at ca. 4 642 000, of whom ca. 1 400 000 are Armenians. In Russian Armenia the bulk of the population now is of caucasian nationality (Georgians, Lazians etc.), while in Turkish Armenia it is composed of Kurds and Turks; to these must be added numerous Greeks scattered throughout the country, as well as Jews, Gipsies, Circassians and Nestorian Christians (the latter to the South East of the lake of Wān) and lastly nomadic tribes of Tatars (Turkomans) especially in the East. Concerning the population of Persian Armenia no statistics are available, but it may be estimated at but little more than 200 000. In 1891 the Armenian population of the whole of Persia was stated to be 42 000, one half of which number belonged to Ādharbaidjān, i. e. chiefly to the Persian Armenian territory incorporated with the latter province; it appears therefore that here also the Armenians are in the minority, the bulk of the population consisting of Persians and Turkomans.

It is to be observed that the number of Armenians on Turkish territory is steadily decreasing, partly in consequence of the wholesale massacres perpetrated by the Kurds and partly owing to emigration. The settlement of so many Armenians in foreign countries and their dispersal all over the ancient world which recalls the similar fate of the Jews, has its principal cause in the generally unhappy political conditions of their native country: the emigration movement begun a few centuries before the Arab invasion and has continued ever since though not without interruptions and variations in its extent. Cp. on this point especially Ritter, *Erdkunde*, x. 594—611; M. Wagner, *Reise n. dem Ararat*, p. 239—250. According to an approximate estimate the total number of Armenians living in the various countries of the ancient world may be put at 2—2½ millions.

Trade and commerce. During the Middle

Ages Armenia played an important part from the economic point of view as a stage of transit between the Pontus and Mesopotamia and as the boundary between Byzantium and the eastern parts of the caliphate. The great number of traders and caravans passing through the country necessarily had a share in the development of native industries: apart from this factor trade itself and the industries of the country were stimulated by its wealth in natural products. The commercial importance of Armenia is proved by the numerous trade routes which traversed the country in several directions: to the more important of these the Arabic geographers have devoted detailed descriptions. From the Arab point of view the chief importance of these routes lay less in the fact that they served the needs of commerce than in the assistance which they rendered to their military interests; it was for this reason that the principal routes met at Dabīl, the Arab stronghold for the domination of the country. The maintenance and the protection of the roads, especially in a province surrounded by hostile territory, took an important place among the duties of the Muslim governors. It is for the same reason that Erzerūm, as meeting-place of all the principal roads, is now regarded as a place of great strategical importance and as the key of all Asia Minor.

Armenia maintained its communication with Byzantium by way of Trapezunt (Arab. Ṭarābazunda), which was the principal place of storage for Byzantine merchandise (especially precious textiles). The great fairs held at Trapezunt several times in each year were visited by merchants from all the Muslim countries. The merchandise was usually transported from Trapezunt to Dabīl and thence to Ḳālīḳalā (Erzerūm). In Persia Ray was the most important market for the Armenian traders (cp. Ibn al-Faḳīh, ed. de Goeje, p. 270); they also maintained direct commercial relations with Baghdād (al-Yaʿḳūbī, ed. de Goeje, p. 237).

Natural products and industries. Armenia was regarded as one of the most fertile provinces of the caliphate: it produced corn in such quantities as to be able to export it to other districts e. g. to Baghdād (Ṭabarī, iii. 272, 275). The rivers and lakes of the country which yielded an abundance of fish also favoured the development of the export trade: the lake of Wān e. g. produces enormous quantities of a species of herring (Arab. *ṭirrīkh*) which in the Middle Ages was salted and exported over great distances (according to Ḳazwīnī, ed. Wüstenfeld, ii. 352 as far as India); it is still found all over Armenia, Ādharbaidjān, Caucasia and Asia Minor as a favourite food.

Armenia is particularly rich in mineral treasures, it contains copper, silver, lead, iron, arsenic, alum, mercury, sulphur (yellow vitriol) and even gold. We know very little about the exploitation of this wealth by the Arabs; the only Arabic author who gives any valuable information about the natural products of Armenia is Ibn al-Faḳīh. According to the Armenian writer Leontius silver mines were discovered towards the end of the 8. century A. D.; he refers probably to the silver (and lead) mines near the town of Gümüsh-Khāne = 'silver house' (about halfway between Trapezunt and Erzerūm, cp. Ritter, *Erdkunde*, x. 272 and Wagner, *Reise nach Persien*, i. p. 172 *et seq.*); these are still being worked. Other productive mines are found near Baiburt and near Arghana [q. v.]. The extensive and very old copper mines of Kedabeg with a branch at Kalakent (between Elisawetpol and the Gökčai lake) have undergone a considerable development during the last few decades through the enterprise of the founders and proprietors of the local foundries, the firm of Siemens Brothers; cp. especially Lehmann-Haupt, *Armenien einst und jetzt*, i. p. 122 *et seq.* The mineral found in Armenia in the greatest quantities was salt which was exported not only to the surrounding countries but as far as Syria and Egypt. All the salt deposits referred to by medieval writers were probably situated to the North East of the lake of Wān. A very old deposit of mineral salt which is still unexploited is that of Kulp to the South of the upper Araxes (east of Ḳaghizman), cp. on this subject Ritter, *Erdkunde*, x. 470 *et seq.*; Radde, *Vier Vorträge über den Kaukasus*, p. 47.

The industries for which Armenia was particularly famous during the Middle Ages were weaving, dyeing and embroidery. The centre of this activity is to be found in Dabīl where costly woollen fabrics, carpets and heavy, coloured silk stuffs with flowery patterns (Arab. *buzyūn*) were manufactured; these found a ready market both in the country and abroad. The dye used was derived from an insect called *ḳirmiz*. During a long period Armenian carpets were regarded as the most excellent on the market. The town of Ardashāṭ (Artaxata), a few miles distant from Dabīl, was so famous for its dyeing industry that Balādhorī (ed. de Goeje, p. 200 cp. *Zeitschr. f. Armen. Philol.*, ii. 67, 217) calls it 'the town of the red dye' (*Ḳaryat al-ḳirmiz*). Cp. on the trade and industry of medieval Armenia Thopdschian in the *Mitteil. des Semin. f. orient. Spr.*, 1904, ii. p. 142—152.

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ARNAUTS, an Indo-European people, known to us as Albanians, who occupy the territory which is under Ottoman dominion on the eastern shore of the Adriatic Sea from the 39. to the 43° N. Lat. The range, which is called in the South Pindos or Grammos, in the North Shār, of the high central chain of mountains, is frequently denoted as the eastern boundary of their settlements; but those districts which are situated on the other side, viz. Monāstir, Kesrie (Kastoria), Perlepe (Prilip), Ḳalḳandelen, Üsküb, Prishtina, and even the territories ceded 30 years ago by Turkey to Servia, viz. Ivrānya, Leskovač and Kūrshūnlī must also be included within the sphere of the Albanians, so that this has a West to East extension from the 19th to the 20° E. Long. (Greenw.). Albania, which has the shape of an irregular triangle with a line from Dulcigno (Turk. Ülgün) to the Bulgarian frontier as base and the Gulf of Prevesa as apex, occupies a surface-area of 24 129 sq. mls.

I. Physical Features: Albania is in the main an inhospitable hill-country consisting of a number of close-crowding chains of hills and valleys which run lengthwise from N.N.W. to S.S.E. In the North however there appears to be a curving round from the normal direction of the chains of hills; they run here from W.S.W. to E.N.E. Here too are the most extensive and greatest elevations: the "North-Albanian Alps" of which very little is yet known contain peaks which are not much under 9850 ft. high. The highest mountain in the midlands is Lyŭbātin (Lyuboten) in the Shār-range (8230 ft.). Mt. Tomōr (7915 ft. high), to the East of Berāt, is specially famous. The summit, which has a difficult ascent, is crowned by the ruins of a very ancient holy place wherein local legend honours the remains of the grave of ʿAbbās (died 680 A. D.), son of the Caliph ʿAlī; from the thunderous peal which from time to time fills the neighbourhood of the mountain with its rumblings, good and ill are predicted according to a very ancient custom. Along the coast-line of the Adriatic there stretches a range of fruitful plains. Some of them are quite open towards the Sea, e. g. the largest among them, that of Musāḳyā (Turk. Müzāḳa), while others are cut off here and there by small strips of coast, e. g. the plain of Ishḳōdra, whose eastern portion bears the name of Zadrime. From Cape Glossa (the promontory of Acroceraunia) to the South there follows the coast-line a range of mountains which rises in peaks of over 6500 ft. high. The eastern districts of Albania partake of the character of Macedonia in having extensive basin-shaped plains; the plain of Metōya (in the upper region of the valley of the White Drin), and those of Ḳōsova (plain of the Blackbirds) and Ḳalḳandelen (Slavic Tetovo) may be mentioned. Some of these plains are occupied by lakes, e. g. those of Okhri and Prespa; the plain of Monāstir is marshy in its lower parts.

Hydrographically Albania belongs partly to the Adriatic, partly to the Aegean and partly (through the Lim and Ibār, which flow into the Drina and Mōrāva) to the Pontic side of the watershed. The network of rivers is close, and the land generally has abundance of water. With few exceptions however the rivers are not natural highways for shipping. At best the Bōyāna up to Ishḳōdra and the Ārta (Turk. Nārda) to the town of the same name could be called such. The river-valleys being mostly of the nature of glens cannot be used for roadways. Of the rivers making for the Adriatic Sea the Drīn surpasses the others both in its volume and the impetuosity

of its descent; it is formed by the union of the Black Drin (Ḳara Drin, alban. Drin Zi) which flows from the Lake of Ōkhri (Ochrida), and the White Drin (Aḳ Drin, alban. Drin Bardh), but it now discharges most of its water below Ishḳōdra into the Boyāna along a branch which arose in the years 1858-1859. South of it come Māt (Matya), Ārzān (Rçan), Ishḳumbi, Samān (Semeni), Viōsa and Ḳālāmās. Further the upper portion of the Vardār, which flows into the Gulf of Selānīk, belongs to Albania, as does its tributary the Lepenāc, which through a furcation also joins the Sitnića, and this, again, joins (at Mitrōvića) the Ibār, an affluent of the Mōrava. — Albania has a wealth of large lakes, which correspond to former plains wherein subsidence has occurred, or to basins into which there have been irruptions: the Lake of Ishḳōdra, measuring 137 sq. mls., half of which belongs to Turkey, and half to Montenegro, and which discharges itself through the Bōyāna into the Adriatic, Lake Ōkhri (104 sq. mls.), Lake Prespa (131 sq. mls.), the marshy Lake Mālik, and, farther South, Lake Yānia. Right in the North is Lake Plava, through which the Lim flows. The existence of lagoons ought also to be mentioned, such as that of Būtrintō.

The climate of Albania is on the whole a healthy one, being mild at the coast, and very cool in the mountains of the interior which are covered with snow during several months. On the coast of Upper-Albania, at Durazzo and still more on the Bōyāna there are constantly malarial fevers. The mountain-chains are dry and stony and never yield a harvest; on the other hand, the plains and valleys are but the more fertile. The plain of Musāka is like a paradise. Whilst rice, lemons, oranges, pomegranates, grapes, figs, olives, melons and other southern fruits thrive in the south-western region, called Čāmlīḳ, the plain of Ḳōsova can boast the excellent qualities of the fruits indigenous in Central-Europe. In good years part of the harvest of rye, oats and maize can be exported; but owing to drought the supply not rarely falls short of the demand. Plantations of fir-, pine-, beech- and planetrees are also found. The commonest is an excellent quality of oak, and the timber used to be exported in large quantities to France.

The chief means of sustenance of the population are maize and what they gain by the breeding of cattle. Their herds of wethers and goats are so considerable that in winter some of them are driven over the borders into the lowlands of Thessaly. Forest and mountain, where no European has yet set foot, house a plenitude of beasts of the chase (wild-boars, bears, wolves, chamois) which have become rare in our quarter of the globe.

A number of native crafts have been preserved into our time. The preparation of leather has its home in Yānia, Prizrin and Ishḳōdra, and in these places Albanian handicrafts are mostly concentrated. The cloaks, called Shayāḳ, with which we always associate an Albanian, are made by the women of the district, whilst the mālisōrs (i. e. hill-dwellers) wear only clothes which they have woven from home-grown wool. At Prizrin and Djāḳova iron-wares such as table-knives, scissors, weapons with inlaid pearls and precious metals and even modern muskets are produced.

The sea-harbours are among the natural trade-resources. The best shelter from storm is offered by the roadsteads of Preveza and Pasha Limāni in the Bay of Avlōnia (Avlona), but steamers can also moor in the venerable Drāč (Durazzo, Alb. Dürrus), which is now recovering, laboriously however, from its deep decline, and in S. Giovanni di Medua (Turk. Shengin). The native seagoing class is recruited almost exclusively from the Muhammadan inhabitants of Dulcigno, which now belongs to Montenegro, and sails to the Atlantic, even as far as England, and possesses about a hundred ships. For the rest, commerce, especially the wholesale branch, is in the hands of Austria, which through the excellent arrangements of the Trieste-Lloyd and the careful regulation of freights has hitherto been able to stave off all, even Italian competition. Statistics of the trade of Albania are of little account. Twenty years ago Preveza's foreign trade amounted to 8½ million francs, Ishḳōdra's to 5½ million. The Montenegrin customs-station of Podgoritza, which is showing a steadily progressive tendency, has importance as a commercial emporium for Ishḳōdra. Albania contains part of two railways, one passing through the Vārdār-valley from Mitrōvića to Selānīk with a branch line from Üsküb to Belgrade, and the line from Selānīk to Monāstir. Prishtina is the strategically decisive point for the control of western Roumelia; further, the entire provinces of Roumelia could be held in check from here before Bulgaria was raised to a principality (1878). The sole highway running the whole width of the land passes from Selānīk to Yānia. The following are passable roads of the second grade: — 1. from Prizrin by Varishović and Prishtina to Servia (the stretch from Ishḳōdra to Prizrin is not passable). — 2. from Durazzo by Elbaṣān (written: Elbaṣān) and Ōkhri to Macedonia. This is the route of the great Roman military-road Via Egnatia. — 3. from Durazzo by Berāt and Kliṣūra to Yānia. — 4. from Ḳliṣūra by Tepedelen and Ergeri (Argyrokastro) to Būtrintō. — 5. from Ḳliṣura by Aidōnāt (Paramythia) to the sea. Bridges, even wood-bridges were till recently regarded as a luxury, a fact all the more regrettable because traffic suffers enormously in the rainy season without them.

II. Population. The population of Albania amounts according to the present division into Wilāyets to little under 2 600 000 inhabitants, of whom 1½ million Arnauts form the kernel, whilst the rest are composed of Turks, Wallachs, Bulgarians, Greeks, Serbs and Gipsies. It is a great step gained by the Greeks that with the aid of their excellent schools in the southern and more especially the south-eastern districts they have either entirely or else half-hellenised many Wallachs and Arnauts. The Roumanians living on the Pindus speak only their mother-tongue; those who dwell farther West towards Berāt as a whole understand also Albanian. Those Wallachs who are become quite Albanicised and number here not a few, have in the eyes of Albanian patriots a special roll of fame in the Albanian nationalist movement. Bulgarians are numerous in the region of Monāstir and more especially at Üsküb, Serbs around Prizrin. Of the gipsies of western Albania only those following a nomadic life are not yet albanicised.

The term Arnaut is to be traced back to the region Arbeni extending along the coast from

Corfu to Avlōnia, whose inhabitants are called Ārber, according to the Gheg pronunciation Ārben. The Greek form is Ἀρβανίτας, the Servian Arbanas. By metathesis and replacing the *b* of the Greeks by *n* (< *wn*) the Turks obtained the form Ārnaūt (Arab. plur. Arānīt), which however appears in the modern Stambul pronunciation and in writing as Arnaūd. In Bulgarian Arnaut is customary. The inhabitants of Arberi probably immigrated here from a place Arbona situated to the East of Durazzo. Gustav Meyer conjectures that the ancient Greeks by exchanging *l* for *r* and having in mind the Albans, who lived in the Caucasus and in Central-Italy, obtained the form Albania now usual in Europe.

The Albanian is generally distinguished by his tall stature, well-developed chest, and slender, elastic body. He can frequently be recognised by his flat forehead and short eyebrows. Of stern appearance, he scarce makes a jest or listens without contradiction. On the march, thanks to his tenacity he leaves all others lagging far in his rear; in the mountains he moves with light step over the stony ground, and climbs rocks like a chamois. His step has the power of the athlete, he walks with an actor's air; his nature is somewhat savage, as though he deemed his nation's mission the chastisement of a perverse world. It is very obvious that war is his natural element, and thus Illyrian legions in the time of the Romans and Albanian troops in Turkish service have covered themselves with lasting fame. The Albanian wife is loyal and industrious. In the towns her activity is restricted to managing the home and zealously visiting her female friends, in the villages and mountains however she performs every labour of the fields and devotes her leisure, especially in winter, to spinning wool.

The largest towns of Albania are Prizrin and Monāstir with over 40 000 inhabitants each, Ishkōdra with 35 000, and Djākova and Kalkāndelen with 25 000; Üsküb, Ipek and Yānia have each 20 000; Elbaṣān is estimated at 12 000, Prishtina and Berāt at 11 000, Dibra, Tirāna, Okhri and Korina (Turk. Güridje) at 10 000; the figure 8000 is given for Ergeri and for Kesrie, 7000 for Prevesa. Smaller towns of more historical importance are Akče Hisār (Alb. Krūya, about 10 000 of a population), Avlōnia (6000 pop.) and Lesh (Turk.; Alb. Lyesh, Ital. Alessio) and Durazzo with each 5000. Albanians dwelling without the towns belong to one of the clans (Alb. *Fis*, *Fār*), which are often named after mountains, towards which they are pledged to loyalty even though they be long absent. The members of the clan are organised into companies (*Bairak*) whose leaders (*Bairakdār*) are subordinate to the chieftain. In the north-west of Albania, on the borders of Montenegro, the most important clans besides the clan of the "mountains of Ishkōdra" are the Klimenti, Hōti, Iskrieli, Kāstrāti and Pūlāti. These five tribes achieved renown under the name of Mālisōrs. The Vassović and Dukadjīni farther east and south-east are also held in regard. All these tribes are settled on extraordinarily unfavourable soil and it is astonishing that they can find here the necessary means of subsistence. The condition in which they live is felt by the rare European visitors to be one of distressing misery, but by themselves to be the enviable lot of freemen. None of the tribes could count more than 7000 persons. They are exceeded in number and respect by the Mirdites, who are governed as an independent community. They are organised into five *Bairak* counting 15—25 000 persons. Since their chieftains, whose family-traditions however do not carry back beyond the year 1700, are mostly called Prenk (i. e. Peter), they falsely, confounding it with the Romance word "prince", arrogate to themselves the title of "prince". There residence is Ōrōsh, a little low-lying hamlet among the mountains, which enjoys but few hours of sunshine even in summer. The political affairs of the Mirdites are settled in a general assembly of the people which is annually convoked in the chief church in Ōrōsh. The Mirdites are considered to be exceptionally brave. The tribes when conquered attribute their defeat to the absence of the Mirdites. The latter yielded their submission to the Sultan under the promise that they would never be liable for tribute and that no Muslim would be allowed to settle in their territory. They pledged themselves in return to rally to the help of their sovereign in the event of war with a considerable corps, one man per home. They have more than once made the Sultan experience their strength; but they have control of the three highways to northern and central Albania: to Ishkōdra, Lesh and Akče Hisār-Tirāna. They are, in consequence, strategically the masters of the country. The important services which they rendered the Turkish government against Austria in the xviii. cent. are still rewarded by an annual gift of twenty tons of maize. Since the tribe during the last Russo-Turkish war did not march against Montenegro its loyalty fell under suspicion; and the chieftain Prenk Bib Doda was banished to Asia Minor in the year 1887. Only the proclamation of the constitution in Turkey (1908) restored him to his home. We owe to English travellers valuable information about the no less interesting mountain-clans of southern Albania. The Liaps are most worthy of note, because the Greeks in an earlier period suffered heavily from this tribe's passion for war, and hence even yet apply this name in contempt to the whole Albanian nation.

In Roumelia and north-western Asia Minor the Albanians impervious to weather-conditions have monopolised the calling of herds. Everywhere in Turkey-in-Europe their idiom can be heard. In Constantinople 20 000 at least of them are engaged in the most varied occupations. Since they brave wind and weather nobody makes a rival bid for the sale on the street of bread and lemonade which are bought by thousands. For a long time Albanians of the Greek-Orthodox Church and Tosks have been settled in Greece; they constitute a tenth of the population, 200 000—250 000. They are thickest in the Peloponnesus; but in many districts they have succumbed to the irresistible hellenising influence. In Italy Albanians have been settled since the xv. cent.; we find them in Capitanata, Basilicata and the Terra d'Otranto, and numerous in Sicily. All together they are estimated as 100 000 at most. Thanks to their national ecclesiastical organisation, the Albanian clergy and bishops of the Greek rite, but subject to the Pope, they have been able to preserve through the course of centuries their language and customs. Hungary possesses two Albanian villages in Mitrovic in Croatia.

III. Religion. It is generally stated that the Albanian is cool in his attitude towards religion, even indifferent. Whether Muḥammadan, Catholic or Greek-Orthodox dogma is to him as in many an instance to the modern European more a matter of custom than of deep inward conviction. This attitude of aloofness towards the supernatural favoured the transition to the victorious Islām. The latter found the greater vogue the farther the people were removed from Iskender Bey's glorious war of liberation, so that by the beginning of the xix. cent. the conversion of the rest of the nation appeared to be only a question of years [see *infra* Section viii]. The Shāll and Shōshī in the Sandjak Ishkōdra have remained the most loyal to Christianity, and can boast of counting no renegades in their midst. They are thus the poorest also of all the hill-peoples, but at the same time those who have preserved most purely the rude customs of primitive times. The tribes of Keči and Lobo in the Wilāyet Ishkōdra are almost wholly Muḥammadan. Entirely Islāmic districts are surprisingly few; Kurwelish (Tepedelen, Ergeri), the valley and range of the upper Arzān as also the district of Māt; the Muḥammadan Ghegs preponderate around Elbaṣān, Okhri, on the right bank of the Drin, at Dibra, Prizrin, Djakova and Ghūsīn. The adherents of Christianity belong north of the River Ishkūmbī to the Catholic, south of it to the Greek rite. For the numerical proportion of the professors of the two Christian creeds there are no data; but the Catholic Arnauts might be estimated at about 180 000, the orthodox inclusive of the half-hellenised at over 300 000. Muḥammadan Arnauts number about 1 million. Their Christian fellow-countrymen designate them as Turks.

With a section of the Muḥammadans religious feeling vents itself in impassioned adoration of the sect of the Begtāshī which has risen strangely into favour only since the abolition of the Janizaries. Almost the whole population of Tirāna and Akče Ḥiṣār belong to it, a fact to which attention has only very recently been drawn. Attempts were formerly openly made to promote the prosperity of this order in order to secure a firmer footing for Muḥammadan institutions; but the populace on the other hand have by attaching themselves to a half-heretical sect given forcible expression to their feeling for freedom which they have converted into a religion. But such has been only outwardly the case, for the Albanian Begtāshī are among the loyallest adherents of the government. Their centre is Akče Ḥiṣār. In its neighbourhood a pupil of the Ḥādjdjī Begtāsh, Ṣarī Ṣāldik, killed a dragon which was devastating the crops, and so has everywhere naturalised the medical lore of the order. The whole population annually pilgrimages to the grotto situated on the plateau above Akče Ḥiṣār in which the saint is buried. The names of the Derwishes Bābā ʿAlī Efendī and especially Bābā Ḥūdjdjet who achieved for the inhabitants of the town their alleged chartered rights of exemption from taxation are held in high repute. The sect of the Albanian Begtāshī has a deeply imprinted Shīʿite character. They do not swear by the Ḳorʾān, declare Paradise and Hell to be theological inventions, fast in Ramaḍān only three days, but the first nine days of Muḥarram to make up for that; ʿAlī they hold in far higher esteem than do the Turks. Their formula of confession of faith runs: lā ilāha illa 'llāh, Muḥammad rasūlu 'llāh, ʿAlī walīyu 'llāh. One will actually seek in vain for the names Abū Bekr, ʿOmar, ʿOthmān amongst the Albanians.

IV. Life and Customs. There can be nothing stranger than an Albanian house in the country. Built of clay and mostly on a pathless eminence it serves for defence against enemies who are never wanting. The small openings in the walls are loopholes which only incidentally fulfil the function of windows and are stopped up with paper in winter. Not a trace of furniture is to be seen within, unless one considers the mats of poplar-leaves lying spread out here and there as such. The carpet which is so popular elsewhere in the East is here the rare luxury of the rich. An Albanian meal consists of a soup of rice or maize-flour cooked in milk. If he travel on foot from morning till evening he is content with one meal. At feasts a roast (Yakhnī) floating in sauce is served up with chick-peas, a dish which even the most pampered taste praises as an incomparable delicacy. At these always ample banquets the heroic deeds of their last-deceased forebears are celebrated in song by the tribal bard, and finally the old national battle-march is heartily voiced by the whole assembly, a ceremony as inflammatory for the rude temper of the native as crushing in its effect on the stranger.

The dress of the Albanians, even if varying considerably according to locality and social position, has something picturesque about it, a fact made all the more prominent by the proud carriage of the people. In well-to-do families in the south the men wear the fustanelle (Turk. *Fistān*), a kind of kilt with many folds and consisting of 122 separate pieces of white cotton sewn together, which reaches from the hips to the knees; a gold-embroidered smock covers the body and over this a vest is worn which is open at the breast. The whole is held together by a silk-girdle in a front leather-pocket of which the revolver with inlaid silver is kept. A low, red Fez with thick, long tassel of stout blue silk is used to cover the head. From this garb of the Muḥammadan Albanians living in the towns that of their Christian fellow-citizens is distinguished simply by the darker colour of the smock. The superior Bey in the south wears over and above a white, broad-sleeved jacket which suits the fustanelle very well. The raiment of the Muḥammadan townswoman is notwithstanding its simplicity one of the most romantic the Orient can show; wide trousers of bright colours, and the Dolma (from the Turk. *Dōlāma*), a scarlet-red cloth with edges and trimmings in gold and black-silk embroidery, which is drawn over the head in the fashion of a hood; although at the height of the shoulders it has slits for the arms the slender Albanian prefers to wrap the cloak round body and arms in Oriental fashion, and glides thus along the street with seductive grace. Quite different is the heavy, costly and more European garb of the Catholic woman in North-Albania. The black trousers with the long, purple, mantle-like overgarment and the gold-embroideries, recalling the grand ecclesiastical robes, give an exceeding solemnity to the figure. Such splendour however is only suitable for the towns. In the mountains, especially of North-Albania, the Albanian has a

more practical outfit; he is satisfied with trousers of a coarse white cloth with black braiding, over the chest a close-fitting waistcoat, and above that a black jacket which covers only the back and hips. For protection against cold and rain he wears a sleeveless mantle of black wool which reaches to the haunches and ends above in a kind of hood. As foot-gear high gaiters and light shoes to which sandals are fastened with leather straps are worn. The Albanians, with the exception of the Khōdjas, shave off the beard. The wearing of the Fes is general among the Christians and Muhammadans; among the poorer class of them it is very frequently made from the durable, thick, uncoloured home-grown wool.

There are really but few regions in Europe whose populations are at as low a stage of civilisation as the Albanians. Public schools are confined to the towns; reading and writing are everywhere regarded as inestimable arts. All legal situations are controlled by the unwritten, and to us unknown in detail, law (*Ḳānūn*) of the Lek Dukadjin (Tosk. Dukagin), whose crulity knows no higher justice than that of blood-revenge, the obligation to which extends to the whole kin and compels the families at strife to years of preparedness for fighting. In these regions where honour is everything and life counts for nothing murder is the cause of death in from 19 to 30% of the mortality among the male population. The tribe Toplana heads the list with 42%. The notion of honour is so strongly developed that a girl to whom even harmless inclinations are falsely ascribed knows no remedy but to seek a voluntary death, but the heavier falls her luckless kinsmen's vengeance on the slanderer's head. Sometimes the Osmanli governors are successful in negotiating a peace (*Besā*) between the quarrelling families. A decade ago, however, when the Wālī of Ishkōdra came to an understanding with the tribes that blood should be avenged only on the murderer himself the Mirdites refused their assent; they would not hear of questions touching honour becoming matter for political arbitration.

V. Administration. The political division of Albania has been for centuries subject to continuous mutations. At the present day it is split up into four Wilāyets, the number of whose inhabitants however can only be approximately estimated: Yānia with 700 000 inhabitants (it falls into 5 Sandjaḳs: Yānia, Preveza, Laskovik, Berāt, Ergeri), Monāstir with 700 000 (5 Sandjaḳs: Monāstir, Güridje, Dibra, Serfidje, Elbaṣān), Ḳōsova with 1 000 000 (5 Sandjaḳs: Ipek, Üsküb, Yeñipāzār [Novipāzār], Prizrin, Prishtina), and Ishkōdra with 200 000 (2 Sandjaḳs: Ishkōdra, Drāḍj).

The authority of the imperial government is more limited than elsewere in Rumelia. The right of the people to carry weapons is in contradiction to the laws. In every relation the officials have to impose on themselves reserve, and it is asserted that whether it concern governance or the administration of justice their calling is one of the most difficult. Often and often do the members of the court of justice receive letters threatening that they will have to atone by death for a damnatory sentence. These threats are not empty words, often enough examining magistrates and assessors are received with shots if they show themselves on the street. Moreover the power of the authorities many a time does not extend beyond the proximity of their seat of office. Their authority has chief recognition from the Muhammadan population generally and the Christians living in the towns. With the majority of the Christian population in the mountains, who are organised into clans of their own, they communicate only through the medium of their delegates, the Muhammadan Bölük Bāshī, whose principal duty consits in collecting the taxes.

VI. Albanian, which in its original form was an Illyrian idiom, is an independent member of the great Indo-European family of languages, and stands in no closer relation to Greek than to, say, Celtic; perhaps the Baltic-Slavic group is nearest related to it. In its presents shape Albanian has eight conjugations which are distinguished by the infinitives. Composite words have become second nature to it; nor is it innocent of long periods and constructions. It separates according to the dialect into two main branches, that of the northern Ghegs (Turk. ghigha), and that of the southern Tosks (Turk. Tōska). The dividing line is said by the natives to be the course of the Ishkūmbi. Von Hahn has more precisely defined the linguistic-provinces and to this effect, that the district of Berāt situated to the south of the Ishkūmbi shows a transition-dialect. The purest Albanian is spoken, according to the unanimous testimony of the natives, at Elbaṣān. The term Ghegs one hears used only by the Tosks, whilst the latter call themselves Tosks in several of their native districts. It is preferable to call both groups Shkypetār (Turk. Ishkīpetār), the usual explanations of which name ("Rock-dwellers or Eagles") are rejected by Gustav Meyer. He compares it with *shkyip* (= Albanian language), which is to be derived from the Latin "excipere", and *shkipōny* (= I understand). This explanation which von Hahn has defended is not to our knowledge shared by Albanians. Albania is called Shkipert, Ghegish Shkipeni. Although Tosk and Gheg on the occasion of a first conversation — and this observation is relevant to the dialects of all languages — can only with difficulty make themselves mutually intelligible, this stumbling-block is removed after longer intercourse. Educated Albanians warmly emphasise the fact that, dialectic differences notwithstanding, they can easily exchange opinions with each other.

A great number of the ordinary terms of civilisation such as the names for day, night, mouth, year, for limbs, etc. Albanian has in common with the other Indo-European peoples. The Celtic invasion of the Balkan Peninsula at the beginning of the iv. cent. B. C. appears to have had no influence on the language. All the more important is the mark which the wars of the Romans and their dominion over Illyria have left. *C* before *e* and *i* is still pronounced as *k* as in Old-Latin. Also words expressing certain notions and which no nation submits to having forced upon it by another language at a moment's notice, e. g. those for horse, dog, cock, and words expressing notions associated with civilised life, e. g. those for gold and silver, have been borrowed from the Romans. Most of the expressions connected with a settled mode of life and organised political conditions can be referred back to them. The influence of Latin does not stop however at the vocabulary, but extends to the sphere of inflections. Albanian exhibits purely Latin tenses and moods; further

the plural is formed after the Latin fashion. Some numerals have simply been adopted from Latin; even the article (a modification of the demonstrative pronoun) and several pronouns possibly take their origin from this source. Moreover, since Latin was both colloquial and official language in the Balkan Peninsula in the v. cent. A. D. it wanted little for Illyrian to have become completely romanised. The language of the Visigoths, who at the beginning of the Middle Ages settled for over a century (until 535) in Illyria, has left not the slightest trace of itself in modern Albanian. The influence of the Slavs, who from the iii. to the xiv. cent. frequently played a very decisive rôle, expressed itself with lasting effect. Only a few expressions in Albanian can be referred to Bulgarian; the majority of the Slavonic words have a Servian stamp. On the other hand the presence of Slavs has in the main had no influence on inflection.

Next to Latin Turkish has had most prominent influence on the vocabulary of the Albanians. Not only was the community of religion decisive in this direction, but also the fact that the Turks in contrast to the Slavs appeared as representatives of a higher culture and are still regarded as such by the Albanians. The number of vocables adopted in their full Turkish form is astonishingly great; to nouns, verbs, particles, everything in short the Albanians are accessible. Even into the vocabulary of their Italian kinsmen who emigrated centuries ago several Turkish words have found their way, and this must have happened very early; *hak* (right), *inat* (anger), *pazar* (market), *pendžer* (window). Of Turkish inflectional endings only the *d* (in Albanian sometimes changed into *t*) characteristic of the Turkish historic-perfect has gone over into Albanian, e. g. *sev-d-is* (may esteem), *boya-d-is* (may colour). In the Albanian spoken by the Muḥammadans, especially the Gheg dialects, and among these again the dialect of Ishkodra in particular, there is a great wealth of Turkish words. Modern Greek has made its presence decidedly felt in the South. The degree of its influence is not much inferior to that of Turkish. The Albanians of Greece, who are here of course surrounded by Hellenes, have gone far towards adopting the official language. According to Gustav Meyer's researches, of the 5140 Albanian words he had before him 400 proved to be common to the Indo-European languages, 1420 to have been borrowed from the Romans, 540 to be of Slavonic, and 1180 of Turkish origin, and 840 to have been adopted in consequence of their intercourse with the modern Greeks.

The majority of the Albanians can speak besides their mother tongue one or several other idioms almost with the same fluency. In the South Greek has a strong hold and competes with Albanian on the coast. In Yānia, the seat of the Wālī, the whole population without distinction of creed attends the Greek schools, and at home, although Albanian is often understood, Greek is spoken as a rule. In the North Slavonic is spreading unchecked through all the veins of their life; here the Albanians are masters of Turkish from their childhood.

VII. Albanian Literature. The beginnings of a literature in the mother-tongue were made by those Albanians who obtained in Italy a more secure existence; they availed themselves at first of the Latin alphabet. There first appeared a Grammar and a Dictionary, the latter printed at Rome in 1635 by Franciscus Blanchus. They formed a basis for the religious tracts which subsequently had only a limited circulation. On so difficult a task as the translation of the Bible none yet ventured. The first translation of the Bible dates from the year 1824; in it — it was made during the Hellenic war of liberation — Greek first had the honour of supplying the Albanians with an alphabet. But it was at once apparent that the Albanians of the Balkan Peninsula were still too backward in their civilisation to be able to produce any large independent work. This rôle, then, fell to Girolamo de Rada of San Demetrio in Calabria citeriore, of whose family we find mention in the xvi. cent. His first work in epic form is the *Canti di Milosao figlio del despota di Scutari*, which appeared in 1836. In 1843 another national composition of his, *Canti di Serafina Topia*, issued from the press. The popular national songs are as a rule the threads de Rada's fancy spins to a lengthy web. In 1866 he published the *Rapsodie di un poema albanese*, and between 1873-1884 his *Poesie albanesi*. An analytical criticism of his poetical productions would be in our opinion more than ought to be attempted. The harshness of which he has been accused and his views on literary taste were rooted in tendencies which by his time had already had their day in the rest of Europe; but he was not writing for what we mean by a "modern" public.

Whilst this noble champion yet flourished the collection of Albanian tales and folk-poetry was began. Of such collections we have up till the present, excepting the smaller ones, five: two by J. G. von Hahn, in the 2. Part of his *Albanesische studien*, and in the ii. Vol. of his *Griechische und albanesische Märchen* (Leipzig, 1864); *'Αλβανικὴ μέλισσα* by the Tosk Mitkos, who lives in Egypt (Alexandria, 1873); by Auguste Dozon in his *Manuel de la langue chkipe ou albanaise* (Paris, 1879), and by Holger Pedersen in *Abhandl. d. phil.-hist. Classe der kgl. Sächs. Gesellsch. d. Wissensch. zu Leipzig*, Bd. xv., Leipzig, 1898, translated by him in *Zur albanesischen Volkskunde*, (Copenhagen, 1898). During the last decades the leadership of the literary movement has been transferred to the Balkan Peninsula. The first to come forward here was Nesim Bey of Premedi, son of 'Alī Pasha Trakuli (Turkali?), whose poems are mostly lyrical in nature, and have an Oriental flavour; after Turkish fashion every line exhibits Arabic or Persian words. They are all composed in the Gheg dialect. His name, though very familiar half a century ago, has almost completely disappeared from the memory of the present generation. After him appeared Konst. Kristoforidis, who, having equal mastery of the Tosk and the Gheg, had a more thorough lexical knowledge than any other. He translated firstly the Psalter in 1868, and in the following years the various sections of the Holy Scriptures, mostly into the Tosk dialect. The work wherewith he won for himself a lasting name in the scientific world, viz. the "Dictionary of the Albanian Language" (Λεξικὸν τῆς 'Αλβανικῆς γλώσσης), and which even in its author's lifetime (died 1898) attained a legendary fame, was printed at Athens in 1904. In the year 1879 28 Albanians formed themselves into a society with the object of

printing and circulating Albanian literature. This society began in 1884 the publication of the Albanian monthly magazine *Drita* (= *The Light*), which soon however changed its name to *Dituria* (= *Education*). A little previously (1883) de Rada had begun to issue in Italy the Albanian journal *Fiámuri Arbërit* (= *The Banner of Albania*), it was dropped however after the fourth volume, and in the *Arbri i ri* (= *The young Albanian*, Palermo, 1887), conducted by Schiro, had a short-lived successor. The Albanian newspaper *Shkipëtári* (*The Albanian*), which has been published at Bucharest since 1888, has been received with the loudest approbation. About this time there was opened at Koritsa as a private institution the first school using Albanian as the medium of instruction; in spite of good results and a fairly long existence it had, however, to close its doors in the end. Among Muḥammadan Albanians of that period Shams al-Dīn Sāmī Bey of Frāsher (1850—1904) stood out preeminent for his literary zeal, but his pioneering activity is rather within the sphere of Turkish philology. We will mention only three works written by him in Albanian, which like all his writing had a practical aim; an *A. B. C.-Book*, an *Elementary Grammar*, both printed at Bucharest in 1886, and the excellent, in Europe less known, *General Geography*. At the same time there appeared his far more gifted brother Na'īm Bey (1846—1900). In 1886 were published at Bucharest his three very brief works: 1. *Reading Book for Children*. 2. *Cattle and the life of the Farmer* in which he extols in sentimental language country-life, the ideal of the Albanian. Nothwithstanding its brevity — there are only a dozen pages — it is regarded by many as Na'īm's best work. 3. *Stories for maturer youth*, collected from pagan mythology, the Bible and the Ḳor'ān with the object of giving to boys some definite point beyond the antitheses of the religions round which to rally their national convictions. The most splendid sample of his talent Na'īm has given us in two extensive poetical works, both of which appeared at Bucharest in 1898; an epic poem *Skender Bey* containing 10 000 *Beit* and an exhaustive a tragedy in verse on the death of Ḥusain, with the title *Kerbelāya* (= *Kerbelā*). In the compass of the works, in the accumulation of scenes which have only an external connection with the action, in the fondness for vehement outbursts of feeling there are certain artistic weaknesses. But they are noble productions which will still long assert their place in the literature. Na'īm was a free-thinker, and nothing could have lain farther from his mind than the intention of stirring up the fanaticism of his co-religionists. Those who knew him assert that the object he aimed at with *Kerbelā* was simply to arouse enthusiasm for the national ideal in the Begtāshī who were so numerous in his native-land. His death was momentous for the Albanians of the Turkish capital. Other capable literary productions, which may be mentioned were Lumo Skendo's Albanian translation of Lamartine's *Wilhelm Tell* (Sofia, 1898) and A. Upi Kologna's Albanian rendering of Sāmī Bey's *Besā* (Sofia, 1901).

What is most worthy of mention in the modern Albanian agitation is the person of Fā'iḳ Bey of Ḳōnitsa. Son of Shāhīn Bey, and, born about 1874, he grew up under his mother's care, who herself enjoyed repute as a heroine. He first attended the Greek school of his native place, and later acquired Latin among the Jesuits of Ishḳōdra. Next he studied for some time at the Royal Lyceum (Ghalata-Serāi) in Constantinople, until, turning his back on Turkey (1895), he went to complete his education in Europe, where he received the name "Thrung Spiro Bey". His activity is mainly devoted to conducting the newspaper *Albania* which he founded in 1897 with the aid of the large Albanian Society in Bucharest, and which appears in Albanian and French; in this he has published also several novels national in character. Soon he added to it a purely Albanian section containing news of the day. By mixing the Tosk and Gheg dialects and coining new words he is endeavouring to give his nation a single literary language. He has had this gratification, that the municipal-council of Brussels called the street in which his paper is printed Rue d'Albanie.

VIII. **History.** If the question of the descent of the Arnauts has not yet been completely cleared up still it can be asserted with tolerable certainty that they are direct descendants of the Illyrians who dwelt between the Ishkūmbī and the Danube, the Sea and in the region of Venice, but perhaps also descendants or in part at least very close relatives of the old Epirots who were settled to the South of the Ishkūmbī, and of the Macedonians who extended towards the East as far as the Strymon. Certain parallels in their civilisations are an argument in favour of descent from these two peoples. On the other hand, the statement that the Pelasgians were also forebears of the Arnauts can in the present condition of the science of language be neither proved nor disproved. To leave the Macedonians aside, the Epirots and the Illyrians, split up into small clans, only twice, in the iii. cent. B. C., formed an independent political organisation; the Epirots then crossed over under Pyrrhos to Italy. The campaign of Aemilius Paulus and his victory over the Macedonian king, Perseus (168 B. C.) added besides Macedonia both Illyria and Epirus to the Roman Empire. In Strabo's time Greeks and Epirots were separated by the Ambracian Sinus, Epirots and Illyrians by the Genusus (Ishkūmbī). The chief town of the district in the later Roman period had the same name as this river, viz. Skampa, which was situated in the neighbourhood of the modern Elbasān. We then for the first time encounter the 'Αλβανοί with their capital Albanopolis, whom the geographer Pausanias (middle of the second cent. A. D.) mentions as one of the Illyrian tribes. It is the Slavs again with their ravaging expeditions who are the first to exercise a lasting influence. Before the pressure of their advance towards the South, which began in the iii. cent., the Macedonians retreated to the Albanian mountains, where they became merged in the peoples who were of common kin. In the vii. cent. the Serbs conquered the North of Albania; until 1360 this formed a province of the Servian Empire, and was quite cut off from the Southern part of the country. Finally in the second half of the ix. cent. the Turkish Bulgarians who by this time had been taken up by the civilisation of the Slavs, carried their attack against Macedonia, and being favoured by fortune quickly made themselves masters of the whole of central and southern Albania as far as the Am-

lonian Gulf. Finally in the years 1018 and 1019 the Byzantine Emperor Basil Bulgaroktonos succeeded in again reducing Western Roumelia under his dominion; he left the Bulgarians however in possession of their domains. From this point, after we have had for almost a millenium to content ourselves with the names Epirus and Illyria inherited from antiquity, the modern designation is used with great consistency: the town Albanon, Arbanon, Elbanon is the local centre of the Byzantine power now opening on a new period of prosperity; the whole region, so far as it belongs to the Byzantines, is called after it. When Nicephorus Bryennios' successor in the governorship of Durazzo rose in arms against the Byzantine emperor and advanced in 1079 by Okhri to Selānik he mustered besides Normans, Bulgarians and Greeks also 'Αρβανῖται in his army. From this time on we meet them in all the battles in the west of the Balkan Peninsula, sometimes also as 'Αλβανοί. After the conquest of Constantinople and the greater part of the Roman Empire by the Latins (1204) a scion of the exiled imperial family founded the state of the Despot of Epirus which included also Aetolia and Acarnania, and numbered among its most famous towns Lepanto (turk. Īne bakhti), Arta and Yānia. Apart from these districts which lie more to the South and now have an independent existence, Albania was constantly an apple of discord to foreign states, especially to Servia and Bulgaria, so much that the Greek-Orthodox bishops of Albania saw that the only hope of safety lay in passing over to Latin Christianity (circa 1250).

The state of the Despot of Epirus during the entire xiii. and xiv. cents. was undermined by the disputes for the succession to the throne, so that any sound development was out of the question. At this period the Turks first came into inimical relations with the Albanians. These were 2000 subjects of the Emir Umūr Bey of Aidin, who in 1336 went out in the pay of the Byzantine emperor Andronikos III with the purpose of reuniting this state of the Despot with the Greek Empire, and who won for their nation permanent repute as fearsome opponents. They pursued the Albanians over the most trackless ranges, killed the men and brought away a vast booty in women and herds. In this time the great Czar of the Servians, Stefan Duschan (1331—1355) inflicted those mighty blows which brought Albania (until 1340), northern Macedonia and Thessaly under his sceptre. Under the influence of these victories a large section of the Albanians returned from the Latin rite to the Greek.

The long protracted turmoil of dynastic wars had made germinate in their real victims, the Albanians, the seeds of a national sentiment which contained great promise, so that, when after Duschan's death a descendant of the former "despots" returned to the province, the inhabitants rose *en masse* and, under the leadership of Karl Topia, cut down the pretender and his entire force in the battle at Acheloos; further, a Turkish punitive force which had just landed in Thessaly and attached themselves to the Greeks perished with the latter on the field of battle (1388). The family of Topia held for a century a position of authority in the history of North Albania. The mother of Karl, victor of Acheloos, was a natural daughter of the Neapolitan king Robert of Anjou, so that the proud chieftain could with some right plume himself on being "the first of the house of France". A no less important family of Servian origin are the Balsha. They are mentioned only from the middle of the xiv. cent., but soon thereafter we meet with them as masters of Ishkodra, Antivari, Dulcigno, Trau and Sebenico. The Kastriots do not make their appearance till a decade later; their ancestor, the Serb Branilo, is first mentioned in a deed of the year 1368.

A body of Turks — we know not whether they were Osmanlis — under an Albanian convert of the name Shāhīn held the town of Yānia and district in check from the year 1381 for its master, the Servian despot Thomas. After the path had been thus cleared for the Osmanlis their most capable general, Timūrtāsh Pasha, four years later carried the fame of his weapons as far as Ārta; he immediately returned however, so that the helpless population escaped on this occasion all but terror. At this same time prince Balsha II was defeated and fell before the Turkish Grand Wezir Khair al-Dīn Pasha in the battle at Saura on the Viōsa. Then when Timūrtāsh Pasha pressed forward in 1387 into the region of Periepe and Monāstir the despot of Yānia had to submit to visit the court to pay homage in person to the sultan Murād I. From Monāstir the Turks pushed forward their advance towards the Adriatic, and for two years threatened the immediate neighbourhood of Durazzo. This is the first occasion on which they planted their standard in North-Albania. Finally the need for mustering all available forces against Servia compelled them to withdraw. Whatever Roumelian legend, taking sides with the Osmanlis, may tell of the part the Albanians played in the battle at Ḳōsova (1389) there is nothing more certain than that they fought on that occasion in the opposing ranks and constituted the reserves of that army of the allied Slavonic princes which collapsed before the impact of the Muslims. After this event so momentous for the history of Europe the Turks did not at first have leisure to push their former enterprises in Albania to a prosperous conclusion, and later were prevented from doing so through the collapse of their own forces under the attacks of Timūrlenk (1402), so that the Arnauts were spared by their enemies for almost three decades. But, far from utilising the opportunity for becoming united, in many districts the people had long since lost all hope of a happy future and left house and home to follow a dark fortune abroad. And as from the pressure of the heavy hand of Stefan Duschan the Albanians fled to the Peloponnesus, where the first mention we find of them is as mercenaries in the pay of the young despot Manuel Kantakuzenos, entrusted with the task of reducing the Archons who had made bold to rise against him, to obedience to their master who was labouring at the time under heavy difficulties.

Regarding the events which transpired in the first decades of the xv. cent. in the Albanian mountains we have no information. We only know that in the year 1421 on the death of Balsha his most important towns, Drivasto, Antivari, Dulcigno, Alessio and Budua fell to the Venetian Republic, which, being already in possession of Durazzo, now held command over the whole coast. The north of the Viōsa presumably as far as Zenta — by this latter name the coun-

try of Montenegro is to be understood, before it fell under Osmanli sway — was at that time subject to the family of the Kastriots which had suddenly risen to authority. The south as far as the Ambracian Gulf was subject to the far more powerful Arianits, who ostentatiously boasted the surname Komnenes which came to them from their mother's side. His contemporaries conferred on the Arianit Topia the epithet of "the Great" in recognition of the bravery he had displayed in the wars with the Turks. Since he had no relations with Europe, history has not recorded the deeds of this national hero, who prepared his countrymen for the notable high position they attained later. Not till the year 1423 do we again hear of an Osmanli campaign, in the course of which ʿIsā Bey, son of Ewrenōs, devastated the countryside and forced the towns and both the Arianits and John Kastriota to acknowledge the Sultan as their superior. John Kastriota was allowed to return home on giving up as hostages his four sons, including the youngest, George, and the Arianits, who were ever meditating ambitious plans, contrived to strike off every fetter from themselves and escape to fill every mountain with the summons to fight the Turkish colonists. The latter were slaughtered in barbaric hecatombs, and terrorism and the sword were carried far and wide into the country of the Osmanlis. Threatened by enemies on every hand in Asia and Europe only after the lapse of ten years did Sultan Murād find time to despatch (1438) a considerable fighting force under ʿAlī Bey against this people which loved its liberty more than aught else. Its success was short-lived. On its withdrawal the Albanians rose afresh, and the Osmanlis who had sought protection in the fortified town of Ergeri would have been put to the sword, had not Tūrākhān hastened in the middle of the winter (1435-1436) to the relief of the hard-pressed fortress. The Sultan now felt so secure that in violation of all right he arrogated to himself the sovereign authority over Akče Ḥiṣār which really belonged to George Kastriota, called Iskandar Bey. The latter, now awakening to consciousness of a long repressed indignation, made his escape on the defeat of the Osmanlis at Nish (1443) from the Muhammadan army, in which he held important rank, and summoned all Albania to battle for its freedom. The details of his glorious deeds are not in place here. It is sufficient to remark that there was rarely an encounter in which the Albanians did not strew the field of battle with the corpses of thousands of the intruders. But even in the life-time of Iskandar Bey it frequently appeared as if even his heroic soul could not cope with the weight of numbers. After his death (1467) the Republic of Venice entered on the oppressive heritage of protecting, from its position in the Adriatic Sea, the freedom of the Albanian mountains. On the fall of Akče Ḥiṣār, however, in the year 1478 the Doge had to sue for peace, and, in return for the recognition of Venetian authority in the places on the coast, to acknowledge (1479) the supremacy of the Sultan over the entire interior and especially in Akče Ḥiṣār and Ishkōdra.

In the year 1550 the inhabitants of the mountains in northern Albania secured to themselves, in return for their acceptance of the terms of compulsory military service in the event of war, the rights, which had hitherto been disputed to them, of self-government and exemption from taxation. The only extension of the Osmanli empire on the Adriatic coast consisted in the annexation in the xvi. cent. of Antivari (Turk. Bār) and Dulcigno, 1571, shortly before the memorable day of Lepanto. A rumour was put in circulation at that time by officious Venetian agents that the Albanians intended to take up arms against their masters; the people did not venture to do so however, notwithstanding the fact that the war had resulted unfortunately for the Osmanlis. Most resistance to the central authority came from the Klementi, troglodytes who were armed with lances, shields and broad girdle-knives; to bridle this race of brigands a fort was built in the year 1612 in the neighbourhood of Ghūsīnī (Gusinyé). In this period occurred a fresh move on the part of the Pope to keep the inhabitants in the ancient faith; the first Franciscan mission is set down by a reliable source to the year 1624. New antagonistic complications with the Turkish authorities and the castigation of the insurgents by Dūdje Pasha fall according to the authority of the historian Naʿīmā into the year 1624. The conquest of Morea by the Venetians (1687) did not prejudice the Osmanlis with the Catholic Albanians. When the City of the Lagoons made at that time an attack on Dulcigno which lay opposite to it, the Hōti joined the side of the Muslims and so distinguished themselves in the successful defence of this fortress by the sea that precedence over all the Catholic tribes (the Mirdites excepted) was granted to them.

The Greek-orthodox Albanians had not for centuries ventured to raise their voice against the Turkish yoke. Only when the splendid deeds of Austria enlivened the perished hopes of the Christian world in the xvii. cent. did they turn their eyes towards the west and the north. After the Caliph renewed in 1715 the war with Venice, and soon thereafter went to war also with the German emperor, the Greek archbishop of Okhri in his own name and in the name of other bishops and prelates repeatedly invited the imperial commanders-in-chief, Prince Eugene of Savoy, to come to the country's liberation (1716). But these unruly spirits had at first to rest content with the fact that the Venetians did decide (1716) upon several landings, which miscarried however, at Bütrintō, Prevesa and Vonitsa (Turk. Vōnīča) in Southern Albania. Also the siege of Antivari (1717-1718) and the blockade of Dulcigno (1722) by Venetian squadrons left no traces.

Favoured by the obscurity of the political horizon Meḥmed Bey of Bushāt, a village near Ishkōdra, attained in the middle of the xviii. cent. such importance that, for good or ill, the Porte had to nominate him Wālī of his native place. The influential families in the town and province he incited to a war of mutual extermination, so that he remained unrestricted master of northern Albania. For refusing to take the field against Catherine II he was put to death by command of the Porte. His two sons, Muṣṭafā and Maḥmūd succeeded him in the governorship. They incorporated the districts of Lesh, Tirāna, Elbasān and the whole of Dūkadjīn within their sphere, and even in Dibra and Mati their word was law. During the first war of Catharine II against the

Porte the Tosks of Morea revolted against the latter and could only be held in check by the despatch (1770) of 3000 Ghegs, who were favourably disposed towards the Turks, under Muṣṭafā Pasha across the Isthmus of Corinth to the Peloponnesus. But soon Tosk and Gheg in league produced yet madder disorder, until Ghāzī Ḥasan Pasha, who was almost the sole embodiment of the unity of the empire, in a great battle bowed their obstinate necks.

About the same time as the Beys of Būshāt in the north ʿAlī of Tepedelen [q. v.], whose family held for decades an important position, had usurped the authority of Southern Albania, but fell back at first before the masters of the north. Maḥmūd Pasha of Ishkōdra had in 1785 given the loose to his enterprising spirit and made an invasion which excited a great sensation at the time into Venetian territory, then advanced against Kūrd Pasha of Elbaṣān who had been commissioned to subdue the unruly spirit of ʿAlī of Tepedelen, and in conjunction with ʿAlī inflicted defeats on the Pasha (1788). Next he butchered in the plain of Kōṣova the Osmanli troops who had been despatched against him, so that he saw nothing for it but to throw himself into the arms of Austria. The Emperor Joseph II offered to recognise him as sovereign of Albania as soon as he should turn Catholic. Maḥmūd, who always showed a great fondness for Catholicism, made Catholic and Muhammadan alike swear by the Gospel and the Ḳorʾān respectively to fight all their last breath the enemies of Albanian freedom. By the excommunication which the Shaikh al-Islām fulminated against him he was only enflamed to the more violent hate and inflicted fresh defeat on the Turkish armies moving against him. The Emperor Joseph sent him shortly before the Austrian declaration of war against the Porte a large silver cross, under an armed escort of 2600 men. Maḥmūd entertained the deputation at a splendid banquet, and had them murdered in their cups; this bold exploit he turned to such good account in Constantinople that the Sulṭān, under threat of war from his northern neighbours, assented to his pardon (1787). A year later it is ʿAlī Pasha who is seeking to negotiate because of his elevation to be ruling prince of Albania, but on this occasion the negotiations are conducted with the Russian commander-in-chief Potemkin. Soon after this the Christian Albanians of Sūlī, who for over a century had led an independent life in their inaccessible and rather unproductive region, entered into similar intrigues. They joined in April of 1790 the deputation from the Greek Islands to St. Petersburg, to request of the Empress Catharine a ruler for their devastated native country. Not till 1803 did ʿAlī Pasha of Tepedelen succeed in driving the Sūliōts out of the land.

We are now verging on the epoch when the old-Hellenic element rose in rebellion against its Osmanli oppressors. This is now meet opportunity to make mention of the Arnauts who were settled in Greece and had played so eminent a part in these wars. The immigration which had continued for centuries of Tosk Albanians into Hellas had in no wise stopped since the bloody war with the Ḳapūdān Pasha Ghāzī Ḥasan in the year 1779, so that by the beginning of the xix. century a fifth of the population of Greece was composed of Albanians, who to the number of 200 000 persons formed separate groups in the larger part of Boeotia, the whole of Attica, Megaris, Corinth, Salamis, Arcadia and almost the whole of Achaia; they preferred the mountains and the low lands, whilst in the towns trades and crafts as a rule were in the hands of the Greeks. On the islands Poros, Hydra and Spezzia all the inhabitants were Albanians, Hydra alone counting 40 000, and being bold, contented seafaring people amassed extraordinary riches in a few decades. The islanders of Hydra and Spezzia had to provide a number of sailors for the Turkish navy, and maintain them during their term of service.

The warlike nature of the Muhammadan and Christian Albanians brought it about that on the occasion of the Greek rising they cooperated with the Greeks in resolute fashion, and made ample contribution towards the liberation of the Hellenic nation. After he had masqueraded for more than half a century before the world as a defiant rebel ʿAlī of Yānia felt his position grow daily more insecure. As it was he, the Muhammadan Albanian, who emboldened the Greek revolutionaries centralised in Roumania by his illusory representations and kept the spirit of unrest awake in Morea also, so was it the Christian Albanians of Sūlī who first unfolded (Dec., 1820) the banner of freedom from Osmanli domination and thus made the prelude to the Greek war of liberation which broke out four months later. The fact of ʿAlī being able to hold out until February, 1822, in his fortress at Yānia promoted in remarkable fashion the plans of the champions of liberty.

Whilst the Tosks had become deeply involved in the cause of the Greeks, the Ghegs were also brought into sympathy by the prevailing instability of the situation.

The merchant marine of the people of Dulcigno perished almost utterly in the unequal fight with the enthusiastic Greeks. Further, Muṣṭafā of the famous Būshāt-family availed himself of the straits in which the Porte had laboured, since the extermination of the Janizaries to press more and more shameless demands. In 1828 he delayed joining in the Russo-Turkish war, then when the two powers had concluded an armistice he made bold on his own responsibility to renew the hostilities. After the declaration of peace he contrived to muster round his colours a line of Roumelian Pashas. The Porte was compelled to despatch (1830) against him its most capable general, the Grand Wazīr Meḥmed Reshīd Pasha, who succeeded in totally defeating (1831) Muṣṭafā at Perlepe and compelling him to capitulate (1832) in Ishkōdra. With Muṣṭafā the line of native governors in Albania became extinct.

The activity of ʿAlī and the masters of Būshāt has special importance also on the side of social development, in that so far as they could they cleared away the Albanian custom according to which every town was a state and every home a fortress, and thus terminated for Albania its mediaeval age. Meḥmed Reshīd Pasha gave the finishing blow to the last remains of local independence in the central part of the country, so thoroughly indeed that for decades after every innovation was traceable to him, the "Ṣadr-i aʿẓam".

With the xix. cent. there dawned also a rosier day for the Christians in Albania. Previously those of them living in or near the towns had had occasion to groan under sore vexations; their clergy had sometimes been hanged as common criminals because of trifling misdemeanours against the public law of the State and Islām. When the Turkish maxims of state came after the beginning of the xviii. cent. under humaner revision the Christian Albanians were able to breathe freely again. It resulted in the approximation of the two creeds. The lords of Būshatī and ʿAlī of Tepedelen relied for the defence of their authority on Christians as much as on Muḥammadans. But these events were only the overture to religious equality which was the more firmly secured after the downfall of the Janissaries. Since the overthrow of ʿAlī and Muṣṭafā of Būshatī the Muḥammadans in Albania have been no less liable to taxation than the Christians, the latter, indeed, had after 1832 the advantage in that they were exempted almost without exception from a military service which has proved very severe because of the many wars. The reforms and the taxation both of the Muḥammadans and of the Christian mountain-clans who in many respects had hitherto been independent could not be effected all at once in so broken and mountainous a country. The disputes between the authorities and the tribes lasted for decades. Serious revolts on the part of the Muḥammadans fall to be recorded especially for the years 1835, 1843-1844, and 1847. Further in 1854 there were bloody conflicts with the warlike tribe of the Lower-Vassojevič on the Montenegrin frontier on the occasion of the collection of the taxes, but these ended with the defeat of the tribe and its submission to the laws of the state.

During the last Russo-Turkish war (1877-1878) the Catholic and orthodox mountain-clans refused, notwithstanding pressing suggestions on the part of the Russians, to take up arms against their sovereign, the Sultan. Russia avenged herself at the Berlin Congress by providing for the conquered Servians and the victorious Montenegrins at Turkey's expense and also obtained for them many Slavic and Albanian districts: viz., Ivrānya, Ḳūrshūnli and Leskovāč for Servia, the districts of the Vassojevič, Hōtī, Ḳlīmentī and Iskrieli for Montenegro. Now for the first time Muḥammadan and Christian tribes were seen united in one Albanian league which claimed to represent the unity and integrity of their nationality. Servia retained her three districts, whilst Montenegro, which possessed also Podgoritza and Antivāri, was given in compensation for the loss of hers by far the larger part of Muḥammadan Dulcigno. Before the Albanians would submit to this parcelling of their country they had to be brought under subjection by campaigns expressly undertaken in 1880 and 1881 by Derwīsh Pasha.

Changes especially in the system of taxation repeatedly led later to serious dissensions with the Porte. In 1902 Shemsī Pasha found great difficulty in restoring peace at Ipeḳ/Djaḳova.

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(K. SÜSSHEIM.)

ARPA (T.), barley, barley-corn, as weight = 1/3 *Ḥabba* [q. v.].

ARPALIḲ, a term. techn. from the age of Feudalism in Turkey, denotes properly "Barley-money". There was understood by it an extra-allowance made to a deserving official, really for the purpose of defraying the costs of fodder for the horses he was required to keep. In ancient time there were no actual investitures with fiefs under the name Arpaliḳ, and an Arpaliḳ amounted at most to 19 999 Aḳče (cf. Ḳoči Beg, Constantinople 1303, p. 17 = *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xv., 278). This custom was departed from later. Persons already invested with a fief could receive a second as Arpaliḳ in increase of their income. And thus it could be given not only to Sipāhi but also to 'Ulamā'. Cf. Tischendorf, *Das Lehnswesen in den mosl. Staaten* (Leipzig, 1872), p. 126, N°. 64 and Belin in the *Journ. Asiat.*, Série 2, iv., 493, N. 4.

(F. GIESE.)

'ARRĀDA (A.), a kind of Ballista, the same indeed as was called by the Romans Onager. It is really a loan-word from the Aramaic, though Fraenkel has not accepted it.

ARRADJĀN, town in Fārs (Persis). According to the Arabic authors it was founded by the Sāsānid king, Ḳawādh i. (488, 496—531), who settled there the prisoners of war from Āmid (Diyārbakr) and Maiyāfāriḳīn, and gave to the new settlement the official name Weh Āmid-i Ḳawādh = "Good (or Better)-Āmid of Ḳawādh", ran together and arabicised into Wāmḳubādh or usually simply Āmid-Ḳubādh (thus would Marquart emend in Ṭabarī, i., 887, ult.; 888, 1). Some Arabic writers have erroneously given to Arradjān the name Abar(z)ḳubādh, which was borne by a district and a town on the western frontier of Ahwāz (Khūzistān); see also *supra*, art. ABARḲOBĀDH. In any case, the name which is in common use, Arradjān, comes from an older town which existed before the new one founded by Ḳawādh.

In the Arabic mediaeval age Arradjān was a very frequently mentioned frontier-town of Fārs against Ahwāz, and down to the end of the vii. (xiii.) cent. was the capital of the most westerly of the five provinces of Fārs; a part of the province of Arradjān belonged earlier not to Fārs but to Khūzistān (cf. Ibn Faḳīh, p. 199, 4; Muḳaddasī, p. 421, 16). Arab geographers describe Arradjān as a large place with excellent bazaars, which manufactured much soap, grew great quantities of corn, possessed numerous date- and olive plantations, and was considered to have one of the healthiest situations of the "hot land" (Garmsīr). The rise of the Assassins portended its decline: for they seized possession of several strongholds on the neighbouring hills and from there made frequent plundering raids on the town and its adjacent district, and finally took it in the vii. (xiii.) cent. Arradjān never recovered from the horrors of this conquest. The inhabitants emigrated mostly to the neighbouring town, Bihbahān, which succeeded Arradjān as capital of the province.

According to the Arab geographers Arradjān lay on the road leading from Shīrāz to 'Irāḳ (Babylonia), 37 miles distant from Shīrāz and Sūḳ al-Ahwāz (or, al-Ahwāz, q. v.), and a day's journey from the Persian Gulf; it was situated on the river Ṭāb, which here formed the boundary between Fārs and al-Ahwāz. C. de Bode has discovered the ruins of Arradjān; they lie a little under 31° 40′ N. Lat. and 50½° E. Long. (Greenw.). The site is called to day Arradjān or Arghān; Mustawfī shows that the latter (Arghān or Arkhān) was the form in popular use at the beginning of the viii. (xiv.) cent. The Ṭāb, the modern Āb-i-Kurdistān, was then called after it, and still is occasionally (cf. P. Schwarz. *Iran im Mittelalter nach den arab. Geogr.*, i. 6. N. 1), Āb-i Arghūn (cf. 'Alī b. Yazd's Ẓafar Nāme, Bibl. Indica, i., 600). The site of the ruins, according to the communications of their latest visitor (Herzfeld), is 2 good hours to the East of Bihbahān, Behbahān, now pronounced Beibūn), on a canal leading out of the Āb-i Kurdistān, and forms an almost rectangular plain of ruin 3930 × 2620 ft., close by the foot of the Kūh-i Behbehān. In a gorge in the latter bitumen (Mūmiyā) is found, which is used as a precious remedy, a fact previously mentioned by Ḳazwīnī (ii., 94, 160). Close to Arradjān two famous bridges whose ruins still exist led across the Ṭāb in the middle Ages.

Bibliography: Yāḳūt, *Mu'djam* (ed. Wüstenf.), i., 193—195; G. le Strange, *The Lands of the Eastern Caliphate* (Cambridge, 1905), p. 247, 248, 268—270; Nöldeke, *Gesch. d. Perser u. Araber zur Zeit der Sasaniden*, p. 13, N. 2, 138, 146; Marquart, *Ērānšahr n. d. Geogr. d. Ps. Moses Xorenac'i* = *Abh. der Götting. Gesellsch. d. Wissensch.*, N. F., iii., N°. 2 (1901), p. 41 *et seq.*; P. Schwarz, *Iran im Mittelalter nach den arab. Geogr.*, i. (Leipzig), p. 2 *et seq.*, 5 *et seq.*; K. Ritter. *Erdkunde*, ix., 136, 145; C. de Bode, *Travels in Luristan and Arabistan* (London, 1845), i, 295 *et seq.*; E. Herzfeld in *Petermann's Geogr. Mitteil.* 1907, p. 81-82; also in *Klio*, viii., 8.

(STRECK.)

'ARRĀF (A.), seer, one who can discover what has been hidden or stolen. Cf. Goldziher, *Abhandlungen zur arab. Philologie*, i., 25 N.

ARRĀN, frequently written al-Rān, — Arabic name for ancient Albania (Armenian *Ałuank'*); later Greek writers also call the country Arianía instead of Albania, and the people Ariamí instead of Albanoi; according to Marquart (*Ērānšahr*, p. 117) these terms as well as the later Arabic name of the country are to be traced back to the Persian form of the name Aran. As in ancient time under the name Albania so under the name Arrān originally the whole region from Derbend in the North-East to Tiflis in the West and the Araxes in the South and South-West was comprised (cf. Iṣṭakhrī, ed. de Goeje, p. 190). Later writers denote by the name "Arrān" merely the land "between Shirwān and Ādharbaidjān" (thus Yāḳūt, ii., 132, 4) or "from the bank of the Araxes to the Kura, between the two rivers" (thus Ḥamd Allāh Ḳazwīnī in Schefer, *Siyāsat Nāme*, Supplement, p. 226). The town of Partav (among the Arabs, Bardha'a), on the Terter (in Yāḳūt, i., 560, 2 Tharthūr), not far from where it discharges into the Kura, which in the vi. cent. A. D. had taken the place of the ancient capital K'awalak (in Ptolemy Chabala, in Pliny Cabalaca, among the Arabs Ḳabala) is described also by

the Arabs as the capital of Arrān and the largest town in the whole of Caucasia. In the iv. (x.) cent. Arrānī i. e. Albanian, was still spoken in the district around Bardha'a (cf. Iṣṭakhrī, ed. de Goeje, p. 192, 2). Albanian Christianity had not yet been finally driven out of Albania by Islām; according to Muḳaddasī (ed. de Goeje, p. 376, 8) Christians formed the majority of the population in the towns of Shābarān (now in ruins about 15 mls. south-east of the modern Kuba) and Shakkī (now Nūkhā). Nor had the Albanian Church surrendered her claims to independance of the Armenian Mother-Church.

Arrān was conquered in the time of 'Othmān (644—656 A. D.) by Salmān Ibn Rabī'a al-Bāhilī, but was frequently punished later by the Khazar. The oldest Arabic coins stamped in Arrān date from the year 90 (708-709). The country was united with the other Arab possessions in Caucasia under one governor, Armenia (Armīniya) being the name usually given to the districts so united although the governors resided mostly in Bardha'a as the largest town. The ancient dynasty of the Albanian kings had by then been long extinguished; the Persian house of the Mihrakan, which had been established here towards the end of the vi. cent. A. D. and had accepted Christianity some decades later, appears to have ruled only a part of the land. In the Arabic period the sphere of these princes, who bore the Persian title Irānshāh, was distinguished from Shirwān (written by the Arabs also Sharwān, by the Persians later usually Shārwān), the sphere of the Shirwanshāh (i. e. the land between the Kura and the Caspian Sea). The Irānshāh is also called "Baṭrīk (i. e. Patrikios) of Arrān" (Ya'kūbī, ed. Houtsma, ii., 562). The last prince of the house of the Mihrakan, Waraz-Trdat, was murdered by his relative Nerseh (Arab. Narsī, *ibid.*) in the year 821-822 A. D. In the reign of Mu'taṣim (833—842 A. D.) the governor Afshīn was routed by Sahl Ibn Sunbāṭ, who had taken possession of Arrān (Ya'kūbī, ii., 579; Balādhurī, ed. de Goeje, p. 211); this same Sahl, however, soon after (223 = 837-838) performed a great service to the Arab government by surrendering Bābek, and in return was confirmed as Baṭrīk by the Caliph (Ṭabarī, ed. de Goeje, iii., 1232). In the history of Albania by Moses Kalankatvac'i (Russ. transl. by Patkanian, St. Petersburg, 1861, p. 266) Sahl is designated as Irānshāh (Arm. Eranshahik).

Mas'ūdī (*Murūdj*, ii., 69) tells us that in his time, therefore shortly before 332 = 943-944 the Irānshāh Muḥammad Ibn Yazīd made himself master of the land of Shirwān after the death of the Shirwānshāh 'Alī b. al-Haitham, and took the title of Shirwānshāh; this same Muḥammad b. Yazīd on the death of his brother-in-law or his son-in-law (Ṣahr) 'Abd Allāh (according to the Paris Edition; some Mss. have 'Abd al-Malik; according to the coins Haitham Ibn Muḥammad ruled in Derbend in the year 330 = 941-642) Ibn Hishām, Prince of Derbend, annexed this town to his province (*Murūdj*, ii., 5). In this way all the parts of ancient Albania would have been politically reunited; but Mas'ūdī's information is not confirmed from any other source. Ibn Ḥawḳal (ed. de Goeje, pp. 250, 254) mentions a Shirwānshāh Muḥammad Ibn Aḥmad al-Azdī, contemporary of the ruler of Ādharbaidjān Marzbān Ibn Muḥammad (died 346 = 957-958), but he also has no mention elsewhere; how far his province extended towards the West is not stated by Ibn Ḥawḳal. During the following centuries Arrān remained politically separate from Shirwān and was ruled by a dynasty of Kurdish origin, the Shaddādids (Banū Shaddād). The capital of the country at that time was Gandja (the modern Jelisawetpol); the old capital Bardha'a had had fearful punishment inflicted by the Russians in the year 332 = 943-944 and could not recover from the consequences; Yāḳūt describes Bardha'a as an unimportant village. On the extinction of the little important (not even mentioned by Ibn al-Athīr) dynasty of the Shaddādids Arrān was immediately annexed to Ādharbaidjān and has since had no ruling-house of its own; as in Ādharbaidjān, Shirwān and Derbend the population has since the time of the Seldjūḳs gradually grown Turkish; since the period of the Mongols the southern portion of the country has been usually designated by the Turkish name Ḳarabāgh. By that time the name Arrān was retained really only as a literary tradition.

For the later fortunes of the country see GANDJA.

Bibliography: A. Manandian, *Beiträge zur albanischen Geschichte* (Diss.), Leipzig, 1897; J. Marquart, *Ērānšahr nach der Geographie des Ps. Moses Xorenac'i*, Berlin, 1901 (*Abh. der Kön. Ges. der Wiss. zu Göttingen, phil.-hist. Klasse, N. F.*, vol. iii, N°. 2), p. 116 *et seq.*; and *Osteuropäische und ostasiatische Streifzüge* (Leipzig, 1903), p. 457 *et seq.*

(W. BARTHOLD.)

ARSENAL, a word adopted by the European languages from the Arabic *Dār al- Ṣan'a*. Cf. Ducange under *darsena*, Dozy-Engelmann, *Glossaire des mots espagnols etc.*, p. 205 *et seq.*

ARSH (A.) denotes in the Muslim Books of Law the compensation to be paid for wounds or injuries; its amount is accurately determined for any given case. If the injuries be of such a nature as to leave retaliation possible, often the full blood-money for murder (*Diya*) must be paid, in other cases only a fixed part of it. Cf. DIYA and ḤUKŪMA.

Bibliography: The chapter on "Blood-money and compensations for injuries inflicted" in the Books of Fiḳh; E. Sachau, *Muhamm. Recht nach schafiitischer Lehre*, pp. 788, 792.

(TH. W. JUYNBOLL.)

'ARSH, throne. [See KURSĪ.]

ARSHIN (ARSHUN) (T.), ell.

ARSLĀN (T.), lion; also frequently appears as a Turkish proper-name.

ARSLĀN b. SELDJŪK was the oldest son of Seldjūk, the ancestor of the Seldjūḳs, and appears to be identical with Isrā'īl, who in other sources is named as such. Sometimes the name Paighu precedes that of Arslān, this name however appears also in connection with another son Mūsā. In the part of Baihaḳī's history which has been preserved to us neither the one nor the other is mentioned. In the biblical names of Seldjūk's sons, (Isrā'īl, Mīkā'īl, Mūsā and Yūnus; the latter is not mentioned in all the sources) there seems to be retained a reminiscence of the Christianity which once was wide-spread among the Turkish tribes in Semiryetchensk, a fact of which the Syro-Nestorian Tomb-inscriptions published by Chwolson bear evidance. Cf. Barthold in the *Zapiski vostoč. otd. imper. russk. arkheol. obšč.*,

1894, p. 18 *et seq.* According to Muḥammadan tradition however Seldjūḳ was a convert to Islām. However that may be, in the beginning of the iv. (x.) cent. we find the Seldjūḳs settled in Nūr Bukhārā, with Arslān apparently head of the family and having at his disposal a large number of cavalry, dangerous guests, of whom the neighbouring princes would gladly be rid when they could not utilise them against their enemies. When Maḥmūd the Ghaznawid came in 416 (1025) to Transoxania he concluded an alliance with the Karakhānid Ḳādir Khān, and on this occasion the matter of the Seldjūḳs was discussed and Maḥmūd formed the plan, which was only carried out some years later, about 420 (1029), of capturing Arslān and disbanding his Turkish soldiers. The disorganised remnant then settled in Khorāsān and was kept in check through their captive chief. The plan seemed cleverly conceived; but, as is well known, was fateful for the Ghaznawids, for the Turkish brigands who settled in Khorāsān here began robbing and plundering and could not be held in subjection, since they were again and again reinforced by new troops which crossed the Oxus, and had no care for the captive Arslān. He was kept in custody in the fortress of Kālindjar until his death which probably occurred in the year 427 (1035-1036). Of his two sons, Ḳutulmish (q. v.), founder of the Seldjūḳs of Asia Minor, is the better known.

Bibliography: Ibn al-Athīr (ed. Tornb.), ix. 266, 323; Mirkhond, *Historia Seldschukidarum* (ed. Vullers), p. 17 *et seq.*; *Journ. of the Royal Asiat. Soc.*, 1902, p. 587; Barthold, *Turkestan v epokhu mongolsk. nashestv.*, i., 283 *et seq.*

ARSLĀN b. Toghrul b. Muḥammad Abu 'l-Muẓaffar, Rukn al-Dunyā wa 'l-Dīn, the Seldjūḳ, reigned from 555—571 (1160—1175). Arslān was only a year old when his father Toghrul died (528 = 1134), and he was educated with his cousin Malikshāh b. Seldjūḳshāh. In 540 (1145-1146) by the command of the Sultan Mas'ūd both were imprisoned in the fortress of Tekrīt, and only set at liberty again through the Caliph al-Muḳtafī (549 = 1154). Arslān then succeeded in escaping to his step-father, the powerful Atabeg Ildegiz [q. v.], with whose help he ascended the throne after the assassination of Sulaimānshāh [q. v.] in the year 555 (1160). He had of course to resign all pretension to real power since that was in the hands of Ildegiz. When the latter died in 568 (1172) his son and successor Muḥammad Pahlewān [q. v.] got rid of the sickly Sultan (571 — 1178) by poison, as some historians probably rightly state, whilst he recognised the latter's son Toghrul, who was yet a minor, as Sultan.

Bibliography: Ibn al-Athīr (ed. Tornb.), xi., 129 *et seq.*; *Recueil de textes relat. à l'histoire des Seldj.*, ii., 236 *et seq.*; Mirkhond, *Historia Seldschukidarum* (ed. Vullers), p. 232 *et seq.*

ARSLĀN ARGHŪN, son of the Seldjūḳ sultan Alp Arslān; on the occasion of the premature death of his brother Malikshāh (488 = 1062) he took possession of Merv, Balkh, Tirmidh, Naisābūr and other towns of Khorāsān, and was allowed at first to hold them in peace by Malikshāh's successor, Barkiyāruḳ. But this friendly relation endured only as long as Mu'aiyad al-Mulk, son of Niẓām al-Mulk, was Wazīr. When the latter was dismissed, Barkiyāruḳ sent another son of Alp Arslān, Būribar, to Khorāsān. But he met with little success, and was soon after seized by his brother and strangled by his command (488 = 1095). Arslān Arghūn however held sway but a short time, for in the end of the following year (1096) he was stabbed by one of his slaves.

Bibliography: Ibn al-Athīr (ed. Tornb.), x., 178 *et seq.*; *Recueil de textes relat. à l'hist. des Seldj.*, ii., 256 *et seq.*; Mirkhond, *Historia Seldschukidarum* (ed. Vullers), p. 154 (136).

ARSLĀN-KHĀN, Muḥammad b. Sulaimān, Karakhānid, Prince of Transoxania. His father Sulaimān-Tegin, grandson of the "great" Tamghāch-Khān Ibrahim, had governed the country for a short time about 490 (1097) as vassal of the Sultan Barkiyāruḳ. On the conquest of Transoxania by Ḳadr-Khān Djibra'īl of Turkistān the young Prince Muḥammad fled to Khorāsān; after this Karakhānid had been defeated by the Sultan Sandjar the Prince was appointed ruler in Samarḳand with the title Arslān-Khān (495 = 1102); his daughter was afterwards married to the Sultan Sandjar. Only after a prolonged struggle did he succeed in producing peace in the country; several times he had to invoke aid from his son-in-law, who interned the promoters of the seditions (both Turkish praetorians and ecclesiastic dignitaries) in Merv. Arslān-Khān appears to have done a great deal, however, in furthering civilisation in the country; in the History of Bukhārā (Continuation of the *Ta'rīkh-i Narshakhī*) he is credited with erecting in this town and its neighbourhood buildings for the common good. At the same time he procured an army of 12 000 Mamlūks and made frequent expeditions into the land of the "unbelieving Turks". In the closing years of his life he had, owing to a seizure of apoplexy, to associate his sons, first Naṣr, then Aḥmad, with him as regents. From these circumstances the seditious movements in the country acquired new strength; Sandjar again appeared in the role of peace-maker, but not however, till after peace had actually been restored, and consequently was regarded by the princes as a burdensome ally; between his father-in-law and him there were first words, then open war; Samarḳand was besieged and taken in Rabī' I., 524 (month began 12 Febr., 1130); the ailing Arslān-Khān was fetched out in a litter to his daughter and carried thence to Balkh, where he died soon after (the year of his death is variously given: 524, 525, also 526) and was buried in Merv in a Madrasa he had himself erected.

Bibliography: Ibn al-Athīr (the accounts have been compiled from various sources and consequently show frequent contradictions); *Recueil de textes relatifs à l'histoire des Seldjoucides* (ed. Houtsma), ii. Cf. also the excerpts from various Mss.-sources in Barthold, *Turkestan im Zeitalter des Mongoleneinfalls*, Teil I, especially the letter in the name of the Sultan Sandjar to the clergy of Samarḳand during the siege, p. 25, 26. (W. Barthold.)

ARSLĀN-SHĀH b. Kermān-Shāh, Muḥyi 'l-Islām wa 'l-Mu'minīn, the Seldjūḳ, Prince of Kermān 495—537 (1101—1142). The long but apparently rather inactive reign of this prince is celebrated as a very fortunate one; towards the end of his life, however, he fell under the influence of a favourite wife Zaitūn Khatun, who was desirous of securing the succession for her

son Kermān-Shāh. But the latter proving incompetent an other son, Muḥammad, caused his aged father to be arrested and seated himself on the throne. Arslān-Shāh died soon after, but whether a natural death remains uncertain.

Bibliography: *Recueil de textes relat. à l'histoire des Seldj.*, i., 25 *et seq.*; *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxix, 374 *et seq.*

ARSLĀN-SHĀH B. MAS'ŪD, the Zengid. [See NŪR AL-DĪN.]

ARSLĀN-SHĀH B. MAS'ŪD B. IBRĀHĪM, the Ghaznawid, ascended the throne on his father's death in the year 508 (1115) and immediately threw his brothers into prison, with the exception of Behrām-Shāh [q. v.], who succeeded in escaping and finding asylum with the Seldjūḳ Sandjar. The latter supported his cause because Behrām-Shāh's mother, a sister of Sandjar, had met with unworthy treatment at Arslān's hands, and on Arslān's refusing to give ear to his representations he set out with troops towards Ghazna, which he entered in 510 (1117) along with Behrām-Shāh. When he withdrew Arslān-Shāh, who had fled to Hindustān, returned to Ghazna, but immediately took to flight when the troops despatched by Sandjar advanced on it. He was discovered however, and delivered a prisoner into the hands of Behrām-Shāh and strangled by his command (512 = 1118).

Bibliography: Ibn al-Athīr (ed. Tornb.), x., 353 *et seq.*; *Ṭabaḳāt-i Nāṣiri*, Raverty's translat. p. 107 *et seq.*

ARSLĀN-SHĀH B. TOGHRUL-SHĀH, the Seldjūḳ, Prince of Kermān, one of the four sons of Toghrul-Shāh, who contested the throne after his death (565 = 1170). He died in the year 572 (1176-1177).

Bibliography: *Recueil de textes relat. à l'histoire des Seldj.*, i., 35 *et seq.*; *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxxix, 378 *et seq.*

ARSLĀNLI (T.), lion-piastre, ancient Turkish coin. [See GHURUSH.]

ARTENA, Mongolian dynasty in eastern Asia Minor. The founder of this dynasty of Artena, under the honorific title 'Alā' al-Dīn, obtained independence about the year 736 (1335-1336) after the death of Ilkhān Abū Sa'īd, and reigned in Aḳsara, Ḳaisariya, Siwās, Amasia, Gümüsh-khāne until about 753 (1352). His son Ghiyāth al-Dīn Muḥammad and his grandson 'Alā' al-Dīn appear to have ruled there after him till 782 (1380).

Bibliography: Ibn Baṭūṭa (Paris), ii. 286 f.; Aḥmed Tewḥīd, *Catalogue des monnaies du Musée Impérial*, iv. 427 f.; Weil, *Gesch. der Chalifen*, iv. 346.

'ARŪBA, name of a day of the week, our "Friday", in the calendar of the ancient Arabs in pre-Islāmic time. Doubtless it is the *'ereb* of the Hebrews, having reference to the festival of the Sabbath customary among many Arabian tribes. 'Arūba is, however, not of old-Arabian but of Aramaic origin (Fischer, *Die altarabischen Namen der sieben Wochentage*, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, l. 224). (MAHLER.)

'ARŪḌ denotes, according to tradition, the pole which is erected in the middle of the tent as its support. In prosody it is applied to the last foot of the first Hemistich, since this is as constant in the middle of the verse (*Bait al-Shi'r*) as the pole is in the middle of the tent (*Bait al-Sha'r*). In this sense 'Arūḍ is feminine, as is *'Arīḍa* from which it is derived. Used metaphorically it denotes simply prosody and versification. In this meaning it has both genders, masculine (= *'Ilm*) and feminine (= *Ṣinā'a*). Prosody, in the widest sense (*'Ilm al-Shi'r*), falls, according to the view of the majority of the grammarians into the Science of Metre (*'Ilm al-'Arūḍ*) and the Science of Rhyme (*'Ilm al-Ḳāfiya*). By the former Arabic prosody proper is understood, which, like that of other languages, has to discover the laws of rhythm in the structure of verses. Arab philologists frequently compare the Science of 'Arūḍ to a balance, and define it then as the science of the principles by means of which the right metres (*Wazn*) used in poetry can be distinguished from the false. The etymology of the name 'Arūḍ is not clear, and native grammarians have nothing satisfactory to offer. According to one prosody is called 'Arūḍ because the verse is constructed on its analogy (*yu'raḍ 'alaihi*); according to others it is because al-Khalīl developed it in Mekka, which city had an epithet al-'Arūḍ; while yet others, with whom Lane agrees, hold it is because of the transferred application of the term for the last foot of the first hemistich, i. e. the most essential part of the verse, first to the whole verse, and then to the science of verses in general. Jacob (*Studien in arab. Dichtern*, p. 180) adduces in explanation of the name the passage in the Dīwān of the Hudhailites (95, 21) in which the poem is compared to an obstinate she-camel ('Arūḍ), which the poet tames. Arabic is the only Semitic language which can show metre proper, and grammarians early applied much logical acumen to the development of an extremely subtle metrical system. The principles of the native system of Arabic prosody are as follows:

Every verse in the final analysis consists of "quiescent", i. e. vowelless, and "moved", i. e. vocalised consonants, through the union of which there arise the constituent elements of the foot, the *Asbāb* (Sing. *Sabab* = rope) and the *Awtād* (Sing. *Watad* = peg); these names like most of the metrical terminology have been borrowed from Beduin-life, and especially from the tent. At least 4 such combinations of consonants can be distinguished: *Sabab khafīf* (light S.), e. g. *ka-d*, *Sabab thaḳīl* (heavy S.), e. g. *la-ka*, *Watad mafrūḳ* (separated W.), e. g. *ma-ḳ-ta*, and *Watad madjmū'* (united W.), e. g. *ma-ḳa-d*. The further combinations of more than 2 and 3 consonants (the *Fāṣila ṣughrā* and *kubrā*) can be divided into *Asbāb* and *Awtād*. Through certain combinations of these elements arise the 8 primary feet of the Arabic verse. Each foot is called *Djuz'* or also *Taf'īl*; this latter term it receives from regard to the formation of the names of the normal feet. The feet, that is, like the paradigms of the grammatical forms, are expressed in certain voces memoriabiles by means of *f-'-l* and the 7 added letters. The following are the 8 primary feet: 1. *fa'ūlun*, 2. *fā'ilun*, 3. *mafā'īlun*, 4. *fā'ilātun*, 5. *mustaf'ilun*, 6. *maf'ūlātu*, 7. *mufā'alatun*, 8. *mutafā'ilun*. It should be noticed that the 3 letters of prolongation *Alif*, *Wāw* and *Yā* are regarded here as quiescent consonants, the syllable *fā* (فَا) e. g. thus representing a *Sabab khafīf*. Some prosodists suppose there are 10 primary feet be-

cause of the two possible divisions of the feet 4. and 5. into different *Asbāb* and *Awtād* (*fā'ilā-tun*, *fā'i-lā-tun*; *mus-taf-'ilun*, *mus-taf'-i-lun*). These being really parts of every verse are subject to certain alterations which are constantly occurring, *Ziḥāfāt* (relaxations) and *'Ilal* (Sing. *'Illa*, illness). *Ziḥāfāt* consist of alterations which the *Sabab* experiences in its second letter. There are 12 of them (with a technical term for each), which the poet can utilise at will in individual feet. *Khabn* e. g. consists in the suppression of the second consonant of a foot when it is quiescent, thus changing the primary foot *mus-taf-'ilun* first into *mu-taf-'ilun*, and then, since this form is linguistically impossible, into the metrical equivalent *ma-fā-'ilun*; the same form also arises e. g. through the operation of the *Ziḥāfa* called *Ḳabḍ*, i. e. the suppression of the fifth consonant of a foot when it is quiescent, upon the primary foot *ma-fā-'īlun*, where the quiescent *Yā* (*'ī* = *'iy*) is then dropped. — *'Illa* on the other hand is found only at the end of the last foot of a hemistich; it arises through addition to (*Ziyāda*) or omission from (*Naḳṣ*) *Sabab* and *Watad*; accordingly 3 + 10 *'Ilal* are distinguished. If there is an *'Illa* in the first verse of a poem, it must, in contrast to *Ziḥāfa*, be continued through the whole poem. *Tadhyīl* e. g. consists in the addition of a quiescent consonant to the *Watad madjmū'*, *mus-taf-'ilun* becoming *mus-taf-'ilān*; *Ḥadhf*, on the other hand, e. g., denotes the omission of a *Sabab khafīf*, *ma-fā-'ī-lun* becoming *mafā'ī* which is metrically equivalent to *fa'ūlun*. An accurate knowledge of this subtle metrical terminology is necessary to the understanding of the Arab prosodists and scholiasts, and is to be obtained from the larger treatises on the science of 'Arūḍ (see *Bibliography*).

Through the application of different *Ziḥāfāt* and *'Ilal* to the 10 primary feet there arises a large number of possible and permissible variations of these; their number varies between 66 and 85. Only then is it possible, in the view of Arab grammarians, to understand the metres. Each verse (*Bait*) consists of at least two feet and falls into two hemistichs (*Shaṭr* or *Miṣrā'*), the last foot of the first hemistich being called *'Arūḍ*, that of the second *Ḍarb*. The terms used to denote the other feet vary, and are mostly regarded by the Arabs as less essential and called as a whole *Ḥashw* (stuffing). Through the right scansion (*Taḳṭī'*) of the verse we obtain the metre (*Baḥr*). According to the common view of the Arabs there are 16 metres, which consist of combinations of the 10 primary feet, and their hemistichs are in their normal form clearly presented by the Arabs through the following exceedingly practical mnemonic-verses:

Ṭawīl: *fa'ūlun mafā'īlun fa'ūlun mafā'īlun.*
Madīd: *fā'ilātun fā'ilun fā'ilātun.*
Basīṭ: *mustaf'ilun fā'ilun mustaf'ilun fa'ilun.*
Kāmil: *mutafā'ilun mutafā'ilun mutafā'ilun.*
Wāfir: *mufā'alatun mufā'alatun fa'ūlun.*
Hazadj: *mafā'īlun mafā'īlun.*
Radjaz: *mustaf'ilun mustaf'ilun mustaf'ilun.*
Ramal: *fā'ilātun fā'ilātun fā'ilun.*
Sarī': *mustaf'ilun mustaf'ilun fā'ilun.*
Munsariḥ: *mustaf'ilun fā'ilātu mustaf'ilun.*
Khafīf: *fā'ilātun mustaf'ilun fā'ilātun.*
Muḍāri': *mafā'īlun fā'ilātun.*
Muḳtaḍab: *fā'ilātu mufta'ilun.*
Mudjtathth: *mustaf'ilun fā'ilātun.*
Mutadārik: *fā'ilun fā'ilun fā'ilun fā'ilun.*
Mutaḳārib: *fa'ūlun fa'ūlun fa'ūlun fa'ūlun.*

On the etymology of the names of the metres the Arabs have made many unsatisfactory conjectures. The famous grammarian al-Khalīl invented a system of five circles (*Dawā'ir*) in order by deducing one from another to demonstrate in some measure the ideal ground-type of each metre. About the periphery of one circle there is written the scheme of a hemistich or of a whole verse of one metre, from which others are to be derived, and, similarly to our metrical signs for "long" and "short", the vowelless and vocalised consonants are marked by dashes, circles and points. According to the place where one breaks open this circle-complex and begins to read, the rhythmical structure changes. Let us take the first circle, called *Dā'irat al-Mukhtalif* as an instance; here from the scheme Ṭawīl (*fa'ūlun mafā'īlun* ...) Madīd (*fā'ilātun fā'ilun* ...) is derived by beginning to read onwards from the first *lun*, and also Basīṭ (*mustaf'ilun fā'ilun* ...) by beginning to read from *'ī* of the second foot. Similarly Kāmil is derived from Wāfir, Radjaz and Ramal from Hazadj, Mutadārik from Mutaḳārib, and the five remaining metres from Sarī'. Thus for every metre we get a primary form, which rarely however, and in most cases never, appears in this shape. The metres which really are used by the poets we get by applying the system of *Ziḥāfāt* and *'Ilal*, which has been sketched above, to the various feet. The intervening feet termed *Ḥashw* here play a secondary rôle, only the alterations of the last foot of the first and second hemistich, the *'Arūḍ* and *Ḍarb*, being important. Thus there arise various subspecies for all metres, and, since the *Ḍarb* as the last foot of the verse is subject to far more alterations than the *'Arūḍ*-foot, the number of possible metres of one type is reckoned according to the various *Ḍurūb*. Ṭawīl, e. g., has only 1 *'Arūḍ*, i. e. has always the same last foot (*mafā'ilun*) in the first hemistich, but 3 *Ḍarb*, i. e. in the last foot of the second hemistich two other forms are admissible. We speak, therefore, of a first, second or third Ṭawīl according as the *Ḍarb* has the foot *mafā'īlun*, *mafā'ilun* or *fa'ūlun*. Similarly with the other metres; Kāmil having 9 has the highest number of *Ḍurūb*. The sum of the possible 'Arūḍ of all 16 metres is 36, and that of all *Ḍurūb* 67, i. e. there are in all 67 possible paradigms in the Arabic metrical system. — Of non-classical metres grammarians have recognised only 6 as used in the Middle Ages of Islām, Mustaṭīl and Mumtadd, i. e. the inverted forms of Ṭawīl and Madīd, further Mutawaffir, Muttaʾid, Munsarid and Muṭṭarid. These consist entirely of the primary feet, can be fitted into the scheme of circles, and are subject therefore to the same rules as the 16 canonical metres.

In this brief sketch simply the views of native grammarians are represented, and any notion of a scientific metrical system has been purposely excluded in order to show the Arab theories of 'Arūḍ, in their purity, but at the same time to show their inadequacy and impossibility. A criticism of the Arab metrical system would have two fundamental errors to expose. The first error is one of a methodical nature, and here the famous Grammarian al-Khalīl (died between 170 and 186) was at fault. For there is no ground

for questioning the national tradition which names him as the founder of the science of ʿArūḍ, and attributes to him the coinage of the majority of the metrical termini. Goldziher's proofs (*Abhandlungen zur arab. Philol.*, I, 76 ff., 83, 98; cf. Nöldeke, in the *Wiener Zeitschr. f. d. Kunde d. Morgenl.*, X, 342), that with three exceptions the terminology which was usual later was quite unknown in the earliest period of Islām, and its sudden coming into existence point to the first bloom of Arabic philology as the season of its origin. Besides the very great honour which al-Khalīl experienced from most Muslims on account of the establishment of his theories, he was much attacked by contemporary and later critics. Al-Akhfash "the middle one", in particular, appears to have instituted a rival system, of which the metre Mutadārik, which traces back to him, is still preserved. Of the vehement opposition of Abu 'l-ʿAbbās ʿAbd Allāh b. Muḥammed al-Nāshī al-Anbārī (died 293 = 906) to the theory of al-Khalīl details have been handed down (cf. Ibn Khallikān, trans. of de Slane, II, 578; Masʿūdī, Paris Ed., vii. 88). Goldziher has collected other scattered material of a similar nature (*Wiener Zeitschr. f. d. Kunde d. Morgenl.*, xvii. 188 f.). Al-Khalīl's system, however, won the day, and in consequence the circle-theory which traces back to him became authoritative. This circle-theory is the one fundamental mistake in the metrical structure of the Arabs, and has involved them in the complicated system of *Ziḥāfāt* and *ʿIlal*. The immediate consequence of the scheme of circles is, that the forms of the several metres which fit into it, or rather which are derived from it, are considered to be the really primary forms of this metrical type, and the other forms with varying *ʿArūḍ* and *Ḍarb* to be irregularities. But such is not the case, for of the 16 primary metres 11 never appear in the complete primary form, and the remaining 5 (Kāmil, Radjaz, Khafīf, Mutaḳārib, Mutadārik) but rarely. This error was carried yet farther. These alleged complete primary forms of the metres were analysed, and 8, or rather 10 feet in all were found to be common to all metres, and these naturally were primary feet. But just as little as to the primary forms of the metres does any guiding significance attach to these alleged primary feet. In order, then, to reconcile the results of the scheme with reality the system of *Ziḥāfāt* and *ʿIlal* was invented, and thus the feet which actually appear in the ancient poetry were deduced as irregularities from the alleged primary feet. If the circles had no existence, then there perished the primary forms of the metres and with them the 10 primary feet, and the Arabs would have to enumerate singly the 67 paradigms with their 85 possible feet. This natural differentiation of the metres appeared to them far too diverse, and they created the scheme which finally became much more complicated than the reality.

The second fundamental error in the structure of the Arabic metrical system is to be explained by the Arabic-Semitic system of writing. Since only the consonants and not the vowels are expressed in the script, the ordinary notion of a sound as the word-atom is wanting, and necessarily, therefore, the notion of the syllable as the union of one or more consonants with vowels having equal phonetic justification. For with the notions of Arabic phonetics it is impossible to explain the real elements of any foot, the short and the long syllable. This the Arabs felt, and had to feel, in the construction of a metrical system, but they cleverly availed themselves of the ingenious combination of moved and quiescent consonants into *Asbāb* and *Awtād*. But these are not elements of the foot, since they are composed of long and short syllables. The real elements of the prosody would be, expressed in Arab fashion, the moved consonant (li = ◡) and the *Sabab khafīf* (ḳad = –).

It is due to the concealment of this simple fact that it has not been at once generally recognised that we have to do in the ancient poetry with a quantitative metrical system, whose laws were instinctively followed by the ancient poets in virtue of a finely developed feeling for the length of the syllable, and without al-Khalīl's rules. If, then, the general laws of a quantitative metrical system are applied to the Arabic verse they lead to the same results as the complicated rules of the Arabs. An examination of *Ziḥāfāt* as possible alterations of Arabic feet shows that four of these can be explained by the law of the neutrality of certain syllables in the verse which admit a long as well as a short syllable (*Khabn*, *Ṭaiy*, *Ḳabḍ*, *Kaff*); that two exhibit the possible appearance of a "long" in place of two "shorts" (*ʿAṣb*, *Iḍmār*); that four kinds exhibit the combination of both possible alterations at one and the same time (*Khabl*, *Khazl*, *Shakl*, *Naḳṣ*); and finally *ʿAḳl* and *Waḳṣ* the possible omission of one of the two "shorts" in Wāfir and Kāmil. Of the *ʿIlal*, on the other hand, the 9 *ʿIlal al-Naḳṣ* are explained by the law of catalexis of the last foot, and the 3 *ʿIlal al-Ziyāda* by the possible addition of a syllable or increasing the length of a long syllable at the end of the verse.

Since both foundations of the native prosody of the Arabs have been proved to be too weak, the whole erection collapses. Individual portions, however, can be saved. We must be grateful above all for this, that in the traditional rules for scansion, viz. the mnemonic-verses enumerated above for the various metres, they have provided us with the key to the understanding of the rhythm, for without these would be, as in many Greek songs, constant doubts in regard to the placing of the colons. These mnemonic-verses with their divisions of the rhythm in the verse were certainly the starting-point of their metrical theory, and they were fixed by ear by the Arabs, who had the declamation of the verses in view, in order that the characteristic rhythm of the several metres might thus be retained in memory.

The general characteristic of Arabic prosody indicates that the origin of the Arabic art of versification and also of the science of the structure of the verse is not to be sought among the Greeks, as has sometimes been supposed, but is autochthonous. The Arabs have occasionally advanced theories on the origin of prosody as art, and classed the camel-drivers' songs, which harmonise with the rhythmical stride of the camel, as the oldest poems. Masʿūdī (viii. 92) relates that Ibn Khurdādhbeh expressed before al-Muʿtamid his opinion on the song and made this statement among others, that the *Ḥudāʾ*, the song of the camel-drivers, existed before the *Ghināʾ* and generally illustrates the beginning of musical

declamation and song. He uses as illustration of the mutual influence of the camel's stride and the song the well-known story of the Beduin, who, when his arm was broken by the fall of his camel, involuntarily uttered this rhythmical expression of pain, *yā yadāh, yadāh* ("Oh my hand!"). We find something similar in the *Ḳāmūs* (*Tādj* X, 134 see under *daidoi*): a Beduin had beaten his servant, who uttered in his pain *daidai*, the sound of which affected the camel's gait. From such traditions and the observations of travellers it is obvious that not only has the camel's gait influenced the driver's song, but vice versa the slow or quickened tempo of the marching-song has had an effect on the beast's stride, and still has (Bücher, *Arbeit und Rhythmus*, 4. Ed. 1909, p. 131). Corresponding to the iambic alternation in the lifting and lowering of the camel's feet there arose as the oldest verse an iambic alternation of long and short, i. e. Radjaz. Through tradition and the work of scholars it has been established as the oldest metre. Its age may be observed from the fact that it occupies a middle position between rhymed prose, Sadj', and the more artistic metres, and thus seems to be the connecting link. The view of Grimme (*Orient. Litt. Zeit.*, i. 398 *et seq.*), that Radjaz is the latest and not the oldest metre, since iambic-series stand at the end of a development and always belong to the later formations, has met with no support and remains unproved. It is impossible to demonstrate in as vivid a fashion the origin of the more perfect and richer metres, for even in the oldest poets they are found already fully developed. And so the hypothesis of Jacob must also be abandoned, which derives the various metres from the measure in the various gaits of the camel on the journey. Many other phenomena and noises have normatively influenced the rise of metres. Bücher, who derives all metre ultimately from the rhythmical beat in work, distinguishes three primary modes of motion of the workman, and though he does not pretend to have solved all the problems, thus arrives at the Iamb and Trochee, i. e. the alternation of a soft and a firm tread, the Spondee, i. e. the metre in beating, and the Dactyl or rather the Anapaest, i. e. the metre in hammering. To the first form would correspond Arab tradition with its derivation of Radjaz from the camel's stride, and the well-known account of al-Khalīl's invention of his metrical system would approximate to the others. It is said (Ḥarīrī, ed. de Sacy, p. 451) that he was stimulated to lay down a system by observing in the course of a walk through the street of the fullers in Baṣra the different tones on the rebound of the smith's hammers (*daḳ, daḳ daḳ, daḳoḳ daḳaḳ*). On the other hand, it is also recorded that Mutadārik, when all its feet consist of Spondees, is called *Daḳḳ al-Nāḳūs*, i. e. "the pounding of the hammer".

Further development brought this result that the ancient Radjaz, the real "muse populaire", had quite early little vogue, and was only employed to a limited extent when with artistic poetry more perfect and varied metres were developed, which in contrast to the former were called Ḳarīḍ. Freytag (p. 15 N.) and Jacob (p. 190) have compiled statistics of the occurrence of the various metres in the ancient poetry and have reached almost the like results. Ṭawīl is by far the most frequently employed, then Wāfir, Kāmil and Basīṭ; Muḍāri', Muḳtaḍab, Mudjtathth and Mutadārik are entirely wanting. Observation of this led to the really correct conjecture, that these metres had no actual existence, and that they were derived by al-Khalīl from the fourth circle simply for the sake of symmetry; whilst Mutadārik, the metre of al-Akhfash, also gives us reason to hesitate.

Ewald has the merit of having set up an entirely new system of Arabic prosody, and thereby, as Wellhausen rightly says (*Cosmopolis*, i. 594), takes equal rank with al-Khalīl. Under impulse from the pioneer-works of the classical philologist, Gottfried Hermann, he set aside the native traditional theory, and began to apply the system of the classical quantitative prosody to Arabic verse, and published his results in the short work *De metris carminum arabicorum libri duo* (Brunswick, 1825). Freytag having shortly thereafter issued his *Darstellung der arabischen Metrik* (Bonn, 1830), Ewald in 1833 again dealt with this subject in the Appendix to his *Grammatica critica linguae arabicae* (II, 323—343). In his criticism of Freytag's book Ewald (*Abhandlungen zur orient. und bibl. Lit.*, Göttingen, 1832, I, 27—52) emphasises very sharply and not unjustly that this book marks no progress in the understanding of the nature of Arabic prosody, since Freytag has entirely followed the system of the native grammarians. He himself lays down the thesis, that the structure of the Arabic verse and also all variations from the norm are to be explained by a specific rhythm. The treatment and development of this thesis, however, is essentially different in detail in his two treatises. Whilst he asserts in the former that Arabic prosody knows only nimble, agile metres, which proceed from short syllables to long, he modifies this statement considerably in the Appendix to his Grammar. Consequently the two theories laid down by Ewald regarding the construction of the 16 metres from the various feet differ very much from each other. Whilst there was for him at first only the *one* iambic rhythm, in the Appendix to his Grammar he distinguishes 5 kinds (Genus jambicum, Genus antispasticum, Genus amphibrachicum, Genus anapaesticum, Genus jonicum), under which he subsumes the 16 metres. The first system, in consequence of the tracing all metres back to a single rhythm, must collapse; the second is on surer ground, even if it is not tenable in this form. Ewald's mistake lies in this, that instead of applying only the principles of quantitative prosody to Arabic verse, he has taken over in its entirety Greek prosody with all its characteristic feet and the rhythmical complexes peculiar to it. In this he pays no heed to the fact that the Arabs themselves have handed down in the mnemonic-words for the verses the best and only method for placing the colons in the verse. Whilst Ewald at first, thanks to his iambic theory, left this fact out of account and made e. g. Ṭawīl (*fa'ūlun mafā'īlun*) equivalent to the following metrical complex (⏑ – ⏓ | ⏑ ⏑ – | ⏓ –), he gave more heed later to native tradition. Even in his second treatise he is far from being correct, since he did not accept the traditional rhythmical groups of the Arabs in their original forms, but pressed into them Greek feet alien to them in nature. Through an amphibrach, an anapaest, or other specifically Greek feet Arabic verses can never

be entirely explained. Westphal, who in dealing with prosody in general (Berlin, 1893) deals also (p. 478 *et seq.*) with the prosody of the Arabs, but confines himself mainly to repeating the rules laid down by Ewald, advances the unproved and certainly false hypothesis, that the whole metrical system of the Arabs was borrowed from the Greek grammarians, and may even be based on an Arabic translation of a metrical compendium.

Guyard in his *Nouvelle théorie de la métrique arabe* subjected Arabic prosody to an entirely new treatment (*Journal asiatique*, serie 7, vii. 413 *et seq.*; viii. 101 *et seq.*, 285 *et seq.*; x. 97 *et seq.*). Proceeding from the close connection in general between speech and music he came to the decision not to be content with the mere distinction of "long" and "short", but also to time the various long syllables and to fix them in musical notes. The division of the verses handed down in the Arabic mnemonic verses he regarded as correct, but through measuring them according to musical principles he obtained the result, that a *temps fort* and a *temps faible* must alternate. Apparent contradictions he settled either by declaring a *temps fort* to be weak (as e. g. the syllable 'ī, *fā* or *mus* in the feet *mafā'īlun*, *fā'ilun*, *mustaf'ilun*) or by inserting a pausal-note (*silence*), which was not graphically expressed however, but which played the role of a *temps faible*, e. g. after the 'ū in *fa'ūlun* or between the two feet immediately following one another *fā'ilun fā'ilun*. Further alterations are possible through the law of the double "ictus" in every Arabic foot, and so he can eventually explain the 16 metres with all their variations as corresponding to the musical rhythm; only the foot *maf'ūlātu* does he dispose of as imaginary, because incompatible with the principles he sketches. He has not, however, by this means explained the metrical verse, but turned it into a musical one. D. Ginzburg seems to have obtained similar results (*Zapiski vost. otd. imp. russk. arkheol. obsh.*, vii. 83—168; viii. 103—146). The inadequacy of Guyard's system has been emphasised on many sides, especially by Hartmann. To proceed to explain a metrical verse by purely musical principles is an arbitrary act, since in this way one could divide any verse into whatever metrical divisions one pleased, and explain not only the Arabic but every quantitative metrical system. We owe, however, to Guyard the discovery of a primary law of Arabic prosody, the law of Dipody, with a chief and a secondary accent, whose significance has been shown in extenso, especially by Hartmann.

Hartmann by avoiding the errors of Ewald and Guyard, in that he would not apply the musical theory of the *rgávo* to the verse, but returned to the traditional division of the verses, thereby laid the foundation for the structure of a system of Arabic prosody. In his work *Metrum und Rhythmus* (Giessen, 1896) he endeavoured to discover the origin of the simplest metre, the alternation of the accented and the unaccented syllable, in the camel's mode of advancing her feet in pairs, and to establish the rule of the chief and the secondary tone in Arabic verse. Accordingly he distinguishes in his preface (*Actes du 10e congrès internat. des Orientalistes*, Sect. iii., p. 53—56) 4 types of verse for Muwashshaḥ: the Hazadj-type (*mafā'īlun* ⏑ ⏗ – –), i. e. a diiamb with a constant short syllable in the first place, and the Radjaz-type (*mustaf'ilun* – – ⏑ ⏗), i. e. a diiamb with a constant short syllabe in the third place. Corresponding to these, the Ramal-type (*fā'ilātun* ⏗ ⏑ – –), i. e. a ditrochee with an obligatory short for the first depression, and a Maf'ūlātu-type (– – ⏗ ⏑) with the short for the second depression. This established he explains the more complicated metres; his theory, however, is far from being fully developed; its importance lies in its setting of 4 main types with their variations, and the consequent notes on the possible combinations of feet. Its value may also be observed in this, that it can be applied to the more recent poetic forms.

The Arabs, then, have devoted their attention only to the prosody of the classical poetry; in explanation of its rhythmical structure they have besides the theory of 'Arūḍ, i. e. prosody proper, also developed the science of rhyme, which, however, will be mentioned here only to explain the strophical construction of the poems. On the other hand, Rhymed-prose (Sadj'), which is used in the Ḳor'ān, sermonic literature, the Maḳāmāt and frequently elsewhere, and a strophic structure similar to the ancient-Hebrew, which D. H. Müller discovered in the Ḳor'ān, do not fit into the frame of prosody in its stricter sense. The keeping of the same rhyme at the end of every second hemistich throughout the poem is the primary principle of the *Shi'r*, i. e. the classical poetry, and the cause of its utter lack of strophic arrangement. The starting-point for the theories of the Arab grammarians is the *Ḳaṣīda*, a poem containing at least 7 complete verses (*Bait*), in one of the 16 canonical metres maintaining the same rhyme throughout, and having a mid-rhyme in the first verse, the so-called *Maṭla'*. If the latter be wanting, the whole is only a *Ḳiṭ'a* (a fragment). Groups with a smaller number of verses are seldom found; 2 or 3 *Bait* ranged together are termed *Nutfa*, a single complete verse *Yatīm*.

In sharpest contrast to this constant, monotonous repetition of the rhyme stand the more recent poetic forms of the Arabs, which are distinguished from the ancient poetry through their use of the colloquial and a number of new metres, but especially by the grouping of the verses into strophes. This change came about slowly, however, and the various stages are unknown to us. It was crippled by the Arab theorists, who prohibited everything which fell without the scheme of canonical feet and metres, and so intimidated many poets, perhaps even corrected their writings. Even if in quite early times Abū Tammām Ḥabīb b. Aws (died 231 = 846) disregarded the prohibition and used a new metre (Freytag, *see Supra*, p. 10 N.; p. 443), and even if Abu 'l-'Atāhiya spiritedly declared that he was greater than rules of prosody (*Aghānī*, iii, 131), and many such verses pouring ridicule on the metrical theories were in circulation (Freytag. p. 7), yet entirely new poetic forms are only of late appearance. On the other hand, it is impossible to suppose that the Arabs allowed themselves to be for centuries completely fettered by the academic bann, and that there existed no folk-songs or poems in the colloquial (*Laḥn*). The song which the Muslims sang at the digging of the trench around Medina in the 5th year of the Hidjra (de Goeje in *Kultur der Gegenwart*, i. 7, p. 141) was certainly not entirely in the *I'rāb*, and of the elegy

of the slave-girl of Ḏja'far al-Barmakī, the earliest known Mawāl, the contrary is expressly mentioned. Only to late writers however do we owe more accurate information about the existence of new poetic forms. Ibn Khaldūn, Ibs̲h̲īhī and others speak of 7 kinds of strophe, which are known by the name of the *Sab'a Funūn*, and have been treated of by Gies in his by no means exhaustive monograph (Leipziger Diss. 1879). The most important of them are Muwas̲h̲s̲h̲aḥ, which Hartmann has given special treatment on the basis of abundant material (*Semitist. Studien*, No. 13, 14; Weimar, 1896-1897), Zadjal, Dūbait, which was borrowed from Persian poetry, and Mawāl, which is in general use today as the metre of the folk-song; the other three, Kān wa-kān, al-Ḳūmā and al-Ḥimāḳ (rather al-Salsala) scarcely exist now, and have importance for the scholar only. It is certain that in the *S̲h̲i'r* composed in the classical tongue, the *I'rāb*, the law that the same rhyme must be preserved throughout was early violated, and that strophic groups were distinguished. In this transition-period the old long verse with its two characteristic hemistichs, the one rhymeless and the second rhymed, had to go. The verse in the folk-poetry is a unit in itself, and has approximately the length of a classical hemistich. If we take several of these hemistichs of the same metre, and see that they have the same end-rhyme, and then set at the end of this strophic group a verse with another rhyme, which, however, is always repeated at the end of each strophe as the principle rhyme and thus holds the whole poem together as a unit, we get the simple and exceedingly popular poetic form Tasmīṭ (the stringing of pearls). Each strophe must consist of not less than three and not more than ten such short verses; and so we obtain 8 kinds of Musammaṭ — poems, which are named, according to the number of the verses, *muthallath, murabba', mukhammas, .. mu'as̲h̲s̲h̲ar*; the favourite, and indeed the oldest of these strophes is Murabba' (aaax, bbbx); tradition, however, places a Mukhammas as early as the ii. cent. of the Hidjra (Hartmann, *Das Muwaššaḥ*, p. 112 *et seq.*). Among the Persians we find all the varieties of Musammaṭ; in Arabic poetry, however, mostly the odd numbers only are chosen as the verses which shall have the separate rhyme, perhaps thereby to preserve outwardly the Ḳaṣīda-form of the whole, Tasmīṭ as a poetic form in the classical tongue and in the 16 canonical metres being generally regarded as *S̲h̲i'r*.

It is otherwise with Muwas̲h̲s̲h̲aḥ, which Hartmann rightly derives from Musammaṭ as a further development. Muwas̲h̲s̲h̲aḥ consists of 4—10 strophes in different metre having the same or different separate rhymes, which are held together as by a girdle (*Wis̲h̲āḥ*) by the principle rhyme, which occurs in the introductory strophe and must be repeated at the end of each strophe. Those portions of the strophes (*Dawr* or *Bait*) which do not share in the common rhyme are called *G̲h̲uṣn*, and those verses with the common rhyme *Ḳufl*; an introductory strophe (*Maṭla'*) and a final strophe (*Khardja*) with a common rhyme have special names. But, in sharp contrast to Musammaṭ, the verses (*Djuz'*) of the two parts of each strophe of Muwas̲h̲s̲h̲aḥ consist not of one member but of several (*Fiḳra*) whose number, rhyme and metre must be the same in every strophe. Further it is important to notice that not only the 16 canonical but also a large number of new metres, some of which are difficult to scan, are employed, whose number, according to Hartmann, amounts to about 200. According to the common tradition found in Ibn Khaldūn, Ṣafī al-Dīn al-Ḥillī, etc. the classical tongue, the *I'rāb*, must be used in Muwas̲h̲s̲h̲aḥ, the Laḥn in the last verses only of the last strophe which show the common rhyme. In contrast to this Zadjal, which in other respects is constructed like Muwas̲h̲s̲h̲aḥ, is composed entirely in the colloquial. Whilst scholars, following the lead of Ibn Khaldūn, commonly hold Muwas̲h̲s̲h̲aḥ to be the older and Zadjal the later and vulgar imitation of it, Hartmann sees in Muwas̲h̲s̲h̲aḥ an artistic composition in the *I'rāb*, a refinement of the original and older folk-song, the Zadjal, and in which the Khardja-verses in the Laḥn still indicate its origin. The poems which stand midway between these two poetic forms and show the correct as well as the colloquial tongue are called *Muzannam*. Spain is the traditional home of both these poetic forms, Ibn Ḳuzmān (died 555 = 1160) being one of the first to employ Zadjal and the most famous. Later development has brought it to pass, that from about the viii. (xiv.) cent. only poets of the Mas̲h̲riḳ have cultivated these poetic forms, and that very little is composed in them at the present time outside Egypt. There were also other alterations. The modern Zadjal is scarce sung any more by professional singers, but is recited and has become an entirely literary form, the most frequent metre employed in it being a kind of Munsariḥ maḳṭū'. On the other hand the notion of Muwas̲h̲s̲h̲aḥ has been much enlarged and is given to any song sung in the vernacular; accordingly Muzannam, representing an earlier transition-stage between these two, has quite disappeared.

There exist besides these in the modern Islāmic world many and very varied kinds of folk-songs proper, a knowledge of which has only been acquired in the last two decades through study of the songs collected by travellers. But a comprehensive treatise on the metres of these songs and on the laws of prosody observed in them, as also of their strophic structure, has not yet been written; we can only refer therefore to some, mostly brief, metrical introductions to the publications of these songs:

Sachau, *Arabische Volkslieder aus Mesopotamien* (Berlin, 1889), p. 4 *et seq.*, 17 *et seq.*, 43 *et seq.*; Stumme, *Tunisische Märchen und Gedichte* (Leipzig, 1893), i., xii—xiv; and *Tripolitanisch-tunisische Beduinenlieder* (Leipzig, 1901), p. xiv *et seq.*; Meissner, *Neuarabische Gedichte aus dem Iraq. Mitt. d. Sem. f. Or. Spr.* (Berlin), vii, 1 *et seq.*; Marçais, *Le dialecte arabe parlé à Tlemcen* (Paris, 1902), p. 205 *et seq.*

It is impossible to enumerate all the known kinds of songs; only the best-known, constantly recurring groups will be mentioned. Besides the quatrain composed in the classical tongue, the Persian Dūbait or Rubā'ī, there are three forms of popular quatrains.

1. The origin of 'Atāba (or, more accurately, of the *bāt 'atāba*) is to be sought for in the desert; it is current to-day only in Syria, Palestine and Mesopotamia. Of the four short lines the first three have the same rhyme, the fourth rhymes

with the syllable *ā* of the mnemonic-word 'Atāba, and is prolonged in singing, and frequently is simply added without any sense. The syllable *yā* is rarer at the end of the fourth short verse. Meissner records for an 'Atāba-song of this kind the name Lāmi. The metre is a sort of Wāfir (⏑ – – – | ⏑ – – – | ⏑ – –).

2. 'Arūbī, called Murabba' in Egypt is current in Africa; its second and fourth verse must rhyme, the first and third do so frequently. Its metre, which according to Stumme is iambic, is to be classed as Mudjtathth. 'Arūbī-songs with more than 4 verses are properly called 'Arūbī Zā'id.

3. The last and widest spread of these popular quatrains is Mawāl, which is to be found from Mesopotamia to Morocco and has, in contrast to 'Atāba, its home in the towns. Accordingly it admits both the correct and the colloquial tongue. The metre of Mawāl is an abbreviated Basīṭ; it usually contains four, five or seven lines. In the quatrain either all four short lines rhyme or only the first two with the fourth. The form with five lines has special vogue in Egypt and in Tlemcen: its fourth short verse is unrhymed; according to tradition it is also styled the limping Mawāl (*al-a'radj*), in Tlemcen it is called Mawāl Khawfī. It is interesting to note that Ibn Khaldūn mentions the latter name as a sub-species of Mawāl, that the Būlāḳ-edition however of the *Muḳaddima* has inserted in place of it the strophic form called al-Ḳūmā. Lastly the sevenlined Mawāl is commonly styled the Baghdād- or Nu'man-Mawāl; Meissner records from 'Irāḳ the name Zeheri (= zuhairī) for this form; it contains a double rhyme (a a a b b b a).

Besides these vulgar folk-songs the ancient form of artistic poetry has been preserved down to the present time, the Ḳaṣīda of the Beduin. The most abundant material is now contained in Socin's *Dīwan aus Centralarabien* (Leipzig, 1901, T. 1—3), in which the older literature is also collected (Vol. iii. 1 *et seq.*) At the present day the Ḳaṣīda is cultivated by Beduin almost exclusively, and if its name has a wider extension than formerly, being sometimes given even to quite short poems and to modern strophic forms, yet must it be regarded 'in content, form and language as in direct descent from the ancient-Arabic art of versification', besides Ḳaṣīdas with a single rhyme throughout one very often meets others in which now the first and now the second hemistichs rhyme with each other. The metre of the modern Beduin-Ḳaṣīda is mostly a Ṭawīl with the first syllable wanting (not Munsariḥ); Ramal, Basīṭ, Radjaz and Wāfir are also still in use. Outside the artistic poetry Ṭawīl is very rare, but is still found in almost all the Ḳaṣīdas in the vernacular which occur in the Romance of Hilāl; Wāfir is similarly employed in the Romance of Zīr. Of the ancient metres Madīd, Kāmil, Maḍāri' and Muḳtaḍab are quite wanting in the folk-poetry.

In connection with the rich collections of material of Arab folk-songs the question of the nature of modern Arabic prosody has been frequently raised and been variously answered. Whilst, in the first place, Stumme believed that in some pieces the rhythm of the verse is determined only by the accent, Sachau and Socin have firmly held by the principle of a quantitative prosody for the later poetry as well. This principle was for the first time seriously questioned through Landberg's publications and researches; he demonstrated that in the songs of the modern Arabs the metrical form becomes apparent only when they are sung, since it is only then that the necessary helping-vowels are inserted; now these being wanting when the song is declaimed there can be no question of metre. From this he concluded — somewhat too radically — the inseparableness of metre and melody, and declared music to be primary, and metrical form secondary; in practice however he applied the old quantitative metres as being quite sufficient. His investigations have thrown light on the question of the manner in which Arabic poems were conveyed to the listener, but they have not overthrown the views entertained as to their metrical character. The helping-vowels, which are mostly remains of the old *I'rāb*, must be wanting in the folk-poetry when this is spoken, and for this reason, that they are also wanting in the vernacular; but the circumstance that they must appear immediately one wishes to introduce a metre, either theoretically or through singing, shows that they are metrically necessary elements of the verse, which in this its complete form would in the main almost exactly coincide with the classical *Bait* or *Shaṭr*. Whether the ordinary Arab brings any intelligence of rhythm to a verse spoken in the Laḥn and inserts the necessary helping-vowels or not, is a matter of indifference for the point in question, and hence the complaint of most investigators and travellers about the deficient rhythmical and metrical intelligence of the modern Arabs is not generally valid, especially as the contradictory accounts do but show that this intelligence is entirely a question of the individual. Stumme, e. g. asserts that the Arabs pronounce their poems very rhythmically when reciting them with the requisite quickness, but not when they dictate them (cf. *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lvi. 418); but none will deny to the poet himself a conscious striving after metre whenever he would create a rhythmically ordered verse. In these folk-songs we have quite irrespective of singing and the melody, to distinguish between the pieces in the form in which they are dictated and the metrical emendations a poet may have made in them. We will then arrive with Hartmann at the conclusion, that the original metrical form can be recognised in the majority of cases, but only by those who are familiar with the characteristic treatment of the syllable by the vulgar poetry (cf. *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, li. 178). Hence the principle of a quantitative prosody appears to be established also for the late-classical poetry and for the modern folk-poetry in the songs and strophic forms which have been treated of above. Indeed certain rules of quantity can be laid down especially for the vulgar poetry, which hitherto have been dealt with incidentally only by Stumme (*Trip.-tun. Beduinenlieder*, p. 24 *et seq.*) and Kern (*Molière's Femmes savantes übers.* Leipzig, 1898, p. 15—16, 18), e. g. the ambiguity of the final vowels, the possible solution of any "long" into two "shorts", that diphthongs are not counted as such, etc.

If it were desired to derive theoretically from the scheme an accentuating metre in the vulgar poetry, it would be necessary to begin with the verse in which the syllables are counted. In this case the transition would be constituted of

such metres as e. g. the four-syllabled Mutadārik, which as *Daḳḳ al-Nāḳūs* may appear purely in the form of spondees. By the careless construction of such metres an accentuating metre could come about through the intervention of "shorts". Byzantine poetry could be adduced as an analogy, where in late times the verses were still constructed regularly according to the quantity, but were really accentuating. Further, such a view would be strengthened by observing that the ancient Arabs made short syllables long and long syllables short, and that this phenomenon is still more frequently perceptible at the present day. But everything of a numerical verse in any shape or form is strenuously rejected by Sachau; "The Arabs have never copied from the Christian poets of the Greeks, Romans, Syrians the method of syllable-counting, and if in many popular compositions the metrical form appears only to consist of a certain number of syllables, yet we must not see in this a new principle, but only an extravagance on the part of the old one" (p. 5). Even though feeling for the length and the shortness of the syllable was dwindling they did not introduce the word-accent to regulate the rhythm, and "if in quest of the word-accent we examine songs in which of the old metre only a corresponding number of long syllables now remain, we will find many a time that metrical and word-accent coincide, and that this agreement is a purely casual one, and that the intention of enlivening a monotonous number of long syllables by means of the word-accent has always been far from the Arab poet's thoughts" (p. 6.) This is still valid for the songs and strophes of the poets, but in "the folk-poetry in its most real sense", as Stumme styles it, or the "poésie maghrebine", as Desparmet calls it (*La poésie à Blida*, *Actes du 14ᵉ congr. intern. des Oriental.*, iii. 437 *et seq.*), one will not always be able to apply the laws of a quantitative prosody and therefore the scheme of the Arabic metres and their varieties, for the modern Arabic vernacular with its frequent slurring and especially its deficiency in short vowels cannot always satisfy the demands of a quantitative prosody. A poet of course can by the insertion of helping vowels still measure the syllables of the verse according to their own quantity, but the real folk-poetry proper can not. In it the emphasis of certain syllables and the rhythmical accent of the whole will frequently owing to the deficiency of short vowels be the sole normative influence. The final answer to this question may still perhaps have to be long awaited; but we must remember how long it has taken to come to a decision upon the metrical character of the old-Italian versus saturnius, which presented similar but not so difficult problems. A system of Arabic prosody will only be possible when accurate investigations into individual metres and poetic forms have been undertaken independently of Arab tradition.

Like the Romans who took over with the knowledge of belles-lettres also the art of versification from the Greeks, the Persians adopted from the victorious Muslims the almost canonical system of Arabic prosody, adapted it to the peculiarities of their own language and poetry, and endeavoured to bring it into harmony with their rich literary tradition. The main principles of Persian prosody are the same as those of Arabic, indeed in the structure of the verse the metrical law of the quantity is much more marked than in Arabic. Of the 16 Arabic metres Ṭawīl, Basīṭ, Wāfir, Kāmil and Madīd appear almost not at all; of the rest the epic Mutaḳārib and the metres Ramal and Hazadj are in special favour. Through synthesis of the primary feet of the two last three new peculiarly Persian metres have arisen, Djadīd (*fāʿilātun fāʿilātun mustafʿilun*), Ḳarīb (*mafāʿīlun mafāʿīlun fāʿilātun*), and Mushākil (*fāʿilātun mafāʿīlun mafāʿīlun*).

As in Arabic poetry so also in Persian there are no rhymeless verses; a special feature of the Persian verse is the Radīf or Refrain-rhyme. It arises through one or several, but always the same words being added throughout the poem to the main rhyme of each line. But out of almost these same elements the Persians have been able to construct richer and finer strophic forms than the Arabs. The Persians, too, have the Arabic artistic Ḳaṣīda with one or several initial verses having mid-rhyme (*Dhāt al-Maṭāliʿ*), but it is far from holding a dominant position. The Ghazal, which has quite the same structure as the Ḳaṣīda, being a poem in one metre, with one rhyme and *maṭlaʿ*, but with a limited number of verses, is more common; the number of *Bait* in it varies between 4 and 15. Besides the various kinds of Tasmīṭ a characteristically Persian strophic poem must be mentioned, the Tardjī Band. It consists of a series of one-rhymed strophes of 5—10 verses in the same metre, but with different rhyme, to which an invariable rhyme-verse in the same metre is added as a refrain (*Wāsiṭa*). If the *Wāsiṭa* at the end of the several strophes is not the same but always different, the poem is than called Tarkīb Band. In contrast to these later poetic forms which have been mostly only derived from Arabic models stand the two originally Persian kinds, the older Rubāʿī and Mathnawī. Rubāʿī or Dūbait is a quatrain in which the first, second and fourth short verse rhyme with each other; if the third also rhymes, the poem is called Rubāʿī Tarāna (= melody). Each of these quatrains is complete in itself, without relation to the others. In the Rubāʿī a special group of 24 metres is used, which are all regarded as varieties of Hazadj, and, according as the foot *mafāʿīlun* becomes *mafʿūlun* or *mafʿūlu* in consequence of the licence *Kharm* or *Kharb*, are derived by Persian prosodists from two circles. The characteristic foot of the Arabic and Persian Dūbait (——⏑⏑—| —⏑⏑—|—⏑⏑—) is *mustafʿilatun*. Finally Mathnawī is known by its rhyming in couplets (aa bb cc): each hemistich rhymes with the other, but the same rhyme does not run through the whole poem. On account of the great freedom in the choice of the rhyme this poetic form is the usual one for long pieces, whilst the one-rhymed or Arabic system is preferred for shorter.

If the application of the metrical system of the Arabs to Persian verse must seem a strange thing since the rhythm in the structure of the verse is different in the two languages and the forcing in of this system could but result in rough edges and harsh outline; the adoption by the Turks of Arabic prosody, which the Persians had remodelled, exhibits the utter subversion of the measure and rhythm of the real Turkish verse and can only be explained by the enthusiasm of the Ottomans for the belles-lettres of the Persians. Their

original and distinctive mode of verse-construction was never systematized by the Turks; they codified only the Arabic-Persian metrical system. But the alterations are of so trifling a nature that it would be superfluous to enumerate them. Peculiarly Turkish verse-construction depends simply on the enumeration of the syllables, the *Parmaḳ Ḥisābi* (i. e. finger-counting). Each hemistich consists of 7—15 syllables with a caesura after about every 4, and the tone is determined by the accent of the word itself. When the Persian metrical system was adopted the syllabic and the quantitative prosody were both in use at first, until the former entirely disappeared in the xv. cent. Remains of the old Folk-ballad, the Turkī, have been preserved to the present hidden in Sharḳī which has been derived from it and metrically adjusted. Recently a beginning has been made on the one hand to get back to the ancient Turkish verse, and, on the other, to introduce European forms of verse into Ottoman poetry.

The rules and metres of Arabic prosody have been adopted also by Jewish poets in Islāmic lands, and have been introduced into the late-Hebrew poetry.

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(WEIL.)

'ARŪḌĪ. [See NIẒĀMĪ 'ARŪḌĪ.]

'ARŪDJ, famous Turkish Corsair, co-founder of the Algerian-Turkish state. Christian authors often give him the name Barbarossa, which however rather belongs to his brother Khair al-Dīn [q. v.]

His origin has been much disputed. Some take him to be the son of a Turkish captain, others that of a Greek or Albanian renegade or even of a nobleman of Saintonge. The most probable view is that his father was a potter of the island Metelino (the ancient Lesbos). From earliest youth along with his two brothers Khair al-Dīn, Elias and Isḥāḳ he practised piracy in the Grecian Archipelago. On one of these piratical expeditions Elias was killed and 'Arūdj taken captive, whereupon he had to serve a term at the oars on the galleys of the Knights of St. John. For the rest, his early years are much veiled in darkness, notwithstanding the legends with which popular fancy has adorned the life-story of the famous corsair. It is certain however that 'Arūdj left the region of the Archipelago and turned towards the western Mediterranean. From 1501—1510 he cruised continuously along the Spanish coasts, feared by the Christian population and already in renown amongst the African Muslims. A host of adventurers attached themselves to him, so that by about 1510 'Arūdj mustered over 1000 wellarmed men and a flotilla of from 10—12 ships. The Ḥafṣid-sultan of Tunis, Mūlāi Muḥammad, whom he had won over to his enterprises by the gift of a part of his booty, empowered him to provision himself in the harbours of Tunis, and transferred to him the governorship of the island of Djerba, which he made his head-quarters.

'Arūdj had wider designs however, and purposed creating an independent principality. For the settlement of disputes between the sultans of the Barbary States he offered to mediate, in the hope of possessing a strip of land as recompense for his services. In 1512 he readily complied with the call of the King of Bougie, 'Abd al-Raḥmān, when the latter sought for his aid against the Spaniards, who had driven him out of his capital. He besieged Bougie, but at the storming of the town lost his arm by a cannon-ball, and had to withdraw. Another and likewise unsuccessful attack on Bougie which was undertaken two years later (1514) forced him to flee to Djidjelli. From there he watched events in Kabyle, whose possession two native princes were contesting, 'Abd al-'Azīz, Sultan of the Banū 'Abbās (the "Sultan of Labes" of the Spanish writers), and Aḥmad b. al-Ḳāḍī, the Sultan of Kuko. 'Arūdj embraced the cause of the former and helped him to get rid of his opponent in 1516. Thereafter 'Abd al-'Azīz proved for 'Arūdj a valuable confederate, who furnished him with soldiers especially for his expedition to Algiers. For about this time, the Shaikh of Algiers, Sālim al-Tūmī, requested 'Arūdj's help in freeing Algiers from the Spaniards, who from the fortress of Peñon controlled the town with their cannon, prevented the entry and departure of the corsair-ships and so brought ruin on the inhabitants [see ALGIERS, p. 258a]. 'Arūdj hastened to fulfil the request. He sent the half of his troops by sea, and himself with 800 Turks and 5000 auxiliaries from Kabyle marched towards Algiers; he first overcame Shershell, of which one of his former officers had taken possession, caused this rival to be hanged, then advanced into Algiers whose inhabitants welcomed him. But their attitude changed when they observed the ineffectiveness of the attacks attempted by 'Arūdj against Peñon and the violences of the Turkish soldiers, who treated Algiers like conquered territory. In view of the growing discord 'Arūdj speedily removed Sālim al-Tūmī by throttling him in his bath, then had himself proclaimed sultan by his own soldiers. Bloody violence suppressed the protests of the townspeople, and military expeditions secured the subjection of the Mitīdja.

The occupation of Algiers by the dreaded corsair naturally caused disquietude in Spain, and so

already in 1516 Cardinal Ximenes endeavoured to wrest the town from him. But the expedition led by Don Diego de Vera against Algiers came to grief and cost Spain 1500 men (30th Sept., 1516). Since the conduct of the sultan of Tenes (Tanas) had been open to suspicion, ʿArūdj used this as a pretext for an attack. He conquered Milyāna and Medea (al-Madiya), and eventually, after the annihilation of his opponent on the banks of the Wād Djer (Wajer), brought Tenes under his power. He was still in this town, when a deputation of people arrived from Tlemcen to ask his aid against king Abū Ḥammū, a confederate of the Spaniards of Oran, and this was extremely opportune for ʿArūdj's ambitious plans. He transferred to Khair al-Dīn the administration of Algiers and made with all speed towards the West. On the way thither he took the Ḳalʿa of the Banū Rashīd, in which he put a garrison under command of his brother Isḥāḳ, put to flight the army of Abū Ḥammū at Arbal, and entered into Tlemcen without striking a blow. But then, instead of restoring to the throne the pretender Abū Zaiyān in whose interest he had moved, he took possession of the town for himself. Then he intrenched himself in the Mashwār (Citadel), had the Zaiyānid princes and their adherents put to death (according to a local tradition 70 members of the royal family were drowned on one day in the Ṣahāridj (a pool in front of the town [see Tlemcen]), garrisoned the districts Tibda and Udjda, and made raids into the region of the Banū Snassen to force them to recognition of his authority. Finally he set on foot negotiations with the Merinid sultan of Fās for common procedure against the Spaniards. For the latter fitted out an expedition against Tlemcen in order to wrest it from the Turks and to restore their old confederate Abū Ḥammū to the throne. In January 1518 Don Martin de Argote with a small Spanish army reinforced by native troops took the Ḳalʿa of the Banū Rashīd, and thereby cut off ʿArūdj's return to Algiers. Isḥāḳ after a powerful resistance was compelled to surrender the fortress, but was done to death by the Arabs against the terms of the capitulation. Simultaneously Marquis Comares, commander-in-chief of Oran, advanced to the siege of Tlemcen. ʿArūdj defended himself for six months, at first in the town, and then, after it became untenable, in the Mashwār where he barricaded himself in with his Yoldash („Comrades"). But on the day of the ʿĪd al-ṣaghīr the Moors of the town entered the Mashwār under pretext of a desire to pray in the mosque of the citadel, and put to death the majority of the Turks. ʿArūdj, who had but a few faithful companions left, resolved on flight, and escaped by night making for the sea. He was pursued by the Spanish cavalry and overtaken at the ford of the Rio Salado, and after a desperate defence was slain by the Spanish Ensign Garcia de Tineo. ʿArūdj was only 44 years of age. According to Haëdo he was "of medium stature, powerful, indefatigable and very brave; had a reddish beard and a brown complexion. His soldiers loved and feared him, obeyed him and bitterly lamented his death". He was not only a capable soldier, but displayed also great political insight. He recognised the possibility of utilising the anarchy of the Maghrib to found a mighty islāmic state on the ruins of the small Berber principalities which would impose a limit on the attacks of the Christians on the African coast. His considerable fighting-strength allowed him to prepare this great plan, which Khair al-Dīn was called on to adopt and realise.

Bibliography: Sander Rang and F. Denis, *Fondation de la Régence d'Alger* (Paris, 1837; the chronicle translated by these two authors is the Arabic rendering of a Turkish work: *Ghazawāt-i Khair al-Dīn Pasha*, which is wrongly ascribed to Khair al-Dīn himself); Haëdo, *Topografia e historia general de Argel* (Valladolid, 1612; French translation by Berbrügger and Monnereau, in the *Rev. Africaine*, xiv. and xv.); and *Epitome de los reyes de Argel* (French by H. de Grammont, in the *Rev. Afr.*, xxiv, xxv); Watbled, *Etablissement de la domination turque en Algérie* (*Rev. Afr.*, xvii); Lopez Gomara, *Chronique des Barberousse* (*Memorial hist. español*, vol. vi.; Madrid, 1854); E. Mercier, *Hist. de l'Afrique septentr.* (Paris, 1888—1891; vol. ii. p. 426 ff.; vol. iii. p. 15 ff.); see also the *Bibliography* under ALGER, ALGÉRIE.

(G. YVER.)

ʿARŪS (A.), bride. [See NIKĀḤ.]

ʿARŪSĪYA, Dervish-order, according to Rinn a branch of the Shādhilīya which takes its name from Abu ʾl-ʿAbbās Aḥmad (b. Muḥammad b. ʿAbd al-Salām b. Abī Bakr) b. al-ʿArūs, who died c. 1460 in Tunis.

Bibliography: Rinn, *Marabouts et Khouan*, p. 268; Depont et Coppolani, *Les confréries musulmanes*, p. 340.

ARZACHEL. [See IBN AL-ZARḲĀLA.]

ARZAN, town in Armenia, half-way between Siʿird (Söʿört) in the East and Maiyāfāriḳīn in the West, 7 Parasangs (1 parasang = 3,6 miles) distant from the latter, situated rather under 41° 40′ E. Long. (Greenw.) and a little over 38° N. Lat. According to ancient-Armenian geography Arzān (in Armenian Arzn) was the chief place in a district of the same name belonging to the province Alznik, and this name the foreigners (Greeks and Romans) have transferred to the province (Arzanene). The names Alznik and Arzanene ought, moreover, to be sharply distinguished from each other. The Arabs, who took possession of the town on their first Armenian expedition under ʿIyāḍ b. Ghanim in the year 20 (640), included it in the territory of Djazīra (Mesopotamia). Arzan, the Ἀρζὲν of the Byzantine historian Cedrenus (Bonn, 1839, ii. 577), was situated, according to the accounts of the Arabic authors, in the middle of a fruitful, well-cultivated region, and was considered in the Middle Ages to be one of the most flourishing towns of Armenia; it was protected by a strongly fortified fort. The average revenue from taxes of the districts of Arzan and Maiyāfāriḳīn together amounted, according to Ḳudāma (de Goeje, *Bibl. Geogr. Arab.*, vi. 246), in ʿAbbāsid times to 4,100,000 Dirhams = ca. £ 165,000. (Cf. A. v. Kremer, *Culturgesch. des Orients unter den Chalifen*, i. 368). At the beginning of the iv. (x.) cent. the Ḥamdānid Saif al-Dawla took up his residence in Arzan. When he and his brother (Nāṣir al-Dawla) were engaged in war and political enterprises in Babylonia, the Byzantines utilised this favourable opportunity for an incursion into Mesopotamia in the year 330 (942), when they took and sacked Arzan; cf. Weil, *Gesch. der Chalifen*, ii. 673, Anm. 1, 690, and Freytag in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, x. 472. The town appears to have

entirely recovered in the course of time from this blow, for al-Mustawfī on his travels in the viii. (xiv.) cent. describes it (he calls it Arzanah) as a flourishing place. But from the beginning of the v. cent. there is evidence of Arzan (in Syriac Arzōn, hence occasionally also in Arabic Arzūn) being the see of a Nestorian bishop (cf. Guidi in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, XLIII, 408). Arzan is to-day a pretty extensive stretch of ruin, which occupies according to Taylor an area of 5000 paces (ca. 0.386 sq. m.) and in which Kiepert, wrongly however, would find the site of the Armenian royal-city of Tigranocerta. Arzan lies on the right bank of the Arzan (Erzen)-Ṣu (Čai), in Kurdish Gharzan (Gherzen)-Ṣu, which, coming from Gharzan-Dagh, falls into the Tigris about 25 miles south of Arzan. Below Arzan this river is also called Redwān-Ṣu after the town Redwān (Riḍwān); its other name, Yazīd-Khāne-Ṣu comes from modern neighbouring Kurds who belong to the sect of the Yazīdīs; the Arab geographers call this watercourse Nahr al-Dhi'b (Dhīb) or al-Sarbaṭ. This Arzan-Ṣu must not be confused with the Nahr Arsanās (also Nahr Shimshāṭ) of the Arab geographers; for the latter is the Arsanias of the classics, the modern Murād-Ṣu (or Čai), the eastern (better southern) one of the two sources of the Euphrates; for further details, see under Murād-Ṣu and Euphrates. The name Arzan is found elsewhere in this region, e. g., as the name of a small, eastern tributary of the Euphrates, which has its mouth below Malāṭiya (cf. the art. Arsanias N°. 2 in Pauly-Wissowa's *Realencyklop. der klass. Altertumswissensch.*, ii. 1272). Finally warning must be given against the confusion, which appears several times even in Oriental authors, of our Arzan (near the Tigris) with a town of the same name situated in the region of the source of the Euphrates, near Theodosiupolis. When this town was sacked by the Seldjūks in the year 1049 those inhabitants who escaped the blood-bath went over and settled in the neighbouring Theodosiupolis (Armenian Karin, Arabic Kālīkalā), and named this after their desolated home "Roman-Ardz(n)", Arabic Arzan al-Rūm, the modern Erzerūm; for further details, see art. ERZERŪM.

Bibliography: Yāḳūt, *Mu'djam*, i. 205 *et seq.*; Quatremère, *Hist. des Mongols de la Perse* (Paris, 1836), i. 376; K. Ritter, *Erdkunde*, x. 89—92, 98; xi. 6; Taylor in the *Journ. of the Roy. Asiat. Soc.* xxxv. 26 *et seq.* (with plan of the ruins); H. Kiepert, in the *Monatsber. der Berl. Akad. d. Wissensch.*, 1873, pp. 185—188, and also in *Hermes*, ix. 142; Tomaschek, in the *Sitz.-Ber. d. Wien. Akad. d. Wissensch.*, vol. cxxxiii, N°. 4, p. 21; G. le Strange, in the *Journ. of the Roy. Asiat. Soc.*, 1895, p. 264, and *The Lands of the Eastern Caliphate* (Cambridge, 1905), p. 112 *et seq.*; Belck, in the *Verhandl. der Berlin. Anthrop. Gesellsch.*, 1899, p. 414; J. Marquart, *Ērānšahr* = *Abh. der Götting. Gesellsch. d. Wiss.*, N. F., vol. iii. N°. 2, p. 25, 141, 177 *et seq.*, 306; Hübschmann, in the *Indogerm. Forschungen*, xvi. 249—251, 289; H. Thopdschian, in the *Zeitschr. f. armen. Philol.*, ii. (1904), p. 46. (STRECK.)

ARZAN AL-RŪM. [See ERZERŪM.]

'AṢĀ (A.), Rod, Stick. — The rod mentioned in the Kor'ān is that of Moses; the self-same account is given of it (Sūra 7, 104; 26, 31) as of Aaron's rod in the Bible (Ex. Ch. 7, 8 *et seq.*). On the occasion of Allāh's self-manifestation in the fire Moses receives the command to cast his rod to the ground, and here, too, it becomes changed into a serpent (Sūra 20, 18; 27, 10; 28, 31). As in the Bible, the rod is effective at the passage through the Red Sea (Sūra 26, 63), and makes water flow from the rock (Sūra 2, 57).

The commentators and writers add further details which show partial dependence on Jewish legends (cf. Grünbaum, *Neue Beiträge zur semitischen Sagenkunde*, p. 162 *et seq.*). Only the following need be mentioned here: Moses' rod was a branch of a myrtle-or black-berry bush in Paradise, 10 ells long. Adam fetched it thence with him, and after him it became the heritable possession of the prophets till Jethro. — According to another version it was entrusted to Jethro by an angel. — Moses received it miraculously from his father-in-law.

Moses' rod has served many purposes; its two branches shone in the darkness, it made water gush forth from the ground and disappear again, it put forth leaves and fruits, etc. — It is also related that Solomon had a rod from which he never separated.

Djāḥiẓ has embodied in his *Kitāb al-Bayān wa 'l-Tabyīn* a section on the rod, in which he speaks specially of the use of the rod amongst the ancient Arabs and in the Khuṭba (Kairo, 1311—1313, vol. ii. p. 49 *et seq.*). Also Usāma b. Munḳidh has composed a *Kitāb al-'Aṣā*. Cf. Derenbourg in his edition of the Text of the Autobiography, p. 499 *et seq.*; and *Mélanges orientaux* p. 116.

For the use of the staff in public worship see 'ANAZA.

Bibliography: The Ḳor'ān-commentaries on the passages in question; Tha'labī, *Ḳiṣaṣ al-Anbiyā'* (Kairo, 1297), p. 167 *et seq.*; Weil, *Biblische Legenden der Muselmänner*, p. 149 *et seq.*; Grünbaum, see supra.

(A. J. WENSINCK.)

'AṢABA, 'AṢABĀT (A.), as a juristic term denotes Agnates. Cf. the art. MIRĀTH.

'AṢABĪYA (A.), patriotism, party-spirit.

ASAD (A.), the lion. Known to the Semites from earliest times the lion has engaged the imagination of the Arab people and the Arab poets, especially in the pre-Islāmic period. By that time, indeed, lions may no longer have been at all abundant in Arabia, for the number of *Ma'sada's*, i. e. districts abounding in lions, mentioned in the literature is small (the lions of Sharā and Khafīya were held in most fear). Notwithstanding the scarcity of the lion the oldest literature shows the most thorough acquaintance with its characteristics. The thick neck — almost never the mane — is regarded as the symbol of power and majesty; the fetid breath, the adroit spring, the fearsome roar, the boldness and voracity of the lion recur again and again; but his occasional cowardice, his craftiness and his "going in the rain" were also sharply observed. As old as Arabic poetry itself is the identification of the dread warrior with the lion; the forest of lances with which the Beduin enter the fray appears to the poets like the thicket of reeds (*Ghāba*) which lions haunt. Just as the lion has found a place among the constellations in the heavens, so does a whole Beduin-tribe bear the proud name "sons of the lion" (see next art.). — In Islāmic time the

number of lions in Arabia decreased more and more, but one became acquainted in their stead with new varieties in Nubia and the Sūdān, North Africa, Mesopotamia, Persia and India. Yet knowledge of the lion remained surprisingly scanty in Arabic Science. Even al-Damīrī can scarce inform of a trait which could not be found in poetry or Saga, e. g. that the lion eats only his own prey, that he drinks no water from which a dog has lapped, that the lioness bears only 1—2 cubs, etc. The therapeutic and magic powers which have been ascribed to the several bodily parts of the lion, the skin, the fat, the flesh, the tooth, etc. are also rooted in ancient superstition, and even the numerous (500 it is said, according to others 1000) epithets of the lion in the Arabic language do not yield a perfect portraiture of it, but are synonyms for the most outstanding characteristics. The lion-chase has never been a knightly sport with the Arabs, but consisted in the laying of pitfalls in which a kid was made fast for a lure. — In Syria and Palestine the lion is now extinct, and on the Euphrates it was by the middle of last century a rare sight; Arabia still has a Ma'sada in Yemen (Doughty, *Travels in Arabia Deserta*, i. 459); even in Tunis, Algeria, Morocco, the oasis Fezzan and in Abyssinia it is not nearly so abundant as formerly. Constantly increasing traffic is driving it more and more to the southern wilds. The variety extant in Abyssinia, the Sūdān and Senegal with a short main which is only about five inches long and is never black but always a yellowish brown may be the nearest approach to those described in Arabic poetry.

In Astronomy Asad denotes the Constellation of the Lion, and specially the Star Regulus (α Leonis); in Alchemy it signifies "Gold".

Bibliography: Damīrī i., p. 3 *et seq.*; Kazwīnī (ed. Wüstenf.), i., 389 f.; i., 36 (constellation); Hartmann, *Reise des Baron Barnim*, p. 491; R. Hartmann, in the *Zeitschr. f. ägypt. Altertumsk. und Sprachwissensch.*, 1864, January, p. 10; Brehm, *Reiseskizzen in Nordostafrika*, p. 115; and *Ergebnisse meiner Reise nach Habesch*, p. 58; Seetzen, *Reisen* (Berlin, 1854), i., 272; Hommel, *Die Namen der Säugetiere bei den Semitischen Völkern*, p. 287 *et seq.*; Jacob, *Altarabisches Beduinenleben*, p. 16 *et seq.* (HELL.)

ASAD, arab tribe. In Ptolemy Ἀσατηνοί(??) Genealogical Scheme: Asad b. Khuzaima b. Mudrika b. al-Muḍar. Brother-tribes are al-Hawn and Kināna; sub-tribes Dūdān, Ṣa'b, Ḥulma, Kāhil, Hind and 'Amr (= Na'āma). Unimportant tribes and clans are Asad b. 'Abd al-'Uzzā, Asad b. Djusham, Asad b. Musliya, Asad b. 'Abd Manāt, Asad b. Murr.

Dwelling-places. The Asad occupy a spacious region. It extends almost right across Arabia from Medina to the Euphrates. They are not masters however of this entire region, but live in scattered groups and really exercise no correspondingly significant authority, as the regard paid them by the other tribes does not appear quite proportioned to the area of their wanderings. Towards the North their main settlement extends to the Shammar-hills, but they also dwell beyond them. In Africa the Asad appear in Saṭīf (west of Kairawān). Neighbours of the Asad were: The 'Abs (in the Wādī Gharaiyir between Nibāgh and Nukra. The stronghold of the 'Abs, Uthāl, lay near the border. Of the Wādī Thādiḳ the lower part belonged to the 'Abs, the upper to the Asad; similarly with the Wādī Gharaiyir); Yarbū'ites (in Dhāt 'Ushaira in Wādī Khaww); Ḍabba (in Wādī 'Aḳīl); Ḥanẓala (in the steppe of al-Shaigha); Kinānites (in the West); Ṭaiyites (in the North); Sulaimites (in the West); Rabī' b. Mālik (on the hill Dhū 'Alaḳ); Fazāra (in the West); Djadhīma b. Mālik (on the hill Banān); Ghanī (in the upper part of Wādī 'Aḳīl). — Hills in the territory the Asad: al-'Abd, al-Akirān, Djila, Farkain (between Baṣra and Kūfa), Ḥabashā, Ḥaẓram, al-Hibs, Ḳalkh, al-Ḳanān, Ḳarn Ẓaby, Ḳaṭan, Ḳulāb, al-Ḳunna, Ḳusās (iron-mine, whence Ḳusāsian swords take their name), Mulḥaiyāt, Rakd, Ṣafar, Sāḳ al-Farwain, Ṣīra, Shaṭab, Ṭuraf, 'Uwāriḍ, al-Zahrān. — Wādīs and Watering-places: Abraḳ al-'Azzāf (often named; on the road from Baṣra to Medina), 'Abs, Akhthāl (wādī), 'Aḳīl (wādī), Alya, Armām (wādī), Banāna, al-Ba'ūḍa, al-Buṭāḥ, Buzākha (famous battle, see infra), al-Da''āth (wādī), Ḍalfa', al-Dhanaba, al-Dhiba, Dhū 'Urāṭ (wādī), al-Djiwā (wādī), Djumaiyir (wādī), Djurthūm, al-Ḥafar, al-Ḥafīr, Ḥawmānat al-Darrādj, Ḥazīz Ṣufaiya, al-Ḥiẓā', 'Iṭyar, al-Kahfa, Kaṭan, Khajma, Khaww(a), Khidhām, Malḥūb, Man'adj (name of the Wādī 'l-Rumma in the Asad-region), Nabawān, al-Radjī'a, Rawḍat al-Ḥazm, al-Rimth, al-Shabaka, Sharīl, Shifān, Sil' al-Sutar, Ṣufaiya, Tarman, Ṭathra, Thādiḳ, al-Thalathā', al-Zawrā', Zulfa. — Asadite Place-names: al-Abāṭir, Abraḳ Alya, Aihab, Akhira, al-'Āliya, Arīk al-Abyaḍ, al-'Athyar, al-Buraira, Bustān Ibrāhīm, al-Dadjā', Dhāt al-Sitar, Dhū Akhthāl, al-Djamrān, Djaww, Djufāf, al-Ghamr, al-Ghamrān, al-Gharrā', al-Ghurabāt, Haḳīl, Hubaiy, al-'Iyāba, Immara, Khidhām, Kufā, al-Nādjiya, al-Nā'i', Nuḳār, al-Rawḳā', Rawtha, al-Ruḳaḳ, al-Ṣaf'ha, Samīrā', al-Ṣammān, al-Sarā', al-Sarāra, al-Shafīr, al-Sharaba, Sharḳ, Sil', Ṣu'ā'ik, Turmud, Tawbadh, Tiyāsān, Tīn, al-'Udjaifir, 'Urfat A'yār, Zabad (near Ḳinnesrīn), al-'Uwāliya.

History. From pagan times come accounts of many struggles of the Asad, e. g. with the immigrating Taiyites by whom they were displaced from part of their territory. Again, on a predatory expedition against the Asad, Ṣakhr, who has become famous by reason of the laments for him composed by his sister al-Khansā' [q. v.], received the wound from whose consequences he died. But they are best known by their variances with their king Ḥudjr and his son, the poet Imru' al-Ḳais [q. v.]. In this instance the Kindite prince al-Ḥārith ibn 'Amr had on dividing his empire appointed his son Ḥudjr king of the Asad. Some time after the Asad took advantage of Ḥudjr's absence in the Tihāma for an uprising, which, however, met with a bloody suppression from Ḥudjr who had hastened hither; henceforth the Asad were called "Slaves of the Club", because on this occasion some of them were beaten to death with clubs. Besides this they were transplanted to the Tihāma, but afterwards pardoned. On their return home they fell upon Ḥudjr and put him to death. According to another account Ḥudjr of his own free will renounced the royal power, but then fell the victim of an act of revenge. Or again, the Asad came out to meet Ḥudjr who was advancing from the Tihāma to quell the rising, and defeated and killed him.

Imru' al-Ḳais, Ḥudjr's son, did indeed take heavy vengeance on them, but was unsuccessful in his endeavour to bring them under subjection to himself.

With the year 624 they make their entry into the history of Muḥammad. Two men of consequence of the Asad thought they might turn to use Muḥammad's supposed weakness after his defeat at Oḥod (624) in order to recommend to their tribe a predatory expedition against Medina; some other with truer judgment of the position of affairs warned them against it, but in vain. However before the assembled Asad were ready to set out, the Prophet got wind of the matter and, faithful to his policy of nipping every such movement in the bud, sent about 150 men under a capable leader by forced marches against the Asad, who fled to escape attack but left with the Muslims considerable booty in camels and sheep. The person who gave the Prophet information about the proposed expedition of the Asad was a Ṭaiyite, and they were Ṭaiyites also who availed themselves of the confusion which was now spread amongst the Asad and attacked and utterly despoiled them. In the year 627 they gave a contingent to the great coalition (The Campaign of the Ditch) formed by the people of Mekka against Muḥammad, which separated later with its object unaccomplished. In the same year Muḥammad despatched an expedition against the Asad, who fled being warned in time, but again lost camels. At the beginning of the year 9 (Spring, 630), which was for them a year of famine, a section of the Asad announced their political submission. To this embassy and its negotiations Sūra 49, 14—17 makes reference. Here too the outward mark of political subjection was the payment of the Ṣadaḳa; but whether conversion to the religion of Islām occurred among this widely-dispersed tribe, of which, too, some lived far apart, is really uncertain. The alleged ill-conduct of the Asad envoys in Medina is but a biassed invention; the Asad appear, however, even in Muḥammad's lifetime to have offered many an occasion for complaint. Immediately before the death of Muḥammad Ṭalḥa (Ṭulaiḥa), the chief instigator of the Asad attack planned in 624, the leader of the Asad in the Campaign of the Ditch, participator in the Asad embassy to Medina, had ventured to proclaim himself a prophet — an attempt with inadequate means, to be sure — and to urge apostasy from the State of Muḥammad. Muḥammad's death, the generally uncertain situation produced thereby and the absence of the large Muḥammadan army in North Arabia enabled Ṭulaiḥa to greatly extend (632) the religious-political movement initiated by him. At first he succeeded in bringing the Asad to open apostasy. But his endeavours to incite the powerful Bedouin tribes whose encampments were in the West to a great, united insurrection had only partial success. It appears that only the Fazāra attached themselves openy to the Asad. But bye and bye men from the 'Abs, the Dhubyān and the Ṭaiy seem also to have been found among them. At the well of Buzākha, in the territory of the Asad, there ensued a fight with the faithful under Khālid's leadership. When Ṭulaiḥa in the middle of the fight was left in the lurch by the Fazāra the day was lost to the Asad. Some subsequent skirmishes (e.g. at al-Ghamr) completed their subjection. Only then appears to have occurred their conversion to Islām.

In Kūfa they occupied later a quarter of their own, and constituted a considerable section of the local population. We then find also their Kūfic contingent, e.g. in the armies of 'Alī, Ḥusain, Mukhtār, Muhallab and Yazīd.

Bibliography: Sprenger, *Das Leben und die Lehre des Moḥammad*; Wellhausen, *Skizzen und Vorarb.*, Pt. vi, p. 7 f.; Caetani, *Annali dell' Islam*, Index. (RECKENDORF.)

ASAD b. 'ABD ALLĀH AL-ḲASRĪ (according to the Arabic sources; according to the Persian al-Kushairī), governor of Khorāsān under the Caliph Hishām b. 'Abd al-Malik, 106—109 (724—727) and 117—120 (735—738). Especially during his first term of office he conducted himself in relation to the Arabs as a fanatical adherent of the Yemenite party. With the Persian Dihḳāns (landowners) he was in high favour and was praised by them as a prudent "householder" (Katkhudā) of his province. Sāmān-Khudāt, the ancestor of the Sāmānids, embraced Islām under him, and in his honour gave his son the name Asad. The city of Balkh which had been demolished by the Arabs he had built anew, and transferred (107 = 726) the Arab camp thither from Barūḳān (2 parasangs from Balkh); later he made this city his place of residence, probably in order the more effectively to carry on the struggle with the princes of Tukhāristān, their Turkish allies and the Arab insurgents under Ḥārith b. Suraidj. In contrast to his successor Naṣr b. Saiyār he did not archieve any great military successes. The village of Asadābād near Naisābūr was built under him, and remained in possession of his successors until the administration of 'Abd Allāh b. Ṭāhir (q.v.).

Bibliography: Ṭabarī, Index; Narshakhī (ed. Schefer), p. 57 f.; Gardīzī, *Zain al-Akhbār* (MSS. in Oxford and Cambridge); history of Balkh edited by Ch. Schefer, *Chrestomathie persane*, I; cf. van Vloten, *Recherches sur la domination* etc. (*Verhandelingen der Koninklijke Akademie Amsterdam, Afdeeling Letterkunde*, I, Nº. 3); J. Wellhausen, *Das Arabische Reich und sein Sturz* (Berlin, 1902). (W. BARTHOLD.)

ASAD b. AL-FURĀT b. SINĀN, ABŪ 'ABD 'ALLĀH, born 142 (759-760) in Ḥarrān, came while yet quite young with his father to Africa, afterwards in Medina he attended the lectures of the famous jurist Mālik b. Anas (q.v.). After the latter's death he went to 'Irāḳ, made the acquaintance of the pupils of Abū Ḥanīfa, and studied thereafter in Egypt under Ibn Ḳāsim (q.v.). Returning to Ḳairawān (181 = 797) he soon acquired the reputation of a great jurist [cf. art. AGHLABIDS], and by the Aghlabid Ziyādat Allāh was appointed Ḳāḍī of this town (203 = 818-819) along with Abū Muḥriz Muḥammad who was already occupying this office, although it was unusual for two Ḳāḍīs to officiate at the same period in the same town. Great as was the repute he enjoyed as jurist he is yet better known by the expedition to Sicily (210 = 826) which was commanded by him (with the title "Amīr"), in the course of which, during the siege of Syracuse, he died (213 = 828) of the plague, or, as another tradition has it, by an enemy's hand.

Bibliography: Amari, *Biblioteca Arabo-Sicula*, see Index; and *Storia dei Musulmani di Sicilia*, I, 253, ff.; E. Mercier, *Histoire de*

l'Afrique septentrionale, i, 278 ff.; *Revue du monde musulman*, x, 528 f.

ASAD AL-DAWLA (A.), Lion of the Empire, honorific title. [Cf. ṢĀLIḤ B. MIRDĀS, etc.]

ASAD AL-DĪN (A.), Lion of the Faith, honorific title. [Cf. SHĪRKŪH, etc.]

AS'AD EFENDI. (See ES'AD EFENDI.)

ASADĀBĀDH, town in Djibāl (Media), 7 parasangs or a day's journey to the west of Hamadhān, on the western slope of the Alwand-Kōh (Elwend), at the entrance to a fruitful, well-tilled plain (5659 ft. high). As a permanent caravan-station on the famous, ancient highway Hamadhān (Ekbatana)-Baghdād (or Babylon), it is a settlement reaching back into antiquity, and (according to Tomaschek) is probably the Ἀδρapάνa of Isidor of Charax and the Beltra of the Tabula Peutingeriana (cf. in this connection Weissbach, in Pauly-Wissowa's *Realencykl. d. klass. Altertumswissensch.*, III, 264). In the Arab Middle ages, and even into the Mongol period, Asadābādh was a flourishing, thickly populated place with excellent markets, and its inhabitants were considered well to do because of the rich yield of their domains, to which canals gave a plentiful supply of water. It is to-day a fine village with some 200 houses according to Bellew, some of which are occupied by Jewish families. The Persians call it, according to the accounts of European travellers, Absadābādh (Petermann, Bellew), also Sa'īdābādh (Dupré, Petermann) or Sahadzbādh (Ker Porter). In the year 514 (1120) there was fought at Asadābādh a battle between the two Seldjūḳ Sultans Mas'ūd of Mawṣil (Mosul) and Maḥmūd of Iṣpahān, which resulted in favour of the latter. 3 parasangs from Asadābādh there stood imposing buildings of Sāsānid-time which the Arabs called Maṭbakh or Maṭābikh Kisrā, i. e. the Kitchen(s) of Khusraw; for the explanation of this name cf. the legend deriving from the Itinerary (*Risāla*) of Mis'ar b. Muhalhil in Yāḳūt, *Mu'djam* (ed. Wüstenf.), IV, 593 s. v. Maṭbakh Kisrā.

Bibliography: Yāḳūt, *Mu'djam* (ed. Wüstenf.), I, 245; Quatremère *Hist. des Mongols de la Perse* (Paris, 1836), i. 250, 264—266 (N. 87), 427 f.; G. le Strange, *The Lands of the Eastern caliphate* (Cambridge, 1905), p. 196; Weil, *Gesch. d. Chalifen*, iii, 218; Tomaschek, in the *Sitzungsber. d. Wiener Akad. d. Wissensch.*, cii (1883), 152; Ritter, *Erdkunde*, ix, 81, 344; H. Petermann, *Reisen im Orient* (1861), II, 252; H. W. Bellew, *From the Indus to the Tigris* (London, 1874), p. 431; de Morgan, *Mission scientif. in Perse, étud. géogr.*, ii. 124, 127 f., 138. (STRECK.)

ASADĪ, ABŪ NAṢR AḤMAD B. MANṢŪR AL-ṬŪSĪ, one of the oldest of the Neo-Persian poets, who died during the reign of the Ghaznawid Mas'ūd (1030—1041). Little that is certain is known of his circumstances, for what Dawlat-Shāh tells of his relations with Firdawsī appears to be of a legendary nature. Specially is he known for his Strife-poems (Munāẓarāt), a form of composition wich, according to Ethé, is imitated in the Provençal Tenzone.

Bibliography: Dawlat-Shāh, *Tadhkirat al-Shu'arā'* (ed. Browne), p. 35 f.; Ethé, in the *Verhandlungen des 5. internation. Orientalist-Congresses* (Berlin), ii, 48 f.; and in the *Grundriss der iranisch. Philol.*, ii, 226 f.; Horn, *Gesch. der pers. Litter.*, p. 113; Browne, *A Literary History of Persia*, ii, 148 f.

ASADĪ, 'ALĪ B. AḤMED, son of the above-mentioned, author of a Neo-Persian Dictionary of Rhyme, edited by Horn (*Asadī's neupersisches Wörterbuch Lughat-i Furs*; Göttingen, 1897). He is also held to be the author of an epic poem entitled *Garshasp-Nāme*, which was completed in 1066. Selections from this were published by Turner Macan in the 4[th] Vol. of his edition of the *Shāh-Nāme*. It may also be mentioned that the well-known and very ancient Vienna MS. of the *Liber Fundamentorum Pharmakologiae* edited by Seligmann bears the signature of our poet.

Bibliography: Ethé, in the *Grundriss der iranisch. Philol.*, ii. 234 *et seq.*; Browne, *Literary History of Persia*, ii. 272 *et seq.*

ĀṢAF B. BARAKHYĀ (Hebrew Asaf b. Berekyah), name of the alleged Wazīr of King Solomon. According to the legend he was Solomon's confidant, and always had access to him. When the royal consort Djarāda was worshipping idols Āṣaf delivered a public address in which he praised the apostles of God, Solomon among them but only for the excellent qualities he had manifested in his youth. Solomon in anger thereat took him to task, but was reproved for the introduction of idol-worship at the court. This was then done away with and the consort punished; the king became repentant.

Bibliography: Ṭabarī (ed. de Goeje), i. 588 *et seq.*; Weil, *Biblische Legenden der Muselmänner*, p. 265, 270; Grünbaum, *Neue Beiträge zur semitischen Sagenkunde*, p. 222. (A. J. WENSINCK.)

ĀṢAF-DJĀH, title of the Niẓām of Ḥaidarābād [q. v.].

ĀṢAF-KHĀN. This title was borne by several persons at the court of the Great Mogul of whom the following deserve mention:

1. ĀṢAF-KHĀN MĪRZĀ DJA'FAR-BEG B. MĪRZĀ BADĪ' AL-ZAMĀN, born at Ḳazwīn, came in 988 (1577) to India and received after the death of his uncle Mīrzā Ghiyāth al-Dīn the Office of a Bakhshigarī which the latter had administered, with the title Āṣaf-Khān (989 = 1581). Under Djahāngīr he was appointed Wazīr, but he owes his fame mainly to his literary merits. He composed poems, and had a share in the great historical work *Ta'rīkh-i Alfī*. Āṣaf-Khān died 1021 (1612).

Bibliography: al-Badā'ūnī, *Muntakhab al Tawārīkh*, iii. 216 *et seq.*; Elliott and Dowson, *History of India*, v. 150 *et seq.*

2. ABU 'L-ḤASAN, son of the Wazīr I'timād al-Dawla and brother of Nurdjahān [q. v.], after his father's death he was also appointed Wazīr by Djahāngīr, as well as under his successor Shāh Djahān, who had married his daughter Ardjumand Bānū Begam (Mumtāz Maḥall, q. v.) was first man of the empire in esteem and in wealth. Āṣāf-Khān died 1051 (1641). His tomb in Shahdara, not far from Lahore, is still existent.

ASAFĪ. [See SAFĪ.]

ASĀS (A.), foundation. This word has a special denotation in the system of Ismā'īliya [q. v.]. According to this there follow upon each appearance of the Nāṭiḳ (Speaker, Prophet) who appears anew at the beginning of the seven world-periods as the embodiment of the World-intellect, seven Imāms one after the other who are termed Ṣāmit (silent); after these 7 Ṣāmit there begins again a new cycle of the self-renewing Nāṭiḳ. The first in point of time of each group of seven

of these Ṣāmit is the Asās (or Naḳīb) as the incarnation of the world-Soul; to him there emanate from the Nāṭiḳ the secrets of the progressively revealed true doctrine. Thus to the Nāṭiḳ Adam belongs the Asās Seth; to Moses, Aaron; to Jesus, Peter; to Muḥammed, ʿAlī; to Muḥammed b. Ismaʿīl, ʿAbd Allāh b. Maimūn al-Ḳaddāḥ, grandfather of the Mahdī ʿUbaid Allāh, the founder of the Fāṭimid dynasty.

Bibliography: De Sacy, *Exposé de la religion des Druzes* (Paris, 1838), I: St. Guyard, *Fragments relatifs à la doctrine des Ismaélis* (in the *Notices et Extraits des Mss. de la Bibl. Nation.*, xxii. i. 177–192); de Goeje, *Mémoire sur les Carmathes du Bahrain et les Fatimides*[2] (Leiden, 1886), 166 *et seq.*; Blochet, *Le Messianisme dans l'hétérodoxie musulmane* (Paris, 1903), p. 59; E. Browne, *Literary History of Persia* (London, 1902), p. 408 *et seq.*

(GOLDZIHER.)

AṢFAR (A.), yellow: also, in distinction from black, simply light-coloured. Some Arab philologists and exegetes indeed claim for *aṣfar* also the meaning "black"; see the discussions thereon in the *Khizānat al-Adab*, ii. 465. The Arabs called the Greeks *Banū 'l-Aṣfar* (fem. *Banāt al-A.*: *Usd al-Ghāba*, i. 274, 1 ab infra) according to Ṭabarī (ed. de Goeje, i. 357, 11; 354, 12) signifying "Sons of the Red One" (Esau). In the Ḥadīth mention is made of the contest of the Arabs with the Banū 'l-Aṣfar and of the conquest of their capital Constantinople (*Musnad Aḥmad*, ii. 174). *Mulūk Banī 'l-Aṣfar* (*Aghānī*, i. ed. vi. 98, 12) = the Christian princes, especially those of the Rūm (ib. p. 98, 7 ab infra; cf. Abū Tammām, Dīwān, ed. Beirut. 18 ult. in a poem to al-Muʿtaṣim after the battle at ʿAmmuriya). Later this designation was applied to Europeans in general, especially in Spain. *Taʾrīkh al-Ṣufr* (Spanish Era) can thus be best explained; other views in *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxxiii. 626, 637. Many genealogists have explained Aṣfar as the name of the grandson of Esau (Σωφάρ in the Septuagint, Gen. 36, 11) and father of Rūmīl (Reʿūʾēl, Gen. 36, 10), ancestor of the Rūm. According to the explanation of De Sacy (*Not. et Extr.*, ix. 437; *Journ. As.*, 3. Serie, Pt. i., p. 94), which Franz Erdmann accepts (*Zeitschr. d. Deutsch. Morgenl. Gesellsch.* ii. 237–241), the designation Banū 'l-Aṣfar was a literal translation originally referring to the Flavian dynasty, then became extended beyond it to the western nations. From his travels among the present-day Noṣairis (q. v.) H. Lammens relates that they designate the Emperor of Russia *Malik al-Aṣfar* (*Au pays des Nosairis* in *Rev. de l'Or. chrétien*, Paris, 1900, p. 42 of the separate edition).

Bibliography: In Goldziher, *Muhammedanische Studien*, i. 268 *et seq.*; Caetani, *Annali dell' Islām*, ii. 242; *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, iii. 363; *Journ. As.*, 10. Serie, ix. 230; 10. Serie, xii. 190.

(GOLDZIHER.)

AL-**AʿSHĀ**, ABŪ BAṢĪR MAIMŪN B. ḲAIS AL-BAKRĪ, of the tribe Ḳais b. Thaʿlaba, eminent poet of the period of transition from the Djāhiliya to Islām. To distinguish him from other poets of the same name he is called al-Aʿshā 'l-akbar. The epithet al-Aʿshā was given him from a verse in his so-called *Muʿallaḳa* (ed. Lyall, Calcutta, 1894, v. 20). The year of his birth is unknown; he died ca 629 A. D. Though he lived therefore into the period of Islām and even composed a very famous poem in praise of Muḥammad, yet he did not accept the new faith. But just as little may he have been really a Christian, although he professes to be a monotheist and came into close contact with Christianity through intercourse with the court of al-Ḥīra and through those in his intimate neighbourhood. Next to Imruʾ al-Ḳais, al-Aʿshā is the ancient-Arabian poet who has wandered about most in the world and procured for himself thereby a proportionately broad horizon. Hence, too, the astonishing number of allusions to historical incidents, and the numerous foreign words, especially Persian, in his poems. Through their Wine-songs al-Aʿshā and ʿAdī b. Zaid have served as models for the later singers of wine.

Bibliography: Brockelmann, *Gesch. d. arab. Litter.* i. 37; Geyer, *Zwei Gedichte von al-Aʿšā* (Wien, 1905); H. Thorbecke, *Al-Aʿšâ's Lobgedicht auf Muhammed*, in the *Morgenl. Forschungen*.

(A. HAFFNER.)

AʿSHĀ HAMDĀN, properly ʿAbd al-Raḥmān b. ʿAbd Allāh, Arab poet, who lived in Kūfa in the second half of the i. (vii.) cent. He was married to a sister of the theologian al-Shaʿbī, and he, again, had married a sister of al-Aʿshā. The role which he played under ʿAbd al-Raḥmān b. al-Ashʿath is best known. He took part in his campaign against the Turks and was taken captive but escaped with the aid of a Turkish woman whose passions were enflamed for him. When Ibn al-Ashʿath turned against al-Ḥadjdjādj the poet's sharp tongue aided him with satires. The decisive battle at Dair al-Djamādjim resulted unfortunately; Ibn al-Ashʿath took to flight, and al-Aʿshā was led prisoner before al-Ḥadjdjādj, who immediately recalled to him some of his malicious songs. His extemporaneous flatteries availed him no longer: al-Ḥadjdjādj's sentence of death was carried out on the spot (83 = 702). The poems of Aʿshā Hamdān which have been preserved to us are reflexes of his adventures and political sentiments.

Bibliography: *Aghānī* (1st ed.), v. 146 *et seq.*, 162 *et seq.*; Masʿūdī, *Murūdj* (Paris), v. 355 *et seq.*; Ṭabarī (ed. de Goeje), s. Index.

(A. J. WENSINCK.)

AṢḤĀB (A., sing. *Ṣāḥib*) or Ṣaḥāba (a single one: Ṣaḥābī), "Companions"; as term. techn. of Islām it has the special sense of "The Companions of the Prophet". In earlier times the term was restricted to those who had enjoyed intercourse with the prophet for some time, and had accompanied him on his expeditions. Later the circle of Companions became more and more extended, the condition that this must have been actual intercourse being disregarded, and those orthodox being also included in the Aṣḥāb who had met the prophet during his life, or who had seen him even if but quite a short time, without regard to the age of the persons in question. (On the differences of opinion on the definition of this term, cf. Goldziher, *Muh. Studien*, ii. 240). The definition which is valid in Theology attaches itself to the wider extension of the term (Ḳasṭallānī, vi. 88). ʿĀmir b. Wāthil al-Kinānī Abu 'l-Ṭufail who died shortly after 100 A. H. is styled the last of the Companions (*Usd al-ghāba*, iii. 97, v. 233), and must have been

quite a little child when he saw Muḥammad; he was only born in the year of the battle of Oḥod and was with the prophet at the age of 8 (cf. *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxiii. 595). Orthodox Djinn, whom legend mentions as having communication with the prophet, also have according to this canon their place among the Aṣḥāb. The Aṣḥāb occupy in Sunnī Islām high rank in the estimation of the Faithful. After the Ḳor'ān they are the sources of authentic religious doctrine, since information about the prophet's expressions and procedure traces back to the communications which they as ear- and eye-witnesses have made regarding them. On the dicta handed down by them as authentic the Ḥadīth is based; those Ḥadīth which trace back to them in an unbroken chain are *musnad* ("propped"). Attested accounts of their own procedure are regarded as evidences for the correct Sunna, which the Faithful must hold to be the rule of conduct for all times. Their intercourse with the prophet and the importance which they have in the establishing of Islām have made them from the beginning objects of piety to the orthodox. To revile them or to hold them in contempt is considered an execrable crime. Scourging is the penalty set upon their reviling (*Sabb al-Ṣaḥāba*), even capital punishment in the event of an obstinate repetition. As precedence among the Aṣḥāb the first four Khalīfa's occupy the highest places in the order of their accession to the ruling power; six other Aṣḥāb share with them this preeminence, that Muḥammad assured them while yet they lived of Paradise (*al-'Ashara al-mubashshar lahum bi 'l-Djanna*); they constitute a separate category of the Aṣḥāb. Other categories among the Aṣḥāb are determined by the different nature of their share in the prophet's enterprises: *Muhādjirūn* (who emigrated with him to Medina), *Anṣār* (natives of Medina, their share begins only after the emigration), *Badriyūn* (who cooperated with him at Badr), etc. The opinions on their qualitative gradation have been collected in Nawawī's Commentary on Muslim (*Ṣaḥīḥ*, V, 161). The contemptuous attitude which manifests a hatred that not rarely becomes intensified into a wild fanatism towards the Aṣḥāb, because with their approval the first Khalīfas wrested away the rights of 'Alī and his family, forms an outstanding peculiarity of the Shī'a in contrast to Sunnī Islām. The adherents of the latter constantly make the Tarḍiya-Eulogy (raḍiya Allāhu 'anhu, "Allah be pleased with him!") follow the mention of any one of the Aṣḥāb in speech or writing. In the theological literature of the Sunnīs the collection of the traditions concerning the virtues (*Faḍā'il* or *Manāḳib al-Aṣḥāb*) receives assiduous attention, most systematic works on Ḥadīth contain a section on such. There are, besides, several works in which the names of the entire companions have been collected with biographical notices and communications regarding the Ḥadīth they have handed down. They display many variations from one another. Of 'Abd al-Bāḳī Ibn Ḳāni', a Mawlā of the Omaiya-family (died in Baghdād 351 = 962) a *Mu'djam al-Ṣaḥāba* is mentioned (Dhahabī, *Ṭabaḳāt al-Ḥuffāẓ*, iii. 99). The authors of the most famous of these works dealing with the Companions are: Abū 'Abd Allāh b. Manda (died 395 = 1004-1005), Abū Nu'aim al-Iṣfahānī (died 430 = 1038-1039), Abū 'Omar b. 'Abd al-Barr al-Namarī al-Ḳurṭubī (died 463 = 1070-1071), *Kitāb al-Istī'āb fī Ma'rifat al-Aṣḥāb* (2 Vols. Haidarābād, 1318; cf. the critical notes on this in Subkī, *Ṭabaḳāt al-Shāfi'iya*, vi. 135), Abū Mūsā Muḥammad b. Abī Bakr al-Iṣfahānī (died 581 = 1185-1186). The material of these predecessors has been critically compiled, corrected and supplemented by 'Izz al-Dīn Ibn al-Athīr al-Djazarī (died 630 = 1232-1233) in his comprehensive *Usd al-Ghāba fī Ma'rifat al-Ṣaḥāba* (5 Vols. Cairo 1286), also Dhahabī, *Tadjrīd Usd al-Ghāba* (2 Vols. Haidarābād 1315; 8809 Biographies). Still fuller material is given by Abu 'l-Faḍl Ibn Ḥadjar al-'Asḳalānī (died 852 = 1448-1449) in his *al-Iṣāba fī Tamyīz al-Ṣaḥāba* (4 Vols.; printed in the *Bibliotheca Indica*, Calcutta 1853—1894; 8 Vols. Cairo 1323—1325).

(GOLDZIHER.)

AṢḤĀB AL-ḤADĪTH (A.), the adherents of tradition in contrast to the *Aṣḥāb al-Ra'y* [q. v.]. For further information on this and similar combinations see Ahl.

AṢḤĀB AL-KAHF, "the people of the cave". This is the term used in the Ḳor'ān to denote the youths who in the West are commonly called "the Seven Sleepers of Ephesus". This is the story almost as Muḥammad tells it (Sūra 18, 8 *et seq.*): Some youths in a pagan town are loyal to the one God; they conceal themselves in a cave, whose entrance is on the north side. There God puts them and their dog to sleep. "And if you had come upon them you would have fled thence and been filled with terror." After 309 years the sleepers awake and send one of their number into the town to buy bread. — The Ḳor'ān has no more to relate; there is only added that their number is variously given as 3, 5 or 7 and that the story is intended to confirm faith in the resurrection.

The historians and commentators have more to tell. Of the various traditions which al-Ṭabarī (ed. de Goeje, i, 775 *et seq.*, *Tafsīr*, fasc. xv. 123 *et seq.*) communicates the majority are of the following type: In a town of Rūm (i. e. in Greece or Asia Minor) some youths, who have gone over to Christianity refuse to worship the idols. They flee from the town and with a dog which would not be chased away conceal themselves in a cave, where they go to sleep. The pagan king Daḳyūs (Dāḳiānūs, Dāḳyānūs) soon appears at the scene with his servants to seize the persons of the young men. But no one is able to enter the cave, and so the only thing possible for him to do is to build up the entrance that those shut in may die of hunger and thirst. This he does. Afterwards the thing is forgotten. On day an owner of herds sends workmen to remove the wall at the entrance, and causes a sheepfold to be constructed there. The workmen however do not observe the sleepers. In God's good time the latter awake. Filled with anxiety they send, observing all caution, one of their number into the town to buy bread. The baker does not recognise the coin which is given in exchange and brings the young man before the king, when everything is explained; the men have slept for 300 years; in the meantime the pagan has given place to a Christian generation. The king is much rejoiced, for the presence of this youth is proof that the body is raised with the spirit, a thing which some had doubted. As soon as the young man enters the cave again he goes to sleep beside his companions. A church is then built at the spot.

This account must suffice. Only one differing version need be mentioned which originates from Wahb b. Munabbih (Ṭabarī, ed. de Goeje, I, 778 *et seq.*; Ibn al-Athīr, ed. Tornb., I, 254 *et seq.*): One of the apostles went to the above-mentioned town; at the gate he found that an idol had been set up before which every one who entered had to prostrate himself. In consequence he remained without the town and hired himself out as an attendant at the baths. There he carried on his propaganda and won the youths for Christianity. One day as the son of the king was about to enter the baths in company with a female the apostle admonished him. This time he was prevailed upon to forego his intention, but not the next time however. Then the divine punishment fell on them both, and they died in the bath. As soon as this reached the king's ears he issued a warrant of arrest on the person of the apostle. But he and the young man were carried off for safety to a cave by an acquaintance; there was also a dog with them.

What it goes on to state agrees with the other version. — The story is told in the sources with much historical and geographical detail; many of these details are contradictory, and others have not yet been explained. The most important of them will now be noticed.

The pagan king is named Dāḳyūs, i. e. Decius (249—251), who persecuted the Christians, and the Christian is Theodosius II, (408—450). This however does not agree with the Ḳor'ānic account, that the sleep lasted 309 years, nor with others, according to which it lasted 472. — The question as to which town is the scene of the story is important. The western sources all name Ephesus; some of the oriental, Afsūs. The Arabs know of two places called Afsūs: the one is the well-known town; the other is the old Arabissus in Cappadocia, which is called also Absūs (now Yarpuz). Are we to seek there the scene of these actual or supposed events?

De Goeje has adduced proofs out of the literature in favour of this view. Some travellers e. g. relate that a cave was pointed out to them there containing 13 male corpses which looked as though they had dried up (Yāḳūt, *Mu'djam*, ii. 806; al-Muḳaddasī, p. 153; Ibn Khordādhbeh, p. 106, 110: al-Bīrūnī, *Chronology*, ed. Sachau, p. 290). Further in the *Recueil des textes rel. à l'histoire des Seldjoucides*, ed. Houtsma, iv. 152 it is simply stated that Arabissus is the place of "the people of the cave". Perhaps it is this discovery which is the original source of the legend of the seven sleepers. Because of the name Absūs people came to think later of Ephesus.

Another important question is connected with the meaning of the last word in the Ḳor'ānic "men of the cave and (of) al-Raḳīm". Many take it to be the name of the dog, or to be the tablet which contains the story of the youths. The Arab geographers regard it as a geographical name; Ibn Khordādhbeh e. g. calls the cave, which is mentioned as containing the corpses, al-Raḳīm; he lays the scene of the story of the youths at Ephesus. Al-Muḳaddasī on the other hand regards the 13 men discovered as the Aṣḥāb al-Kahf, and knows of a place al-Raḳīm in the country to the East of the Jordan not far from 'Ammān. There a wonderful incident has occurred with 3 men who are therefore called Aṣḥāb al-Raḳīm. Clermont Ganneau has visited the cave there and considers it to be the one described in the Ḳor'ān.

What significance attached to the dog we cannot tell, nor where the mountain Anchilus (the spellings of it are very various) is to be looked for; nor is there unanimity in regard to either the number or the names of the youths.

The oldest mention of the legend in the east we find made by Dionys de Tell Mahra in a Syrian work of the v. cent.; in the east by Theodosius in his book on the Holy Land. In these versions the names of the youths are Greek. Opinions are at variance in regard to the question whether the version found in Dionys was translated from the Greek or was originally composed in Syriac. — The legend is widely spread in the literatures of east and west. On this point see the work by John Koch, who has attempted to give it a mythological interpretation.

Bibliography: *Dionysii Telmaharensis Chronici Liber primus* (ed. Tullberg, p. 161 and 133); Guidi, *Testi orientali inediti sopra i sette dormienti di Efeso* (*Acad. dei Lincei*, 1884-1885); Land, *Anecdota syriaca*, i. 38; iii. 87; Ṭabarī (ed. de Goeje), i. 775 *et seq.*; also *Tafsīr*, xv. 123 *et seq.*; de Goeje, *Bibliotheca geographorum arabicorum*, Indices s. vocc. al-Raḳīm, Absūs, Afsūs, Tarsūs; Yāḳūt, *Mu'djam*, s. iisdem vocc.; Ibn al-Athīr (ed. Tornb.), i. 254 ff.; al-Bīrūnī, *Chronology* (ed. Sachau) p. 290; Ḳazwīnī (ed. Wüstenf.), i. 161 *et seq.*; Maḳrīzī, *Hist. des sultans mamlouks* (Transl. of Quatremère), Vol i. Part 2, 142; Nöldeke, in *Götting. Gel. Anzeigen*, 1886, p. 453; de Goeje, *De legende der seven slapers van Efeze* (*Versl. en Meded. Akad. Amsterdam, Letterk.*, 4. Reeks, Deel iv.), p. 9 *et seq.*; John Koch, *Die Siebenschläferlegende, ihr Ursprung und ihre Verbreitung* (1883); Theodosius, *De situ terrae sanctae* (ed. Gildemeister), p. 27; Damīrī, *Ḥayāt al-Ḥayawān*, sub voce *Kalb*; Tha'labī, *Ḳiṣaṣ al-Anbiyā'* (Cairo, 1297), p. 394 *et seq.*; Clermont Ganneau, *Études d'Archéologie orientale*, iii. 293; W. Tomaschek, *Historisch-topographisches vom oberen Euphrat und aus Ost-Kappadokien* (in *Kiepert-Festschrift*, Berlin, 1898); G. le Strange, *Palestine under the Moslems*, p. 274—286; cf. also Brockelmann, in *Mitt. d. Sem. f. Or. Sprachen*, iv, 228 und B. Heller, in *Revue des études juives*, xlix, 190 *et seq.*

(A. J. WENSINCK.)

AṢḤĀB AL-RASS, "the people of the ditch" or "of the well", are twice mentioned in the Ḳor'ān (Sūra 25, 40; 50, 12), along with 'Ād, Thamūd and other unbelievers. The commentators know nothing for certain about them, and so give widely divergent explanations and all manner of fantastic accounts. Some take al-Rass to be a geographical name (cf. Yāḳūt, sub voce); some hold that these people, a remnant of Thamūd, cast (*rassū*) their prophet Ḥanẓala in to a well (*rass*) and were consequently exterminated. It is also related that the mountain of the bird 'Anḳā' [q. v.] was situated in their region. — Ṭabarī mentions the possibility of their being identical with the Aṣḥāb al-Ukhdūd [q. v.]; otherwise he does not know of anything relating to them; just as little do we.

Bibliography: The Commentaries on the verses of the Ḳor'ān in question; Damīrī, *Ḥayāt al-Ḥayawān*, see under '*Anḳā'*; Tha'labī,

Ḳiṣaṣ al-Anbiyā' (Cairo, 1297), p. 141 *et seq.*
(A. J. WENSINCK.)

AṢḤĀB AL-RA'Y (A.), "the men of opinion", i. e. the speculative jurists, who recognise of course the authority of tradition, but also hold to be valid what the individual insight of the jurist who supports himself on tradition recognises as true. Cf. the articles Ḳiyās and Ra'y.

Bibliography: Sachau, *Zur ältesten Geschichte des muh. Rechts*, in *Sitzungsberichte der Kais. Akad. Wien*, lxi; von Kremer, *Culturgeschichte des Orients*, ii. 490 *et seq.*; Goldziher, *Die Ẓâhiriten*, p. 2 *et seq.*

AṢḤĀB AL-UKHDŪD, "the people of the ditch", mentioned in Sura, 85, 4 *et seq.* The Muslim historians relate as follows in regard to this passage:

King Dhū Nuwās of Yemen was a devotee of Judaism and intolerant of the Christians. He bade them choose between Judaism and death. The Christians preferred martyrdom. Thereupon the king caused a long ditch to be constructed in which they were burned alive.

This story is partly confirmed by Christian sources and enlarged upon. When the Kūshites were unable, since winter had set in, to send a viceroy to Yemen, Dhū Nuwās (he is variously named), who was a convert to Judaism usurped the authority and persecuted the Christians. Moreover he laid siege to Nadjrān, and breaking his word on the capture of the town destroyed the steadfast Christians with fire and sword. Of a real ditch however there is no mention. — Almost the same as this is the account given by Simeon de Bēt-Arshām and by the anonymous writer in Boissonade. The account of these events was written in the spring of 524 A. D. in Syria; they happened therefore towards the end of 523.

Other explanations are also given, e. g. that the "people of the ditch" were Daniel and his companions (Ṭabarī, *Tafsīr*, s. loc.), a view which Geiger (*Was hat Mohammed* etc., p. 192) and Loth (*Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, XXXV, 121) regard as probable. — According to a tradition in Tha'labī the „people of the ditch" were Antiochus in Syria, Nebuchadnezzar in Persia, and Dhū Nuwās in Yemen.

Bibliography: Ibn Hishām (ed. Wüstenf.), p. 24 *et seq.*; Ṭabarī (ed. de Goeje), I, 925; the Kor'ānic commentaries on Sūra 85, 4 *et seq.*; Mas'ūdī, *Murūdj* (Paris), I, 129 *et seq.*; Caussin de Perceval, *Essai sur l'histoire des Arabes*, I, 128 *et seq.*; Nöldeke, *Geschichte der Araber u. Perser zur Zeit der Sasaniden* (Leiden, 1879), p. 185 *et seq.*; Assemannus, *Bibliotheca orientalis*, I, 364 *et seq.*; Guidi, *La lettera di Simeone vescovo di Bêth-Arsâm sopra i martiri omeriti* (*Memorie dell' Accademia dei Lincei*, 1881, p. 471 *et seq.*); Boissonade, *Anecdota graeca*, V, 1 *et seq.*; Fell, *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, XXXV, 1 *et seq.*; Duval, *Littérature syriaque*, p. 136 *et seq.*; Tha'labī, *Ḳiṣaṣ al-Anbiyā'* (Cairo, 1297), p. 421 *et seq.*
(A. J. WENSINCK.)

A'SHĀR. [See 'USHR.]

AL-ASH'ARĪ, ABŪ BURDA 'ĀMIR B. 'ABĪ MŪSĀ, judge and traditionist. When Shabīb b. Yazīd appeared at the head of the Khāridjites in the year 76 (695-696) and surprised Kūfa, Abū Burda had also to pay homage to the insurgent. Later he was appointed judge in Kūfa. Through his personal qualities he gained great regard as occupant of this office: besides he was considered to be well versed in Muḥammadan tradition. According to the usual account he died in the year 103 (721-722); but 104, 106 and 107 are also given as the year of his death.

Bibliography: Ibn Sa'd, vi. 187; Ṭabarī (ed. de Goeje), ii. 131 *et seq.*; Nawawī (ed. Wüstenfeld), p. 653 *et seq.*; Ibn Khallikān (Trans. of de Slane), ii. 2 *et seq.*
(K. V. ZETTERSTÉEN.)

AL-ASH'ARĪ, ABU 'L-ḤASAN 'ALĪ, famous theologian, born at Baṣra in the year 260 (873-874), descendant of the above-named. The complete genealogy is: 'Alī b. Ismā'īl b. Isḥāḳ b. Sālim b. Ismā'īl b. 'Abd Allāh b. Mūsā b. Bilāl b. Abī Burda. Until his 40. year he was a zealous pupil of the Mu'tazilite theologian al-Djubbā'ī [q. v.], then on the occasion of a dispute with his teacher on the fitness of God's predeterminations disagreed with him and went his own way. But Spitta has shown that we have to do here with a biassed legend and that probably the study of the traditions elucidated for him the contradiction between the Mu'tazilite views and the spirit of Islām. However that may be, he henceforth championed the orthodox views against the Mu'tazilites and composed a large number of works of a dogmatic and polemic nature. Ibn Fūrak states that their number amounted to about 300, Ibn Asākir gives the titles of 93 of them, which are repeated with occasional notes in Spitta, *Zur Geschichte Abu 'l-Hasan al-Aš'arî's* p. 63 *et seq.* Only a few of them have been preserved, and are enumerated by Brockelmann, *Gesch. der arab. Litter.*, I, 195. The work *al-Ibāna 'an Uṣūl al-Diyāna* was printed with three supplements at Ḥaidarābād in 1321 (1903). Also a *Risāla fi 'stiḥsān al-Khawḍ fi 'l-Kalām* (ibid. 1323). His philosophical system is sometimes disparagingly judged. Cf. Goldziher, *Beiträge zur Litteraturgeschichte der Šî'â*, *Sitzungsberichte*, Vienna, Bd. LXXVIII, p. 472 *et seq.* For the rest he belonged to the Madhhab of Shāfi'ites. He spent the closing years of his life in Baghdād and died there in the year 324 (935).

Al-Ash'arī enjoys the credit of having overcome the antipathy of the older Muḥammadan scholars to dialectic in articles of faith by his successful utilisation of it to combat the Mu'tazilites and the chiefs of other sects who were suspected of heresy. He is, therefore, the founder of orthodox scholasticism (*Kalām*), since the few orthodox teachers who had ventured on it before him had too little culture to be able to avoid giving offence by certain of their expressions. His method in consequence found acceptance especially with the Shāfi'ites, and he gathered round him a circle of pupils from whose midst there went forth various famous theologians who developed and spread his dogmas. The best-known of these older Ash'arites are al-Bāḳillānī, Ibn Fūrak, al-Isfarā'inī, al-Ḳushairī, al-Djuwainī (Imām al-Ḥaramain) and especially al-Ghazālī. Outside the Madhhab of al-Shāfi'ī the opinions of al-Ash'arī met with less recognition. The Ḥanafites preferred the doctrine of his contemporary al-Māturīdī, who however differed from him only in subordinate controversial points; the Ḥanbalites kept to the old point of view and remained opponents of the Ash'arite school. In Spain Ibn Ḥazm [q. v.] opposed the doctrine of al-Ash'arī. Under the first Seldjūḳ, Toghrul-Beg, the distin-

guished Ash'arite teachers were even persecuted at the instance of the Wazir al-Kundurī; however, his successor, Niẓām al-Mulk soon put an end to this treatment of them. They gained more and more influence generally, especially through the writings of the famous al-Ghazālī. In the Maghrib they found an ardent champion in Ibn Tūmart, the founder of the empire of the Almohades. The eventual result was that the Ash'arite *Kalām* was everywhere taught in the schools of the Sunnis and the initial opposition became silent.

Bibliography: Ibn Khallikān (ed. Wüstenf.), Nº. 440; *Fihrist* (ed. Flügel), i. 181; Shahrastānī (ed. Cureton), p. 65 *et seq.*; Spitta, *Zur Geschichte Abu 'l-Ḥasan al-Aśarî's*; Mehren, *Exposé de la Réforme de l'Islamisme* etc., in *Travaux de la 3ième Session du Congrès des Orient.* (St. Petersburg), p. 167 *et seq.*; Schreiner, *Zur Geschichte des Aś'aritentums* in *Actes du 8ième Congrès intern. des Orient.*, Sect. 1ª, 79 *et seq.*; Macdonald, *Development of Muslim Theology* etc., p. 187 *et seq.*

AL-ASH'ARĪ, Abū Mūsā 'Abd Allāh b. Ḳais, governor. Abū Mūsā belonged to Yemen and early accepted Islām. According to the usual tradition, after his conversion in Mekka he joined the emigration to Abyssinia and only retured on the conquest of Khaibar. Thereupon he was appointed governor of a district by Muḥammad. In the year 17 (638) 'Omar conferred on him the governorship of Baṣra on the deposition of al-Mughīra b. Shu'ba. It was no light task however to hold the restless Beduin in check, and when Abū Mūsā set out to assume his office he took with him twenty nine distinguished men in order to strengthen his position. When the inhabitants of Kūfa were dissatisfied with their governors the Caliph acquiesced in their desires, and since they declared they would like best of all to have Abū Mūsā he was transferred to Kūfa in the year 22 (642-643). But soon it proved that the new governor was unable to satisfy the capricious people of Kūfa, and he was recalled after a year and was given back his post in Baṣra. Soon after he was sued before the Caliph who, however, accepted his excuses, and even after 'Omar's death Abū Mūsā, who had distinguished himself as a commander on the field, filled the governorship of Baṣra. But some years after 'Othmān's accession he was deposed and 'Abd Allāh b. 'Āmir nominated his successor, whereupon Abū Mūsā settled in Kūfa. In the year 34 (654-655) 'Othmān appointed him governor of Kūfa; but when on the murder of the Caliph this town joined the cause of 'Alī, Abū Mūsā was forced aside and had to flee. Once again he appears in the history of Islām, for, when hostilities were interrupted in the Battle of Ṣiffīn in the month of Ṣafar, 37 (July, 657), and the combatants agreed to leave the decision as to whether the sovereignty belonged to 'Alī or to Mu'āwiya to two impartial arbiters, Abū Mūsā and 'Amr b. al-'Āṣ were entrusted with the commission. In Ramaḍān of this year (February, 658) the two arbiters met in Dūmat al-Djandal (or rather in Adhroḥ [q. v.]). Here Abū Mūsā was outwitted, and declaring both 'Alī and Mu'āwiya unworthy of the Caliphate left the choice of a successor to the Islāmic community. 'Amr then stepped forward and agreed with him in regard to 'Alī, but authorised Mu'āwiya's possession of the dignity. This was the end of Abū Mūsā's political activity. Equally unpopular with both parties he only with difficulty managed to save himself and escape to Mekka. But here also he felt insecure, and later betook himself to Kūfa. The year of his death is variously given. According to the oldest tradition he died in Kūfa in the year 42 (662-663) or in 52.

Bibliography: Ibn Sa'd, iv. i. 78 *et seq.*; vi. 9; Ya'ḳūbī (ed. Houtsma), ii. 136 *et seq.*; Belādhorī (ed. de Goeje), p. 55 *et seq.*; Ṭabarī (ed. de Goeje), see Index; Ibn al-Athīr (ed. Tornb.) i. 9 *et seq.*; Nawawī (ed. Wüstenf.), p. 758; Well, *Gesch. d. Chalifen*, i. 72 *et seq.*; Müller, *Der Islam im Morgen- und Abendland*, i. 243 *et seq.*; Muir, *The Caliphate, its Rise, Decline and Fall* (3 Ed.), p. 189 *et seq.*; Caetani, *Annali dell' Islām* passim.

(K. V. Zetterstéen.)

AL-ASH'ATH b. Ḳais b. Ma'dīkarib, Kindite prince in Ḥaḍramawt. His real name was Ma'dīkarib. He was called al-Ash'ath because of his ever unkempt hair. Rare epithets given to him are al-Ashadjdj, "who has a scar on his head", and 'Urf al-Nār, a South-Arabian term used to denote a traitor. His *Kunya* is Abū Muḥammad. His father, who on the fall of the dynasty of Ākil al-Murār was the real heir to the chieftainship amongst the Kindites was murdered by the Murādites. To avenge his father's death he undertook an expedition against them, but was taken prisoner and had to pay 3000 camels for his ransom. In the year 10 (631) he was the leader of the embassy which announced to the prophet the submission of a section of the Kindites. According to some he had by that time already married Umm Farwa (or Ḳuraiba), sister of Abū Bakr, but could not take her with him to Ḥaḍramawt. A sister of his was engaged to Muḥammad; but Muḥammad died before the nuptials. Perhaps even in Muḥammad's life-time he had provoked disturbances amongst the Kindites. In any case after Muḥammad's death (632) he brought about the defection of his clan, the al-Ḥārith b. Mu'āwiya, to whom the 'Amr b. Mu'āwiya, having been driven to extremities by the conduct of the Muḥammadans had previously attached themselves. He was defeated by the army of the Muḥammadans which had meantime advanced against him, and he threw himself into the citadel of al-Nudjair. When he saw that there was no help for it he made a compact with the besiegers, according to which his person and that of 9 others should be immune from danger if he surrendered the citadel. But since he, as it is said, omitted when drawing up the contract to insert his own name in the list he was within an ace of being executed. However it was decided to send him a prisoner to Medina for the Caliph to decide what was to be done with him; there he succeeded in securing not only his pardon but also reinstatement in his dignity. At this time [cf. supra] Abū Bakr gave him his sister in marriage. He then remained in Medina. When 'Omar in the year 15 (636) for the first time employed South-Arabian troops to cooperate with him in the Persian war which had then entered on a new stage, al-Ash'ath and his Kindites took part under the leadership of Sa'd. He fought at Ḳādisīya, Madā'in, Nahāwand, and also in Syria at the Yarmūk, where he lost his one eye. On the founding of Kūfa he was among the first settlers, and possessed a house there until his death. In the

year 26 (646-647), in the reign of 'Othmān, al-Walīd b. 'Uḳba after his campaign of conquest in Ādharbaidjān appointed him his representative there. He even became governor and administered the province under 'Alī also, who however recalled him since he needed him and his troops in the war against Mu'āwiya. Here he rendered good service at first, and took an energetic part in the fighting at Ṣiffīn. But in the decisive battle 37 = 657) he simply caused 'Alī to comply with the pressing demand for a court of arbitration, to terminate the battle, and to send him to negotiate with Mu'āwiya. There he agreed upon the modalities of the court of arbitration, and next forced 'Alī to send the unsuitable Abū Mūsā to this court as his advocate. When the arbitration-court turned out to be but a trick it was mainly he who restrained 'Alī from at once resuming the fight with Mu'āwiya. The remainder of his life he spent among his kinsmen in Kūfa. He died in the year 41 (661-662), shortly after the conclusion of peace between Ḥasan b. 'Alī (who moreover was married to a daughter of his) and Mu'āwiya. His whole family, from his father to his grandson, was regarded as a nest of traitors.

Bibliography: Caetani, *Annali dell' Islām*, Index; Sprenger, *Das Leben und die Lehre des Moḥammad*, Index; A. Müller, *Der Islām im Morgen- und Abendland*, p. 182, 319, 325, 330.
(RECKENDORF.)

'ASHĪ (A.), Evening, night, time of the night-prayer.

'ĀSHIḲ ČELEBI, author of one of the oldest biographies of Osmanli-Turkish poets. His full name is al-Saiyid Pīr Muḥammad b. al-Saiyid 'Alī al-Naḳḳāsh. Mu'allim Nādjī in his *Asāmī* gives 924 (1518) as the year of his birth, Sāmī in the *Ḳāmūs al-A'lām* 926 (1520). There is disagreement also as to the place of his birth (Laṭīfī and Ḳinālizāde: Brussa; Riyāḍī and Nādjī: Roumelia.) At the conclusion of his studies he was judge in various Roumelian towns (Silivri, Prishtina, Serfidje), and finally in Üsküb, where he remained until the end of his life. According to Ḳinālizāde Ḥasan Čelebi the year of his death was 976 (1568-1569), according to Ḥādjdjī Khalīfa and Mu'allim Nādjī 979 (1571-1572). The year 939 given in Sāmī is a printer's error for 979, as we gather from his statement that "he was a contemporary of Ḳinālizāde, author of the *Tadhkira*, and died in the same year." Here of course Sāmī has mistaken the two Ḳinālizāde, father and son. Under Ḳinālizāde he gives the dates correctly (979 for the father, 1012 for the son).

'Āshiḳ Čelebi's chief work is the Biographies of the Poets *Mashā'ir al-Shu'arā'* (Ḥādjdjī Khalīfa N°. 2815 and 12059), commonly called *Tadhkirat al-Shu'arā'*. It is more extensive than that of Laṭīfī, and is of great value especially for the contemporary poets, some of whom the author knew personally. Gibb used it extensively in his *History of Ottoman Poetry* (cf. the Index); Ḳinālizāde says, that the circumstances and characteristics of the earlier poets have been carefully investigated in it, but that the style is without charm. The work was completed in 976. Gibb possessed MSS. (see his *History of Ottoman Poetry*, I, 139), and there are two exemplars in Vienna, the older having the date 994 (1586).

'Āshiḳ found expression also in poetry. Ḥādjdjī Khalīfa in N°. 553 mentions a Dīwān and in N°. 7697 a *Shehrengīz* of his. Further he translated various Arabic works into Turkish. The following may be mentioned:

1. *al-Tibr al-masbūk fī Naṣā'iḥ al-Mulūk* of al-Ghazālī; — 2. *Rawḍ al-Akhyār* of Muḥyi 'l-Dīn Muḥammad b. al-Khaṭīb Ḳāsim (extant in Vienna); — 3. *al-Siyāsa al-shar'iya fī Iṣlāḥ al-Rā'ī wa 'l-Rā'iya* of Ibn Taimiya; — 4. A commentary to the *Ḥadīth-i-arba'ūn* of Ibn Kamāl-Pasha Shams al-Dīn Aḥmad b. Sulaimān (died 946 = 1539-1540; cf. Flügel, *Katal. Wien*, III, 537); — 5. A translation of Tashköprüzāde's *Shaḳā'iḳ al-Nu'mānīya* (see Nādjī); — 6. A translation of the History of Medina of 'Omar al-Ḥāfiẓ (Ḥadjdjī Khalīfa N°. 4772).
(F. GIESE.)

'ĀSHIḲ PASHA, his real name was 'Alī; he was the oldest of the West-Turkish poets, and wrote a large work entirely in Turkish. He was the son of al-Mukhliṣ, the son of Shaikh Ilyās, who had the surname Bābā Ilyās. Concerning the lives of these three we have little information, and it is often contradictory. 'Āshiḳ Pasha lived in Ḳir-Shehr in Anatolia under the reigns of the Sultans 'Othmān and Orkhān. He was born in 670 (1271-1272), and died on the 13. Ṣafar, 733 (3. Nov., 1332). There is extant a long Mathnawī-poem of his, with the title *Gharīb-Nāme*, but which is usually, even if inaccurately, called the "Dīwān of 'Āshiḳ". Ḥadjdjī Khalīfa mentions it under the title *Ma'ārif-Nāme*. It consists of 10 *Bāb* of 10 *Destān* each, and, corresponding to the metre of the Mathnawī of Djalāl al-Dīn and of the *Rebāb-Nāme* of Sultan Weled, is composed in hexameter Ramal. It was completed in the year 730 (1329-1330), three years therefore before the death of 'Āshiḳ. It was intended to introduce those Turks who did not understand Arabic or Persian to the doctrines of Ṣūfism, which — naturally systemless — are dealt with and explained by means of examples. If the work be poetically valueless yet this first attempt deserves full recognition on the linguistic side.

The *Gharīb-Nāme* has not yet been printed; MSS. are numerous. Besides those mentioned in Rieu, *Cat. of the Turk. MSS. in the British Museum*, p. 161ª, last paragraph, and in Pertsch, *Verzeichn. d. türk. Hss. d. Königl. Bibl. zu Berlin*, N°. 359, the author of the present article has in his possession a well-preserved, excellently written exemplar.

Bibliography: Gibb, *History of Ottoman Poetry* i. 176 *et seq.*; Hammer, *Gesch. d. Osman. Dichtk.*, i. 54.
(F. GIESE.)

'ĀSHIḲ-PASHA ZĀDE, great-grandson of the above; his real name is, Aḥmad b. Yaḥyā b. Salmān b. 'Āshiḳ-Pasha; the oldest Osmanli historian. His work had already become rare by the time of Ḥadjdjī Khalīfa; a fragment is extant in the Vienna Hofbibliothek (Flügel, *Katal.*, ii. 206).

ASHĪR (French, Achir), ancient fortified town whose ruins lie S. E. of Medea on the Kāf 'l-akhḍar, on the south-eastern slope of the mountains of Titeri, situated 0° 57′ E. Long. (Paris), 35° 55′ N. Lat. These ruins are built upon a rock, now called Banya or Manzah bint al-Sulṭān, which falls sheer away in high precipices, and has a surface of about 95 acres, and they are without doubt those of Ashīr as it is described to us by the Arab historians and geographers. The town has an exceedingly picturesque site and obtains excellent water from two copious springs, now called 'Ain

Banya and 'Ain Bahîra. The town formed a natural stronghold and could be attacked only on the east from the ridges of the Djebel Tsemsâl. There the citadel was built, now called *Mansah bint al-Sulṭân*, which was protected on one side by an inaccessible mountain-ridge, and on the others by walls. About 1½ mls. N. W. of Banya, and exactly opposite it ruins are to be seen on the flat scattered over an area of about 37 acres, which are now called Ashîr or el-Yashîr. Traces of three gateways can still be recognised; otherwise the ground is now under cultivation, and only the remains of tiles, bricks and rubbish heaps in the upper part of the town bear evidence of the town that once stood there. About 3¼ mls. as the crow flies to the west of the modern el-Yashîr, on the northern declivity of the Kâf 'l-akhḍar are situated the ruins, now called Mansah bint al-Sulṭân, of the citadel which stood upon a projection of the rock slightly flattened, steep at almost every point and insurmountable. Running from S. to N., and about 3960 ft. high this rock is clearly separated from the central point of the chain which rises about 490 feet higher, and stands vertical to the Kâf 'l-akhḍar. The plan of the citadel forms a quadrilateral of about 905 ft. × 82 ft. There can still be seen the remains of a bastion, two piles, a cistern, a tower and an inner court. A single door placed in the west wall and commanded by the middle tower served as entrance. A foot path, which is impracticable at several points and is still used by the people of the tribe Rab'îya, went through the pass of the Kâf Smir and joined those three places.

The last-named part, Mansah bint al-Sulṭân, is undoubtedly the ancient Ashîr or Ashîr-Zîrî; el-Yashîr, on the other hand, is the town built by command of the Fâṭimid-Caliph al-Manṣûr, and finally Banya the recently built Ashîr.

Ashîr or Âshîr was founded between 324 and 334 (30. Nov., 945 — 2 Aug., 946) by Zîrî b. Manâd, chieftain of the Ṣanhâdja, a large Berber-tribe, which possessed almost the entire modern Département of Algiers with Tiaret and Biskra excepting Greater Kabylia. The Fâṭimid Caliph Abû Ṭâhir Ismâ'îl, later called al-Manṣûr, commissioned his vassal Zîrî to extend the town. Abu 'l-Futûḥ Yûsuf Buluggîn, son and successor of Zîrî, transported to Ashîr the inhabitants of Tlemcen who had risen in revolt in 361 (24 Oct., 971 — 12 Oct., 972). The governorship of Ashîr was preserved under this prince and his successors and direct heirs Abu 'l-Fatḥ al-Manṣûr and Abû Manâd Bâdîs in almost unbroken succession from 337 (987-988) till Ḥammâd b. Buluggîn, the founder of the Ḳal'a of the Banû Ḥammâd and of the Ḥammâdid-dynasty. In 395 (1004-1005) Ashîr was besieged by the Zenâta, who however had to flee before the advance of Ḥammâd. In 408 (1017-1018) on the ratification of his independence Ḥammâd obtained permanent possession of the town. In 468 (1075-1076) Ashîr was temporarily occupied by the Zenâta al-Muntaṣir b. Khazrûn, but soon after came again under the dominion of the Ḥammâd. In 495 (1101—1102) Tashfîn b. Tinâmer, governor of Tlemcen, took possession of the town in name of the Almoravid Yûsuf b. Tashfîn, and utterly demolished it. Rebuilt by the Ḥammâdids Ashîr fell into the power of the Ṣanhadjid Ghâzî, who availed himself of the arrival in Bidjâya of his ally, the Almoravid governor Abû Ghâniya, to obtain the mastery of Ashîr (c. 580 = 1184-1185).

After this date Ashîr became forgotten, so that we do not know when it disappeared to leave only a heap of ruins as evidence of its former splendour.

Ashîr was the birth place of Abû Muḥammad 'Abd Allâh b. Muḥammad b. 'Abd Allâh al-Ṣanhâdjî al-Ashîrî, jurist, collector of traditions, grammarian and littérateur, who died at Baalbek in 561 (1165-1166); according to the author of the *Tâdj al-'Arûs* however this scholar belonged to Ashîra, a hamlet in the neighbourhood of Saragossa in Spain.

Bibliography: Yâḳût, *Mu'djam* i. 286; Ibn Khaldûn (Transl. of de Slane), ii. 4 *et seq.*, 489; *Revue Afr.*, xlii. 116 *et seq.*; Fournel, *Les Berbers*, ii. 208; Ibn Khallikân (Cairo, 1310), i. 86, 98, 197; Ibn 'Adhârî (Transl. of Fagnan), i. 313—397, passim; Ibn al-Athîr, *Annales du Maghrib* (Transl. of Fagnan), p. 374—406; Idrîsî, *Descr. de l'Afr. et de l'Espagne* (Transl. of Dozy and de Goeje), p. 85; *Marâṣid al-Iṭṭilâ'* (ed. Juynboll) i. 70; *Kitâb al-Istibṣâr* (Transl. of Fagnan), p. 105; Berbrugger, *Époques milit. de la grande kabylie*, p. 163; al-Bakrî (Transl. de Slane), p. 144; Ibn Ḥawḳal, in *Journ. Asiat.*, 3. Serie, Pt. xiii. p. 235; Pélissier, *Mémoires hist. et géogr. sur l'Algérie*, p. 413; Rodet, *Notice sur les ruines de Mansah bint el-Sulṭân, Yachir ou El-Achir et Benia*, with map. Ms. published by the editors of the *Revue Africaine*.

(M. BENCHENEB.)

'ASHÎRA (A.), tribe, syn. *Ḳabîla* [q. v.].

ASHKABAD, properly 'ISHḲÂBÂD ('*Ashḳ*, Turk. form of the Arab.-Pers. '*Ishḳ*, "love"), Russ. Askhabad, capital of the Trans-Caspian region; 19, 428 inhabitants (1897); first became a township under the Russian regime; previous to 1881 was the most important Turkoman-Aul (500 tents) in the district of Akhal-Tekke [q. v.]. The town possesses a museum (contains also ethnological exhibits of the Turkomans) and a public library (possesses also some Persian Mss.). Some 4-5 mls. to the West are the ruins of the town Nasâ (two ruin-mounds, no remains of ancient buildings appear on the surface); 6-7 mls. to the East are the ruins of the town Anaw (remains of a fine mosque with inscription of the builder Abu 'l-Ḳâsim Bâbur, died 861 = 1456-1457).

(W. BARTHOLD.)

AL-**ASHMÛNAIN**, town in Upper Egypt. Al-Ashmûnain, more correctly al-Ushmûnain, lies between the Nile and the Baḥr Yûsuf, about 27° 47′ N. Lat., not far from the railway-station Rôḍa in Upper Egypt. It is a small country-town (*Nâḥiya*) of 3855 (including 3 dependencies, 7729) inhabitants, and belongs to the district (*Markaz*) of Mallawî in the province of Asyûṭ.

This place which is now quite unimportant was formerly one of the chief towns of Egypt. The name — an Arabic dual — corresponds to the old Egyptian Khmûnu, the Coptic Shmûn; the Greeks and Romans called the town Hermopolis Magna. Some ruins still witness to its former greatness. In the Coptic-Arabic Saga the Eponym Ushmûn, son of Miṣr, is regarded as the founder. The modern name, for which however there is extant evidence in early Arab times, as a dual points to a double Ushmûn, and can only have originated in the Arabic period; and certainly

the Papyri of the i. and ii. centuries of Islām know of two places, Ushmūn al-Suflā and Ushmūn al-ʿUlā, i. e. Lower- and Upper-Ushmūn. One of these two towns is the ancient Hermopolis, the other is doubtless of late foundation, and was made possible through the drying up of the Baḥr Yūsuf or through the shifting of the Nile-bed, a matter about which there are various accounts existing. The double-name of this transition-period then adhered to the new town. First as Shmūn was in ancient time the capital of a νομός, so Ashmūnain became in the Islāmic period the representative town of a *Kūra*, and, on the inauguration of the provincial divisions under the Fāṭimid al-Mustanṣir, the capital of a province. It flourished till late into the Mamlūk-period, but by 1720, in consequence of a fresh change of the Nile-bed, the neighbouring town Mallawī became the chief town; the same conditions resulted later in the preeminence of Minia (Munyat al-Khaṣīb).

In the Middle Ages Ashmūnain was famed for its fertility. Red woollen-carpets after the fashion of the Armenian Ḳirmiz-carpets were also manufactured there. Owing to the sheep-rearing of the Arabs who encamped in its neighbourhood it became a centre for the manufacture of wool, and the products (garments) were exported.

Maḳrīzī informs us about all manner of legendary buildings, and especially of a walled passage under the Nile connecting it with Anṣinā, the ancient Antinoe.

The town must not be confused with two other places of the same name in Egypt, Ushmūn (or Ushmūm) al-Rummān near Damietta and Ushmūn (al-Djuraisāt) in the province of Manūfiya.

Bibliography: Yāḳūt, *Muʿdjam* (ed. Wüstenf.), i. 283; Ibn Djiʿān, p. 173; Maḳrīzī, *Khiṭaṭ*, i. 238; ʿAlī Mubārak, *al-Khiṭaṭ al-djadīda*, viii. 74; Ḳalḳashandī (Transl. of Wüstenfeld), p. 94, 105; Quatremère, *Mémoires sur l'Egypte*, i. 490; Amélineau, *Géographie de l'Egypte à l'époque copte*, p. 167; *Papyri Schott Reinhardt*, i. 21; Boinet Bey, *Dictionnaire Géographique de l'Egypte*, p. 41; Baedeker, *Egypt and the Sudān* (6. Ed.), p. 213. (C. H. Becker).

al-**ASHRAF**, name of three Aiyūbids.

1. Al-Malik al-Ashraf Muẓaffar al-Dīn Abu 'l-Fatḥ Mūsā was a son of al-ʿĀdil I. [q. v.], and thus a nephew of Saladin. Born in Cairo or in Karak in the year 578 (1182-1183), he received from his father in the year 598 (1201-1202) the governorship of Edessa to which Ḥarrān was added later. He quarrelled with the Zengid Nūr al-Dīn Arslān-Shāh of Mosul, and defeated him in the year 600 (1204) in the battle of Bain al-Nahrain. Later his father transferred to him also Khilāṭ, Maiyāfāriḳīn and other towns, and from the year 606 (1209-1210) on he conquered the larger part of Mesopotamia; his residence was at al-Raḳḳa. On the death of al-Ẓāhir Ghāzī of Aleppo (613 = 1216) he saved Aleppo to his line, when it was threatened by Saladin's unfortunate son al-Afḍal and Kai-Kawūs of Rūm (Asia Minor).

When on his father's death the Franks lay before Damietta, he decided after some hesitation to hasten to the help of his brother al-Kāmil, the new head of the family. The reconquest of Damietta was ascribed to his lucky star. When on the death of al-Muʿaẓẓam of Damascus his son al-Nāṣir was attacked by al-Kāmil, he joined first al-Nāṣir, but soon after al-Kāmil, who transferred to him Damascus in return for his yielding up his claims to a portion of his eastern possessions (626 = 1229). Shortly afterwards he allied himself with Kai-Kobād of Rūm against the common enemy Djalāl al-Dīn Khwārizm-Shāh, last prince of this house, who was being hard pressed by the Mongols; him they defeated in the year 627 (1230). Soon afterwards the Aiyūbid Princes al-Ashraf and al-Kāmil were at variance with Kai-Kobād, who made an attack on Mesopotamia (631 = 1233-1234); their expedition was at first unfortunate, but they succeeded in repelling the Seldjūḳ in the year 633 (1235-1236). Thereafter al-Ashraf, obviously from jealousy, broke with al-Kāmil, and the latter took the field against him, but, before arms could decide the issue, al-Ashraf died in Damascus on the 4. Muḥarram, 635 (27. August, 1237). Al-Ashraf was reputed for his liberality and kindliness, and so was beloved by his subjects. Nothwithstanding the praise lavished on him he cannot be placed on a level with the great princes of his house.

Bibliography: Abu 'l-Fidāʾ (*Recueil des Historiens des Croisades*; *Hist. Or.*, i. 80—113); also (Constantinople), iii. 116 ff.; Ibn Khallikān (Transl. of de Slane), iii. 486 ff.; *Dhail Kitāb al-Rawḍatain* (*Recueil* etc., v. 158 ff.); Ibn Khaldūn, *ʿIbar*, v. 339 ff.; A. Müller, *Der Islam im Morgen- und Abendland*, ii. 163 ff.

2. Al-Malik al-Ashraf Muẓaffar al-Dīn Mūsā, son of al-Manṣūr Ibrāhīm, was the last Prince of Ḥimṣ of the house of the Aiyūbids (Line of Shīrkūh). He succeeded his father in the year 644 (1246-1247). Two years later al-Nāṣir of the Aleppo-line supplanted him against the wishes of al-Ṣāliḥ of Egypt. On the invasion of the Mongols he was restored to his states, and his position confirmed later by the Mamlūk Ḳuṭuz. The dynasty became extinct on his death (661 = 1262-1263), and Ḥimṣ was administered directly by the Mamlūks.

Bibliography: Abu 'l-Fidāʾ (*Recueil des Historiens des Croisades*; *Hist. Or.*, i. 124—150); also (Constantinople), iii. 184 ff.

3. Al-Malik al-Ashraf Mūsā, son of Yūsuf and grandson of the last Aiyūbid prince of Yemen, Yūsuf; in the year 648 (1250) this lad of six years was proclaimed by the first Egyptian Mamlūk Sulṭān, Aibek, as nominal master of Egypt. The comedy lasted for two years. Nothing further is known about him.

Bibliography: Quatremère, *Histoire des Sultans Mamlouks*, i. 1, p. 8—37; Maḳrīzī, *Khiṭaṭ*, ii. 237; Abu 'l-Fidāʾ (*Recueil des Historiens des Croisades*; *Hist. Or.*, i. 130—133); also (Constantinople), iii. 192; S. Lane Poole, *A History of Egypt*, 257 f.

(C. H. Becker.)

al-**ASHRAF**, name of several Mamlūk-princes. [See barsbey, djānbalāṭ, ināl, ḳāʾitbey, kānṣūh ghūrī, khalīl, kūdjūk and tūmānbey.]

ASHRAF (Ashruf, Eshref), town in the Persian province of Māzandarān and chief town of a district (*Bulūk*) of the same name, situated 53° 40′ E. Long. (Greenw.) and 36° 40′ N. Lat., distant about 6 mls. from the South-Eastern shore of the Caspian Sea, on the road leading from Astarābādh to Sārī, about 40 mls. to the west of Astarābādh. This town, built at the foot of the Elburs range, is distinguished by its picturesque site and wealth of vegetation above all the others on the south coast of the Caspian Sea; the district of Ashraf

however is one of the poorest in the whole province of Māzandarān; excellent rice, cotton and sugar-cane are cultivated in the villages. Of trees the pomegranate, lemon and mulberry trees grow best. Before the time of Shāh ʿAbbās I. Ashraf was an unimportant village; its situation so pleased this Persian king that he made it an imperial residence (1021 = 1613), and in its gardens erected palaces which, according to the Persians, had no equal in splendour and grandeur. The palmy days of the town fall into the period of Shāh ʿAbbās I., the Great, who chose it wherein to set up his splendid court; in 1627 there were 2000 families living in it, and it contained no less than 300 public baths. About the middle of the xviii. cent. Ashraf was more than once the scene of civic disorders, and was also repeatedly plundered by the Turkomans. These internal disorders and the dangers which constantly threatened from without caused many inhabitants to leave Ashraf. And so the town, in which the peace between Turkey and Persia was concluded on 3. October, 1727, again fell into neglect and gradually into decay. It has now declined into a large but unimportant village of 845 houses (in 1860), therefore of about 8—10 000 inhabitants, who support themselves mainly by a transit-trade, the cultivation of cotton and silk.

The gardens, well-known under the name Bāgh-i Shāh ("King's Park"), lie to the south-west of the town at the foot of the mountain Sūt-i Kulūm, and are divided into 6 contiguous gardens, separated from each other by high walls and contain a number of palaces and other buildings. In the course of time they have all suffered so much from fire, devastation and earthquake that they now give no idea of their former splendour. The palace Čihil-Sutūn which was reerected by Nādir-Shāh in 1144 (1731) after a conflagration is the best preserved. Fully 1/4 ml. to the north of the town ʿAbbās erected upon a mountain with a magnificent view another palace with an observatory, which is now usually called Ṣafīābādh after Shāh ʿAbbās' successor Ṣafī; it is also lying in ruins.

Bibliography: J. Hanway's Travels (Hamburg, 1754), i. 215 ff.; W. Ouseley *Travels in Various Countries of the East* (London, 1819—1823), iii. 270 ff.; Fraser, *Travels and Adventures* etc. *in the Southern Bank of the Caspian Sea* (London, 1826), p. 12—30; K. Ritter, *Erdkunde*, viii. 523—527; H. Brugsch, *Reise der preuss. Gesandtsch. nach Persien* (Leipzig, 1862), ii. 462; Haentzsche, in *Zeitschr. der Deutsch. Morgenl. Gesellsch.*, xviii. 672—679 (gives detailed description of the present condition of the palaces); Melgunof's statement in *Zeitschr. der Deutsch. Morgenl. Gesellsch.*, xxi. 242 and *Die südlichen Ufer des kaspischen Meeres* (Leipzig, 1868), p. 10, 61, 149, 152—162; B. Dorn, *Caspia = Abh. der russ. Akad. d. Wissens.*, xxiii (1875), N°. 1, p. 74, 315; J. Blaramberg, in *Petermann's Geogr. Mitt.*, 1875, p. 153 ff. (on the palaces of Ashraf); B. Dorn, *Eine Reise nach Masenderan im Jahre 1860*, edited by V. Rosen (St. Petersburg, 1895); F. Sarre in *Zeitschr. f. Erdkunde*, 1902, p. 106 ff. (STRECK.)

ASHRAFĪ, also Sharīfī, sequin, dinār gold-coin. Cf. Dozy and Engelmann, *Glossaire des mots espagn. et portug. dérivés de l'Arabe*, 2. ed., p. 353.

ASHRAFĪYA, Dervish-order (according to d'Ohsson), which takes its name from ʿAbd Allāh Ashraf (Eshref) Rūmī, died 899 (1493) in Čīn Iznīk.

AL-ASHTAR, MĀLIK B. AL-ḤĀRITH AL-NAKHʿĪ, loyal companion and lieutenant of the Caliph ʿAlī b. Abī Ṭālib; accompanied him on a campaign against the Byzantines on the northern frontier of Syria (Belādhorī, ed. de Goeje, p. 164); conveyed to Medina the complaints of the habitants of Kūfa about the forestalling of estates which Saʿīd b. al-ʿĀṣ, governor of ʿIrāḳ, was executing for ʿOthmān on behalf of the Ḳoraish; but since his mission met with no success, he incited the inhabitants to revolt, blocked the way for Saʿīd, and at the Caliph's command submitted to Abū Mūsā ʾl-Ashʿarī, a former governor under ʿOmar. At the time of the conspiracy which led to the murder of ʿOthmān, he brought 200 men to Medina (35 = 655); on being persuaded by ʿAlī's promise of reforms he returned with his companions, but was met on the way by a retainer of the Caliph who carried their death-warrant. He did not however take any part in besieging ʿOthmān's house (*Waḳʿat al-Dār*) nor in his assassination. After this event he compelled some who had remained obstinate to take the oath of allegiance to ʿAlī (Ṭabarī, ed. de Goeje, i. 3069); and was commissioned to bring round the waverers of Kūfa to his master's side; then when ʿAlī took the field against the rebellious Baṣra he fetched him reinforcements. In the Battle of the Camel (10. Djumādā II, 36 = 4. Dec., 656) he fought hand-to-hand with ʿAbd Allāh b. al-Zubair (or according to Ṭabarī i. 3201, with ʿAbd al-Raḥmān b. ʿAttāb). In Kūfa he vainly endeavoured to restrain ʿAlī from sending Djarīr b. ʿAbd Allāh al-Badjalī to Muʿāwiya, after the former had pledged himself to urge Muʿāwiya to acknowledge ʿAlī's authority (Yaʿḳūbī, ii. 214); in the campaign against Muʿāwiya he forced the obstinate inhabitants of Raḳḳa to construct a pontoon across the Euphrates (Ṭabarī, i. 3259; Yaʿḳūbī, ii. 218). At Ṣiffīn he commanded a corps of 4000 cavalry and infantry, and was in command at the indecisive battle on Tuesday, 7. Ṣafar, 37 (25. July, 657). On the following Thursday he commanded the attack against the soldiers of Muʿāwiya who had vowed to fight to the death and had donned the green silk turban (Masʿūdī, *Murūdj*, iv. 356); some state that it was he who killed ʿObaid Allāh b. ʿOmar with a thrust of his lance. On the decisive day he overthrew the right flank of the Syrians and held victory in his hand, when ʿAmr b. al-ʿĀṣ suggested to Muʿāwiya the famous artifice of sticking leaves of the Ḳorʾān on the points of the lances. On being referred to by ʿAlī whom the rebels had threatened with death he was in favour of continuing the fighting. When ʿAlī proposed him as the arbiter for his party, he was rejected as having been the chief agent in provoking the civil war; he refused in consequence to sign the arbitration-agreement. He was appointed governor of Egypt, but at Muʿāwiya's instigation was poisoned (38 = 658-659; Ṭab., i. 3393; Belādhorī p. 228; Yaʿḳūbī, ii. 227) in Kolzūm through a honey-drink given him by the Djāistār (Tax-collector, *quaestor*, Gloss. Ṭab.). When ʿAlī received news of his death he exclaimed: *Li ʾl-yadaini wa li ʾl-fami* ("his hands and his mouth have killed him"), Muʿāwiya, on the other hand, exclaimed: "God has legions (*Djunūd*) even in honey". He took to himself as surname al-Afʿā, "the viper" (Masʿūdī, *Murūdj*, iv. 357). Muʿāwiya regarded him as one of ʿAlī's two right hands,

the other was 'Ammār b. Yāsir (Ṭab., i. 3394) who fell at Ṣiffīn.

Bibliography: Ṭabarī (ed. de Goeje), i. 2927 f., 2999, 3199, 3207, 3338, 3393 f.; Mas'ūdī, *Murūdj* (Paris), iv, 202—265, 327 f., 423; Ibn Khaldūn, *'Ibar*, ii. 2, 142 f.; Ya'ḳūbī (ed. Houtsma), ii. 206—227; Müller, *Der Islam im Morgen- und Abendland*, i. 301—304, 309, 317, 319—327, 331, 345. (CL. HUART.)

'ĀSHŪRĀ', name of a voluntary fast-day which is observed on the 10. Muḥarram. When Muḥammad came to Medina he adopted from the Jews amongst other days the 'Āshūrā'. The name is obviously the Hebraic עשור with the Aramaic determinative ending; in Lev. 16, 29 it is used of the great Day of Atonement. Muḥammad retained the Jewish custom in the rite, that is, the fast was observed on this day from sunset to sunset, and not as was usually the case only during the day. When in the year 2 Muḥammad's relations with the Jews became strained Ramaḍān was chosen as the fast month, and the 'Āshūrā'-fast was no longer a religious duty but was left to the option of the individual. — On which day of the Arabian year the fast was originally observed cannot now be ascertained owing to our defective knowledge of the calendar of the period; naturally its observance coincided with the Jewish on the 10. Tishri, and so fell in the autumn. The 10. Muḥarram finds early mention as the 'Āshūrā'; probably the tenth day of the first Muslim month was selected to harmonise with the tenth day of the first Jewish month. From the calculations which have already been made it does not seem possible that it could have been originally celebrated on the 10. Muḥarram (see Caetani, *Annali*, i. 431 f.).

Presumably for the sake of distinguishing themselves from the Jews some fixed the 9. Muḥarram either along with or in place of the tenth as a fast day with the name *Tāsū'ā'*.

The Jewish origin of the day is obvious; the well-known tendency of tradition to trace the Islāmic customs back to the ancient Arabs, and particularly to Abraham, states that the Mekkans of olden time fasted on the 'Āshūrā'. It is not impossible that the tenth, as also the first nine days of Muḥarram, did possess a certain holiness among the ancient Arabs; but this has nothing to do with the 'Ashūrā'.

The fast of the 'Ashūrā' was later and is still regarded by Muslims as commendable; the day is kept by the devout of the entire Muslim world; it is holy also on "historical" grounds: on it Noah left the ark, etc. In Mekka the door of the Ka'ba is opened on the day of the 'Āshūrā for visitors (see Snouck Hurgronje, *Mekka*, ii. 51). In lands which are Shī'ite or come under Shī'ite influence quite different usages have become associated with the 10. Muḥarram; in this connection see MUḤARRAM.

Bibliography: The Chapter *Ṣawm 'Āshūrā'* in the Collections of Traditions, and the appropriate sections in the Fiḳh-books; Goldziher, *Usages juifs d'après la littérature des musulmans* in *Rev. d. Etudes Juives*, xxviii, p. 82—84; A. J. Wensinck, *Mohammed en de Joden te Medina*, p. 121—125; Th. W. Juynboll, *Handbuch des islamischen Gesetzes*, p. 115 f.; Nöldeke-Schwally, *Geschichte des Qorans*, p. 179, note; Sprenger, *Das Leben und die Lehre des Moḥammad*, iii, 53, Anm.; Lane, *Manners and Customs* Ch. xxiv. (A. J. WENSINCK.)

AL-**'ĀṢĪ** is the name in use among the Arabs for the Orontes, the chief river in the north of Syria, whose usual designation in classical antiquity is preserved in Arabic literature as al-Urunṭ, al-Urand. Presumably the word as with the Greek Axios is to be referred back to an ancient native name. The common explanation of al-'Āṣī = "the rebel" is a popular etymology with no actual foundation, and the name al-nahr al-maḳlūb = fluvius inversus but a scholarly invention.

The river-system begins to the north of the watershed of the highland-valley of al-Biḳā' not far from Ba'albakk, but really only obtains its volume of water further north at al-Hirmil from a spring, generally called simply the Orontes-Spring, which wells forth in a strong stream from the rock. Following the line of the Syrian canal to its northern end the river flows through several lakes or marshes (those of Ḳadas and of Tāmiya = Ḳal'at al-Mudīḳ); on its banks are situated the most important towns of central Syria, Ḥimṣ and Ḥamāt. Where the Syrian wooded ranges meet the folds of the Armenia-Asia Minor region, the river winds round from the north into a southwesterly direction, and takes up the water which has been drained off northern Syria and is collected in the marshy region of al-'Amḳ, and discharges itself below Anṭākiya, to the South of the Amanus, at a flat and havenless shore (Seleucia and al-Suwaidiya were artificial havens).

Bibliography: Yāḳūt, *Mu'djam* (ed. Wüstenf.), iii, 588; Abu'l-Fidā', *Taḳwīm al-Buldān* (ed. Reinaud), p. 49; G. le Strange, *Palestine under the Moslems*, p. 59—61; K. Ritter, *Erdkunde*, xvii. 159—177, 995—1271; Wellhausen, in *Zeitschr. der Deutsch. Morgenl. Gesellsch.*, lx. 245 *et seq.* (R. HARTMANN.)

'ĀṢIM EFENDI AḤMAD 'AINTĀBĪ, Turkish philologist and historian, received the first part of his education in his native town 'Aintāb, and then went to Constantinople, where from 1211 (1796) he was engaged as Mudarris. After a short residence in Selānīk he returned to the capital and died there in 1235 (1819). Of his writings the following may be named as in the first rank: the Turkish translation of Fīrūzābādī's Arabic dictionary *al-Ḳāmūs* (ed. Būlāḳ, 1250, and Stambul, several times), the Turkish translation of the Persian dictionary *Burhān-i Ḳāṭi'* with the title *Tibyān-i nāfi' dar Tardjama-i Burhān-i Ḳāṭi'* (cf. in this connection *Allgemeine Literaturzeitung*, p. 308 *et seq.*) Among his philological works are: *Kitāb Siyar*, *Marḳ al-Ma'ālī fī Sharḥ al-Amālī* and *Tuḥfa-i Lughat-i 'Arabiya*. As official historiographer he composed the *Waḳā'i' Selīmiya* (cf. Flügel, *Catalog der Hofbibliothek zu Wien*, ii. 312 *et seq.*).

Bibliography: Sāmī Bey, *Ḳāmūs al-A'lām*, iv. 3046.

'ĀṢIM EFENDI ISMĀ'ĪL. [See ČELEBI-ZĀDE.]

'ASĪR, a hilly region in Arabia between Ḥidjāz and Yemen; since the Turkish conquest (1871) has been a Sandjaḳ belonging to the Wilāyet of Yemen; is divided for purposes of administration into 7 Ḳaẓās (al-Abhā, Banū Shehir, Ghāmid, Ghunfude, Maḥā'il, Ridjāl Alma' and Ṣabyā), though this division holds good only on paper. The Arab geographers of the Middle Ages do not

know it as a geographical name, and include this region partly in Ḥidjāz, partly in Yemen. Al-Hamdānī (ed. Müller, p. 118) alone knows of an originally Yemenite tribe of the name of 'Asīr, which however was reckoned among the Ismā'īlī tribes, as belonging indeed to the 'Anz b. Wā'il, and names among its locations the above-mentioned Abhā. From this tribe the region, which was occupied by other tribes, especially the Badjīla (cf. Ibn Djubair, ed. de Goeje, p. 132), Azd and Khath'am, took its name. Niebuhr is not acquainted with it; he states that the Arabs of the coast between Abū 'Arīsh and Ḥidjāz dwelt in tents and spoke a dialect which differed from the Arabic spoken in Djidda and in Yemen. Although they call themselves Muḥammadans, they are regarded in Yemen as Kāfirs and are reviled as Benī Halāl, worshippers of the moon. He mentions as one of their customs that they circumcise not merely the foreskin, but have a section of the skin of the abdomen entirely removed, and submit with the greatest courage to this painful operation, which often enough results in death. These accounts are confirmed by Ibn Djubair (see *supra*) and others, so far at any rate as they make mention of the rude customs of this brave hill-folk. According to Burckhardt they sell their marriageable daughters in open market and place their wives at the guest's disposal.

The region has only become known to any extent, still insufficiently however, since the Egyptian campaigns of 1824—1827. Like the whole west coast 'Asīr also is divided by vast mountain-chains (*Sarawāt*) into two parts, a flat coastal region (Tihāma, q. v.), and a hill-country, the real 'Asīr. Various Wādīs run from these mountains towards east and west, e. g. Wādī Bīsha, Wādī Shahrān, Wādī Djanfūr. Some of these Wādīs, especially Wādī Bīsha, belong to the fairest and most fertile districts of Arabia.

History. 'Asīr only became known in Europe when, in consequence of the Wahhābī rising in Nedjd, a certain Muḥammad Abū Nuḳta, with the aid of the Wahhābīs, made almost the whole of 'Asīr subject to himself and compelled the inhabitants to accept the Wahhābī doctrines. Ibrāhīm-Pasha had in consequence to dispatch Aḥmad-Pasha with Egyptian troops to 'Asīr in the year 1824, but this expedition even after a second attempt, in the following year did not bring about the submission of the brave hill-folks. Just as little success attended the campaigns of 1834 and the following years; in the end the Egyptian troops, seriously weakened by famine and cholera, had to vacate the field, whilst the then Shaikh of 'Asīr, 'Ā'iḍ b. Mūsā, continued to hold sway in peace in the hill-country and bequeathed it to his son Muḥammad. The latter extended the province of his authority, and in the winter of 1870-1871 drove the Turkish garrisons out of the coast-towns of Yemen and made himself master of the whole region. The government of Turkey was now compelled to intervene, and sent troops under the leadership of Muḥammad Radīf-Pasha, who actually succeeded in forcing an apparent submission on the part of the hill-tribes.

Bibliography: Jomard, *Notice géographique sur l'Asyr, accompagnée d'une carte* etc.; Tamisier, *Voyage en Arabie, séjour dans le Hedjaz. Campagne d'Assir* etc.; K. Ritter, *Erdkunde*, xii. 919 *et seq.*; Aḥmad Rashīd Bey, *Ta'rīkh-i Yemen wa-Ṣan'ā*.

ASĪR (A.), captive, slave.

ASĪR, more precisely Mīrzā Djalāl Asīr b. Mīrzā Mu'min, Persian poet, born at Iṣpahān, died while still young in 1049 (1639-1640), according to another account in 1069 (1658). He was a pupil of the poet Fasīḥī and a friend of Shāh 'Abbās I., and composed the majority of his songs while under the influence of drink. An edition of his *Kulliyāt* appeared at Lucknow in the year 1880.

Bibliography: The Mss.-Catalogues of Rieu (British Museum), ii. 681, and Pertsch (Berlin), N°. 938; Ethé, in *Grundriss der iran. Philologie*, ii. 311.

ASĪRGARH, name of an ancient fortress situated in the district of Nimar in the Central Provinces of British India; it stands on a projection of the Sātpurā Range. In 1600 it was wrested by Akbar from the last king of the Muḥammadan dynasty of Khāndēsh; this event is also mentioned in an inscription which is set down to that period. Of the buildings, some of which were erected by Akbar's successors, a mosque of the year 992 (1584) and still in a state of preservation is noteworthy from the fact that it (like another preserved in the neighbouring Burhānpūr) bears both an Arabic and a Sanskrit inscription. This mosque erected by the last of the 'Ādilshāhī dynasty of Khāndēsh perhaps served Hindus and Muḥammadans conjointly in accordance with the "Dīn-i Ilāhī".

Bibliography: *Imperial Gazetteer*, vi. 12 (New Ed.); *Central Provinces Gazetteers: Nimar District*, Vol. A, Descriptive, p. 199—207; Cunningham, *Archaeological Survey of India*, ix. 118—121; Elliot, *The History of India*, Index s. v. *Asir*; Bloch, *Annual Report of the Archaeological Survey, Eastern Circle, for 1907-1908*, p. 26 *et seq.*

(J. Horovitz.)

ASITANE. [See istanbul.]

ĀSIYA. This is the name given by the commentators to Pharaoh's wife, who is twice (28, 8; 66, 11) mentioned in the Ḳor'ān. She plays the same part as Pharaoh's daughter in the Bible, so that there is obviously confusion. In the last mentioned passage these words are put into her mouth: "My lord, build me a house with thee in Paradise, and deliver me from Pharaoh and his doings and deliver me from the wicked". In connection with this passage it is related that Āsiya endured many cruelties at the hands of Pharaoh because of her faith (she was an Israelite); and finally he even caused her to be cast down on to a rock; at her prayer God took her soul to himself, so that only the body fell on the stone. — It is also related that Pharaoh scourged her to death, but on Moses' praying to God she did not feel any pain.

Bibliography: The Ḳor'ānic commentaries on S. 28, 8, and 66, 11; Ṭabarī (ed. de Goeje), i. 444 ff.; Ibn al-Athīr (ed. Tornb.), i. 119 ff.; Grünbaum, *Neue Beiträge zur semitischen Sagenkunde*, p. 155 ff.; Weil, *Biblische Legenden der Muselmänner*, p. 38 f.; Tha'labī, *Ḳiṣaṣ al-Anbiyā'* (Cairo, 1287), p. 179 f.

(A. J. Wensinck.)

'ASḲALĀN, a former coast-town of South Palestine, one (Hebrew: 'Ashḳelōn) of the five Philistine towns known to us from the Old Testament; in the Roman period as oppidum Ascalo liberum it was (according to Schürer, *Geschichte des Jüdischen Volkes im Zeitalter Jesu*, 2. Ed., ii. 67) "a flourishing Hellenistic town famous for

its cults and festal James" (Derceto-Aphrodite-shrine); in the Christian period a bishop's see (tomb of the tres fratres martyres Aegyptii).

'Asḳalān was one of the last towns of Palestine to fall into the hands of the Muslims, but was soon after ravaged by the Greeks and restored by 'Abd al-Malik b. Marwān. According to an inscription from a building which was discovered by Clermont-Ganneau the Caliph al-Mahdī in 155 (772) caused a mosque and minaret to be erected there. After varied fortunes the town fell into the power of the Fāṭimids. 'Asḳalān attained its greatest importance in the period of the Crusades. For over half a century it successfully withstood the Franks and was a continuous menace to the capital of the young Kingdom of Jerusalem. Not till 548 (1153) did Balduin III get possession of the town. After the battle of Ḥiṭṭīn it had, like most of the strongholds in Palestine, to surrender to Ṣalāḥ al-Dīn (583 = 1187). In 587 (1191) the latter found himself after the defeat at Arsūf not in a position to hold 'Asḳalān against Richard of England and destroyed it. Richard rebuilt the fortress. According to the conditions of peace of the following year it had however to be again destroyed. The variances between al-Ṣāliḥ Aiyūb of Egypt and al-Ṣāliḥ Ismā'īl of Damascus again let it slip into the hands of the Franks. After the decisive battle of Ghazza the newly-fortified 'Asḳalān could no longer expect help. It fell in 645 (1247). In order to make it impossible for the Christians to effect a landing the Mamlūk-Sultan Baibars in 668 (1270) destroyed 'Asḳalān and other places on the coast. This was the end of the town.

In antiquity and the Middle Ages the now desolate environs of the town were famous for their wine, sycamores and Henna (Kypros). It has given its name to a species of onion (Shalot). By al-Idrīsī's time there was a noticeable lack of gardens and trees (see *Zeitschr. d. Deutsch. Pal.-Vereins*, viii. 123). Mediaeval authors often call 'Asḳalān the "Bride" of Syria or of the world, Sponsa Syriae, a phrase which is traced back to the Prophet. It is uncertain whether this expression is used to characterise it as the maiden = the unconquered or the lovely.

Into the period of the Shī'ite supremacy of the Fāṭimids falls the construction by al-Afḍal b. Badr al-Djamālī (491 = 1098) of the Mashhad for the reception of the head of the Prophet's grandson, Ḥusain. This highly-venerated relic was in 548 (1153-1154) saved from the Franks (cf. Maḳrīzī, *Khiṭaṭ*, 2. Ed. ii. 284; Mehren, *Câhirah og Kerâfat*, ii. 60), and carried off to Cairo. Later Muslim pilgrims visited besides Ḥusain's chapel especially an Abraham's Well.

Bibliography: Belādhōrī (ed. de Goeje), p. 142 ff.; *Bibl. Geogr. Arab.*, iii. 174; v. 103; 'Alī of Herāt, *Archives de l'Orient Latin*, i. 608; Yāḳūt, *Mu'djam* (ed. Wüstenf.), iii. 673 f.; Abu 'l-Fidā' (ed. Reinaud), p. 231; Ibn Baṭṭūṭa (ed. Defrémery), i. 126 f.; Mudjīr al-Dīn, *al-Uns al-djalīl* (Cairo, 1283), p. 422; G. le Strange, *Palestine under the Moslems*, p. 400—403; K. Ritter, *Erdkunde*, xvi, 76—89; Guérin, *Judée*, ii. 133—171; Guthe, in *Zeitschr. d. Deutsch. Pal.-Vereins*, ii. 164—171.

(R. HARTMANN.)

AL-'ASḲALĀNĪ. [See IBN ḤADJAR.]

AL-'ASKAR (A., from Pers. *Lashkar*), the army, the soldiers, etc.

AL-'ASKAR. [See 'ASKAR SĀMARRĀ.]

'ASKAR MUKRAM ("Camp of Mukram"), town in Ahwāz (Khūzistān), one of those places refounded by the Arabs which here and there in the time of the Umaiyads grew up out of fortified cantonments. Mukram, an Arab commander whom al-Ḥadjdjādj had sent to Ahwāz to suppress a rebellion, pitched his camp near a town which the Arabs had destroyed of the name of Rustam Ḳawādh (corrupted by the Arabs into Rustaḳubādh). From this camp there soon developed owing to the favourable natural situation a flourishing town; for only a little below it the main arm of the River Dudjail (or Kārūn), the modern Shuṭait (= Shuṭaiṭ, i. e. small river), reunites with its eastern branch the Mashruḳān-Canal (modern Āb-i Gargar or Gerger) which branches off at Shushter, and not very far from there its most important tributary, the Dizfūl Rūd (modern Āb-i Diz) flows into the Dudjail. 'Askar Mukram lay on both sides of the Mashruḳān, and was the chief place on this canal. It is stated to have been the mint-town during the iv. (x.) century under the Būyid Mu'izz al-Dawla; cf. *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xl. 452. The name 'Askar Mukram is no longer found on our maps; its place is marked however by the ruins of Band-i Ḳīr ("Embankment of Bitumen"), about 28 mls. to the south of Shushter (Arab. Tustar); the inhabitants of Shushter wrongly look for the remains of 'Askar Mukram in some considerable mounds of rubbish quite close by their town, which they therefore call also Lashkar (Pers. = Arab. al-'Askar).

Bibliography: Belādhorī (ed. de Goeje), p. 383; Yāḳūt, *Mu'djam* (ed. Wüstenf.), iii. 676; G. le Strange, *The Lands of the Eastern Caliphate* (1905), p. 233, 236 f., 242, 246 f.; also in *Journ. of the Roy. Asiat. Society*, 1895; p. 312 (on the Mashruḳān); K. Ritter, *Erdkunde*, ix. 164 f., 182 f., 191—193, 227; Weil, *Gesch. der Chalifen*, ii. 457. (STRECK.)

'ASKAR SĀMARRĀ or 'Askar al-Mu'taṣim, the camp of Sāmarrā or of Mu'taṣim, is the place where the Caliph al-Mu'taṣim bi 'llāh encamped with his Turkish troops at the founding of Sāmarrā in the year 221 (836). Hence this quarter of the town, like 'Askar Abī Dja'far at Ubulla or 'Askar al-Mahdī, i. e. Ruṣāfat Baghdād, received his name, and with greater right, since Sāmarrā retained as long as al-Mu'taṣim was ruler, i. e. till 227 (842), the character of a camp, and only became under al-Wāthiḳ, as Ya'ḳūbī says, a civilised town. The story of the foundation of Sāmarrā shows that the quarter 'Askar al-Mu'taṣim stood upon the site of an older settlement which appears among the Syrians as Shūmerā and in the classic writers of the time of the campaign of Julian the Apostate as Sumere (Ammianus Marcellinus) or Σοῦμ(ρ)α (Zosimos). It is this quarter too of the large town which alone survived the transference of the Caliphate to Baghdād, as Yāḳūt and the *Marāṣid* tell us, and which still exists. Here lived and were buried the tenth Imām, 'Alī, and his son al-Ḥasan, who consequently have the cognomen al-'Askariyain. Besides these holy tombs this place preserves the *Serdāb* of the Ḳā'im Muḥammad al-Muntaẓir al-Mahdī under a golden dome presented by Naṣr al-Dīn Shāh and completed under Muẓaffar al-Dīn Shāh in the year 1905. This Mashhad of the Mahdī is also occasionally called al-'Askar owing to its situation.

Bibliography: Ya'kūbī (ed. de Goeje) p. 265, ₂; Yāķūt, *Mu'djam* (ed. Wüstenf.), iii. 675; also, *Mushtarik*, p. 309; *Marāṣid al-Iṭṭilā'*, ii. 258 and iii. 5; Suyūṭī, *Lubb al-Lubāb*, p. 179; Streck, *Die alte Landschaft Babylonien* (Leiden, 1900-1901); E. Herzfeld, *Samarra* (Berlin, 1907); G. le Strange, *The Lands of the Eastern Caliphate* (Cambridge, 1905). (E. HERZFELD.)

AL-'ASKARĪ, ABŪ AḤMAD AL-ḤASAN B. 'ABD ALLĀH B. SA'ĪD, Arab philologist; born Thursday 16. Shawwāl, 293 (11. Aug. 906); a pupil of Abū Bakr b. Duraid; lived in 'Askar Mukram, where the Ṣāḥib Ismā'īl b. 'Abbād held intercourse with him; died Frid., 7. Dhu 'l-Ḥidjdja, 382 (3. Febr., 993).

Of his works the following are preserved: 1. *Kitāb al-Zawādjir wa 'l-Mawā'iẓ* (Köprülü, N⁰. 730); 2. *Kitāb al-Maṣūn yashtamil 'alā Abwāb shattā min al-Adab* (Derenbourg, *Les mss. arabes de l'Escurial*, i. N⁰. 377); 3. *Risāla fi 'l-Tafḍīl baina Balāghatai al-'Arab wa 'l-'Adjam* in *al-Tuḥfa al-bahiya* (Stambul, 1302), p. 213—221. His *Kitāb al-Taṣḥīf* or *Taṣḥīf al-Shi'r* Suyūṭī has often used (see his *Muzhir*, i. 278, ₄; ii. 181, ₄; *Sharḥ Shawāhid al-Mughnī*, S. 6, ₁₀, 7, ₁₉, 51 ₁₇, 98, ₂, 251, ₂₂), also 'Abd al-Ķādir al-Baghdādī in *Khizānat al-Adab* (ii. 500, ₄ *infra* 510 *infra*.; iii. 181, ₁₁; iv. 22, ₁₉, 297, ₂₀). His *Kitāb Rabī' al-Adab* is cited by al-Suyūṭī in *Sharḥ Shawāhid al-Mughnī*, p. 186, ₁₇.

Bibliography: Ibn Khallikān (Cairo, 1299), i. 164, N⁰. 156; Yāķūt, *Irshād al-Arīb*, iii. 126—135; Suyūṭī, *Bughyat al-Wu'āt*, p. 221. (BROCKELMANN.)

AL-'ASKARĪ, ABU 'L-ḤASAN 'ALĪ B. MUḤAMMAD, the tenth Imām of the Shī'ites, who have given him the honorific title of al-Naķī (the pure); he was born in 213 (828) and passed his youth in Medina, where also his father, Muḥammad al-Djawād, usually resided. Although he exhibited in public the greatest piety and apparently took no part in political intrigues, yet he aroused the suspicions of the 'Abbāsid Caliph al-Mutawakkil, who had him transferred to his new residential town Sāmarrā in order to keep a better watch on his actions. Hence he has become known under the *Nisba* al-'Askarī [see supra, Art. 'Askar Sāmarrā], for he was never again permitted to leave Sāmarrā. He died in 254 (868), but whether a natural death is uncertain, and left two sons, al-Ḥasan and Dja'far. The former was recognised by the "Twelvers" as his successor, and given the honorific title al-Zakī. He was born in Sāmarrā in 231 (846) and died there in 260 (874), wherefore like his father he is sometimes called al-'Askarī. That he was also called al-Khamī ("bitter fruit"), as A. Müller states in *Der Islam im Morgen- und Abendland*, ii. 13, is not correct. Al-Khamṭ is according to an uncertain tradition the name of his slave and concubine who bore him the twelfth Imām Muḥammad, but other names are also given to her. Cf. Friedländer in *Journ. of the American Oriental Society*, xxix. 54. It is doubtful whether he left any children at all, but this controversial question will be more appropriately discussed under the article Muḥammad b. al-Ḥasan.

Bibliography: Ibn Khallikān (Cairo, 1299), i. 239, 578; ii. 222; Mas'ūdī (Paris), vii. and viii.; Shahrastānī (ed. Cureton), p. 128 ff.; Blochet, *Le Messianisme et l'hétérodoxie musulmane*, p. 20; Friedländer *see supra*, (contains further references).

AL-'ASKARĪ, ABŪ HILĀL AL-ḤASAN B. 'ABD ALLĀH B. SAHL B. SA'ĪD B. YAḤYĀ B. MIHRĀN, Arab philologist, a pupil of his namesake (according to others, of his maternal uncle) Abū Aḥmad al-'Askarī; from his devotion to knowledge he led a very retired life, and died after the year 395 (1005), in which according to the account given by Yāķūt in his *Mu'djam al-Udabā'* he finished dictating the *Kitāb al-Awā'il*, and hence Ḥadjdjī Khalīfa in several places gives this as the year of his death.

His chief work was the *Kitāb al-Ṣinā'atain al-Kitāba wa 'l-Shi'r* (or *al-Naẓm wa 'l-Nathr*), composed in 394 (1004), in which, in order to make a true appreciation of the linguistic excellencies of the Kor'ān possible, he gave the first systematic presentation of Arabic rhetoric, after al-Djāḥiẓ in his *Kitāb al-Bayān* had set out the material in stimulating but not very lucid fashion; publ. by Muḥammad Amīn al-Khāndjī, Stambul, 1320 (from the Mss. Köprülü 1333—1335; others in Paris, de Slane, *Catalogue des mss. arabes de la bibl. nationale*, N⁰. 4370 and at Tripolis, according to Landberg, *Proverbes et dictons*, p. 101, ₄; cf. P. Schwarz in *Mitt. des Sem. f. or. Spr. Berlin*, ix. 581 *et seq.*). Of his other writings enumerated by 'Abd al-Ķādir al-Baghdādī in *Khizānat al-Adab*, i. 112, the following are preserved: 1. *Kitāb Djamharat al-Amthāl*, a collection of proverbs, printed Bombay 1306-1307 and on the margin of Maidānī, Cairo 1310. — 2. *Kitāb Dīwān al-Ma'ānī*, an anthology in 12 Vols. (*Catalogue of the arabic Mss. in the British Museum*, N⁰. 1418). — 3. *Kitāb al-Awā'il*, dealing with the supposed inventors of arts and customs (Paris, Schefer 5896), abridged by al-Suyūṭī in *Kitāb al-Wasā'il*, which was partly edited by Gosche in *Das Kitāb al-Awā'il, eine literarhistor. Studie, Festgabe zur 25. Versammlung Deutscher Philologen*, Halle 1867. — 4. *Kitāb al-Karamā'*, publ. by Maḥmūd al-Djīlānī (Cairo, 1326). — 5. *Kitāb al-Mu'djam fī Baķiyat al-Ashyā'*, on the names of the remains of various objects (Ahlwardt, *Verzeichnis der arab. Hss. der Kgl. Bibliothek zu Berlin*, N⁰. 7052). — 6. *Sharḥ Dīwān Abī Miḥdjan*, ed. by C. Landberg in *Primeurs Arabes*, i. Leiden 1886, p. 58—73. — 7. *Kitāb al-Nawādir fi 'l-'Arabiya* (Ḥādjdjī Khalīfa, vi. 388) is perhaps contained in Escurial, N⁰. 753 (Derenbourg, *Les mss. arabes de l'Esc.*, ii. 42).

Bibliography: Yāķūt, *Irshād al-Arīb*, iii. 135—169; Suyūṭī, *Bughyat al-Wu'āt fī Ṭabaķāt al-Lughawīyīn wa 'l-Nuḥāt* (Cairo, 1326), p. 221 and in Landberg's *Primeurs*, i. 74; 'Abd al-Ķādir, *Khizāna*, i. 97; Flügel, *Die grammatischen Schulen der Araber*, p. 254; Wüstenfeld, *Die Geschichtschreiber der Araber*, p. 157; Brockelmann, *Gesch. der arab. Litter.*, i. 126. (BROCKELMANN.)

AṢL (A.), root, ground, principle, etc.; also term. techn. [See Uṣūl.]

ASMĀ', daughter of the Caliph Abū Bakr. Her mother was Ķaila or Ķutaila bint 'Abd al-'Uzzā. She was the elder sister of 'Ā'isha, and was born 27 years before the Hidjra. She received the surname Dhāt al-Niṭāķain, "she of the two girdles", because to supply the want of another strap she tore her girdle in two in order to fasten on with these pieces the water-skin and wallet which she had brought to the Prophet and her father on

the occasion of their flight [see infra]. She was one of the earliest believers and married in the first period of Islām al-Zubair b. al-ʿAwwām [q. v.], who was also one of the earliest believers and found himself at that time in such distressing circumstances that she was compelled to do heavy and humble work; in this matter her husband also acted harshly towards her. She did not join her husband in the emigration to Abyssinia. When Muḥammad and her father on their flight to Medina concealed themselves for 3 days in a cave, she fetched them every evening food and water, and after the flight she settled in Ḳubā', not far from Medina, with her eldest son, the well-known ʿAbd Allāh b. al-Zubair [q. v.], and became the mother of the first believer born after after the Hidjra. She had 5 sons and 3 daughters. Later al-Zubair separated from her, whereupon she joined her son ʿAbd Allāh and experienced all the vicissitudes of his fortunes, and learned of his fall (73 = 692) when she had reached her 100th year, and though grown blind still retaining her mental vigour. Her request to be allowed to bury the impaled corpse of her son was refused. A few days later her eyes closed in death.

Bibliography: Sprenger, *Das Leben und die Lehre des Moḥammad*, Index.

(RECKENDORF.)

ASMĀ' (A.), names, plur. of *Ism* [q. v.].

AL-AṢMAʿĪ, ABŪ SAʿĪD ʿABD AL-MALIK B. ḲURAIB, one of the most famous of Arab philologists, born at Baṣra in 122 (740), died there 213 (828). His name al-Aṣmaʿī he took from one of his ancestors al-Aṣmaʿ. He was reared in indigent circumstances, and applied himself with plodding zeal to his studies in the school of his native town, where he specially enjoyed the teaching of al-Khalīl, of Abū ʿAmr ʿIsā b. ʿOmar and of Abū ʿAmr b. al-ʿAlā'. Soon he became himself a teacher much in request at this school, and turned out such notable pupils as (Abu 'l-Faḍl) al-Riyāshī, Abū ʿUbaid, Abū Ḥātim al-Sidjistānī and (Abū Saʿīd) al-Sukkarī. His astonishing memory embraced all the branches of knowledge of his time; he had a very special mastery of the language of the desert-peoples and their dialects, as well as of the whole range of poetry, and as a philologist held unchallenged supremacy among his contemporaries. His fame reached the ears of Hārūn al-Rashīd, who brought him to his court at Baghdād as tutor to his son al-Amīn. Here he soon became the acknowledged leader in the active intellectual life of the Caliph's court. While held in high honour he retired with the wealth accumulated by a prudent economy to spend the rest of his life in his native Baṣra.

Of al-Aṣmaʿī's many works a large number have been preserved; some manuscripts, among them besides well-known writings a *Kitāb al-Faras*, *Kitāb al-Arāḍjīs*, *Kitāb al-Maisir*, etc., are contained in a private collection in Baghdād (cf. Haffner, *Texte zur arabischen Lexikographie*, Leipzig, 1905, Preface, p. v.), and so an edition of them is unfortunately impracticable. His works deal with their subject somewhat arbitrarily and are never exhaustive, but the material contained in them is reliable and is based on his own studies, in which connection the oft-related anecdote of how al-Aṣmaʿī won in competition with the great philologist Abū ʿUbaida a horse from the Wazir al-Faḍl b. al-Rabīʿ is significant. The splendid renown of al-Aṣmaʿī is shown by the fact that he is the most frequently quoted authority in Arabic works, so that from these whole books of his can be compiled. Of the ancient Arabic poetry he has not only preserved in his works single verses in the form of quotations mostly taken from the oldest literary inheritance but also prepared collections of whole poems. Besides the collection, al-Aṣmaʿiyāt, bearing his name, most of the dīwāns of the Arab poets which have been preserved are due to him.

Bibliography: Brockelmann, *Gesch. der arab. Litter.*, i. 104 f. and Addenda p. 514; in 3. (*Kitāb al-Khail*) the note (= Köprülü 1360?) should be struck out; — in 5. (*Kitāb al-Ibil*) there ought to be added: ed. Haffner, in *Texte zur arabischen Lexikographie* (Leipzig, 1905), p. 66—157. — of 6 (*Kitāb al-Aḍdād*) the Vienna MS. contains only a fragment, which however can be supplemented, since there is in St. Petersburg a second fragment, and in the private collection in Baghdād a complete manuscript, of which the author of the present article has been able to obtain a collation. — 8. and 9 are the same treatise (*Kitāb al-Nabāt wa 'l-Shadjar*), — in 10. (*Kitāb al-Dārāt*) there should be added: ed Haffner. — 11. *Kitāb Khalḳ al-Insān*, ed. Haffner in *Texte zur arabischen Lexikographie* (Leipzig, 1905), p. 158—232. — 12. *Kitāb al-Karm wa 'l-Nakhl*, ed. Haffner in *Machriq*, 1902, p. 883 ff. — Cf. also: Ahlwardt, *Sammlungen alter arabischer Dichter*, i. *El-Aṣmaʿijjāt* (Berlin, 1902).

(A. HAFFNER.)

ʿAṢR (A.), time, particularly the afternoon, hence *Ṣalāt al-ʿAṣr* = Afternoon-prayer (see Th. W. Juynboll, *Handbuch des islām. Gesetzes*, Index); *Sūrat al-ʿAṣr* is the title of the 103. Sūra.

ASRĀ (A.) = he travelled in the night, Inf. *isrā'*; hence *Sūrat al-Isrā'*, one of the titles of the 17. Sūra.

ASRĀFĪL. [See ISRĀFĪL.]

ASRĀR (A.), secrets, plur. of *Sirr*; in Turkish (used as sing. and pronounced *Esrar*) it denotes a preparation of hemp.

ASSAM, name of a district in British India, which since 1905 has formed with 15 districts of northern and eastern Bengal the new province of "Eastern Bengal and Assam". The district of Assam covers 61, 682 Eng. sq. mls., and lies between 22° 19' and 28° 16' N. Lat. and 89° 42' and 97° 12' E. Long. The population in 1901 amounted to 6, 126, 343 persons, of whom 1, 581, 317 were Muḥammadans, and of these 2724 called themselves Shīʿites. Almost three-fourths of the Muḥammadan population belong to the district of Sylhet. The first Muḥammadan conquest of Sylhet is ascribed by legend to the Saint Shāh Djalāl of Yemen, whose grave in Sylhet is held in veneration. Of the numerous invasions of the Muḥammadans which succeeded one another from Bengal from the end of the xiv. cent. some were unsuccessful, and none secured for them lasting possession of the country. Eventually in 1663 they abandoned the attempt to conquer the district. In the Morias, a depressed class of the Muḥammadan population we have descendants of the captured troops of the Muḥammadan commander Turbak, who made in 1532 an unsuccessful invasion. The remaining Muḥammadans of Assam call themselves Gariās, which name they intend

to indicate their origin from Gaur, the ancient Muḥammadan capital of Bengal.

Bibliography: *Imperial Gazetteer*, vi, 14 ff. (new ed.); Gait, *A history of Assam* (Calcutta, 1906). (J. HOROVITZ.)

'AṢṢĀR, SHAMS AL-DĪN MUḤAMMAD, Persian poet, died 784 (1382-1383). 'Aṣṣār was one of the panegyrists of Shaikh Uwais, but is chiefly known for his poem (which has been translated into Turkish), *Mihr u-Mushtarī* composed in 778 (1377), the content of which has been described by Ethé in *Grundriss der iranischen Philologie* in the following words: "the story of a love, which is free from every frailty and pure from every sensual lust, between Mihr, son of Shābūrshāh and the comely stripling Mushtarī."

Bibliography: Peiper, *Comment. de libro persico Mihr o Mushteri* (Berlin, 1839); Fleischer, in *Zeitschr. der Deutsch. Morgenl. Gesellsch.*, xv. 389 ff.; Rieu, *Catal. Brit. Mus.*, ii. 626; Pertsch, *Katal. Berlin*, p. 843 ff.

ASSASSINS is the name given to those Ismā'īlīs, who at the time of the Crusades occupied fortified hill-fortresses in Syria and other Muḥammadan countries, and were wont to rid themselves of their opponents by assassination. The ordinary meaning of *assassin* however did not belong to the word originally, for the latter is to be traced back to the Arabic *Ḥashīshīyūn* denoting "consumers of Ḥashīsh". Ḥashīsh is a preparation of hemp (Cannabis indica), which oriental mystics sometimes consumed in order to induce the ecstatic state and to become intoxicated. It is said that those who were selected, the so-called Fidā'īs [q. v.], by the spiritual leaders of the Assassins to carry out any important mission, e. g. an assassination, were urged to its use in order that they might as volitionless tools be ready for any deed. From the Fidā'īs Ibn Khallikān calls the Assassins in general also Fidāwiya; but in the oriental sources, when they are not simply called Ismā'īlīs, they are often named Malāḥida (heretics) or Nizārīs.

The Assassins in so far as they are a branch of the Ismā'īlīs and have general principles in common with all Ismā'īlīs will be referred to in the article on the latter. What specially distinguishes them is less a doctrine differing from the other Ismā'īlīs than their political organisation into a secret league whose members owed blind obedience to the spiritual head; and also the fact that they availed themselves of murder to get rid of their foes is no new phenomenon in Islām. Abū Manṣūr al-Idjlī and Mughīra b. Sa'īd, whose followers were called "Stranglers" (*Khannāḳ*), had previously resorted to it and magnified assassination for political ends as a religious and meritorious act. For the rest, the theological tenets of the Assassins so far as they are not contained in the Ismā'īlī writings discussed below are insufficiently known to us, for their holy books, of which only one is known to us by name (*Sarguḏhasht-i Saiyidnā* = History of our lord, i. e. of Ḥasan b. Ṣabbāḥ, see infra) were all destroyed in the Mongol period. This much we know, that the founder of this secret league, Ḥasan b. Ṣabbāḥ, whose biography follows in a later article, during his residence in Egypt (1078—1080) was won over to the claims of the Fāṭimid Nizār b. al-Mustanṣir, from whom the members of the league derive the above-mentioned name Nizārīya. As is well-known it was not Nizār but a younger son of al-Mustanṣir who on his father's death was recognised by the Fāṭimids as Imām under the name al-Musta'lī; but the Assassins supported the claims of Nizār until a later successor, who was also called Ḥasan (b. Muḥammad), of Ḥasan b. Ṣabbāḥ gave himself out to be a descendant of Nizār and hence laid claim to the dignity of Imāmship. With this end in view he summoned all his followers to a great assembly (*'Īd al-Ḳiyāma*, feast of the resurrection) in the year 559 (1164), at which he not only secured his recognition as Imām but also publicly proclaimed the abrogation of Islāmic law. A reversion occurred under a third Ḥasan (Djalāl al-Dīn), who on succeeding his father in 607 (1210) returned to the statutes of Islām, informed the 'Abbāsid Caliph of his submission to him, and allowed his mother to make the pilgrimage to Mekka. Hence his name Naw-Musulmān (new believer). Under his successors there arose among the Assassins differences of opinion and factions, about whose real nature nothing is accurately known, and soon afterwards the political strength of the secret league was destroyed by the Mongols. With this the Assassins as such cease to exist, and those of them who survived the catastrophe and continued loyal to their views were absorbed by the other Ismā'īlīs.

The history of the Assassins commences with the conquest of the hill-fortress of Alamūt by Ḥasan b. Ṣabbāḥ in the year 483 (1090-1091), who removed his residence there and from this place of difficult access carried on his propaganda. This consisted first in his followers obtaining possession of a large number of hill-fortresses in all parts of Persia, and getting rid of the most dangerous of their opponents by assassination. One of the first victims was the famous Seldjūḳ-Wazīr Niẓām al-Mulk (485 = 1092). The death of Sulṭān Malik-Shāh which occurred soon after, and the resulting disputes for the succession among the various pretenders, and the appearance soon after of the Crusaders in the lands of Islām threw the Muḥammadan world into a disorder which assured great success to the Assassins. Their strength consequently became very considerable in a few years, until the Seldjūḳ-Sulṭān Muḥammad I. ascended the throne and strained every nerve in combatting the Assassins. The fortress of Dizkūh, called Shāh-Diz by Malikshāh, in the vicinity of Iṣpahān, was at that time in the hands of a distinguished leader of the Assassins of the name of Ibn 'Aṭṭāsh, who had counted Ḥasan b. Ṣabbāḥ among his pupils. It was captured after a courageous resistance (500 = 1107). Cf. the official account of this in Ibn al-Ḳalānisī (ed. Amedroz, p. 152 *et seq.*). The Turkish Emīr Anushtegīn Shīrgīr was then entrusted with the conduct of the war against the Assassins, and he after several successes was on the point of taking the fortress of Alamūt itself when the death of Muḥammad (511 = 1118) forced him to raise the siege. Ḥasan survived this danger almost 7 years; he died in 518 (1124) leaving the leadership of the Assassins to Kiyā Buzurg Ummīd Rūdhārī, who bequeathed the conduct of affairs to his descendants. The following were the rulers of Alamūt:

Ḥasan b. Ṣabbāḥ . .	483—518 (1090—1124).
Buzurg Ummīd Rūdhārī	518—532 (1124—1138).
Muḥammad b. Buzurg Ummīd	532—557 (1138—1162).

Ḥasan b. Muḥammad . . 557—561 (1162—1166).
Nūr al-Dīn Muḥammad . 561—607 (1166—1210).
Djalāl al-Dīn Ḥasan b. Muḥammad . . . 607—618 (1210—1220).
ʿAlā al-Dīn Muḥammad 618—653 (1220—1255).
Rukn al-Dīn b. Muḥammad . . . . 653—654 (1255—1256).

During the rule of these Grand-Masters the Assassins had more than once to endure sore persecution, but neither the Caliphs nor the Seldjūḳ-Sultans succeeded however in breaking their power and destroying their robber's-den. They skilfully rid themselves of their most implacable enemies by assassination and zealously carried on their propaganda. Especially did they succeed in setting firm foot in Syria, where the Seldjūḳ of Ḥaleb, Riḍwān, availed himself of their aid. A certain Abū Ṭāhir, who seems to have plied the art of goldsmith and hence was called al-Ṣāʾigh, was sent to Syria as emissary and won in Ḥaleb particularly many followers. In 499 (1105-1106) he managed by treachery to remove from his path the governor of Apamea, but was disappointed in his hopes of becoming himself master of the town since the Crusaders soon after took possession of it. The bloody persecution of the Assassins in Ḥaleb after the death of Riḍwān in 507 (1113) did not prevent another Persian emissary named Bahram some years later from obtaining a large following and even gaining possession (520 = 1126) of the town of Bāniyās, which was surrendered three years later to the Crusaders. The Assassins often entered into friendly relations with the Christians, and contrived to strengthen their position by cleverly availing themselves of the political conditions. In 535 (1140-1141) they conquered the hill-fortress of Ḥiṣn al-Masyād (Masyāf) and other fortresses situated in North-Syria, e.g. Kahf, Ḳadmus, ʿUllaiḳa, al-Khawābī, etc. The temporary chief of these Syrian Assassins was usually called *Shaikh al-Djabal* (translated by the Christians as "the Old Man of the Mountain", "le Vieux de la Montagne"), so that this term does not denote, as is sometimes stated, the Persian Grand-Master, the universal chief of the Assassins. One of the most famous of the Syrian rulers is Rashīd al-Dīn Sinān [q. v.].

The Mongols who effected such great changes in the political conditions of Asia accomplished also the downfall of the Assassins. The last Grand Master Rukn al-Dīn had just entered upon his dignity when Hulagu marched his forces on Alamūt. Resistance was impossible; Rukn al-Dīn had to submit (654 = 1256), and was to be brought before the Great-Khān, but was executed on the way thither. The strongholds held by the Assassins were taken and some of them razed to the ground. The hill-fortresses of Syria, e. g. Masyād, fell in 658 (1260) for the time being under the power of the Mongols, but it was reserved for the Mamlūk-Sultan Baibars to give the Assassins the finishing blow (671 = 1272). This ended for ever the political power of the dreaded sect, but there were and are to the present day in the mountains of the Nuṣairīs Ismāʿīlīs descended from the Assassins, as also in Persia and India. [Cf. the arts. Ismāʿīlī and Khodja.]

Bibliography: The history of the Assassins is contained in the Universal Histories of Ibn al-Athīr, Ibn Khaldūn, Abu 'l-Fidāʾ etc. Cf. also the appropriate section in Mīrkhond's History, separately edited in *Notices et Extraits*, ix. 194 *et seq.* and in *Taʾrīkh-i Guzīda*, translated in *Journ. Asiat.*, 1848; de Sacy, *Mémoire sur la dynastie des Assassins*; Quatremère, *Notice historique sur les Ismaëliens* (*Mines de l'Orient*, iv.); Von Hammer, *Geschichte der Assassinen aus morgenländischen Quellen*; Defrémery, *Nouvelles recherches sur les Ismaëliens* in *Journ. Asiat.*, Serie 4, xiii. Serie 5, ii. iii. v. viii. xi.; St. Guyard, *Fragments relatifs à la doctrine des Ismaélis* (*Notices et Extraits*, xxiia.); also *Un grand-maître des Assassins* (*Journ. Asiat.*, Serie 7, ix. (1877), 324—489; van Berchem, *Epigraphie des Assassins de Syrie* (*ibid.*, 1897); Browne, *A literary history of Persia*, ii. 193 *et seq.*

ASSUAN, town in Upper Egypt. Assuan, in Arabic character Uswān (Uṣwān also appears), popularly known in the Middle Ages as Aswān, is situated 24° 5′ 30″ N. Lat. on the east bank of the Nile to the north of the first cataract, and is the capital (13 000 inhabitants) of the Egyptian province of Nubia and chief town of the district (Markaz) of the same name. The district of Assuan inclusive of the island of Elephantine bore in antiquity the name Yēbu, "land of elephants", a name which the island still bears. The island was in ancient time more important than the town lying on the east bank, viz. Swēnet, the Syene of the Greeks, the Suān (Yāḳūt) but mostly Uswān of the Arabs. In the neighbourhood were stone-quarries whence the ancient Egyptians obtained their columns and the blocks for their statues. Pliny calls this stone Syenite after the place whence it is obtained, but this name does not denote quite the same as the modern geological term. In Islāmic time mill-stones were quarried there — perhaps ancient columns were turned to a like account. This manufacture of mill-stones was for a time a royal prerogative. The stone-ware of Assuān (pots and pitchers) was also famous.

In the town stood an old temple containing the representation of a serpent. If on the 12. Barmūda clay (*Ṭafl*, not *Ṭifl*) were pressed on this scorpion, any one carrying with him a piece of the clay was immune from the bites of scorpions (Abū Ṣāliḥ).

Assuan both in antiquity and the time of the Arabs was the frontier-fortress of Egypt against Nubia. The frontier ran just on the other side of the cataract at Philae (Bilāḳ). The first Nubian town was al-Ḳaṣr. The Christian king of Nubia paid annually to the Prefect of Assuan so-called tribute (*Baḳt*), which was in reality only a kind of official exchange, for he received an equally costly present in return from Egypt. The oldest contract in this connection dates from the year 31 (651—652). The proximity of the gold-mines of ʿAllāḳī [q. v.] and other economic interests attracted numerous Arabs into this region, and this led to constant friction. From the iv.—x. cent. Assuan suffered partly from Nubian incursions, partly from these Beduin-hordes [see Article Nubia]. Under the Fāṭimids, but especially under the Mamlūks, Assuan or rather the most southern province of Egypt, when in the hands of weak governors became the asylum of rebels who were here for the time-being beyond the jurisdiction of the central authority. This did not entirely cease until the time of Muḥammad ʿAlī who removed the Egyptian frontier well towards the south. The

conquest of Nubia under the Mamlūks brought little change.

Assuan possessed at all periods great economic importance; for it formed the natural centre of the Nubian, Central African, and for a long time also of the Indian trade. Slaves, gold, ivory and ostrich-feathers were the chief imports. Egypt exported on the other hand corn, wine and manufactures (clothes). In the first centuries of Islām Assuan was a favourite starting-point for the pilgrimage to Mekka, which proceeded from here through the desert to ʿAidhāb and thence by ship to Djidda. Assuan long remained therefore the most important town in Upper Egypt. Later it declined very considerably when traders and pilgrims preferred the route by Ḳūṣ. By the close of the Fāṭimid period it had declined administratively, and in the Mamlūk period economically as well, into a dependency of Ḳūṣ. The political conditions previously described prevent it from regaining its former splendour, but, thanks to its position (cataract, junction of several caravan-roads), it remains an emporium for The Central African trade. Recently it has lost greatly through the Mahdi-rising.

The climate is excellent; the fertility (corn, vineyards) of the district is lauded by all geographers; in the Middle Ages it was famed for its dates. There were more varieties of dates here than in ʿIrāḳ. The section by England in our age of the huge dam (*Khazzān, Sadd*) has essentially affected the climate, but has enriched Assuan with a spectacle of the first rank and the whole of Egypt with a source of increasing blessing.

Bibliography: Yāḳūt, *Muʿdjam* (ed. Wüstenf.), I, 269; Ibn Duḳmāḳ, V, 33 *et seq.*; Ḳalḳashandī (Transl. of Wüstenfeld), p. 107 *et seq.*; Muḳaddasī (ed. de Goeje, 2. ed.) in *Bibl. Geogr. Arab.*, iii. 201; Idrīsī, p. 21; Abū Ṣāliḥ, fol. 100ᵇ *et seq.*; Maḳrīzī, *Khiṭaṭ*, i. 197; ʿAlī Mubārak, *al-Khiṭaṭ al-djadīda*, viii. 64 *et seq.*; Nāṣir-i Khosraw, 175 *et seq.* (Pers. Text, p. 61 *et seq.*); C. H. Becker, *Beiträge zur Geschichte Ägyptens*, iii.; Boinet, *Dictionnaire géogr. de l'Égypte*, p. 88; Amélineau, *Géographie de l'Égypte à l'époque Copte*, p. 467; Quatremère, *Mémoire sur l'Égypte*, ii. 4 *et seq.*; Baedeker, *Egypt and the Sudân* (6. ed.), p. 348.

(C. H. Becker.)

ASTARĀBĀDH (also Astrābādh, Istarābādh, Starābādh), name of a North-Persian town and province.

1. The town of Astarābādh, chief town of the same name; situated 36° 40′ N. Lat. and 54⅓° E. Long. (Greenw.), and near the south-eastern corner of the Caspian Sea (23 mls. east of it). It stands on an insignificant eminence (380 ft. above sea-level) at the foot of a very high and thickly-wooded chain, a spur of the Elburz, and on the margin of a large and in many parts marshy plain, which though fertile is but little cultivated and later ends in the Turkoman sandy desert (Ḳara-Kum). Occupying a commercially and strategically important position Astarābādh certainly dates back to a remote antiquity. Very probably it is mentioned (according to Mannert, Mordtmann, Kiepert) by Arrian (*Anabasis*, iii. c. 23 and 25) as Ζαδράκαρτα. Some explain the name Astarābādh as the city of the stars (Pers. *astar*, *sitāre*, "star"), others as the city, or rather the place of the mules (Pers. *astar*, *satar*, "mule"), since, it is said, there dwelt in it originally only ass- and mule-drivers. The re-founding of a town here is ascribed to the Arab general Yazīd b. Muhallab, who when on his campaign towards Djordjān and Ṭabaristān in the year 98 (716) was so pleased by the site (occupied at that time by the village of Astarek) that he took up residence in it. In the Arab Middle Ages Astarābādh was the second town of the province of Djordjān; in the history of the Caspian coast-lands it is often mentioned. Since there were several adjoining peoples in its vicinity it was often involved in wars and feuds. During the civil disorders which recurred repeatedly in Persia in the xviii. cent. Astarābādh frequently suffered invasions and was several times ravaged. Under Nādir-Shāh (1736—1747) it attained its present compass (3. mls.).

The town which is built four-square is surrounded by a high picturesque wall flanked by bastions, which was last repaired under Agha Muḥammad Khān [q. v., vol. i., p. 180] but is now much dilapidated. The handsome palace (now the governor's residence) erected by Shāh ʿAbbās I is also on the way to ruin. The frequent rains compelled the inhabitants to build their homes of stone, and hence Astarābādh presents a more regular appearance than other Persian towns. The numerous prayer-houses and public mosques (47 in number) are characteristic; with them are associated 7 academies (Madrasas). Astarābādh is regarded in Persia as a stronghold of Shīʿite-persecuted Sunnis; hence the epithet *Dār al-Muʾminīn*, "the house of the faithful" (also on coins); there is a large number of alleged descendants (called *Saiyid*) of the Prophet dwelling in it. The number of the inhabitants, who must have been more numerous in earlier centuries, is now given at 10—12,000. Astarābādh was never a large town, yet it was never without importance; for since it stood at the beginning of two important trade-routes, one leading to Herāt-Meshhed and the other to Iṣpahān-Ṭeherān, which bifurcate to the south-east at Bisṭām, it was natural that there should spring up here an important trade-emporium, a bazar for the products of Persia and Central Asia. The chief articles of trade are cotton, rice, silk, sugar-cane, salt, soap, sesame-oil, carpets, horse-rugs. Since the Russians advanced their frontier close to the southern shore of the Caspian Sea an active exchange of wares has been set up with them also. On the other hand the commercial intercourse of the town has suffered heavily by the opening of the Trans-Caspian line, in that the wares from the interior of Asia coming through Khiwa and Bukhārā are despatched almost exclusively by this line, so that the transit-trade of Astarābādh is being more and more limited to the products of Persia and Russia.

The small town of Bender-i Gez or Kenār-i Gez (Russ.: Gäs or Pereval, i. e. passage) with ca. 1200 inhab., situated about 30 mls to the west of Astarābādh and about 2⅓ mls. to the south of the gulf of the same name serves as port of Astarābādh. This is the best and most sheltered harbour on the whole southern coast of the Caspian Sea. In the Middle Ages the town of Ābaskūn [q. v.] served as common port for Djordjān and Astarābādh.

2. The Province of Astarābādh, named after the chief town of the same name. It comprises the region at the south-east corner of the Caspian

Sea and extends from the river Ḳara-Ṣū on the east, or rather north-east, along the northern slope of the Elburs-range, which separates it from the province of Khorāsān, westwards till about the middle of the Bay of Astarābādh, where the river Gallīgō is considered to be the boundary between it and the province of Māzandarān. Area: 5634 sq. mls.; population small: ca. 80 000 (only 14.2 to the sq. ml.). The land is exceedingly thickly-wooded, but is also very marshy. There are no rivers of any importance. Among the products rice must have first mention, further walnut-wood, soap and sesame-oil. In the Middle Ages there was considerable rearing of silk-worms. With few exceptions (Gäz and a few places in the hills) all the villages of the province are in pretty poor plight. Affluence and industry nowhere exist. Apart from the capital and its port Gäz (emporium for Persian cotton) trade and commerce are quite insignificant. The magnificent chaussee laid out by Shāh ʿAbbās I. in the xvii. cent. is now quite destroyed. In summer the sand-filled river-beds serve as roads. The shameless incursions of the Turkomans, at whose hands the country formerly suffered bitterly, have almost quite ceased since Russian authority extended as far as the river Atrek (about 38 mls. to the north of Kara-Ṣu). Astarābādh falls into 6 *Bulūks* or circles. Among the inhabitants (partly Shīʿites, partly Sunnis) there is a surprisingly large percentage of Mollahs (clergy) and Saiyids (ʿAlids). In many villages reside Gudars, an energetic tribe, widespread in the provinces of Astarābādh and Māzandarān especially, and despised by the Persians, which is engaged in agriculture, cattle-rearing, the cultivation of silk and the drying of fruits. Astarābādh is also the native place of the present ruling dynasty in Persia, the Ḳādjārs, a Turkoman nomadic tribe, which came to Astarābādh on the conquest of Ṭabaristān by Timur, and gave Agha Muḥammad Khān as first king of the present reigning house.

Bibliography: ʿAbd al-Raḥmān al-Idrīsī (died, 405 = 1014) wrote the chronicles of the town of Astarābādh, a work often quoted by Yāḳūt, but now lost; cf. also Brockelmann, *Gesch. der arab. Litter.*, I. 138, and Heer, *Die hist. u. geogr. Quellen in Yakut's geogr. Wörterb.* (1898), p. 40; *Bibl. Geogr. arab.* (ed. de Goeje), passim; Yāḳūt, *Muʿdjam*, i. 242; le Strange, *The Lands of the Eastern Caliphate* (Cambridge, 1905), p. 375, 379; B. Dorn, *Auszüge aus muhammedan. Schriftstellern* etc. (St. Petersburg, 1858), p. 9, 82; also *Caspia* (= *Abhandl. der russ. Akad. d. Wiss., Mém.*, xxiii. Nº. 1, St. Petersb., 1875), passim (s. Index), esp. p. 74, 269, 315; A. D. Mordtmann, *Hekatompylos* = *Sitzber. d. Bayr. Akad. d. Wiss.*, 1869, p. 534—536; Spiegel, *Eranische Altertumskunde*, i. (Leipzig, 1871), p. 68; Tomaschek in *Sitzungsber. der Wien. Akad.*, 1883, Bd. cii. p. 224-225; K. Ritter, *Erdkunde*, viii. 514—523; E. Reclus, *Nouv. géogr. univers.*, ix. (1884), p. 163. 231. 237; Vivien de Saint-Martin, *Nouv. Diction. de géogr. univers.* (Paris, 1879 ff.), i. 241; Stolze-Andreas, *Die Handelsverhältnisse Persiens* (*Petermann's Geogr. Mitteil.*, Supplementary Vol. Nº. 77), p. 59; K. Prellberg, *Persien, eine histor. Landschaft* (Leipzig, 1891, Dissert.), p. 26-27; J. Morier, *A Second Journey through Persia* etc. (London, 1818), p. 375—378, J. B. Fraser, *Travels and Adventures in the Persian Provinces on the south bank of the Caspian Sea* (London, 1826), p. 2 ff.; Bode, *Aperçu géogr. et statistique de la province d'Asterabad en 1842* = *Annales des Voyages*, 1852 (February); German edition: Weimar, 1849; Häntzsche in *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xvi. 526; H. Brugsch, *Reise der Kgl. Preuss. Gesandtsch nach Persien* (Leipzig, 1862-1863), i. 466; Zenker (after Melgunof) in *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxi. 234—240; G. Melgunof, *Das südl. Ufer des kaspischen Meeres* (Leipzig, 1868), p. 101—145 and passim (s. Index); de Morgan, *Mission scientif. en Perse, étud. géogr.*, i. 82—112 (de Morgan visited Astarābādh in the year 1890); F. Sarre in *Zeitschr. für Erdkunde* (Berlin, 1892), p. 106, 109—111; H. L. Rabino, *Report on the trade and general condition of the city and province of Astarabad* (*Diplomatic and consular Reports*, Nº. 4381. *Annual Series* 1909).

(STRECK.)

ASṬARLAB. [See ASṬURLĀB.]

ASTRAKHAN, Russian administrative province and its capital, properly Ḥādjdjī Tarkhān; founded by the Mongols in the neighbourhood of the Khazar town of Itil [q. v.]. The town is mentioned by European and Muhammadan travellers as early as the first half of the viii. (xiv.) cent.; according to Ibn Baṭūṭa a sainted Mekkan pilgrim dwelt there, and so the place was exempted from all taxation; hence the name. Coins appear to have been minted in Astrakhan only from the year 782 (1380). Demolished by Timur in the winter of 1395-1396, the town arose to new prosperity in the xv. cent., probably due in some measure to the simultaneous decline of the ancient capital Sarāi. After the decay of the "Golden Horde" there arose in Astrakhan a new ruling house which endured until the middle of the following century. In 1554 Astrakhan was conquered by the Russians, who appointed at first Khān Derwish ʿAlī their vassal and did not annex the country till 1559; in 1569 a Turkish army appeared before Astrakhan, but soon had to quit the field; in 1589 a Russian fortress was built near the Tartar town. Astrakhan has since remained under the sway of the Russians, and owing to its favourable situation at the mouth of the Volga has gradually by trade and industry developed into a large town (at present 113,000 inhabitants).

(W. BARTHOLD.)

ASTROLOGY. Its technical name with the Muslims ʿ*ilm* (or *ṣināʿat*) *aḥkām al-* (or *ḳaḍāya ʾl-*) *nudjūm*, "the science (or the art) of the decrees of the stars", or, shorter, ʿ*ilm* (*ṣināʿat*) *al-aḥkām*. Some Arab writers from the xiii. cent. A. D. on use also the expression ʿ*ilm al-nadjāma*. On the other hand the expressions ʿ*ilm* (or *ṣināʿat*) *al-nudjūm*, "the science (or art) of the stars", ʿ*ilm ṣināʿat al-nudjūm*, ʿ*ilm al-tandjīm* denote indifferently astrology or astronomy or both these sciences together. — The astrologer is called *aḥkāmī* or *munadjdjim*; but the latter name denotes also the astronomer. Not till we reach the xix. cent. A. D. do we find any precise distinction made between *munadjdjim*, "astrologer", and *falakī*, "astronomer".

The majority of philosophers and authors of bibliographical and encyclopaedic works, keeping to the classification of the sciences given by the

Aristotelians, consider astrology as one of the seven or nine branches (*furū'*) of the "natural sciences" (*'ulūm ṭabī'iya*), placing it with medicine, physiognomy, alchemy, interpretation of dreams, etc. But the astrologers and astronomers and other savants (e. g. al-Fārābī, the Ikhwān al-ṣafā' and Ibn Khaldūn), following the example of Ptolemy, consider astrology as a branch of the "science of the stars", which itself is only one of the four great divisions of the "mathematical sciences" (*'ulūm riyāḍīya*). — For the rest it must not be forgotten that the mathematical-astronomical rules for calculating, of which the astrologer always stands in need, are set out only in astronomical treatises.

Astrology is based on the principle that all the changes occurring in the sublunary world, i. e. the Aristotelian "generation and corruption" (γένεσις καὶ φθορά, *al-kawn wa 'l-fasād*), are intimately connected with the particular nature and the movements of the celestial bodies. Man especially, who as microcosm has affinities with the entire macrocosm, is subject to the influences (*ta'thīrāt*) of the stars; whether with Ptolemy we explicitly assume the physical theory of forces or influences emanating in rays from celestial bodies and tending to make the nature of the patient (*ḳābil*) similar to that of the agent (*fā'il*), or, in order to approximate more nearly to Muslim orthodoxy, consider the celestial bodies not as real agents but rather as indicators (*dalā'il*) of future events. — The influence of the stars depends on their individual nature, and also on their position relatively to the earth or to the other stars; the events of the sublunary world and human vicissitudes are therefore subject always to the extremely complex and variable combination of very numerous, very varied and even contradictory celestial influences. To know and to combine these influences is the astrologer's very arduous task.

Not only the celestial bodies, but also places having only a theoretical existence in the heavens are supposed to possess a particular virtue capable of radically modifying the virtue of those stars with which at the given moment they sustain certain relations. From the astrological point of view the "head" (*al-ra's*) and the "tail" (*al-dhanab*), i. e. the ascending node, and the descending node of the lunary orbit, are oftenest assimilated to the planets, — an assimilation which is rejected only by the adherents of what might be called the "classical Astrology of Ptolemy". The signs of the Zodiac also, considered separately or in groups of three according to the four "trigons" (*muthallathāt*, triplicitates), have their particular virtue; as also have certain subdivisions unknown to the Ptolemaic astrology of the Zodiacal signs, such as the "Decans" (*wudjūh*, facies), the third part of a sign, and the "Novenaries" (*Nuhbahrāt* or *Nawbahrāt*, novenariae), which are the ninth part of a sign; even the degrees of the zodiac are considered by many astrologers to have each their own peculiar nature, and are divided into masculine (*mudhakkara*), feminine (*mu'annatha*), shining (*muḍī'a* or *munīra*, lucidi), dark (*muẓlima*), coloured (*mutalawwina*), smoky (*ḳatima* or *mudkhina*, fumosi), void (*khāliya*), wells (*ābār*, gradus puteales), increasers of happiness (*zā'ida fi 'l-sa'āda*), etc. Further, there are parts and points of the Zodiac which are of the highest importance from their relation to the sun, the moon and the five planets, for they are their limits (*ḥudūd*, termini, fines), houses (*buyūt*, domus, domicilia) and injuries (*wabālāt*, detrimenta), exaltations (*ashrāf*, exaltationes, principatus, altitudines) and falls (*hubūṭāt*, casus, dejectiones).

The horizon and the meridian also play a great part; their points of intersection with the ecliptic are called the four pivots (*awtād*, anguli, centra, cardines): 1. the ascendant (*ṭāli'*), i. e., the point of the ecliptic rising to the horizon at the given moment; 2. the pivot of the earth (*watad al-arḍ*, *al-rābi'*, angulus terrae, imum caelum), i. e., the intersection of the ecliptic with the lower meridian; 3. the descendant (*watad al-ghārib*, *al-sābi'* angulus occidentalis, occidens, occasus), i. e. the point of the ecliptic vanishing at the horizon; 4. the culminating point (*watad al-samā'*, *al-'āshir*, medium caelum), i. e., the intersection of the upper meridian with the ecliptic. — The arcs of the ecliptic contained between these pivots are each divided into three equal parts by means of circles of declination (which pass through the poles of the equator); the ecliptic is thus divided into twelve sections, called the twelve celestial houses (*buyūt*, houses), which form the basis of every astrological calculation.

The relative position of the planets (including the sun and moon) is also of the greatest importance; it admits of five principal combinations, viz. the conjunction (*ḳirān* or *muḳārana*, but called *idjtimā'* when it is a question of the sun's relation to the moon), and the four aspects (*anẓār*, aspectus) or "applications" (*ittiṣālāt*), i.e., 1. the opposition (*istiḳbāl*), when the two planets are diametrically opposite; 2. the "sextile" (*tasdīs*), when there is between them a difference of longitude of 60°; 3. the "quadrature" (*tarbī'*), when the longitudinal difference is 90°; 4. the "trine" (*tathlīth*), when the difference is 120°. — If about a planet as centre a circle be described with a radius of 60°, 90° or 120°, the two points of intersection of the ecliptic with this circle, and also the trigonometrical process of calculating them are called the "projectio radiorum" (*maṭraḥ al-shu'ā'*). These astrologers who adhere most closely to the Ptolemaic tradition do not take these five combinations into account; but all the rest add many others (Ibn Hibintā reckons 24), which are called "status (*ḥālāt*) planetarum ad invicem."

Further, mention might be made of the lots, or, to keep the technical expression of our mediaeval writers, the "partes" (*sihām*, sing. *sahm*), which are at bottom only imaginary ascendants reckoned on the ecliptic at a certain distance from the true ascendant. Ptolemy and his Arab followers admit only the "pars fortunae" (*sahm al-sa'āda*, ὁ κλῆρος τῆς τύχης), but the other astrologers admit a very considerable number, which amounts in the *Introductorium* of Abū Ma'shar to 97 exclusive of about 30 other "partes" mentioned by al-Kabīṣī.

Lastly, the geographical element ought not to be omitted; for, since every region of the earth is subject to the particular influence of one of the Zodiacal signs and one of the planets, the same prognostication for persons in different countries cannot be drawn from the state of the heavens.

Such is the astrologer's equipment in its main features. Its usage is no less complicated. — The Muslim astrologer can confine himself to three prin-

cipal systems: 1. The system of "interrogationes" or "questiones" (*masā'il*, ἐρωτήσεις), intended to reply to questions relative to the events incident to daily life, e.g. when the client desires information regarding some one who is absent, or to discover a thief, or to recover something which has been lost, etc. This is the simplest and commonest part of the art. — 2. The system of "electiones" (*ikhtiyārāt*, καταρχαί), i.e. the choice of the auspicious moment for accomplishing such and such an act; this moment is determined by observing in which of the twelve celestical houses the moon is. Astrologers who preferred the Indian methods employed the 28 lunary stations (*manāzil*) in place of the twelve houses. — 3. The genethlialogical system, or, to keep to the nomenclature of Muslim writers, that which is based on the "revolutiones annorum" (*taḥāwīl al-sinīn*), i.e. on the years or fractions of the tropical year which have expired or are thought to have expired since the birth of an individual or the commencement of a reign, sect, or religion, or the foundation of a town, etc. Its fundamental principle, which is quite different from that of the other two systems, is that at the instant of birth the configuration of the celestial sphere irrevocably fixes the destiny of the newly born, and it will then be independent or nearly so of subsequent changes of the sphere. This is the system adopted by Ptolemy, who makes only very slight and implicit concessions to the principle of the "electiones", and has not a single word to bestow on the "interrogationes"; it is also a system which has more technical difficulties than the other two and too often encounters the impossibility of knowing the instant of birth or of commencement with sufficient approximation. When the prognostications concerned individuals, the "revolutiones annorum nativitatum" (*taḥāwīl sinī 'l-mawālīd*) were employed; for prognostications concerning peoples, towns, sects, etc., (and consequently epidemics, famines, wars, inundations, etc.), the "revolutiones annorum mundi" (*taḥāwīl sinī 'l-'ālam*) were employed.

The fundamental operation in all these three systems was the determination of the ascendant (*ṭāli'*), from which the initial (*mabādi'* or *marākiz*) of the remaining eleven celestial houses were calculated. In the case of the "interrogationes" and the "electiones" the ascendant to be determined was that of the moment in question; but in the third system, the genethlialogical, it was the ascendant at the birth of the individual or the commencement of a reign, etc. Now even supposing that the precise date of the birth or commencement were known, how could the ascendant be determined if it varies very rapidly in consequence of the diurnal movement of the celestial sphere? Birth is not an instantaneous act; even if the astrologer had aided at the accouchement he would not be able to choose the exact instant for determining the ascendant. The genethlialogical system had therefore to frame for births the theory of the "animodar" (*namūdār*), i.e. very complicated rules for choosing an imaginary ascendant for the nativity; the methods most in vogue with Muslim astrologers are the method of Ptolemy and those which they ascribe to Hermes and Zoroaster respectively. For prognostications not concerning individuals the ascendant of the eclipses or of the great planetary conjunctions were employed.

But there is still more contained in the genethlialogical system. Destiny is determined by one of the planets (including the sun, the moon, also the "pars fortunae" and the ascendant) occupying at the moment of the fictitious ascendant one of the five places which Ptolemy calls τόποι ἀφετικοί, and our mediaeval astrologers "loci hilegiales" (*mawāḍi' al-hailādj*). In this situation the planet (sun, moon, "pars fortunae", ascendant) becomes the apheta or indicator (*dalīl* or *hailādj*, significator, alhylech, hilegium, ἀφέτης), which is to be "directed" towards the stars and those points in the heavens possessing a particular astrological signification. From the examination of the combinations arising from these meetings may be learned the fortunes of the newly born. On its mathematical side this directing (*tasyīr*, atazir, directio, ἄφεσις) can be explained as follows: in consequence of the diurnal movement of the celestial sphere a planet or a point of the ecliptic having a particular astrological importance will arrive at a certain moment at the circle of position (i.e. the circle passing through the points of intersection of the horizon and the meridian) formerly occupied by the indicator. The equatorial angle (hour-angle) thus traversed is calculated; when dealing with human life a solary year is counted for each equatorial degree, but with general events each degree counts only as one day. — It ought to be added that for prognostications relative to peoples, towns, religions, etc. the indicator is chosen in a different manner. According to the Arab followers of Ptolemy it is the planet or the star possessing the most "dignities" over the point of the ecliptic where there has occurred an eclipse of the sun or moon. But the majority of Muslim Astrologers give the preference to the system of the planetary conjunctions (*Ḳirānāt*), which they probably learned from the Indians; they base their calculations on the conjunctions of the three superior planets (Mars, Jupiter, Saturn), whence they draw their prognostications by the method of the *tasyīr* or by other methods. — The *tasyīr* of the above-mentioned indicator gives the duration of life. For the other events of life one must choose, according to the nature of the event one wishes to know about, between five other indicators (ascendant, pars fortunae, moon, sun, culminating degree) and "direct" the one chosen. — Further it is necessary to translate into terms of time, according to special rules, the uniform movements of the indicators according to the order of the signs (i.e. from west to east), in order to determine species of lords for the tropical solar years, the months, and the days of life; this movement (of the indicator), or the point of the ecliptic where it arrives, is called *intihā'* (alynthie, profectio). — Finally, there are cycles of the years of life which are specially subject to the influence of this or that planet; these cycles, corresponding fundamentally to the planetary "rulers of time" (χρονοκράτορες) of the Greeks, but modified however and often very complicated (especially in Abū Ma'shar), are called *fardārāt* (fridariae).

Other secondary methods were also employed, among which I will mention only that of the constellations and images (*ṣuwar*) ascending with the decans, which goes back to the Chaldean tradition of Teucer, and that which is founded on the risings of the star Sirius (Sothis of the an-

cient Egyptians), and was employed only by the Muslims of Egypt.

Muslim-Arabic astrology has drawn from the most diverse sources. Its Greek masters were Ptolemy, Vettius Valens, Dorotheus Sidonius, Teucer, Antiochus and several pseudepigraphical treatises, i. e. not only authors proceeding on radically different principles, but also authors who, like Vettius Valens and Dorotheus, had already amalgamated the most diverse doctrines. At the same time it drew from Pahlawī and Indian books, and also absorbed the oral traditions of Mesopotamia, Syria and Egypt. It is not surprising therefore that only a small number of Muslim astrologers have adopted in its purity one or other of the three fundamental systems. The others, i. e. the majority, accepted the "interrogationes", "electiones", "revolutiones annorum" en bloc, considering the one as the complement or even as a confirmation of the others, and leaving it to the practitioner to choose between the systems and the different methods according to his own ability, to expediency, and the rank and needs of his client. The completest and strangest mixture is met with in the books of Abū Maʿshar, a veritable jumble of the most heterogeneous doctrines.

What really distinguishes the astrology of Muslim peoples from preceding systems is, apart from its eclecticism, the degree of perfection attained in the mathematical processes. They are set forth with all the precision that could be desired in the astronomical treatises, alongside the other problems of spherical trigonometry; and it was to aid to this end that the calculators drew up very numerous and detailed mathematical tables. In this regard there is a striking contrast with Greek and Indian astrology which made clumsy calculations and always shrank from an excessive complication of mathematical elements.

Theologians, jurists and philosophers are almost unanimous in condemning astrology; exceptions, e. g. al-Kindī, the Ikhwān al-Ṣafā' and Fakhr al-Dīn al-Rāzī, are very rare. But in practical life the condemnation had no effect; at the court of the caliphs and sultans as well as with the masses astrology triumphed until last century when the introduction of European civilisation and especially of the Copernican system gave it a mortal blow. But in places to which European culture has only slightly penetrated astrology still survives, although destitute in great measure of the splendid scientific pomp with which it was arrayed in the Middle Ages. To-day in Yemen — irony of fate — it is no less personages than the Ḳāḍīs themselves who practise the profession of astrologers.

Astrological problems, so far as they are mathematical (geometrical, trigonometrical, arithmetical) problems, are dealt with in the works on astronomy and in the tables compiled and calculated for astrological purposes. The "judicial" side, that of the *aḥkām*, has been the subject of innumerable treatises and monographs whose titles it would be impossible to enumerate; for the rest, save for two unimportant treatises which have been wrongly ascribed to Abū Maʿshar, a chapter of the *Introductorium* of Abū Maʿshar (in Boll, *Sphaera*, 1903), and the treatise of al-Kindī on the duration and fortunes of Islām according to the theory of the planetary conjunctions (in O. Loth, *al-Kindī als Astrolog*, in *Morgenländische Forschungen* [*Fleischer-Festschrift*], Leipzig, 1875, p. 263—309), all the original texts are unedited. The following works as having been translated into Latin in the Middle Ages and printed should be mentioned: the commentary of Haly Heben Rodan (ʿAlī b. Riḍwān) on the *Quadripartitum* (Τετράβιβλος) of Ptolemy, and that of Aḥmad b. Yūsuf, called Ibn al-Dāya, on the *Centiloquium* (Καρπός, *Kitāb al-thamra*) wrongly attributed to Ptolemy, the two printed together in Venice, 1493 and 1519; several works of Albumasar (Abū Maʿshar, q. v.); the large treatise in eight books of Albohazen Hali filius Abenragel (Abu 'l-Ḥasan ʿAlī b. Abi 'l-Ridjāl), printed in Venise, 1485, 1503, 1523, and, with slight stylistic corrections, at Basle, 1551, 1571; the convenient Liber introductorius of Alcabitius (al-Ḳabīṣī), several times printed, oftenest with the commentaries of Johannes de Saxonia, and annotated also by V. Nabod (Cologne, 1560, with stylistic improvements on the older version); the treatise of Zahel (Sahl b. Bishr) and of Messahallach (Mā Shā' Allāh), printed as appendix to the commentaries on the *Quadripartitum* and the *Centiloquium* mentioned above; the *Liber nativitatum* of Albubather (Abū Bakr al-Ḥasan b. al-Khaṣīb) printed in Venice, 1492 and 1501; the *De judiciis nativitatum* of Albohali (Abū ʿAlī Yaḥya 'l-Khaiyāṭ), Nurnberg, 1546 and 1549; the *De nativitatibus* and *De interrogationibus* of Omar (Muḥammad b. ʿOmar b. al-Farrukhān al-Ṭabarī), Venice, 1503, and as appendix to Firmicus Maternus, Basle, 1533 and 1551; lastly, some treatises of unknown or uncertain authorship.

Bibliography: The sources and the characteristics of Muslim astrology, its role in social life, and the philosophical and theological polemics against it, will be fully dealt with by the author of the present article in the *Encyclopaedia of Religion and Ethics* (edited by Dr. Hastings), s. v. "Star"; an article presupposing an elementary acquaintance with Greek astrology. — The explanation of some mathematical-astrological processes and of a certain number of technical terms are to be found in Nallino's commentary on *al-Battānī sive Albatenii opus astronomicum*, Milan, 1899—1907, 3 Vols. — For a number of the technical terms, see also: *Mafātīḥ al-ʿulūm* (ed. van Vloten); *Dictionary of the technical terms used ..... by the Musulmans* (ed. Sprenger); Dieterici, *Die Propädeutik der Araber* (Berlin, 1865) — all unsatisfactory. — For the theory of the planetary conjunctions applied to the history of Islām: O. Loth, in the monograph on al-Kindī cited above; Ibn Khaldūn, *Prolégomènes*, (Transl. of de Slane, ii. 217—226). — For the life and works of the Astrologers: Suter, *Die Mathematiker und Astronomen der Araber* (Leipzig, 1900; = *Abhandl. z. Gesch. der mathem. Wissenschaften*, x. Heft; with the important *Nachträge*, in *Abh. z. Gesch. d. math. Wiss.*, xiv. 1902, 157—185). — Lastly, the astronomical works mentioned at the end of this article. (C. A. Nallino.)

ASTRONOMY. This science is called by the Muslims *ʿilm al-haiʾa* "science of the aspect (of the universe)" and *ʿilm al-aflāk* "science of the celestial spheres". For other names common to

it and astrology s. Astrology; further al-Fārābī and Ibn Rushd (Averroes) understand by *ṣinā'at al-nudjūm al-ta'līmiya* ("the mathematical art of the stars") theoretical astronomy, and by *ṣinā'at al-nudjūm al-tadjribiya* ("the experimental art of the stars") observation of the stars. — Following the Aristotelian classification of the sciences Muslims unanimously consider astronomy as one of the four mathematical sciences (*'ulūm riyāḍiya*). For them, as for the Greeks, astronomy only aims at studying the apparent movements of the stars and giving a geometrical representation of them; it comprises therefore what we call spherical astronomy (with the calculation of the planetary orbits and their employment in the compilation of ephemerides) and the "theory of the instruments". The study of meteors in the Aristotelian sense (including comets, shooting stars, etc.) and of what might be called an elementary Astro-Physics and Celestial Mechanics (origin of celestial movements, nature of the spheres, light of the stars, etc.) belongs entirely to the domain of physics and metaphysics. — The sum total of the practical knowledge necessary for determining by calculation or instruments the hours of day and night, having especially in view the fixing of the times of the five canonical prayers in the mosques, is called *'ilm al-mīḳāt* or *'ilm al-mawāḳīt* "science of the fixed times".

At the beginning of Islām the Arabs already possessed some knowledge of practical astronomy. In their frequent night-journeys the Beduin often had no other guide than the moon and the brightest stars, whose places of rising and setting they knew and from which they could estimate approximately the time by night; they determined also the seasons of the year from observing the position of the moon relatively to 28 successive groups of stars called lunary stations (*manāzil al-ḳamar*). Among the majority of settled tribes the agricultural seasons and meteorological prognostications were associated with the annual rising of certain stars or the cosmic setting (*naw'*) of the lunary stations.

But it was only in the ii. (viii.) century of the Hidjra that the scientific study of astronomy was entered on, under the influence of two Indian books: the *Brāhmasphuṭasiddhānta*, composed by Brahmagupta in 628, which was brought to the court at Baghdād in 154 (771), perhaps only in an abridgment, and was used as a model in Arabic by Ibrāhīm b. Ḥabīb al-Fazārī and Ya'ḳūb b. Ṭāriḳ; and the treatise of Āryabhaṭa (al-Ardjabhad or al-Ardjabhar of the Arabs) composed in 500, from which Abu 'l-Ḥasan al-Ahwāzī derived his tables of the planetary movements. These books consisted of a short explanatory text followed by numerous tables of celestial movements arranged according to the artificial millennial cycles; for the fundamental hypothesis was that at the commencement of the world the moon and the planets were all in conjunction in the same degree of longitude, and will again be in conjunction there at intervals of millions of years. This method, which was called *al-sindhind* (corruption of the Sanskrit *siddhānta*, "treatise on astronomy"), was still employed by Muslim astronomers at the beginning of the v. cent. A. H. (xi. A. D.). From Indian books the Muslims learned also the use of trigonometrical Sines.

To these selections from Indian books there was soon added the Arabic translation of the Pahlawī tables entitled *zīk i shatro-ayār*, "royal astronomical tables" (Arab. *zīdj al-shāh* or *zīdj al-shahriyār*), which had been compiled in the last period of the empire of the Sasanians. They had great vogue with the Muslims of the ix. cent. A. D.; but about two centuries later they ceased to be used.

The Greek influence was the last in order of time, but first in order of importance; it introduced into Muslim astronomy the geometrical representation of the celestial movement, so characteristic of the Hellenic genius. The first and not very satisfactory Arabic translation of the *Almagest* dates from the end of the viii. or the beginning of the ix. century; it was followed by two others much superior, that of al-Ḥadjdjādj b. Maṭar finished in 212 (827-828; not in 214 = 829-830, as is commonly stated), and that of Ḥunain b. Isḥāḳ (after the middle of the ix. cent.) revised by Thābit b. Ḳurra. In the first half of the ix. cent. there were also translated the Geography, the Hand-Tables, the Planetary Hypotheses and the Planisphere of Ptolemy; the Hand-Tables of Theon of Alexandria; the work of Aristarchus on the size and distance of the sun and moon; two treatises of Autolycus, three of Theodosius and one of Hypsicles. In this same century appeared very probably the translation of the tables of Ammonius, and the translation of a work entitled *Kitāb al-manshūrāt*, wrongly ascribed to Ptolemy, dealing with the size and distance of the celestial bodies.

The first series of regular observations with the aid of fairly accurate instruments appears to have been made at Djundaisābūr (Gondēshāpūr in the South-West of Persia) in the first years of the ix. cent., and was utilised by Aḥmad al-Nahāwandī when compiling his "General Tables" (*al-zīdj al-mushtamil*). But it was during the Caliphate of al-Ma'mūn (813—833 A. D.) that the most brilliant period of Muslim astronomy commenced. At the Observatory which stood in the quarter called al-Shammāsiya in Baghdād the Caliph's astronomers under the directorship of Yaḥyā b. Abī Manṣūr (d. 830 or 831 A. D.) not only made systematic observation of the celestial movements, but also verified with remarkably precise results all the fundamentel elements of the Almagest: the obliquity of the ecliptic, the precession of the equinoxes, the length of the solar year, etc. After these observations they composed the celebrated "Verified Tables" (*al-zīdj al-mumtaḥan*), for which they also had at their disposal the series of observations made in the other observatory of the Caliph on the mountain of Ḳāsiyūn, 2—2¼ mls to the north of Damascus. This same Caliph carried out one of the most difficult and delicate geodetic operations, the measuring of an arc of meridian in the region between Tadmur (Palmyra) and al-Raḳḳa in the plains of Mesopotamia. The mean result gave 56⅔ Arabic miles as the length of a degree of meridian, a remarkably accurate value; for the Arabic mile being 6475 ft. this value is equal to 366,842 ft., a number which only exceeds by about 2877 ft. the real length of the degree between 35° and 36° N. Lat. (for fuller details concerning these numbers see Nallino, *Il valore metrico del grado di meridiano secondo i geografi arabi*, Turin, 1893). — Among the astronomer-calculators of the time of al-Ma'mūn

mention ought to be made also of Muḥammad b. Mūsā 'l-Khwārizmī, whose *zīdj* had a wide circulation during two centuries.

From 850 to 870 A. D. the three sons of Mūsā b. Shākir made regular observations in the observatory they had fitted up in their house in Baghdād, at the gate Bāb al-Ṭāḳ, on the Tigris; in the second half of the ix. cent. others made observations with excellent instruments at Shīrāz, Naisābūr, Samarḳand; the celebrated al-Battānī [q. v.] made observations from 877 to 918 A. D. at al-Raḳḳa on the Euphrates; Thābit b. Ḳurra (d. 288 = 901) utilised the observations of his predecessors in revising the theory of the movements of the sun; al-Māhānī and al-Nairīzī continued systematically the immediate study of the heavens. Shortly after the year 300 (912-913) Ḥabash composed at Baghdād his principal work in which trigonometrical processes attained an unexpected degree of perfection. — In the second half of the x. cent. the Būyid-Sulṭāns founded an observatory in their own palace and gathered around themselves astronomers including 'Abd al-Raḥmān al-Ṣūfī (d. 376 = 986; q. v.), Ibn al-A'lam (d. 375 = 985), Widjan b. Rustam al-Kūhī, Aḥmad al-Ṣāghānī (d. 379 = 990). Abu'l-Wafā' (d. 388 = 998; q. v.), and various others. At Ghazna in Eastern Afghānistān al-Bīrūnī (d. 440 = 1048; q. v.), the most original and the profoundest thinker that Islām has produced in the domain of the physical and mathematical sciences, displayed the greater part of his literary activity.

In Egypt the scientific study of astronomy began during the reign of the Fāṭimid Caliph al-'Azīz (365—386 = 975—996), the founder of a celebrated observatory at Cairo, which received a rich endowment also from the Caliph al-Ḥākim (386—411 = 996—1021). It was here that Ibn Yūnus (d. 399 = 1009, q. v.) made from 367 (977) to 398 (1007) the regular series of observations which served as a basis for his famous "Ḥākimid Tables" (*al-zīdj al-ḥākimī*). Among the writers on astronomy in Egypt ought to be mentioned also Ibn al-Haitham (d. 430 = 1039), author of a very popular little manual wherein obviously on the analogy of the second book of the *Hypotheses* of Ptolemy, he explains the celestial movements by the two hypotheses of solid spheres and of discs (*manāṭiḳ*) of the sphere, i. e. segments passing through the centre of the sphere.

In Spain astronomy was cultivated especially from the middle of the x. cent. A. D., and regarded with favour by the princes of Cordova, Seville and Toledo, and it is to Arab astronomy that the works which appeared first in Spanish and afterwards in Latin by order of Alphonso x. of Castille (1252—1282) must be reckoned. The most distinguished Spanish astronomers were Maslama al-Madjrīṭī (d. 398 = 1007-1008), Ibn al-Samḥ (d. 426 = 1035), Djābir b. Aflaḥ (d. between 1140 and 1150 A. D.) called Geber filius Afflac by our mediaeval translators, and especially al-Zarḳālī (Arzachel in the translations), who flourished in the second half of the xi. cent., and with whom we will deal later. It was in Spain, as will be shown below, that the philosophers opposed the Ptolemaic representations of the celestial movements. — In North-Africa lying west of Egypt no regularly organised observatories are known of, but certain astronomers who made good observations could be mentioned, e. g. Abū 'Alī al-Ḥasan al-Marrākushī (wrongly called Abu 'l-Ḥasan 'Alī in some manuscripts), who wrote in Morocco about 1250 A. D.

Around the Seldjūḳs of northern Persia were gathered a number of astronomers who had at their special disposal an observatory founded in 467 (1074-1075) at al-Raiy or at Naisābūr by the Sultan Djalāl al-Dīn Malikshāh, the same who introduced into the civil calendar a very important reform based on an excellent determination of the length of the tropical year. For one of his successors the astronomer al-Khāzinī composed shortly after 512 (1118) his important "Sendjaric Tables" (*al-zīdj al-sandjarī*). — A year after he had pillaged Baghdād and overthrown the 'Abbāsid caliphate the Mongol Khān Hūlāgū of the dynasty of the Īlkhān commenced in 657 (1259) the construction of the great observatory of Marāgha in western Persia near the lake of Urmiya; with this was associated a number of select astronomers under the direction of the illustrious savant Naṣīr al-Dīn al-Ṭūsī, who after spending twelve years preparing them published in Persian his famous "Ilkhānic Tables" (*al-zīdj al-īlkhānī*). Ḳuṭb al-Dīn Maḥmūd al-Shīrāzī (d. 710 = 1310), a pupil of Naṣīr al-Dīn, also deserves special mention. — At Cairo, Ibn al-Shāṭir (d. 777 = 1375—1376, or 781) took good observations; his tables were renowned in Syria, Egypt and the whole of North Africa. — The astronomical science of the Muslims experienced its last glories at Samarḳand. Sultan Ulūgh Beg, grand-son of Tamerlane, founded a large observatory there, to which he summoned the most eminent astronomers of his time, such as Djamshīd al-Kāshī, Ḳāḍī Zāde, al-Rūmī, 'Alī al-Ḳūshdjī, etc.; and for several years presided in person at the observations, and left in his tables (*zīdj*) a glorious monument of his zeal for science. Like Naṣīr al-Dīn before him Ulūgh Beg not only had the tables of celestial movements improved, but also undertook a complete and independent revision, i. e. one based on direct observation of the heavens, of the catalogues of the stars made by his predecessors. The Sultan himself wrote in Persian the preface a few months before he perished by an assassin's hand (853 = 1449).

With Ulūgh Beg the scientific study of Astronomy ceased throughout the Islāmic world. Henceforth we only meet with authors of elementary manuals, compilers of Ephemerides and Almanacs and describers of the commonest instruments; the real astronomers have disappeared and in their place we find only the *muwaḳḳits* of the mosques.

Muslim astronomers accepted almost without reserve and always followed in their tables the fundamental features of the Ptolemaic system of the universe: The earth stands absolutely motionless in the centre of the universe; the movements of the celestial bodies are all circular and uniform, and their apparent inequalities are explained by the combination of circles concentric (*mumathṯhila*) with the Zodiac, eccentric circles (*khāridjat al-marākiz*) and epicycles (*aflāk tadāwir*). — Even in the iv. cent. A. H. the possibility that the earth revolves on its own axis is one of the questions discussed; but in the following centuries its absolute immobility is universally accepted. The question as to the nature of the spheres (*aflāk*) is dealt with only by the philosophers and

the dogmatic theologians, whilst the astronomers of the first centuries are not concerned therewith, being content to consider them for the purposes of their science as geometric circles, and it is only in the time of Ibn al-Haitham (d. 430 = 1039) that there is introduced into astronomical instruction the idea of solid and transparent spheres. Although the hypothesis of eccentric circles and epicycles made the idea of planetary movements an extremely complicated one, yet it corresponded too well to the data from observation (without pendulum or telescope) and the needs of the calculator to be replaced by other hypotheses for which no satisfactory physical explanation was then forthcoming. — No trace is found of the heliocentric system, to which at one and the same time the authority of Ptolemy, the philosophy of Aristotle and the dogmas of astrology would have been opposed. It ought not to be forgotten that with us the question of the Copernican system was for more than a century a purely philosophical one, indifferent to the astronomy of observation which could not have contributed any decisive or important argument in support of it.

The Arab astronomers understood perfectly that instead of advancing new general theories no more demonstrable than the ancient ones it was necessary to observe the heavens methodically for centuries and thereby to correct the numbers given in the Almagest. This task they splendidly performed, without allowing themselves to be influenced by the so-called, fallacious observations of Ptolemy. They perceived that the apogee of the sun, believed to be immobile by the ancients who stated that they had always observed it from the same point of longitude, is subject to the movement of the precession of the equinoxes; al-Zarḳālī even succeeded in discovering the slight movement peculiar to this apogee. They perceived that the obliquity of the ecliptic is not invariable, as the Greeks had asserted it to be on the ground of fictitious observations, but is subject to a slow secular diminution whose approximate limits only our Celestial Mechanics of the xviii. cent. has naturally been able to determine. The elements of the sun and partly also of the moon, the length of the tropical and the sidereal year, the precession of the equinoxes they investigated with marvellous accuracy; they also improved the Planetary Tables, and Naṣīr al-Dīn al-Ṭūsī endeavoured to perfect the theory of the planets by rendering the geometrical constructions of Ptolemy yet more complex. It ought also to be mentioned that, in contrast to the Greeks, the Arab astronomers gave to Venus the same longitude of the apogee, the same eccentricity and the same centre of equation as to the sun, which was fundamentally equivalent to transforming the orbit of Venus into an epicycle of the solar orbit having the sun for centre, i. e. to making Venus a satellite of the sun. Arab catalogues of the fixed stars, in so far as they have not been simply derived from the catalogue of Ptolemy, have considerable importance; lastly, in the application of trigonometrical formulae, in the number and the quality of their instruments, in the technique of their observations the Arabs have splendidly outstripped their predecessors the Greeks. In the number, continuity and precision of the observations we mark the most striking contrast between Greek and Muslim astronomy.

The hypothesis of the trepidation (*ḥarakat al-iḳbāl wa 'l-idbār*, i. e. motion forwards and backwards) of the fixed stars, which was accepted by Thābit b. Ḳurra and in a slightly different form by al-Zarḳālī, is false; but its authors had given expression to it in order to bring the observations of the Greeks into harmony with those of the Arabs in regard to the variations of the obliquity of the ecliptic and of the precession. — It is a mistake to attribute to Abu 'l-Wafā' the discovery of the third lunary inequality or variation, which was first made by Tycho Brahe; but it ought not to be forgotten that about the half of this "variation" was already contained in the *πρόσνευσις* of Ptolemy and in the "equation of the lunary anomaly" (*ta'dīl ḥiṣṣat* [or *ḥiṣaṣ*] *al-ḳamar*) of the Muslim astronomers.

An eminent theologian and philosopher, likewise astrologer, Fakhr al-Dīn al-Rāzī (d. 606 = 1210) expressed on several occasions his profound scepticism in regard to various fundamental hypotheses of the Astronomers. But it was in Spain that certain philosophers in the name of Aristotle proclaimed war against the Ptolemaic representation of the celestial movements. The first was Muḥammad b. Yaḥyā b. al-Ṣā'igh, called Ibn Bādjdja, the Avenpace of our writers (d. 533 = 1139), who rejected the epicycles and claimed to be able to explain the whole by means of eccentric circles. Ibn Ṭufail (d. 581 = 1185-1186) rejected both the epicycles and the eccentric circles, but has not left any written exposition of his views. Ibn Rushd or Averroes (d. 595 = 1198) largely revived Eudoxus' hypothesis of the concentric spheres, with its spiral-shaped (*lawlabī*, the *ἱπποπέδη* of Eudoxus) planetary movements, i. e. in the form of an elongated ∞ according with the ecliptic, the one half ∿ being in the eastern and the other ◡ in the western hemisphere; but he had not time to give a completed exposition of his system. Lastly al-Biṭrūdjī (Alpetragius; d. ca. 600 = 1204), in order to reduce everything to harmony with the principles of the peripatetic Physics, not only admits, with Averroes, only spheres concentric with the earth and turning on different axes, but also makes another strange hypothesis (which he held in common with the Ikhwān al-Ṣafā' and Fakhr al-Dīn al-Rāzī), denying the existence of any motion of the celestial bodies from west to east: i. e. the direct movement (towards the east) of the planets is only an optical delusion due to the fact that the angular celerity of the planets is less than the celerity with which the celestial sphere accomplishes its diurnal rotation round the earth. None of these hypotheses of the Spanish philosophers were accepted by the astronomers.

Bibliography: Delambre's, *Hist. de l'astron. au moyen âge* (Paris, 1819), p. 1—211, 513—539, is not a history, but a mathematical analysis, of very unequal worth, of several works of Muslim authors, an analysis which has the further disadvantage of frequently substituting Delambre's own expositions for those of the authors studied. The other histories of astronomy, of which Wolf's is the best, are all out-of-date and insufficient. Reference may be made here to my extensive article which will appear in the *Encyclopaedia of Religion and Ethics* (ed. by Hastings), s. v. *Star*; Nallino, *al-Battānī sive Albatenii Opus astronomicum* (Milan, 1899—1907, 3 vols.); Caussin, *Le livre de la Grande*

Table Hakémite observée par .... Ebn Iounis, in *Notices et extraits des mss. de la Bibl. Nat.* Vol. vii. 1804, p. 16—240 (Text and Translation of the more important historical parts); Sédillot, *Mémoire sur les instruments astronomiques des Arabes* (Paris, 1841); L. Gauthier, *Une réforme du système astronomique de Ptolémée tentée par les philosophes arabes du XIIe siècle* (*Journ. Asiat.*, 10e sér., Vol. XIV, p. 483—510; astronomically very insufficient); von Braunmühl, *Vorlesungen über Gesch. d. Trigonometrie* (Leipzig, 1900), i. 42—86. For biographical and bibliographical notices of astronomers see the excellent work by Suter mentioned at the end of the art. Astrology.

(C. A. Nallino.)

ASṬURLĀB or Aṣṭurlāb (A.; on the vocalisation see also Ibn Khallikān, ed. Wüstenf., n°. 779; n°. 746 of the Egyptian editions), Astrolabe, from the Greek ἀστρολάβος, name of several astronomical instruments, which can be reduced to three fundamental types according as they represent the projection of the celestial sphere on a plane, or the projection of this projection on a straight line, or the sphere itself without any projection.

1. The astrolabe in its stricter sense is the flat (*saṭḥī* or *musaṭṭaḥ*) Astrolabe or "astrolabium planisphaerum", in Arabic called also *dhāt al-ṣafāʾiḥ* "(the instrument) consisting of tablets". It is a portable metal instrument in the form of a disc of from 3.9" — 7.8" diameter, with a handle (*ʿurwa*, *ḥabs*) through which passes a suspending ring (*ḥalḳa*, *ʿilāḳa*) by means of which it is suspended in a vertical position. The simplest type of this astrolabe, and the one which was known to the Greeks and Syrians, consists of the following pieces; (*a*) the "mother" (*umm*), a disc or circular tablet, with a raised edge (*ḥuffa*, *ḥadjra*, *ṭawḳ*) which gives it the appearance of a box; it contains the other tablets. Its circular inner surface is called "face" (*wadjh*), the exterior surface "back" (*ẓahr*); (*b*) other discs or circular tablets (*ṣafāʾiḥ*, sing. *ṣafīḥa*), usually nine in number, contained in the mother; (*c*) the "spider" (*ʿankabūt*) or the "net" (*shabaka*), a tablet placed above the others in the mother; it is made as open as possible having of course due regard to its solidity and the requisite space for marking in the signs of the Zodiac and the places and names of the chief stars, and in consequence consists only of strips of metal with several points or indicators (in the sing. *shaẓiya*, *shaẓiyya*) artistically cut, which indicate the stars; (*d*) the ruler or diopter or alhidade (*ʿiḍāda*), revolving round the centre of the "back" and as long as the diameter of the latter; its two arms are sharpened to a point (*shaẓīya*, *shaẓiya*) and each has a perforated sighting-piece (*libna*, *daffa*, *hadaf*) so that the sun's rays can pass through the two holes (*thukba*) of the sighting-pieces; the axis or pivot, "pole" (*miḥwar*, *ḳuṭb*), a bolt which passes through the centre of all the other pieces and holds them together; the head of the bolt is to the back of the astrolabe, and at its other extremity there is a small bolt or screw-nut which prevents it from slipping out and from its form is called the "horse" (*faras*).

On the back of the astrolabe are several concentric circles having the degrees marked and also chronological indications (i. e. a sort of perpetual calendar); they with the alhidade are used for measuring the elevation of the stars. On both sides of the tablets *b* is marked the stereographical polar projection of the Almucantarats (*muḳanṭarāt*), i. e. circles parallel with the horizon, the projection of the vertical circles (*dawāʾir al-sumūt*), of the equator and of the ecliptic, for a particular geographical latitude in this projection the observer's eye is situated at one pole of the sphere and the plane of projection is tangential to the opposite pole and parallel to the plane of the equator. Certain astrolabes have also a tablet which gives for a particular geographical latitude the projection of the circles of position, of which use is made in the astrological calculation called "directio" (*tasyīr*); others have a tablet for all latitudes (*li-djamīʿ al-ʿurūḍ*), also called the tablet of the horizons (*ṣafīḥa āfāḳiyya*) or general tablet (*djāmiʿa*), the use of which is not very clear. — According as the almucantarats of the tablets *b* are all marked, or only from 2 to 2, from 3 to 3, from 5 to 5, from 6 to 6, from 9 to 9, from 10 to 10 degrees, the astrolabe is called *tāmm* "complete" ("solipartium"), *niṣfī* ("bipartium"), *thulthī* ("tripartium"), *khumsī*, *sudsī*, *tusʿī*, *ʿushrī*. Lastly this common, flat astrolabe is distinguished into northern (*shamālī*) or southern (*djanūbī*) according as the plane of projection is tangential to the north pole or to the south pole of the sphere; the former is naturally the more common. By adding other markings to those already on the tablets and changing the order of the zodiacal signs on the net they obtained astrolabes which were at the same time northern and southern and were named after the somewhat fantastic figure in which the zodiacal signs were grouped on the net, as *ṭablī*, "Drum-", *āsī* "Myrtle-", *saraṭānī* or *musarṭan*, "Crab-", *ṣadafī*, "Shell-", *thawrī*, "Bull-", *shaḳāʾiḳī*, "Anemone-Astrolabe", etc. Probably the astrolabe *zawraḳī*, "Boat-astrolabe", of Aḥmad al-Sidjzī (ca. 400 = 1009) belongs to this category. The "perfect" (*kāmil*) Astrolabe bore besides the other markings the circle of the sun's equation. — Other flat astrolabes which have as basis a different projection from the stereographical are to be regarded as theoretical constructions without practical significance, e. g. the astrolabe devised by al-Bīrūnī and called *usṭuwānī*, "cylindrical Astrolabe", because of its projection (the "Analemma" of Ptolemy), which al-Bīrūnī called cylindrical, and which we now call orthographic; the circles of the sphere are projected on to this in the form of straight lines, circles and ellipses. The *musaṭṭaḥ* ("flattened") astrolabe, described by al-Bīrūnī (*Chronology*, p. 358-359), appears to have been only a stellar chart in equidistant polar projection, i. e. the pole of the ecliptic was the centre of the projection, the parallels with the ecliptic or circles of longitude were represented by equidistant concentric circles and the circles of latitude by equidistant radii.

The astrolabe gives on immediate observation the height of any star, and consequently the hours already spent of day and night; it also enables one to solve without any calculation all the problems of spherical astronomy. It is useful further in geodetic operations, e. g. for calculating the distance of an inaccessible place, the height of a building, the depth of a well whose diameter can be measured. Naturally we cannot look for absolute accuracy from so small an instrument, which moreover on account of the precession of

the equinoxes and the diminution of the obliquity of the ecliptic is no longer of any use when a long period of years has elapsed since the period for which it was made.

Each marking on the tablets *b* is valid only for a particular geographical latitude, and so a very considerable number of tablets would be required before the instrument could be utilised in all latitudes. This inconvenience was removed by a Spanish Arab, al-Zarḳālī (Arzachel), who transformed the particular astrolabe into a general by substituting for the stereographical polar projection the horizontal projection. The eye of the observer is placed at the point to the east or to the west of the horizon, i. e. at one of the two equinoctial points; the plane of projection is the plane of the solstitial colure, i. e. of the meridian passing through the solstitial points; the projections of the two celestial hemispheres exactly coincide, so that one sign suffices for both. In its final form, which al-Zarḳālī called *al-ʿabbādīya* in honour of al-Muʿtamid b. ʿAbbād, king of Seville (461–484 = 1068—1091), the entire instrument consists of a single tablet with two small subsidiary pieces. On the face of the tablet in stereographical horizontal projection the equator is represented with its parallels (*madārāt*) and its circles of declination (*mamarrāt*), and the ecliptic with its circles of latitude and longitude, not only then is the tablet valid for any geographical latitude, but also, since the projections of the two hemi-spheres exactly coincide with the coordinates of the ecliptic and the principal stars, replaces the "net" of the other astrolabes. A rod (*ufḳ māʾil*) "oblique horizon" fixed at the centre of the graduated face fulfils the other functions of the tablets *b* of the common astrolabe; by inclining it more or less to the line of the equator we obtain the horizon of the place of observation, and can then deduce from its divisions the eastern and western amplitudes. On the back of the tablet are the alhidade and the markings found on the back of the common astrolabes; but al-Zarḳālī further added the "circle of the moon", which enabled him to follow also the course of our satellite, and also a trigonometrical square which immediately supplied the "straight (horizontal) and inverted (vertical) shadows" (*aẓlāl mabsūṭa wa-mankūsa*, cotangents and tangents related to the radius divided into twelve parts) of the angles measured. — This simple and perfected astrolabe was called by the other Arabs *al-ṣafīḥa al-zarḳālīya*, "the tablet of al-Zarḳālī", and was famous in Europe under the name *Saphaea*. — A variety of this instrument of al-Zarḳālī is the *ṣafīḥa shakkāzīya* (or *shakkāzīya*), about which we do not yet possess any accurate information.

2. The "linear" (*khaṭṭī*) astrolabe, also called *ʿaṣā ʾl-Ṭūsī*, "the rod of al-Ṭūsī", after its inventor al-Muẓaffar b. Muẓaffar al-Ṭūsī (d. ca. 610 = 1213—1214) resembles in form a calculating-rod. The projection of the common, planispheric astrolabe is projected on a straight line in the same plane; the instrument represents accordingly the intersection of the plane of the meridian with the plane of the projection of the planispheric astrolabe. Points marked on the rod indicate the straight and oblique ascensions, the divisions of the ecliptic, the almucantarats, etc.; the threads attached to the rod are used for measuring the angles. The same operations can be performed with this instrument as with the flat astrolabe, but not with the same accuracy.

3. The spherical (*kurī*, *ukarī*) astrolabe, called "astrolabio redondo" in the Spanish works of King Alphonso x. of Castille, exhibits without projection the diurnal movement of the sphere relatively to the horizon of the given place; it is of service therefore in measuring the heights of the stars, in determining the time, and in solving a number of problems of spherical astronomy. It consists of the following pieces: (*a*) a metal globe on which the ecliptic, the equator, the horizon of the given place with its almucantarats and its circles of height, the positions of the principal fixed stars, the division of the day into hours and equinoctial hours, the geographical latitudes of various places, (*b*) the "spider" or the "net" (*ʿankabūt*, *shabaka*), a metal hemisphere fitting closely round the globe and of such open work that it contains only the ecliptic (which forms its rim), the positions of the principal stars and half of the equator; (*c*) a small strip (*ṣafīḥa*) of metal fitting closely to the surface of the net and with one extremity fastened to the equatorial pole, so that the other extremity is always on the equator; (*d*) a gnomon placed at right angles to the metal strip; (*e*) an axis passing through the globe, net and metal strip from one equatorial pole to the other.

Bibliography: L. A. Sédillot, *Mémoire sur les instruments astronomiques des Arabes* (Paris, 1841), p. 141—194 (insufficient); F. Woepcke, *Ueber ein in der kgl. Bibl. zu Berlin befindliches arabisches Astrolabium*, in *Abh. der mathem. Kl. der kgl. Akad. d. Wissensch. zu Berlin*, (1858), p. 1—31 (a flat, northern astrolabe with three plates); A. da Schio, *Di due astrolabi in caratteri cufici occidentali trovati in Valdagno (Veneto)* (Venice, 1880; a flat, northern astrolabe and *ṣafīḥa* of al-Zarḳālī, with catalogue of the Arab astrolabes existing in Europe); H. Sauvaire and J. de Rey Pailhade, *Sur une mère d'astrolabe arabe* etc. (*Journ. Asiat.* 9e sér., i. 5—76, 185—231); Carra de Vaux, *L'astrolabe linéaire ou bâton d'Et-Tousi* (*Journ. Asiat.* 9e sér., v. 464—516); al-Bīrūnī, *al-Āthār al-bāḳiya* (ed. Sachau), 357—362 (cf. M. Fiorini in *Bollettino della Società Geografica Italiana*, ser. 3, iv. 287—294); *Libros del saber de astronomia del rey D. Alfonso X de Castilla* (Madrid, 1863—1867), vol. ii. (common flat astrol. and spherical astrol.) and iii. (*ṣafīḥa* of al-Zarḳālī); W. H. Morley, *Description of a planispheric Astrolabe, constructed for Shah Sultan Husain Safawi* (London, 1856).

(C. A. NALLINO.)

AL-ASWAD, epithet of ʿAihala (according to some, ʿAbhala) b. Kaʿb of the madhḥidjite tribe ʿAns. He had another epithet Dhu ʾl-Khimār, "the veiled" (not Dhu ʾl-Ḥimār, as Beladhori, p. 105, writes it). Shortly before the death of Muḥammad he assumed the lead of a national revolt in South-Arabia which soon overthrew the Persian officials and with them the superiority of the Prophet. He set out from Kahf Khabbān, conquered Nadjrān, defeated and put to death Shahr, son of the former Persian governor Bādhān, and took possession of the capital Ṣanʿāʾ, so that the whole of south-west-Arabia came under his sway in rather less than a month. The majority of Muḥammad's officials in the country fled to

Medina or to Ḥaḍramawt. To legitimise his claims he married the widow of the murdered Shahr. But his power was of short duration. A member of another madhḥidjite tribe, Ḳais b. Hubaira al-Makshūḥ, with whose aid he had conquered the country, allied himself with the overthrown Persians, at whose head stood Fērōz and Dādhawaih, and obtained effective support from the widow of Shahr, who had wed the usurper much against her will. With her help they made their way into the fort and, according to tradition, killed al-Aswad as he lay on his couch a few days before the death of Muḥammad. The fall of al-Aswad had however no importance for the Muḥammadans, since Ḳais soon afterwards arrogated to himself the authority and separated from the Persians who had given him their help. The accounts about al-Aswad are of special interest from the fact that they represent him as possessing prophetic aspirations, a feature which has undoubtedly historic reality. According to Belādhorī he was a Kāhin or prophet and styled himself Raḥmān of Yemen (i. e. he who speaks in the name of Raḥmān), just as Musailima had come forward as Raḥmān of Yamāma. Another account calls him a juggler who did some remarkable tricks and deluded the mob with his words. He had a Shaiṭān who communicated to him everything, even the plans of his enemies; and the story is graphically told of how after the slaughter of a number of sacrificial animals in the open square in Ṣan'ā' he listened with his ear to the earth and heard the mysterious voice of his spirit ("he tells me"). When on the occasion of an obsession by night he bellowed like a bull his wife pacified the watch who came hurrying up with the words: "he has a divine revelation". Also his epithet "the veiled one" is consistent with his art of divination.

Bibliography: Belādhorī (ed. de Goeje), p. 105—107; Ṭabarī (ed. de Goeje), i. 1795—1798, 1853—1868 (where 1859—1864 contains a parallel account with what follows); Wellhausen, *Skizzen und Vorarbeiten*, Heft VI, 31—37.

ASYŪṬ, town in Upper Egypt. Asyūṭ, the largest and most commercial town of Upper Egypt, is situated 27° 11' N. Lat. on the west bank of the Nile. Owing to its situation in one of the most fertile and compact districts of the cultivable Nile-valley, and also to its being the natural terminus of great desert-highways it was in antiquity an important town (Syowt, Greek: Lykopolis) and the chief town of a Nomos. Under Islām Asyūṭ remained the chief town of a *Kūra* (modern *markaz*, "district"), and on the inauguration of the division into provinces became the capital of a province (*'Amal*, now *Mudīriya*). The town itself contains 42,000 inhabitants, the district 120,000, and the Province embracing 9 districts 783,000.

Asyūṭ is the colloquial form of the literary Usyūṭ. Both are Arabisms for the Coptic Siout, to which in the survey-records of the Middle Ages the form Sayūṭ or Suyūṭ corresponded. But as early as the time of Ḳalḳashandī (d. 821 = 1418) the popular pronunciation was Asyūṭ.

A history of Asyūṭ cannot be written for the reason that we scarce find any mention of it in the historians, and only towards the end of the Mamlūk period, under 'Alī Bey, did it play any historical part, viz. in the year 1183 (1769-1770) when it was for a time the centre of revolt. From the accounts of geographers and travellers we ascertain that it enjoyed unbroken prosperity throughout the entire Islāmic period. At the end of the xix. cent. it experienced a considerable accession of importance, especially after it became linked by rail with Cairo (in 1292 = 1875). Its population has risen from 28 000 in 1293 (1876) to the present figure 42 000.

In the Middle Ages Asyūṭ was famed for its agricultural products, its industry and trade. Besides corn and dates quinces were found here in great quantity. The main industries were the weaving of woollen, cotton and linen goods. Owing to the alum and indigo obtained from the adjacent oases dyeing was extensively carried on; e. g. the materials manufactured for export to Dār Fūr were dyed here. Its specialities were linen goods, called *Dabīḳī* after their chief place of production Dabīḳ in Upper Egypt, and soft woollen goods and carpets made to the Armenian standard pattern. Asyūṭ now manufactures black and white Tulle-shawls with silver-work, which are very popular in Europe, and represent the last remains of an industry once very famous throughout the Orient. Further Asyūṭ was engaged in the preparation of opium and in the making of pottery which with its antique patterns is still much in demand as black and red "Asyūṭ-wares".

There was a brisk trade in all these products throughout Egypt and abroad. The direct trade with the Sūdān is specially famous. The annual Dār Fūr caravans (ca. 1500 camels) brought slaves, ivory, ostrich-feathers and other products of the Sūdān, and received in exchange the products of Egypt's industries, especially stuffs. The scholars of Napoleon's expedition made careful investigations into this trade which has now so much declined.

Like all industrial towns of Egypt Asyūṭ had a large Christian population — 60, according to others as many as 75 churches and chapels —, but no Jews at all, a fact explicitly stated.

Caravanserais, bazaars, baths — one of the latter famous and very ancient —, mosques and other public buildings adorn the town to-day as formerly. In one of the mosques stood a Minbar which at certain seasons was filled with corn and carried through the streets as Maḥmal (Ibn Duḳmāḳ). Like all the flourishing towns in modern Egypt, Asyūṭ has a strong admixture of Levantines and is assuming a European appearance.

Asyūṭ is the birth place of Plotinus, the Coptic Saint John of Lykopolis and of several Arabic scholars bearing the name al-Suyūṭī, of whom the savant Djalāl al-Dīn (d. 911 = 1505) is the best known.

Bibliography: Yāḳūt, *Mu'djam* (ed. Wüstenf.), i. 272; iii. 222; Idrīsī (ed. Dozy and de Goeje), p. 48; Ḳalḳashandī, *Ḍaw' al-Ṣubḥ al-Musfir*, p. 235; also transl. of Wüstenfeld, p. 106; Ibn Duḳmāḳ, v. 23; Abū Ṣāliḥ, fol. 87b; 'Alī Mubārak, *al-Khiṭaṭ al-djadīda*, xii. 98 *et seq.*; Ibn Djī'ān, p. 184; Nāṣir-i Khosraw, *Safar-Nāma*, p. 61 (Trans. p. 173); Quatremère, *Mémoires géograph. et histor. sur l'Égypte*, i. 274 *et seq.*; Amélineau, *La géographie de l'Égypte à l'époque Copte*, p. 464 *et seq.*; Boinet Bey, *Dictionnaire géographique*, p. 88; Marcel, *Histoire de l'Égypte*, Chap. xvi. (ed. l'Univers, p. 236);

Baedeker, *Egypt* (6. Ed.), p. 225 *et seq.*; *Description de l'Égypte* (2. Ed.), Etat moderne, xviii. 278 *et seq.* (C. H. BECKER.)

AT (T.), horse; in compounds; *Atbazar*, horse-market, etc. Name of a town in the west of the district of Akmolinsk; *Atmaidān*, horse-ground in Constantinople on the site of the imperial Hippodrome, etc.

ATA (T.), father; in compounds: *Atabeg*, Father Beg, originally a customary form of address for the guardian and tutor of Turkish princes who during the Seldjūk period were entrusted while still in their youth to some prominent emir who assumed a paternal relationship towards them. From this originated a fixed title which was given to other powerful emirs. Under the Mamlūks of Egypt the emir who held the position of commander-in-chief of the troops took this title whence it became customary to speak of an Atābeg al-ʿasākir. Cf. van Berchem, *Matériaux pour un corpus inscript. arab.*, i. 290. — *Atalik*, fatherhood, high title of a Wazīr or Beg in Turkestan. Hence the well-known Yaʿḳūb Beg [q. v.] is often called Atalik Ghāzī.

ʿAṬĀʾ b. ABĪ RABĀḤ, Arab jurist and traditionist. A native of Yemen he was reared in Mekka; he was of humble origin and is commonly referred to as Mawlā of the family of Abū Maisara b. Abī Khuthaim al-Fihrī. Among his masters ʿAbd Allāh b. ʿOmar and ʿAbd Allāh b. ʿAbbās and many others are mentioned. As Muftī in Mekka he attained extraordinary repute and was regarded as one of the most eminent authorities in jurisprudence and Muḥammadan tradition generally. Especially was he considered to be an unsurpassed authority in all that concerned the pilgrimage-ceremonies. He died in Mekka in 114 (732-733) or 115 at the age of 88 years.

Bibliography: Ibn Saʿd, v. 344 *et seq.*; Nawawī (ed. Wüstenf.), p. 422 *et seq.*; Ibn Khallikān (Trans. of de Slane), ii. 203 *et seq.* (K. V. ZETTERSTÉEN.)

ʿAṬĀ MALIK DJUWAINĪ [See AL-DJUWAINĪ].

ʿATĀBE (A.), modern quatrain [See ʿARŪḌ.] Examples in Sachau, *Arabische Volkslieder aus Mesopotamien*, p. 17, *et seq.*

ATABEG. [See ATA.]

ʿAṬĀʾĪ, poetical name of ʿAṭāʾ b. Yaḥyā Newʿī Zāde [q. v.]

ʿATĀʾIR (A.). Plur. of *ʿAtīra*, name given to the pre-Islāmic sacrifices in the month of Radjab. Cf. Wellhausen, *Reste arab. Heidenthums* (2nd Ed.), p. 118.

ATAK, ATEK. [See ATTOCK.]

ATALIḲ. [See ATA.]

ʿATAMA (A.), the first of the three divisions of the night; also a name given (instead of *ʿishāʾ*) among the Beduin to the Night-prayer, but forbidden by tradition as pagan.

ʿATBARA, tributary of the Nile. The ʿAtbara (Astaboras of the ancients) is the only important tributary of the united Blue and white Nile. It comes from Abyssinia and has its origin not far from lake Tana. Between 17° and 18° N. Lat. it discharges its waters slightly to the south of Berber into the Nile. Whilst in the season of the Nile-flood it flows in fertilising volume, from April to June it is almost dry. The Battle of the Atbara (8. April, 1898) is famous, in which Kitchener defeated the emir Maḥmūd, the leader of the Mahdists, thus opening the way to Kharṭūm. The name ʿAtbara is now given also to the little railway-station at the mouth of the river (385 mls. from Wādī Halfā). Here the line for Suākin and Port Sūdān branches from the Nile-line.

Bibliography: Baedeker, *Egypt and the Sudan*, 6. Ed., p. 409 *et seq.*; W. L. Churchill, *The River War*, i. 416 *et seq.*; ii. 26 *et seq.*; Sir Samuel W. Baker, *The Nile Tributaries of Abyssinia* (London, 1861; German Transl., Brunswick, 1868), Index; Chavanne, *Afrikas Ströme und Flüsse* (Vienna, 1883), p. 73. (C. H. BECKER.)

ʿATEIBA. [See ʿOTAIBA.]

ATEK, district in Russian Turkestān, on the northern slope of the frontier-mountains of Khorāsān, between the modern railway-stations Gjaurs and Dushak. The name is really Turkish, Etek, "edge border" (of the mountain-chain), and is a translation of the Persian name given to this district, viz. Dāman-i Kōh, "foot of the mountain"; but the word is always written Ātak by the Persians. During the Middle Ages no special name for Atek appears to have been in use; being a district of the town of Abīward [q. v.] it belonged to Khorāsān. In the x. (xvi.) and xi. (xvii.) cents. it fell into the power of the Khāns of Khwārizm, and later into that of the Turkomans; before the appearance of the Russians the frontier towards Persia was never clearly defined. Previous to the delimitation of the borders in 1881 a part of Atek with Abīward belonged to the principality of Kalāt, which was subject to the over-lordship of Persia. Under the Russian administrative system the district (pristawstwo) of Atek forms part of the circle (uyezd) of Tedjen (Transcaspian region); it has no towns nowadays. (W. BARTHOLD.)

ĀTESH (P.), fire, in compounds: *Ātesh-Parast*, fire-worshipper, Magian [see MADJŪS]; *Ātesh-Kada*, fire-temple, also the title of a Persian Tadhkira composed by Luṭf ʿAlī Beg; *Ātesh-Dagh*, volcano, etc.

ʿAṬF (= Connection), as a grammatical term used in the sense connection with a preceding word. 2 kinds are distinguished: *ʿAṭf al-Nasaḳ* also called simply ʿAṭf, and *ʿAṭf al-Bayān*:

1. The simple connection in a sequence (*ʿAṭf al-Nasaḳ*) consists in this, that by means of one of the 10 particles of connection a word is joined on to a preceding, e. g. *ḳāma Zaid wa-ʿAmr*. The particles of sequence (*al-ʿAwāṭif* or *Ḥurūf al-ʿAṭf*) are distinguished according to their degree of strength: *wa* is used for simple coordination (*li 'l-Djamʿ*); *fa*, *thumma* and *ḥattā* for superordination, or rather subordination (*li 'l-tartīb*); *aw*, *immā* or *am* to express an alternative (*li-taʿlīḳ al-ḥukm bi aḥadi 'l-madhkūrain*), and *lā*, *bal*, or *lākin* as an adversative (*li 'l-khilāf*). The ʿAṭf can connect both words (*mufrad ʿalā mufrad*) and sentences (*djumla ʿalā djumla*) with each other. According to Ibn Yaʿīsh *Nasaḳ* is a Kufic term, *ʿAṭf* a Basran.

2. The explicative connection (*ʿAṭf al-Bayān*) is an apposition, which however cannot be an adjective, and, in contrast to *Badal*, explains the preceding word, e. g. *djāʾa akhūka Zaid*, or *aḳsama bi 'llāh Abū Ḥafṣ ʿOmar*. As such it is identical in use with *wa-huwa*.

In both kinds of ʿAṭf the second word is called *al-maʿṭūf*, and the preceding *al-maʿṭūf ʿalaihi*.

Bibliography: Zamakhsharī, *Mufaṣṣal*, p. 50, —51, 1; 140 12—142, 11; *Dict. of Technical Terms*, p. 1007—1010. (WEIL.)

ATFÎH, town in Middle Egypt. Atfîh (also written with *t* instead of *ṭ*), is a small town of 4300 inhabitants on the East bank of the Nile on the eminence of the Faiyûm. The old-Egyptian name of the town was Tep-yeh or Per Hathor nebt Tep-yeh, i. e. "house of Hathor, lady of Tep-yeh". From this the Copts obtained the form Petpeh, the Arabs Atfîh; the Greeks identifying Hathor with Aphrodite called the town Aphroditopolis, abbreviated to Aphrodito. The town must still have possessed importance in the Christian period, for it had over 20 churches, of which in the xiii. cent. 10 were preserved. The ancient *κώμη*, later Kûrat Atfîh was called also al-Sharkîye, since it lay on the east bank; on the occasion of the division into provinces towards the end of the Fâṭimid period a whole province, Iṭfîḥiya, was named after it. Not till the year 1250 (1834-1835) was it incorporated as a district (*markaz*) of the province of Djîza. Recently al-Ṣaff took the place of Atfîh as chief town of the Markaz.

Information about Atfîh is very scant, it must have seriously declined in the Mamlûk period; the Khedives first began to do anything for this region by putting an end to the incessant pillaging on the part of the Beduin and Mamlûks, and building, or rather restoring canals. Atfîh is to-day a port with a small trade and possessing some local importance.

Bibliography: Ḳalḳashandî (Transl. of Wüstenfeld), p. 93, 104; Maḳrîzî, *Khiṭaṭ*, i. 73; 'Alî Mubârak, *al-Khiṭaṭ al-djadîda*, viii. 77; Ibn Duḳmâḳ, iv. 133; Yâḳût, *Mu'djam*, i. 311; Abû Ṣâliḥ, fol. 56a; Ibn Khordâdhbeh (*Bibl. Geogr. Arab.*, vi.), p. 81; Amélineau, *Géographie de l'Égypte à l'Époque Copte*, p. 326; Boinet, *Dictionnaire géographique de l'Égypte*, p. 86; Bädeker, *Egypt and the Sûdân*, 6 Ed. p. 205. (C. H. BECKER).

ATHAR (A.; properly signifies "trace"), 1. Tradition [see HADÎTH]; 2. Relic; *al-athar al-sharîf* (Plur. *al-Âthâr al-sharîfa*), relics alleged to have belonged to the Prophet, such as hair, teeth, pieces of raiment, autographs, utensils, especially impressions of his foot-prints which are preserved in mosques and other public places for the edification of Muslims [see ḲADAM]. The relic is also called both by Christians and Muslims *Dhakhîra* (treasure).

Bibliography: Goldziher, *Muh. Studien*, ii. 356—368. (GOLDZIHER.)

'ATHLÎTH, formerly a harbour on the coast of Palestine between the promontory of Carmel and al-Ṭanṭûra (Dora), on a little tongue of land which lies to the north of a small bay and is washed on three sides by the sea. According to the *Itinerarium Burdigalense* there was a mutatio Certha there, but the name 'Athlîth appears to be ancient. 'Athlîth appears in the light of history in the period of the Crusades. In 583 (1187) it fell into Saladin's hands. In 1218 the Castellum peregrinorum, as the Franks called it was reconstructed as a powerful Templar-fortress. Along with Districtum-Détroit (Khirbet Dustê) it had to guard the passes of Carmel leading south. In 690 (1291) it was conquered and demolished by the Mamlûk Sultan al-Ashraf Khalîl. But about 1400 'Athlîth is again mentioned as the most southerly official post of the Mamlaka of Ṣafed. — About 100 Fellahin now dwell among the ruins, which are worthy a visit.

Bibliography: Yâḳût, *Mu'djam*, iii. 616; Ḳalḳashandî, *Mukhtaṣar Subḥ al-A'shâ* (Kairo, 1906), i. 300; K. Ritter, *Erdkunde*, xvi. 612—619; G. Rey, *Étude sur les monuments de l'architecture militaire des croisés en Syrie*, p. 93—105; E. von Mülinen, *Beiträge zur Kenntnis des Karmels*, p. 258—277 (= *Zeitschr. d. Deutsch. Palästina-Vereins*, xxxi. 167—186). (R. HARTMANN.)

'ÂTIKA, a native of Mekka and daughter of the Ḥanîf Zaid b. 'Amr (of the Ḳoraishite family of 'Adî b. Ka'b) and Umm Kurz bint al-Ḥaḍramî. She accepted Islâm before the Hidjra and accompanied Muḥammad on the Hidjra. Her first husband was 'Abd Allâh, son of the later Caliph Abû Bakr. Of dazzling beauty she so captivated him that he in dalliance with her omitted to fulfil the religious obligations, even the obligation to war, and Abû Bakr insisted on their separation. After long resistance 'Abd Allâh submitted to this; but was so consumed by his longing for her that Abû Bakr consented to their reunion. On his death-bed 'Abd Allâh extracted from her a promise that she would ever remain a widow, and bestowed on her in return a considerable legacy. But a year after his death 'Omar, who subsequently became Caliph, prevailed on her to acquit her of her promise by restoring the inheritance to the family of the deceased and to give him her hand in marriage. According to another account this restitution was only effected after yet another marriage at the instance of 'Â'isha, sister of 'Abd Allâh. According to another account she did not marry 'Omar until he became Caliph. ('Omar's father al-Khaṭṭâb and 'Âtika's grandfather 'Amr were brothers). After 'Omar's death she married al-Zubair b. al-'Awwâm [q. v.]. On his death she married Ḥusain, son of 'Alî; further both 'Alî and Marwân had been unsuccessful suitors for her hand. Before her marriage to 'Omar she had been consort of his brother Zaid. 'Omar was assassinated, her other husbands were mortally wounded on the field of battle; hence arose the saying, who will die a hero's death may wed 'Âtika. Her elegy on her husband al-Zubair has attained some celebrity.

Bibliography: Caetani, *Annali dell' Islâm*, xii. p. 428; Ibn Sa'd, viii. 193 *et seq.*; al-'Ainî, ii. 278 *et seq.*; *Khizânat al-Adab*, iv. 351 *et seq.*; Aghânî (2. Ed.) 128 *et seq.* (RECKENDORF.)

ATJÈH[1], the most northerly part of the island of Sumatra. Here flourished the once powerful Muslim empire of Atjèh, which is now subject to the authority of the Netherlands. The southern limit is now formed by the administrative districts of "Sumatra's Westkust" and "Sumatra's Oostkust", but in earlier times the province (or at least the sphere of political sovereignty) of Atjèh extended much farther towards the south. A considerable part of both the east and west coasts of Sumatra was subject to the authority of Atjèh, and even the pagan chiefs in the Battak-regions received their rank at the hands of the princes of Atjèh.

Great-Atjèh. Only the district to the north-west with the Atjèh river and the port Atjèh,

1) In this article *tj* is retained from regard to the official mode of writing in the Netherlands; *é* = closed, *è* = open *e*; *ô* = open *o*.

the former residence of the princes of Atjèh, was from the first reckoned as Atjèh proper. The Dutch named it Great-Atjèh and the capital Kuta Radja (i. e. fort of the prince). The port of Sabang situated on the island of Pulu We (to the northeast of Kuta Radja) only dates from the beginning of the present century. The inhabitants of the littoral (Barōh) are distinguished in many respects from the population of the highlands of the interior (Tunòng); the customs and speech of the former (who live of course in the vicinity of the residence) are always considered to be the more refined.

The Dependencies. The other districts situated on the west, north and east coasts are usually referred to as the Dependencies. Among the important towns are: on the west coast: Mölabōh, Tapa' Tuan and Singkel; on the north coast: Sigli in the region of the former empire of Pidiē (Pedir), Gigieng, Mörödu, Samalanga, Pösangan and Lhō' Sömawé. In the region between the latter place and the river Djambō Ayé stood the flourishing empire of Pasè (Pasei) which Ibn Baṭṭūṭa (ed. Defrémery and Sanguinetti, iv. 228 *et seq.*) visited in the year 1345; recently many monuments with inscriptions have been discovered here (cf. C. Snouck Hurgronje, *Arabië en Oost-Indië*, p. 8—10 = *L'Arabie et les Indes Néerlandaises* in *Revue de l'histoire des religions*, lvii. 63 *et seq.*). On the east coast are situated among others: Simpang Ulim and Idi. A steam tramway laid some years ago joins the east and north coasts with Kuta Radja. The weal of the dependencies which on the coasts are very thickly populated at parts is mainly dependent on the cultivation of pepper, great quantities of which are exported annually. A part of the population has migrated thither from Great Atjèh; many Malays have also settled here from the neighbouring districts.

Gayō and Alas-Countries. High mountain-chains overgrown with virgin forest separate the littoral from the Gayō-country; transverse chains divide the region of the Gayōs into four table-lands. The most northerly (containing the great Tawar lake and the sources of the river Pösangan) is occupied by the so-called "Urang Laut" (i. e. people of the lake), the plain to the south of it is occupied on the other hand by the "Urang Dörōt" (i. e. people of the land); to the south-east lies the table-land of Serbödjadi containing the sources of the river Pörüla which flows in an easily direction. The fourth table-land, situated in the south and containing the bed of the river Tripa which discharges its waters on the west coast, is called Gayō Luos (i. e. the wide, spacious Gayō-countries). The Alas-countries lie south of this. The population of these regions, who differ in many respects from that of Atjèh, have from the first recognised the authority of Atjèh. The four chiefs appointed by the princes of Atjèh in the several parts of the Gayō-country (the so-called "Kedjurōns" were the mediators between the Gayōs and Atjèh. Two of these Kedjurōns had their sphere of influence in the region of Lake Tawar (their distinctive titles were Rödjō Bukēt and Siah Utama), among the Dörōt, and the fourth in Gayō Luos (with the title Rodjō Linggō, or Pëtiambang). Serbödjadi was formerly without inhabitants; later its most eminent chieftain was also called Kedjurōn (Kedjurōn abōk). In the Alas-countries the authority of Atjèh was represented by two Kedjurōns.

For accurate information about the people of Atjèh we are indebted above all to C. Snouck Hurgronje, who (first in the years 1891-1892) investigated the previously but little known social, political and religious conditions of this nation (*De Atjèhers*; Batavia, 1893—1894; cf. the English translation of this work which is provided with a new introduction and some additions by the author: The *Achehnese*, Batavia-Leiden, 1906), and later described at length the land and customs of the Gayos (*Het Gajōland en zijne bewoners*; Batavia, 1903).

Population and Language. Little is known about the origin of the people of Atjèh. Linguistically they belong to the Malay-Polynesian peoples. Slaves (from the island of Nias, etc.) and other foreigners (e. g. merchants from Hindustan) have influenced to some extent the composition of the population. Atjèh has many dialects, and each dialect again many differences; the literary language has in general closest affinity with the idiom of the Barōh-district. For the literature of Atjèh see Snouck Hurgronje, *De Atjèhers*, ii. 67—193 (rather fuller in *The Achehnese*, ii. 66—189). The dialect of the Gayōs is so different from that of Atjèh that it may be regarded as an independent language. Malay is almost unknown in Atjèh except among a portion of the inhabitants of the sea-ports. Those scholars who wrote books in Malay while yet the empire flourished were mostly foreigners. From earliest times in Atjèh letters, official documents and many works on theology were written in Malay, but as a general rule Achehnese who are not well educated do not understand Malay; for further details see C. Snouck Hurgronje, *Studiën over Atjèhsche klank- en schriftleer* in *Tijdschrift van het Bataviaasch Genootschap van Kunsten en Wetenschappen*, 1892, xxxv. 346—442, also *Atjèhsche Taalstudiën*, *ibid.*, 1900, xlii, 144—262; K. F. H. van Langen, *Handleiding voor de beoefening der Atjèhsche Taal*, Haag, 1889; also *Woordenboek der Atjèhsche Taal*, Haag, 1889; G. A. J. Hazeu, *Gajōsch-Nederlandsch Woordenboek met Nederl.-Gajōsch register*, Batavia, 1907.

Tribes and Families. There are still preserved traces of a division of the population of Atjèh into 4 tribes. The members of such a tribe or family — Achehnese: *Kawōm* (from the Arabic *Kawm*, people) — regard themselves as blood-relations in the male line, and have (especially in regard to Blood-feud and the payment of Blood-money) common rights and obligations. The members however of the various Kawōms are scattered throughout the country; only where many kinsmen dwell together are they wont to choose a chief to represent their common interests. The traces of this Kawōm-division which has been preserved from a remoter period of civilisation are disappearing among the Achehnese; the Gayōs on the other hand are still divided into families who dwell together under their chiefs (Rodjōs). When Rodjōs disagree decision rests with the Kedjurōn.

Administration of the Villages. In Atjèh the *Keutjhi'* or *Sjiki'* (i. e. the elder) is the head of the *Gampōng* — i. e. village, also a quarter of a town (= Mal. *Kampong*) —; in case of necessity he consults the "elders" (i. e. the people who have had experience of life). The religious affairs of the Gampōng, e.g. leading the community in the Ṣalāt, are the concern of the Tëngku. This

title is borne in Atjèh both by people whose functions are connected with religion, and by those who have acquired some acquaintance with the sacred law. The Gampōng-Tōngkus are not men of learning. Their rank has become hereditary, and the ignorance of many Tōngkus is so great that they are scarcely able to administer their office without the help of other people.

The Princes, Ulèëbalangs and Sagi-chiefs. In historical times Atjèh has always been divided into many small districts, whose hereditary chiefs — the so-called Ulèëbalangs (i. e. commanders-in-chief) — lived in constant feud with each other. They paid homage however to the prince of the port of Atjèh as their common over-lord. The latter had the title of Sultan in Official (Malay) documents, but was usually called by the Achehnese *Radja* or *Pòtè* (i. e. "our master"). The power and dignity of the Achehnese princes and the riches and splendour of their court, which are mentioned both in the earliest native and European accounts, depended on the tribute of the neighbouring regions on the coasts and the harbour-dues of the capital Atjèh. The bold Achehnese mariners were master of sea and harbours; if they demanded tribute few dared resist. The interior of the country possessed little interest for the princes. Even when the empire was flourishing (2. half of the xvi. cent. and particularly during the 1. half of the xvii.) the authority of the Sultan was confined to the immediate vicinity of the capital.

By the end of the xvii. cent. the princes were become quite independent of the Ulèëbalangs in Great-Atjèh. The latter had at that time apparently on the ground of common interests formed themselves into three federations, the socalled *Sagis*, "sides", i. e. of the triangular-shaped Great-Atjèh), which exist to this day. Each Sagi had an over-lord (*Panglima-Sagi*), whose authority however did not extend beyond the common Sagi-interests. (In the Dependencies also such federations are found). The Sultan chosen by the three Sagi-chiefs used to pay to them a certain sum. He usually belonged to the family of the previous ruler, but strangers, e. g. Saiyids, who dwelt in Atjèh, were sometimes elected to the Sultanate. In the course of time other chiefs obtained a voice in the choice of a ruler; according to tradition at one period 12 chiefs (including the 3 Sagi-chiefs) formed a kind of electoral college.

The majority of the Ulèëbalangs in Great-Atjèh and the Dependencies later received and still receive their authority from the Sultan's hand and in witness thereof were given a document bearing the ruler's seal (a so-called *Sarakata*; on the Hindustani origin of this seal see G. P. Rouffaer, in *Bijdragen tot de Taal-, land- en volkenk. van Ned.-Indië*, Serie 7, v. 349—384; cf. C. Snouck Hurgronje, *ibid.*, Serie 7, vi. 52—55). The Kedjurōns of the Gayōs and Alassers on the other hand usually received a kind of dagger as symbol of their rank.

Division into Mukims. The Friday-service according to the Shāfi'ite doctrine is only valid if 40 *Muḳīm*-s are present. A Muḳīm is a person domiciled in the place and satisfying the stipulations of the law. Since the population of most of the Gampōngs was not numerous enough to be able to hold a regular Friday-service with 40 participants, it became the custom to group together several Gampōngs and as near the centre as possible of such a district to construct a mosque for the Friday-service. Hence Muḳīm (here pronounced Mukim) acquired, not only in Atjèh but also in some other Malay regions, the meaning: department, circle. Each Ulèëbalang was lord over several of these Mukims. Further the names of the 3 Sagis have been derived from the original number of their Mukims; i. e. they are called: the Sagi "of the 22 Mukims" (in the South), the Sagi "of the 25 Mukims" (in the west) and the Sagi "of the 26 Mukims" (in the east of the triangular-shaped Great Atjèh). These ancient names were preserved even after the number of the Mukims in the Sagi of the 25 Mukims and especially in that of the 22 Mukims had mounted up owing to the increase in the population.

The chiefs of the Mukims bore the title of *Imōm*. This word denoted originally the leader of the Friday-service (Arab. *Imām*). The Imōms became however gradually hereditary, secular chiefs, who transferred the leadership of the Friday-Ṣalāt to special Officials.

Administration of Justice. Laws. As a general rule the chiefs themselves were wont to fulfil the functions of judges; they based their decisions on the unwritten law of custom (*ʿĀdat*). There are indeed some statutes (*Sarakatas*), which tradition credits Mòkuta ʿĀlam and other famous rulers with having issued, and the Achehnese, who know these laws only by name, ordinarily assume that they contain an exact statement of their law; they really consist however only of brief regulations regarding matters of administration, court-ceremonial (including the homage to be rendered to the rules by the Ulèëbalangs), the division of the harbour-dues and the fulfilment of several religious obligations. These regulations date from the time when the princes attempted, without permanent result however, to centralise their imperial administration; muslim scholars at the court also left their impress on these laws (for fuller information see C. Snouck Hurgronje, *De Atjèhers*, i. 3—17; *The Achehnese*, i. 4—16; K. F. H. van Langen, *De inrichting van het Atjehsche staatsbestuur onder het sultanaat* in *Bijdragen tot de Taal-, land- en volkenk. van Ned.-Indië*, Serie 5, iii. 381—471). Further both the Sultan and the Panglimas had their *Kali* (= Ḳāḍī), but these ecclesiastical judges only took a share in the administration of justice on exceptional occasions (e. g. in the division of an inheritance, in some forms of divorce, in contracting marriage, and in other cases where the religious law was usually followed; in other occasions only if the chiefs expressly took them into council). The judge of the sultan bore the title *Kali Malikōn Adé* = *Ḳāḍī Malikु 'l-ʿĀdil*); his hereditary office degenerated in course of time: he became the peculiar chief of several Gampōngs within the sultan's realms. Also the rank of the other Kalis became hereditary, and if those people who were Kali in virtue of their hereditary right possessed the knowledge requisite for this office it was by a rare chance.

Religion. From earliest times there existed trade relations between Atjèh and Hindustan. The civilisation and language of Atjèh were at first subject to Hindu influence; later Islām reached the shores of Atjèh, probably conveyed thither by Hindustani merchants. When Ibn Baṭṭūṭa visited Pasè in 1345 Islām held the field; the ruler of the country warred against his unbelieving neigh-

bours. The Achehnese are orthodox Muslims, but Islām as it exists in Atjèh and elsewhere in the Dutch Indies has some peculiar features which are to be explained by its Indian origin. Such are, for instance, the existence of a heterodox mysticism and some characteristics distinctively Shī'ite. The first month e. g. is in Atjèh always called *Asan Usèn*, obviously from the two martyrs Ḥasan and Ḥusain who are held in special honour in Shī'ite countries. The representation on a captive standard of 'Alī's sword Dhu 'l-Faḳār with a Shī'te marginal inscription has formerly led some scholars to the false opinion that the Achehnese were partly Shī'ite (cf. A. W. T. Juynboll, *Een Atjinesche vlag met Arabische opschriften* in *Tijdschrift van Ned.-Indië*, 1873, ii. 325 ff.; 1875, ii. 471—476; M. J. de Goeje, *Atjeh* in *De Nederl. Spectator*, 1873, p. 388). In agreement with the character of their Indian teachers which is disposed to an ascetic view of life the Achehnese in general are lax in the fulfilment of many religious duties. The *Salāt* for instance is usually neglected by the majority. On the other hand many Achehnese are went annually to join in the *Ḥadjdj*. Further the *Kitāb*-s (Malay, Arabic and Achehnese) are still studied in various places under the guidance of masters learned in the law (cf. C. Snouck Hurgronje, *Eene verzameling Arab. Mal. en Atjèhsche handschriften en gedrukte boeken* in *Notulen van het Batav. Genootschap van Kunsten en Wetensch.*, 1901, xxxix. n°. vii.; also *De Atjèhers*, ii. 1—33; *The Achehnese*, ii. 1—32). The students who mostly come from remote districts live in a common residence (*Rangkang*). Whilst yet the Empire flourished the splendour of the court not rarely induced foreign scholars from India, Syria and Egypt (including a son of the celebrated Ibn Ḥadjar al-Haitamī) to settle in Atjèh. For the Achehnese princes they composed in the Malay tongue some works which are still held in high esteem, including the Malay Fiḳh-Book *Ṣirāṭ al-mustaḳīm* (printed in Mecca in 1892) of Rānīrī, an Indian savant of Gudjarāt. He also dedicated in the year 1637 his encyclopaedic work *Bustān al-Salāṭīn* to the then sultan Iskandar II. (cf. G. K. Niemann, *Bloemlezing uit Maleische geschriften*, 2 Pt.) Similarly 'Abd al-Ra'ūf of Sinkel dedicated his Fiḳh-Book *Mir'āt al-Ṭullāb* to the princess Ṣafīyat al-Dīn (1641—1675). Cf. S. Keyzer in *Bijdragen tot de Taal-, land- en volkenk. van Nederl. Indië*, Serie 2, vii. 223 ff.; A. Meursinge, *Handboek van het Mohamm. regt in de Maleische taal*, Amsterdam, 1844.

Many Achehnese pilgrims become members in Mekka of one of the orthodox mystic brotherhoods (especially the Ḳādirīya or Naḳshibandīya) but these *Ṭarīḳa*-s do not have in Atjèh the same importance as they possess in many other parts of the Dutch Indies. Formerly there were prevalent in Atjèh the forms of Pantheistic mysticism which at that period were generally spread throughout Hindustan. The most famous representatives of this heterodox tendency in Atjèh were Shams al-Dīn of Sumatra (or of Pasè; d. 1630) and his predecessor Ḥamza Pansūrī. Its chief opponents were Rānīrī and 'Abd al-Ra'ūf (cf. H. N. van der Tuuk in *Bijdragen tot de Taal-, land- en volkenk. van Nederl. Indië*, Serie 3, i. 464). The latter had studied in several lands, amongst other places in Medina, where Aḥmad Kushāshī was his teacher. After the latter's death in 1661 'Abd al-Ra'ūf returned home and introduced the more orthodox mysticism of his master (the so-called Shaṭṭārīya). Cf. D. A. Rinkes, *Abdoerraoef van Singkel*, Leid. Doktor-Diss. 1909; F. Wüstenfeld, *Die Çufiten in Süd-Arabien im XI (XVII) Jahrh.*, in *Abh. der Kgl. Gesellsch. der Wissensch. zu Göttingen*, 1883, xxx. 127—129. Certain forms of the ancient heterodox mysticism have been preserved till modern times, but such differences from the orthodox teaching, which are based on ignorance, are gradually disappearing before the increasing communication with the centre of Islam. (Fuller information in Snouck Hurgronje, *De Atjèhers*, ii. 14 f.; *The Achehnese* ii. 13 f.). Veneration of saints has still an important place in the popular faith of the Achehnese. The pilgrim visits the tombs of illustrious saints and seeks by gifts and vows to secure their favour and intercession. Some of the most celebrated Achehnese saints were foreigners, as e. g. the Arab Tĕngku Andjōng, who died in 1782, and the Turkish or Syrian "saint of Gampōng Bitay", who according to tradition came to Atjèh in the xvi cent. The afore-mentioned 'Abd al-Ra'ūf, who so combatted the sins and heterodoxies of his countrymen that he became regarded by later peoples as the introducer of Islām into Atjèh, is also honoured as a saint. After his death in Atjèh he was honoured under the name Tĕngku di Kuala, because his tomb is situated at the mouth (Kuala) of the river Atjèh.

Princes of Atjèh.

I. 'Alī Mughāyat Shāh (± 1514 — ± 1528).
II. Ṣalāḥ al-Dīn (1528—1537).
III. 'Alā' al-Dīn al-Ḳahhār (1537—1568).
IV. Ḥusain (1568—1575).
V. Sultan Muda (a child; reigned only some days).
VI. Sultan Sri 'Ālam (1575-1576).
VII. Zain al-'Ābidīn (1576-1577).
VIII. 'Alā' al-Dīn of Perak = Manṣūr Shāh (1577 — ± 1586).
[IX. Sultan Buyung (± 1589)].
X. 'Alā' al-Dīn Ri'āyat Shāh (1586[89]—1604).
XI. 'Alī Ri'āyat Shāh (1604—1607).
XII. Iskandar Muda = Mĕkuta 'Ālam (1607—1636).
XIII. Iskandar Thānī (1636—1641).
XIV. Ṣafīyat al-Dīn Tādj al-'Ālam (daughter of XII, widow of XIII, 1641—1675).
XV. Naḳīyat al-Dīn Nūr al-'Ālam (1675—1678).
XVI. 'Ināyat Shāh (1678—1688).
XVII. Kamālat Shāh (1688—1699).
XVIII. Badr al-'Ālam Sharīf Hāshim Djamāl al-Dīn (1699—1702).
XIX. Perkara 'Ālam Sharīf Lamtuy (1702-1703).
XX. Djamāl al-'Ālam Badr al-Munīr (1703—1726).
XXI. Djawhar al-'Ālam Amīn al-Dīn (reigned only a few days).
XXII. Shāms al-'Ālam (reigned only a few days).
XXIII. 'Alā' al-Dīn Aḥmad Shāh (1727—1735).
XXIV. 'Alā' al-Dīn Djuhan (1735—1760).
XXV. Maḥmūd Shāh (1760—1781).
[XXVI. Badr al-Dīn (1764-1765)].
[XXVII. Sulaimān Shāh (1743)].
XXVIII. 'Alā' al-Dīn Muḥammad (1781—1795).
XXIX. 'Alā' al-Dīn Djawhar al-'Ālam (1795—1815; under a regency till 1802).

XXX. Sharîf Saif al-'Âlam (1815—1818).
XXXI. Djawhar al-'Âlam II (1818—1824).
XXXII. Muḥammad Shâh (1824—1838).
XXXIII. Manṣûr Shâh (1838—1870).
XXXIV. Maḥmûd Shâh (1870—1874).

The earlier history of the princes of Atjèh is known only in its main outlines from Malay chronicles, occasional notices by European authors and a few other sources. According to tradition the founder of the kingdom of Atjèh, which had hitherto been a dependency of Pedir, was 'Alî Mughâyat Shâh (*supra* n°. 1.) His two sons Ṣalâḥ al-Dîn and more especially 'Alâ' al-Dîn Ri'âyat Shâh al-Ḳahhâr increased the importance of the new kingdom. In the first half of the seventeenth century Atjèh reached its greatest prosperity, attaining its zenith during the reign of Iskandar Muda, honoured after his death by the title of Mökuta 'Âlam (*i. e.* Crown of the World, *supra* n°. XII). The dominion of the Atjehnese was extended far to the south during his reign. Iskandar's expedition with a great fleet against Pahang and Malakka forms the subject of an important Atjehnese epic (for particulars see Snouck Hurgronje, *De Atjèhers*, ii. 83—92; *The Achehnese*, ii. 80—88). After the death of his successor (Iskandar Thânî, *supra* n°. XIII) four princesses ruled over Atjeh in the second half of the seventeenth century (1641—1699). This period of feminine rule was naturally much to the advantage of the Uleebalangs whose power and authority were thereby increased; but on the other hand many disapproved of this state of affairs and declared on the authority of a *fatwâ* received from Mecca that it was forbidden by law for a woman to rule. Thereupon at the beginning of the eighteenth century arose a series of dynastic wars. Some of the princes who contended for the throne were Saiyids (i. e. descendants of Husain) born in Atjeh. The best known among these was Djamâl (*supra* n°. XX.) After he was deposed in 1726, he held out for a considerable time against the later Sultans, amongst others against Aḥmad (*supra* n°. XXIII, a man of Buginese descent, ancestor of the last dynasty of Atjèhnese princes) and his son Djuhân (*supra* n°. XXIV). The contest between Djamâl and Djuhân and the death of the former are the subjects of another great Atjehnese epic (*cf.* Snouck Hurgronje, *De Atjehers*, ii. 92—100; *The Achehnese*, ii. 88—100). Even after the authority and wealth of the court had gradually become insignificant, there survived, indeed till quite recent times a great reverence (among the Atjehnese) for their rulers whom they honoured as the representatives of a glorious past.

The Subjection of Atjeh. The piracy and slave trade of the Atjehnese and their raids on neighbouring territories constituted a constant danger. Merchants visiting the shores of Atjeh for the pepper trade were always liable to be murdered or robbed. The Dutch government were at first not in a position to put a stop to this evil as they had pledged themselves to England in 1824 not to extend their dominion in Sumatra to the north. When this obligation was removed by a new treaty with England in 1871, Dutch troops occupied in 1873 the chief town of Atjeh with its immediate neighbourhood and some ports in the Dependencies. The last prince (*supra* n°. XXXIV) fled from his residence and died soon after (1874). It was now expected that the inhabitants of the interior of the island would gradually acknowledge the sway of the Dutch; but this hope was not fulfilled; on the contrary there grew up among the Atjehnese a powerful, irreconcilable faction in favour of war, organised chiefly by the native jurists. Learned men have always enjoyed a certain authority in Atjèh but the political situation at this time increased their influence to an extraordinary degree; they went throughout the land preaching a holy war; their war-chest was the Zakât-tax levied on the people; the native chieftains were ignominiously thrust into the background. Other political adventurers, amongst them the famous Töku 'Umar, made use of the changed state of affairs to obtain for themselves positions of power. On the other hand Muhammad Dâwûd, the 6 year-old boy chosen Sultan in 1873 who subsequently stayed with his court as a rule in Kömala in Pedir, had really no political influence.

After Great Atjèh had been conquered and occupied in the years 1877—1891, the Dutch troops were again concentrated in the near neighbourhood of Kuta Radja. As recently as 1896 they had again to take vigorous offensive measures, chiefly in Great Atjèh but also in 1898 in the Dependencies and even later in Gayoland and Alasland. This had the desired result; the sovereignty of the Dutch was gradually recognised everywhere by the Uleebalangs and other chiefs and in the beginning of 1903 by the Sultan Muḥammad Dâwûd also. Nevertheless the latter was not confirmed in his dignity.

For some years Atjèh with Gayoland and Alasland has been quite subdued. The different districts and departments are governed by the traditional native chiefs under control of the Dutch authorities. Continual miniature warfare in many parts of this wide territory still requires, however, a fairly strong body of troops to follow to their hiding places and render harmless the last unruly spirits — not only the implacable fanatics but also the incorrigible marauders.

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(Th. W. Juynboll.)

ATLAS. The collective designation of the whole mountain system which forms the skeleton of North Africa and stretches from the Atlantic Ocean through Morocco, Algeria and Tunis to the Gulf of Tunis. The name, which was already in use among the Greeks, seems to be a corruption of the Berber word *Adrâr* ("mountain"). Although North Africa was a Roman possession the ancients appear to have had only very indistinct notions of the Atlas.

Strabo (Book xvii) identifies the Atlas of the Greeks with the mountain called Dyrin (Berber: Deren) by the natives, which lay in the extreme west of Mauretania beyond the pillars of Hercules. At the same time, however, he mentions a mountain-chain which stretched from Mauretania through Numidia to the Syrtes.

The Arab Geographers are not much more accurate: al-Bakrī (transl. by de Slane p. 249) designates by the name of „Adlant" (atlas) a mountain „opposite which the Isles of Bliss lie", but he does not appear to extend this name to the whole North African mountain system. The statements to be found in this and some other authors are of two classes: on the one hand fairly clear and detailed descriptions of the elevations to the South of the town of Marrākush which modern geographers call „the High Atlas" and the Morocco Berbers Adrār-'n-Deren; on the other hand very obscure conceptions of the western extension of this elevation and a want of exact accounts of its boundaries and direction. „In Tamerurt" writes al-Bakrī „begins the pass over the Deren. This range, placed there as it were, to be a rampart to face the desert, is inhabited by Ṣanhādja tribes .... it is said to stretch as far as the Muḳaṭṭam hills in Egypt". (transl. by de Slane, p. 353). According to Muḥammad bin Yūsuf the Deren is the highest mountain in the world and stretches to Awrās and the mountains of Nefūsa at Tripoli (Bakrī, *loc. cit.*). According to Idrīsī Djebel Daren al-A'dem, at the foot of which passes the road from Tarudant to Aghmāt, is notable for its height, the fertility of its soil and the great number of settlements in it. „It stretches from Sūs on the Atlantic coast to the chain of Djebel Nefūsa the name of which it takes. Some authorities on the other hand insist that these mountains stretch to the Mediterranean as far as a place called Awthān." (Idrīsī, transl. by Dozy and de Goeje, p. 73 f.) Ibn Khaldūn regards the mountains of Daren as „a girdle enclosing Maghrib al Aḳṣā from Aṣfī to Taza", *Hist. of the Berbers*, Transl. by de Slane, i. 178.) In another place he describes the Daren range in detail.

„The Daren range, situated on the western border of Maghrib is to be counted among the highest mountains of the world. Having their roots in the depths of the earth these mountains touch the heavens with their summits and fill the space between with their colossal mass. They form a continuous wall around the coast lands of Maghrib and starting from Aṣfī on the Atlantic Ocean they stretch to the East an unknown distance. According to some accounts however they are said to come to an end in the land of Barka south of Berenike. Across the breadth of Morocco they appear to be arranged in layers so that they rise in terraces from the desert to the Tell range. The traveller coming from Temesna or the coast of Morocco who desires to cross this range to reach the provinces of Sūs or Drā'a (Dhirā') requires more than a week to do it". Writing in the sixteenth century, Leo Africanus, who collects the previous notices, is not much better informed, though he distinguishes the mountains „of the coastland of Barbary" which lie along the African coast from Rīf to Bona, and the Atlas range in the narrower sense which runs from mount Meies in the neighbourhood of the Egyptian frontier to Messa in Sūs and whose mean distance from the South coast of the Mediterranean is about a hundred miles. (*Description of Africa*, i. 77.) These two ranges are called „Sierra Menor" and „Sierra de Athalante Mayor" by Marmol (Africa, i., Ch. 5.) Some additions to these statements are given in the seventeenth and eighteenth centuries by isolated European visitors to the Barbary states, notably Shaw (*Travels or observations relating to several parts of Barbary and the Levant*, London, 1740; second edition 1757) at the beginning of the nineteenth century the Atlas mountain-system was thought to consist of two chains, the one, the little Atlas range running along the mediterranean coast from Tanger to Cape Blanco, the other, the Great Atlas range, along the northern limit of the Sahara from Sūs to Tripoli. Between those two chains lay a broad plateau, traversed in Morocco by the heights of the Middle Atlas range (Ritter, *Erdkunde*, i. 886, 895). The possession of Algeria by the French paved the way for the scientific exploration of the country. As regards Algeria and Tunisia this work is now almost finished but in Morocco on the other hand, in spite of the numerous journeys of exploration undertaken in the second half of the nineteenth century, there remains a good deal to be done and many blanks are still to be filled up. In this article we will confine ourselves to a few general observations and for details refer the reader to the articles on Morocco, Algeria and Tunisia.

The Atlas is an expansive corrugated mountain system covering the whole of North West Africa. It stretches about 1600 miles from West to East and with its ramifications covers an area of more than 165,000 square mls. In the South it is bounded by a series of valleys formed by the beds of the Wād Drā'a, the Wād Djedī and the streams of the Algero-Tunesian Shoṭṭs. In the North it slopes rapidly down to the mediterranean coast. Geologists consider it to be an upheaval formed at the same time as the Apennine and Baetican systems and separated from them in comparatively recent times. The folding of the Morocco chains appears to have been completed by the end of secondary times but on the other hand the upheaval of the Algero-Tunesian ranges seems to have taken place for the most part in tertiary times. During the quartiary period these upheavals were subjected to very great erosion. The debris proceeding from this erosion has covered in various places the framework of the ranges and altered the original physiognomy of the system in a marked manner. With reference to these distinctions the Atlas system can be divided into three distinct groups: *a.* The ranges of Morocco; *b.* The plateau of the Shoṭṭs; *c.* The ranges stretching along the coast.

a. The Ranges of Morocco. These traverse Morocco in the narrower sense and have the highest peaks of all North Africa. Four parallel lines are distinguished: the High Atlas range in the middle, the Middle Atlas range in the North and the Anti-Atlas range in the South of the High Atlas; and lastly the Djebel Bānī on the border of the Sahara. Stretching from S. W. to N. E. the various folds are separated from one another by valleys lying along them which in their turn are again cut up into divisions by transverse ranges. Through these valleys run the chief water courses of Morocco; the Mulūya and the Wād al 'Abīd in the North, the Wād Sūs and Wād Drā'a in the South. The High Atlas is the most important of these ranges; it runs from cape Ghir on the Atlantic

coast to Shoṭṭ Tigrī, a distance of about 650 miles; its average height is about 10,000 feet but some peaks surpass this; thus Tizā is 11,300, Meltsin 12600 high, and lastly Djebel Aiyashīn, a mountain range abut 100 miles broad, 15000 feet high. There are no glaciers, however, no eternal snow. The greatest elevation of this range, called by the natives Adrār-'n-Deren, lies to the immediate south of the town of Marrākush. The High Atlas range forms an exact dividing wall between Morocco and the Sahara; it is difficult to cross as its passes are all at a considerable height. The most frequented, the Pass of Bibāun over which runs the road from Marrākush to Sūs is 5830 feet high, the others with the exception of the most eastern are on an average 6600 feet and in the Adrār 'n-Deren about 10,000 high. This mountain wall thus affords secure protection against the dry wind from the Sahara while the moist winds from the Atlantic Ocean strike the northern slope and nourish forests extolled by Arab authors, notably by Ibn Khaldūn (*loc. cit.*) The Middle Atlas range, still little known, especially in its eastern parts runs northward from the High Atlas range, from Wēd Tessaut in the province of Demnat to the breach at Mulūya. At first surrounded by rather low spurs, it starts out more on the other side of the ravine of the Wēd al-ʿAbīd and runs as a single, fairly unbroken ridge to the sources of the Umm al-Rebīʿa (Djebel Amhāwsh). Its height is almost as considerable as that of the High Atlas range; its passes are never less than 5700 feet high. The mountain ridge alone would be difficult enough to cross but it is rendered still more impassable by the woods on both its slopes in which wild animals (lions and panthers) lurk. On this account the trade-routes from Fās to Marrākush go around it with a wide curve to the west. At the other side of the sources of the Umm al-Rebīʿa this mountain chain bifurcates. The most important branch, which again branches and ends with a rugged decline into the Mulūya valley, possesses several peaks; the Djebel Tamarakuit, the Djebel Esuki and the Reggu. To the Northern branch belong the Djebel Zaiyān almost as high as the main range, Djebel Shiāta and Djebel Watirets. To the W. and N. W. the Middle Atlas range shows a series of gradations which stretch in several ramifications almost to the Atlantic coast.

The Anti-Atlas begins in the vicinity of the Atlantic Ocean and stretches, some 600 miles wide, as far as the district of the Wēd Gir near the Algerian border. Somewhat to the west of the meridian of Marrākush it is united with the High Atlas by a huge spur, crowned by Djebel Sirua (about 11,000 feet). The greatest part of its course the Anti-Atlas exhibits a fairly straight ridge about 7000 feet high in the centre. Passes are fairly numerous but they are all from 5000—7000 feet high. The slopes are on an average bare, with the exception of the north slope in the Sūs district. The Anti-Atlas may be divided into three sections: a western section from the coast to the chain uniting the Anti-Atlas and the High Atlas; a middle, from this point to the southern branch of the Wēd Drāʿa, and an eastern from the Wēd Drāʿa to the Wēd Gir. The western Anti-Atlas consists of two principal chains with numerous spurs penetrating the Wēd Nūn district to the Atlantic coast. The middle Anti-Atlas shows a much simpler structure: a single, very sharp ridge, turning twice at right angles, with very steep slopes on the south side and gentle declivities to the north. The eastern Anti-Atlas rises on the other side of the Wēd Drāʿa, to Djebel Saghro, the highest point of the whole chain and then sinks and stretches out in a wide plateau pierced in the middle by the valley of the Wēd Zīz.

The Djebel Banī 400 miles long, running parallel to the Anti-Atlas and separated from it by the plain of al-Feija is a wall of rock of black sandstone devoid of vegetation from $^2/_3$ to $1^1/_2$ miles broad. Its greatest elevation in the middle part is about 3000 feet but the outlying parts are scarcely 1500 feet high.

b. The plateau of the Shoṭṭs. While in western Barbary the Atlas system branches off into several distinct chains, in central Barbary it expands into a wide tableland whose height and breadth decrease from West to East and in the somewhat altered centre of which the water collects in enclosed basins (Shoṭṭs, Sebkhas). This is the Algerian Highlands. In the north and south the closely connected mass of these plateaus is bounded by mountains on its verge, in the north by the Tell-Atlas and in the south by the Sahara Atlas. How these two ranges connect with the Morocco chains is not exactly known. The Tell-Atlas range runs with the plateau of Debdū as far as the break at Mulūya. The Sahara Atlas range meets the Anti Atlas in the neighbourhood of Kenadsa. These Algerian ranges are distinguished from those of Morocco in more than one respect. They are, first of all, lower for their highest peaks in the north are only 7000 feet, in the south only 8000 feet in height at most and are also more accessible. The individual mountain masses have been divided into sections by erosion and are cut up by broad ravines which render possible the traffic of the plateaus with one another and with the outer world. Nowhere in Algeria are the mountains such obstacles to traffic and isolating barriers as in Morocco; and lastly the two border ranges do not run parallel but gradually approach one another and unite at last in the province of Constantine, while the ridges of the Sahara Atlas combine with those of the Tell Atlas and spread over the whole of the North East of Algeria and northern Tunisia. In Tunisia the mountain chains diverge some to the east and some to the north-east, the river Medjerda forming the boundary between the two groups. In the north extend the mountains of Khrumir-land covered with cork- and "zān"-oak forests: to these are joined the heights of the Mogod district. In the south the Zeugitania chain runs like the backbone of Tunisia with a continuous series of rounded summits and flattened plans to the vicinity of the Gulf of Tunis. Here the average height of the Atlas decreases still more. The Khrumir mountains do not rise above 3000 feet and the highest peaks of the Zeugitanian range not above 6300 feet [see ALGERIA and TUNISIA.]

c. The ranges lying along the coast. — These appear now only as fragmentary mountain masses separated from each other and scattered along the coast, which some Geographers have denoted by the common name of Sahal (*Sāḥil*) or Rīf (*Rīf*). These ranges are separated from the main Atlas system by a subsidence. Their height does not exceed 100 feet and their direction in

Morocco as well as in West and Central Algeria is clearly marked by the river courses of the Wād Innauun, the Mulūya, the Shalif, the Summam etc. The valleys running parallel to the coast facilitate traffic between eastern and western Barbary and serve as natural roads not only for commerce but also for hostile raids. In eastern Algeria, however, the tertiary formations of the Shoṭṭ tableland have filled up the valleys in different places between the coast and the interior and rendered the distinction between the mountains on the coast and the border chains of the Shoṭṭ plateau, occasionally, rather difficult. The most important mountains on the coast are those of the Rif and Trāra districts of the Algerian Dahra (Zahra) and those of Great Kabylia. Their height varies considerably and ranges from 1300 feet (the Sahels of Algeria and Oran) to 600 feet (Kabylia) [see MOROCCO and ALGERIA.]

Though the Atlas range may be called the skeleton of North Africa, its individual parts are so very different from one another that one cannot establish any general characteristics for the whole system. Every one of the mountain groups specified has its own peculiar character, its own special physiognomy. There could scarcely be a greater contrast than between the huge masses of the Moroccan Atlas with their wooded slopes and green pastures running up to a height of 3500 feet on the one hand and the bare plains and the slopes of the Tell Atlas, cut up by ravines or the scarcely discernible ridges of the Sahara Atlas on the other. Within the same group the contrasts are often no less striking. One cannot, for example, compare the jagged ridges of the Djurdjura with the plateaus of the Awrās cut up by deep and narrow glens or the cloud-capped summits of central Tunisia. The influence of the Atlas range on hydrographic and climatic conditions varies considerably, also, in different localities. Torrents stream from the summits of the Moroccan Atlas, which are covered for nine months with snow, down courses which have nothing but the name in common with the Wādis of Algeria and Tunisia. From the point of view of climate also the Moroccan Atlas plays a much more important role than the middle or eastern mountain ranges. The middle High Atlas and the western Anti-Atlas shelter the northern districts from the winds from the desert. It is quite the opposite with the Tell- and Sahara Atlas, partly on account of the ravines penetrating them, and partly on account of their insignificant height. On this account, the Moroccan Tell shows many more special features than the Algerian Tell where the climatic influences of the Sahara counteract those of the Mediterranean sometimes even down to the districts on the coast.

Nevertheless from the economic and ethnographic points of view some common features in the whole Atlas system can be found. For the Atlas in its whole extent seems to conceal important mineral treasures and it is inhabited for the greater part by Berber tribes. Its richness in minerals is undoubted. Iron, copper, lead containing silver, calamine and other ores have been found in numerous places in Algeria and Tunisia. The exploitation of these natural treasures as well as the phosphate deposits disseminated throughout the whole of eastern and central Maghrib, seems to assure Tunisia and Algeria of a permanent place among he richest lands of the earth in ores and to promise them a brilliant future. Morocco appears to be no less favoured. Even in the sixteenth century Leo Africanus called attention to its deposits of iron, lead, silver and antimony. The preliminary investigations of present-day explorers seem to confirm the reputation (for mineral wealth) of the soil of Morocco.

Regarding the ethnography, the original population seems to have survived more unmixed in the Atlas than in the plateaus and plains. In Morocco where the Berber element preponderates, Arab culture, and with it the authority of the Sharifs, ceases at the foot of the mountains. The tribes in the Atlas, the Rif and in the mountains of the Benī Iznāsen have preserved an almost complete independence in speech, manners, and customs from the ruling caste in Fez. In the same way in Algeria the mountains of Trāra, Great Kabylia, of Awrās and in a lesser degree the mountain stock of the Varsenis (Wānsherīsh) of the Zakhar, Little Kabylia and Djabal 'Amūr and in Tunisia the Khrumir district have remained uncontaminated by the consequences of the Hilālī invasion. There the mountains afforded the Berber population an almost inaccessible place of refuge from the Arab invaders and enabled them to preserve their languages, manners and customs and until the possession of their land by Europeans their political institutions and independence also.

Bibliography: see Bibl. to the Articles MOROCCO, ALGERIA, TUNISIA, BERBERS, AWRĀS.

(G. YVER.)

AṬLAS (A.), smooth, level. From this comes the name Atlas for a certain kind of silk, quite unknown in the Romance languages. Cf. Quatremère, *Histoire des Sultans Mamlouks*, II. 1. p. 69.

AṬRĀBULUS. [See ṬARĀBULUS.]

ATREK, a river forming the present day boundary between Russia and Persia. The name seems to appear first in Ḥamdallāh Ḳazwīnī (740 = 1339); it is not mentioned by the geographers of the IV. (X.) century. It rises on the northern slope of Mount Hazār-Masdjid, flows through the districts of Ḳūčān and Budjnurd which have been Kurdish principalities since the days of Shah 'Abbās I (one of the most fertile districts in Khorāsān, the ancient Astabēnē or Astauēnē and the mediaeval Ustuwā) and receives the waters of the Sumbar (more correctly Simbār) at the village of Čat or Čatli. From this place till its discharge into the Caspian Sea it has formed since 1882 the boundary between Russia and Persia. At the village of Garmkhāna (north of Budjnurd) where the river is spanned by a wooden bridge, it is 25—30 feet broad and 2-3 feet deep. Below the village of Khuraki both banks are almost quite uninhabited with the exception of a few huts of the Turkoman tribe of Yomut though there are many traces of ancient irrigation canals. Quite recently a dam, built on the Russian bank (at Gadri) has given its lower course a northerly direction, so that the southern river-bed chosen as the political boundary, is now almost quite waterless. The district watered by the lower course of the Atrek on the north side, was called Dahistān in the middle ages (perhaps from the Dahs, an ancient people). Now there is to be found there the ruined town of Mashhad-i-Miṣriyān, usually called Mestoryan on maps; water was brought to this town from the Atrek and even farther from the Sumbar (over 35 miles). Dahistān is said to have been settled as early as pre-Muḥammadan times but Iṣṭakhrī and Ibn Ḥawḳal

only mention it as a little place which was only of importance for its fisheries and as a refuge for ships in stormy weather.

As early as the tenth century Muḳaddasī (375 = 985) knows Dahistān as a flourishing district, the richest in Gurgān with its capital Āḵhur and 24 villages. Above the gateway of the chief mosque in the ruined city of Mestoryan is an inscription of its builder (photographed and published by A. Semenow in the *Zapiski wost. otd. russk. arkh. obshč.* xviii, 3156), Sulṭān Muḥammad Khwārizmshāh (596—617 = 1200—1220). Dahistān is mentioned as a village by Ḥamdallāh Ḳazwīnī; the name appears to be used by Abu 'l-Ghāzī only as the geographical designation of the whole district. When civilisation ceased on the lower course of the Atrek has not yet been ascertained. On the present condition of both banks see especially C. E. Yate, *Khurasan and Sistan* (Edinburgh and London, 1900); on the ruins of Dahistān the chief work is A. Conolly, *Journey to the North of India* (London, 1838) and in Russian A. Konshin, *Elucidation of the question of the Ancient Course of the Amu-Darya*, St. Petersburg, 1897 (contains a plan of the ruined city). (W. BARTHOLD.)

ATSIZ B. ABAḲ (AWAḲ), Turkish emir under Malik-Shāh who wrested Ramla, Jerusalem and the whole of Palestine with the exception of Ascalon from the Fāṭimids in 463 (1071). He then laid siege to Damascus in vain but in the succeeding years kept harassing the country round the town with his raids till he succeeded in obtaining possession of it in 468 (1045). A campaign which he undertook in 469 (1046) against Egypt was not a success and some years later he was himself besieged by the Fāṭimids in Damascus. They withdrew, however, on the approach of Tutush, who had received the Governorship of Syria from Malikshāh but he had Atsiz put to death (471—1078) as he was in his way. The Turkish name Atsiz was pronounced Aḳsīs by the Syrians or with the Arab article Alaḳsīs.

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ATSIZ B. MUḤAMMAD B. ANŪSHTEGIN, prince of Khwārizm (Khwārizmshāh) succeeded his father in this position in 521 or 522 (1127-1128) as vassal of the Seldjuḳ Sulṭān Sandjar. He, first of all, consolidated his power by the conquest of Djand and Manḳashlāgh (more correctly the Turkish Mīñ-Ḳishlaḳ, "the thousand winter dwellings" on the Caspian Sea) and by a campaign into the interior of Turkistān; soon afterwards he declared himself independent but was defeated by Sandjar at Hazārasp in 533 (1138) and driven from the country. Sandjar appointed his own nephew Sulaimān b. Muḥammad Shāh of Khwārizm, but Atsiz was recalled by the inhabitants in the following year and the prince expelled. In the middle of the month of Shawwāl 535 (May 1141) Atsiz submitted to the Sulṭān and swore him unchanging fealty but broke his pledge in a few months when the power of the Sulṭān had been broken by his defeat in battle with the Kara-Khiṭāi (5 Ṣafar 536 = 9 Sept. 1141). In the same autumn Atsiz appeared with his forces in Khorāsān and conquered Marw. In the following spring Naisābūr submitted to him but immediately after he was dispossessed of the country by Sandjar; in 538 (1143-1144) attacked in Khwārizm itself and had again to acknowledge the suzerainty of the Sulṭān. A short time afterwards he revolted for the third time and threw the ambassador of the Sulṭān, the poet Adīb-Ṣābir, into the Āmū. In the month of Djumādā II 542 (Nov. 1144) Sandjar undertook his third campaign against Khwārizm, captured the town of Hazārasp after a two month's siege and attacked Gurgāndj; Atsiz submitted to the Sulṭān and was allowed to retain his office although he conducted himself very indecorously on his meeting with Sandjar (Muḥarram 543 = May-June 1148). In 548 (1153) Sandjar was captured by the Ghuzz; Atsiz wished again to invade Khorāsān, this time as a faithful subject and defender of his Sulṭān and demanded that the important town of Āmū (the modern Čārdjūī) should be handed over to him, but this request was denied him. It was not till 551 (1156) that he appeared before Nasā and assured his sovereign, who had shortly before escaped from his confinement, of his loyalty; he died soon after, however, on the 9 Djumādā II (30 July) of the same year in Khabūshān (the modern Kūčān) at the age of 59.

Bibliography: Djuwainī, *Ta'rīkh-i Djihān Kushāi* whom Mīrkhwānd follows (edited by Defrémery, Paris 1842); Ibn al-Athīr (both here made considerable use of the lost *Mashārib al-Tadjārib* of Abu 'l-Ḥasan Baihaḳī); Rāwandī (*Nouv. mélanges orientaux* Paris 1886); *Recueil de textes relatifs à l'histoire des Seldjoucides* (ed. Houtsma), Vol. II. On the struggles between Atsiz and Sandjar see the state documents of both combatants in Barthold's *Turkestan w epokhu mongolsk nashestw*. Pt. I, quoted from a manuscript in the Institute for Oriental Languages in St. Petersburg. (W. BARTHOLD.)

ʿATTĀBĪ (A.), nomen relativum from ʿAttāb, after which a quarter of Baghdād bore the name *al-ʿAttābīya*. A certain kind of carpet which was manufactured there was hence called *ʿAttābī* and this name has passed into the languages of Europe in various forms. (French: *tabis*, English: *taby*; Spanish, Portughese, Italian: *tabi*; Dutch: *tabyn*. Cf. Dozy *Supplément* s. v.).

ʿAṬṬĀR (A.), druggist. The Persian poet FARĪD AL-DĪN ABŪ ḤĀMID MUḤAMMAD B. IBRĀHĪM was known by this name. Little is known with certainty of the circumstances of his life; even the year of his death is variously given as 589, 597, 619, 627 and 632; it appears certain, however, that he was still alive in 618 so that the date 627 (1230) preferred by Dawlatshāh, is perhaps the correct one; but that he was born as this author states, in 513 (1119) and taken prisoner and slain by the Mongols is hardly to be accepted. What else is related of his career is also of a legendary nature, for the works of the poet, the only reliable source, yield very little information. ʿAṭṭār has not like almost all his fellow poets, — and this is greatly to his honour — left behind him any panegyrics from which various data might be derived. Here and there he has scattered throughout his poems a few personal reminiscences. From these it is evident that he spent 13 years in his youth in Mashhad and occupied himself for 39 years in collecting the poems and prose writings of devout Ṣūfīs and also that he was born in Nishāpūr and settled there after many wanderings. His name ʿAṭṭār refers to the fact that like his father he was a dealer in drugs and followed the calling of a medical man.

ʿAṭṭār wrote a great deal, according to his own

statement about 40 works containing 202,060 verses. Among his prose writings are the Lives of the Saints, *Tadhkirat al-Awliyā'*, edited by Nicholson (London and Leiden, 1905—1907) his most important as well as most voluminous work. His poetical works are likewise devoted to the cause of Ṣūfism. The best known is the short *Pandnāmah* edited and translated into French by Silvestre de Sacy (1819) (repeatedly printed in the East). More extensive is the poem *Manṭiḳ al-Ṭair* edited by Garcin de Tassy (1857) and likewise translated into French (1863); a lithographed edition of his complete works (*Kulliyāt*) appeared at Lucknow in 1877 and there are similar editions of single poems. The titles of his writings are to be found in the under-mentioned works though the best account of them and of 'Aṭṭār's biography is to be found in the introduction (in Persian) by Mīrzā Muḥammad Ḳazwīnī to Nicholson's edition of the *Tadhkirat al-Awliyā'*.

Bibliography: 'Awfī, *Lubāb al-Albāb* (ed. Browne) II, 337 ff.; Dawlatshāh, *Tadhkirat al-Shu'arā'* (ed. Browne), p. 157 ff.; the catalogues of Manuscripts by Rieu, Ethé, Sprenger, Stewart etc.; Ethé, *Grundriss der iranischen Philologie*, II 284 f.; Horn, *Gesch. der pers. Litter.* 158 f.; Browne, *A Literary History of Persia*, II 581 ff.

AL-'**AṬṬĀR**, ḤASAN B. MUḤAMMAD, Arab stylist and theologian, born in Cairo in 1180 (1766), was at first his father's assistant and studied at the Azhar. Later he travelled in Syria and Turkey but finally returned to his native town where he took up the position of editor of the state gazette *al-waḳā'i' al-miṣriya*, founded by Muḥammad 'Alī in 1244 (1828). Three years later, however, he was appointed Rector of the Azhar-Madrasa. He died either in 1250 (1834) or 1254 (1838). His Arabic guide to letter writing *Inshā' al-'Aṭṭār* was repeatedly printed in Cairo (1270, 1297, 1300) and in Bombay (1302). His commentary to the *al-Muḳaddama al-Azhariya fi 'Ilm al-'Arabiya* has likewise been printed (Būlāḳ, 1284, Cairo, 1291).

Bibliography: 'Alī Pasha Mubārak, *al-Khiṭaṭ al-djadīda* IV, 38 ff.; Brockelmann, *Gesch. der arab. Litter.* II, 473.

ATTOCK (ATAK), capital of the district of the same name, founded in 1894, in the Rawalpindi division of the Punjab (Pandjāb). The district, which has an area of 4022 square miles, had 464,430 inhabitants in 1901 of whom over 90% were Muhammadans. The fort of Attock which stands on the Indus was built by Akbar in 991 (1583) who called it Atak-Banāras.

Bibliography: *Imperial Gazetteer* VI, 131—138 (new edition); Cunningham in the *Archaeological Survey of India* II, 93; Elliot, *History of India*, Index s. v. *Atak-Benares*.

(J. HOROVITZ.)

A'ŪDHU BI 'LLĀH (A.) = I take refuge with Allāh [See TA'AWWUDH.]

AURANGZĪB. [See AWRANGZĪB.]

AURES. [See AWRĀS.]

AVENPACE. [See IBN BĀDJDJA.]

AVENZOAR. [See IBN ZUHR.]

AVERROES. [See IBN RUSHD.]

AVICENNA. [See IBN SĪNĀ.]

AWADH. [See OUDH.]

'AWĀDHILA. [See 'AWDHILLA.]

'AWĀLIḲ (sg. 'Awlaḳī, Beduin Mawweleḳ and Mawleḳi), dynastic name of a group of tribes in South Arabia. Their country is bounded in the South by the Arabian sea, in the West by Dathīna (in the southern part), by the land of the 'Awādil (in the centre) and by that of the Raṣṣāṣ (in the northern part); in the Northwest by the Kaṣābī (Gazāb), in the Northeast and the upper part of the East by the land of the upper Wāḥidī and in the lower (southern) part of the East by the land of the Dhiābī (Dhiēbī). The whole country of the 'Awāliḳ falls into two divisions: 1. The country of the upper 'Awāliḳ. 2. The country of the lower 'Awāliḳ.

1. The territory of the Upper 'Awāliḳ consists in the main of three large plateaus: Markha (the eastern part only) in the South, Niṣāb (Anṣāb) to the northeast of Markha and Ḥābt (with its salt-mines) in the northwest. The largest wādī is the Wādī 'Abadān. The climate is tropical and the ground fertile and produces wheat, maize, tobacco and indigo. The chief town is Niṣāb (Anṣāb) with about 2000 inhabitants (including several hundred Jews); it contains many palaces, fortresses and a large mosque. The southeastern part of the upper 'Awāliḳ is ruled by its own chief who is only dependent on the Sultan of the upper 'Awāliḳ in external matters. He has his court at Yashbum (Yeshbum), a town with about 1000 inhabitants (including several families of Jews) containing several mosques and fort-like houses. The inhabitants of the country of the upper 'Awāliḳ belong for the most part to the tribe of Mahādjir in the North (whence the name Arḍ al-Mahādjir for the nothern part of the upper 'Awāliḳ) and in the South (Yeshbum) to the Ma'n tribes (among these are the Madhidj of Hamdān) who are mostly independent (Ḳabā'il); they are fond of fighting and enlist in great numbers for service in the East Indies.

2. The country of the lower 'Awāliḳ consists of the great plateau of Monḳa' in the East; the remainder is partly highland and partly lowland. The largest wādī in this barren coastland is the Wādī Aḥwar (Hauwar) which is almost always dry. By this river dwells the tribe of Bā Kāzim; for the most part they are subject to the Sultan who levies taxes on and exercises jurisdiction over them. Another, quite different tribe, the Ḳumāsh, inhabits the plateau of Monḳa' and is independent (Ḳabā'il). The capital and residence of the Sultan is Aḥwar (Hauwar). Cf. Maltzan, *Reise nach Südarabien* (Braunschweig, 1873), pp. 239—251 and Landberg, *Notes préliminaires sur les tribus du pays libre de Dathina et du Sultanat des 'Awāliq supérieurs* etc. (in *Arabica*, iv, Leiden, 1897), pp. 39—54. (J. SCHLEIFER.)

'AWĀRIḌ AḲČESI or WIRGŪSI. The name of a direct tax which has been levied in most of the provinces of Turkey. This impost belonged to that class of public burdens which are known as voluntary taxes (*Takālīf-i-'Urfiya*) in opposition to those laid down in the Sharī'at (*Takālīf-i-shar'iya*). This tax with the others in the same category was abolished with the reforms instituted in 1255 (1834) and replaced by a single tax (wirgū).

Opinions differ regarding the adjustment and application of this tax; what complicates matters is that the practice in administrating the very numerous taxes differed considerably in the various provinces of Turkey and that the word *'Awāriḍ* was applied in a general way to denote several quite distinct extraordinary levies.

The Hungarian historian Franz Salamon says

in his work cited below that during the Turkish rule, by *ʿAwāriḍ* which was called "statute labour" was understood such special services as unpaid labour (Slav. *robot*), as fortifications and the supplying of relays of horses and fodder to an army marching through the district.

According to some Turkish authorities the tax, introduced in the time of Sulṭān Selīm III and called *ʿAwāriḍ Aḳčesi* (Wirgusi), was levied at most, once every four or five years on every 20 aḳče and its yield was used for the defrayal of expenditure on public necessities (*Maṣārif-i-beledīye*). The modern Turkish financier Sulaimān Sūdī thinks on the other hand, after examining the records on the subject that those houses which according to the registers of taxation were liable to *ʿAwāriḍ* were noted and bound to pay certain dues in money or kind. A fixed part of these payments was earmarked for local purposes and the remainder handed over to the authorities. In some districts at any rate, the *ʿAwāriḍ-aḳče* appears to have consisted in demanding a money payment in place of the boatmen (Kürekči) who were at the disposal of the naval arsenal one from each 8 to 10 houses. Documents found in the archives at Sarajevo support this hypothesis. According to Sulaimān Sūdī it was the custom to send officers (*Mubāshir*) from the capital to collect and hand over the proceeds.

Bibliography: Franz Salamon, *Ungarn im Zeitalter der Türkenherrschaft* (transl. by G. Jurany, Leipzig, 1887) p. 82; Sulaimān Sūdī, *Defteri muḳtaṣid* (Constant., 1307), i. 78 (2. edition); *The collection of turkish taxes* (MSS. in the possession of the Government of Bosnia and Herzegovina Nº. 82). (J. Kracsmarik.)

ʿAWĀRIḌ WAḲFI. By this term is understood a Waḳf foundation whose receipts were devoted to the defrayal of extraordinary or periodic requirements of a village or quarter of a town (*Maḥalle*) as for example such waḳf as those which were founded for the burial of paupers who had died in the district, for the support of persons incapable of earning their own living and also for repairing the streets or for bringing in a water supply.

Bibliography: ʿOmar Ḥilmī, *Itḥāf al-Akhlāf fī Aḥkām al-Awḳāf* (Const., 1307) § 36. (J. Kracsmarik).

AL-**ʿAWĀṢIM** (A., "defences, fortifications") the region of fortifications, the radius of the Syrian-Asia Minor boundary which from the time of ʿOmar separated the dominion of the Caliph from that of the Emperor. At first the two hostile states sought to keep one another off by turning a fairly wide stretch of country into a desert. This unclaimed, waste zone was called al-Ḍawāḥī i. e. "the outer part, the outer land" (Cf. Ṭabarī ed. de Goeje, ii. 1317; Ibn al-Athīr, ed. Tornb., iv. 250). Later, though still in the time of the Umaiyads, the Arabs began to gain a footing there and to rebuild as fortresses various towns destroyed and abandoned by the Greeks besides erecting blockhouses to strengthen the line of fortification. The most important points, strategically, were Ṭarsūs, Adhana, al-Maṣṣīṣa (Mopsuestia), Marʿash and Malaṭya (Malatiya), which were all situated at the intersections of military roads or at the entrances to mountain passes. Even down to the days of the first ʿAbbāsids this border district was incorporated in the most northern of the five Djunds (military divisions) into which the Arabs had divided Syria for administrative purposes after its conquest, namely the Djund of Ḳinnasrīn. But as after the time of al-Manṣūr this Djund attained too great a compass by a considerable advancing of the frontier Hārūn al-Rashīd resolved in 170 (786) to separate the marches from Djund Ḳinnasrīn and to raise them to the rank of an independent jurisdiction under the name of Djund al-ʿAwāṣim or briefly al-ʿAwāṣim, a precautionary measure which at that time and later proved itself eminently suitable for the effectual barricading of the frontier. This new province comprised the whole district of Anṭākiya nearly to the mouth of the Orontes in the Southwest and to Ḥalab (Aleppo) and Manbidj in the Southeast and all the country northwards to the Byzantine boundary.

Even in quite early times a distinction was made within the 'military marches' between the inner (southern) borderlands, the ʿAwāṣim in the narrower sense and the outer (northern and northeastern) strip of land, the Thughūr = κλεισοῦραι (*Thughūr* plur. of *Thaghr* fissure, then boundary) also called Thughūr al-Islām, the real girdle of fortifications on the border. About the middle of the tenth century this ran (according to al-Iṣṭakhrī) from Awlās on the Mediterranean Sea past Ṭarsūs, Adhana, Maṣṣīṣa, Zibaṭra, Marʿash Malaṭya, Ḥiṣn Manṣūr to Sumaisaṭ (Samosata) on the Euphrates and then along the west bank of this river southwards to Bālis (Barbalissus). The border line therefore followed as a rule the course of the ranges of the Taurus and the Antitaurus. The Thughūr are again often subdivided into the Syrian and Mesopotamian; by the former is understood the western part of the cordon of fortifications, the district containing the important passes between Syria and Cilicia, (with Marʿash as chief town) while places on the border line east of Marʿash were classed to the Mesopotamian group. Strictly speaking however the name is applied only to places in Syria; the description of certain κλεισοῦραι as Mesopotamian arose, according to the Arab writers, from the simple fact that the garrisons there were recruited from volunteers from Djazīra.

The district of the 'Thughūr' had no common capital; the most important place in it was Malaṭya. Manbidj was at first reckoned the centre and capital of the province of ʿAwāṣim and later Anṭākiya where the Muḥammadan governor resided; the 'Thughūr' were for the most part also under him, the remainder being regarded by the Arab geographers sometimes as a quite independent district and sometimes as a subdivision of the Djund al-ʿAwāṣim. Besides the towns already mentioned the following deserve to be noted as belonging to the military boundary: Baghrās, Bayās, Dulūk (Doliche), Iskandarīya (Iskandarūn, Alexandretta), Ḳūrus (Cyrrhus), Raʿbān and Tīzīn. The province of ʿAwāṣim was organised on military lines by Hārūn al-Rashīd; all important points were held by standing garrisons and numerous new border forts and blockhouses erected.

The history of these Arabian marches reflects the changing phases of the great struggle between the Byzantine Empire and the Caliphate for the mastery in East and South Asia Minor. There is scarcely a land more soaked in blood than this, where every foot of land was fought for repeatedly and bitterly. Under the early ʿAbbāsids incursions into the hostile Greek territory (the so-called

'summer-campaigns') from the 'Awāṣim-district were organised every summer, considerable bodies of troops being often called out who always returned with rich booty and a considerable train of prisoners.

Through these constant raids and devastating incursions the marches very often became much depopulated. When the Caliphs for their protection and to strengthen the Muslim population settled there, several times brought people from distant provinces of their kingdom hither, the old population of the country gradually changed to a varied mixture of immigrant or imported elements. Among the latter were Christian Arab tribes (*mustaʿriba*: Ṭabarī, ii, 1185, 1194), Slavs, Persians, Mardaits, Sayābidja and Zuṭṭ. The Christian Mardaits whose origin is unknown were originally active on the Byzantine side but were taken over into the Arab service as frontier guards under Walīd I. The apparently Turkish tribe of the Sayābidja [q. v.] was settled in Anṭākiya and the Cilicia-passes. Large numbers of the Zuṭṭ [q. v.], an Indian people (Hindu: Djatt) who had been sent by the conqueror of India, Muḥammad b. al-Ḳāsim with great herds of buffalo to South Babylonia, were sent by order of the Caliph Yazīd II to the Cilician border and particulary to al-Maṣṣiṣa (Mopsuestia). By the introduction of thousands of these buffaloes with their accompaniment of Zuṭṭ herdsmen al-Walīd I sought to combat the plague of lions which was becoming so serious in the deserted valleys in the neighbourhood of Antioch. From this period dates the abundant supply of buffaloes in these districts (cf. also M. Hartmann, *Das Liwā Haleb*, 1894, p. 71). In the end al-Muʿtaṣim removed a large colony of the Zuṭṭ to ʿAin Zarbā [q. v.]; cf. Ibn al-Athīr, vi. 311; *Fragm. hist. Arab.* (ed. de Goeje), ii. 473.

From the time of al-Wāthiḳ (842—847) the Byzantine troops pressed the Arabs farther and farther back; the Ḥamdānid Saif al-Dawla succeeded, in the middle of the tenth century, in defending the military marches against the arch-enemy successfully but his success was only temporary. In 353 (964) and 354 (965) al-Maṣṣiṣa, Adhana and Ṭarsūs, long the strongest points in the line of defence, fell into the hands of the Greeks and were turned by them into fortresses against the Muslims. Subsequently the district of 'Awāṣim was merged in the principality of Antioch which had arisen with the help of the Crusaders; parts of it also passed under the sway of the kings of Little Armenia (*Bilād al-Sīs*) who resided in Sīs. With these territorial changes the hitherto independent position, for political and administrative purposes, of the North Syrian and Asia Minor borderlands ceased to exist.

Bibliography: Balādhorī (ed. de Goeje), p. 132, 144—152, 162—171, 193; *Bibl. Geogr. Arab.* (ed. ed Goeje), passim; Yāḳūt, *Muʿdjam* (ed. Wüstenf.), i. 927 ff.; iii. 741 ff.; Abu 'l-Fidā' (ed. Reinaud and de Slane), p. 226, 233 f.; al-Dimishḳī (ed. Mehren), p. 192, 214; le Strange, *Palestine under the Moslems* (1890), p. 25—27, 36—38, 42, 45 f.; the same, *The Lands of the Eastern Caliphate* (Cambridge, 1905), p. 128; K. Ritter, *Erdkunde*, xvii. 1024 f. 1636; G. Freytag, *Selecta ex hist. Halebi* (Paris, 1819), p. 49; A. v. Kremer, *Kulturgesch. des Orients unter den Chalifen*, i, 239—345, 348—351; A. Müller, *Der Islam im Morgen- und Abendland*, i, 488, 539, 574; Sachau, in the *Sitz.-Ber. der Berlin. Akad.*, 1892, p. 319, 325, 327; J. Wellhausen, in the *Nachr. der Götting. Gesellsch. d. Wissensch.*, 1901, p. 415, 420, 431. (STRECK.)

AWDAGHOST (or AWDAGHOSHT), an ancient town in N. W. Africa which has quite disappeared from the face of the earth. According to Bakrī it was situated between the land of the negroes and Sidjilmāsa, distant about 51 days journey from the latter oasis and 15 from Ghāna; according to Barth's hypothesis it lay between long. 10° and 11° w. of Greenwich and between 18° and 19° north., not far from Ḳṣar and Barka, that is to say S. W. of the military station of Tidjika in French Mauretania.

We have only a few scanty notices of this town; it appears to have been originally a trading settlement of the Zenāga (Ṣanhādja) on the northern border of the Kingdom of Ghāna. About the end of the tenth century when the Zenāga had conquered a large part of Ghāna, Awdaghost was the capital of a powerful tribe. From 350—360 (961—971) they had a Ṣanhādja prince, Tin Yerutan, as their ruler who numbered over twenty negro kings among his vassals and whose kingdom measured 60 days' journey in length and breadth. In the following century Ibn Yāsīn, founder of the Almoravid sect, attacked Awdaghost, stormed the town, plundered it and massacred the inhabitants (446 = 1054-1055). After this the Zenāga power declined. At the beginning of the thirteenth century the Sussu invaded the country and drove out the Zenaga or made them tributary.

In the time of al-Bakrī Awdaghost was still a flourishing town. Its considerable population consisted of Maghrib Arabs and allied peoples from the province of Ifrīḳiya, of Berbers (Berkadjenna, Lowāta, Zenāta, Nefūsa and especially Nefzāwa) and of courses of negroes also. The town, surrounded by orchards and palmgroves, contained schools, mosques, splendid public buildings, handsome houses, busy markets. It had an important trade in corn and fruit from Muḥammadan countries, in amber from the Atlantic coast, in cloths, copper wares and brocades. Payments were made in gold-dust. By the time of Idrīsī its decline was evident. The population had dwindled away, the commerce was unimportant and camel-breeding formed the only means of livelihood of the inhabitants. The complete downfall of the town is no doubt connected with the ultimate break-up of the Zenāta power.

Bibliography: Bakrī, *Description de l'Afrique septentrionale* (transl. G. de Slane), p. 349 *et seq.*; Idrīsī (ed. Dozy and de Goeje) trans., p. 34.; Barth, *Reisen und Entdeckungen*, Vol. iv. Appendix iv. (after the *Taʾrīkh al-Sūdān* of al-Saʿdī). (G. YVER.)

'AWDHILLA (sing. 'Awdhalī, pl. 'Awādhila, in Hamdānī, Banū ʿAwd; according to Sprenger, *Die alte Geogr. Arabiens*, p. 206, 269, identical with the Οὔδνοι of Ptolemy and the Autaridae of Pliny), a South Arabian tribe. Their territory, lying between the land of the Yāfiʿa and that of the 'Awāliḳ, is for the most part highland and crossed by a great range, the Djebel Kawr (Kor) often also called Ẓāhir (Daher). Of the Wādīs that rise in the Djebel Kawr the W. Yerāmis (Jeramee) is the best watered. The climate is tropical and the ground very fertile; the chief product is honey. The chief town is Ghulr (Lōder) with

several hundred inhabitants (including several Jewish families) a large market and the palace of the Sultan who lives here. The largest town is Zāhir (Daher) with about a thousand inhabitants (including several hundred Jews) and a flourishing trade. The inhabitants of the 'Awdhililand are for the most part independent free tribes (Ḳabā'il) who only obey the Sultan in case of war. Cf. especially Maltzan, *Reise nach Südarabien* (Braunschweig, 1873), p. 275—282, and Landberg, *Notes préliminaires sur les tribus du pays libre de Dafīna et du Sultanat des 'Awdhilī supérieurs* etc. (in *Arabica* iv, Leiden, 1897), p. 34, note.

(J. SCHLEIFER.)

AWDJ (A.), Arabicised from the Persian *Aug. Awdj* and *Ḥaḍīḍ* denote in Astronomy the Apsides.

AWDJILA, a Tripolitan oasis situated 150 miles south-southwest of the coast of the Gulf of Gabes and 152 miles east-north-east of Murzuk and distant about 60 hours journey from Benghāzī. Ibn Ḥawḳal describes it as a small town which had just shortly before been incorporated in the province of Barka and makes particular mention of its richness in date-palms (Ibn Ḥawḳal, transl. by de Slane, *Journ. As.*, Series 3, xiii. 163). A century later it is mentioned by al-Bakrī as a thickly populated town with bazaars and several mosques and he adds that Awdjila is really the name of the district, the name of the town being Arzāḳiya (Bakrī, *Descr. de l'Afrique Septent.* transl. by de Slane, p. 32). Today as in al-Bakrī's time the name Awdjila denotes a whole group of oases, viz. Awdjila (15 miles long, 2 miles broad), Djālo (15 miles long, 8 miles broad with extensive tracts of desert and sandhills between palmgroves), Batofl or Batrīfal Wādī and lastly, a day's journey eastward, Leshkerreh. These various oases contain about 200,000 date-palms of which 40,000 are in Awdjila and 400,000 in Djālo. The thousand inhabitants, of whom 400 are settled in Awdjila and 600 in Djālo, fall into three classes: 1. the Awdjīlī, of Berber descent and language live chiefly in Awdjila and the little market town of Lebbo in the oasis of Djālo and are farmers, gardeners, saltmakers and caravan leaders; 2. the Modjabra, Arabic-speaking Berbers, dwell in the neighbourhood of al-Areg in the oasis of Djālo, are traders and have the reputation of being particularly honest; 3. the Zūiya, an Arab tribe which has settled in Leshkerreh. All these stocks however are considerably mixed with negro blood. For administrative purposes Awdjila belongs to the Pashalik of Benghāzī; in matters of religion however the oasis is under the influence of the Senūsīya and on that account is very inaccessible to Europeans. Only four explorers have as yet entered it: Hornemann (1798), Pacho (1825), I. Hamilton (1852) and Beurmann (1862).

Bibliography: Pacho, *Relation d'un voyage dans la Marmarique et la Cyrénaïque et les Oasis d'Awdjila et Maradeh* (Paris, 1827); Rohlfs, *Von Tripolis nach Alexandrien*, Bd. II; Beurmann in *Petermann's Mitteilungen, Ergänzungsheft* 8, p. 68; Reclus, *Géogr. univ.*, xi. 33 *et seq.*

(G. YVER.)

'AWFĪ, MUḤAMMAD B. MUḤAMMAD, Persian man of letters, who prided himself on being descended from 'Abd al-Raḥmān b. 'Awf [q. v.] (whence the name 'Awfī). When and where 'Awfī was born cannot be ascertained with certainty but this much is certain that he spent his early years in Bukhārā and the other towns of Khorāsān till the Mongol invasion carried him into India. Here he was received at the court of Sultan Nāṣir al-Dīn Ḳabādja and composed for his Vizier 'Ain al-Mulk Ḥusain al-Ash'arī the oldest Persian *Tezkira* (*Tadhkira*), that has been preserved to us which bears the title of *Lubāb al-Albāb*. After the death of the Sultan in 625 (1228) he addressed himself to the victorious Iltutmish [q. v.] and dedicated to him his famous collection of anecdotes, the *Djawāmi' al-Ḥikāyāt*, which he had already begun to write under instructions from Nāṣir al-Dīn. He probably died soon after in Delhi but the exact date is unknown.

Bibliography: Muḥammad 'Awfī, *Lubāb al-Albāb* (ed. Browne); Persian introduction by Mīrzā Muḥammed Ḳazwīnī; Browne, *A Literary History of Persia*, ii. 477 *et seq.*

AL-**AWḤAD** (properly al-Malik al-Awḥad), NADJM AL-DĪN AIYŪB B. AL-'ĀDIL, an Aiyūbid, received from his father the governorship of Maiyāfāriḳīn and a few adjoining towns. A first attempt to bring the town of Khilāṭ under his sway failed (603 = 1206-1207). He was successful however in the following year but it was only with great difficulty that he maintained his hold there against the Georgians. Indeed his rule did not last long, for he died soon after in 607 (1210-1211) and left his territory to his brother al-Ashraf [q. v.].

Bibliography: Ibn al-Athīr (ed. Tornberg), xii. 103 *et seq.*; Maḳrīzī, *Histoire d'Égypte* (Transl. by Blochet) p. 290, note, 296.

AWḤADĪ, RUKN AL-DĪN, a Persian poet who died in (1337) at Marāgha. He had taken the pen-name of Awḥadī in honour of his teacher Awḥad al-Dīn Kermānī who himself was a famous Ṣūfī and poet (cf. Ḳazwīnī on him, ed. Wüstenf. ii. 164 *et seq.*). Awḥadī left behind him a Dīwān of 10,000 verses but he is best known by the mystic poem *Djām-i Djam* (the goblet of Djam). He also composed a *Deh-Nāmah*.

Bibliography: Dawlatshāh (ed. Browne), p. 210 *et seq.*; Ethé in the *Grundriss der iran. Philologie*, ii. *et seq.*

AWḲĀF (A.), plur. of *Waḳf* [q. v.].

AWḲĀT (A.), plur. of *Waḳt* [q. v.].

'AWL (A.), in Muslim legal works is a certain method of reducing inheritances. It sometimes happens that the number of heirs having a claim upon the estate at the same time, according to the Ḳur'ān, is so great that the total of the legacies due to them under the statutes is greater than the whole estate; for example in the following case: if a man dies leaving a widow, both his parents and two or more daughters, their claims are as follows:

The daughters are entitled to $^2/_3$ ($^{16}/_{24}$) of the estate
The father is " " $^1/_6$ ($^4/_{24}$) " " "
The mother " " " $^1/_6$ ($^4/_{24}$) " " "
The widow " " " $^1/_8$ ($^3/_{24}$) " " "
which would make a total of $^{27}/_{24}$, however.

In such a case the legacies must be correspondingly reduced. The estate is then divided into 27 and not 24 parts. Of those the daughters receive 16, the father 4, the mother 4 and the widow 3. Such a reduction of legacies is called *'Awl*.

Bibliography: Neil B. E. Baillie, *The Mohammadan law of inheritance* (London, 1874), p. 61—64 (on increase of extractors); E. Sachau,

Muhamm. Recht nach schafiitischer Lehre p. 214; *Minhādj al-Ṭālibīn* (ed. v. d. Berg), ii. p. 240 f.
(Th. W. Juynboll.)

AWLĀD (A.), plur. of *Walad* [q. v.].

AWLIYĀ (A.) plur. of *Walī* [q. v.]. This plural is sometimes used improperly by the Turks and Persians for the singular.

AWLIYĀ-ATĀ (i. e. "holy father"); chief town in the Sir Daryā district in Russian Turkestan called after the tomb of Saint Ḳara-Khān. The grave of the saint is mentioned as early as the seventeenth century (*Baḥr al-Asrār* of Maḥmūd b. Walī, Cod. Ind. Off. 545, fol. 119ᵃ); the town itself arose only in the nineteenth century and was conquered by the Russians in 1864. The present tomb dates from quite modern times and is without inscriptions; the tomb of the so-called "little saint" (*kičik awliyā*) in the same town bears an inscription of the year 660 (1262) and is the grave of the prince Ulugh Bilgā Iḳbāl Khān Dāwūd Beg b. Ilyās (published in the *Zap. wost. otd. russk. arkh. obshč.*, Vol xii. p. V). The town of Ṭarāz (Talas) mentioned by the Arab geographers in the same district seems to have utterly disappeared. Old Turkish epitaphs have recently (since 1896) been found in the district of Awliyā-Atā at Talas (concerning these see *Zapiski etc.*, Vol. xi).
(W. Barthold.)

'AWN (A.). Help, helper; hence: *'Awnaka* = at thy service; also used in honorary titles, e. g. 'Awn al-Dīn [see ibn Hubaira.]

'AWNĪ, pen-name of Sultan Meḥmed II.

'AWRA (A.), 'Awrat (P., T.) pudendum; woman.

AWRANGĀBĀD, chief town of the division of the same name in Haidarabad (Deccan) situated between 19° 53' n. and 75° 20' L. and the second largest town in that state, having in 1901 36,837 inhabitants. The town founded in 1610 by Malik Ambar, minister of the ruler of Aḥmadnagar, was originally called Fatḥnagar and did not receive its present name till 1653 when Awrangzēb was Governor of the Deccan. When Āṣaf Djāh declared himself independent as first Niẓām, Awrangābād was added to his territory. The town contains several Muhammadan monuments such as a mosque which Malik Ambar built, the tomb of the wife of Awrangzēb and Awrangzēb's palace. The silver-work, embroidery, gold and silver brocade and silk-stuffs manufactured there enjoy a great reputation. About two miles north of the town are some famous caves of Buddhist origin. Of the 2,363,114 inhabitants in the division of Awrangābād in 1901 only 10 %/₀ were Muhammadans.

Bibliography: *Imperial Gazetteer of India*, vi. 140—150. (J. Horovitz.)

AWRANGĀBĀD, a small town in the Gayā district of Bengal which in 1901 had 4,685 inhabitants.

Bibliography: *Imperial Gazetteer*, vi. 150.

AWRANGĀBĀD SAIYID, a small town in the Bulandshahr district of the United Provinces, founded in 1704 by Saiyid 'Abd-al-'Azīz, a descendant of Saiyid Djalāl al-Dīn Ḥusain of Bukhārā, and still belonging to his descendants. It is called Awrangābād Saiyid (of the Saiyid) to distinguish it from another Awrangābād (A. Chandokh). Number of inhabitants (in 1901) 5916.

Bibliography: *District Gazetteer of the United Provinces*, V. Bulandshahr (Allahabad, 1903), p. 191. (J. Horovitz.)

AWRANGZĒB (1618—1707), the third son of the emperor Shāhdjahān by Ardjmand Bānū Begam Mumtāz Maḥall, daughter of the Persian immigrant Āṣaf Khān Yamīn al-Dawla, was born at Dhoḍ (usually converted into Dūhad) on the 15th Dhu 'l-Ḳa'da 1027 (Nov. 3rd 1618) in the camp of his grandfather Djahāngīr, then on his way from Aḥmadābād (Gudjarāt) to Udjdjain in Mālwā. It was his fate to be born and die in a camp, and to pass many years of his life in one.

I. From birth to accession, 1618—1658.

In his early years the prince shared the adventurous wanderings of his father Shāhdjahān from the Dakhin to Orissa, Bengal, and back again to the Dakhin. In the last year of Djahāngīr he was sent with his elder brother Dārā Shukōh to Lāhōr as a hostage for his father's good behaviour. His first public employment was in 1635 when he was made the nominal generalissimo of three armies operating in Bundelkhand. This was immediately followed by a first period (1636—1644) as governor of the Dakhin or southern provinces. During a fit of religious fervour he resigned public life, but in 1645 he was restored to his rank and sent to Gudjarāt. He was called thence in 1646 to take command in the newly acquired province of Balkh, which was still in a very disturbed condition. He acted with great vigour but secured no more than a temporary success. The emperor found that Balkh was costing him more than it could ever yield, and handing it over to a former ruler, he recalled Awrangzēb, who in March 1648 marched direct to his new government of Multān to which Tatta was afterwards added. Ḳandahār was the next scene of his labours in the field, but two attempts, in 1649 and in 1652, to retake that fortress from the Persians were unsuccessful. After his return from the second of these sieges, Awrangzēb was transferred to the Dakhin again. Here under his father's orders he attacked the Ḳuṭb Shāhī king of Gulkanda and the 'Ādil Shāhī king of Bidjāpūr, obtaining from both considerable cessions of territory and large sums in tribute. In 1657 Shāhdjahān fell ill and it was reported he was dead. His younger sons at once entered the field to contest the throne with their eldest brother, the heir apparent Dārā Shukōh.

II. War of Succession, 1658—1659.

The second son Shāh Shudjā' was the first to advance on Āgra: but he was easily repulsed. Awrangzēb joined forces with his next brother Murād Bakhsh and after defeating an imperial army near Udjdjain on the 22nd Radjab 1068 (April 25th 1658), they encountered Dārā at the head of the main army at a place east of Āgra. The great battle of the 7th Ramaḍān 1068 (June 8th 1658) resulted in the crushing defeat of Dārā, who fled to Āgra and thence to Dihlī and Lāhōr. The victors advanced on Āgra and made the emperor a captive. Resuming their march westwards, Murād Bakhsh was seized by Awrangzēb in their camp close to Mathurā (4th Shawwāl 1068 = July 5th 1658). When he reached Dihlī Awrangzēb proclaimed himself as emperor (1st Dhu 'l-Ḳa'da 1068 = July 31st 1658). After pursuing Dārā first to Lāhōr and then to Multān, he was recalled to Āgra by a renewed attempt of prince Shāh Shudjā'. Shudjā' was defeated in

a pitched battle at Khadjwah, between Allāhābād and Āgra, on the 19th Rabīʿ II 1069 (January 14th 1659). Leaving his commanders to drive this antagonist eastwards from one point to another until he fled into Arakan, Awrangzēb returned to Āgra.

Dārā had gone down the Indus as far as Bhakkar and then turned eastwards, was admitted into Aḥmadābād, and assembling a fresh army moved northwards to Adjmēr. There Awrangzēb met and finally defeated his eldest brother on the 28th Djumādā II 1069 (March 23rd 1659). Two generals were sent off in pursuit of the fugitive; he was at length captured some distance to the west of the Indus, brought to Dihlī with ignominy, and there condemned and executed, 21st Dhu 'l-ḥidjdja 1069 (Sept. 10th 1659).

III. Years one to twenty three of reign (1658—1681).

The first half of the reign was marked by an invasion of Assam, a continuation of the remarkable career of Sivadjī the Mahratta leader, and many risings of the Paṭhāns in the country between India and Kābul. Mīr Djumla's attempt to conquer Assam was a failure and he died shortly afterwards (April 10th 1663). Shāyista Khān, the emperor's uncle, and Muʿaẓẓam, his second son, were sent successively to the Dakhin but obtained little success; they were followed by Rādjā Djai Singh of Amber and he persuaded Sivadjī to submit and attend at the Dihlī court. The reception accorded him was not cordial, he soon fled, and when he reached his home country at once resumed the strife. — Awrangzēb early in his reign paid one short visit to Kashmīr, and on account of the Paṭhān troubles he passed two years, 1674—1676, at Ḥasan Abdāl (Rāwilpindi district). In 1678 he resolved on absorbing the semi-independent Rādjpūt states. He moved to Adjmēr and sent his forces to invade Udaipur territory. At first he met with some success; but his fourth son, Akbar, having broken into rebellion, his attention was diverted from the Rādjpūts. After Akbar had fled into the Dakhin, the emperor moved on after him, reaching Burhānpur on Nov. 23rd 1681.

IV. Years twenty three to fifty of the reign (1681—1707).

For four or five years the emperor was occupied in pursuing Sambhadjī, the son and successor of Sivadjī, and in attempting the capture of Akbar. Akbar finally took refuge in Persia where he died. The local dynasties of Gulkanda and Bidjāpūr were next attacked. Gulkanda was partially annexed in 1685 and its total extinction effected in 1687, when the last king was taken, October 1st 1687. Bidjāpūr had been annexed in the previous year, the king submitting on Oct. 18th 1686. Sambhadjī was captured on December 28th 1688, and executed along with his Brahman minister. A successor, Rām Rādjā, fled south and continued the struggle at Djindjī, where he stood a desultory siege for over seven years. The concluding years were taken up with the reduction of many hill forts, but without much effect on the general situation, as they were frequently recaptured after a month or two. Awrangzēb's last exploit in the field took place in 1705 when he commanded in person at the taking of a petty fort Wākinkara (now in the Niẓām's Territories). In May 1705 he had a severe illness and for 12 days did not appear in public; some thought he was dead. The end had not yet come and he resumed his marching; he arrived at Aḥmadnagar in January 1706, and died there on the 28th Dhu 'l-ḳaʿda 1118 (March 3rd 1707), having reigned fifty (lunar) years and twenty seven days. He was buried at Khuldābād (or Rawḍa) four miles west of Dawlatābād and not far from Awrangābād.

His style and titles in life were Abu 'l-Muẓaffar, Muḥammad Muḥyi 'l-Dīn, Awrangzēb, ʿĀlamgīr, Bādshāh, Ghāzī; and after his death he was referred to as "Khuld-makān". He had four wives, Raḥmat al-Nisāʾ known as Nawāb-Bāʾī, mother of Muḥammad Sulṭān, Muḥammad Muʿaẓẓam and Badr al-Nisāʾ Bēgam; Dilras Bānū Bēgam, mother of Aʿẓam Shāh and Zīnat al-Nisāʾ Bēgam; Awrangābādī Maḥall, mother of Mihr al-Nisāʾ; and Bāʾī Udaipurī, mother of Kām Bakhsh.

Awrangzēb's gold coins bore the distich:

Sikka zad dar djahān čū mihr-i munīr
Shāh Awrangzēb-i ʿĀlamgīr.

On the silver coins *mihr* was changed into *badr*. He rejected the use of the *kalima* on coins, from conscientious scruples.

Bibliography: Djahāngīr Bādshāh, *Tūzuk-i Djahāngīrī* (ed. Syud Ahmud Khan, Aligurh 1864); *Memoirs of Jahāngīr* (translation of years 1 to 12 by A. Rogers and H. Beveridge, 1909); Muḥammad Khān, *Iḳbāl nāma-i Djahāngīrī* (*Bibliotheca Indica*, Calcutta 1865); ʿAbd al-Ḥamīd Lāhōrī, *Bādshāh-nāma* (years 1 to 20; *Bibl. Ind.*, Calcutta 1867, 1868); Muḥammad Wārith, *Bādshāh-nāma* (years 21 to end; Brit. Museum, Persian Ms. Add. N°. 6556, f°. 386—509); Ṣādiḳ Khān, *Taʾrīkh-i Shāhdjahān* (Brit. Mus., Persian Ms. Oriental N°. 174); Muḥammad Kāẓim, *ʿĀlamgīr-nāma* (years 1 to 10; *Bibl. Ind.*, Calcutta 1868); Muḥammad Sāḳī Mustaʿidd Khān, *Maʾāthir-i ʿĀlamgīrī* (*Bibl. Ind.*, Calcutta, 1871); Anonymous, *Time Table of Marches* (years 1 to 30; Paris, Bibl. Nat., Persian Ms. N°. 477, f°. 107r to 116v); Khāfī Khān, *Muntakhab al-lubāb* (*Bibl. Ind.*, Calcutta 1869, 1874) i. 395—790; ii. 1—565; G. F. Gemelli-Careri, *Il giro del Mondo* (1699, or French translation, 1715); F. Bernier, *Travels* (ed. A. Constable, 1891); N. Manucci, *Storia do Mogor 1656—1708* (ed. W. Irvine, 1907, 1908); Jadunath Sarkar, *The History of Awrangzib* (1910, in progress). — For the Mahrattahs: J. Grant Duff, *History of the Mahrattas* (3rd ed. Bombay 1873), pp. 68—182. For the coins: S. Lane Poole, *The Coins of the Moghul Emperors in the British Museum* (1892) pp. 138—143; H. Nelson Wright, *Catalogue of the Coins in the Indian Museum, Calcutta*, iii. (*Mughal Emperors of India*), 1908, pp. 131—190.

(W. Irvine.)

AWRĀS (Auresʼ; in the sixth century Αὐράσιον in Procopius, *De bell. Vandal.*, i. 8, ii. 12—13, 19—20) a mountainmass in Algeria in the Sahara Atlas [see Algeria, Atlas]. The meaning of the word Awrās has not yet been ascertained. It is probably a word of Berber origin that appears in several mountainnames. Possibly the Djebel Awrās to the South of Khenshela has given its name to the whole system.

The Awrās forms a quadrangle which from

North to South and from East to West measures about 65 miles and in the south of the province of Constantine covers an area of about 3600 square miles. It is terminated on the West by the low hills of Zāb which were traversed in ancient times by the Roman road from Lambiridi to Vescera and at the present day are crossed by the Batna-Biskra railway; on the east side the valley of the Wād al-ʿArab separates it from the Djebel Sherḏher. In the North it rises above the plateau of Sbākh and the basin of the Ṭarf; in the South it borders on the Sahara. The northern face slopes up to plateaus whose height in the lowest parts is about 3000 feet though in some places it is above 3300 (Baṭna 3443 feet) with which the Awrās is connected by very inaccessible spurs (Djebel Zella, Bū Amrūn, Bū ʿAzīz). The south slope drops abruptly into the low plateaus of the Sahara (420 feet at Biskra — 100 feet in the Shoṭṭ Melghir) and raises its almost perpendicular walls from 4600 to 5000 feet above the desert.

Consisting chiefly of Neocomian chalk and limestone, the Awrās was once subjected to very great erosion. Whole stories have been swept away by the waters. In some places all the movable earth has completely disappeared and the mountain become a rocky skeleton. The ruins, dissolved into muddy masses, have filled the valleys or been piled up in huge heaps at the foot of the southern slopes. The erosion still continues although of course it is much slighter now than in the past; the waters roll ceaselessly through the valleys and, in various places e. g. in Tighānimīn between Banyān and Meshūneish, and elsewhere, have dug out narrow ravines, straight gullies, sometimes several miles long with perpendicular walls hundreds of feet high. In other places in the valleys solitary rocks, worn by the waters, stand as evidence of the original formation of the land.

The structure of the Awrās is, though more regular and clearly marked, similar to that of the other mountain systems of the Sahara Atlas. The Awrās consists of a series of huge parallel folds stretching from S. W. to N. E. "which run close beside one another like folds in a cloth and form long straight ridges separated by deep valleys" (Niox).

The most important peaks on the northern slopes are Keff Maḥmel (7740 feet), Shelia (7759 feet), the highest mountain in Algeria, the Djebel Farʿawn (6980 feet) and 'l-Azreg (6419 feet); on the southern slopes the long ridge of the Aḥmar Khaddu (6933 feet) the south western spur of which thrusts itself out like a headland towards the desert.

Four valleys, which are only very slightly connected with one another and which are much split up in the upper parts, lie between the parallel ridges. These are from North to South the valley of the Wād Ḳanṭara formed by the union of the Wād Fedāla with the Wād al-Aḥmar; the valley of the Wād ʿAbdī reinforced by the Wād Bozīna; the valley of the Wād al-Abyaḍ, and its tributary the Wād Shennāwra; and lastly the valley of the Wād al-ʿArab formed by the confluence of various Wāds from the country round Shelia. These four rivulets flow from northeast to southwest and disappear in the plains of the Sahara almost immediately on emerging from the mountains. On the northern slopes some less important streams rise viz. the Wād al-Maḏḏer, Wād Shemora, Wād Bū Freiss, Wād Maʿrūl and Wād Baghai which are lost in the lowlands of Sbākh and in the Gara al-Ṭarf. All these watercourses form narrow ravines, where they break through the spurs of the Awrās, which are picturesquely called *Fūm* (mouth).

Lying as it does between the plateaus and the Sahara, the Awrās combines the flora as well as the climatic conditions of these two regions and at the same time has the characteristics of various districts in the Tell Atlas owing to its height.

Its highest peaks are constantly covered with snow in winter and spring, and the plateaus of the northern slopes are under the influence of the cold north wind; even in the South in the high-lying valleys the temperature sometimes falls to 12°—14° below freezing-point. To balance this however the thermometer in these same valleys, which are exposed to the hot winds from the Sahara and the dry Shehili, often rises to 100° to 104° and this temperature is the rule in summer. The flora and agriculture offer similar contrasts. From the desert one comes gradually into woods. The transition is peculiarly striking in the valleys of the southern slopes. The arable land in the lower valleys of the Wād ʿAbdī and the Wād al-Abyaḍ with its date-palms, orange and pomegranate gardens still bears the character of the oases of the Sahara. At a height of about 1300 feet the date-palm is only an ornamental tree though it is still to be found as high as 3000 feet flourishing in the gardens among olive and evergreen-trees and the fruit trees of the temperate zone (apricots, cherry and pear trees and vines etc.). Higher still grow the trees which lose their foliage in winter such as nut-trees, the oak and at a height of 4600 feet the cedar. The last named tree seems to have once covered wide tracts of the slopes of the Awrās but for reasons which are as yet little known, it is dying out and the few cedarwoods still surviving, of which the most important is the forest of the Beni Udjana on the slopes of the Shelia, are in a very miserable condition. The Awrās possesses arable land only to a small extent; this is to be found in the depths of the valleys where the natives have made use of it for laying out gardens, and on the slopes of these valleys where it is held together by a succession of walls of dried bricks. The highest hill districts only afford pasture. Arable land, strictly speaking, is confined almost entirely to the northern sides. This irregular division of the natural resources of the Awrās has determined the habits of its natives. As they can nowhere satisfy all their requirements but on the contrary find only one necessity of life in one place and another in another, they have been compelled to adopt a nomadic life. In winter the tribes settled on the southern side of the Awrās sow their fields on the north which they have reaped in summer; in autumn they descend to the Sahara to buy dates. In the intervals they bestow great care on their gardens in the depths of the valleys. Thus the inhabitants of the Awrās combine the Tell and the desert in their way of living just as the Awrās unites these regions in its flora and climate. On their migrations they live in tents; when they are stationary they live in houses whose walls consist of clay and pebbles plastered on a framework of branches and which are covered by roofs of hardened clay. In some

of the very narrow valleys they live in caves (*Afri*) in the cliffs in order to use the ground to the greatest advantage and also to have a better protection against hostile attacks. The valley of the Wād al-Abyaḍ contains such Troglodyte dwellings in large numbers. The houses are grouped in villages which appear to hang on the slopes of the valleys or to crown steep hill-tops, difficult of access, and to be dominated by the Gelaʿa (*Ḳalʿa*; in Shāwiya *Thaḳliāth*) a large stone building of several stories. A spiral staircase in the interior of the building leads up to these stories and the rooms in them where the harvest and provisions of the various families are concealed. During the absence of the dwellers in the village the Gelaʿa is guarded by a responsible watchman. The name Thaḳliāth denotes also in a wider sense, the whole village. The relatively large population of the Awrās may be divided into 11 tribes who form 36 *Duars* with a total of 88,100 souls. The density of population varies in different places; it is greater in the valleys than in the higher districts and it also decreases from West to East. In the Aḥmar Khaddu there are 11 among the Ūlād Daʿūd 33, among the Ūlād ʿAbdī 37, among the Benī Fera 40, among the ʿAmamra 44, among the Benī Bū Slīmān 48 inhabitants to the square mile.

The population of the Awrās consists of different elements. Other constituents have been added to the Berbers who form the original stock; in the first instance descendants of the Roman and Byzantine colonists as well as the Vandal invaders and later the Arabs. The Berber element is still by far the most important, being particularly predominant in the mountainous and least accessible parts of the range. On the other hand the Arab element is conspicuous in the valleys and the neighbourhood of the Sahara. Of Arab or nominally Arab tribes — they are for the most part mixed with Berbers — there may be mentioned: the ʾl-Akhḍar Ḥalfuya, who have immigrated from the Biskra district or they are another branch of this stock; the Ūlād Fedahla who come from the Bilān district, the Ūlād Ziyān who have settled in the oases of Benī-Suik, Djemora and Branīs in the lower valley of the Wād ʿAbdī and who are said to have immigrated in the sixteenth century from Sāḳiyat al-Ḥamrā but are in reality Arabic speaking Berbers; the Ūlād ʿAbdī and the Ūlād Daʿūd who profess to be of Hilālī descent. The two last-named groups are said to have incorporated descendants of Roman colonists on which account they have received the name Rūmiya. The former settled in the upper valley of the Wād ʿAbdī, the latter in the valley of the Wād al-Abyaḍ after the Udjāna-Berbers had been driven out. Lastly the Benī Slīmān, a branch of the ʿAmamra, the Shorfa and the Serāḥna of the the Aḥmar Khaddu also claim to be of Arab descent.

The Berbers, however, are superior in numbers and they have therefore given the population of the Awrās the cast of features which is characteristic of them to this day. These Berbers call themselves *Ḳebāʾil* (Kabyls) but by the Arabs on the other hand they are called Shāwiya from شاة (sheep) perhaps in a contemptuous sense, for an Arab proverb actually credits the Shāwiya with having sheeps' brains in their skulls. Physically they present no uniform type throughout, no doubt owing to the numerous crossings between individuals of different stocks. Yet in the Awrās fair haired people with blue eyes are more numerous than in any other Berber country and make up nearly one eighth of the population. The language of the Shāwiya is a Berber dialect which they themselves call "*ḳabāʾiliya*" (Kabylian). Although belonging to the same family as the dialects of Great Kabylia it is so different from them that it is impossible, for example, for a Shāwiya to make himself understood by a Zwāwa according to G. Mercier the Shāwiya would seem to be more allied to the dialects of the Warsenis (Wānsherīsh) who belong to the Zenāta family like the Berbers of the Awrās. A number of words have passed into the Awrāsian dialects, whose Latin origin is still easily recognised e. g. *urthu* garden (hortus), *kerrush* oak (quercus) etc. The dialects of the various valleys also show marked distinctions in pronunciation and vocabulary so that two distinct groups of dialects may be distinguished: the Zenātiya in the eastern and the Tamazight in the other parts of the Awrās. Although they have been converted to Islām since the earliest days of the Arab conquest, the Shāwiya have still preserved some traces of the religions (Paganism, Judaism, Catholicism, Donatism) adopted successively by the inhabitants of the Awrās. This accounts for the survival for example of tattooing in the form of a cross or in the form of the letters ᵡ and ᵡ, sacrificing at traditionally sacred places, the taking of oaths at megalithic monuments and the festivals at certain seasons of the year. Thus processions take place among the Ūlād ʿAbdī in the spring similar to Christian processions of intercession, followed by festivities and dances lasting for two days. Similarly the threshing and bringing in of the harvest in the beginning of autumn gives occasion for great rejoicings; and lastly New Year's Day (*Bū Ini*) is celebrated with songs, dances and customary rites. Besides, the Shāwiya have preserved the Julian calendar instead of adopting the Muḥammadan. Their year contains 365 days; the names of the months (*Zhennār*-January, *Furār*-February etc.) suggest the old Latin names. The names of the days of the week alone are borrowed from the Arabic. These survivals of pre-Islamic times do not prevent the Shāwiya from following the impulse of Muḥammadan fanaticism and they enter religious brotherhoods almost as readily as the Kabylians. The brotherhood of the Raḥmāniya, whose centre is the Zāwiya of Timermāsīn at the foot of the Aḥmar Khaddu numbers 2500 members, in the Awrās that of the Shādhiliya some 2000, that of the Ḥabbāb 500 or 600. Lastly the Ḳādiriya, enthusiastic adherents of the family of Bū ʿAbbās, the owners of the Zāwiya of Menāʿa, are likewise widely spread. It is by the instigations of these brotherhoods that the revolts have been stirred up of which the Awrās has been the scene since the French conquest. On the other hand mystic love has in no way improved the morality of its adherents. The code of morals prevalent in the Awrās is a very loose one. *Fulāḳ* is frequently resorted to (in the Wād al-Abdī 500 à 600 cases yearly). Prostitutes or ʿAzria (lit. 'divorced women') are very numerous. Certain places, especially Menāʿa are notorious in the whole district as abodes of pleasure.

At the time of the Arab conquest the Awrās was populated by Berber tribes of the great Zenāta family (Awraba, Djerāwa). All these tribes

had maintained their independence in the mountains. After the Romans and the Vandals the Byzantine Emperors had been content with keeping the Berbers in check by a row of fortifications on the south slope of the Awrās (Lambaesis, Baghāi, Mascula). The advance of the Arabs seems however to have brought about a *rapprochement* between the Berbers and their old adversaries. When ʿOkba penetrated into the Maghrib the Berbers united with the Greeks and inflicted such severe losses on him before Baghāi and Lambaesis that he did not dare to penetrate further into their land. On his return to the West from his great campaign he contented himself with a reconnoitring march into the Awrās but met his death at Tehūda in the neighbourhood of the Awrās. Apparently the tribes of the Awrās on this occasion united with the other Berber tribes under command of Kusaila to act conjointly in a rebellion and chose Kusaila as their chief. After the destruction of his kingdom by Zuhair b. Kais, the Awrās served the defeated peoples as a place of refuge and became the centre of resistance to the Muslims. It was not till the beginning of the eighth century A. D. that opposition was finally crushed under the governorship of Ḥassān b. al-Nuʿmān after bloody battles alluded to in the saga of Kāhina, queen of Djerāwa. The Awraba and the Djerāwa were almost exterminated by these wars; their place was taken by the Howāra and Lowāta, Berbers from Tripolis and South Ifrīḳiya who settled in the Awrās. All these native tribes were converted to Islām whether willing or unwilling, but nevertheless they preserved a certain independence of thought which was manifested in the enthusiasm with which they adopted heterodox doctrines such as Abāḍism in the eighth and the Nekkārite system in the tenth century. It was from the Awrās also that Abu Yazīd Mukhlad b. Kaidad [q.v.] "the man with the ass", came, whose rebellion in 934—947, temporarily imperilled the Fāṭimid dynasty founded by ʿUbaid Allāh [see FATIMIDS]. The Hilālī invasion in the eleventh century altered the ethnographic aspect of the Awrās. The Duraid, a branch of the Athbedj, settled on the northern hills, then advanced southwards and arabicised part of the Howāra. Nevertheless the great mass of the invaders remained at a distance from the interior of the mountains and a certain proportion of Arabs seems even to have blended with the natives and become berberised. In the following centuries the people of the Awrās played practically no part in the history of the Maghrib, though they have been able to maintain their independence intact and to avoid falling under the suzerainty of the Ḥafṣids, the new rulers of the province of Constantine. The rule of the Turks in later times made no difference in this respect. Since the sixteenth century the Turks have had a garrison in Biskra, but it was not till the beginning of the eighteenth that they attempted to appoint chiefs in the Awrās who would support their policy. The first of these was Zadira b. Muḥammad Bū Ḍiyāf, who according to the account of the traveller Peyssonnel was recognised by all the tribes about 1725 and took the title of Shaikh of the Awrās. The authority of these chiefs, however, as well as that of the Beys of Constantine on whom they were dependent was always very doubtful. Thus for example, the Ūlād Dāʾūd constantly prevented the entrance of Turkish troops entrusted with the collection of taxes and the Ūlād ʿAbdī only allowed the troops summoned for the relief of the garrison of Biskra to pass through. The Benī Udjāna and the ʿAmamra were almost incessantly in revolt against the Beys of Constantine of whom the last, Aḥmad, was forced into a campaign against them in 1834.

Till the French conquest the tribes of the Awrās preserved with their independence, their old political institutions which on the whole resembled those of the Kabylians. They never managed to construct a great political system for they never once succeeded in combining into federations of several tribes bound to one another by oath as the Berber tribes of the Djurdjura had already done. The basis of their organisation was always the village, a genuine commonwealth governed by the council of the people (*Djamāʿa*). The institutions of this village however are more primitive than in Kabylia. For while the Kabylian Djamaʿa appoints an authorised President (*amīn*) invested with power to execute their resolutions, the Djamāʿa of the Awrās limits itself to entrusting the execution of its orders to some man (*Kebdji*) distinguished for his courage and physical strength. Legislation is also much less developed and the Ḳānūn or collected lists of punishments for different breaches of the law are much more summarily compiled. Beside these differences however, there are many points of agreement between the institutions of Kabylia and those of the Awrās; the same separatistic spirit, the same enmity between the individual villages and within the villages themselves the same division into parties (*Ṣof*), whose rivalries often result in hostilities and bloodshed. Among the Ūlād ʿAbdī and the Ūlād Dāʾūd for example, each village was divided into four hostile camps of which each had its own leader (*Amoḳrān, Amghār*). Even the topographic situation of the human settlements and the precautionary measures adopted for their defence are sufficient proof that the individual tribes looked on their nearest neighbours as their worst enemies. All that can be further learned of the domestic history of the Awrās is limited to constant tribal feuds and quarrels in the villages. Some families which have attained power by piety or their warlike spirit have moreover been able to make use of these rivalries to their own advantage e. g. the Bū Aokkaz (ʿOkkāz), the Benī Ganah (Gāna) and also the chiefs of the Great Zāwiyas of Timermāsin, of Khanga Sīdī ʾl-Nādjī and Menāʿa.

The French occupation put an end to this state of affairs. Immediately after the conquest of Constantine (1837) the necessity became apparent for subjecting a district that served as a place of refuge for the ex-Bey Aḥmad and all the malcontents. Baṭna and Biskra were occupied in 1844. In the following year the Duc d'Aumale advanced into the Awrās from the south and conquered Mechūnesh. Bedeau marched through the valleys of the Wād al-Abyaḍ, the Wād ʿAbdī and the district around Shelia and forced the chief tribes to recognise the suzerainty of the French. This conquest however was only temporary. Incited by Aḥmad Bey the natives refused to pay taxes and opposed the Ḳāʾids appointed by the French government. Under the command of Canrobert and Carbuccia new campaigns were undertaken into the Wād ʿAbdī in 1848 and 1849.

These had scarcely ended when the rising of Bū Ziyān in the Zībān brought about another rebellion in the Awrās. This was suppressed by Canrobert who captured and destroyed the village of Nara in the Valley of the Wād ʿAbdī on the 6th January 1850 and by St. Arnaud who marched through the mountains with a column of troops in May and June of the same year. Perfect peace now reigned till 1859 where a rebellion broke out under the leadership of the Marabut Si Ṣaddoḳ (Ṣādiḳ) b. al-Ḥādjdj who was overthrown by general Desvaux. When the Kabylians took up arms in 1871, the Shāwiya remained loyal, thanks to the influence of their two chiefs Si Ben Diyāf and Si Muḥammad b. ʿAbbās. In 1879 however, the Ūlād Dāʾūd revolted on the call of the Sharīf Si Aḥmad Amziyān and supported by the Lehalā, a Marabut clan of Arab origin who believed their prestige to be endangered by the increasing intercourse between the Christians and the Shāwiyas. This rebellion which began with the murder of all Ḳāʾids devoted to the French cause, was suppressed by the troops of the Constantine Division (2—20 June 1879). The forces of the Sharīf were annihilated in the battle of Rebāʿa on the 9th June. The survivors died of hunger and thirst on their flight to Southern Tunisia, and Si Amziyān who had fled into the Djerīd was handed over to the French authorities.

Since that time there has been no revolt in the Awrās and peace may be considered finally assured. Nevertheless, with the possible exception of the northern borders, the Awrās offers no future to European colonisation because of the structure of the country and its want of natural resources; just for these reasons it seems that it ought to be preserved for its natives. With regard to administration, it comprises three mixed communities (communes mixtes): ʿAin Tuta, Awrās (with Lambèse as capital) and Khenshela and in addition a military colony with Tkūt as its chief town.

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AL-AWS, a tribe in Medina. The name is abbreviated by the dropping of the name of some deity in the genitive, probably Manāt for there is an Awsite clan called Aws Manāt (in the Islāmic period Aws Allāh). The genealogical scheme is: Aws b. Ḥāritha b. Thaʿlaba b. ʿAmr b. ʿĀmir b. Ḥāritha b. Imruʾ al-Ḳais b. Thaʿlaba b. Māzin b. ʿAbd Allāh b. al-Azd etc. The statement of the Arabs, that the Awsites did not call themselves sons of Ḥāritha but sons of Ḳaila their mother is confirmed by facts. They are also said to be often included under the name of their more important collateral tribe the Khazradj [q. v.]. In ancient times they were divided into five clans: ʿAmr b. ʿAwf, al-Nabīt, Djusham, Murra and Imruʾ al-Ḳais. From the weakened remnants of the three last-named was formed a new clan to which the neutral name of the chief tribe Aws Allāh or briefly al-Aws was given. The Aws Allāh were divided into four septs, the Khaṭma (the most powerful, formerly the Djusham) the Umaiya and the Wāʾil (formerly the Murra) and the Wāḳif (in reality the earlier Imruʾ al-Ḳais). Among the clan of Nabīt was a sept the Ẓafar which was also called Kaʿb b. al-Khazradj, so that there were Khazradjites among the Aws. "The Aws inhabited a wide district in the east and south around the Khazradj" (Wellhausen).

History. The Awsites originated in south Arabia and after settling peaceably with the Khazradjites among the Jewish tribes in whose possession Medina was, gradually reduced them to a state of inferiority [see MEDINA]. For the most part the Jews among the Awsites were scattered, but there were however two powerful independent Jewish families in the Awsite quarter, the Naḍīr and the Ḳuraiẓa, allied with the Awsites. They afforded effective assistance to the Awsites in the time of the wars with the Khazradjites; when however Muḥammad's war of extermination against the Jews was begun in later days, the Awsites were not in a position to do them similar services in return. The Awsites in Medina were much broken up and weakened by feuds of more or less importance among their clans and families. This resulted in many changes in their power as well as in their settlements, in wholesale exoduses from the district, in families settling in the lands of one another, in the utter extermination of certain parts, and in driving many Awsites over to the side of the Khazradjites. The most serious were the fights between the Aws and the Khazradj which lasted ten years in which sometimes a larger and sometimes a smaller part was embroiled and sometimes even the whole tribe. This war in which brother fought against brother reached its crisis shortly before the Hidjra in the battle of Buʿāth in which the Awsites although weakened by previous feuds which had ended unfavourably for them, were victorious, being supported by Arabs from outside the district and the two Jewish tribes above mentioned. They were thereby saved for a time; their existence however was only assured as a result of the Migration of Muḥammad who gradually adjusted the still very strained relations among them. The Awsites had no share in the earliest overtures between Muḥammad in Mecca and the people of Medina but they did take part in the conclusion of the treaty promising protection, which paved the way for Muḥammad's settling in Medina. When Muḥammad shortly after his arrival in Medina persuaded the greater part of his followers from Mecca to fraternise with the natives of Medina, there were but few Awsites among the latter and for a long time many Awsites held themselves aloof from Islām or were even hostile to it; at times they caused the prophet serious difficulty by their opposition in religious matters, by their indifference in the religious wars etc. Gradually however they all adopted Islām, even the Jewish families which

had been politically merged in them. When the choice of a successor after Muḥammad's death came near being decided by bloodshed, the Awsites assisted in securing the election of Abū Bakr because his opponent belonged to the tribe of Khazradj.

Religion. In pagan times they worshipped Manāt as their chief deity. Not long before the Hidjra, probably as a result of the influence of Jewish monotheism through many years, a kind of reformed paganism, introduced by the Rāhib (ascetic) Abū ʿĀmir who did not confine himself to leading the Aws Allāh in battle, had gained ground among the Aws Allāh and the ʿAmr b. ʿAwf but it could not hold its own against the competing Islām. The Aws Allāh saw Abū ʿĀmir, soured, unswervingly hostile to Muḥammad, depart to heathen Mecca with 50 adherents of his tribe. His faithful disciples in Medīna secretly maintained their relations with him in religious matters, but they did not dare go over to him, as he hoped, after the defeat of Muḥammad at Mount Oḥod, where he fought in the ranks of the victorious Meccans. They appear to have agreed in accepting Islām tinged with Abū ʿĀmir's doctrines; but Muḥammad refused them permission to keep apart and worship in a mosque of their own. It cannot be proved that Abū ʿĀmir and those sharing his views were Christians.

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AWS B. ḤADJAR, the greatest pre-Islāmic poet, of the tribe of Tamīm, born about 530, died about 620 A. D. We do not possess reliable, accurate dates of his life. He was a contemporary of ʿAmr b. Hind of al-Ḥīra and was always closely in touch with the court of this Lakhmid prince, although he used to lead a restless life of wandering. Aws b. Ḥadjar was the father of Shuraiḥ who is mentioned as a poet and the step-father of the famous poet Zuhair who was his Rāwī (reciter and transmitter of his works). A Dīwān of his poems has not been preserved to us, but one is said to have been collected and annotated by Ibn al-Sikkīt. Besides the usual themes of early ancient Arab poetry hunting scenes and descriptions of warfare are prominent in his poems.

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AWTĀD (A., sg. *Watad*), lit. "pegs" the third category in the hierarchy of the *Ridjāl al-Ghaib* containing four holy beings; they are also called *al-ʿUmad*, the pillars [see ABDAL]. Each of them is entrusted with the supervision and care of one of the four quarters of the heavens in the centres of which they have their dwelling place. (GOLDZIHER.)

AL-**ʿAWWĀ** (A.) "the howling" (dog or wolf) denotes in Astronomy not only the thirteenth position of the moon but also the constellation Bootes (also called *al-Ṣaiyāḥ*), cf. Ḳazwīnī (ed. Wüstenf.) ii. 32, 46.

AWWAL (A.), first; beginning; also one of the ninety nine names of God.

AL-**AWZĀʿĪ**, ʿABD AL-RAḤMĀN B. ʿAMR ABŪ ʿAMR, a Jurist born in Baʿalbekk 88 (757). Later he lived in Damascus and Bairūt. Nothing else is known abut his life, his good character and asceticism are emphasized; he died in his bath in the year 157 (774) and was buried in the Ḳibla of the mosque in Bairūt. — Al-Awzāʿī during his life-time was a star of the first magnitude. He is said to have been the *imām* of Syria and even the Maghrib and Spain are said to have followed his Madhhab. His influence soon declined in favour of that of Abū Ḥanīfa and of Mālik. Hardly any data about his system or about his works are known in literature. According to a contemporary "he was well versed in the law but was no authority for the transmission of sayings of the Prophet" (Goldziher, *Muh. Studien* ii. 12). According to others, on the contrary, none of his contemporaries in Syria was so conversant with the *Sunna* as he. Some traditions which he has handed down, are to be found in Ṭabarī (see Index).

According to some authorities his *Nisba* is derived from a South Arabian tribe, the Awzāʿ, according to others from the name of a quarter of Damascus.

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ĀYA (A.) token, miracle (of God), a verse of the Ḳorʾān.

ĀYA ṢŌFIA, the largest mosque in Constantinople and formerly the first Christian metropolitan church of the East, which before 1453 was usually called Ἡ Μεγάλη Ἐκκλησία, about 400 A. D. Σοφία without the article, and at the present day universally by the Greeks known by the name of Ἡ Ἁγία Σοφία as, indeed, it was often called in Byzantine times.

The importance of this monumental building in the history of art lies in the fact that it is a perfect specimen of the method of constructing a dome, which had formerly been in vogue in the plains of Mesopotamia and from there had travelled to the eastern shore of the Aegean Sea. Architects from Asia Minor introduced the new principle into the Byzantine capital and also into Justinian's building the Ayā Ṣōfia, which then, being regarded as a model far and wide, displaced the Hellenic form of the Basilika for all time in the orthodox Greek East. To Syrian influence may be traced most of the decoration of the Ayā Ṣōfia; the extended use of brick which at that time was little used in important buildings is another characteristic of the cathedral; this is still more remarkable because Asia Minor may be regarded as one of the richest lands in valuable building stone. To the present day the Ayā Ṣōfia has remained unsurpassed as a model for the building of orthodox churches, especially in Russia, though many churches in western Europe have been designed from it, amongst them that of San

Marco in Venice, while the most beautiful of the mosques erected by the Turks in Roumelia are, as a rule, smaller and simplified facsimiles of the unsurpassed masterpiece in the capital, with the application of new and improved methods of construction. According to the most recent researches the Āyā Ṣōfia in its original form was not built by Constantine the Great but, according to his last instructions, by his son Constantius after he defeated Licinius his brother in law. It was built in the form of a basilika and consecrated in 360 A. D. This "Great Church" passed through many vicissitudes at short intervals. Fire and earthquake played great havoc with it. In 415 A. D. it rose again from its ashes, to remain unharmed for over a century till it was consumed by fire (as was the greater part of the town and even the state archives) in January 532 during the rioting by the factions of the circus.

The Emperor Justinian then proclaimed his resolution to re-erect the church in unheard of splendour. Even before this time Justinian had given strict orders throughout the provinces of his wide kingdom, in which so many pagan works of art had been deliberately destroyed, that the valuable material of these ancient monuments was to be sent to his residence. After the fire this material was used principally for the reconstruction of the Āyā Ṣōfia. Two of the greatest architects the world has ever seen, Anthemios of Tralles and Isidoros of Miletus were entrusted with the supervision of the building. Mindful of the imperial warning, that the new church should be proof against fire and earthquake, they recognised the safest means of avoiding its previous fate, in a system of vaulting and dome. In December 537 the consecration of the splendid building was completed with unusual pomp so that Justinian was able to exclaim in the fulness of his pride: "Solomon, I have beaten thee". Nevertheless in his reign (558) the eastern part of the dome collapsed as a result of an earthquake whereby ambon, tabernacle and the holy table were ruined. The dome, which had been planned too flat, was now heightened by more than 20 feet and the abutments of the great main pillars much strengthened so that by 563 it was possible again to have the ceremony of consecration. The church had a most enviable situation: to the South was the Augusteum, with the equestrian statue of Justinian, which was appropriated to national festivities; to the North, just within the modern Serāī walls, were the court churches, fine monasteries and the palaces of the court officials; in the East, towards the sea was the imperial palace.

On the west side the visitor entered a court, the Atrium, surrounded on the right and the left by open halls. From here several doors (perhaps four or five) led into a closed hall (Exonarthex) which was also regarded as part of the Atrium; from these five doors led in to the Narthex proper (Esonarthex) where still another door opened on the widely separated north and south ends. The passages now branched still more and nine rectangular door-ways facilitated the entrance to the interior of the church of which the central one, imposing and richly decorated, was the King's door.

The space covered by the church is almost quadrilateral while the length of the interior with the exception of the chief apse, situated in the east wing is about 250 feet and the breadth nearly 235 feet. The pendentive dome, shaped almost in the form of a hemisphere, rises 190 feet above the floor space which is cross-shaped. As the outer walls alone could not have supported its weight it had to be supported by four piers and these again by pillars smaller, though of great importance in the construction.

On the east and west sides of the dome were two wide, semi-circular spaces, each of which was crowned by three half-domes. In the construction of the interior the two-storied arrangement of the galleries adjoining the main body of the buildings, of which the upper, as was usual in Byzantine churches, was reserved for women.

The number of pillars which shared the weight of the building, was 107, 40 below and 67 above, nearly all monoliths of coloured marble (Verde antico), some however of red porphyry. The richness of the interior decoration, the marble used in a most extravagant fashion for all parts, the pictures of Christ, of the Virgin, of the prophets, of the apostles and of the saints as well as of the mighty seraphim (in the pendentive of the dome) which covered the walls with a sea of colours, the inlaying of the domes and walls with gold mosaic in unheard of splendour, made a striking impression on the spectator of the middle ages. The surrounding walls and the vaulting of the original building were built entirely of brick. The place for the clergy (βῆμα) situated on the east side, containing the altar and ciborium and leading to the chief apse was separated from the central part of the church by a screen of considerable height adorned with pictures and pierced with beautiful designs. The clergy who had also to attend to the services in three other churches consisted of 425 persons excluding 100 doorkeepers. Shortly before the break up of the Byzantine Empire the number of officials of the Āyā Ṣōfia was about 800.

The first thorough restoration of the Āyā Ṣōfia took place in the reign of the Emperor Basil Macedo (second half of the ninth century). In 989 a part of the dome fell in during an earthquake. The church suffered severe damage at the hands of the Latins in 1204 who plundered recklessly and desecrated the holy garments and vessels by using them as trappings and troughs for their horses. The extensive alterations which date from Byzantine times belong to the fourteenth century, in the first half of which the walls of the great building were strengthened on all sides and the east wing, the finest part of the building, especially was supported by high and broad buttresses on the outside.

We have no description of the interior of the Āyā Ṣōfia in Byzantine times from the pen of a Muḥammadan. The first Muslim to give full account of the Cathedral is Aḥmad b. Rosta (*Kitāb al-Aʿlāḳ al-nafīsa* in the *Bibl. Geogr. arab.*, ed. de Goeje, VII; the author lived about 290 = 902-903). Without entering into a description of the edifice which he calls *al-Kanīsa al-ʿuẓmā* (i. e. ἡ Μεγάλη Ἐκκλησία) he gives an exact and life-like picture of a procession of the Byzantine Emperor to church. On a festival in which the Muḥammadan prisoners of war were led to church (it may perhaps mean: into its Atrium) they greeted the ruler with the cry, "May God preserve the Emperor's life for many years", (*ibidem*, p. 125).

Of importance is his remark that there had been four and twenty little doors, mentioned nowhere else, at the west door besides a *Madjlis* (which probably means benches) the opening of each of which was a span square. At the end of each hour of the twenty-four one of the little doors sprang open and closed again automatically.

As a result of the decline of the caliphate, Arab writers after Ibn Rosta give less and less information about the far distant city of Constantinople till about four centuries later, after Asia Minor had been conquered by Turkoman tribes, Shams al-Dīn Muḥammad al-Dimashḳī (ed. Frähn and Mehren, St. Petersburg, 1865 p. 227) who seems however to have relied on a work of the somewhat earlier copyist Aḥmad, mentions the Āyā Ṣōfia in a few lines (*ibid*, p. viii). The only noteworthy point is his remark that an angel lived in the church and that its abode was surrounded by a screen by which no doubt is meant the place containing the altar and the ciborium beside the screen.

Muḥammad b. Baṭṭūṭa (ed. Defrémery and Sanguinetti, ii. 434) is the first, some centuries later, to ascribe the building of the Āyā Ṣōfia to Āṣaf b. Barakhyā [q. v.] said to be a cousin of King Solomon. Ibn Baṭṭūṭa's merit lies in his very exact description of the Atrium. He dared not enter the church himself however, as he narrates, because he had not obeyed the order mentioned by him to kneel down before the cross at the entrance.

When the Turks conquered Constantinople (29 May 1453) the defenceless inhabitants fled in crowds to the church in the belief that as soon as the enemy had reached the pillar of Constantine the Great an angel would appear in the heavens and scatter the victors so that they should never see their Asiatic homes again. But the Turks came, broke open the doors of the house of God and finding the terrorised people an easy prey, carried them off both men and women into slavery. Eyewitnesses make no mention of the streams of blood polluting the holy place which later writers delight in describing. The unfortunate refugees were quickly made prisoners and the tragedy was quickly over, the conqueror himself entered the church — but not on horseback as is often insisted — caused his Mu'adhdhin to recite the call to prayer including the creed and threw himself at once with all his followers on his knees before the one God. Thus was the temple of Constantius and Justinian consecrated to Islām.

The changes which the iconoclastic prescriptions of the victorious religion forced upon the new masters are very important in the interior. The mosaics which had previously decorated the walls and ceilings, works of art which seemed to have been made for all times by the cunning hand of the Greek craftsman were concealed from the eye of the spectator by monotonous whitewash. The screen between the place for the clergy and for the laity was torn down, the rich fittings of the east wing, and the Bēma were destroyed. As the old Byzantine churches were built in the direction of Jerusalem and the Ṣalāt on the other hand must be performed with the face towards Mecca, since the day of the conquest the Turks have prayed in the Āyā Ṣōfia not only towards the east wing of the mosque but turned rather towards the South in a diagonal direction. Since the time of Meḥmed II the preacher has mounted the pulpit armed with a wooden sword on Fridays and each afternoon of Ramaḍān and at the festivals of Bairām [cf. Article 'ANAZA and Juynboll, *Handbuch des islām. Gesetzes*, p. 84, 87]. There are also two flags at the sides of the pulpit. We further know of the reign of Meḥmed II that he built powerful buttresses against the south-east wall and built in the same place the first of those slender minārets which rise high into the air. Selīm II built the two buttresses on the north side and the second mināret on the north-east corner; his son Murād III was the builder of the other two.

Sultan Murād III undertook a thorough renovation of the whole mosque. This was primarily concerned with the smaller defects which had come to light in course of time but of course contributed considerably to the beautifying of the bare space. The Sultan took advantage of this occasion to place in the interior near the principal entrance two huge alabaster urns each holding 1000 gallons of water and erected the two large estrades (*Maṣṭaba*) on one of which, the right, the Ḳor'ān is recited almost all day in that cadence peculiar to the liturgy of all Oriental creeds; while the other, the left, is reserved for the Mu'adhdhin. Murād III also had the crescent measuring 150 feet in diameter, which crowns the dome having taken the place of the cross, gilded at enormous expense. Thus, from afar, even from Olympia in Bithynia the Muslim subject of the Porte sees the symbol of his faith glittering in the sun.

In the second half of the sixteenth century, they began to build the mausoleums of the Sultans in the cemetery adjoining the mosque on the south. The oldest is that of Sultan Selīm II. His son Murād III and his grandson Meḥmed III are also buried here. Sultan Meḥmed's nineteen brothers, whom he had murdered on his accession to the throne, were also laid to their eternal rest here. When some decades later, on the sudden death of the Sultan Muṣṭafā, who had been deposed a long time before, a suitable burial place could not be readily found at once, the old Baptistery (on the south side of the Narthex), which had served the Turks as an oil-store since the conquest was appropriated for this purpose. Sultan Ibrāhīm, Muṣṭafā I's nephew was also buried there some years later. The very considerable store of oil was afterwards kept in the hall and court on the north side of the Baptistery.

Sultan Murād IV (1623—1640) took considerable interest in the walls which were uninviting in their bareness. It is only since his reign, which is marked in some ways by a revival, that the gigantic quotations from the Ḳor'ān written in gold by the hand of the famous calligrapher Bitaḳdji-Zāde Muṣṭafā Čelebi, have been in existence. Letters like Alif are 30 feet long. All the artistically pointed, much interwoven verses, whose decipherment is still the delight of old Turks, were nevertheless surpassed by the clear, vigorous painting of the names of the first four caliphs which were fixed on the walls. The pulpit (*Minbar*) also a work of art which still exists, dates from this period. Of Aḥmad III we know that he built the enclosed raised seat (Maḳṣūra) on the north side of the chief apsis, for the Sultan. Maḥmūd I (1730—1754) built, besides the great loge for the Sultan in the gallery of the first

story, some institutions which in the East are inseparably connected with a mosque: the fine fountain and the school, both in the court on the south side, the large dininghall (*'imāret*) on the north and the valuable library in the mosque itself, though there are undoubted traces of the fact that the latter goes back to an older foundation situated in the mosque.

Since the time of Murād IV, the conqueror of Baghdād, the interior decorations of the mosque have been neglected in a manner indicative of the general decline of the empire. To prevent the threatened collapse of some parts and also to give the interior a more decent appearance Sultan 'Abd al-Madjīd entrusted the Italian architects Fossati Brothers in 1847 with the complete renovation of the building. The work lasted two years. The whitewash was only retained where human figures were depicted but everywhere else was cleaned off so that the walls glittering in gold and all other shades of colour resumed their old appearance. The yellow painting striped with red on the outer wall dates from the restoration. The manner in which the Sultan showed his reverence for the great deeds of his forefathers, was rather peculiar. Like all other parts of the mosque the minārets were also repaired; only that of Meḥmed II who had given the last decisive blow against the Byzantine Empire was to be excepted. The Italian architect was however finally entrusted with the task of making this minaret as high as the others.

It is fortunate for the mosque that it has suffered so little from earthquake since the tenth century. It must be recognised that it is primarily due to the buttresses built against the walls on three sides by the last Byzantine Emperor and the Turks, if this giant building situated on ground subject to earthquakes, has been able to be of service to mankind longer than any other building in the rest of Europe. On the other hand the storms from the Balkans and the sea seem to be much more dangerous to the mosque.

By order of the Minister of Education the rooms of the library, which is controlled by five Khodjas each of whom officiates in turn for one day of the week, were thoroughly renovated in the summer of 1906.

The mosque presents an interesting picture in the month of Ramaḍān. The princes and the official world are present at afternoon prayer. There is not so much display in the evening at the Tarāwīḥ-prayer offered at an hour and a half after sunset. The dome is lit by countless lamps arranged in a circle. The greatest splendour is displayed on the twenty seventh night, the *Lailat al-Ḳadr*, on which the Kor'ān descended from heaven to earth. While the earlier Sultans frequently attended the solemn celebrations, 'Abd al-Ḥamīd II, so far from coming regularly, visited the mosque only in the middle of Ramaḍān when he, coming by boat, honoured the relics of the prophet in the ancient castle of his ancestors, with only a fleeting visit (*Yewm-i Ziyāret-i Khirḳa-i Se'ādet*).

The countless legends which had been woven around the origin and features of the church in the latter days of the Byzantine Empire, were on the conquest at once adapted by the Turks who merely clad them in Muslim guise. Even soon after his victorious entry, Meḥmed II ordered Aḥmad b. Aḥmed al-Gīlānī to compile from Greek sources a Persian history of the Āyā Ṣōfīa (Library of the Āyā Ṣōfīa nº. 3025), afterwards translated into Turkish by Ni'mat Allāh (died 969 A. H. = 1561-1562). According to Kātib Čelebi (ed. Flügel, II, 116) a second Persian work, which apparently cannot now be identified, was composed for the same ruler by the astronomer and cosmographer 'Alī b. Muḥammad al-Ḳūshdjī [q. v.]. Another work by an unknown author of the year 888 (1483-1484) is in the Royal Library in Berlin (Ms. Orient. 8º 821) as a supplement to a Turkish history. Similar to this little work in tenor and origin are the more interesting *Tawārīkh-i Ḳosṭanṭīnīya* (Fleischer, *Kat. Dresden*, Nº. 153; Pertsch, *Türkische Hss. zu Berlin*, Nº. 231) composed about three years later. According to these, the fabulously wealthy Āṣafiya, the wife who died early, of Constantine b. 'Alāniya gave orders in her will for the building of a church which should surpass all other buildings of the world in height. The architect came from Frangistān. He is said to have laid the foundations to the depth of 120 feet to strike water. After he had finished the church with the exception of the dome he is said to have fled; the building stood untouched for ten years till he returned and placed the dome on it. Marble (literally Marble-metal, *Marmor Ma'deni*) which had hitherto been known only to the Dīws was brought from all countries. The "metal" for the four variegated *sümāḳī* pillars which decorate the interior — these naturally consist entirely of the very hardest marble — was brought from mount Ḳāf. The huge doors were made from the wood of Nūḥ's (Noah's) Ark, which had already been of service to Solomon for his buildings in Jerusalem and Cyzicus (Aidindjiḳ). The cost exceeded 360,000 bars of gold, (each containing 360,000 flōri). In the reign of the grandson of Constantine, Heraklius, who was a contemporary and a secret adherent of the prophet the dome fell in, but was at once rebuilt by the pious Emperor. To the time of Sulaimān the Great belong the *Tawārīkh-i Ḳosṭanṭīnīya wa-Āyā Ṣōfīa* of 'Alī al-'Arabī Ilyās who was there a tutor in the service of the grand vizier 'Alī the Stout (d. 28 June 1565; Flügel, *Kat. der Kais. Hof-bibl. zu Wien*, III, 97) which in their oldest recension go back to the year 970 (1562-1563). The work was supplied with some insignificant additions and a slightly altered title by the author two years later (*Tawārīkh-i Binā-i Āyā Ṣōfīa* in the Bibl. Nat. in Paris, *Supplém. au fonds turc*, nº. 1546; *Tawārīkh-i Ḳosṭanṭīnīya wa-Āyā Ṣōfīa wa-ba'ḍ-i Ḥikāyāt* in Pertsch, *Verz. d. türk. Hss. der Kgl. Bibl. zu Berlin*, nº. 232. Another Ms. in Fourmont, *Cat. cod. man. Bibl. Reg.*, p. 329, nº. 147, 1). According to these the Āyā Ṣōfīa was built in the reign of Ustiniānūs by the architect Ignādiūs. This author is as a rule more reliable and, since he gives several versions beside one another, more explicit than his predecessor of the fifteenth century so that he must be reckoned the best authority among the Turks on the history of their greatest mosque, though of course quite unreliable according to our ideas.

The substance of the legends which, constantly expanding, hang around the Āyā Ṣōfīa changes from period to period. They were mostly inspired in the seventeenth century, apparently, when the Turks showed a general contempt for anything worldly.

It was then that they began to point out the spot on which the Arab barriers of the first century of Islām prayed on the occasion of their siege of Constantinople and the place in the centre of the nave from which Khiḍr superintended the building.

In the southern gallery a hollow block of stone was shown as the cradle of Jesus. An anecdote, which can still at the present day be heard from young theologians, is connected with Husain-i Tabrīzī who is said to have obtained his position at the mosque because Sultan Meḥmed II the Conqueror gave him, the mystic (*Ṣūfī-yī*), the palm (*Āyā*) instead of the back of his hand to kiss and he thereupon received the position of Mudarris of the Āyā Ṣōfia. The so-called "damp pillars" (*yash direk*) and the "cold window" (*ṣo'uḳ pandjere*) near the Ḳibla enjoyed the greatest celebrity in the days of ʿAbd al-Ḥamīd II as wonderworking places of pilgrimage in these holy halls. It was here that Shaikh Aḳ Shams al-Dīn, whose words had at once the effect of firing his contemporaries and even Meḥmed the Conqueror to action, first expounded the Ḳorʾān. Everyone was till quite recently convinced that the blessed draughts of fresh air which rushed in by the "cold window" were of the greatest efficacy in the deepening of theological knowledge.

Bibliography: The most trustworthy Byzantine authorities are the authors Procopius, Agathias, Paulus Silentiarius who lived in the reign of Justinian; of modern writers the most notable are: Pierre Gilles, *De topographia Constantinopoleos libri IV* (Lyon, 1561 and often reprinted); *De Bosphoro Thracio libri tres* (Lyon, 1561 and several times later); Charles du Fresne, sieur du Cange, *Historia Byzantina* (Paris, 1680); J. von Hammer, *Constantinopolis und der Bosporus*, I (Pesth, 1822); Σκαρλάτος Δ. Βυζάντιος, Κωνσταντινούπολις, I (Athens, 1851); C. Fossati, *Aya Sophia of Constantinople as recently restored* (London, 1852); W. Salzenberg, *Altchristliche Baudenkmäler von Konstantinopel* (Berlin, 1854); Auguste Choisy, *L'art de bâtir chez les Byzantins* (Paris, 1883), J. P. Richter, *Quellen der byzantinischen Kunstgeschichte* (Reprint from Eitelberger von Edelberg's and Ilg's *Quellenschriften für Kunstgeschichte und Kunsttechnik des Mittelalters* (Wien, 1897); W. R. Lethaby and Har. Swainson, *The Church of Sancta Sophia, Constantinople; a study of Byzantine building* (London and New-York, 1894); Heinr. Holtzinger, *Die Sophienkirche und verwandte Bauten der byzantinischen Architektur* (in *Die Baukunst*, edited by R. Borrmann and R. Graul, Heft 10, Berlin and Stuttgart, 1898); the best work is still: Εὐγένιος Μιχαήλ Ἀντωνιάδης, Ἔκφρασις τῆς Ἁγίας Σοφίας (in: Βιβλιοθήκη Μαρασλῆ, 3 Vols., Athens and Leipzig, 1907—1909). Notices by Geh. Baurat Prof. Wilh. Schleyer (Hannover).

Not far from the great church in the neighbourhood of the Djundi-Place is the Little Āyā Ṣōfia (Küčük Āyā Ṣōfia). Built by Justinian it was formerly a church dedicated to the saints Bacchus and Sergius. A dome crowned the octagonal floor which extends into four apses. The church was turned into a mosque in the reign of Meḥmed II by the superintendent of his harem and since that time has contained all the establishments and institutions required by Muhammadan religion and education. The entrance hall with the five flat domes rising from it is of Turkish origin. (K. SÜSSHEIM.)

AYĀ SOLUḲ, now a Turkish village, capital of a Nāḥiya, with 2 793 inhabitants (according to Cuinet, *La Turquie d'Asie*, III, 505), in the middle ages, an important town which was called by its present name as early as the time of Ibn Baṭṭūṭa (ed. Paris, II, 308). When this traveller visited the town in 733 (1333) it had 15 gates and was an important centre of trade on the Kaystros (now called Küčük Menderes Čai) the banks of which were covered with gardens and vineyards. The ruins of a Turkish castle may still be seen and the remains of several mosques and baths amongst which may be mentioned the fairly well preserved mosque of ʿIsā Bey. By the silting up of the harbour the town gradually lost its importance and a new port, Neapolis, Scala nova, called in Turkish Ḳush Adasi, arose. In western mediaeval (Latin) authorities Aya Soluḳ is known as Altoluogo, Altologio or Lato longo. The Turkish name is really a corruption of the Greek Ἅγιος Θεολόγος the name by which a church built here in the early centuries of the Christian era was known; it was held in great reverence and dedicated to St. John.

History. Ayā Soluḳ has replaced the famous town of Ephesus whose ruins are situated in the immediate neighbourhood. This is not the place to describe these ruins nor to pursue the ancient history of Ephesus and Aya Soluḳ. It may however be noted that the Arab geographers still know the town by the old name of Ephesus (Afsūs or Ufsus) and place there the cave of the seven sleepers (see AṢḤĀB AL-KAHF). The Arabs advanced as far as Ephesus only for a brief period in 182 (782) but after the conquest of Asia Minor by the Seldjuḳs the town fell more than once into the hands of the Turkish emirs of the neighbouring country, only to be recaptured again by the Byzantine troops. After the fall of the Seldjuḳ kingdom of Konia and indeed during the time of Ibn Baṭṭūṭa's visit Khiḍr Beg the son of the Emīr Muḥammad of Aidin was ruler here. In 1391 the Emīrs of Aidin had to give up their territory to the Ottoman Sultan Bāyazīd, but there was a break in the period of Turkish rule from 1402, when Timur pitched his camp here, till 1425 when Murād II received the homage of various chiefs here and Aya Soluḳ finally became incorporated in the Ottoman Empire.

Bibliography. G. le Strange, *The Lands of the Eastern Caliphate*, p. 155; Heyd, *Geschichte des Levantehandels*, see Index.

AʿYĀN (A. plur. of ʿ*Ain*), the most influential men of a society or of the state; for other meanings see dictionaries.

AYĀS, a site on the coast of Cilicia, on the west shore of the Gulf of Alexandrette to the east of the bay at the mouth of the Djaiḥān (Pyramus). In ancient times there was a town here called Aigai (see Ramsay, *Historical Geography of Asia Minor*, p. 355 f.). Since the second half of the thirteenth century the place has played a more important role. The gradual expulsion of the Franks from the eastern shore of the Mediterranean concentrated all the eastern trade in this part of the Christian kingdom of Little Armenia as it was connected by frequented trade routes with Syria as well as with the interior of Asia

Minor. The Italians called the town Lajazzo. After it had been plundered in 665 (1266), and again in 674 (1275), by Muslim troops and finally destroyed in 722 (1322), by the Mamlūk Sultan al-Nāṣir Muḥammad, but again built by the Christians, it fell in 748 definitely into the hands of the Egyptian Mamlūks. From this time dates its decline though it is mentioned as late as about 1400 as belonging to the province of Ḥalab. — To-day it is a wretched place on the coast with numerous ruins.

Bibliography: Dimashḳī (ed. Mehren), p. 214; Abu 'l-Fidā' (ed. Reinaud), p. 249; Ḳalḳashandī, *Mukhtaṣar Ṣubḥ al-A'shā* (Kairo, 1906), I, 297; Ritter, *Erdkunde*, xix. 115, 126; Heyd, *Geschichte des Levantehandels*, ii. 79 ff.; Schaffer, *Cilicia*, cf. p. 97. (R. HARTMANN.)

ĀYĀS PASHA, Turkish grand vizier (1536—1539) under Sulaimān I. Āyās Pasha, an Albanian by birth, was enrolled in the corps of Janissaries and accompanied Sultan Selīm in his campaign against Egypt. Under Sulaimān he was appointed Beylerbey of Anatolia, and later Wālī of Syria. During the siege of Rhodes he fell into disgrace, was deprived of his office, and even thrown into prison. Soon afterwards he was again restored to favour and with Khair al-Dīn Pasha Barbarossa took part in the siege of Corfu (1537). He died of plague in 1539.

Bibliography: Sāmī Bey, *Ḳāmūs al-A'lām*, I, 504; von Hammer, *Gesch. des Osman. Reiches*, s. Index.

ĀYĀT (A.), plural of Āya [q. v.].

AYĀZ, the Emīr, lord of Hamadhān played an important role in the struggles for the throne between the Seldjūḳ prince Barkiyāruḳ and Muḥammad I. After having first taken the side of the latter he went over to the side of Barkiyāruḳ in 494 (1100) and after his death (498 = 1104) he became Atabeg for his son Malikshāh who was a minor. He could not, however, hold his own against Muḥammad and was treacherously murdered by him in 449 (1105).

Bibliography: Ibn al-Athīr (ed. Tornb.), x. 199 ff.; *Recueil de textes relatifs à l'hist. des Seldjouc.*, ii. 90.

'AZAB (A., strictly single, unmarried) in Turkish the irregular footsoldiers who were made use of in raids, sapping operations etc. Like the Aḳindjı [q. v.] the 'Azab played an important role in the earlier wars of the Ottomans.

ĀZĀD (P.), free; in the religious sense: free from worldly desires, pious; thence a favourite personal name e. g. of Mīr Ghulām 'Alī Bilgrāmī [see GHULĀM 'ALĪ].

AZAḲ, Russian Azow, a town near the mouth of the Don; it is first mentioned in the fourteenth century (after 1316) as a Genoese, then (after 1332) as a Venetian colony under the name of Tana (from the ancient Tanaïs). The Turkish name has appeared on coins since 717 (1317). In the year 797 (1395) the town was destroyed by Tīmūr and taken possession of by the Ottomans in 880 (1475). The Russians (Cossacks) appeared before Azaḳ for the first time in 1589; in 1637 the town was captured and the whole Muhammadan population put to the sword; in 1641 the Cossacks held the town successfully against a numerous army, but by orders of the Tsar retreated in 1642 and at the same time razed the town to the ground; Azaḳ was at once rebuilt by the Turks and Tatars and again besieged in 1642, captured by Peter the Great in 1696. Azaḳ had again to be surrendered to the Turks in 1711; in 1736 it was recaptured for the third time and by the treaty of 1739 the Russians were allowed to retain it though by the terms of the treaty the fortifications had to be destroyed, and they were not rebuilt till 1769. Since that time the town has remained in the possession of the Russians, but it has lost its former importance with the rise of the neighbouring town of Rostow. The sea of Azov, the Maiōtis of the ancients, has taken its name from Azaḳ. (W. BARTHOLD.)

AZAL (A.), an eternity, which is without beginning, but not without end. [cf. ABAD].

ĀZAR, in the Ḳor'ān (vi. 74) the name of Abraham's father. There appears to be some confusion here as the name is nowhere else given to Abraham's father. That he was called Tāraḥ (Tārakh) is also related by Muslim commentators and historians; to reconcile these two statements the usual artifices are resorted to, but these have no value. According to Maracci (*Prodromi*, iv. 90) the form Āzar is due to a false reading 'Αθαρ in Eusebius' Ecclesiastical Chronicle. Neither Maracci, nor any of those who cite him later, has given a more exact reference to the passage. Eusebius regulary writes Θαρρα in other places. But in any case the chance would be very improbable.

For the life of Āzar and his son Ibrāhīm the reader is referred to the latter article where the bibliography is also given. (A. J. WENSINCK.)

'AZĀZĪL (A.), the Biblical עֲזָאזֵל (Azazel) also used as a name of the Devil. Cf. Grünbaum, *Neue Beiträge zur semitischen Sagenkunde*, p. 261.

AL-**AZD**, an Arab tribe, occasionally written al-Asd, and then not to be confused with the Asad (without the article). The proper name is said to be Darā'. The genealogical table is: al-Azd b. Ghawth b. Kara b. Mālik b. Zaid b. Kahlān b. Saba'. Four principal groups were distinguished of this widely ramified family of tribes. 1. Azd 'Omān in 'Omān. The Koraishites were unwilling however to recognise the 'Omān Azdites, in particular, as Arabs. They lived for the most part by fishing, a calling on account of which they were often mocked; the nickname of Mazūn seems also to be connected with this. — 2. Azd Sarāt in the mountains of Sarāt in Jaman, famous as weavers and ridiculed on that account. — 3. Azd Shanū'a = Ka'b, rarely written Shanūwa; the Nisba is Shanā'ī. Their genealogical table is Ka'b b. al-Ḥārith b. Ka'b b. 'Abd Allāh b. Mālik b. Naṣr b. al-Azd. They likewise live in the Sarāt. The Azd Sarāt and the Azd Shanū'a seem to be really the same. — 4. Azd Ghassān = Māzin in the North and in Syria. The al-Aws and the al-Khazradj in Medina and the Khuzā'a in and around Mecca were also counted as Azdites. Al-Muhallab b. Abī Ṣafra belonged to the al-'Atīk, a clan of the 'Abd Allāh b. al-Azd. Abū Huraira was descended from the clan Daws.

Localities which are known as Azdite: Alūda (in the Sarāt), Bāriḳ (a mountain in the Sarāt), Hadīd (mount), al-Ḥāl (in Jaman), Maknūna (in Jemen), Mar'at (in Jaman), Ma'rib (in Jaman), al-Ḳufus (in Kirmān), Ḳutma, Raisūt (a strongly fortified place on the coast), al-Sarū, Taḥmuth (in the Sarāt), Tindiḥa (in the same district), Tu'ām (in the

Yamāma inhabited only in part by Azdites), al-ʿUdāf (a mountain in the Sarāt).

History. In pagan times the Azdites were amongst the chief worshippers of Manāt and of Dhu 'l-Khalaṣa. ʿĀʾim was an idol in the Sarāt. The bursting of the dam of Maʾrib seems to have compelled the Azdites to move out of Sabaʾ, and to have contributed to their dispersal. On their entry into the Sarāt mountains they had to fight with the Khathʿam, and overcame them. Ardashīr I is said to have settled Azdites in ʿOmān where they remained for a long time under Persian rule. In the ninth year of the Hidjra the demand received from Muḥammad to adopt Islām was acceded to by a section of the Azdites without demur, and they exchanged the Persian suzerainty for the Muḥammadan. The number of Muḥammadans among the Azdites was scarcely noticeable. After the death of Muḥammad the Azdites seceded, but were conquered by the Muḥammadan army sent by Abū Bakr, and found themselves again compelled to attach themselves to Islām. The Azd Shanūʾa had sent an embassy to Muḥammad in the year ten of the Hidjra, according to tradition. The victorious Azdites took no part in the campaigns of the caliphs till the time of ʿOthmān. Then we find the Azd Sarāt in Kūfa and Baṣra. When Muʿāwiya in Baṣra attempted to stir up resistance to the caliph ʿAlī, the Azdites afforded shelter to Ziyād, who was the governor of ʿAlī at that time. It was not till after the Azd ʿOmān the last of the great tribes to settle there, had come in greater numbers, about the end of the reign of Caliph Muʿāwiya and at the beginning of that of Yazīd I, that the Azdites attained to power there while they allied themselves with the Rabīʿa against the united Tamīm and Ḳais, in continuation of friendly relations dating from heathen times. Then the Azdites took the position of chief champions of the Southern Arabs (Kalbites) in the warfare between the north and south Arabs. They supported Ziyād and his sons e. g. after the death of Yazīd I and again in the wars against the Khāridjites. In Khorāsān whither they had come from Baṣra, they were the most important tribe after the Ḳaisite Tamīm. By the rise of the Azdite Muhallab and his family the importance of the Azdites also increased. They were much exasperated against the Ḳaisite Ḳotaiba, the oppressor of the Muhallabites and took an active part in the rebellion against him in Khorāsān. Ḳotaiba fell by the hand of an Azdite. Ever afterwards the thought of revenge for the Muhallabites was alive among the Azdites. At times they had to suffer severely; Yazīd II pursued them with persecution in his hatred of all that pertained to the Muhallabites. For a brief period their position in Khorāsān improved in the reign of Yazīd III.

Bibliography: concerning the Azdites in time of the Umaiyads see Wellhausen, *Das Arabische Reich und sein Sturz*, p. 248 ff., 275 ff. (RECKENDORF.)

AZEMMŪR (Fr. AZEMMOUR), a town on the Atlantic coast of Morocco, 50 miles S.W. of Casablanca and 7 miles N. E. of Mazagan, on the left bank and near the north of the Umm al-Rabīʿa. This river is navigable even by ships of small tonnage on account of a sandbank that bars its entrance. Azemmūr therefore, though it is the natural market for the sale of goods from the Dukkala district, ranks far behind Mazagan in commercial importance. The town has some 5000 inhabitants including many Jews but no Europeans. It is for this very reason that it has preserved its native character better than the other towns of the coast and that its inhabitants show themselves exceedingly hostile to Christians. In the sixteenth and seventeenth centuries the district of Azemmūr was the scene of the heroic deeds of the "Mudjāhidīn", champions of the faith. The neighbourhood is full of Ḳubbas which are dedicated to pious personages. The best known and most revered saint is Sīdī b. Shuʿaib, patron saint of the town.

Azemmūr was founded by Berbers in a district rich in wild olive trees (*azemmūr*). Its history is little known till the beginning of the sixteenth century. Then it aroused the cupidity of the Portuguese who already possessed Tangier, Arzila, and Mazagan. According to Leo Africanus (transl. by Schefer, i. 292) it was then a town of about 2000 households, and owed its prosperity chiefly to the shad-fishing in the Umm al-Rabīʿa which was farmed out for 6—700 ducats annually. In the year 914 (1508) Zaiyān, a Marinid prince, who wished to make himself independent in Azemmūr offered to hand over the town to the King of Portugal, but when the Christians appeared before the town they found it in a perfect state of defence, and they had to retire after the loss of several ships. Zaiyān really wished to pose as the defender of the faith against the unbelievers whom he had himself invited there, in order to gain the confidence of the inhabitants. By 1513 however, another expedition under Don Jayme de Braganza and Don Juan de Meneses was successful in bringing Azemmūr into the power of the Portuguese who held it for 28 years. They showed great activity in Azemmūr, built a church (which was later turned into a mosque) a fort and walls around the town which surround the Madīna to the present day. The expenses of maintaining the defence of the town, however, became more and more oppressive, so they resolved in 1541 to vacate it. The Sharīf Muḥammad al-Mahdī populated it again at the instigation of three Marabuts who guaranteed him the future impregnability of the town. This guarantee did not, it is true, prevent Luis de Loreto the Governor of Mazagan from surprising the town in 1545, and carrying off the Marabuts as prisoners who had to be ransomed for 22,000 ducats. Nevertheless Azemmūr has since then remained in the possession of the Muslims, and although the Portuguese still continued to visit that stretch of coast and even obtained permission to fish at the mouth of the river they were never allowed to leave their ships or to enter the town.

Bibliography: Leo Africanus, transl. by Schefer, i. 292 and Appendix, p. 360; Budgett-Meakin, *The land of the Moors*; Castellanos, *Historia de Marruecos*, chap. ix.; Doutté, *Marrakech*, i. 116 f. [See also Bibliography to MAROKKO]. (G. YVER.)

AZERBAIDJĀN. [see ADHARBAIDJĀN.]

ĀZERĪ (Āzerbaidjānian), a Turkish dialect.

Name and distribution. Āzerbaidjānian is the Turkish dialect which is spoken in Russia in the province of Transcaucasia and in Persia in the Province of Āzerbaidjān and also though isolated, in Hamadhān, Faristān, Teherān and Khorāsān.

The Āzerbaidjānis call it Turki. It belongs with the Turkoman and the dialects spoken in the Caucasus, in Anatolia and in the Crimea, to the South Turkish family, according to the classification proposed by Radloff. The Āzerbaidjānian may be divided into a northern and southern dialect. The former is spoken in Russia, the latter in Persia. Only the latter and that only in the dialect of Tabriz and Urmia has been scientifically, though not exhaustively, studied by Foy in the *Mitteilungen des Seminars für orient. Sprachen, Westasiatische Studien*, vi. 126 and vii. 197 under the title of *Azerbaidjānische Studien mit einer Charakteristik des Südtürkischen* (hereafter cited as Foy i. and ii.). Unfortunately the work is only a fragment, for the author died in the interval and it has the disadvantages of an incomplete work. In the main I follow his arrangements *).

The Language. The Āzerbaidjānian agrees as a rule with the other South Turkish dialects but has some peculiarities of its own. Foy i. (143—141) has given the general characteristics of South Turkish to which I refer the reader. The essential peculiarities of the Āzerbaidjānian are given here.

Phonology. a) Vowels. Among the vowels, which are otherwise the same as in all South Turkish dialects, special mention must be made of the double *e* viz. *e* and *ė*. The former, which in Āzerbaidjānian approaches more to *a*, conforms as a rule to the *e* of the other dialects; the latter, on the other hand, which is pronounced rather like *i* is seldom met with except in Āzerbaidjānian e.g. in East Anatolia and here and there in the dialect of Kaisari. It can be traced to an original *ï*; cf. Foy, *Türk. Vokalstudien*, i. 199—208.

a is often changed to *e* e.g. *gerdeṣ̌ = kardaṣ̌*, *jeχy = jaḳo*. Several vowels moreover are different in Osmanli and Āzerbaidjānian e.g. *udje = judje*. Among the diphthongs *ou* is found for Osmanli *ev*, *av*, *aw* in Turkish words and *av* or *ev* in Arab loan-words.

b) Consonants. The greatest changes have taken place in the *k*-sounds. *ḳ* is very seldom found (only double e.g. *diḳḳet* and in the combination *ḳg* e.g. *daḳgun*); elsewhere it has regularly become *g* at the beginning, *χ* at the end and in the centre of a word, *χ* before voiceless consonants and *γ* before voiced consonants (sometimes also to *χ*). In Turkish words *k* on the other hand has been retained at the beginning of words, medially it has remained before vowels and finally in certain monosyllabic stems, in other places it has become *χ*.

χ never becomes *h* as in Turkish.

ñ is no longer pronounced and has as a rule become *n*, only occasionally *γ* and then it has something of a *j* sound.

By the influence of an *n* a preceding *b*, separated from it by a vowel, is changed to *m* e.g. *bu* in the locative *munda*, *ben* to *men*. Among South Turkish dialects this phenomenon is found only in Turkoman. The other changes cited by Foy are shared with Anatolian by Āzerbaidjānim and indeed with the spoken dialect of Constantinople itself e.g. what Foy tells us about the disappearance of a consonant before another consonant holds for the most part also for Anatolian.

*) Foy's system of transliteration is also retained. (Ed.)

r and *l* disappear in certain verbal forms, thus *di*, *dy = dir*, *dyr* and *deji* or *dej* in place of *dejil*.

Assonance. The most striking point is that certain endings are used only in the strong forms quite contrary to assonance. Thus the infinitive termination is always *maχ* e.g. *ölmaχ*, the participial termination *dyḳ* e.g. *bildyγy* in place of Osmanli *bildiji*, the termination of the 1st pers. plur. *uχ* and *duχ* e.g. *gelduχ*, the future ending *adjaχ* e.g. *jijadjaχ*, the termination of the 1st pers. plur. of the imperfect is *aχ* e.g. *gedaχ*, the termination *lyχ* is found only in this form e.g. *erlemetlyχ*, the comparative ending *raχ*, e.g. *bizraχ*.

Accidence. a) The Noun. The accusative of vowel stems does not end in *ji* as in Osmānli but in *ni* as in Jagatai. The accusative of the pronominal suffix of the 3rd pers. sing. ends in *in*. In adjectives, the old comparative ending in *raχ* still survives.

b) Verb. There is a definite and an indefinite present. The former ends in the affirmative mood in *ir* (*yr*, *ür*, *ur*), in the negative in *mir* (*myr*, *mür*, *mur*), the latter in the affirmative in *er* (*ar*) in the negative in *mer* (*mar*). *Ir* is derived from *ier* = Osmānli *yor* (cf. Foy i. 159). The forms of this present from *almaχ* are: *alyram*, *alysan*, *aly* and *alyry*, *alyruχ*, *alyryz*, *alylla*. The form in *mez* occurs only in the 3rd person, besides *mer* there is a form *men* in the 1st sing. and plural. The preterite in *mish* occurs only in certain persons, for the others Āzerbaidjānian forms a preterite from the gerund in *ub* with the present of the verb *to be*. Besides the 1st pers. sing. of the optative there is also a 1st pers. sing. of the imperative in *im*, *ym*.

The mood of impossibility (instead of *gelememek gile bilmemek* is used) the mood of necessity (instead of *gitmeliyim* they say *gerex gidim*) and the abbreviated infinitive form in *ma* (*me*) are not found. The infinitive in *maḳ* takes the pronominal terminations. Various gerundives are also wanting. The participle in *an* is more frequently used, e.g. *gelende* = Osman. *geldikde*, *gelenden* = *geldikden*.

Bibliography: The oldest prose work is the *Darband-Nāmah* edited by Mirza A. Kasim Beg (Petersburg, 1851). The oldest and most famous Āzerbaidjānian poet is Fuzūlī of Baghdād (s. Gibb, *History of Ottoman Poetry*, iii. 70). More modern poets have been made known by Adolf Bergé, *Dichtungen transkaukasischer Sänger des XVIII. und XIX. Jahrhunderts in aserbaidjanischer Mundart* (Leipzig, 1868) and by Bodenstedt, *Beiträge zum kaukasischen Türkisch* (*Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, v. 245). Texts in the dialect of Tiflis including comedies by Mīrzā Feth ʿalī Ākhundzāde have been published in the *Journ. Asiat.* viz. 1. Barbier de Meynard, *L'alchimiste, comédie en dialecte turc azeri* (8th series, vii. 10, cf. also Foy i. 136); 2. Lucien Bouvat, *Histoire de Yoûsouf Châh* (10th series, i. 393, cf. also Foy ii. 197); 3. Lucien Bouvat, *L'ours* (10th series, iii. 259 and 365).

Recently the printing presses in Tiflis, Baku and Eriwān have developed great activity and several newspapers appear there. For a knowledge of the spoken Āzerbaidjānian in the dialect of Urmia and Tabriz of to-day, we must have recourse to the phonetically written texts in Foy ii. The transcription of the Āzerbaidjānian tale given by Vambéry, *Altosmanische*

Sprachstudien (Leiden, 1901) p. 114 is unreliable and incorrect. There is no really useful grammar. Mirza Kasim Beg's *Grammatik der türk.-tatarischen Sprache* contains useful notes. The "*Praktischer Leitfaden der türk.-tatarischen azerbaidjänischen Mundart*" of Lazareff Budagoff (Moskow, 1857, in Russian) must be used with caution (cf. Foy ii. 201 f.). On some grammars compiled by Āzerbaidjānians see Foy, ii. p. 203.

(F. Giese.)

AZHAR (Djāmiʿ al-Azhar, from *al-Djāmiʿ al-azhar*), mosque and College in Cairo.

1) Buildings and endowments. The mosque was built by Djawhar al-Kātib al-Ṣiḳillī (alias al-Ṣaḳlabī), general of Abū Tamīm Maʿadd a year after the occupation of Egypt by the Fāṭimids, and immediately after the foundation of the new capital (al-Ḳāhira, Djumādā I 359 — Ramaḍān 361). It was consecrated and opened for services in Ramaḍān 361 = June—July 972. It was situated not far from the "great castle" then in existence between the Dailam quarter (N.) and the Turkish quarter (S.) in the south east of the city. Djawhar placed an inscription on the dome, dated 360 A. H. the text of which has been preserved to us by al-Maḳrīzī (*Khiṭaṭ* II, 273, 24—26; van Berchem, *Corp. Inscr. Arab.* I, 43, nº. 20); it has since disappeared. Several other Fāṭimid rulers built additions to the mosque and endowed it with grants and foundations; al-ʿAzīz Nizār (365—386 = 976—996) for example made it an academy and erected an almshouse in it for 35 men. A *ṭilasm* (τέλεσμα, Talisman) is mentioned as a curiosity on the first building; figures of birds were placed on the tops of three columns which prevented birds from nesting or breeding in the mosque. Further additions were made to the building under al-Ḥākim (386—411 = 996—1020) and endowments and gifts were bestowed on the Azhar and other mosques. A document relating to these of the year 400 has been handed down to us by al-Maḳrīzī ii. 273 *et seq.* In the year 519 (1125) al-Āmir built a prayer niche (*Miḥrāb*) with carvings in wood, the inscription on which is still preserved in the Arab Museum in Cairo (Ravaisse, *Sur trois miḥrābs*, p. 10; van Berchem, *Corp. Inscr. Arab.*, i. Nº. 455). Its name also may be explained from the Fāṭimid origin of the mosque, it being rightly interpreted as an allusion to al-Zahrāʾ a title of Fāṭima; a Maḳṣūra of the mosque also took its name from her (Maḳrīzī, ii. 275, 16). Smaller additions are also due to the caliphs al-Mustanṣir and al-Ḥāfiẓ.

With the Aiyūbid rule a reaction set in, since they as ardent Sunnis sought to destroy every trace of the Shīʿa Fāṭimids. Saladin took from the mosque the right of *Khuṭba* and deprived it of several of al-Ḥākim's endowments. Nearly a century passed before the favour of the rulers and nobles was again bestowed on it. Al-Malik al-Ẓāhir Baibars made new additions to it, took an interest in the learning taught there and restored to it the privilege of *Khuṭba* (665 = 1266-1267, *Djawāz al-Djumʿa*); cf. van Berchem, *Corp. Inscr. Arab.* i. nº. 128. Several Emīrs followed his example. From this period dates the prosperity of the Azhar as a mosque and educational institute. Apart from the attention bestowed on it at home it was further benefitted by the fact that the ravages of the Mongols in the East and the decline of Islām in the West destroyed or weakened so many of the old, flourishing Madrasas. When in 702 (1302-1303) the mosque was damaged by an earthquake, the Emīr Salār (Sallār) rebuilt it. From the year 725 (1325) date the new buildings by Muḥammad b. Ḥusain al-Isʿirdī (from Seʿirt in Armenia), the Muḥtasib of Cairo; about the same time colleges, *Madāris*, were built by Emīrs near the mosque: in 709 (1309-1310) by Ṭaibars, in 740 (1339—1340) by Aḳbughā ʿAbd al-Wāḥid, (cf. van Berchem, *Corp. Inscr. Arab.* i. nº. 110, 125, 126, 127.) These were later brought under the Azhar and still belong to it. Various additions and repairs were made by the eunuch Bashīr al-Djāmdār al-Nāṣirī (about 761 = 1360). He also presented a Ḳorʾān, endowed a reader for it, refitted the kitchen for the poor and founded a chair of Ḥanafī Law. In the year 800 (1397-1398) a minaret fell in, but was at once rebuilt from Sulṭān Barḳūḳ's privy purse. This catastrophe was twice repeated (817 = 1414-1415 and 827 = 1423-1424) but the damage was always made good. About the same time a cistern was dug, a sabīl built and a basin for ablutions, *Mīḍaʾa*, erected. A school just beside the mosque was also built by the eunuch Djawhar al-Ḳanḳabāʾī (died 844 = 1440-1441). Further information regarding this (al-Djawhariya) will be found in ʿAlī Mubārak, *al-Khiṭaṭ al-djadīda* iv. 106. The greatest benefactor of the mosque in the ninth century was Ḳāʾit Bey. His extensive additions were finished in 900 (1494-1495) just shortly before his death. Besides these, many foundations for the poor as well as for the learned were due to him. We also know of his buildings from inscriptions (van Berchem, *Corp. Inscr. Arab.* i. nº. 21—25). Ibn Iyās (ii. 167, 22 ff.) relates a remarkable habit of this ruler: he used to go to the mosque of al-Azhar disguised as a Maghribī, pray there and listen to what the people said about him. We are not told the sequel. The last great Mamlūk ruler, Ḳānṣūh al-Ghūrī (906—922 = 1500—1516) built the two towered minarets, on the inscriptions see van Berchem, *Corp. Inscrip. Arab.*, i. nº. 26, 27.

In the Ottoman period the splendour of the mosque naturally paled a little. At the same time many acts of attention have to be noted. The conqueror Selīm Shāh often visited and prayed there, ordered the Ḳorʾān to be read in it, and bestowed gifts on poor students (Ibn Iyās, *Chronicle*, iii. 116, 132, 246, 309, 313). The style of the buildings of the Ottoman period shows a marked deterioration from those of earlier periods. From the point of view of progress the place of worship for the blind is worthy of mention (*Zāwiyat al-ʿUmyān*) which was built by ʿOthmān Ketkhoda al-Ḳazdoghlī (Ḳāsid Aghlu) in 1148 (1735-1736) (cf. also J. Hirschberg, *Ägypten*, 1890, p. 101). Among the greatest benefactors of the mosque must be reckoned ʿAbd al-Raḥmān Ketkhodā or Kiḥya (died 1190 = 1776) a relative, it appears, of the above mentioned ʿOthmān al-Ḳazdoghlī. He built a large and richly furnished *Maḳṣūra* (a sanctuary screened by lattice work), a prayer niche, a pulpit, an elementary school for orphans, a cistern and a tomb for himself in which he was afterwards buried. The above-mentioned Madrasas of al-Ṭaibarsiya (Ṭaibarsiya) and Aḳbughāwiya (whose name was later corrupted to Ibtughāwiya) were connected with one another by new buildings. Beside making other smaller alterations

in the buildings he made provision for the supply of food and clothing to poor students. It is significant that al-Djabartī says that in his time, about 1220 (1805), a generation after their founder, most of these pious foundations had fallen into neglect. Soon afterwards the French expedition came, which inflicted much hardship on the Azharites though not undeservedly. The national restoration under Muḥammad ʿAlī was at first not favourable to the Azhar; it is only the later Khedives who have done their best to keep up the fame of the revered building. ʿAlī Mubārak gives an exact description of the present building, not of course from the standpoint of the archaeologist but from that of the educated Moslim (*al-Khiṭaṭ al-djadīda*, iv. 14—26), detailing the extent, doors, sanctuaries, prayer niches, closets, lavatories, courtyards, minarets, sundials, both the above-mentioned madrasas, the loggias (*Arwiḳa*), living rooms (*Ḥārāt*), cisterns, lamps, mats and carpets. Several parts of interest to the archaeologist e. g. the gateway of Ḳāʾit Beg and the prayer niche of the Madrasa al-Ṭaibarsīya are reproduced in Franz Pasha's *Kairo* (1903) p. 21 ff. with plan; cf. also Baedeker's Egypt.

II. The interior arrangements in the earlier period. Though we are very well informed about the history of the building of the Azhar, our materials on the interior arrangements of the mosque and college are very insufficient as far as early times are concerned. It is certain that in the time of the Fāṭimids it was one of the first mosques in the city and the land. The Sunni reaction under the Aiyūbids has already been mentioned. But after the Mamlūk Sultan Baibars began to devote his attention to it, in spite of all the vicissitudes which it has suffered from earthquakes and political changes, its importance has steadily increased. Even in the middle ages we hear of students and pious visitors from the most distant lands; for centuries the Azhar surpassed all other madrasas in Moslem countries as an educational institution. Among the causes which explain this position, the period of the Mongols with its devastations outside Egypt and the extinction of the Arab civilisation in Spain have already been mentioned. Other reasons can also be given: its central situation, the nearness of the Ḥidjāz, the purely Arab character and the economic importance of the country; the extensive African hinterland and — last but not least — the ancient intellectual culture of the Nile valley, where numerous influences favour the cultivation of a literature of scholarship and belles-lettres. The condition of the Azhar college at the present day will be discussed later (iii).

The sacredness of the Azhar explains the fact that even in the middle ages it is often mentioned as an asylum for refugees (Ibn Iyās ii. 262 ₁₁; iii. ₁₅). Further we often hear (e. g. Ibn Iyās ii. 177; iii. 116, 132, 167) that extracts from the Ḳorʾān or from Bukhārī were publicly read in it, usually to remove serious plagues or famines: in the year 798 (1395-1396) Sirādj al-Dīn (ʿOmar b. Raslān) al-Bulḳīnī prayed in it during the famine (Ibn Iyās, i. ₂). In the year 1172 (1758-1759) the students asked their professor to lecture on Bukhārī to avert a plague raging in Cairo (Vollers, *Kat. Leipzig*, n°. 729, ₂₁.; cf. ʿAlī Mubārak *al-Khiṭaṭ al-djadīda*, iv. 34 ₁); the stay of the great mystic ʿOmar b. al-Fāriḍ is mentioned by Ibn Iyās (i. 82, ₁). Foundations for *Fuḳarāʾ* i. e. for Ṣūfīs, ascetics, and pious enthusiastics were early instituted. But under cover of piety all sorts of disreputable people seem to have taken refuge there. Robberies, brawls and immorality are mentioned which took place especially in the nights of the great festivals. This explains why the inspector of the Azhar, the Emir Sūdūn in 818 (1415-1416) took the drastic measure of turning out of the Azhar all the occupants, students, beggars, and loafers with their goods and chattels. Soon after however, the fury of the pious was turned against him, even the Sultan (al-Muʾaiyad) was prejudiced against him, had him seized and imprisoned in Damascus. Al-Maḳrīzī (ii. 276 f.) likewise in his account takes the side of the pious rabble and recognises the hand of God in the fate of Sūdūn. On this occasion mention is also made of great gifts and endowments and it is stated that among the *Fuḳarāʾ* were Persians, people from Zailaʿ and district and from the Maghrib and that each group (*Ṭāʾifa*) had its own Riwāḳ (see below). Another detail of student-life is mentioned during the time of the Inspector and Emir Bahādur in 784 (1382-1383); he obtained a decree from Sultan Barḳūḳ that the possessions of students who died in the Azhar without legal heirs should be divided among the other students. This decree was carved in stone and placed on the "great Nile-gate" but does not appear to have been preserved (Maḳrīzī, *Khiṭaṭ*, ii, 276 ₁₂.).

Even in the middle ages the students as at the present day, seem to have lived partly in and partly outside the Azhar. The internal students were divided into territorial groups the most of which had and still have their own *Ḥāra* and their *Riwāḳ*. By the Hārāt (for the word cf. *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxxii. 753; xlii. 325) are to be understood the living rooms where the students kept their furniture though they frequently slept outside in the court, or in the loggias, where the libraries were kept etc. The Loggia (*Riwāḳ*, pl. *Arwiḳa*) is strictly speaking the space between two pillars: it was here that in former days instruction was given to many little groups, here the Dhikr is celebrated, discussions and conversation take place. At the present day there are 38 Riwāḳs and 15 Ḥāras. These are: 1. al-Ṣaʿāʾida, students from upper Egypt, large and important, chief residence of the Mālikīs; 2. al-Ḥaramain, Mekka and Medina; 3. al-Dakārina (Dakārna), for the Takārīr, people of Takrūr, from Sennār, Dārfūr, Wadai etc. [cf. 8]; 4. al-Shawām, Syrians; 5. al-Djāwā, Javanese and others from Further India; 6. al-Sulaimānīya, from Afghānistān and Khorāsān; 7. al-Maghāriba, from North-West Afrika, large and influential; 8. al-Sennārīya, instituted by Muḥammad ʿAlī [cf. 3]; 9. al-Atrāk, Turks; 10. al-Birnīya, from Bornu and the neighbourhood; 11. al-Djabartīya, from the Somalicoast; 12. al-Yemenīya, from South Arabia; 13. al-Akrād, Kurds; 14. al-Hunūd, Indians; 15. al-Baghdādīya (Baghdādīya), from ʿIrāḳ; 19. al-Beḥeira, from the Northwest of the Nile Delta; 17. al-Faiyūmīya (Fayama), from the Faiyūm-Oasis; 18. al-Akhughāwīya (Ibtighāwīya), belonging to the above-mentioned Madrasa; 19. al-Shanawānīya (al-Adjāhira, al-Wāṭīya), from the Southern Delta; 20. al-Hanafīya, of the Ḥanafī sect; 21. al-Feshnīya, from Central Egypt; 22. Ibn Muʿammar,

a private foundation open to all nationalities; 23. al-Barābira (Barābra), Nubians; 24. Dakārnat Ṣaliḥ, from the country round Lake Chad; 25. al-Sharkāwiya, from the North East Delta, in honour of ʿAbd Allāh al-Sharkāwī (s. p., 537ᵃ nº. 13) recently instituted; 26. al-Ḥanābila (Ḥanābla), the sect of Ibn Ḥanbal, very small.

The inter-Islāmic importance of the mosque can be seen from nothing better than from this list of names of visitors from countries outside of Egypt, which takes us from Central Africa to Russia and from Further India to Morocco. Political and economic affairs of course often regulate the attendance, hence there are great variations in the statistics; the improvement of methods of communication exercises its influence here as at the great Ḥadjdj. The division into Riwāḳs is, as can easily be seen partly according to nationality, partly according to sects and rarely according to special foundations.

The students are called from their close connection with the mosque, *Mudjāwir* (Plur. -*ūn*), as learners *Ṭālib* (Plur. *Ṭalabat*) *al-ʿIlm* "seekers after knowledge". The teachers or Professors are officially known as *Mudarris* (Plur. -*ūn*), they themselves take a pride in using the modest title *Khādim al-ʿIlm*, "servants of knowledge". The latter like the students live, as a rule, as simply as possible. The Professors are supported by voluntary contributions and the receipts of various foundations. Only a few are well-off. In the same manner very few of the students are supported by the resources of their parents or relatives; most of them gain a modest, if not miserable, livelihood. The students are dependent on their own earnings for what is not covered by the receipts, mostly in kind, derived from various bequests; they undertake small duties in houses or in the Bazar, the reading of the Ḳorʾān, education, and even handicrafts. Since the foundation of the Khedival Library many find employment there as copyists. In the matter of dwelling, clothing and food they are models of economy. Hygiene is something quite unknown to them. The chronicles of the Azhar are full of brawls and revolts among the students; sometimes the quarrels arose from differences of nationality and sect, sometimes over the grants in kind (*Djarāyāt*) and other gifts which an avaricious and unscrupulous administration kept back from them. In accounts of the brawls among the students themselves, the most frequently mentioned are the boorish Upper Egyptian, the restless Syrians and the fanatic Maghāriba and lastly the occupants of the above mentioned chapel for the blind.

The cultivation of learning and the method of instruction are carried out in a very different fashion from that which is usual in the West to day, but they remind one of the earlier periods of our culture. The dogmatic interdict, proceeding from the theological centre, which with us has been non-existent for centuries, still exists there in unmitigated harshness. The object of education is not research, proof, comparison or correction, but the true transmission of what their ancestors have left them. Each generation is supposed to be inferior to the preceding; from the Prophets there is a decline to his companions and their successors: the independent inquirers and authorities (*al-Mudjtahidūn*) lie far behind us in the dim and distant past. The history of the lands of Islām is regarded from this point of view of continued decline, in this case not unjustly.

This standpoint also explains the appreciation of the various sciences. At the top stand the "transmitted" branches of knowledge, *al-ʿUlūm al-naḳliya*: Theology, Jurisprudence, Ḥadīth, Ṣūfism, in the second rank come rational sciences, *al-ʿUlūm al-ʿaḳliya*: Philology, Metre, Rhetoric, Logic and Astronomy, the latter studied almost entirely for practical purposes (chronology and time of prayer). The other sciences also, belles-lettres, history, geography, physical sciences, mathematics etc. really belong to the second group, but since the middle ages they have receded more and more into the background and, as far as they still survive, are only pursued out of obsolete and insufficient text-books. Al-Ṭanṭāwī who taught in the Azhar about 1827, before going to St. Petersburg mentions his lectures on the *Maḳāmāt* of Ḥarīrī and on the *Muʿallaḳāt* with the commentary of Zawzanī and adds that as far as he knew no one before him had treated of this subject there (*Zeitschr. f. d. Kunde d. Morgenl.* vii. 59). The extraordinary impulse which the study of profane sciences has received in Egypt in the nineteenth century under European influence, has not benefitted the Azhar in the slightest. This point will be treated of below.

The distinction between the above mentioned two groups of sciences is strikingly brought out in the times allotted to their instruction. It is the custom to devote the hours of the morning in which the mind is freshest to the "transmitted" sciences on which religion and the religious organisation of the state rests: the later hours are devoted to subsidiary sciences which owe their origin merely to human "reason" (*ʿAḳl*). The evening is given over to repetition, conversation and meditation.

If one enquires, not for the traditional respect which each branch enjoys but for its popularity, then Jurisprudence takes first rank on account of its importance in public life and the numerous offices and emoluments connected with it. Modern times which have referred many legal cases to the international "Tribunaux mixtes" and place European as well as native jurists on the "tribunaux indigènes" (*al-Maḥākim al-ahlīya*) have also interfered with the old method of studying the *Fiḳh*. Only Muhammadan family law remains to the Ḳāḍī of the old school. The subjects of philology and rhetoric are very largely attended, especially if one includes the elementary instruction provided for the younger Arabs and for the numerous non-Arab students. Of the theological subjects, Dogmatics proper (*al-Kalām, al-Tawḥīd*) is the most studied, the exegesis of the Ḳorʾān (*Tafsīr*) and the "holy tradition" (*al-Ḥadīth al-Sharīf*) rather less. The most usual text books for all subjects are given in section V.

The relationship between teacher and pupil is patriarchal. The students show their tutors the greatest respect, kiss their hands, carry their shoes and show them little courtesies of all sorts. They are fond of calling the professor 'master' (*Ustādh*) or "our lord" (*Mawlānā*). On unpopular measures however, opposition to those in authority soon appears. The much respected al-Ḳuwaisinī (see below iv. 19), who wished to introduce decency and order into the chapel of the blind, was thrashed by the refractory inmates. On holidays, appoint-

ments and promotions and especially also on the deaths of Professors or students the intimate relationship of the community appears most strikingly. On the death of a learned Professor, the Mu'adhdhins call the *Abrār* (Sūra 76, 5) from the Minaret, the prayers and Dhikrs are endless. Robes of honour are worn as in ancient time as official distinctions by the Professors. While teaching, the tutor sits on a little stool of palmtwigs (*Djarīd*) or wood or squats leaning against a pillar on the matting (*Haṣīra*) which covers the floor of every mosque. The scholars sit around him in a semicircle, whence the phrase "the circle" (*al-Ḥalḳa*) like "Collegium". The lecture is usually based on a text; but the texts (*Matn*, plur. *Mutūn*) of the oldest authorities are only very rarely in their hands, in place of them there are commentaries (*Sharḥ*, Plur. *Shurūḥ*) which in their turn are again thrust into the background by glosses (*Ḥāshiya*, Plur. *Ḥawāshī*), superglosses and notes (*Ta'līḳāt*). The scholar seeks to understand the text and makes notes after the lecture. They are fond of using short, rhymed manuals to aid and refresh the memory. There were formerly no examinations; the *Idjāza* (*Agāza*), prized since ancient times, the "license" and the testimonial which the teacher gave the student as a certificate that he understood a certain text, served as a graduation certificate and gave him permission in his turn to give instruction. A Leipsic miscellany (D. C. 166 = Vollers nº. 729) affords us a good insight into the studies in the Azhar in the twelfth century of the Hidjra.

The relationship of the great Sunnī sects to one another has always played an important part in the Azhar, especially in regard to its managements. Since the time of the Fāṭimids the Shī'a has been banned. The Ḥanābila are (as already mentioned) so insignificant in numbers and influence that they have never attained to the Rectorship (see below iv). The Mālikīs who live chiefly in Upper Egypt and also in the Delta have always held a respected position, but have not often attained to the Rectorship, and have never quite managed to attain or retain the influence which their numbers might warrant. The competition thus almost always lay between the Shāfi'īs and Ḥanafīs, the former representatives of the national ritual, followers of the Imām, whose very holy Mausoleum is visible from Cairo, the latter representatives of the ritual of the Tatars, Caucasians and Turks who have held the ruling power for centuries. The controversy, nay, struggle, continues to our own times when the suzerainty of the Ḥanafī Sublime Porte has in this matter one of its most effective means of influence in the Nile valley. The official preferment of the Ḥanafīs has occasionally caused conversions to this sect. The opposition among the learned between the strictly dogmatic tendency and the mystic (*al-Taṣawwuf*) must be briefly indicated here. The former has always held the chief authority, though it has been occasionally threatened by the other. As far as mysticism in its numerous forms only appears as secondary, peaceable or tempered with asceticism, it is not interfered with. It is otherwise when it rejects, combats or attempts to suppress the main doctrines of its opponents. For an inexorable and consistent champion of the mystic conception like al-Sha'rāwī (died 973 = 1565) there was no room in the Azhar. The differences in the conception of Revelation and other questions constitute an impassable gulf.

In the middle ages we find an inspector (*Nāẓir*) at the head of the Azhar, who was chosen from the higher officials of the state. Each *Riwāḳ* besides and each sect had its own chief (in the latter *Shaikh*, in the former *Naḳīb* also). It is not till Ottoman times that we meet with a scholarly head of the Azhar the *Shaikh 'Umūm* who may be compared to the Rector of the German Universities (except that he is not changed every year). He has under him the Shaikhs of the various divisions and deals directly with the government. Thanks to Djabartī's Chronicle we have the list of these Rectors for more than 200 years [see below iv.].

The periods of instruction (*Dars*, Plur. *Durūs*) are usually broken by longer or shorter holidays (*Baṭāla*). The longest interval lasts from the holy month of Radjab through Sha'bān and Ramaḍān till the close of the "little festival" in the beginning of Shawwāl. After two months again comes the great sacrificial feast for several days; besides there are the many holy days (*Mawlid*, *Mūlid*, Plur. *Mawālid*) especially those of the Prophet and of Badawī in Ṭanṭā.

The domestic arrangements, the management of the library and of the supplies are in the hands of the Djindī (= Djundī) who again has numerous minor officials and servants under him.

III. The above sketch of the internal arrangements of the Azhar has dealt mainly with the earlier period and therefore requires to be supplemented by an account of the improvements which the nineteenth century has effected. When Napoleon's expedition had shattered the old Turkish constitution to fragments, Muḥammad 'Alī sought with the help of European material to erect a new building from the ruins. As a Turk, as an uneducated man in the academic sense, as a man of action and of new ideas, he could not hold the Azhar in particularly high regard. The Arab spirit felt itself repelled by the Turkish, the oppressed Egyptian had for a long time hated the Ottoman despot; the spirit of the Azhar, ignorant of the world, devoted to the past, was in striking contrast to the matter-of-fact attitude of the new ruler, who regarded only the present and the future. In the interest of the State, Muḥammad 'Alī did not hesitate to confiscate the extensive estates of the Azhar, although they were endowments with the inviolability of a religious bequest, and to do much harm to Professors and students.

By the institution of the "Mission Scolaire" in Paris (1828) many of the best brains were taken from the old traditional teaching and guided on quite new lines. Subjects which (as already mentioned) were placed in the lowest rank in the Azhar or quite neglected, Mathematics, Arithmetic, Physics, History, Geography etc. now took first rank, formed the path to office and honour, and threw no very favourable light on the educational stagnation of the Azhar. The new generation by the translation of European, mainly French works into Arabic, had, since the old scholastic terminology did not suffice, to form a new vocabulary and a new style which called forth the scorn of the Azharites. Whoever of these young people came back from Paris was regarded by the champions of the Azhar as insolent and affected. This antagonism which had developed by the time of

al-Ṭanṭāwī (about 1830; cf. *Zeitschr. f. d. Kunde d. Morgenl.*, vii. 60) has continued in spite of many changes to the present time. The Azharites continue to scoff: the Egyptians educated in Europe with their not very thorough twofold education are like certain birds which can only hop or waddle on the ground, but can neither fly nor swim properly.

Under Ibrāhīm, ʿAbbās I, and Saʿīd affairs pursued much the same course. The institution of new special schools did the Azhar still more damage. It was not till Ismāʿīl's reign that the revolution was completed. Perhaps in this matter also the Khedive was guided by the tendency to set up a purely Arab state in place of the Arab "herd" with an Ottoman "herdsman". To this purpose a reformed Azhar conforming to modern ideas would be very useful. His agent was the energetic, enlightened and experienced jurist Muḥammad al-ʿAbbāsī al-Mahdī al-Ḥanafī, then Rector of the Azhar. He perfected a new constitution (*Ḳānūn*) which had for its object the elevation of the position of Professors and students (Text in the newspaper *Wādī 'l-Nīl*, 16 Febr. 1872). Incapable and unworthy elements were to be discarded. The melancholy situation of most of the professors was to be improved by fixed salaries. That European, particularly French ideas were at the bottom of it, was shown most in the reform of the student's curriculum, the close of which had to be confirmed by examinations. An examining body of six members was formed, and the subject of the examinations to be passed were defined. Distinctions and rewards of all sorts awaited the candidates. The theological, legal, philological and rhetorical sciences were divided into eleven subjects of examination. The petty jealousies of the many groups in the Azhar were limited, and the direction was concentrated more than before in the hands of the Rector.

The zeal and good will of the reformers is not to be doubted but force of circumstances was stronger than they. From the Azhar itself arose an opponent to al-ʿAbbāsī in the person of Muḥammad ʿIlaiṣh, an important Mālikī but a fanatical zealot, around whom all the opponents of reform gathered. The events which followed, the financial and political downfall, the British occupation and other troubles were not exactly favourable to the reform of an organism which had been stagnant for centuries. How many of the proposed reforms have been carried through and how many have remained dead letters can not easily be told on account of the exclusiveness of the Azhar. The successors of Ismāʿīl, Tawfīḳ Pasha and ʿAbbās II have not been lacking in attention to it. The latter especially has done all he could to bring about another state of affairs; but the passive and latent resistance is too great. If one cares to consider analogies from European history he will easily understand that reform, that is, the steeping of the Azhar in new ideas, can only progress slowly if it be not actually impossible. There is no lack of enlightened individuals but the great mass has hitherto been impenetrable by any innovation. While almost all other departments of Egyptian institutions have been penetrated by European influences, the Azhar stands alone like an island and is proud of its impenetrability; one need be under no delusions as to the spirit in which it is steeped. Even the few reforms that have been carried out seem to the champions of the old state of affairs a desecration of the place. This may be understood from the saying of this group: *al-Azhar azʿar*, the Azhar is an institution deprived of its honour and glory. When about the year 1884 the Mahdists of the Sudān threatened the Nile valley also, they received much sympathy in the circles of the Azhar. How far their sympathy led to action can of course not be ascertained. When on the 7th June 1896, the Egyptian police commanded by Europeans attempted to enter the Azhar during the cholera epidemic to carry out most necessary sanitary measures they were bombarded with stones, beams, vessels etc. by the students and had to retreat. Those young people for whose spiritual guidance their teachers were responsible, lived in the belief that dirt was inseparable from holiness and that the inviolability of even the closets of the Azhar was a part of "holding fast to their religion" (*al-Tamassuk bi 'l-Dīn*). Incidents of this kind explain the situation better than the mere letter of the statutes, or semi- or official explanations. A great students' revolt took place in 1909.

For the statistics of the internal affairs of the Azhar in modern times we have various statements which often differ from one another considerably. ʿAlī Mubārak, who worked on the records of the Dīwān al-Awḳāf, gives for the year 1293 (1875): 325 teachers (Shaikhs) of whom 147 were Shāfiʿīs, 99 Mālikīs, 76 Ḥanafīs and 3 Ḥanbalīs. For many years no Ḥanbalī is said to have taught in the Azhar (*al-Khiṭaṭ al-Djadīda*, iv. 14 above). Further he gives 10,780 students comprising 5,651 Shāfiʿīs, 3,826 Mālikīs, 1,238 Ḥanafīs, 25 Ḥanbalīs. These figures agree very well with those given for several years of the same decade by I. Goldziher (published in Ebers' *Ägypten*, ii. 88). The Russo-Turkish war is adduced as the cause of the serious drop in the figures in 1877, but the decline in the number of Professors from 325 (1876) to 231 (1877) is not explained by it. An official report for 1892, soon after the accession of ʿAbbās II gives 178 Professors (according to sects 79, 61, 35, 3) and only 8,437 (?) students (according to sects: 3,941, 2,308, 1,774, 36). The not unimportant difference of these figures from those given above is explained by the fact that the official account gives only the regular paid teachers and the students proper, while the general statistics include the other teachers and also the scholars of the elementary and secondary schools connected with the Azhar. In 1899, 191 Shaikhs and 8,246 students were given; for 1901-1902 on the other hand 251 "Professors" and 10,403 students (Heidborn, in the *Preuss. Jahrbücher*, 1903, cxii. 1908). In 1906 there were 312 teachers and 9,069 students [cf. p. 201[a]].

All accounts of the yearly expenses of maintaining the Azhar must be taken with still more caution. In 1875 the income is said to have been 275,646 [14] Turkish piastres, the expenses 390,834 [3] piastres. ʿAlī Mubārak, who examined the matter more deeply, prefers to remain silent on this point. The official report above mentioned gives for 1892 total figures of £ 4,382 and 10,000 loaves daily. On the other hand for 1901-1902 £ 10,001 are mentioned and 13,510 loaves of bread daily. The £ 14,001 are divided as follows: the ministry of Finance contributes 6,611, the Dīwān al-Awḳāf only 5,757 and the endowments of the various

Riwāḳs total only 1632. One may assume that the official report gives only the expenses of the Awḳāf without the contribution of the state (regulated according to requirement).

IV. Thanks to the excellent Chronicle of al-Djabartī we possess a list of the Rectors (*Shaikh*, Plur. *Mashāʾikh*) of the Azhar from 1100 A. H. onwards, who are chosen from the most prominent scholars (the office of Rector is called the *Mashyakha*). We find among them important and unimportant men; some were capable as administrators but not learned, others the opposite. The favour of the Ottoman Pashas seems to have formerly played an important part in the selection. The jealousies of the various sects became evident on elections to the *Mashyakha*.

We are told that the oldest Shaikhs of the Azhar were:

1. the Mālikī Muḥammad b. ʿAbd Allāh al-Khirashī (Khirshī, died 1101), known as a commentator on various texts; 2. Muḥammad al-Nashratī (died 1120), likewise a Mālikī. Then followed a fierce contest between the adherents of 3. Aḥmad al-Nafarāwī and 4. of ʿAbd al-Bāḳī al-Ḳalīnī, who was at last victorious. The students in the mosque settled the contest with weapons and left a number of dead and wounded. After the death of Ḳalīnī followed 5. the wealthy Mālikī Muḥammad Shanan (died 1133); 6. the Mālikī Ibrāhīm b. Mūsā ʾl-Faiyūmī (born 1062, died 1137); 7. the Shāfiʿī ʿAbd Allāh al-Shabrāwī, famous as a poet and litterateur (died 1171); 8. the pious and learned Shāfiʿī Muḥammad b. Sālim al-Ḥifnī al-Khalwatī (died 1181); 9. ʿAbd al-Raʾūf al-Sadjīnī (died 1182); 10. Aḥmad b. ʿAbd al-Munʿim al-Damanhūrī (died 1190). Then arose a struggle which lasted a year between the supporters of the Ḥanafī 11. ʿAbd al-Raḥmān b. ʿOmar al-ʿArīshī (died 1193) and of the 12. Shāfiʿī Aḥmad al-ʿArūsī (died 1208). In the same year there were several disturbances among the students on other questions, partly between the Syrians and the Maghāriba, partly against the authorities and governing body on account of food etc. due to the students being withheld. The period of office of 13. the Shāfiʿī Rector ʿAbd Allāh al-Sharḳāwī (died 1227 = 1812) was one of the most important periods in the history of the Azhar because the Napoleonic expedition with all its horrors and troubles fell within it. Al-Sharḳāwī is well-known from several dogmatic, Ṣūfī and historical publications, and is looked upon as one of the most distinguished occupants of the office. After his death the students again divided into two parties, of which one wanted 14. Mahdī, the other 15. Muḥammad al-Shanawānī (died 1233). Al-Mahdī held the rectorship for a nominal period only and had to make way for his opponent. There followed 16. Aḥmad al-ʿArūsī (died 1245), then 17. Aḥmad b. ʿAlī al-Damhūdjī (died 1246), next 18. the enlightened Ḥasan b. Muḥammad al-ʿAṭṭār (died 1250), famous as a scholar, poet and stylist. He was followed by 19. the learned Ḥasan al-Ḳuwaisinī (died 1254); 20. Aḥmad al-Shāfiʿī al-Safṭī (died 1263); 21 Ibrāhīm b. Muḥammad al-Bādjūrī (Baidjurī, died 1277), very celebrated as a scholar, but weak as an administrator. When he became unfit for his task through old age a board of four guardians (*arbaʿat Wukalāʾ*) was appointed which was dissolved by 23. Muṣṭafā ʾl-ʿArūsī (till 1287) in 1281. He prepared the reforms which under his successor, the above (iii.) mentioned 24. Muḥammad al-ʿAbbāsī al-Mahdī al-Ḥanafī were carried through with the strong support of the Khedive Ismāʿīl. In the year of the rebellion (1299 = 1882) he had to give way for a brief period to Muḥammad al-Enbābī but soon recovered his office and held it till 1304 (3. Rabīʿ II.) when he was again deposed by Muḥammad al-Enbābī, a learned but pedantic man opposed to all innovations. Al-Enbābī did not execute the commission imposed on him by the government to write a history of the Azhar from the original documents. He was replaced in 1313 (1895) by 26. the Ḥanafī Ḥassūna al-Nawāwī who was deposed by 27. the Ḥanafī ʿAbd al-Raḥmān al-Nawāwī in 1317 (1899) who died immediately after. The 28. Mālikī Selīm al-Bishrī followed him in 1317 (1899) who had been chief of the Mālikīs since 1305 (1888); he was succeeded in 1323 (1905) by 29. the Shāfiʿī ʿAbd al-Raḥmān al-Sharbīnī.

V. The text-books used in the Azhar give us an insight into the scientific and literary taste of recent centuries. That the older texts were gradually more and more suppressed has already been mentioned. We notice the same phenomenon in other systems which have fallen victims to dogmatic stagnation. This explains the great difference between the tastes of the European Arabist and that of the Arabs themselves of which the spirit of the Azhar is typical. Just as strongly as we incline towards the older, fundamental and more creative literature, the Eastern mind inclines to the more recent explanatory works of hairsplitting commentators.

Since the great activity of printing-presses, and partly through the medium of the Khedival Library, even ʿUlamāʾ of the old school have begun to devote their attention to the noble works of ancient times (Adab, Poetry, Philology, History etc.). The influence of the Ḳorʾān and the importance of sacred tradition have been the means of the oldest works especially in Ḥadīth (rather less in Tafsīr), remaining in honour.

If we go through the curriculum of the Azharite and begin with grammar then the first work to be mentioned on this subject is the *Adjurrūmīya* (*Djarrūmīya*) of Muḥammad b. Dāwūd al-Ṣinhādjī (died 723). Of the numerous elucidations of this manual the commentary of Ḥasan al-Kafrāwī (died 1202) and that of Khālid al-Azharī (died 905) with the annotations of Abu ʾl-Nadjā and of ʿAṭṭār are the most popular. For the advanced courses the works of ʿAbd Allāh b. Yūsuf b. Hishām (died 761) viz. *Ḳaṭr al-Nadā*, *Shudhūr al-Dhahab* and *Mughnī ʾl-Labīb* with numerous commentaries and glosses are used; also the *Alfīya* of Ibn Mālik (died 672) with the commentaries of Ibn ʿAḳīl (died 769) and of Ashmūnī (about 900: a gloss on it by Ṣabbān died 1206) and others: more rarely the *Lāmīyat al-Afʿāl* of Ibn Mālik.

Of the numerous dictionaries of earlier times the *Ḳāmūs* of Fīrūzābādī was so commonly used that the name in modern times generally has the meaning of "dictionary". The *Ṣiḥāḥ* of Djawharī has also always had a good name. It was only European influence that brought other collections especially the *Tādj al-ʿArūs* and *Lisān al-ʿArab* to positions of honour. It required the intervention of a European diplomat to complete the printing of the *Lisān* which had come to a standstill. What we look for in such a work, namely

the explanation more especially of the ancient poetry, is quite foreign to Arab ideas. Reference to the ordinary meaning is only made to illustrate the theological meaning of a word. When the printing of the *Lisān* was completed in 1368 (1891) an official notice recommended the work in the following words: "Cet excellent ouvrage, qui entre autres choses d'une utilité incontestable, résout le sens mystérieux des versets du Coran et des traditions, dont l'interprétation a fait l'objet de controverses innumbrables, mérite à bien des titres l'admiration des savants" etc.

The rhetorical subjects which are little esteemed by us are naturally connected with the philological. The *Risāla* of Abu 'l-Ḳāsim al-Samarḳandī (about 890) on *Isti'ārāt* (Metaphors) with numerous commentaries and glosses is very popular, also the *Risāla* of Dardīr (died 1201) who was a famous Mālikī jurist; and that of Sabbān. For the advanced courses the *Talkhīṣ al-Miftāḥ* of Ḳazwīnī (died 739) is taken, of the commentaries the favourite is the *Muṭawwal* of Taftāzānī Sa'd al-Dīn (died 791). Since philosophical questions have been forgotten for centuries, logic alone of this branch is studied. This is based on the "Scala" (*al-Sullam*) of Akhḍarī (about 941) with many commentaries, the *Isagoge* of Porphyrius in the adaptation of Abharī (died 683) likewise often annotated, the *Shamsīya* of 'Alī b. 'Omar al-Ḳazwīnī (died 675) and the compendium of the theologian Muḥammad b. Yūsuf al-Sanūsī (died 892).

At the head of theological subjects stand dogmatics with its systems, compendiums and catechisms. The large and small *'Aḳīda* of Sanūsī, just mentioned are very popular; so are the *Djawhara* of Ibrāhīm b. Ibrāhīm al-Laḳānī (died 1041) and the *Kharīda* of the already mentioned Dardīr, all with numerous commentaries of ancient and modern times e. g. by Muḥammad al-Emīr, al-Hudhudī, al-Sharḳāwī, al-Bādjūrī. The literature of the "Mūlid" of the Prophet and the poetry devoted to his praise (*Madīḥ*) must also be mentioned here.

On the Ḥadīth the old, canonical collections, notably al-Bukhārī are still much read by scholars while more recent, smaller collections are used in teaching. The most important of these is the *al-Djāmi' al-ṣaghīr* of Suyūṭī (died 911) with supplement, notes, extracts and new adaptations. A special branch of this field is Prophetology, the dogmatic conception of the personality of Muḥammed. Highly valued works on this subject are the *Shamā'il* of Tirmidhī (died 279), and the *Mawāhib al-laduniya* of al-Ḳasṭellānī (died 923) the *Shifā* of Ḳāḍī Iyāḍ (died 544). Of the many works dealing with the technical language of the tradition (*Muṣṭalaḥ al-Ḥadīth*) the favourites are the *Baiḳūnīya*, whose author lived in the eleventh (seventeenth) century and the short text called after its opening words *Gharāmī ṣaḥīḥ*.

On the Tafsīr the once celebrated commentary of al-Zamakhsharī has fallen much into disuse through theological changes, and it is only through European influence that that of al-Ṭabarī has been recently deemed worthy of printing. The great commentary of Fakhr al-Dīn al-Rāzī (died 606) is very popular; further may be mentioned the work of the Djalālain, al-Maḥallī (died 864) and of al-Suyūṭī (died 911) with the gloss of Sulaimān al-Djammāl (died 1209); also the *Sirādj al-munīr* of Khaṭīb al-Sharbīnī (died 977) and the *Irshād al-'Aḳl al-salīm* of the Turk Abu 'l-Su'ūd al-'Imādī (died 982). More rarely used are al-Baiḍāwī (died 716) and his commentators al-Khafādjī, Shaikhzāde and others.

The doctrine of fundamental principles (*al-Uṣūl*) common to the great sects is readily studied from the Shāfi'ī *Djam' al-Djawāmi'* of 'Abd al-Wahhāb al-Subkī (died 771).

In other respects each sect goes its own way. Among the Shāfi'is the *Minhādj al-Ṭālibīn* of Nawawī (died 676) extracted from the *Muḥarrar* of al-Rāfi'ī (died 613) holds an unrivalled position. The most popular commentaries on the *Minhādj* are the *Nihāya* of al-Ramlī (died 1044) and the *Tuḥfat al-Muḥtādj* of Ibn Ḥadjar al-Haitamī (died 974 or 973; cf. on this commentary Snouck Hurgronje in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, LIII, 142). Two works of Zakarīyā' al-Anṣārī (died 926), the *al-Taḥrīr* and the *Manhadj al-Ṭullāb* are also popular; there are also the commentaries of Ibn Ḳāsim al-Ghazzī (died 918) called, *al-Ḳawl al-mukhtār* and the *al-Iḳnā'* of Khaṭīb al-Sharbīnī and the compendium (*Mukhtaṣar*, *Matn*) of Abū Shudjā' al-Iṣfahānī (about 500).

Among the Ḥanafīs the formerly highly celebrated *Hidāya* of 'Alī al-Marghīnānī (died 593) with its many commentaries has lost ground before more recent works. The *Kanz al-Daḳā'iḳ* of 'Abd Allāh b. Aḥmad al-Nasafī (died 710) is popular with the commentaries of al-'Ainī (died 857), of Mullā (Munlā) Miskīn (about 950), of Ibn Nudjaim (died 970), of Muṣṭafā al-Ṭā'ī (died 1192); further may be mentioned the *Nūr al-Iḍāḥ* of Ḥasan al-Shurunbulālī (died 1069) the selections from it, the *Marāḳī 'l-Falāḥ* with the gloss of al-Ṭaḥṭāwī (died 1231); also al-Ḥaṣkafī's (died 1088) commentary (*al-Durr al-Mukhtār*) with the gloss of Ibn 'Ābidīn (died 1753) on the *Tanwīr al-Abṣār* of Muḥammad b. 'Abd Allāh al-Timurtāshī (Demirdashi died 1004); likewise the *Ghurar al-Aḥkām* and the commentary *Durar al-Ḥukkām* of Mullā Khusraw (died 885). Ibn Nudjaim mentioned as a commentator devised also a favourite system (*al-Ashbāh wa'l-Naẓā'ir*) and a collection of judicial decisions.

Of the earlier literature of the Mālikīs besides the fundamental work, the *Muwaṭṭa'* of Mālik b. Anas (died 179), the chief that have survived are, the *Risāla* of 'Abd Allāh Ibn Abī Zaid al-Ḳairawānī (died 388) with many commentaries, e. g. that of Abu 'l-Ḥasan 'Alī al-Shādhilī (died 939), of al-Tatā'ī (died 942) and of al-Adjhūrī (died 1066). For the rest Khalīl b. Isḥāḳ (died 767) with his compendium holds a similar position to al-Nawawī among the Shāfi'is. Nearly all prominent Mālikīs have expounded his *Mukhtaṣar*, among them Tatā'ī, al-Adjhūrī, 'Abd al-Bāḳī b. Yūsuf al-Zurḳānī (died 1099), al-Khirshī (Khirashī; died 1101), al-Dardīr (died 1201) and Muḥammad 'Illaish (died 1299). Another important text-book is the *Muḳaddima* of 'Abd al-Bārī al-Ashmāwī with the commentary of Aḥmad b. Turkī (about 992) and the *Muḳaddima* known as *'Izzīya* which has been explained by Ibn Turkī, al-Fishī and al-Zurḳānī.

The more recent literature of the Ḥanbalīs is as small as the number of its adherents. The *Dalīl al-Ṭālib* of Mar'ī b. Yūsuf (died 1033), and the *Muntahā 'l-Irādāt* of Muḥammad b. Aḥmad al-Futūḥī are popular.

The law of inheritance (*al-Farā'iḍ*) which is

common to all the great sects is usually studied from the *Sirādjīya* and the *Raḥbīya*.

The sciences in general studied in the Azhar are treated of in: Naṣr al-Hūwaihī, *al-Mabādī al-naẓrīya fi-mashhūr al-ʿUlūm al-azharīya* (Kairo, 1320). The most popular texts, especially those in verse have been frequently reprinted recently as *Madjmūʿ Mutūn*, e.g. Cairo, 1306, 349 pp.; 1302, 239 p.p., lithogr.

VI. Like other academies, the Azhar has in course of time acquired important treasures in books which serve partly for study and partly for teaching. When the Khedival Library was founded in 1870 and the mostly abandoned madrasas had to give up their collections for this purpose, the Azhar was left untouched, much to the disadvantage of Arab studies in Europe. It would have been better to make a division and leave the text books to the Azhar and to give the scientific works to the new library. Our knowledge of the contents of these collections is therefore not only insufficient but (what is worse) one cannot be certain that the works mentioned in the old catalogues still survive. J. L. Burckhardt compiled a list based on his own examination and published it in 1816 (*A Catalogue of Books in the Mosque al-Azhar*). A selection from the contents of the Azhar and other Madrasas was published from a Vienna Codex by G. Flügel (Ḥadjdjī Khalīfa, vii. 1—22).

From an official catalogue of 1268 (1851) I take the following. The divisions, Riwāks, and endowments are distinguished as follows. 1. Turks; 2. Syrians; 3. Kurds; 4. Maghār(i)ba; 5. al-Nadjdjārī; 6. al-Saʿāʾida; 7. Riyāfa (from the Delta) or Manūʾifa (from the Manūfiya) or Shaikh al-Shanawānī; 8. Baḥār(i)wa (from the Beḥēra); 9. Shaikh al-Badjūrī; 10. al-Madrasa al-Ibtighāwīya; 11. al-Fulāta (Central-Africa); 12. al-Shaikh Teʿālib; 13. al-Danāsh(i)ra (from Danōshar and district); 14. Ibn Muʿammar; 15. al-Madrasa al-Ṭabarsīya; 16. al-Sharḳāwī; 17. al-Shubrakhītī; 18. al-Hunūd; 19. al-Baghdādīya; 20. al-Damanhūrī; 21. al-Bashābisha (from Bishbēsh and neighbourhood); 22. al-Ḍakār(i)na or Ṣelēḥīya; 23. Dārfōr; 24. Yemenites; 25. Barāb(i)ra; 26. Javanese; 27. al-Imām al-djadīda or Muḥammad al-Mughārbilī; 28. Sulaimānīya; 29. ʿĪsā Efendi; 30. Payama; 31. Djabartīya. The richest are the Turks, the Maghār(i)ba, the Syrians, the Ṣaʿāʾida and Kurds, smaller numbers belong to the al-Nadjdjārī, the Riyāfa, the Danāsh(i)ra, al-Damanhūrī and the two old madrasas (10, 15); the remaining vary from 100 to 200 volumes or less. The total number of books, entered in this catalogue may exceed 8,000 works in almost 19,000 volumes. No official numbers since that time are known to me.

Bibliography: On the building see i., end. — al-Maḳrīzī, *Khiṭaṭ*, ii, 273—277; al-Suyūṭī, *Ḥusn al-Muḥāḍara* (1299), ii, 181 *et seq.*; al-Djabartī's Chronicle and ʿAlī Mubārek's *al-Khiṭaṭ al-djadīda*, iv. 19—44, who as an enlightened individual and the reformer of the modern school-system deals with the subject in an unprejudiced manner. Muṣṭafā Bairam, *Risāla fī Taʾrīkh al-Azhar* (Cairo, Tamaddun, 1321), a short, unassuming, history (school, teachers, pupils, and management). The author who presented the pamphlet to the Hamburg Oriental Congress in 1902 is a son of the Muḥammad Bairam mentioned in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xlv. 358. More thorough is Sulaimān Rasad al-Ḥanafī al-Zaiyātī, *Kanz al-Djawhar fī Taʾrīkh al-Azhar* (which appeared in 1322). It treats in five sections of the history of the building, various important parts of the institution, the rectorship, the inner history, customs and statistics. The other small, theological schools of Egypt are included. In the beginning of 1323 (spring 1905) was published: *Aʿmāl Madjlis Idārat al-Azhar 1312—1322* (Cairo, 1323). Under the misleading title which leads one to expect an official report, a scathing attack on the faults and weaknesses of the ruling system is concealed. The obviously well-informed author spares neither the most respected scholars nor the Khedive and the camarilla of the ʿĀbdīn palace. The greed of the professors is especially criticised and next to that their ignorance. The pamphlet is an important sign of the times. Of quite another sort is Muḥammad b. Ibrāhīm al-Aḥmadī al-Ẓawāhirī, *al-ʿIlm wa ʾl-ʿUlamāʾ wa Niẓām al-Taʿlīm* (Ṭanṭā, 1904). It is part i. of a work to be called: *al-Taʿlīm al-islāmīya*. The work deals in nine chapters with scholars, theological schools, sciences, method of teaching, the education of the people, elementary instruction, paedagogics, the necessary reforms and the theological control. A moral sincerity such as is here shown, would be a rarity even amongst us, much more so is it in stagnant Islām. The combination of the purely Islāmic point of view with a great susceptibility to the good that comes from other sources is most remarkable. Islām should learn not only from Europe but also from China and Japan. Among the subjects to be studied the propagation of Islām (*Daʿwa, Risāla*) is mentioned. The author desires annual Islāmic congresses but without Panislamism. Other means of culture he seeks in learned commissions, in the production of an encyclopaedia, in the spread of university instruction among the people. Islām is to be purified of fables and other encumbrances. He warns his readers against speculative philosophy. The book is, at all events, a brilliant testimony to the author's genuine convictions and idealism. Cf. also *al-Kanz al-anwar fī Faḍāʾil Djāmiʿ al-Azhar* (*Kat.* Landberg, Leiden, N°. 263). Further I. Goldziher in G. Ebers, *Aegypten*, ii. 71—90; A. v. Kremer, *Aegypten*, ii. 50 ff.; E. Dor, *L'Instruction publique en Egypte* (1872), pp. 373—378; Jacoub Artin, *L'Instruction publique en Egypte* (1889), p. 34 ff., 205 f.; Vollers in Trübner's *Minerva* sub Cairo, especially iii, 1894; A. Mallan, in *al-Mashriḳ*, vi. 49—60; A. Heidborn, in the *Preuss. Jahrbücher*, cxii. (1903), 95—119; and in *Westermanns Monatsh.*, xciv, 819—829 (with illustrations); P. Arminjon, *Universités musulmanes d'Egypte*, in the *Revue de Paris*, 1904; and *L'enseignement, la doctrine et la vie dans les Universités musulmanes d'Egypte* (Paris, 1907); Krymski and Miller, *Wysemusulmanskii universitet pri mečeti Azhar* (cf. *Or. Bibl.*, xvii. N°. 5590), after *al-Mashriḳ*, iv. 94 ff.; M. Bobba, *La fiorita Gamʿa El-Azhar* (cf. *ibid.*, xvii. N°. 5623). (K. VOLLERS.)

AL-AZHARĪ AḤMAD B. ʿAṬĀʾ ALLĀH B. AḤMAD wrote in the year 1161 (1748) the work on Rhetoric *Nihāyat al-Ījāz fi ʾl-Ḥaḳīḳa wa ʾl-Madjāz*, which is preserved in Berlin (see Ahlwardt, *Verzeichnis der arab. Hss.*, N°. 7289) with a commentary by his son. (BROCKELMANN.)

AL-**AZHARĪ** IBRĀHĪM B. SULAIMĀN AL-ḤANAFĪ wrote about the year 1100 (1688) *al-Risāla al-mukhtāra fī Manāhī 'l-Ziyāra*, in which he shows that it is illegal on visiting graves, to touch or kiss them, or lie upon them (s. Ahlwardt, *Verzeichnis der arab. Hss. der Kgl. Bibliothek zu Berlin*, Nº. 2694) as well as a monograph on the Fiḳh precepts regarding expectoration, kissing, and embracing, entitled *Raḥīḳ al-Firdaws fī Ḥukm al-Rīḳ wal-Baws* (*ib.* 5596). (BROCKELMANN.)

AL-**AZHARĪ** KHĀLID B. ʿABD ALLĀH B. ABĪ BAKR AL-DJARDJĀWĪ, Arab philologist died on the 19. Muharram 905 = 26. Aug. 1499 in Cairo. His chief work is the *al-Muḳaddima al-Azhariya fī ʿIlm al-ʿArabiya*, printed with a commentary by the author at Būlāḳ, 1252. There are glosses on it by Ḥasan b. al-ʿAṭṭār printed at Būlāḳ, 1284 and Cairo, 1307 (in addition a *Taḳrīr* by Muḥammad al-Anbābī on the margin of his glosses to the *Ādjurrūmiya*, Cairo, 1310) and by Abu 'l-Nadjā (Cairo, 1312). Of his commentaries there are printed that on Ibn Hishām's *al-Iʿrāb ʿan Ḳawāʿid al-Iʿrāb* entitled *Muwaṣṣil al-ṭullāb ilā Ḳawāʿid al-Iʿrāb* (Stambul, 1285 and Kairo, 1292), that on the *Ādjurrūmiya* (Amsterdam, 1756, ed. Schnabel; Būlāḳ, 1259, 1290): thereon Glosses by Muḥammad Mudjāhid Abu 'l-Nadjā (Būlāḳ, 1284; Kairo, 1305, 1306, 1319, ed. Carletti, Tunis, 1290), thereon Superglosses by Muḥammad al-Anbābī (Kairo, 1319), as well as by Ibn al-Ḥādjdj (Fes); that on the part of Ibn Mālik's *Alfiya* treating of inflection, entitled *Tamrīn al-Ṭullāb fī Ṣināʿat al-Iʿrāb* (Cairo, 1280, 1305, 1308, 1310; in 4 voll., edited by al-Hūrīnī, Būlāḳ, 1294, Tunis, 1290, 1292). Besides these, there are still preserved a commentary by him on the *Muḳaddima al-Djazariya fī 'l-Tadjwīd* (Mss. see Brockelmann, *Gesch. d. arab. Litter.*) and a work entitled *al-Alghāz al-naḥwiya* (*Fihrist al-Kutub al-ʿarabiya fī 'l-Kutubkhāna al-Khedīwiya*, vii, 59, 190).

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ʿ**AẒĪM** (A.), great; *al-ʿAẓīm*, the Great, is one of the names of God.

ʿ**AZĪMA** (A.). From the dictionary meaning "earnest, inviolable expression of the will, firm decision" various special applications of the word have developed.

1. In Law, ʿAzīma denotes an inviolable command i. e. the divine law in itself without reference to possible serious obstacles to its being followed. Correlative to it is *Rukhṣa*, exemption given by the lawgiver for certain cases of prevention, or complete dispensation from observance of the law (e. g. the breaking of a law concerning food in cases of necessity where adherence to the law might be dangerous to health or life). Cf. Goldziher, *Ẓâhiriten*, p. 68.

2. In Theurgy ʿAzīma means magical adjuration; thence also the application of magic formulae from which certain effects are expected. Cf. *Nöldeke-Festschrift*, p. 307 ff. (GOLDZIHER.)

AZIMECH, a star of the first magnitude in the constellation of the virgin (*Spica virginis*). The name goes back to the Arab designation *al-Simāk al-aʿzal* [q. v.].

AZIMUT (from the Arabic *al-Samt*, the zenith) is the angle which the parallel of altitude through any star or earthly object makes with the meridian. In Astronomy it is reckoned from the southern point of the horizontal circle to West, North, and East from 0° to 360°, while surveyors begin at the north point and count from there to the East, South and West from 0° to 360°. In both cases therefore the counting is made in the direction of motion of the hands of a clock, only the starting point of counting, that is the zero point, is different in astronomy from in Geodesy. The Azimut of a star or object is decided by the arch read on the horizon or Almukantarat which is enclosed by the parallel of altitude and the meridian. The Altazimut, the theodolite or in simpler cases, with reference to the magnetic declination, the compass serves to determine it. (MAHLER.)

ʿ**AZĪZ** (A.), mighty, valuable; *al-ʿAzīz*, the Mighty is one of the 99 names of God and in the Ḳorʾān (12, 30) also a designation of Potiphar [see ḲIṬFĪR].

AL-ʿ**AZĪZ**, AL-MALIK AL-ʿAZĪZ ʿIMĀD AL-DĪN ABU 'L-FATḤ ʿOTHMĀN, an Aiyūbid, son of Saladin was born in Cairo on the 8 Djumādā I 567 (6 February, 1172). In 582 (1186-1189), when 15 years old, he became governor of Egypt. On the death of his father he inherited Egypt, where he reigned from 589 till his early death on the 27 Muḥarram 595 (29 November 1198). The events of his reign are dealt with in the articles AL-ʿĀDIL I and AL-AFḌAL. He was an amiable but weak prince. He did his best to be just but could not be master of the difficult political situation in which Egypt was then placed. Nevertheless his subjects loved him. In his youth he had pursued serious studies in the Ḥadīth. He was entombed near the Imām al-Shāfiʿī.

Bibliography: E. Blochet, *Histoire d'Egypte de Makrizi*, pp. 216—250 and the Bibliography to AL-AFḌAL and AL-ʿĀDIL I. (C. H. BECKER.)

AL-ʿ**AZĪZ BI'LLĀH**, ABŪ MANṢŪR, born on the 14th of Muḥarram 344 (May 11th 955) was the second son of al-Muʿizz, the Fāṭimid conqueror of Egypt. His elder brother, ʿAbdallāh, having died in 364 (974), al-ʿAzīz became his father's successor at the latter's death in Rabīʿ ii. 365 (Dec. 676). He was not formally proclaimed, however, till the 10th of Dhu'l-Ḥidjdja 365 (Aug. 9th 975), thus becoming the fifth Fāṭimid and the first of this dynasty to commence his caliphate in Egypt. Of a somewhat luxurious nature, al-ʿAzīz spent vast sums on garments of a fashion and magnificence hitherto unknown to the Egyptians; new dishes were served at his table, and his love of rarities brought many strange animals and birds to Cairo. In this city and its environs, new mosques, palaces, bridges, canals and dry docks were built. Such extravagance and even the really necessary improvements made heavy demands upon the treasury. These al-ʿAzīz met by a strict control of his exchequer; he was the first to give fixed salaries to his servants and retainers, forbidding all bribes and presents, and commanding that no payment should be made without a written order. In this he was ably seconded by his vizier, Yaʿḳūb b. Killis, a converted Jew, who served him for fifteen years. Upon Ibn Killis' death, ʿOmar al-ʿAddās, Abū Faḍl Djaʿfar b. al-Furāt, Abū ʿAbdallāh al-Ḥusain b. al-Ḥasan al-Bazyār, Abū Muḥammad Ibn ʿAmmār, al-Faḍl b. Ṣāliḥ and

ʿIsā b. Nestorius held office in rapid succession. The appointment of Ibn Nestorius, as well as that of a Jew, Manasseh, to the chief secretaryship in Syria, were in accord with the Fāṭimid policy of toleration in regard to religion and race. But in the case of al-ʿAzīz, special influence was exerted by his Christian wife, the mother of his son and heir al-Ḥākim. Her two brothers were appointed Melkite patriarchs of Alexandria and Jerusalem, by the caliph's express, though irregular, command, and the Christians never enjoyed so much toleration as under his rule. The Coptic patriarch, Ephraim, who stood in high favour with al-ʿAzīz, obtained permission to rebuild the church of Abū Saifain outside Fusṭāṭ and all opposition to this grant on the part of the Muhammadans was summarily suppressed by the caliph. Indeed, he even went so far as to encourage discussions between Christian and Muḥammadan divines [see IBN AL-NUʿMĀN] and to refuse to persecute apostacy on the part of a Muhammadan, though he was the first to institute the custom that the caliph went in state to the mosque every Friday in Ramaḍān, the month of fasting, and performed the prescribed service in the presence of the people. Such appointments and grants naturally gave offence to the Muḥammadans. To pacify them, al-ʿAzīz from time to time removed obnoxious officials, but harem influence, at least in the case of Ibn Nestorius, and the need of their advice soon restored those who had been dismissed. The discontented were forced to reconcile themselves to this policy by a firm administration backed by a powerful army, for which al-ʿAzīz was the first of his family to adopt the fateful policy of importing Turkish troops. The caliph had scarcely any cause to call upon his forces to quell insurrections at home, though, on the other hand, active service was demanded of them abroad. The Turkish general Aftakīn, who, after the intervention of the Ḳarmaṭīs which severed Syria from Egypt, had restored the name of the ʿAbbāsid caliph at Damascus, emboldened by the death of al-Muʿizz advanced upon Sidon which he conquered, and then proceeded as far as Tiberias, whence he returned to Damascus. Thither Djawhar was dispatched in 365 (976), but after besieging the city for two months retreated to Ascalon upon al-Hasan's al-Aʿṣam al-Ḳarmaṭī coming to Aftakīn's relief. The allies pursued the Egyptians and the veteran Fāṭimid general was forced to promise Aftakīn valuable presents in order to extricate himself from a precarious position and return to Egypt. Immediately upon his arrival, al-ʿAzīz in person advanced into Palestine and defeated the allied forces in the year 367 (977), capturing Aftakīn, but with characteristic generosity pardoning him and showering honours upon him. In spite of this victory, Damascus was still but nominally under the control of Egypt. Ḳassām, one of Aftakīn's counsellors straightway usurped authority over the city, and withstood all attempts to remove him on the part of the generals Abū Maḥmūd, al-Faḍl b. Ṣāliḥ, Salmān b. Djaʿfar b. Falāḥ and Djaish b. Ṣamṣāma, till he was forcibly ejected in 372 (982) by Yaltakīn, who had been sent to Ramla to discipline al-Mufarradj b. Daghfal. Owing to a revolt on the part of the Maghribī troops at Cairo in 373 (983-984) Yaltakīn was recalled and Damascus was entrusted to Badjkūr, who had quarrelled with his master the Ḥamdānid Abū Maʿālī Saʿd al-Dawla. Exceedingly ambitious, the new governor assumed command of Raḳḳa and al-Raḥba, endeavoured to strengthen his position by making treaties with neighbouring rulers, and even went so far as to treat with the Buwaihid Bahāʾ al-Dawla and Saʿd al-Dawla for Ḥimṣ. Upon their refusal, Badjkūr again turned to al-ʿAzīz and requested reinforcements to capture Ḥalab from Saʿd al-Dawla. The Caliph, not unwilling to extend his power, agreed and commanded Nazzāl, the prefect of Tripolis and other Syrian generals to support him. These, however, at the instigation of Ibn Nestorius, deserted him at the critical moment and Badjkūr betrayed by some of his own troops, suffered a crushing defeat and later, denounced by an Arab with whom he had taken refuge, was executed at the order of Saʿd al-Dawla. Five years later al-ʿAzīz persuaded by his general Abū 'l-Ḥasan al-Maghribī, once more sent an army under Manǧūtakīn against Ḥalab now in the hands of Abu'l-Faḍāʾil the son of Saʿd al-Dawla. After defeating an army of 50,000 men dispatched to the relief of this city by the Byzantine governor of Antioch, the Fāṭimid general besieged the city for thirteen months in 383-384 (993-994), whereupon the Emperor Basil II himself, abandoning a campaign against the Bulgarians, came to its relief. At his approach the Egyptians retired, and the Emperor sacked Ḥimṣ and Shaizar, and made an unsuccessful attack on Tripolis. Straightway al-ʿAzīz went to Bilbais where he collected a large force. The departure of the expedition, however, was delayed by the destruction by fire of eleven of his largest vessels. Though this misfortune was speedily repaired by the energetic Ibn Nestorius, preparations were brought to an end for a time by the death of al-ʿAzīz on the 28th of Ramaḍān 386 (October 15, 996). He was without doubt the wisest and most beneficent of all the Fāṭimid rulers of Egypt, and, though Africa under Yūsuf Bulugīn and his son al-Manṣūr was loosening its ties from Egypt and Syria was only retained by force of arms, the Fāṭimid rule extended at least nominally over the greatest amount of territory during his reign, his name being prayed for in the mosques from the Atlantic to the Red Sea, in Yaman, at Mecca and once even in the pulpit of Mosul.

Bibliography: Ibn al-Athīr (ed. Thornberg) index; Abu 'l-Fidāʾ, *Ann. Mosl.* (ed. Reiske and Adler), index; Ibn Khallikān, (ed. Wüstenfeld) nº. 769; Ibn Taghrī Birdī, *al-Nudjūm al-Zāhira* (ed. Popper), p. 1—60; Ibn Khaldūn, *al-ʿIbar*, (Būlāḳ, 1284, vol. IV, 51 *et seq.*); Ibn Duḳmāḳ, (Būlāḳ, 1309—1314) index; al-Maḳrīzī, *Khiṭaṭ* (Būlāḳ, 1270) vol. i., pp. 379, 380, 408, 451, 457, 468, 470; vol. ii., pp. 268, 277, 284 f., 318, 341, 366; al-Suyūṭī, *Ḥusn al-Muḥāḍara* (Cairo [n. d.]), vol. ii. pp. 14 *et seq.* 148; Ibn Iyās, *Badāʾiʿ al-Zuhūr* (Būlāḳ, 1312-1314), vol. i., 48 *et seq.*; *Taʾrīkh Miṣr*, (Cairo, 1893); Gregorio, *Rerum arabicarum quae ad hist. Sicil. spectant, ampla collectio* Panormi, 1790), pp. 20, 65, 85, 99; Ḳalḳashandī (transl. by F. Wüstenfeld), pp. 74, 78, 80, 83, 133, 181, 188; Wüstenfeld, *Geschichte der Fatimiden Chalifen* (Göttingen, 1881), pp. 133 *et seq.*; B. T. A. Evetts: *Abū Ṣāliḥ, Churches and Monasteries of Egypt* 1895, index; S. Lane-Poole, *A History of Egypt in the Middle Ages* (London, 1901) index.

(N. A. KOENIG.)

'AZĪZĪ, a Turkish poet, who was born in Constantinople, and died there in 993 (1585). His proper name was Muṣṭafā. He is the author of a kind of poem entitled *Shehr-engīz* (cf. on this style of writing: Gibb, *A History of Ottoman Poetry*, ii. 232 f.) which J. von Hammer published in volume v. of the *Mines de l'Orient* and Gibb translated, *loc. cit.* iii. 182 ff.

'AZĪZĪ, poetical name of 'Abd al-'Azīz Ḳara Čelebi-Zāde [q. v.].

'AZL (A.), deposition, dismissal. In Algeria, estates which belonged to the head of the state or to the community used to be known as *'Azel*. After the French occupation they became national property and the government disposed of them either by granting the use of them to individuals on payment of a certain duty called *Ḥukr* (Plur. *Ḥukūr*) or in certain cases by recognising their proprietary rights in them.

AL-AZRAḲĪ Abu 'l-Walīd Aḥmad b. Muḥammad and his grandson Abu 'l-Walīd Muḥammad b. 'Abd Allāh b. Aḥmad, the historians of the town of Mecca. The *Nisba* al-Azraḳī under which both are known, is taken from an ancestor of theirs, 'Othmān b. 'Amr al-Ghassānī al-Azraḳ (i. e. the blue eyed). He, a contemporary of Muḥammad, belonged to the ruling house of the Djafnids of Ghassān. Al-Azraḳī the grandfather (died 219 = 834 or 222 = 837) was the first to collect traditions relating to the history of Mecca. They were first written down by the grandson, who was already dead in 244 (858). Al-Fāsī [q. v.] edited a new edition and this recension, later augmented by his nephew Abu 'l-Ḥasan Muḥammad, has been published by Wüstenfeld in the first volume of his *Chroniken der Stadt Mekka*.

Bibliography: in Wüstenfeld, *op. cit.* Cf. also Brockelmann, *Gesch. der arab. Litter.*, i. 137.

AZRAḲĪ Zain al-Dīn Abū Bakr b. Ismā'īl al-Warrāḳ, Persian poet, who according to Ethé died in 527 (1132-1133) or 524 (1130). Mīrzā Muḥammad Ḳazwīnī has however shown (*Čahār Maḳāla*, p. 175 ff.), that the poet probably was dead before 465 (1072-1073). He composed a Dīwān which among other things contained a panegyric on Tughānshāh b. Alp Arslan the governor of Herāt (not of Nīshāpūr, as is often stated) and on Amīrānshāh b. Ḳāwurd. On the other hand it appears to be incorrect that he, as Ḥādjdjī Khalīfa amongst others has stated, is also the author of the *Sindbād-Nāma* and of an obscene work entitled *Alfiya wa-Shalfiya*.

Bibliography: 'Awfī, *Lubāb al-Albāb* (ed. Browne, ii. 86 ff.); Dawlatshāh, *Tadhkirat al-Shu'arā'* (ed. Browne), p. 72 ff.; Niẓāmī-i 'Arūḍī, *Čahār Maḳāla* (ed. Ḳazwīnī), p. 44, 170 ff.; *Recueil de textes relat. à l'histoire des Seldjoucides*, i. 14 ff.; Ethé, in *Grundriss der Iran. Philologie*, ii. 258; Browne, *A Literary History of Persia*, ii. 323.

AZRAḲITES (Azāriḳa), a Khāridjite sect, so-called after their leader Nāfi' b. al-Azraḳ [q. v.], who founded the doctrine that all followers of other doctrines were without exception infidels and — if they did not at once become converted — doomed to death with their wives and innocent children. After Nāfi' had met his death on the battlefield, 'Ubaid Allāh b. al-Māḥūz became leader of these fanatics till he also was slain in the battle of Sillabrā (Shawwāl 66 = May 686). A similar fate befell his successor Zubair b. al-Māḥūz, but the Azraḳites asserted themselves under the leadership of the brave Ḳaṭarī b. al-Fudjā'a [q. v.] till 77 (696) in which year he also was killed and the Azraḳites disappear from history. Al-Shahrastānī accuses this sect of eight heresies. Most of these proceed from their holding all followers of other doctrines as infidels, though special mention may be made here, that they also condemned prudent concealment of one's own belief (*Taḳiya*) and rejected institutions, which were not laid down in the Kor'ān e.g. the stoning of an adulterer on the ground of an alleged revelation hitherto customary.

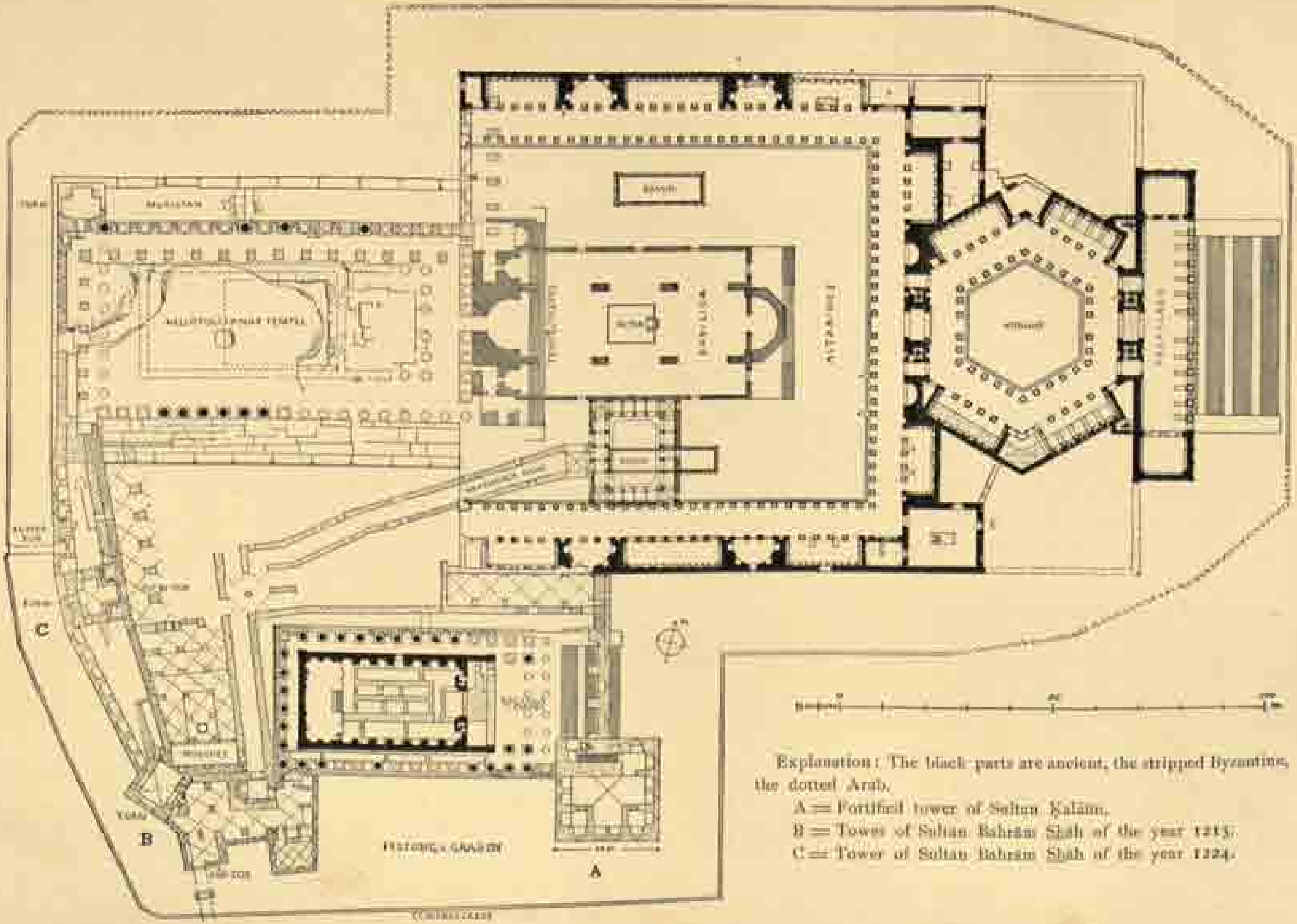
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'AZZA (A.; "young gazelle)", a common woman's name, two bearers of which are specially famous, 'Azzat Kuthaiyir and 'Azza al-Maila'.

'Azzat Kuthaiyir whose real name was 'Azza bint Ḥumaid b. Waḳḳāṣ (*Aghānī*; *Khizāna*: bint Ḥumail b. Ḥafṣ) and was a Bedouin of the tribe of Ḍamra. She was called 'Azzat Kuthaiyir, the 'Azza of Kuthaiyir because this poet dedicated all his Ḳaṣīdas to her (which for his part brought him the title of Kuthaiyir 'Azza). She must have been quite a child when Kuthaiyir fell in love with her. Later she married another, which did not hinder her, however from meeting the love of her youth on pilgrimage and elsewhere. Nothing farther is known of the details of her life. The story that she fell in love with the beautiful Djamīl and thereby aroused Kuthaiyir's jealousy probably springs from a love of playing on etymologies and from a desire to connect Kuthaiyir and 'Azza with another equally famous pair of lovers Djamīl and Buthaina. According to Ibn Ḳotaiba she died in Egypt at a time when Kuthaiyir still was consumed with love for her; on the other hand according to the *Kitāb al-Aghānī* she came as an old woman to the Caliph 'Abd al-Malik and related to him the story of Kuthaiyir's love for her in days gone by.

Bibliography: Ibn Ḳotaiba, *Kitāb al-Shi'r* (ed. de Goeje), p. 252 *et seq.*, 321—328; *Aghānī* (1. ed.), viii. 36—36; *Khizānat al-Adab*, ii. 381—383.

'Azza al-Mailā', i. e. "'Azza with the swinging gait", a famous singer. She was a pupil of the singer Sā'ib Khāthir and Nashīṭ (both of Persian origin) as well as of woman singer Rā'iḳa. 'Azza, a client of the Anṣār lived in Medina and was a general favourite there not only on account of her skill in singing and playing the lute, but also for her beauty and moral life. Ḥassān b. Thābit is said to have been moved to tears by her song, 'Omar b. Abī Rabī'a to have swooned with delight at her musical interpretation of his poems. The singers Ibn Muḥriz and Ibn Suraidj enjoyed the benefits of her tuition. The period of her activity can only be approximately fixed from the assertion that she sang in Medina during the reign of Mu'āwiya and his son Yazīd as well as from the persons with whom she is said to have come in contact; the Ibn Suraidj just mentioned had lessons from her while a young man and died at



Explanation: The black parts are ancient, the stripped Byzantine, the dotted Arab.

A = Fortified tower of Sultan Ḳalāūn.

B = Tower of Sultan Bahrām Shāh of the year 1213.

C = Tower of Sultan Bahrām Shāh of the year 1224.

SANCTUARY AND CITADEL OF BAALBEK.

the age of 85 during the caliphate of Hishām b. 'Abd al-Malik.

Bibliography: *Aghānī* (ed. Kosegarten), Prooemium p. 5—17; id. (Būlāk, 1. ed.), i. 151; iv. 35; vii. 188; x. 55, 57; xvi. 15 *et seq.* (cf. Kosegarten, *Chrestomathia arabica*, p. 130 *et seq.*); Ibn Khallikān (ed. Wüstenf.), N°. 557.

(A. SCHAADE.)

B.

BĀ', the second letter of the Arabic alphabet (apart from Khalīl's arrangement of it; cf. the article ABDJAD), as a numeral = 2. Graphically it is known as *al-bā' al-muwaḥḥada*. Phonetically Sībawaihi defined it sufficiently according to our ideas as a voiced, bilabial, explosive sound (ed. Derenbourg ii. 453, 16, 18, 454, 7), our *b*. al-Bā' is also the name of the Arabic preposition *bi* (to, in, on; through [instrumental!]). For further information see grammars and dictionaries. [Cf. besides the Artt. ARABIA: SCRIPT and DIALECTS].

(A. SCHAADE.)

BĀ' (A.), also BAW', BŪ', Plur. ABWĀ', a linear measure = a fathom (Turkish *ḳulach*).

BAALBEK (BA'LABEKK; called "Heliopolis" by the Greeks) chief town of a district in the province of Damascus, seat of a Ḳā'immaḳām, situated in the Syrian plateau of Biḳā', famous for the ruins of the Temple of Jupiter erected by the Emperor Antoninus (138—161) on a broad terrace, the courts and propylaea of which Caracalla added, as well as for its Temple of Bacchus. The etymology of the name Baalbek has not been explained, according to the Greek designation "Heliopolis" it was the site of the cult of a sun-god. The name "Biḳā' al-'Azīz" points in the same direction. 'Azīz is a paredros of the sun-god who was worshipped in North and Central Syria. This plateau is called after him and not after a less important son of the famous Ṣalāḥ al-Dīn. The Arab legend relates that the temple of Baalbek was a palace of Solomon which he gave to Bilkīs the Queen of Sheba as a wedding gift. Baalbek was incorporated in the Muslim dominions by 'Omar I's general Abū 'Obaida in 637 (16) peacefully by agreement, and remained a part of the province of Damascus in the possession of the Umaiyad and 'Abbāsid Caliphs till the Fāṭimid Caliph al-Mu'izz conquered Damascus in 942 (361) and placed a governor in Baalbek. The Fāṭimid rule lasted till 1075 (468) though it was twice interrupted: once by the conquest and destruction of the town by the Byzantine Emperor John Zimisces in 974 (363) and again on its occupation by Ṣāliḥ ibn Mirdās Prince of Aleppo in the year 1025 (416). In 1075 (468) the rule of the Seldjuk prince Tutush and his sons began. It was only held for a short time in 1083 (476) by Muslim ibn Kuraish, Prince of Aleppo. After Muslim's departure the eunuch Gümüshtegin became governor and remained in his office under Tutush's sons. The successor of the Seldjuks was Toghtikin, a former Atabeg of theirs [q.v.]. When Gümüshtegin intrigued against him in 1110 (504) with his overlord the great-sultan, Toghtikin deposed him and entrusted his son Būrī with Baalbek. After the death of Toghtikin in 1128 (522) his son Būrī succeeded him in Damascus and granted Baalbek in fief to his son Muḥammad who held out against his brothers after the murder of Būrī in 1128 (522). At this time Baalbek seems to have been strongly fortified for we hear for the first time of its successful defence (cf. below). Muḥammad became Prince of Damascus in 1138 (633) after his brothers Ismā'īl and Maḥmūd had been assassinated in 1132 (526) and 1134 (529) respectively. His gifted vizier Önör received Baalbek in fief. As stepfather of the murdered Maḥmūd, Zangī, Prince of Aleppo demanded revenge from the innocent Muḥammad. As Zangī did not dare attempt the siege of Damascus, he advanced against Baalbek and in 1136 (531) the bravely defended citadel was surrendered to him on his promising a safe retreat, but he did not keep his word. His governor was Ṣalāḥ al-Dīn's father Aiyūb [see AIYŪBIDS].

Zangī strengthened the fortifications of Baalbek. Muḥammad died in 1139 (534) and the above-mentioned Önör ruled on behalf of his young son Abaḳ. After the assassination of Zangī in 1146 (541) Aiyūb had to give Baalbek back to Önör. The eunuch 'Aṭā held it in fief; after the murder of 'Aṭā, his nephew Daḥḥāk, lord of Wādī 'l-Taim (southwest of the Biḳā') obtained possession of Baalbek but had to make way in 1157 (552) for Nūr al-Dīn who had also forced Abaḳ to retire in 1154 (549). Nūr al-Dīn caused the walls of Baalbek which were destroyed by the fearful earthquake of 1170 (565) to be rebuilt. Baalbek was taken from his successor Ismā'īl in 1174 (570) after a siege of four months by Ṣalāḥ al-Dīn. The latter granted it in fief first to Muḥammad, one of his generals, then to his brother Tūrān-Shāh in 1178 (574) and a year later to his nephew Farrukh Shāh. When the latter died three years afterwards his son Bahrām Shāh (q. v.) received it and ruled from 1182—1230 (578—627). He built two towers of the fortifications. In the year 1230 (627) Prince al-Ashraf Mūsā [see MŪSĀ] obtained possession of Baalbek; after his death his brother al-Ṣāliḥ Ismā'īl received it in 1237 (635) from whom it was taken after a year's warfare in 1246 (644) by al-Ṣāliḥ Aiyūb. Aiyūb's governor Sa'd al-Dīn al-Ḥumaidī was recognised by his successor Tūrān Shāh in 1249 (647). When the latter was murdered after only a year's reign, al-Nāṣir Yūsuf Sulṭān of Aleppo conquered Damascus and called upon the governor of Baalbek to surrender it. The latter submitted to Tūrān Shāh's young son and agreed to pay tribute. Al-Nāṣir Yūsuf's rule ceased on the invasion of Syria by the Mongols in the year 1260 (658). Baalbek was captured by the Mongol general Ketbughā and its fortifications destroyed. In the same year however Sulṭān Koṭuz of Egypt inflicted a crushing defeat on the Mongols. Thereupon Baalbek passed under Egyptian sway and was placed under the rule of the governor of Damascus. Thus it

remained till 1516 (922) when the Ottoman Sulṭān Selīm conquered Syria and incorporated it in his kingdom. Since that time Baalbek subservient to the Porte has been in the hands of petty dynasts chiefly of the Ḥarfūsh family. In the continual struggles between the Syrian families the prosperity and population of Baalbek has suffered. It suffered considerable damage from the earthquake of 1459. About 1831 the town was conquered for a short time by the Egyptian Ibrāhīm Pasha. On his departure it again passed into the hands of the Ḥarfūsh family. It was not till 1850 that the Porte placed a regular administration there, when Baalbek became the seat of a Ḳā'immaḳām under the governorship of Damascus. Since then its prosperity has been continuous: at the present day its inhabitants number 5000, of whom about 2000 are Sunnī Muslims, 2000 Shī'a Mutawālīs. Excavations have been carried out by the Germans under the direction of Puchstein and Schulz and Baalbek is becoming more and more the goal of all tourists in the East.

The fortress of Baalbek (extracted from the second Annual Report of the excavations of Puchstein, Berlin, 1903 p. 41 ff.). The Arabs turned the temple into a citadel. The general form of the citadel was defined by the Arab architects by the courts and the two temples the outer walls of which afforded sufficient security. The small temple appears to have been a separate building by itself inside the fortress, a sort of Donjon. Its ditches with the walled counterscarpe on the north side are still recognisable and the great fortified tower on its south east corner was built especially for its protection. Greater expenditure was necessary to fill up the gap on the south west corner of the fortress, between the two temples and here, where the entrance and exit to the Biḳā' were situated, the Arab architects had to compete with the Roman and show their own skill. In contra-distinction to the solidity of the ancient walls manifold reconstructions have been necessary to meet changing requirements. The various periods of building are defined on the plan. The most recently fortified ground was the lowest of the whole town, a sort of lower town or suburb.

In the first period of building, a wall was built in the south west in the direction of the south front of the small and another in the direction of the west front of the large temple. The gate was placed in the middle of the west side, flanked by two towers of no great height. A second period of construction may be placed in the time of Muḥammad b. Būrī who defended Baalbek successfully or in that of Zangī who, as inscriptions discovered and literary records show, occupied himself with the fortification of Baalbek. This period is marked by the filling up of the doorway on the south side, where a road led to the interior of the outer fort through a long covered corridor and from here through another, likewise covered path, gradually rising to the niveau of the eastern part of the citadel. In place of the old gateway and its two small towers a new large tower was built and, to the right and left of it, new curtains were drawn not far from the old ones; a tower seems also to have stood in the southwest corner. Sultan Bahrām Shāh erected a new one here in 1213 (610) and the tower in the northwest corner of the citadel in 1224.

The strengthening of the front of the west tower may also be ascribed to him. Finally in a fourth period Ḳalāūn and his successors built more important and very strong new buildings after the destruction of Baalbek by the Mongols at the end of the thirteenth century. The two west curtains were taken down and moved to the front of the west tower which was also built in a new style by the use of great blocks of stone. The strong tower at the southeast corner of the small temple likewise belongs to this period. The old simple, south gate was, as required by changed conditions strengthened as if by a barbican, so that the road behind the bridge over the ditch and behind the outer gate had four turns before it led through the inner gate, where still another smaller court which could be swept from above, awaited the enemy. This barbican according to the foundation inscription on the fallen prop of the outer gate is to be dated about 1240 (689). After the end of the thirteenth century no alterations were made in the fortification of the citadel, only improvements such as those in the moat in 1394 (796) when Sulṭān Barḳūḳ [q. v.] prepared to resist Timur as is proved by inscriptions.

Bibliography: Ritter, *Erdkunde*, Vol. 17, pp. 223—228 and 244—246, where older authorities are indicated; Alouf, *Histoire de Baalbek* (Beyruth, 1896); Puchstein, *Erster und zweiter Jahresbericht über die Ausgrabungen in Baalbek* (Berlin, 1902, and 1903); Puchstein, *Führer durch die Ruinen Baalbeks*, Berlin, 1905; Sobernheim, *Zur Geschichte Baalbeks im Mittelalter*, in "*Festschrift für Amari*", (Palermo, 1910), p. 152—163. Further work of the Baalbek-Expedition, with the histories and Arabic inscriptions of Baalbek, by M. Sobernheim will be published shortly. The Arab sources given there. (M. SOBERNHEIM.)

BĀB (A.) door, gate. Unlike the open tent of the Bedouin the ancient Arab house formed a sort of stronghold which could only be entered by a door, Bāb. As is still often the case the door varied with the style of house and was small and concealed, heavy and barricaded, or high and open. The Bāb always concealed the view into the interior of a dwelling, nothing of the richness and beauty of which could be gathered from the exterior. The Bāb thus became a symbol of approach and beginning of the means of doing anything, of aim, of perception and finally as a a symbol of any goal. The symbolic application of the word is frequent and manifold in Arabic and its sphere of influence and has not been without influence in the West. The court of the Sultan appears as the "Sublime Porte" or the "Gate of Fortune"; the Milky Way is the "Gate of Heaven", the "Two Doors" are metaphorically this life and the next, the contents of a book are contained in various gates (chapters). One speaks of the gates i. e. means of livelihood, of war, of rebellion, of the gates of the right path, of wickedness, of dominion, of death, etc. The gate of the mighty appears especially frequently as the rendezvous of supplicants and the professional beggar lives "at the gate of Allāh" (*'alā bāb allāh*, cf. Italian: *alla baballa*). Cf. Lane, *Arab.-Engl. Lexicon*, I, 272; Dozy *Supplément aux Dictionn. Arab.*, I, 124, 125. (J. HELL.)

BĀB, an Arabic word signifying „gate", early

received among the Ṣūfis the meaning of "gate by which one enters, means of communication with that which is within". Among the Ismaʿīlis, this word is used symbolically for the Shaikh or spiritual leader, who initiates into the mysteries of religion, the *Aṣās* (Guyard, *Fragments*, p. 106); among the Noṣairis, Salmān al-Fārisī, entrusted with the propaganda is the Bāb (R. Dussaud, *Noṣairis*, p. 62. n. 4). The Druses call by this name the first spiritual minister, who embodies universal reason (*Mawlāya ʿaḳl* "Monseigneur l'esprit"; cf. Sacy, *Druzes*, ii, 59). The name has been made famous by the Saiyid ʿAlī Muḥammad of Shīrāz who called himself Bāb, when he declared himself to be the gateway to knowledge of divine truth (5. Djumādā II 1260 = 11. Juni 1844). Born on the 1. Muḥarram 1236 (26. March 1821), the son of a merchant, he became an orphan and was placed under the guardianship of his maternal uncle; he continued his father's business but at the same time occupied himself with religious questions. He practised austerities and exposed himself for hours to the rays of the sun so that his mind became affected. He then made the pilgrimage to Kerbelā and there received instruction from the Shaikhīs. Returning to Shīrāz he proclaimed himself a reformer and delivered a series of sermons, in the Mosque of the Smiths, interspersed with denunciations of the official clergy. A Shaikhī, Ḥusain of Bushrūye who was seeking a successor to the Saiyid Kāẓim of Resht, who had just died, chose ʿAlī Muḥammad and became his first disciple. The latter thereupon set out for Mecca via Būshir and Muscat and took advantage of the pilgrimage to write various treatises which were considered divine revelations. On his return he had a confession of faith loudly proclaimed in which he added to the Shīʿite formula the declaration that "ʿAlī before Nebīl (i. e. ʿAlī Muḥammad, the prophet being surnamed Nebīl by the Bābīs) is the mirror of the breath of God". A rising followed and the governor had the missionaries of the Bāb imprisoned. Saiyid Yaḥyā of Dārāb, who was sent to investigate the doctrine, became a convert to it. Meanwhile cholera had broken out and all who could quitted Shīrāz. At Iṣfahān ʿAlī Muḥammad enjoyed the protection of Manūčehr-Khān Moʿtamad al-Dawla, governor of the city, but on his death, his successor received orders to place the Bāb in the fortress of Mākū in Ādharbaidjān where he was detained.

Meanwhile Ḥusain of Bushrūye continued his preaching and converted two brothers in Teherān, Mīrzā Nūrī (later called Ṣubḥ-i Ezel) and Mīrzā Ḥusain ʿAlī Nūrī (who became Bahāʾ Allāh). At Kazwīn, a young woman, Zarrīn Tādj, surnamed Ḳurrat al-ʿAin, daughter of Mollā Ṣāliḥ Barakānī, of rare beauty and superior intelligence declared herself a follower of the new religion in consequence of a correspondence with the Bāb. Being forced to quit the town after the murder of her uncle Muḥammad Taḳī, a fanatical Mudjtahid, in which she was accused of being implicated, she fled by night and sought refuge in Bedesht in Khorāsān where the first assembly of the disciples of the reformer took place.

After a long stay in Mākū, ʿAlī Muḥammad in consequence of the troubles which had broken out in Shaikh Ṭabarsī and in Zendjān [see BĀBĪ] was transferred to Čehrīk and from there taken to Tabrīz. His execution, being determined upon, was entrusted to the Christian regiment of Bahādurān who shot him with his disciple Muḥammad ʿAlī of Yezd. At the first volley the bullets only severed the cords which bound him so that it was necessary to fire again (27 Shaʿbān 1266 = 8 July 1850). After the execution, his body was thrown into the town ditch but was taken up by his devoted disciples, and carried to Teherān, where it lay buried for 20 years when it was taken out of its place of concealment by order of Bahāʾ Allāh and according to an oral tradition, carried to St. Jean d'Acre (ʿAkkā).

His Doctrine. Under an apparent reform of Islām the Bāb has founded a new religion with its own beliefs, dogmas and its own conceptions of a new state of society. God is one and ʿAlī Muḥammad is the mirror in which He is reflected and in which every one can regard Him. "You ought to make mirrors of yourselves and your deeds so that you shall only see in these mirrors the sun which you love", says the *Bayān Arabe*, transl. by Nicolas, p. 133. God created the world by means of seven attributes called the Letters of Truth, which are Predestination, Predetermination, Will, Volition, Permission, Doom and Revelation (*ḳadar*, *ḳaḍāʾ*, *irāda*, *mashīya*, *idhn*, *adjal*, *kitāb*). Cabbalistic counting plays an important role: the number 19 is sacred. It is found in the numerical value of the letters composing the word *wāḥid* and *wudjūd*, existence; the year is divided into 19 months (*Bayān*, p. 146), the months in 19 days (= 361 days in a year). A council of 19 members is to regulate the affairs of the community; into its hands is paid the tax of one fifth of the value of property which is levied each year on the capital, provided the latter has not diminished meanwhile (p. 188); the believer is pledged to pay it, but neither the spiritual nor temporal authorities may employ force to make him pay it. All penalties are abolished except fines and the interdiction of cohabitation between married people for longer or shorter periods. The absolute freedom of trading and contract is recognised; payment of interest is allowed on goods sold on credit.

Marriage is compulsory after the age of eleven. Divorce is discouraged and a year is allowed the parties to come to an agreement in. Divorced parties are allowed to come together again nineteen times, after one month (p. 164). Widowers and widows are to marry again, the former after 90 days, the latter after 95, under pain of a fine (p. 207). The schoolboy may not be beaten before the age of five (p. 163) and after this age he must not receive more than five blows, some covering being interposed. Disciples are bidden to be courteous; the laws of Islām against luxury, regarding the use of articles in precious metals and of silkstuffs are repealed (p. 162).

Every year there is a fast of one month (19 days) from the rising of the sun to its setting, compulsory from the age of eleven to forty two. Ablutions are merely recommended without being formally prescribed. There should be a bath in each locality. All women may be seen unveiled and are allowed to be spoken to without restriction by any one, but not obtruded upon; it is advisable, however, to limit the number of words exchanged to 28 (p. 182).

The places of pilgrimage are the house where the prophet was born and where a mosque is to

be built (p. 140, 146), the place where he was imprisoned and the dwellings of his principal disciples. Journeys are not as a rule advisable except those for purposes of trade; sea-voyages are forbidden except to pilgrims and merchants. Prayer is no longer to be offered up in common except at funerals (p. 200), although preaching in mosques is recommended. There is no longer to be any legal impurity; new converts are purified by the act of conversion itself (p. 149), and all that they possess becomes pure immediately; water is purity itself and it purifies. 19 verses of the Bayān ought to be read every day and the name of God mentioned 361 times. The dead ought to be buried in crystal (whence arises the story that the body of the Bāb was buried in a crystal coffin) or rather in hewn and polished stone and wear a ring on the right hand with a verse inscribed on the setting "so that the dead may have no fear in the tomb" (p. 152, 182). No one should harm any one nor cause his neighbour pain (p. 168). One should answer a question or a letter and carry letters faithfully to their destination (p. 169) and not tear them up. Electuaries, fermented and intoxicating drinks are forbidden (p. 200). Once in every nineteen days one should invite nineteen persons, be it only to drink water. Begging is forbidden; it is even a sin to give to a beggar.

The division of an estate after defraying funeral expenses is as follows (p. 179): the children $^9/_{60}$, the husband $^8/_{60}$, the father $^7/_{60}$, the mother $^6/_{60}$, the brother $^5/_{60}$, the sister $^4/_{60}$, the teacher $^3/_{60}$; the right of inheritance does not extend further; representation however is allowed (p. 190). ʿAlī Muḥammad is the author of several works, all in manuscript: the two *Bayān* (Arabic and Persian), *Kitāb Bain al-Ḥaramain* and of a commentary on the Sūrat Yūsuf.

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BĀB AL-ABWĀB, the "Iron Gate" at Derbend. [see the latter.]

BĀB AL-MANDAB, the strait, 17 miles broad, between the Red Sea and the Gulf of Aden. According to Yāḳūt, *Muʿdjam*, iv. 650 ff., Mandab which means the place of calling, or of lament for the dead, is the name of a mountain on the Arabian coast. According to the legend mentioned by him, this mountain was originally joined to the outlying mountains opposite the African coast till a certain king caused it to be cut through. Mandab or Mandam is also however, the name of a harbour, the Ὀκηλὶς ἐμπόριον of Ptolemy, which at the present day must be looked for in Shaikh Saʿīd or in a neighbouring place. In the strait lies the desert volcanic island of Perim (Maiyūn) which the English have held, temporarily in 1799—1801, and permanently since 1857.

Bibliography: besides Yāḳūt: al-Hamdānī, ed. Müller, 53, 98, 127; Ritter, *Erdkunde*, xii. 664 *et seq.*; Sprenger, *Die alte Geographie Arabiens*, 67.

BĀBĀ, (Turkish) "father" is also used as a designation of any old man of the people, in East Turkish it also denotes "grandfather" (Vámbéry, *Čagat. Sprachstudien*, p. 240; Süleimān-Efendi, *Lughāti čaghatai*, p. 66). This surname is best known from the story in the 1001 Nights of "*ʿAlī Bābā and the Forty Thieves*" (French Translation by Galland), of which the Arabic original has recently been discovered (Duncan B. Macdonald in *Journal of the Royal Asiatic Society*, April 1910). Some holy men have borne the name, like Geikli Bābā and Doghlī Bābā who accompanied Sulṭān Orkhān at the siege of Brussa; a Khān of the Crimea, Bābā Girāy, son of Muḥammad Girāy who succeeded his father as *Ḳalgha* on his death and was assassinated six months later (929 = 1522). Before the introduction of reforms the forty Doorkeepers (*Ḳapidji*) of the imperial Harem were called Bābā; their chief bore the title of *Agha Bābāsi* (Barbier de Meynard, *Supplément*, i. 257). The name of Ākhī Bābā was borne by the heads of the corporations of craftsmen who gave the apprentices the leather apron and the title of craftsman.

Bābā Dāghī, a mountain in Asia Minor (province of Aidīn, Sandjaḳ of Deñizli, in the South of the last named town). Bābā Dāgh is also the name, among others, of a mountain and town in Roumania.

Bābā burnu "Cape Bābā" (the ancient Assos) a promontory on the West of Asia Minor between Smyrna and Constantinople, 23° 44′ long. E., 39° 28′ lat. N., forms the western extremity of Mount Ida. On its flanks rise the market town and fortress of Bābā belonging to the Sandjaḳ of Bigha and the Ḳaẓā of Aiwadjiḳ with a little fortified harbour called Bābā Limānī, 4—5000 inhabitants. It was formerly famous for the manufacture of yataguns.

Bābā-i ʿatīḳ, official name of the market usually called Eski Bābā or Bābā Eski, chief town of a Ḳaẓā of the province of Adrianople, Sandjaḳ of Ḳyrḳ-kilīsā, comprising 3 Nāḥiye and 51 villages; it has a station on the railway to Adrianople.

Bibliography: Barbier de Meynard, *Supplément aux dictionnaires turcs*, s. v.; ʿAlī Djawād, *Djoghrāfiyā lughāti*, p. 143; *Sālnāme* (1325), p. 906, 980; Texier, *Asie Mineure*, p. 20. (Cl. Huart.)

BĀBĀ BEG, an Uzbeg chief of the family of the Keneges, was till 1870 prince of Shahrisabz and had taken part, in the summer of 1868, in the siege of the citadel of Samarḳand then held by the Russians. In the summer of 1870 Shahrisabz was conquered by the Russians under General Abromow. Bābā Beg had to flee with a small body of those faithful to him, first to the upper valley of the Zarafshān then to Farghāna where he was seized by order of Khān Khudāyār and handed over to the Russians. An annual pension of 3000 Roubles was granted him in Tashkent. After 1875 he entered the Russian service, took part in the same year in the expedition against Khoḳand, and the following year on the end of the campaign received the rank of Major. He afterwards lived in Tashkent till his death which took place shortly before 1900.

(W. Barthold.)

BĀBĀ FIGHĀNĪ. [See FIGHĀNĪ.]

BABAGHĀ (A.) "Parrot", a name of the Arab poet Abu 'l-Faradj 'Abd al-Waḥid b. Naṣr of Niṣībis, who lived at the court of the prince Saif al-Dawla and after his death in Mosul and Baghdād and died in 398 (1007).

Standing next to his famous contemporary Mutanabbī in poetic endowments, Babaghā enjoyed the reputation of being one of the best intellects and poets of his time. He tried his skill on all kinds of poetry with the greatest success in panegyrics of princes, with less in the domain of love poetry.

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BĀBEK, Chief of the Khurrami-sect; the name is the arabicised form of the Iranian Pāpak. He was, it is said, the son of an itinerant oil-merchant, and was engaged in a very humble occupation when Djāwīdhān b. Sahl, chief of the Khurramīs noticed his gifts. On the death of the latter he claimed that his spirit had entered him and began to stir up the population of the district of al-Badhdh in Arrān (201 = 816-817). In 204 (819-820) Yaḥyā b. Mu'ādh attacked him without success. Afterwards in the reign of the caliph al-Mo'taṣim the advance guard of the expedition commanded by Bogha the Elder having been defeated at Heshtad-Ser in the mountains of Marāgha, Afshīn prepared to put down the revolt (221 = 836) one of the leaders of which, Turkhān, he was successful in surprising. After having received money and general of Bābek's reinforcements Afshīn attacked another leader, Adhīn. His troops were only saved from disaster by his precaution in placing mountaineers (*Kūhbāniya*) furnished with signals on the tops of the hills. The general advanced by short stages only and protected his camp by *Chevaux de Frise* (*ḥasak*). Al-Badhdh was captured and plundered on Friday 18 Ramaḍān (= 26 April 837) after an unsuccessful attack by the voluntary troops of Baṣra and an assault by the troops of Farghāna. Afshīn having had the town demolished by his corps of engineers, (*kilghāriya*) Bābek took to flight and fell into the hands of Sahl b. Sunbāṭ, the Armenian Patriarch who had him arrested while hunting. He was handed over to Afshīn and sent to Sāmarrā (Thursday 2 Ṣafar 223 = 3[rd] January 838); al-Mo'taṣim, disregarding the pardon promised him in writing, caused him to be paraded on an elephant and executed with refinements of cruelty; his body was left hanging and gave its name to a quarter of the town. His reign had lasted twenty years. In the romance of which the *Fihrist* (p. 343—344) gives an extract his enthronement at al-Badhdh is carried out with special ceremonies; the skin of a calf newly slain was spread on the ground, bread was broken and dipped in wine and a garland of basil given him as a marriage ceremony.

Bibliography: Ṭabarī (ed. de Goeje), iii. 1015, 1187 ff.; Mas'ūdī, *Prairies d'Or*, vii. 62, 123 ff.; Ibn al-Athīr (ed. Tornberg), vi. 315, 326, 337; Ibn Khaldūn, *'Ibar*, iii. 258—262; *Fihrist*, p. 343-344; G. Flügel in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxiii. 531 ff.; Müller, *Islam*, i. 504—508, 537, 541 f. (CL. HUART.)

BĀBER, ZAHĪR AL-DĪN MUḤAMMAD, founder of the Great Mughal dynasty in India, eldest son of 'Omar Shaikh Mīrzā, great grandson of Mīrān Shāh the son of Tīmūr, through his mother Kutlūk Nigār he was descended from Čaghatai, the second son of Chingiz Khān. When only twelve years of age he succeeded his father in Farghāna (5 Ramaḍān 899 = 10 June 1494); he took Samarkand (903 = 1497) but could not hold it for more than a hundred days; he then took up a firm position at Khodjand from which he was able to recover Marghinān Andidjān (Dhu 'l-Ka'da 904 = June 1499). After the occupation of Samarkand by the Uzbeg Khān Shaibānī in 906 (= 1500) he lost all his possessions but recaptured the town by surprise, lost a great battle at Ser-i-pul against Shaibānī and fled to Tashkend beside his maternal uncle. As his hereditary principality did not give him sufficient scope for his energies he resolved to cross the Hindū-Kush, besieged and captured Kābul in 909 (= 1504), and conceived the idea of invading India from there, but his first expedition was confined to ravaging the banks of the Indus and fighting against the Afghān tribes. He intended to pass the winter in Khorāsān from which the Uzbegs had departed, but being recalled to Kābul by a revolt, he attempted to cross the snow-covered Hindu Kush and only succeeded with great difficulty (912 = winter of 1506—1507).

In 917 = 1511 Bāber, thanks to the support of Shāh Ismā'īl Safawī whose vassal he had declared himself, defeated the Uzbegs who were weakened by the death of Shaibānī and occupied Bukhārā and Samarkand; in the following year however on the departure of his Persian auxiliaries he was again attacked by the Uzbegs, defeated at Bukhārā, and again at Ghadjdewān and compelled to retire to Kābul in 920 (1514). It was then that giving up all attempts towards the north, he began to realise his project, long ripened, of establishing himself in India, after occupying Kandahār in 928 (1522). Ibrāhīm Lōdī, Sulṭān of Dihlī, had quarrelled with the Afghān chiefs; profiting by the situation, Bāber took Lahore in 930 (1524) and made himself master of the kingdom of Ibrāhīm by his victory at Pānīpat, on Friday 8[th] Radjab 932 (20 April 1526) in which his adversary was slain. He established his capital at Agra. He had again to fight against the Rajput chief Rānasanga, prince of Chitore, the Afghāns of Jaunpur and the King of Bengal. He died near Agra on the 6[th] Djumādā I. 937 (26 Dec. 1530) and left the throne to his eldest son Humāyūn.

Bāber was a leader of unparallelled bravery and audacity. On the second occasion on which he took Samarkand by escalade he had only 240 men with him. His passage of the Hindū-Kush in the middle of winter is a remarkable exploit. The description of India which he gives shows a keen interest in natural history. He was a poet and wrote a Dīwān Turkī and a collection of Mathnawīs called *Mubīn* (Berézine, *Chrestomathie turque*; Sprenger, *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xvi, 1862, p. 87). He has also left an account of his adventures in his Memoirs (*Bāber-nāmeh*) the text of which is in Turkī or Čaghatāī,

From certain differences in style this latter work must have been written down from the author's dictation by three successive scribes. The text has been published by Ilminski (Kazân, 1857) from a copy made by Kehr in 1737. A manuscript which belonged to Sir Sâlar Djang of Haidarâbâd has been reproduced in facsimile by Mrs. Annette S. Beveridge (*Gibb Memorial* Vol. i. 1905 with two indices). It was translated into Persian by 'Abd al-Raḥîm Mîrzâ Khân, son of Bairân Khân (1590) and this version was translated into English by J. Leyden and W. Erskine in 1826. The French translation by Pavet de Courteille (Paris 1891) is based on the edition of Ilminski. These Memoirs show a certain number of lacunae either due to the desire of the author to be silent on certain deeds little to his credit or to the accidents of his adventurous career.

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BÂBÎ, the designation of the followers of the Bâb who however prefer to call themselves *Ahl-i bayân*. The preaching of the doctrine began with the sending of missionaries into various Persian provinces [see BÂB]; their teaching, which aroused the protestations of the Shî'a population brought about persecutions which the Bâbîs resisted; in consequence the sect, at first of a purely religious character, became a political party. After a counsel held at Bedesht, Mollâ Ḥusain of Bushrûye set out for Bârfurush at the head of a little troop which could no longer defend themselves in the town and entrenched himself in the sanctuary of Shaikh Ṭabarsî which he turned into a fortress; being besieged by the Royal troops he made several successful sorties but fell in the final encounter. Under pressure of famine the Bâbîs signed a capitulation in spite of which they were all massacred in 1265 (July—August 1849). In Zendjân, the chief town of the province of Khamsah the Bâbîs barricaded the town and seized the citadel of 'Alî Merdân Khân but after various vicissitudes were dislodged from their position and overpowered (May 1849—February 1850). Saiyid Yaḥyâ Dârâbî whom the inhabitants of Nairîz, discontented with the agents of the central authority called upon to lead them, shut himself up in the ancient fortress there and held out for several days (January 1850). Nâṣir al-Dîn Shâh having been wounded by an attempt directed against him by the Bâbîs (28 Shawwâl 1268 = 16 August 1852), this was the signal for a general persecution of the Bâbîs which extended throughout the Empire. Mîrzâ Yaḥyâ Nûrî surnamed Ṣubḥ-i Azal who had declared himself the successor of the Bâb, left Persia and retired to Baghdâd from which town he was brought to Cyprus by the Turkish government and detained in Famagusta. His half-brother Mîrzâ Ḥusain 'Alî surnamed Bahâ' Allâh, arrested, then acquitted after an enquiry, obtained permission to go on pilgrimage to Kerbelâ and stopped in Baghdâd [see BAHÂ' ALLÂH]. More recently Mollâ Kâẓim was executed at Iṣpahân on the charge of belonging to this sect as was Mîrzâ Ashraf of Âbadah (October 1888). Persecutions took place at Se-dih and at Nedjefâbâd. A certain number of Bâbîs took refuge at 'Ashkâbâd in Russian territory where they were allowed to build a mosque. The schism between Ṣubḥ-i Azal and Bahâ' Allâh divided the Bâbîs into two sects, the Azalis and the Bahâ'îs; the former, who represent the pure doctrine of the master, are now but few in number; the latter who look upon the Bâb merely as the forerunner of Bahâ' Allâh are spread throughout the world and besides Persians have made some converts among Europeans and Americans.

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BÂBIL, the ancient Babylon, situated on the Euphrates in 32° 41′ 30″ North and 44° 25′ 30″ East of Greenwich.

The ancient Babylon had even in early times a much greater importance for Islâm, as for us, than the town which still existed in the earlier Islâmic period. All that the Muslims know about Bâbil, comes from three sources, Jewish Persian or Christian. It is not quite clear whether the information, which can be traced to the Bible, has come through the Jews or the Christians.

Even Adam and Ḳâbîl and Hâbîl are placed in Bâbil after the expulsion from Paradise and an equal antiquity is also ascribed to the Byzantine Babylon-Bâbalyûn in Old Cairo (Yâḳût, i. 45) according to the Thora. After the Deluge Nûḥ b. Kûsh b. Ḥâm and his sons settled in Bâbil (Ibn Khurdâdhbih, p. 77; Ṭabarî, i. 217; Yâḳût, i. 442, 447). Bâbil is after Ḥarrân the second town that was built on the earth (Ibn al-Faḳîh, p. 196). The Tower of Babel is ascribed to Nimrod and the tower is called "Midjdal", Palace (Bakrî, p. 136). By the confusion of tongues God scattered the sons of Nûḥ from Bâbil; the etymology of the name Babel connected with this is also known. *Gen.* 11, 9 (Ibn Rusta, p. 108; Mas'ûdî, *Tanbîh*, p. 197; Bakrî s. v.). Nimrûd Ibn Kan'ân the first king of the earth, the first to consult astrologers and who built the first canals, had his seat in Bâbil (Ibn Khurdâdhbih, p. 77; Ibn al-Faḳîh, p. 199; Ṭabarî passim; Iṣṭakhrî, p. 101, 860; Mas'ûdî, *Tanbîh*, p. 94, after the Thora, p. 105, 106, *Murûdj* passim). His contemporary was Ibrâhîm, born in Ḥarrân and brought with his father as a child to the land of Bâbil where Lâbân lived and Ibrâhîm married and then departed (Ṭabarî, i. 252 *et seq.*). In spite of many divergences from the Old Testament account this must be regarded as of Jewish origin as well as the accounts of the later period of Babylonian history. Bukhtnaṣṣar who destroyed Jerusalem and led the Jews into captivity in Babylon, lived in Bâbil (Ibn al-Faḳîh, p. 218; Ṭabarî, i. 692; Mas'ûdî, *Tanbîh*, p. 105, 106; Yâḳût, i. 448). That Cyrus the Mede slew Balshaṣar b. Awîlmarûdakh b. Bukhtnaṣṣar may also have come from Syriac sources (Ṭabarî, i. 216). The Baby-

lonians Nimrud, Bukhtnaṣṣar and Sinaḥārib are often mentioned in books and astronomical tables (Mas'ūdī, *Tanbīh*, p. 105). The names Chaldeans, Kana'anaeans and Nabataeans seem to be used quite uncritically as the designation of the ancient Babylonians (Iṣṭakhrī, p. 101; Yāḳūt, i. 447, 4).

The Iranian legend had associated all its heroes with Bābil even before Islām. After the introduction of Islām naive comparisons were made between the Biblical and Persian stories. Djaiyūmart, the first man, extended his kingdom from Dunbāwand to Bābil (Ṭabarī, 147). Ōshhang, the first carpenter and architect built Bābil and Shūsh (Ṭabarī, i. 171), or perhaps Ṭamūrath (Ibn al-Faḳīh, p. 319; Ṭabarī, i. 175 following Hishām al-Kalbī; Ḥamza, p. 29, 30). Djamshīdh used to travel in one day from Dunbāwand to Bābil like Solomon from Jerusalem to Persepolis—Takht-i Djamshīdh (Ṭabarī, i. 180). Al-Ḍaḥḥāk, Djamshīdh's opponent ruled in Bābil. This is the account of the Avesta (Iṣṭakhrī, 860, Yāḳūt, i. 448 following Yazdadjird b. Mahbundādh). Afrīdūn also resided in Bābil. Of the Kayanids, Kai Kāūs, Luhrāsp and Vishtāsp are mentioned as rulers of Bābil (Ṭabarī, i. 596, 642—674). Kai Kāūs was according to the *Siyar al-mulūk* in Ḥamza, p. 35, the builder of the Tower of Babel. The hero Rustam appeared in Bābil.

The Arabs also know of Alexander in Babylon. This sounds historical but it all comes from the Alexander legend and without exception from the Syrian version. Ṭabarī I. 813, quotes the Christians as his source. That al-Iskandar slew Dārā b. Dārā and lived in Bābil might have also come from Sāsānian sources, for example from the Pahlavi original of the Syrian romance of Alexander, as in Ḥamza p. 40, Iṣṭakhrī p. 145. Notices of the descendants of Arsaces in Bābil and certainly those of St. Thomas as the apostle of the land of Bābil come from the Syrians e. g. Ṭabarī I. 702 ff., 738. Cases where on the other hand Bābil is called a possession of the Sāsānians (Ṭabarī I, 813; Iṣṭakhrī, p. 145; Mas'ūdī *Tanbīh* p. 145, 150; *Murūdj* Chap. VII) may be traced to the Khudāināmah. The only original historical observation is in Iṣṭakhrī p. 145, where he mentions the site on which the Sāsānians and later the Arabs had had their residences, because of its situation with respect to the Roman Empire, and in the centre of the Muslim world.

Among the Arabs Bābil is preeminently used as the name of the country. The form Bābail, i. e. Bābēl is also occasionally used as Persian and Nabataean (Mas'ūdī, *Tanbīh*, p. 35) or Bābail, Bābilūn (Yāḳūt iii. 630). As the Chaldaean name Mas'ūdī, *loc. cit.*, gives Khunirath which also appears in Bakrī s. v. and according to al-Ḥamdānī in the form Khaittrath. The Persians appear to have already used Bābil as the name of the fourth of the seven climates equivalent to Īrānshahr. According to Ibn Khurdādhbih Bābil is the heart of Īrānshahr and of the world (so also Ṭabarī i, 229; Iṣṭakhrī p. 4. 10). The climate of Bābil is the middle one and therefore the most fortunate (Ibn al-Faḳīh, p. 6; Ibn Rusta, p. 152; Mas'ūdī, *Tanbīh*, p. 6). Masudi, *Tanbīh* p. 32 describes its boundaries; its western limit is at Tha'labiya, the first station on the road to Mecca from Kūfa, the eastern the river of Balkh, the northern between Naṣībīn and Sindjār, the southern at Daibul on the coast of al-Manṣūra in Sind. The climate of Bābil and the land of Bābil are occasionally used synonymously (Ibn Ḥawḳal, p. 167). The land of Bābil however is used chiefly for 'Irāḳ. Yāḳūt I. 447 describes the land of Bābil as still more limited, lying between the Euphrates and the Tigris, on the Tigris to below Kaskar (Wāsiṭ) on the Euphrates to behind Kūfa, equivalent to the Sawād. In another passage he calls Anbār on the Euphrates the northern boundary of the land of Bābil.

Besides being the name of the climate and of the country Bābil is also the name of one of the six Tassūdj of Astān Upper Bihḳubādh in the administrative division of 'Irāḳ taken over from the Arabs (Ibn Khurdādhbih, p. 8—10; Ḳudāma, p. 236; Yakūt, I, 770). This district is watered by the Nahr Sūrā, the branch of the Euphrates which flows through the town of Bābil (Ibn Serapion, VI and after him Abu 'l-Fidā'). Till the time of Ibn Serapion about 900 Bābil was still the chief town of this district. It was in this town that the "Day of the Arabs" took place when Muthannā slew the elephant in the year 13 = 634 (Ṭabarī I. 2117, 2177, 2422).

The place called 'Aḳr Bābil at which in the year 102 = 720 Yazīd Ibn Muhallab fell after the revolt in Baṣra, is different and is situated near Karbalā on the road from Kūfa. Later writers such as Iṣṭakhrī and Ibn Ḥawḳal know Bābil only as a small village. It lies off the highway from Baghdād to Kūfa which crosses the Euphrates at the bridge of Bābil (Muḳaddasī, p. 121). Yāḳūt gives a whole series of towns as "in the land of Bābil" of which may be mentioned al-Amīriya, Burs, Barmalāḥa, al-Djāmi'ain = Ḥilla, Shāhīha, al-Ghāmiriya and the two Kūthā; only in the case of al-Ṣarḥ where a palace of Bukhtnaṣṣar is mentioned, and the district of Shīnwar (the ancient Sinear?) which he quotes from Naṣr al-Iskandarī (died 560) does he give their situation with respect to Bābil as an existing town, while discussing Khutarniya and Zāḳil he speaks of the administrative district (Nāḥiya) of Bābil which he calls a Ṭassūdj. This division did not have an independent existence for much longer. Since the days of the first 'Abbāsids after the foundation of Baghdād a new division of 'Irāḳ was in existence and Bābil was reckoned with the places belonging to the Kūra of Baghdād.

When Yāḳūt and Ḳazwīnī tell strange stories of the seven cities of which the ancient Bābil consisted with their seven talismans these are obviously local traditions connected with the ruins.

All sorts of Biblical and Koranic matter is found interwoven in local legends of this sort. The traveller is shown, as was Ḥamdallāh al-Mustawfī, Daniel's Den of Lions or the well in which the angels Hārūt and Mārūt are imprisoned till the Day of Judgment (Ḳur'ān ii, 96). 'Alī also prayed in Bābil and cursed it (Muḳaddasī, p. 116). Of the ruins the northern palace of Nebuchadnezzar still bears the name of Bābil and in this mound numerous specimens of mediaeval Muḥammadan pottery have been found. This was also the site of the early Arab town and hence the continuation of the ancient name through the ages. On this spot the other mounds are called at the present-day al-Ḳaṣr which is the palace-mound of Babylon, 'Amrān Ibn 'Alī with a small grave of a saint which is the temple-mound of the ancient town and Ḥumaira where a Hellenistic

theatre has come to light. For ages the ruins have been used, as is mentioned as early as Ḳazwīnī, as building material, Bābil especially, which for this reason is called by the natives *Mudjillibe* (*Mudjallibe*) or also *al-Maḳlūba* (according to Beauchamp) the "Overturned". Although the situation of the ancient Babylon has always been known to Orientals, it had to be rediscovered for western knowledge at the end of the eighteenth century.

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BABYLON (Bābalyūn), a town in Egypt. The name Babylon of the mediaeval Egyptian town in the neighbourhood of the modern Cairo is according to Casanova the Graecised form of an ancient Egyptian Pi-Hapi-n-On through assimilation to the Asiatic βαβυλών which was familiar to the Greeks. This etymology is not quite free from objections but there is no doubt that some ancient Egyptian place-name underlies it. By the name is meant the ancient town and fortification of the Greeks which — situated on the borders of Upper and Lower Egypt — commanded the interior. Even to the present day portions of the ancient fortification have survived in the Ḳaṣr al-Shamʿa. The situation and importance of this point was much more important in ancient times as the Nile then flowed further to the East. Here the decisive battles on the conquest of Egypt by ʿAmr took place. With the fall of Babylon (21 Rabīʿ II, 20 = 9 April 641) the fate of Egypt was settled. The camp of the Arab Army which developed in later times into Fosṭāṭ Miṣr was then pitched near this place, important from the military point of view, and the ancient fortifications were made use of. As far as we know from papyri, Babylon and Fosṭāṭ were still distinguished at the end of the first century. In Fosṭāṭ lived the Muhādjirūn, here their Khiṭaṭ were marked out. In Babylon were the great corn-merchants and the seat of the administration. The arsenal on the island of Rōḍa which is also mentioned in papyri, was closely connected with the fortress. The original distinction between Fosṭāṭ and Babylon was naturally soon lost, the name Babylon fell out of use among the Arabs and only survived among the Copts, its application by them being extended, for the Copts occasionally used Babylon to describe the whole of the great series of towns from Ḳaṣr al-Shamʿa through Fosṭāṭ and Cairo to Maṭariye-Heliopolis. This usage then spread to western writers. This is why Babilonia with varying orthography appears as a name for Cairo in the numerous commercial treaties between Egypt and the western states, which have been published by Amari. The name may also be found in the contemporary literature of Europe as well as in charters for example in Mandeville and Boccaccio who following historical documents calls Saladin "Soldano di Babilonia".

Bibliography: Yāḳūt, *Muʿdjam*, I, 450; Maḳrīzī, *Khiṭaṭ*, I, 287; Abu Ṣāliḥ (ed. Evetts and Butler), fol. 23b; Casanova, *Les Noms Coptes du Caire et des Localités voisines* (*Bull. Inst. Franç. Arch. Orient.*, i, 26); Amélineau, *Géographie de l'Égypte à l'Époque Copte*, p. 75 and passim; Quatremère, *Mémoires sur l'Égypte*, i. 45; *Papyri Schott-Reinhardt*, p. 98; *Zeitschr. für Assyr.*, XX, 84, 91; Leone Caetani, *Annali dell' Islām*, IV, a. H. 21 § 143; A. R. Guest, *The Foundation of Fustat* (*Journ. of the Roy. As. Soc.* 1907), p. 49 *et seq.*; Michele Amari, *I Diplomi Arabi del R. Archivio Fiorentino* (Firenze, 1863). (C. H. Becker.)

BADĀʾ (A.), appearance; in the dogmatic sense: the intervention of new circumstances which bring about the alteration of an earlier divine determination. (Dozy gives the term too wide a signification *Essai sur l'Histoire de l'Islamisme*, 223, translating it "mutabilité de Dieu"). Three sorts of Badāʾ are distinguished (Shahrastānī, ed. Cureton, p. 110) according as the word refers to the knowledge, the will, or the command of God (*fi 'l-ʿilm, fi 'l-irāda, fi 'l-amr*). The possibility of Badāʾ is, in opposition to the very divergent orthodox Sunni doctrine, always dealt with in the chapter on divine knowledge (*ʿilm*) in the textbooks of Shīʿite dogmatics, in which however it has found no uniform statement. In its widest conception, which includes the hypothesis of the mutability of the divine will, it is taught only in the ultra Shīʿite sects (*Badāʾiya*); the moderate *Imāmiya*-school are careful to exclude the mutability of divine knowledge or at least to give it very moderate expression [see below]. The former could quote the doctrine of the Shīʿite Mutakallim Hishām b. al-Ḥakam (q. v.) according to which God's knowledge only appears on the realisation of the object; that which does not yet exist (*al-Maʿdūm*) could not be an object of his knowledge, this follows on a nescience of things as soon as they become phenomena (ʿAbd al-Ḳāhir al-Baghdādī, *Kitāb al-Farḳ baina 'l-Firaḳ*, Cairo, 1328—1910, ed. Muḥammad Badr, p. 49), subtleties which are also treated of in modern times in the religious philosophy of the Shīʿite Shaikhī sect (cf. *Revue du Monde musulman*, 1910, xi. 435—438). This conception leaves room for the admission of God's knowledge being in correspondence with new experiences and of His changing a fixed resolution. The Islāmic historians of the sect agree that the doctrine of Badāʾ was first propounded by Mukhtār (q. v.) and then became the thesis of the Shīʿite faction of the Kaisāniya (ʿAbd al-Ḳāhir l. c. 36; cf. Aḥmad b. Yaḥyā b. al-Murtaḍā in M. Horten, *Die philos. Probleme der spekulat. Theologie im Islam* (Bonn, 1910), 124). ʿAbd-Allāh b. Nawf is occasionally said to be the originator of this doctrine (cf. Wellhausen, *Die religiös-politischen Oppositionsparteien im alten Islām*, p. 88, 12). When Mukhtār had to defend himself in the battle, which was to decide the fate of his enterprise, against the superior forces of Muṣʿab b. al-Zubair, he (or ʿAbd Allāh b. Nawf) announced that God had revealed to him that he was assured of victory. When the alleged oracle was proved false by his defeat, Mukhtār (or ʿAbd Allāh) said referring to Sūra 13, 39 that something had intervened (*badāʾa lahu*) which had caused God to alter his determination. After the defeat of the Shīʿite community this view had to be

accepted as a convenient explanation of the failure of the hopes and prophecies of victory for the defeated Imām. It had been God's determination that the deliverance (*faradj*) and victory of the lawful Imāmate should take place at a certain moment. He had however, meanwhile, altered his determination on grounds of expediency. This principle also serves the Shīʿites to explain the alteration which took place in the legitimate succession of the Imāms which had been appointed by God from all time, when in place of the predestined Ismāʿīl, his brother Mūsā al-Kāẓim succeeded Djaʿfar al-Ṣādiḳ as the seventh bearer of this theocratic dignity. They ascribe to Djaʿfar the saying "God has never been so led by a new consideration (to alter his determination) as in the case of my son Ismāʿīl (*mā badāʾa li-llāhi kamā badāʾa fī Ismāʿīl ibnī*)". To many Shīʿite theologians this crass application of the principle of Badāʾ might have appeared discreditable; so the speech of Djaʿfar has been made tolerable by the alteration of the word *ibnī* to *abī*. God's change of mind is by this reading referred not to the *son* but to the *ancestor* of the Imām Ismāʿīl the son of Abraham, the predetermined *dhabīḥ* whom God originally ordered Abraham to sacrifice but later freed from this obligation.

The most important arguments adduced by the Shīʿites in support of the doctrine of Badāʾ are *a*. firstly the passages in the Ḳorʾān: 13, 39; 14, 11 at the end (these are the strongest proofs); 55, 29; the assurance frequently repeated that God in consequence of the repentance of sinners will change his determination to punish them, 7, 151; particular narratives in the Ḳorʾān in support of this are especially the sparing of the people of Jūnus devoted to destruction, 10, 98; the rescinding of the command to Abraham to offer up his son, 37, 102—107; the lengthening of the period allowed Moses for his intercourse with God from 30 to 40 nights, 7, 138; *b*. Traditions according to which by the exercise of certain virtues (honouring one's parents), the span of life originally allotted may be lengthened; by doing good an appointed destiny (*al-ḳaḍāʾ al-mubram*) may be altered; the prayer of ʿOmar that "God might strike his name out of the Book of the Damned and write it in that of the Blessed" (Ibn Ḳutaiba, *Kitāb Taʾwīl Mukhtalif al-Ḥadīth*, Cairo 1326, p. 7); *c*. a series of pious legends from which it is evident that misfortunes predetermined to individuals may be averted by acts pleasing to God; *d*. the doctrine of the abrogation of divine laws (*naskh*) which is also a tenet of the Sunnī doctrine.

As Shīʿite dogmatics in general are influenced by Muʿtazilite speculation so also in the case of Badāʾ the Muʿtazilite foundation is closely connected with the principle of *aṣlaḥ* that God is determined in his operations with regard to man by the motives of expediency and the general good. According to it it comprehends Badāʾ under the point of view "that (divine) determinations on things may alter with changes in the means of well-being" (*taḳdīrāt al-umūr tatabaddal bi-tabaddul al-maṣāliḥ*). The moderate Shīʿite dogmatists had to exercise much ingenuity to reconcile the theological antinomies which this conception implies, in order to reconcile the assumptions of the appearance of new determining moments in God's knowledge as implied in the word Badāʾ with the belief in the absolute omniscience of God, in the eternity of His knowledge identical with His being as is specially required by the Muʿtazila doctrine in general; to meet the objection of the orthodox dogmatists to the assumption of the possibility of God's ignorance of the end of things (*ʿawāḳib al-umūr*) which implies the admission of Badāʾ (cf. Djordjānī, to Īdjī, *Mawāḳif*, ed. Soerensen, Leipzig 1848, 546, 6). The effort to meet the objections from this point of view had led them in spite of all protests against the Jewish and Sunnī deniers of Badāʾ to prepare formulae by which these objections might be combatted and to accuse their Sunnī opponents that they are crediting them with a false definition of Badāʾ invented by the Sunnis. Their next contention is that the term Badāʾ is not to be understood in its literal dictionary meaning but metaphorically (*madjāzan*). They reject the view that Badāʾ, according to its literal meaning implies an alteration in the divine knowledge. In fine the distinction of the Imāmite dogmatist with respect to the Sunnī Kalām ends in a profitless war of words for they also explain the fact of a Badāʾ intervening in the future as included in the eternal foresight of God which includes all particulars (*ʿalā wadjh al-tafṣīl*). A very remarkable way of reconciling Badāʾ with the idea of the *lawḥ maḥfūẓ* required by the Ḳorʾān is the assumption of two tables of fate, the *lawḥ maḥfūẓ* on which the definite unalterable decrees of fate are set out and a *lawḥ al-maḥw wa 'l-ithbāt* (according to Sūra 13, 39) which contains the decrees which may be altered in consequence of the intervention of new causes (Dildār ʿAlī, i. 114 below), a view which has also penetrated into Sunnī circles and has given rise to esoteric mystic subtleties (*Kalimāt ʿadjība wa asrār ghāmiḍa*) (Fakhr al-Dīn al-Rāzī, *Mafātīḥ al-ghaib*, v. 310). According to this, two kinds of divine knowledge must be distinguished: *ʿilm maḳḍūm*, the unalterable knowledge the objects of which God announces to the prophets and angels, and *ʿilm makhzūn* the knowledge entrusted by God to no one, which concerns matters in suspense (*umūr mawḳūfa ʿind Allāh*) Kulīnī, 85.

While the Shīʿa lays the greatest stress on the preservation of the conception of Badāʾ for the reasons given above (they allowed one of their Imāms to say: "one can serve God by nothing better than recognising Badāʾ" since repentance, prayer and humility before God to procure forgiveness of sins or the alteration of one's fate can only have meaning if the proposition of Badāʾ is granted), this doctrine is a constant point of attack with the opponents of the Shīʿa. Even Sulaimān b. Djarīr an adherent of the Zaidite Shīʿa sect reproached the Imāmites with embracing two erroneous conceptions: the principle of *taḳīya* [q. v.] and the proposition of Badāʾ (Shahrastānī, ed. Cureton, 119 ult.). The bitterest opponents of the latter doctrine were the Jews who base their rejection of the abrogation of divine law (*naskh al-sharīʿa*) on the fact that this proposition implies the recognition of Badāʾ as was shown by the Jewish theologian Yaḥyā b. Zakariyā al-Kātib al-Ṭabarānī in Palestine in his controversy with al-Masʿūdī (*Kitāb al-tanbīh wa 'l-ishrāf*, ed. de Goeje, *Bibl. Geogr. Arab.*, viii. 113, 15 for اصبنا reading البداء).

In the third century A. H. the question of Badāʾ seems on account of difficulties connected with it which could only be explained by subtle arguments, to have belonged to these questions by

which keen intellect and originality could be tested. This may be inferred from Djāḥiẓ, *Tria Opuscula*, ed. van Vloten, 113, 7 (correcting البدا to البداء).

Bibliography: Abū Djaʿfar Muḥammad al-Kulīnī, *al-Uṣūl min al-Djāmiʿ al-Kāfī* (Bombay, 1302 H.), 84—86; Dildār ʿAlī, *Mirʾāt al-ʿUḳūl fī ʿilm al-Uṣūl* (Lucknow, 1318-1319 H.), i. 110—121 (the utterances and definitions of the most moderate Shīʿite authorities on Badāʾ are here quoted in full); I. Friedländer, *The Heterodoxies of the Shiites according to Ibn Hazm II* (New Haven 1909 = *Journal of the American Or. Soc.*, xxix.), 71. (GOLDZIHER.)

BADAJOZ, at the present day, the fortified capital of the province, the largest in Spain of the same name, the southern half of Spanish Estremadura, on the left shore of the Guadiana before its bend to the South on the Portuguese border (31,000 inhabitants). The identification of the town with and the derivation of the name from Pax (Julia) Augusta or Colonia Pacensis is without foundation and has arisen from an error of local patriotism as the latter certainly is Beja in Portugal (Arab. Bādja = Bēdja from Pacem). The identification with the doubtful Badia of Valerius Maximus and Plutarch is also uncertain. Its first certain historical appearance is under the Arabic form Baṭalyōs (which is the original of the modern Spanish form) as the strongly fortified base of the brave renegade Ibn Marwān (262 = 875) during his revolt against the Caliphate of Cordova (Muḥammad I). It was only regained from his valiant son by ʿAbd al-Raḥmān III in 318 (= 390) (*Bayān*, ii. 105 *et seq.*; 140, 195, 213 *et seq.*; 216). The new town founded by the Arabs at Baṭalyōs (Abu ʾl-fidāʾ, 173: *wakiya muḥdatha islāmiya*) gradually took the place of Colonia Augusta Emerita, Arab. Mārida = Mérida (40 miles to the east above B. on the north bank of the Guadiana) which was sinking into insignificance especially after it became on the decline of the Omaiyad caliphate of Cordova, the brilliant capital of the Afṭasids [q. v.] who united the greater half of Northern Lusitania into an important Kingdom 1022—1094. After the defeat at al-Zallāḳa = Sacralias, northeast of Badajoz, in 1086 so fateful to the Christians, the principality of the Northwestern part of Badajoz like the other Reyes de Taifas also fell more into dependence on the Berber al-Moravids who had hastened to their assistance from Morocco till in 1094 it was incorporated by this more powerful dynasty and became a part of the Spanish Province or dependence of the Almoravids of Northwest Africa and of the Almohads who soon succeeded them. In 1168 Alfonso I Henriquez of Portugal took Badajoz by surprise, but it was taken from him again by Ferdinand of Leon who afterwards gave it back to him. Badajoz again became an Almohad possession and it was not till 1230 that it was finally conquered by Alfonso IX of Castile and Leon. Badajoz was the birth place of many Arab scholars the most prominent of whom is ʿAbd Allāh ibn Muḥammad ibn al-Sīd al-Baṭalyōsī who died 521 (1127) cf. Brockelmann, *Gesch. der arab. Lit.* i. 427, where 444 (1052) is to be read; b. Beshkuwāl 639).

Bibliography: Yāḳūt, *Muʿdjam*, i. 664; *Marāṣid al-iṭṭilāʿ* i. 150, iv. 344; Dozy, *Histoire des Musulmans d'Espagne*, ii. 183 *et seq.*, 207, 238, 260; Madoz, *Diccionario*, iii. 256 *et seq.*; M. R. Martinez y Martinez, *Historia del reino de Badajoz*; [see also AFṬASIDS.]

(C. F. SEYBOLD.)

BADAKHSHĀN, frequently written BADHAKHSHĀN, in the spoken language also sometimes called BADAKHSHĀNĀT, (with Arabic plural ending) a mountainous land on the upper course of the Amū-Daryā or more correctly of the Pandj, on the left bank of this stream which is the source of the great river; from it comes the adjective *Badakhshānī* or *Badakhshī*. J. Marquart (*Ērānshahr*, p. 279) explains the name as "land of Badhakhsh or Balakhsh, a kind of ruby which is said to be found only in Badhakhshān at Kokča". It is very probable however that Balakhsh (from which comes the French Balais and the English Balas) originally denoted the land as a dialectic form for Badhakhsh and was later transferred to the kind of ruby. Yāḳūt (ed. Wüstenfeld, i. 528) states that the form Balakhshān was the form for the name of land more commonly used among the people; Marco Polo also gives this form. The mines from which the rubies come are found outside of Badakhshān proper — in Shughnān on the right bank of the Āmū-Daryā as is testified by so early a traveller as Marco Polo; this district however has in historical times usually been united with Badakhshān under one ruler. The rubies (Arab. *laʿl*, Pers. also *lāl*) of Badakhshān were famous in the middle ages throughout the whole Muḥammadan world; in Persian poetry the expression "*lāl-i badakhshī*" or "*lāl-i badakhshānī*" is frequently used in a figurative sense for wine or the lips of the beloved; in Central Asia this expression is widely known even amongst the common people. The district with the mines in question belongs now to the territory of Bukhārā under Russian rule; the mines however are still exploited in the same primitive fashion as in former days and have not as yet attained any importance in the European jewel trade.

Badakhshān is watered by the Kokča, a tributary of the Āmū-Daryā, called the Khirnāb in the *Ḥudūd al-ʿĀlam* (composed in 372 = 982-983, cf. on this work J. Marquart, *Osteuropäische und ostasiatische Streifzüge*, p. xxx.; unique manuscript in St. Petersburg) from the economic point of view; only the valley of the Kokča and its tributaries has ever been of importance — here were the towns of Badakhshān — probably not far from the modern capital Faiḍābād, first founded in the xi. (xvii.) century — Djirm and Kishm; the two latter which are already mentioned in the earliest Arab accounts have retained their names to the present day. The lapis lazulis of Badakhshān, famed in the middle ages as now, come from the mines on the upper course of the Kokča; the trade in these stones is at the present day a monopoly of the Afghān government; they are exported exclusively to India. Besides these, iron and copper mines are found in Badakhshān.

The name Badakhshān is first mentioned in Chinese annals of the sixth and eighth centuries A. D. in Hüan-čuang in the form Po-tʿo-tčoang-na, of which according to Schlegel the ancient pronunciation was Pat-tok-tsʿong-na, in the *Tʿang-shu*, Pa-tʿo-shān, in the encyclopaedia *Tse-fu-yen-kwei* Pu-tʿo-shan. The country is described by the Chinese as part of Tu-ho-lo (Tukhāristān). The Arabs likewise use the name Tukhāristān in two

meanings: Tukhāristān in the narrower sense was only the land between Balkh and Badakhshān, in its wider application it comprised all the lands east of Balkh on both banks of the Āmū-Daryā. The name seems to come from the Tokhārs who first appeared in the second century B. C., the conquerors of the Graeco-Bactrian kingdom. In the fifth century A. D. these lands were conquered by the Haiṭal (the Ephthālites of the Byzantine writers). Again in the anthology composed by ʿAwfī in the xiii (vii) century we find a story according to which a king of the Haiṭal gave his son the lands of "Djirm and Badakhshān" (Barthold, *Turkestan*, I. p. 91). The kingdom of the Haiṭal was overthrown by the Turks in the sixth century; at the time of the first Arab invasions the ruler of Tukhāristān in the wider sense according to Arab and Chinese notices, bore the Turkish title Yabghu (arab. Djabghūya); the princes of various lands, amongst them the prince of Badakhshān, were his vassals. We have no more accurate information as to when and how Badakhshān was conquered by the Arabs and Islām introduced: the name of the country is not *once* mentioned by Ṭabarī; amongst the events of the year 118 (736) mention is made of a campaign against "Kishm in the land of Djabghūya" and other places (Ṭabarī, ii. 1230 *et seq.*). According to Yaʿḳūbī (ed. de Goeje, p. 288) Djirm in Badakhshān was the frontier town of Islām on the trade route (via Wakhān) to Tibet. The same author also mentions an otherwise unknown Turkish prince Khumār-Beg (this is the correct reading) "King of Shiḳinān and Badhakhshān". Iṣṭakhrī (ed. de Goeje p. 278) describes Badakhshān as the "the territory of Abu 'l-Fatḥ"; probably the prince Abu 'l-Fatḥ al-Yaftalī is here meant whose son Abū Naṣr is said according to Samʿānī (W. Barthold, *Turkestan*, i. p. 69) and Yāḳūt (iv. 1023) to have fought with Ḳarā-Tegin, the Sāmānid Governor, (died 340 = 951-952; cf. Ibn al-Athīr, ed. Tornberg, viii, p. 157 and 370) in the neighbourhood of Balkh. Nothing else is known about the political affairs of Badakhshān in this period. In the v (xi) century the doctrine of the Ismāʿīlites was brought to Badakhshān by the poet Nāṣir-i-Khusraw and disseminated there with success; his tomb is still pointed out on the upper valley of the Kokča; his teaching has survived to the present day in Badakhshān and the adjoining lands. In the second half of the vi (xii) century Tukhāristān in the wider sense (with Badakhshān) was under the sway of a branch of the Ghūrid house which had its capital in Bāmiyān and like the other branches of this dynasty was conquered by Muḥammad Shāh of Khwārizm in the beginning of the vii (xiii) century.

Badakhshān was not affected by the invasion of the Mongols and remained till the ix (xv) century under the rule of its native dynasty. The tradition of the descent of this ruling family from Alexander the Great is first mentioned by Marco Polo and is often mentioned later by Muḥammadan writers. The daughter of the last ruler is credited by Muḥammad Ḥaidar (*Taʾrīkh-i Rashīdī*, p. 203) with the statement that her ancestors had ruled Badakhshān for 3000 years. Even Tīmūr and his successors only succeeded in obtaining an acknowledgment of their suzerainty after severe fighting. The land was not incorporated in the kingdom of the Tīmūrids till the time of Tīmūr's great-grandson Abū Saʿīd. The last prince Shāh Sulṭān Muḥammad Badakhshī had before this abandoned the observance of the prescriptions of Alexander the Great (*Dastūr al-ʿAmal*) and composed a Persian Dīwān under the pen-name of Laʿlī (*Taʾrīkh-i Rashīdī*, p. 147). He submitted without resistance to the army sent by Abū Saʿīd and betook himself to Herāt; his son had to flee to Kāshghar; Mīrzā Abū Bakr a son of Abū Saʿīd was appointed Prince of Badakhshān. Soon afterwards the prince returned from Kāshghar; Abū Bakr was expelled; Badakhshān had to be conquered again for which reason Abū Saʿīd had Shāh Sulṭān Muḥammed executed in 871 (1466-1467) (*Dawlatshāh*, ed. Browne, p. 453). The date must therefore have been read wrongly in the inscription discovered by the English in 1885 according to which this prince built a stone bridge as late as 884 (1479-1480) (cf. *Taʾrīkh-i Rashīdī*, p. 221). Abū Bakr was afterwards driven out of Badakhshān by his brother Sulṭān Maḥmūd, Prince of Ḥiṣār. Till the conquest of Ḥiṣār by the Uzbegs (in the beginning of the sixteenth century) Badakhshān remained united with Ḥiṣār. A national movement led by Mubārak Shāh and Zubair Rāghī arose in Badakhshān against the Uzbeg conquerors; a fortress on the left bank of the Kokča which still bears the name Ḳalʿa-i Ẓafar (fortress of victory) given it by Mubārak Shāh is mentioned as the centre of the movement. The Uzbegs were driven back; the Tīmūrid Nāṣir Mīrzā (brother of Bābar) who had been called upon by the rebels was recognised in Badakhshān as ruler about the end of 910 (= spring 1505) but could not come to an agreement with the leaders of the movement and was driven out after two years. In the year 913 (1507-1508) Sulṭān Wais Mīrzā, usually called Mīrzā Khān or Khān-Mīrzā, son of Sulṭān Maḥmūd Mīrzā, came to Badakhshān with the consent of Bābar and was received in Ḳalʿa-i Ẓafar. Mubārak Shāh had been slain shortly before by his companion Zubair; Zubair who wished to retain the power in his hands even after the arrival of the new ruler was treacherously put out of the way by assassination. A short time afterwards Shāh Raḍī al-Dīn the chief of the Ismāʿīlites of Kūhistān appeared in Badakhshān, gathered the followers of this doctrine around him and brought a part of the land under his sway; he was killed soon afterwards in the spring of 1509 and his head brought to Mīrzā-Khān at Ḳalʿa-i Ẓafar. Mīrzā-Khān died in 926 (1520) being still ruler of Badakhshān, whereupon Bābar adopted Sulaimān the son of the deceased ruler, who was left without a guardian and in place of him sent his own son Humāyūn to Badakhshān. In 935 (1528-1529) Humāyūn was called to India by his father; after an unsuccessful attempt on the part of Saʿīd Khān the ruler of Kāshghar, to bring the land under his sway, Sulaimān was recognised as Prince of Badakhshān by Bābar as well as by Saʿīd Khān in 1530. Sulaimān reigned till 983 (1575), was driven out in the first half of that year by his grandson Shāhrukh, went to India and thence to Mecca but later returned to his native land. In 1585 Badakhshān was conquered by the Uzbegs under ʿAbd Allāh Khān; Sulaimān and Shāhrukh had to take refuge in India but returned afterwards and made several attempts to dislodge the conquerors. Even as late as the beginning of the xvii century a revolt,

led by Badīʿ al-Zamān, the son of Shāhrukh, is mentioned. In 1645 Balkh and Badakhshān were again conquered by the Tīmūrids though the Uzbegs did not finally withdraw till the autumn of 1647.

In the seventeenth century the kingdom of the Uzbegs broke up into several independent states: in Badakhshān also a dynasty, founded by Yār Beg, the builder of the town of Faiḍhābād arose, whose descendents in the nineteenth century still claimed to be descended from Alexander the Great. Like the other Uzbeg chiefs in the modern Afghānistān these princes bore the title of Mīr (abbreviated from Amīr). In 1822 Mīr Muḥammad Shāh was dethroned by Murād Beg, ruler of Kunduz. Mīrzā Kalān a vassal of Murād Beg was sent to Badakhshān as chief, made himself independent later, on the death of his overlord, and in a short time conquered Kunduz itself. His son and successor Mīr Shāh Niẓām al-Dīn died in 1862; his son Djahāndār Shāh had to fight for his throne with Maḥmūd Shāh, another prince of the same dynasty from 1867, and being finally overthrown in 1869 and after a last attempt in 1872 retired to Russian territory where Uč-kurgan in Farghāna was allotted him as a residence and a yearly allowance of 1500 roubles granted him; he was murdered there in 1878 by some individuals unknown. Maḥmūd Shāh was deposed by the Afghān government in 1873 and taken to Kābul where he remained till his death; his lands were incorporated with Afghānistān as part of the province of Turkestān.

The fame of the rubies and lapis-lazuli of Badakhshān and also of supposed gold and silver mines had reached Russia as early as 1725; about 1735 the "acquisition of the rich land of Badakhshān" was introduced to further the ends of Russian policy in Central Asia. Nevertheless at the last regulation of the frontier in 1895, the Pandj was fixed as the boundary river between Afghānistān and Bukhārā which is subject to Russia; the lands of Badakhshān in the West (Kulāb) as well as in the East (Shughnān and Roshān) are thereby united with Bukhārā, Badakhshān itself remaining in the possession of the ruler of Afghānistān although the road from Kulāb (the ancient Khuttal) to Shughnān has always gone via Badakhshān, never by Darwāz, which is difficult of access. The interests of the countries concerned have been seriously harmed by these unnatural frontiers especially by the existing official embargo on trade across the frontier, which should not be too strictly enforced, at any rate by the Russian authorities in Shughnān. Labourers from Badakhshān are always to be found in summer in Samarkand.

Bibliography: Cf. especially *Taʾrīkh-i Rashīdī*, transl. by E. D. Ross, edited by N. Elias (London, 1895) and the *Bābar Nāmah*, ed. Beveridge (*Gibb Memorial Series* i., Leiden a. London, 1905); the passages concerned may be found from the indices. Of works in manuscript the *Maṭlaʿ al-Saʿdain* of ʿAbd al-Razzāḳ al-Samarkandī (cf. this article) has been chiefly used on the Kingdom of the Ghūrids, cf. *The Tabaḳāt-i Nāṣiri of Aboo-Omar ... al-Jawzjani* (Calcutta, 1864); Raverty, *The Ṭabaḳāt-i Nāṣirī* (London, 1881). The notices of the lands on the upper course of the Oxus in the xix. century have been collected from the accounts of English travellers in an excellent fashion by J. Minajew (*Swjedjenija o stranach po werchowjam Amu-Darji*; St. Petersburg, 1879). In addition I have been able to use two further accounts by Russian travellers in 1878 (not generally accessible). On the present condition of these lands see especially Count A. Bobrinskoj, *Gortzy werchowjew Pjandža* (Moskau, 1908) partly following K. Leitner, *Dardistan in 1866, 1886 and 1893*, and the same author, *Dardistan in 1895*. (W. BARTHOLD.)

BADAL (A.), properly "interchange" as a grammatical term "permutative". The Badal is one of the five kinds of apposition (*Tābiʿ*). By it is understood in the first place a substantive which follows another substantive in the same case in asyndeton but not as an explanation of it like the *ʿAṭf al-Bayān* [see ʿAṬF] but independent. Thus for example in the phrase *djāʾanī akhūka Zaidun*, *Zaidun* is a *Badal* of *akhūka* if the person addressed had only the one brother, on the other hand it is an *ʿAṭf* if several brothers might have to be considered (Ibn Yaʿīsh, ed. Jahn, ii. 392, 15). — The different kinds of Badal as well as the extension of the idea to pronouns and even verbs can be found in the grammars, more especially in al-Zamakhsharī, *al-Mufaṣṣal* (2. ed.), p. 48—51, Ibn Mālik, *al-Alfiyya* (ed. Dieterici), p. 261—263, Wright, *Arabic Grammar* (3. ed.), p. 284—286. (A. SCHAADE.)

BĀDARĀYĀ, a town and district in ʿIrāḳ, east of the Tigris, near the outlying hills of the Zagros Range. The place still exists under the name of Badrē (somewhat above the 33° n. Br. and under 46° E. L. Greenw.). The Arab geographers usually mention Bādarāyā with Bākusāyā and give Bandanīdjīn as the common capital of both districts. Among the articles exported they mention particularly the local highly prized dried reeds. Khosraw I Anūsharwān settled some of the inhabitants of Anṭākiya when it was destroyed by him (see above p. 359a) in this district. Bādarāyā is also often mentioned in Syriac literature (as Bēth-Darāyē) and also in the Talmud (בי דריי, if this is not = Bādūrayā q. v.). Bardarāyā in Yāḳūt, i. 555 (cf. also the *Marāṣid*, i. 141) is merely a corruption for Bādarāyā. Darāyā in Bādarāyā is perhaps like Kusāyā in Bākusāyā [q. v.], originally the name of a tribe; cf. also the name Mād(dh)arāyā of a place above Wāsiṭ; on the latter see Streck, *Babylonien nach den arab. Geographen*, ii. 310.

Bibliography: *Bibl. Geogr. arab.* (ed. de Goeje), passim; Yāḳūt, *Muʿdjam* (ed. Wüstenfeld), i. 459; G. Hoffmann, *Auszüge aus syrischen Akten persischer Märtyrer* (Leipzig, 1880), p. 69; Nöldeke in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxviii. 101; by the same author, *Geschichte der Perser u. Araber zur Zeit der Sasaniden* (1879), p. 239; G. le Strange, *The Lands of the Eastern Caliphate* (1905), p. 63—64, 80; E. Herzfeld in *Memnon*, i. (1907), p. 126, 140. (STRECK.)

BADĀʾŪN, BUDAUN or BADĀYŪN, a town and district of India, in Rohilkhand, United Provinces. Area of the district: 1,987 sq. m.; population (1901): 1,025,753 of whom 16% are Muhammadans, mostly Paṭhāns, Shaikhs, and Djulāhās. The town has a population (1901) of 39,031, including 21,995 Muhammadans. It was of importance in early Muhammadan history, as an outpost among turbulent Rādjpūt tribes. Two of its gover-

nors in the first half of the 13th cent., Shams al-Dīn Iltutmish and his son Rukn al-Dīn Fīrūz, became emperors of Delhi; and 'Alā' al-Dīn, the last of the Saiyid dynasty, retired to end his days here about 1451. Badā'ūn consequently contains many mosques and tombs of this period. Conspicuous among them are the Djāmi' Masdjid, built by Shams al-Dīn in 1223, largely from the materials of Hindu temples; and the tomb of 'Alā' al-Dīn. Badā'ūn is also famous as the birthplace of 'Abd al-Ḳādir Badā'ūnī (q.v.), the chronicler of Akbar's reign and the enemy of Abu 'l-Faḍl.

Bibliography: *Badaun Gazetteer* (Allahabad, 1907). (J. S. Cotton.)

BADA'ŪNĪ, 'Abd al-Ḳādir, son of Mulūk Shāh, born at Basāwar in the *sarkār* of Sambhal in A. H. 947 or 949 (A. D. 1540-41 or 1542-43). After a studious life as a youth, one of his teachers being Shaikh Mubārak, father of Faiḍī and Abu 'l-Faḍl, he entered the service of Ḥusain Khān Tukriya ("the Patcher"), but was transferred, as an *imām*, in April 1574 to the service of Akbar. Abu 'l-Faḍl entered the emperor's service in the same year. The restraints of the court were irksome to Badā'ūnī and before 1579 he absented himself without leave. In that year he was restored to the service as a *munshī* or secretary, with a fief of 1000 *bīghas*. He remarks, somewhat bitterly, that he was of no account, and was nicknamed Hazārī from the extent of his fief. He was employed, owing to his learning, in translating Sanskrit texts and in compilation. His attempt to translate the *Atharva Veda* was a failure, and his successors in the undertaking failed to surpass him, but his success in the more congenial task of editing forty of the traditional sayings of Muḥammad on the merits of warfare for the faith led to his being appointed one of the seven compilers of the *Ta'rīkh-i Alfī*. In 1581 he compiled the *Nadjāt al-Rashīd* and by Akbar's order translated the *Mahābhārata* and the *Rāmāyana* into Persian, presenting his version of the latter in 1589. He then translated a Sanskrit work into Persian, styling his translation *Baḥr al-Asmār*, and produced, in simple and easy Persian, a version of the History of Kashmir by Mullā Shāh Muḥammad Shāhābādī. He was now appointed one of the translators of the *Mu'djam al-Buldān* and performed his task so well and so rapidly that he was allowed to return for a time to Badā'ūn. He overstayed his leave and was reinstated only by the earnest solicitation of Faiḍī.

In 1590-91 Badā'ūnī began, for his own amusement, the work by which he is best known, his *Muntakhab al-Tawārīkh*, in three volumes, the first containing a history of Muḥammadan rulers of India from Sabuktagīn to Humāyūn, the second a history of the reign of Akbar to the year 1595, and the third biographies of the saints, learned men, physicians and poets of Akbar's reign, the work being completed on Feb. 23, 1596. The second volume is most valuable as an account by a rigidly orthodox *Sunnī* observer of Akbar's religious speculations and ventures. His oriental respect for the personality of a monarch withholds him from attacking Akbar himself, but he pours vituperation on the freethinkers and their leaders, Mubārak, Faiḍī, and Abu 'l-Faḍl, to whose patronage he admits his indebtedness, for their encouragement of Akbar's latitudinarianism.

This history, the publication of which was obviously impossible, was kept secret by Badā'ūnī until his death, which occurred in A. D. 1604 or 1605, but its existence became known in the reign of Djahāngīr, who sent for the historian's sons and questioned them. They professed ignorance of the matter, saying that if the history existed they must have been mere children at the time when it was written. They were released on giving a bond admitting their liability to punishment, should any copy of the work be found with them.

Badā'ūnī was skilled in chronograms and wrote, as a poet, under the *takhalluṣ* Ḳādirī, but his bigoted views led him latterly to relinquish poetical composition, as partaking of the nature of sin. (T. W. Haig.)

BADAWĪ, Beduin. [See arabia, p. 372—377.]

al-**BADAWĪYA**. [See aḥmad al-badawī.]

BADAWLAT, a title of the chief Ya'ḳūb-Beg of Kāshghar [q. v.].

BĀDGHĪS or Bādhghīs, a district in the north-western part of the modern Afghānistān; the name is explained as being derived from the Persian *bādkhīz* ("a place where wind rises") on account of the strong winds prevailing there. By the geographers of the iv. (x.) century only the district in the north-west of Herat between this town and Sarakhs is called Bādghīs. Later the name was extended to the whole country between the Herirūd and the Murghāb; at any rate it is used in this sense as early as the vii. (xiii.) century by Yāḳūt. The small towns and fortresses situated in Bādghīs have never been of great importance. At the present day Ḳal'a-i Naw is regarded as the chief town. The rivers, including the tributaries of the Murghāb contain, at the present day, as a thousand years ago, only small streams of brackish water; for the irrigation of the cultivated fields the people are dependent on wells and the rain fall. The pistachio-woods mentioned by the Arabs have survived to a certain extent to the present day. Besides these the excellent pastures of the country are famous; Ferrier (1845-1846) describes the pastures at Ḳal'a-i Naw as the best in all Asia. This circumstance has been rather detrimental to the progress of the country, for the neighbouring nomadic tribes have always been attracted by these pastures. The wars between the Persians and the Mongols of Central Asia in 1270 arose out of a dispute for the possession of the pasture grounds of Bādghīs. At the present day Bādghīs is inhabited for the most part by nomadic tribes, the Hazāra and the Djamshīd.

Bibliography: W. Barthold, *Istoriko-geografičeskij obzor Irana* (St.-Petersburg, 1903), p. 33 *et seq.*; G. le Strange, *The Lands of the Eastern Caliphate* (Cambridge, 1905), p. 412 (with list of authorities). (W. Barthold.)

BADĪ' (a.), "Discoverer", "Creator", one of the 99 names of God. — In the passive sense *badī'* means 'discovered' and is a technical term in Rhetoric for rhetorical figures, metaphors etc. Hence the *'ilm al-badī'* (science of metaphors) forms a branch of Rhetoric. The first Arab writer on this subject is the poet Ibn al-Mu'tazz [q. v.]. Later poets delighted in using all sorts of figures of speech in one and the same poem. Such poems, called *Badī'īya* were composed by Ṣafī al-Dīn al-Ḥillī [q. v.] and Ibn Ḥidjdja [q. v.] amongst others. Cf. Ḥādjdjī Khalīfa s. v.; v. Mehren, *Rhetorik der Araber*, 97.

AL-BADĪʿ AL-ASṬURLĀBĪ, HIBATALLĀH B. AL-ḤUSAIN B. AḤMAD (also YŪSUF) ABU 'L-ḲĀSIM, a distinguished Arab scholar, physician, philosopher, astronomer and poet, but especially eminent in the knowledge and construction of the astrolabe and other astronomical instruments. The date of his birth is unknown; in the year 510 (1116-1117) we find him in Iṣfahān on friendly terms with the Christian physician Amīn al-Dawla b. al-Tilmīdh. Later he lived in Baghdād and is said to have made a considerable fortune by his profession under the Caliph al-Mustarshid. According to Abu 'l-Fidā' astronomical observations were made under his direction in 524 (1130) in the palace of the Seldjūḳ Sulṭān in Baghdād; probably the "Tables of Maḥmūd", compiled by him and dedicated to Sulṭān Abu 'l-Ḳāsim Maḥmūd b. Muḥammad (1118—1131), were a result of these observations. He died in Baghdād in the year 534 (1139-1140) and according to Abu 'l-Faradj, our only authority for the statement, was buried while only apparently dead. As to his efforts in the domain of poetry, according to Ibn al-Ḳifṭī they were noble and beautiful, according to Ibn Khallikān they bordered on the obscene and indecent: the latter and Ibn Abī Uṣaibi'a give some specimens of the better of them. Besides a *Dīwān* of his own poems he published a selection of the poems of Ibn Ḥadjdjādj in one volume divided into 141 sections entitled *Durrat al-Tādj min shiʿr Ibn Ḥadjdjādj*.

We must not be led astray by the praise bestowed by the Arab biographers, notably Ibn al-Ḳifṭī, on al-Badīʿ al-Asṭurlābī and appreciate him too highly. The historians and biographers of the thirteenth century had too little knowledge of mathematics and astronomy to be able to value at their proper worth the really remarkable achievements of the scholars of the ninth to eleventh centuries, in these sciences; they therefore easily fell into the error of exalting the labours of scholars who were nearer them in point of time, unduly and at the expense of those of the golden age of Arab science: neither al-Battānī, nor Abu 'l-Wafā' nor al-Bīrūnī have reaped such praise from any side as al-Badīʿ al-Asṭurlābī although they have earned it in a much higher degree.

Bibliography: Ibn al-Ḳifṭī (ed. Lippert), p. 339; Ibn Khallikān (Kairo, 1310), ii. 184, transl. by de Slane, iii. 580; Ibn Abī Uṣaibi'a (ed. A. Müller), i. 280; Abu 'l-Faradj (ed. Ṣalḥānī) p. 366; Abulfedae *Annales muslemici* (ed. Reiske and Adler), iii. 441 and 483; Hammer, *Litteraturgesch. d. Araber*, vi. 431; H. Suter, *Abhandlungen zur Gesch. der mathem. Wissensch.* x. 117. (H. SUTER.)

BADĪʿ AL-ZAMĀN "wonder of the age", a title of honour given to the Arab writer al-Hamadhānī [q. v.].

BADĪL (A.), "Equivalent", "Substitute". [See ABDĀL.]

BĀDĪS B. ḤABBŪS B. MĀKSIN AL-ṢINHĀDJĪ, called AL-MUẒAFFAR (the victorious"), a Berber Zīrid, cousin of Bādīs Abū Mennād [q. v.], King of Granada (429—465 = 1038—1073), a bloodthirsty tyrant and drunkard, obtained the sovereignty of Granada by the help of his clever Jewish vizier Samuel Ha-Nagīd (Samuel Ha-Lewi b. Joseph b. Nagdīla, arab. Ismā'īl b. Naghdīla) after the death of his father Ḥabbūs and the voluntary withdrawal of his younger brother Boluggīn who was preferred by a powerful party in the Kingdom. He at once sought to secure his position by murdering various opponents such as the Slav Zuhair, Emīr of Almeria and his vizier Ibn 'Abbās. A war lasting many years, which he waged with the 'Abbādids of Seville over the sovereignty of Andalusia, ended indecisively. Allied with the Berber prince Muḥammad of Carmona and Idrīs I of Malaga he defeated the 'Abbādid Ismā'īl, the son of Ḳāḍī Abu 'l-Ḳāsim Muḥammad I, who was besieging Carmona, at Ecija (431 = 1039) but he could not prevent the successor of Ḳāḍī, the 'Abbādid al-Mu'taḍid [q. v.] obtaining possession of several small Andalusian Berber states such as Mértola, Huelva, Niebla, Ronda, Moron and in the end Carmona also (459—1067) though he soon recovered Malaga, which he had seized after the fall of the Ḥammūdids in 449 (1057), after its capture by al-Mu'tamid the son of al-Mu'taḍid. To avenge the murder of a number of Berber nobles by al-Mu'taḍid, Bādīs resolved to massacre all the Arabs of Granada while in the mosque at the Friday sermon, a plan which Samuel thwarted only with the greatest difficulty. The abilities of this vizier brought the Kingdom of Granada to great prosperity; the capital fortified and adorned with splendid buildings by Bādīs was the great bulwark of the Berber power in Spain but after Samuel's death in 459 (1066) the kingdom soon fell to pieces. After the death of Bādīs in 465 (1075) his grandson 'Abd Allāh inherited Granada and his brother Tamīm, Malaga.

Bibliography: Dozy, *Scriptorum Arabum loci de Abbadidis*, i. 51, 119; ii. 33 *et seq.*, 207, 210, 217; Maḳḳarī, ii. 359 *et seq.*; Ibn Khaldūn, *Hist. des Berbères*, i. 234; transl. by de Slane, ii. 62 *et seq.*; Dozy, *Hist. des Musulmans d'Espagne*, iv. 37 *et seq.*; 97 *et seq.*; 108 *et seq.*; the same, *Ibn Adhārī, al-Bayān 'l-Mogrib*, Introd., p. 80—102; David Cassel, *Lehrb. der jüd. Gesch. u. Litt.* (Lpz. 1879), p. 242—244; Tornberg, *Annales regum Mauritaniae* (Genealogical tables of the Zīrids); Müller, *Der Islam*, ii. 583, 585 *et seq.*, 596—601.

(M. SCHMITZ.)

BĀDĪS, ABŪ MANNAD NĀṢIR AL-DAWLA, son and successor of al-Manṣūr, a prince of the Zīrid dynasty, succeeded his father on the 3 Rabīʿ I. 386 (26 March 996), as governor of Ifriḳiya and Central Maghrib. His accession was confirmed by his suzerain al-Ḥākim bi-amri'llāh the Fāṭimid Caliph of Egypt. He continued the war against the Zanāta and after entrusting the government of Tāhert (Tagdemt) to his uncle Iṭṭūwaft he sent against Zīrī b. 'Aṭiya, sovereign of Fās, his other uncle Ḥammād who was defeated at Amṣār. Bādīs then advanced in person and his adversary retired before him but while the former was occupied in the West, Falfūl b. Sa'īd, governor of Ṭobna, rebelled against him and with him Māksin and Zāwī the grand-uncles of Bādīs, whom Bādīs had offended by his preferment of younger relatives in filling the offices of state. Māksin and Zāwī were defeated by Ḥammād in 391 (1001), Zāwī fled to Spain where he founded the Zīrid dynasty of Granada. Meanwhile Bādīs had overtaken Falfūl, who, after besieging Bāghāi (Bāghaya) in vain, had turned his attention to Ḳairawān, and defeated him at Wādī Aghlān (10 Dhu 'l-Ḳa'da 389 = 22 Oct. 999). Falfūl fled through the desert and found refuge in Tripoli where he died in 400

(1009-1010). Bādīs then marched against this town and received the submission of Warrū, brother and successor of Falfūl. While these events were taking place, Ḥammād founder of the Ḳal'a of the Banū Ḥammād, had rebelled in anger at being deprived of the governorships of Tīdjis and Constantine. Bādīs put himself at the head of an expedition against him and defeated him on the borders of the Shalif, whereupon Ḥammād having lost army and treasure, succeeded in fleeing to the fortress (al-Ḳal'a) which he had built. He was saved by the death of Bādīs which took place in the night of the 29th or 30th of Dhu 'l-Ḳa'da 406 (9th or 10th May 1016.

Bibliography: Ibn Adhārī, *Hist. de l'Afrique et de l'Espagne*, i. 255—261; 269—278 (transl. into French by Fagnan, i. 361—371; 382—397); Ibn al-Athīr, *Chronicon* (ed. Tornberg), ix. 89 *et seq.*; 107—110; 172—179; Ibn Khaldūn, *Kitāb al-'Ibar*, vi. 197 *et seq.*; vii. 40 *et seq.*; the same, *Hist. des Berbers* (ed. de Slane), i. 202 *et seq.*, 221 *et seq.*, 232; ii. 46 *et seq.*, 55, 58; (transl. into French by de Slane), ii. 16 *et seq.*, 43 *et seq.*, 59 *et seq.*; iii. 247 *et seq.*, 260—265; Müller, *Islam*, ii. 619, 621; Mercier, *Hist. de l'Afrique septentr.*, i. (Paris, 1888), 383 *et seq.*, 388—395.

(René Basset.)

BĀDIYA, country residence of the Omaiyads. The conquering Arabs, accustomed to the free life and open air of the desert, required some time to become used to the confinement of towns, frequently ravaged by epidemics; whence their saying "Health dwells in the desert". Some of the Sāsānids even had their heirs brought up in the desert by the Lakhmids of Ḥīra who resided there periodically. This repugnance to the town explains also why the caliphs, especially Mo'āwiya I and 'Abd al-Malik, usually lived outside Damascus. In the desert survived purity of language and of national customs threatened by contact with conquered peoples. The desert was therefore called "the school for princes" and Mo'āwiya readily allowed his son Yazīd to sojourn in it. 'Abd al-Malik regretted not having sent Walīd I there to improve his faults. We also know that the Omaiyads passed a part of the year, preferably the spring, in the desert. Their residence there they called their *Bādiya*, from which comes *tabaddā* "to dwell in the desert." Each caliph — and following his example the members of the ruling house — chose for their *bādiya* a corner in the Syrian desert where they enjoyed the pleasures of spring, the most beautiful season for a nomadic life. The Annalists note the departure of the caliphs to their *bādiya* and their return. Mo'āwiya who used to pass the winter at Sinnabra on the shores of the Lake of Tiberias seems to have done without a *bādiya*. The *bādiya* of Yazīd I was in the neighbourhood of Ḥowwārīn; 'Abd al-Malik passed the spring at Djābiya. His successors, especially Walīd II continued the tradition. Their bādiyas are to be sought for preferably in the solitudes adjoining Balḳā'. Living in tents they there exercised the splendid hospitality of the ancient saiyids and entertained poets and *wufūd*. Sometimes the bādiya presented the scene of gay picturesque confusion, that seems to have reigned in the Ḥīra of the Ghassānids and the Lakhmids; tents for the military escort, more substantial buildings for the ruler and his ḥarem. Some caliphs preferred the forts erected along the Roman frontier; others, indefatigable builders, erected palaces (*Ḳaṣr* or *Dār*) in the midst of the desert; others again only a simple shelter for hunting from, one of the favourite recreations of this sojourn in spring. In these bādiyas they lived with their families and their guards (*'Arīfs*). Some of these buildings were adorned with precious marbles, sometimes even with frescoes. The ruins visited by Dr. A. Musil enable us to fix the site of several badiyas and to reconstruct the whole appearance of these singular spring residences, peculiar to the Omayyad period.

Bibliography: *Aghānī*, i. 19; ii. 35—36. 38, 108; vi. 61; vi. 112—113, 136; viii. 183; Balādhorī (ed. Ahlwardt), p. 200; Ṭabarī (ed. de Goeje), ii. 1783, 1793; Ibn 'Abd Rabbihi, *'Iḳd*, i. 293; Ibn Ḳotaiba, *'Uyūn* (ed. Brockelmann), 297; A. Musil, *Ḳuṣeir 'Amra*, p. 151—161; H. Lammens, *La Bādia et la Ḥîra sous les Omaiyades*, in the *Mél. de la Facult. orient. de Beyrouth*, iv. 91—112. (H. Lammens.)

BĀDJ (P.), a gift, tax, toll etc.

BĀDJADDĀ, in the Arab middle ages, a small strongly fortified town in Mesopotamia, south of Ḥarrān, some distance east of Balīkh situated, on the road to Ra's al-'Ain, with famous gardens. It appears at the present day to be no longer in existence. The Aramaic name (בֵי גַדָא) denotes "house of fortune"; cf. perhaps, an 'Ain-gaddā = "source of fortune" in the Damascene and the Gadda of the Tabula Peutingeriana in Syria. See thereon Nöldeke in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxix, 441.

Bibliography: Yāḳūt, *Mu'djam* (ed. Wüstenfeld), i. 453; Balādhorī (ed. de Goeje), p. 174, ₁₀, where Bādjaddā, not Bādjaddā is to be read; G. le Strange, *The Lands of the Eastern Caliphate* (Cambridge, 1905), p. 105.

(Streck.)

AL-**BADJALĪ**, AL-ḤASAN B. 'ALĪ B. WARSAND, founder of a sect among the Berbers of Morocco, whose adherents are called Badjaliya. Al-Bakrī states that he appeared there before Abū 'Abd Allāh al-Shī'ī [q. v.] came to Ifrīḳiya (before 280 = 893). Al-Badjalī came from Nafṭa (Nefta) and found many adherents among the Banū Lamās. His teaching agreed with that of the Rawāfiḍ but he asserted that the Imāmate belonged only to the descendants of al-Ḥasan. So al-Bakrī and Ibn Ḥazm state in opposition to Ibn Ḥawḳal (ed. de Goeje, 65), who says that he was a Mūsawī i. e. he recognised the Imāmate of Mūsā b. Dja'far, a descendant of Ḥusain. The Badjaliya were afterwards conquered and exterminated by 'Abd Allāh b. Yāsīn.

Bibliography: Ibn Ḥazm, *Milal wa Niḥal*, iv. 183; Bekrī, *Description de l'Afrique Septentrionale* (ed. de Slane), 161; Friedländer in *Journal of the American Orient. Soc.*, xxix, 75.

BĀDJARMĀ, or BĀDJARMAḲ, name of a district east of the Tigris between the lower Zāb in the North and the Djabal Ḥamrīn in the South whose chief town in the middle ages was Kerkūk (Syr. Karkhā de Bēth Slōkh). During the caliphate it formed a district of the province of Mosul (cf. Ibn Khordādhbeh, 97, ₇). Bādjarmā is an Arabic rendering of the Aramaic Bēth (Be)-Garmai while Bādjarmaḳ goes back to some Middle Persian form of the name of the

district, like Garmakān. The latter word comes from the Garamu, a nomadic people mentioned in cuneiform inscriptions, the Γαραμαῖοι of Ptolemy.

Bibliography: *Bibl. Geogr. Arab.* (ed. de Goeje), v. 35, 11; 179, 5; vi. 94; Belādhorī (ed. de Goeje), p. 265, 333; Yāḳūt, *Mu'djam* (ed. Wüstenfeld), i. 454; G. Hoffmann, *Auszüge aus syrischen Akten persischer Märtyrer* (Leipzig, 1880), p. 44, 45, 253 *et seq.*; M. Streck, Art. *Garamaioi* in Pauly-Wissowa's *Realencykl. der klass. Altertumswissensch.*, s. v. (where further references are given).

(STRECK.)

BADJĀWA. [See BEDJA.]

BADJAWR, a tract of hilly country on the N.W. frontier of India (estimated area: 5,000 sq. m., estimated population 100,000). It is occupied by several Paṭhān or Afghān tribes, who recognise the nominal supremacy of the Khān of Nawagai.

Bibliography: *Imperial Gazetteer of India.*

(J. S. COTTON.)

BADJĪLA, an Arabian tribe of Bedouins, which occupied the central part of the Sarāt mountains — at Ṭā'if — stretching northwards from South Arabia after they had displaced the tribe originally dwelling there, the Banū Thā'ir. The tribe was gradually broken up through feuds with the neighbouring tribes and the quarrels of the individual clans with one another and even in pre-Muḥammadan times had been for the most part merged in other Arab tribes. A part however survived under the old name and was celebrated in the Umaiyad period by the poet Farazdaḳ.

Bibliography: F. Wüstenfeld, *Register zu den genealogischen Tabellen*, p. 101 *et seq.*; *Kitāb al-Aghānī* (ed. Būlāḳ), viii. 4—5; O. Blau, *Die Wanderungen der sabaeischen Völkerstämme im zweiten Jahrh.*, in the *Zeitschr. d. Deutschen Morgenl. Gesellsch.*, Vol. xxii. p. 667; the *Dīwān* of Farazdaḳ (ed. Boucher and Hell), Nº. 82, 256, 279, 644.

(J. HELL.)

BADJIMZĀ or BĀGHIMZĀ, a village north-east of Baghdād, a farsakh from Ba'ḳūba, where the caliph al-Muḳtafī bi amr Allāh put to flight the troops of the Seldjūḳ Sulṭān Muḥammad II under Alp Ḳush Kun-i Khar in 549 (1154).

Bibliography: Yāḳūt, *Mu'djam*, i. 497, 706; Ibn al-Athīr (ed. Tornberg), xi. 129; *Recueil de textes relat. à l'hist. des Seldjoucides*, ii. 237 *et seq.*

BĀDJISRĀ, a township in 'Irāḳ (Babylonia) according to Yāḳūt east (to be more accurate north-east) of Baghdād, 6 parasangs = about 21 miles distant from Ḥulwān. According to Ibn Khordādhbeh and Ibn Serapion's more exact description it was situated on the bank of the great Ḳāṭūl-Nahrawān canal which was led from the Tigris and in the central section of it, the so-called Nahr Tāmarrā, probably very near where a cross-canal called al-Khāliṣ left the Tāmarrā to join the Tigris at Baradān (q. v.) above Baghdād. In Yāḳūt's time it was still a flourishing populous place with many date-groves but by the first half of the viii. (xiv.) century Bādjisrā was quite deserted according to the author of the *Marāṣid* and at the present day it has quite disappeared. The Arab name means "place at the bridge" (בֵּי גִשְׂרָא).

Bibliography: Ibn Serapion (ed. G. le Strange) in the *Journ. of the Roy. Asiat. Society*, 1895, p. 19, l. 11; *Bibl. Geogr. Arab.* (ed. de Goeje), iii. 55, 115; vi. 175; Yāḳūt, *Mu'djam* (ed. Wüstenfeld), i. 454; *Marāṣid* (ed. Juynboll, Lugd., 1850 *et seq.*), i. 115; Quatremère, *Histoire des Mongols de la Perse* (Paris, 1836), i. 279—280; G. le Strange, *The Lands of the Eastern Caliphate* (Cambridge, 1905), p. 59.

(STRECK.)

BĀDJŪRĀN. The Bādjūrān live on the Perso-Turkish frontier (Wilāyet Mosul) in the villages of 'Omar Ḳān, Topraḳlı Ziyāret, Tell Ya'ḳūb, Bashpitū amongst others. According to P. Anastase, they speak a mixed dialect and have peculiar religious observances and customs like the Shabak and the Ṣārliya [q. v.].

Bibliography: P. Anastase in *Mashriḳ*, v. 580.

BĀDJŪRĪ (or BAIDJŪRĪ, IBRĀHĪM IBN MUḤAMMAD), born in the year 1198 (1783) in Bādjūr, a village 12 hours journey from Cairo, devoted himself after 1212 (1797) to study at the Azhar-mosque. After retiring to al-Djīza during the French occupation he resumed his studies in Cairo in 1216 (1801). Soon afterwards he began to give lectures in the Azhar and the fame of his learning became so great that hundreds of students used to attend his lectures. He "was undoubtedly the most learned of all the teachers then in the Azhar" says one of his pupils (the Shaikh al-Ṭanṭāwī in his autobiography: *Zeitschr. für die Kunde des Morgenl.*, vii. (1850), 52, 58). In the month Sha'bān of the year 1263 (1847) he became rector which office he held till his death in Dhu 'l-Ḳa'da 1277 (June 1861). When he was no longer able in his latter years (after 1275) from old age to carry out the business of his office thoroughly the authorities gave him 4 deputies to discharge the duties.

His many works in the field of the scholastic learning of his day consist almost exclusively of commentaries and glosses whose contents are mainly borrowed from the writings of famous older scholars. The best known are the following: *a.* on Fiḳh: 1. Glosses to Ibn Ḳāsim's commentary on Abū Shudjā' which form the basis of Sachau's *Muhamm. Recht nach schafiitischer Lehre*, Berlin, 1897; 2. Glosses to al-Shinshawrī's commentary on the *Urdjūza al-Raḥbīya* (ed. J. D. Luciani, *Traité des successions musulmanes; extrait du commentaire de la Rahbia par Chenchouri, de la glose d'el-Badjouri et d'autres auteurs arabes*, Paris, 1890); — *b.* on Kalām: 3. Gl. to al-Sanūsī's comm. on his *Umm al-Barāhīn*; 4. Gl. to Ibrāhīm al-Laḳānī's comm. on his *Djawharat al-Tawḥīd*; 5. Comm. to the work entitled *Kifāyat al-'Awāmm fīmā yadjibu 'alaihim min 'Ilm al-Kalām* by his teacher Fuḍālī; — *c.* on the biography of the Prophet: 9. Gl. to al-Tirmidhī's *Shamā'il*; Gl. to Ibn Ḥadjar al-Haitamī's *Mawlid*; 8. Gl. to Ibn Hishām's comm. to *Bānat Su'ād*; 9. Gl. to Khālid al-Azharī's comm. on the *Burda*; — *d.* on Grammar, Rhetoric and Logic; 10. Gl. to 'Amrīṭī's edition of al-Ṣanhādjī's *Adjrūmīya*; 11. Gl. to Samarḳandī's *Risāla fi 'l-Bayān*; 12. Gl. to al-Sanūsī's *Mukhtaṣar fi 'l-Manṭiḳ*; 13. Gl. to al-Akhḍarī's commentary on his *Sullam fi 'l-Manṭiḳ*. — A complete chronological list of the works of Bādjūrī (which have almost all been printed in Egypt) is to be found at the end of his above mentioned commentary on Ibn Ḳāsim.

Bibliography: A. von Kremer, *Ägypten* (Leipzig, 1863), ii. 322 *et seq.*; C. Snouck Hur-

gronje, in the *Zeitschr. der Deutsch. Morgenl. Gesellsch.*, liii (1899), 144, 146—167, 703 *et seq.*; C. Brockelmann, *Gesch. der arab. Litteratur*, ii. 487. (TH. W. JUYNBOLL.)

BADR (A.). **Full moon.** As the full moon is the very essence of beauty among Orientals, beautiful young slaves are often called Badr, and Badr is thus a common name not however limited to slaves. The word is frequently combined with *Dawla* or *Dîn*, see below.

BADR, also called BADR ḤUNAIN, a small town southwest of Medina, a short night's journey distant from the coast situated at the union of the road from Medina and the caravan route from Syria to Mecca. The houses were, when Burckhardt visited it, built partly of clay and partly of stone and surrounded by a wretched mud wall. The inhabitants were, for the most part, Beduins of whom many however had only their booths in the town while they spent the night in their tents on the hills. In the time of Muḥammad, Badr was merely a watering-place where an annual market was held. This small place first attained historical importance by the battle between Muḥammad's followers and the people of Mecca, which took place here on the 17th or 19th Ramaḍân of the second year of the Hidjra. For, however unimportant this battle brought about by a series of accidents, was in itself, it laid the foundations for the Prophet's power and likewise for the further propagation of Islâm and rarely did the superior ability of the Prophet show itself so clearly as on this occasion when he was able so to inspire his followers, terrified by the unexpected meeting with the Meccans, that they utterly routed their opponents who were superior in numbers — according to Ḥamza's poem there were 1000 Meccans to 300 Muslims.

It is not very easy to picture to one's self the progress of the battle with the aid of Burckhardt's account; at any rate the description of the battle which was given him on the spot throws no light on the ancient accounts. According to Burckhardt, Badr lies in a plain which is bounded on the North and East by steep mountains and in the South by rocky hills and in the West by dunes of shifting sand. In the eastern mountains rises a stream with a good flow of water which, confined in a stone canal, waters extensive date-palm groves, gardens and fields on the Southwest of the town. The very deep sand makes it difficult to cross the western hills behind which the desert plain on which only saltworts grow, stretches to the coast. About a mile south of the town the 13 grave mounds of the Muslims who fell at Badr were pointed out to him. According to Ibn Isḥâḳ Muḥammad stood with his warriors at the well on the slope nearest Medina, the Meccans on the opposite slope; cf. Sura 8, 43: "When you were encamped on the nearer side of the valley and they on the farther side while al-Rukb (the escaping caravan not the hostile cavalry or even as Burckhardt thought a reserve led by ʿAlî) was below at some distance" (on the sea-shore). A sand-hill al-ʿAḳanḳal between which and Badr was the valley of Yalyal concealed the Meccans from the eyes of the Muslims. According to Wâḳidî Muḥammad's supporters had their faces to the West while the Meccans facing the East had the sun in their eyes. The battle was begun in the morning by the Meccans climbing over al-ʿAḳanḳal into the valley while Muḥammad had forbidden his people to attack till he gave the signal. According to this the site of the battle ought to be sought at the foot of the hills on the eastern border. Here the wells must have been which the Muslims destroyed except the one nearest the enemy, beside which they dug a reservoir and erected a bower of leaves for the prophet. Their dead enemies were thrown into one of the destroyed wells.

Muḳaddasî mentions Badr as a small town situated towards the seashore growing excellent dates; there are the well of the Prophet, the battlefield and some mosques built by the kings of Egypt. Al-Bakrî says it is merely a watering place with two springs at which bananas, vines and palms grow. The distance between Badr and Medina he gives as 28 parasangs, Masʿûdî as 8 barîds and 2 miles: the distance between Badr and the harbour of al-Djâr was 16 miles according to al-Bakrî, a night's journey according to Yâḳût.

Bibliography: Burckhardt, *Reisen in Arabien* (1830), p. 614—619; Doughty, *Travels in Arabia*, p. 160; Bekrî, *Geogr. Wörterbuch* (ed. Wüstenfeld), p. 141; Muḳaddasî (*Bibliotheca geogr. arab.*, iii.), 82 *et seq.*; Masʿûdî, (*Bibliotheca geogr. arab.*, viii.), 237; Yâḳût, *Geogr. Wörterbuch* (ed. Wüstenfeld), i. 524 *et seq.*; Ibn Hishâm (ed. Wüstenfeld), p. 427 *et seq.*; Wâḳidî (transl. by Wellhausen), p. 37—90; Ibn Saʿd, (ed. Sachau), i. 2, p. 6—18; Ṭabarî, *Annales* (ed. de Goeje), i. 1241 *et seq.*; Yaʿḳûbî, *Historiae* (ed. Houtsma), ii. 45 *et seq.*; Caetani, *Annali dell 'Islam*, i. 472 *et seq.*; Buhl, *Orientalische Studien* (Festschrift für Nöldeke), i. 7—13.

(FR. BUHL.)

BADR (PÎR). Besides Khwâdja Khiḍr, Bengal believes in a greater animistic power in the person of Pîr Badr who shares with the former the dominion of the waters. His spirit is invoked by every sailor and fisherman, when starting on a cruise or while overtaken by a squall or a storm. All Muḥammadans agree that he resided for some time at Čittagong, but his history does not disclose the reason why the attributes of a water-god were conferred on him. The guardians of his shrine, however, say that about five hundred years ago, Pîr Badr arrived at Čittagong "floating on a rock", and informed the inhabitants that he had come all the way from Akyâb on that novel craft in order to restore human sway over the neighbourhood of Čittagong which was haunted and molested at that time by Djinns or evil spirits. The modern Dargâh or shrine of Pîr Badr stands in the centre of Čittagong, and is regarded as the palladium of the city. Faḳîrs (mendicants) are its custodians, and the shrine with its rooms for pilgrims, is kept scrupulously clean. In its walls are niches for ten oil-lamps, one for each, which are lighted every evening and burn all night. Pilgrims from all parts of Bengal visit the shrine in fulfilment of vows, or to obtain the blessing and intercession of the saint, while Hindu fishermen regard him with as much veneration as the Muḥammadans. His *ʿUrs* (the anniversary of his death) is celebrated annually on the 29th of Ramaḍân. There can, however, be little doubt that Pîr Badr was no other than Badr al-Dîn Badr al-ʿÂlam, for many years a resident of Čittagong, who died 844 (1440), and was buried in Čhoṭî Dargâh (shrine) at Behâr.

The usual cry with which they invoke the saint's help when their boats happen to fall in danger is "Allāh, Nabī, Pānč Pīr, Badr, Badr, Badr" (God, the Prophet, the Five Saints, Badr, Badr, Badr). It seems very probable that the Muḥammadans have borrowed the idea of "peopling the waters with deathless spirits", holding sway over them, from the ancient Hindus.

Bibliography: *Journ. of the Asiat. Soc. of Bengal*, Part I, n°. 3, p. 302 (1873).

(M. HIDAYET HOSAIN.)

BADR B. ḤASANWAIH ABŪ NADJM NĀṢIR AL-DĪN, a Kurdish chief, who was recognised after the death of his father in 369 (679-980) by the Būyid ʿAḍud al-Dawla as ruler of Kurdistān. After the latter's death in 372 (983) Badr inclined towards Fakhr-al-Dawla and thereby came into conflict with Sharaf al-Dawla the son of ʿAḍud al-Dawla. In the struggle he was victorious over the troops sent against him under Ḳarategin in 377 (987) and brought the province of al-Djibāl under his sway. He thereby became one of the most powerful Emirs of the time and in 388 (998) received from the Caliph the title Nāṣir al-Dīn wa 'l-Dawla. In his old age about the year (400 (1009) he quarrelled with his son Hilāl who made him prisoner. On being set free again he was able to gain power once more with the help of the Būyid Bahāʾ al-Dawla, after the troops sent to his assistance under Fakhr al-Mulk had taken his son prisoner. Five years later in 405 (1014) Badr was murdered by his own people.

Bibliography: Ibn al-Athīr (ed. Tornberg), viii. 494 *et seq.*; Hilāl al-Ṣābiʾ, *Kitāb al-Wuzarāʾ* (ed. Amedroz), 473 *et seq.*

BADR AL-**DAWLA**, SULAIMĀN B. ʿABD AL-DJABBĀR the Urtuḳid governed the town of Ḥalab for his uncle Ilghāzī and remained master of it after the latter's death in 516 (1122) but had to retire soon after, when in the following year he ceded Ḥiṣn al-Athārib to the Crusaders and his valiant nephew Balak b. Bahrām advanced against Ḥaleb in consequence. When in course of time Zangī became lord of Ḥaleb his governor Ḳutlugh Abā made himself so hated by the inhabitants that they again called on Sulaimān in 522 (1126). Sulaimān thereupon laid siege to Ḳutlugh Abā who was able to hold out in the citadel of the town till Zangī sent troops to his aid. An attempt by the Crusaders to take the town during these troubles was unsuccessful. Zangī summoned both Ḳutlugh Abā and Sulaimān to al-Mawṣil (Mosul) and reconciled them with one another but he allowed neither of them to return to Ḥaleb.

Bibliography: Ibn al-Athīr (ed. Tornberg), x. 418 *et seq.*

BADR AL-**DĪN**, a title of honour of Luʾluʾ [q.v.].

BADR AL-**DJAMĀLĪ**, a Fāṭimid commander-in-chief and vizier. The once so brilliant Fāṭimid kingdom was on the verge of its downfall under the incapable Caliph Mustanṣir (427—487 = 1036—1094). The Seldjuḳs were pressing forward into Syria, in Egypt the Turkish slave-guards were fighting with the negro-corps, a seven years' famine was exhausting the resources of the country, all state authority had disappeared in the general struggle, hunger and disease carried off the people, license and violence destroyed all prosperity and it appeared as if the Fāṭimid kingdom must disappear in a chaos of anarchism. Then on the call of the Caliph, the Syrian general Badr al-Djamālī took command of the government as well as of the army and with great though brutal vigour brought order into affairs again and indeed a second period of splendour to the Fāṭimid kingdom.

Badr was an Armenian slave of the Syrian Emir Djamāl al-Dawla Ibn ʿAmmār, whence his name al-Djamālī. He must have been born about the beginning of the fifth century A. H. for at his death in 487 (1094) he was over 80 years old. Even before he became vizier he had made a great name for himself in Syria. He was twice appointed Governor of Damascus but fell into difficulties each time on account of his stringent measures with the pampered troops. He then became commander-in-chief of ʿAkkā and in this capacity had to fight against the troops of Malik-shāh. He had an Armenian bodyguard for himself and the soldiers he commanded were also to be relied on. He took them with him on being summoned by the Caliph in 466 (1073) to deliver him out of the hands of the despotic Turkish officials. The latter never suspected the reason of Badr's coming to Egypt, fell into the trap prepared for them and were all murdered in one night. Badr thereby became master of the situation. Now followed his appointment as commander-in-chief or *Amīr al-Djuyūsh* (in the popular language *Mirgūsh*), as chief justice, chief preacher and vizier. The most popular of these titles was the first; the Djabal al-Djuyūshī is still a common appellation of the Muḳaṭṭam commanding Cairo on the spur of which Badr built a mosque, a Mashhad in which according to popular belief at the present day the Sīdī Djuyūshī lies buried. After quieting the capital he brought about order to the east then to the west of the Delta. Alexandria also had to be taken at once. The task of conquering Upper Egypt was also difficult as the Arab tribes had set themselves up as independent there. In Syria he was not so fortunate. Affairs were mismanaged here, and Damascus fell into the hands of the Seldjuḳs about the end of the year 468 (1076). The Fāṭimids were never to regain it. In the following year the victorious Seldjuḳ general Atsiz appeared before Cairo itself but Badr had time to collect his troops and drive back the Seldjuḳs. In spite of repeated attempts in the years 471 (1078-1079), 478 (1085-1086), 482 (1089-1090) he was not successful in regaining Damascus and Syria and at his death only a few towns in the South of Syria were still in the possession of the Fāṭimids. His strength in Syria was weakened by unrest constantly breaking out in Egypt, inspired by one of his sons.

Of his activity as a governor we know little but it is praised on all sides. Under his rule the annual revenue of Egypt from taxation was increased from about 2 to about 3 million dīnārs. These large receipts enabled him to put into practice the lessons learned from the Seldjuḳ invasion. Cairo was invested by him with its second wall and the three strong city gates which are admired to this day, the Bāb Zawīla (Zuwaila), the Bāb al-Naṣr and the Bāb al-Futūḥ, were built. In Rabīʿ I 487 (March—April 1094) Badr's active and successful career came to its close after he had arranged that his son al-Afḍal Shāhānshāh [q. v.] should succeed him in all his offices. The Caliph Mustanṣir who had then been reigning for

full 60 years was to follow him in death a few months later.

Bibliography: Maḳrīzī, *Khiṭaṭ*, i. 380 *et seq.*; Ibn Khaldūn, *'Ibar*, iv. 64; Ibn al-Athīr, *Kāmil*, 19, 40, 60, 68 *et seq.*; 151 *et seq.*; 160 *et seq.*; Max van Berchem, *Corpus Inscript. Arab., l'Égypte*, N°. 11, 32, 33, 36—39; 516, 518 and the bibliography cited there; F. Wüstenfeld, *Geschichte der Faṭimiden-Chalifen*, p. 264 *et seq.*; St. Lane-Poole, *History of Egypt*, p. 150 *et seq.*; Marcel, *Histoire de l'Égypte*, period of Mustanṣir; Quatremère, *Mémoires sur l'Égypte*, ii. v. Index. (C. H. BECKER.)

BĀDŪRAYĀ, a district southwest of Baghdād, the land south of the Nahr Ṣarāt, a branch of the Euphrates canal Nahr 'Īsā [q. v.]. The Ṣarāt separates it from the Ḳaṭrabbul district: the southern part of the western half of Baghdād (the so-called town of al-Manṣūr) as well as the suburb of Karkh were situated within the bounds of the district of Bādūrayā; the latter formed, like the district of Ḳaṭrabbul, a subdivision of the circle of Astān al-'Āl.

Bibliography: *Bibl. Geogr. Arab.* (ed. de Goeje), iii. 119, 120; vi. 7, 9, 235, 237; Belādhorī (ed. de Goeje), p. 250, 254, 265; Yāḳūt, *Mu'djam* (ed. Wüstenfeld), i. 460; Streck, *Babylonien nach den arab. Geogr.* (1900), i. 16, 19, 25; G. le Strange, *Baghdad during the Abbasid Caliphate* (1900), p. 50—51, 315; the same, *The Lands of the Eastern Caliphate* (1905), p. 31, 66, 67, 80, 82. (STRECK.)

BĀDŪSEPĀN (PĀDHOSPĀN), founder of a dynasty in Ruyān, Rostemdār, Nūr and Kudjūr, cf. the art. DĀBŪYA.

BAGGĀRA, Arab tribes in the Eastern Sūdān. By the Baggāra (i. e. *Baḳḳāra*, cattle-herds) are meant the cattle-rearing Arab or Arabicised nomad or semi-nomad tribes of the Eastern Sūdān, who have received their name in contradistinction to the Abbāla i. e. the camel-breeding Arab tribes of these lands. The distinction is not absolute for the Baḳḳāra also have camels to a certain extent. The keeping of cattle seems to begin south of the sub-tropical border. Various Baḳḳāra tribes, e. g. the Rizēḳāt, have northern relatives of the same name who rear camels exclusively. The breeding of cattle is also connected with climatic conditions. The Arabs in their slow advance southward took up cattle-breeding gradually; they did not import the cattle, although they all claim to originate from Yemen, and cattle-breeding was in vogue there. The cattle of these tribes are the humped cattle found throughout Central Africa. The name Baḳḳāra is limited to the cattle-rearing Arab tribes of Wadā'i, Dārfūr and Kordofān; the Arab Schoa of Bornu who also keep cattle are not so-named.

The most reliable accounts of the numerous Baḳḳāra tribes are due to Nachtigal. He mentions the following chief groups in Wadā'ī: Salāmāt, Missirīja, Aulād Rāschīd, Dachn'ādina, Chozzām, Schurafā, Heimāt, Deqena, Schiggērāt, Tordschem, Kōlōmāt, Beni Hasan, Zabalat, Mahādi, Zanātīt, Medschānīn, Korōbāt, and the Isirre. Nachtigal has collected valuable material on their relationships, their settlements, their organisation in the kingdom of Wadā'ī and their customs. We also owe to the same traveller almost all our knowledge of the Baḳḳāra between Wadā'ī and the Nile. The most important tribe in this district is the Rizēḳāt to whom belong the Mahārīja, the Mahāmīd and the Nawā'ibe, also two important subdivisions of the Heimāt, the Ta'āīsha and the Habanīja and the Tordschem and Beni Holba, the Ta'ālība and the Bedrīja; the low caste tribe of the Hamr — generally called Baḳḳāra al-Homr on maps — also belongs to them.

Almost all the above-mentioned tribes can be shown to be of common origin and that of the others may be presumed. Kampffmeyer has set out their genealogical table which converges in the Djuhaina; each stage of the gradual immigration of the Djuhaina into the Sūdān from Egypt can be shown. From the beginning of the viii. (xiv.) century they can be traced in Nubia. Later they were engaged in founding petty states in the Sūdān and in more modern times have been allied with the slave-traders. On the foundation of the Mahdī's kingdom in Khartūm they were settled in many places. Even under the Mahdī a bulwark of his power, under the Caliph 'Abd Allāh who as a Ta'āīshī was himself descended from the Baḳḳāra, they became the preponderating factor in the Sūdān but finally by the many wars and the Anglo-Egyptian conquest they were much reduced in numbers.

Schweinfurth thus describes their physical features. "Fine, light brown bronze figures of slim, sinewy build and countenances of faultless regularity. The profile in all showed the full right angle, the form of the nose not at all aquiline, but more rounded and elegant, gave the more youthful faces a goodhumoured almost feminine character, an expression which was farther increased by the symmetrical rounding of the high brow. They all wore their long hair in thin pleats running close together along the crown of the head and falling down to the neck". It is the Rizēḳāt whom Schweinfurth here describes. All these tribes according to their mixture with negro blood show sometimes a more Hamito-Semitic, sometimes more Nigritic type.

Bibliography: G. Nachtigal, *Sahārā und Sūdān* (Leipsig, 1889), iii. p. 206 *et seq.*; 453 *et seq.*; G. Schweinfurth, *Im Herzen von Afrika* (Leipzig, 1878), 419 *et seq.*; Kampffmeyer, *Materialien zum Studium der arabischen Beduinendialekte Innerafrikas* (*Mitt. Sem. f. Orient. Sprachen*, Berlin, 1899, ii. Westas. Studien), p. 143 *et seq.* (p. 170); C. H. Becker, *Zur Geschichte des östlichen Sūdān* (*Der Islam*, i. 1910), p. 155 *et seq.*; Slatin Pasha, *Fire and Sword in the Sūdān*, (London, 1896). (C. H. BECKER.)

BĀGH (P.), "garden". *Bāgh-i zāghān*, "crow-garden" is a district in Herāt; we know a *bāgh-i lālezār* ("Tulipgarden") at Teherān and at Shīrāz the gardens *bāgh-i naw*, *bāgh-i shaikh*, *bāgh-i takht*. A garden divided into four by two alleys crossing one another is called *čahār-bāgh*. *Bāgh-i siyāwushān*, *bāgh-i shīrīn*, *bāgh-i shahryār*, *bāgh-i ardashīr* are musical melodies. In Turkish the word has taken the meaning of vineyard.

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AL-**BAGHAWĪ**, ABŪ MUḤAMMAD AL-ḤUSAIN B. MAS'ŪD B. MUḤAMMAD AL-FARRĀ', Arab author, Shāfi'ite Faḳīh, an authority on tradition and inter-

preter of the Kor'ān, also called Muḥyi 'l-Sunna and Rukn al-Dīn, a native of Bagh or Baghshūr in Khorāsān (Yāḳūt, i. 695). In Marw al-Rūdh he studied with the Ḳāḍī Abū 'Alī al-Ḥusain b. Muḥammad b. Aḥmad al-Marwarrūdhī and did not leave this his second home again and died there over eighty years of age, in the month of Shawwāl 516 = Dec. 1122, according to others in Shawwāl 510 = Febr. 1117. Besides a collection of *Fatwās*, which has not been preserved to us, in which he also noted the opinions of his teacher he wrote the legal compendium *al-Tahdhīb fi 'l-Furū'* (v. *Fihrist al-Kutubkhāne al-Khidīwiye*, iii. 212). His commentary on the Kor'ān *Ma'ālim al-Tanzīl*, lith. in Persia (place and date not stated), 4 vols; printed Bombay, 1309 (1891), 2 vols. fol., enjoyed a greater popularity. He compiled a very complete collection of traditions entitled *Sharḥ al-Sunna* (cf. Ahlwardt, *Verzeichnis der arab. Hss. der Kgl. Bibliothek zu Berlin*, N°. 1295-1296). His fame in the Muḥammadan world however rests chiefly on his collection of traditions compiled from the seven fundamental works, the *Maṣābīḥ al-Sunna* in which the traditions are divided in each chapter after a regular plan into sound (*ṣaḥīḥ*) from Bokhārī and Muslim, excellent (*ḥasan*) from the Sunan and quite unsound (*gharīb* and *ḍa'īf*; printed Cairo 1294 (1877), 2 vols. 1318 (1900). A new edition of this work, the *Mishkāt al-Maṣābīḥ* of Muḥammad b. 'Abdallāh al-Khaṭīb al-Tibrīzī completed in the year 737 (1336) is still very popular on account of its fullness and practical arrangement; it provides the Muslim, particularly the half-educated with all the other older collections, avoids all the wearisome pomp of the Isnād and is written with a view to edification rather than learned pedantry (cf. I. Goldziher, *Muhammed. Studien*, ii. 270, 271). The work has been several times printed in Delhi, Bombay, Calcutta and in Kazan in 1909, lithographed St. Petersburg, 1898-1899, 2 vol. transl. into English by A. N. Matthews, Calcutta, 1809. The author himself wrote a *Kitāb Asmā' al-Mishkāt* on it which he completed on the Radjab 20, 740 = 22 Jan. 1340, v. Nicholson in the *Journal of the Roy. As. Soc.*, 1899, p. 910. A commentary thereon was written, amongst others, by Ibn Ḥadjar al-Haithamī, died 974 (1566), printed Cairo 1309 (1891), in 5 vols.; a Pers. commentary by 'Abd al-Ḥaḳḳ al-Dihlawī, died 1052 (1642), has been printed in Calcutta and Chinsura 1251—1259 (1835—1843).

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(C. Brockelmann.)

BAGHBŪR. [See faghfūr.]

BĀGHČE SARĀI (Turkish "Garden palace") Russian Bachčisirai, a Tatar town on the Crimean peninsula in the district of Taurus 20 miles from Simferopol, the capital of the district and about the same distance from the sea shore. The town lies in the narrow valley of the Čürük-Ṣu, according to Pallas "Dschuruk Su" = stinking water; the ravine of Salačik runs in an easterly direction to the mountain fortress now called Čufut-Ḳal'e ("the fort of the Jews"), the oldest settlement in the neighbourhood of Bāghče Sarāi. This was the chief settlement of the Jews (Karaeans) in the Crimea during the Tatar rule. Among the Karaeans themselves the old name Ḳirḳ-yer survived into the xix[th] century. The fortress is first mentioned by Abu 'l-Fidā', *Géographie* (ed. Reinaud p. 214) as an abode of the Alans (Ās); the name is vocalised "Ḳirḳri" by Abu 'l-Fidā' but the meaning (forty men) which he himself gives implies the pronunciation Ḳirḳ-er. The name is explained by others as Ḳirḳ-or (forty graves) but on the coins only the reading Ḳirḳ-yer (forty places) is found. As Smirnow surmises, the name is a Turkish popular etymology from the Greek Καλλιάκρα. Ḥādjdjī-Girāy, the founder of the dynasty of the Girāy placed his capital at Ḳirḳyer about the year 858 = 1454 (the first coins struck at Ḳirḳyer are of this year): his grave is in the Salačik ravine. The oldest settlement (now called Eski-Yurt) was in the valley of the Čürük-Ṣu about 2/3 mile west of the modern town; there are the graves of most of the Khāns of the x (xvi) century. Later the palace from which Bāghče Sarāi has taken its name gradually became the centre of the town and Ḳirḳ-yer as well as Eski-yurt became depopulated. The palace according to an Arabic inscription on the principal gateway was built by Mangli Girāy in the year 909 (1503-1504). In opposition to Ḳirḳ-yer, Bāghče Sarāi has always been an open town; even the palace was not surrounded by fortifications. The Polish ambassador Broniewski (1578) describes Bāghče Sarāi as a small town with the stone palace of the Khāns and a stone mosque said to have been built from the ruins of Christian buildings. Another small town Salačik (apparently in the ravine of this name) adjoined Bāghče Sarāi; a Muḥammadan monastery (apparently a Khānegāh of Derwishes) was likewise built out of the ruins of Greek buildings. In the x (xvi) century the town is called Ḳirḳ-yer only on coins, the name Bāghče-Sarāi appears first in the xi (xvii); after the time of Islām Girāy III (1644—1654) Bāghče Sarāi was the only mint in the Crimea.

On the 28[th] (17[th]) June 1736 Bāghče Sarāi was taken by the Russians under Münnich, plundered and partly burned; a quarter of the town including the palace, the principal mosque and the library founded by Selīm Girāy I (reigned four times 1671—1678, 1684—1691, 1692—1699 and 1702—1704) as well as the Jesuit mission and its library were destroyed. The town then consisted of about 2000 houses of which about a third belonged to Greek Christians, who had their own church there. Under Salāmat-Girāy II (1740—1743) the destroyed part was rebuilt again in part; in the year 1153 (1740-1741) a mosque was built opposite the palace; books were sent by Sulṭān Maḥmūd I from Constantinople for its library; in the palace itself the Khān had a new hall of audience built in the year 1156 (1743). N. E. Klemann, who visited Bāghče-Sarāi in 1769, mentions, besides the palace and the mosque, the mint of the Khān, (to the right of the palace) and the residence of the French Consul which was the best in town after the palace. The houses did not form continous streets but stood at some distance from one another on which account the town occupied a greater area than was necessary, considering the population.

After the Crimea had been incorporated in Russia in 1783 Potemkin had the palace restored in

1784 for the visit of the Empress Catherine II. According to Pallas the town then contained 31 stone mosques, 1 Greek and 1 Armenian Church, 2 synagogues, 2 baths, 16 Khāns, 1566 dwelling-houses, 3166 male and 2610 female inhabitants. The Russian Government afterwards had the palace restored in its ancient splendour as a monument of Oriental architecture. As none of the buildings of the Khāns of the Golden Horde have been preserved to us, the palace of Bāghče Sarāi is the only memorial of this art in South Russia, and is famed as the "Tatar Alhambra". In Russian poetry the palace is well known from Pushkin's poem "The Fountain of Bāghče Sarāi". The archives of Bāghče-Sarāi, discovered by Prof. Smirnow in Simferopol and now included in the Imperial Library in St. Petersburg, (124 bound volumes — all that escaped destruction in 1736) contain many important records; this material has not yet been used to the best advantage by historians.

At the present day Bāghče Sarāi is an important centre of Tatar industry and Tatar literary activity. The influential journal "Turdjumān" (Tatar and Russian) is there published by Ismāʿīl Mīrzā Gasprinski; a large number of Tatar books are printed annually at the printing establishment founded by him.

Bibliography: Books of Travel: 1. Broniewski (Bronlovius), *Russia seu Moscovia itemque Tartaria* (Cologne, 1595; Leiden, 1630), Russian translation in the *Zapiski Odesskago Obščestwa Istorii i Drewnostei*, vi. 333 *et seq.*; 2. Nikolaus Ernst Kleemann's *Reisen* (Leipzig, 1773); French translation, (Neuchatel, 1780); 3. Pallas, *Bemerkungen aus einer Reise in die südlichen Statthalterschaften des Russischen Reiches in den Jahren 1793 und 1794*, Vol. ii. (Leipzig, 1801), p. 26—37. The Arabic and Turkish inscriptions of Bāghče Sarāi and the neighbourhood were collected in the years 1836—1847 by A. Borzenko and F. Dombrowski by orders of the Russian government and afterwards published in the *Zapiski Obščestwa Istorii i Drewnostei*, ii. 489 *et seq.* Dombrowski also published a description of Bāghče Sarāi (*Očerki Bachčisaraja*, Odessa, 1848). On the invasion of the Russians in the year 1736 we have the account of an eye-witness, Captain Mannstein in the *Mémoires historiques, politiques et militaires sur la Russie*, Nouv. ed., Paris, 1860, i. 183 *et seq.* The most complete work on the history of the Girāy is W. Smirnow, *Krimskoje chanstwo* (St. Petersburg, 1887: till the xviii[th] century, and Odessa, 1889: the xviii[th] century). The coins have been most fully described by O. Retowski, *Die Münzen der Girei* (Moscow, 1905). Cf. also W. H. Valentine, *Modern Coins of the Muhammedans* (Lond., 1911), p. 96—99. On the Archives cf. the short notice by K. Inostrantzew in the *Zapiski Vost. otd. Arch. obščestwa*, Vol. xviii. p. xviii. (W. BARTHOLD.)

BAGHDĀD, the name of the largest town in the modern ʿIrāḳ (Babylonia); once the brilliant residence of the ʿAbbāsids and the metropolis of the Muḥammadan world and now the chief town of a wilāyet of the same name (formerly a pashalik); situated on both banks of the Tigris in 39° 19 N. Lat. and 44° 44 E. L.

a. HISTORY.

The name Baghdād, usually now pronounced Baghdād, is undoubtedly Iranian and means "given by God, the gift of God". In the middle ages a number of variations of this name were in use of which the most frequent was Baghdān; cf. M. Streck, *Babylonien*, i. 49 and de Goeje, *Journ. Asiat.*, Ser. x. Vol. 3 (1904), p. 159. This pre-Muḥammadan name was always the one preferred by the people, while the name Madīnat al-Salām, also Dār al-Salām, i. e. "Town of peace (or welfare)" whence the Greek Εἰρηνόπολις, given by the Caliph al-Manṣūr to his new creation, appears to be limited as a rule to the official style (therefore it appears on the coins also). The views of Arab scholars on the origin and meaning of this second name are very much at variance. Al-Manṣūr probably chose it as a good omen for his new residence.

At the same time a reference to Paradise was no doubt intended (cf. the article DĀR AL-SALĀM), since Baghdād thus becomes one of the four places (the other three are Ubulla, the Ghūṭa at Damascus and the valley of Bawwān in Persia), which the Muslims describe as "paradise of the world" (*djannat al-arḍ*). The Persians at any rate have taken Madīnat or Dār al-Salām in this meaning, as their rendering of it by Bihisht-ābādh = "place (lit. foundation) of paradise" shows. This appellation is chiefly used by them in poetic language, as it also is by the Turks who have copied it from them. Baghdād was also occasionally called al-Manṣūrīya after its founder. A further, not quite clear designation of the town was al-Zawrāʾ, "the winding, or deviation", probably an Arabicised form of an old Iranian word to which a popular etymology has given a new meaning; on the various explanations of this name see Le Strange, *Baghdad*, p. 11; Streck, *Babylonien*, i. 50; Salmon, *Hist. d'al-Khaṭīb al-Baghdādī*, p. 94[2]; P. Schwarz, *Die ʿAbbâsiden-Residenz Sâmarrâ* (Leipsig, 1909), p. 38 *et seq.*

Baghdād is very often confounded with Babylon by European travellers in the middle ages and sometimes also with Seleucia and Ctesiphon and appears in their accounts as Babel, Babellonia etc. The erroneous application of the latter name to Baghdād is likewise common in the Talmudic-exegetic literature of the Babylonian Geonim (in the ʿAbbāsid period) as well as in the later Jewish authors. Pietro della Valle, who was in Baghdād from 1616 to 1617, was the first to refute this error, widely spread in his time. Down to the seventeenth century the name Baghdād was generally known in the West in the corrupted form Baldach (Baldacco).

It is certain that there was a settlement, on what was later to become the seat of the caliphate, quite early in antiquity. H. Rawlinson in 1848, J. Oppert in 1853 and Pognon and Harper in 1889 found bricks inscribed with the name of Nebucchadnezzar II, which came from a quay on the west bank of the Tigris, still partly visible at the present day; cf. H. Rawlinson in the *Encycl. Britannica* (s. v. Baghdad), vol. ii. 234 a and in G. Rawlinson, *Herodotus* (London, 1852), i. 513; J. Oppert, *Expéd. scientif.*, i. 92; Harper in *The Academy*, 1880, N°. 877, p. 139. There are the remains of a building, similar to this quay, somewhat below the present town near the Ḥirr Canal. That the name Baghdād appears on cuneiform inscriptions (under the form Bagdadu) must still be regarded as improbable, as the doubtful place-name which first appears on a

boundary-stone (*kudurru*) of the Babylonian King Merodachbaladan I (1194—1182 B. C.) (see Scheil, *Dilég. en Perse*, vi. 1905, p. 31 *et seq.*) may also be read Ḫudadu (on this point see Streck, *Mitt. der Vorderas. Ges.*, xi. 227); besides, it is unlikely that a name which is certainly Iranian goes back to so great an antiquity. Its mention in the Thamudan inscription, Euting n°. 565, suggested by Littmann (*Mitt. der Vorderas. Ges.*, iv. 28) appears doubtful also. On the other hand there can be no doubt that we have two references in the Talmud to pre-Muḥammadan Baghdād (as nom. relat. בגדדאה). Cf. A. Berliner, *Beitr. z. Geogr. u. Ethnogr. Babyloniens im Talmud u. Midrasch* (Berlin, 1883), p. 25. On its probable mention in a Pahlavi text (as Bakdāt) see Blochet in *Recueil de Travaux*, xvii. p. 170.

According to the Ptolemaic chart, Θέλδη (Ptol. vi. 1) is on the site of Baghdād. The Σιττάκη of Xenophon (*Anabasis*, 4. 13) must have been just adjoining the latter town; cf. R. Kiepert in H. and R. Kiepert, *Formae orbis antiqui*, Heft v. (1910) p. 6.

It would be a mistake to recognise in the modern Eski (= Turk. "Old")-Baghdād [q. v.] above Sāmarrā a predecessor of the modern Baghdād, of the same name; this name which has only arisen in quite modern times, owes its origin to the custom, of which other examples e. g. Eski-Mosul may be quoted, of naming ruins after important places in the neighbourhood. The name Baghdād is borne by only one other place in the East, Tell-Baghdād south-east of Urfa-Edessa (somewhat below the 37° n. lat.); see Sachau, *Reise in Syr. u. Mesop.*, p. 216.

The Arab authors are also quite explicit that al-Manṣūr's foundation must not be considered as the entirely new settlement of a hitherto uninhabited district. They mention a whole list of pre-Muḥammadan places which had gradually arisen in the area afterwards filled by the ʿAbbāsid capital. The most important of these was Baghdād, a village of Christians on the west bank of the Tigris, belonging to the district of Bādūrayā [q. v.], which, probably including the site of the socalled 'Round Town' of al-Manṣūr, the nucleus of the new capital, gave the latter its popular name. The majority of the more ancient settlements, chiefly occupied by Aramaic Christians, are to be sought for on the southern half of the later west side (of the town on the western bank of the Tigris) within the great market quarter, the Karkh and its eastern and western vicinity. The following are mentioned as villages of Sāsānian origin here: Bayāwarī (or Banawarī), Sāl, Sharwāniya, Sūnāyā (the later "Old Town", *al-ʿatīḳa*), Wardāniya, Warthāl or Warthālā. The Karkh itself (= Aram. *karkhā* = "town") takes its name from an earlier village here which the Sāsānian King Shāpūr II (309—379 A. D.) is said to have built. In pre-ʿAbbāsid times, the small town of Barāthā some distance north-west of Karkh was independent but in course of time it was practically swallowed up by the expansion of the western side of Baghdād. In the northern half of the latter, later the al-Ḥarbiya quarter, were before the time of al-Manṣūr, the villages of Khaṭṭābiya and Sharafāniya.

According to Xenophon the Achaemenids possessed vast parks in the district of Baghdād (at Sittake). This is also true of the later Persian Kings. Two such Sāsānian gardens were afterwards built over (the quarters Dār ʿUmāra b. Hamza and Bustān al-Ḳuss). Near the mouth of the Nahr ʿĪsā, the Sāsānians had built a palace, later called Ḳaṣr ʿĪsā. In their time also a bridge rendered communication with the east bank of the Tigris possible at this spot, where in later times a bridge of boats led from Ḳaṣr ʿĪsā to the palace of the Caliph. Another bridge, distinctly stated to be pre-Muḥammadan (*al-ḳanṭara al-ʿatīḳa*) spanned the Ṣarāt canal southwest of the Kūfa gate; on the eastern Tigris, pre-Muḥammadan origin is only ascribed to that of Sūḳ al-thalāthā' on the Nahr al-Muʿallā, as well as to the *Mukharrim*, the first to be settled (under ʿOmar). This name, however, has no connection with the Θάλαθα of Ptolemy (v. 19) as not Θάλαδα but Θέλδη agrees with the location of Baghdād on Ptolemy's chart [see above]. Our Arab authorities also emphasise the fact that what, was subsequently the Muslim cemetery of Khaizurāniya, before the time of al-Manṣūr, served the fire-worshippers as a burial-ground. The greater number of the Christian monasteries of Baghdād which flourished in Sāsānian times must date back to pre-Muḥammadan times. We have direct testimony that the palace al-Khuld of the Caliphs on the western bank of Tigris included the site of an ancient monastery, and that a district at the junction of the Ṣarāt and the Tigris showed in later times, by its name *al-Dair al-ʿatīḳ* (= "the old monastery") to what use it had originally been put.

None of these ancient settlements on the site of the later Baghdād attained any political or commercial importance, so that the town built by the second ʿAbbāsid Caliph may justly be regarded as a new foundation.

In the East a change of dynasty is very frequently followed by a displacement of the previous centre of affairs. It was absolutely necessary for the ʿAbbāsids in particular to give up Damascus, the capital of their predecessors with its Umaiyad associations. For it lay, for one thing, too near the Byzantine frontier and it was too far to the West for a kingdom which stretched from the Mediterranean to the Indus. We can easily understand that the new ruling dynasty would move the centre of gravity of their kingdom from Syria, poor and unimportant, to ʿIrāḳ, so richly endowed with natural resources, which seemed pre-eminently destined to serve as a connecting link between the Semitic and Iranian worlds, and to undertake the rôle of intermediary between the two great divisions of the Muslim world. For, apart from the fact that the chief strength of the ʿAbbāsids lay in Persia for the troops of Khurāsān formed their chief support, it was surely to their own personal interest to shift their capital more to the East, which by its foundation was again becoming of preponderating importance in politics and culture.

Even the first Caliph of the new dynasty, al-Saffāḥ, had taken up his residence on the Euphrates. He deliberately chose neither of the two great Arab towns, Baṣra and Kūfa which had been in existence since the first Muḥammadan conquest of Babylonia, both of which, especially the latter, were inhabited by a turbulent populace, devoted to the cause of ʿAlids; Baṣra, besides on account of its southern situation was clearly little suited to be the centre of the kingdom; he preferred

to hold court in al-Hāshimiya [q. v.] near al-Anbār. His successor al-Manṣūr built himself a similarly named residence at some distance from Kūfa, but soon forsook it, for the proximity of the fanatical Shī'a Kūfa was distasteful to him. On his search for a new place, suitable for his camp and for the centre of government, he finally settled on the district on the Tigris above the mouth of the great Euphrates canal Nahr 'Īsā, where, as has already been mentioned, there was already a village called Baghdād as well as various other small settlements.

It must be confessed that the horoscope which recommended this site to the Caliph as a peculiarly auspicious one for his new capital has entirely fulfilled its promise. The choice could not have been better. The exceedingly fertile stretch of land between the Euphrates and the Tigris, where they approach one another, and, united by partly navigable canals, form a hydrographic system and, where the Diyālā, falling into the Tigris, forms a natural gateway for the easiest ascent to the Iranian highlands, had always been a home of civilisation, indeed, the cradle of ancient Oriental culture as well as an emporium of trade and commerce, of international importance. Great capitals had succeeded one another here, Babylon, Seleucia, Ctesiphon, and their heir was the new city of the Caliphs, a day's journey (7 parasangs = 30 miles) from its immediate predecessor, Ctesiphon.

The gradual advance of the marshes on the lower course of the Euphrates below Babylon, and the thereby increased difficulty of communicating by sea with the Persian Gulf explains the fact, that since the Seleucid period the site for the capital for the time being has always been chosen on the Tigris.

Al-Manṣūr laid the foundation-stone of his new capital in the year 145 (762). In the course of four years, a town designed on a central plan was completed by a wholesale levy on Babylonian and extraneous resources (100,000 men are said to have been employed); in its midst the palace of the Caliph (called Bāb al-Dhahab or al-Ḳubbat al-Khaḍrā) and the principal mosque came to be erected. The adjacent ruins of Ctesiphon furnished in the main the quarry for the necessary building material. Around the circular nucleus the town proper was grouped, falling into separate quarters, which soon attained great compass. Apparently because al-Manṣūr soon felt himself somewhat confined in his abode by the rapidly increasing population, and perhaps also did not feel quite secure, he built for himself a second palace, al-Khuld, some years after the completion of the Round Town, to the east of it outside the city walls on the Tigris. Al-Manṣūr is not only the founder of the so-called west side of Baghdād, the town on the right bank of the Tigris; he must also be regarded as the founder of the later, eastern half of the town. In 151 (768) he began various buildings to the north of it for his son, the Crown-Prince al-Mahdī, of which the chief was the palace al-Ruṣāfa.

Al-Manṣūr in no way intended to found an imperial city in Baghdād, his primary intention was rather merely to lay out a camp for his Khurāsān troops at some distance from Kūfa. For this reason he divided the ground around his town among his relatives, clients and generals in fief, and did the same on laying out al-Ruṣāfa. A list of these fiefs is to be found in al-Ya'ḳūbī and in al-Khaṭīb al-Baghdādī.

The history of Baghdād which begins with al-Manṣūr falls into two great periods: 1. The 'Abbāsid period which lasted 500 years, in which Baghdād, with the exception of an interval of 55 years, was always the centre of a great Muhammadan kingdom of occasionally universal extent, and rose to be the centre of the intellectual life and the great commercial centre of the nearer East; not only throwing all provincial towns into the shade in this respect, but taking the most prominent place in the civilised world of the time on account of its size, splendour and riches; 2. the period to the present day, from the fall of the 'Abbāsid kingdom. Throughout this latter period, apart from the temporary choice of it as a winter residence of a few Ilkhāns, it has always been merely the chief town of a province. As such it was at any rate under Turkish rule long in the fortunate position of being the chief town of the largest and most important Pashalik, equal or next to Egypt. Since the extent of the Pashalik however and therewith its authority was much reduced, the importance of Baghdād has been more and more limited to the sphere of commerce, in which it has retained much of its earlier pre-eminence to the present day. A complete history of Baghdād in its first period as the capital of the Caliphs would practically be a history of the 'Abbāsids; here we must limit ourselves to a concise sketch of its development from the narrower point of view of local history.

Baghdād's period of greatest prosperity falls in the century immediately after the death of al-Manṣūr, to be more exact in the reigns of his five successors from al-Mahdī to the death of al-Ma'mūn (159—218 = 775—833). When al-Mahdī ascended the throne the capital already covered an area of 5 or 6 miles square. As this Caliph moved his court to al-Ruṣāfa, the quarter of the town on the east bank of the Tigris, it soon attained great importance. The aristocratic rich families of the time now settled there at the same time with their retinues of slaves, clients and dependants, numbering thousands, and built themselves huge palaces. The most splendid of these buildings was the pleasure-seat of the very influential and famous family of the Barmecides, which, on their sudden fall in the reign of Hārūn al-Rashīd, became the property of the ruling house, and subsequently formed the basis of the great complex of buildings of the palace of the Caliphs on the east side. At the beginning of the reign of Hārūn, which perhaps marks the zenith in the history of Baghdād, the east side was already challenging comparison in size with the west. In the war of succession which broke out, two years after Hārūn's death, between his sons Amīn and Ma'mūn, Baghdād had to suffer a siege for the first 14 months. Amīn was completely hemmed in, in the capital towards the end of the year 196 (812) by the troops of Harthama and Ṭāhir, the two generals of Ma'mūn; while the former cut off the east town which was only protected by a barricade hastily put up, Ṭāhir, encamped before the Anbār gate, kept the west side in check. Skirmishes between the armies of the hostile brothers, brawls between the soldiers of the garrison and the desperate inhabitants, intri-

gues and treachery of all sorts filled the long period of the siege. The west town especially, suffered from the effects of the artillery. The greater part of its northern half (the so called Ḥarbīya) was destroyed. The Caliph at length found himself confined to the palace of al-Khuld on the Tigris. Soon afterwards he was captured while attempting to escape and put to death (in the beginning of 198 = 813) when the siege came to an end. The flourishing capital was reduced for the first time to ashes and ruins; a great fire raged over whole sections of the town and all the government archives were lost; in particular the west side, which had suffered most damage from this catastrophe never completely recovered, nor did it ever again attain its former extent. On this first siege cf. above all the exhaustive account of Ṭabarī (iii. 864—925) which is of great value on account of his accurate topographic details, as our oldest authority on such questions; see also Weil, *Gesch. der Chalifen* ii. 190 *et seq.*; Müller, *Der Islam* i. 501 *et seq.*; Le Strange, *Baghdād* p. 303, 306 *et seq.*

The death of Amīn aroused great discontent in Baghdād. The dissensions of the populace which found expression in riots enabled the ʿAbbāsid prince Ibrāhīm b. Mahdī to gain possession of Baghdād and to hold out there for nearly two years. It was not till he found himself betrayed by his generals, that he was forced to hand over both town and government to the Caliph al-Maʾmūn.

As the two palaces of the Caliph on the west side, the so called "Golden Gates" in the heart of the central town of al-Manṣūr and al-Khuld on the Tigris, had suffered great damage by the siege under al-Amīn, al-Maʾmūn moved the official seat of the Government to the east side. He took possession of the above mentioned palace of the Barmecides and extended it very considerably. Under Maʾmūn's successor, al-Muʿtaṣim (218—227 = 833—842), Baghdād had to cede its predominant position as centre of the kingdom, for a period of 55 years, to the small, hitherto unimportant provincial town of Sāmarrā, 3 days' journey up the river, which had, in a fabulously short time, been transformed into a splendid royal residence. The immediate cause of the transference of the court to Sāmarrā (in 221 = 836) was the resentment of the people of Baghdād to the brutal soldiery of the Turkish-Berber militia, whose numbers under Muʿtaṣim had risen to a standing army of about 70,000 men, so that the permanent retention of so large a garrison in what had hitherto been the capital appeared to be attended with difficulties. The loss of the court and the government officials does not appear to have done much injury to the development of Baghdād, as it fortunately promised to be only a temporary measure, of not too long duration. Baghdād was ruled in this period by governors mostly of the influential family of the Ṭāhirids.

In this interval, the Sāmarrā epoch in the history of the Caliphs, falls the second siege of Baghdād which occupied almost the whole year 251 (865). When the tyrany of the praetorians in Sāmarrā became more and more unbearable and the Turks there were fighting among themselves, al-Mustaʿīn fled to Baghdād with the smaller portion of his troops whereupon the larger portion, which had been left in Sāmarrā, of the Turkish guards appointed Muʿtazz, cousin of Mustaʿīn, Caliph. Mustaʿīn had scarcely time to complete a girdle of walls running round the whole east- and west-side of Baghdād when Muʿtazz appeared at the head of his troops and began to encompass the ancient capital. In spite of the efforts of the besieged who defended themselves, from fear of a new Turkish regime of force, with the courage of despair, Mustaʿīn on account of his weak and vacillating attitude was finally forced to capitulate on easy terms and to give up all claim to the throne. While the first siege under Amīn shattered for ever the prosperity of the west side of Baghdād, the second under Mustaʿīn was accompanied by disastrous consequences to the east side, the most important quarters of which (Ruṣāfa, Shammāsīya and Mukharrim) were then destroyed and only in part afterwards rebuilt. Cf. on this second siege Ṭabarī, iii. 1553—1578; Weil *op. cit.* ii. 385 *et seq.*; Müller *op. cit.* i. 528; Le Strange *op. cit.* p. 311 *et seq.* Affairs continued to be unsettled, after, as well as before this siege; riots and disorders are recorded for the years 249 (863), 253 (867) and 255 (869); cf. Weil *op. cit.* ii. 381 ff., 402 *et seq.*, 412 f.

In Sāmarrā meanwhile the situation became more and more unpleasant for the Caliph as he was practically at the mercy of the leaders of the mercenaries. Muʿtamid, the seventh successor of Muʿtaṣim, therefore in 279 (892) finally turned his back on the royal residence chosen by the latter and again made Baghdād the capital of the kingdom, unmolested by the Turks and Berbers who were kept well in hand by his brother Muwaffaḳ; Baghdād remained the capital without interruption till the decline of the ʿAbbāsid dynasty. The fifty years between the return of the Caliphs to the ancient capital and the entry of the Būyid princes are marked by the enlargement on a huge scale of the Caliph's palace on the east side; Muʿtaḍid, Muktafī and Muḳtadir, the three immediate successors of Muʿtamid, displayed the greatest activity in this undertaking. A whole collection of palaces and gardens thus arose which, covering a third of the whole area of the east side, was separated from the rest of the town by walls. A circle of new, thickly populated quarters soon grew up around the extensive quarter occupied by the court.

Under the active rule of Muʿtaḍid and Muktafī Baghdād again had peace to develope in. Under these two the Turkish troops did not dare raise their heads. But on the death of Muktafī the rapid, irresistible decline of the temporal power of the caliphate set in. Disturbances, especially mutinies of the soldiers, often accompanied by conflagrations, rapine, and rioting increased more and more in the capital and caused its prosperity quickly to decline. (M. Streck.)

Affairs improved to some extent when in 334 (945) the Dailamite Aḥmad Muʿizz al-Dawla of the family of Būyids took possession of the capital and succeeded to the temporal power of the Caliphs which was to devolve on his dynasty for over a century. The Būyid prince at first occupied the palace of the former Emir, Mūnis, in the northern part of the eastside. In course of time he and his artistic successors built several splendid palaces, which were comprehended under the collective name Dār al-Mamlaka, in that part of the town which had been lying desolate since the

siege of 251. It may be specially noted that ʿAḍud al-Dawla rebuilt al-Khuld, the former palace of al-Manṣūr, as an hospital. The Shīʿa tendencies of the Būyids often gave rise to riotous outbreaks, for, while the active populace of the suburb of al-Karkh on the west side as a rule were in sympathy with them, other quarters of the town were inhabited largely by Sunnis. The Būyids therefore were never able to raise the town to the level it had reached in its palmiest days though the main reason why their efforts failed, was that after the death of ʿAḍud al-Dawla in 372 (983), the power of the family was divided and the various members fought with another, and Baghdād was more than once involved in the struggle. Anarchy often reigned in the capital, sanguinary brawls between Sunnis and Shīʿas, between Turks and Dailamites were the order of the day and the mob took advantage of the unrest to rob and plunder to their heart's content. This state of affairs did not cease till Ibn al-Muslima, the vizier of the Caliph al-Ḳāʾim bi-Amr Allāh called in the aid of the Seldjūḳ Toghrulbeg who entered Baghdād in 447 (1055). Some years later in 450 (1059) the revolt of al-Basāsīrī broke out. He ordered prayers to be read for the Fāṭimid Caliph so that the ʿAbbāsid had to leave the town; this was only an interlude however for, when Toghrulbeg returned a year later, the usurper had to quit the town and the authority of the Caliph al-Ḳāʾim was again restored; henceforth the Caliphate was under the powerful protection of the Seldjūḳs. The latter did not reside in Baghdād; Alp Arslān never once visited the capital, but they appointed a military governor who had to see that order was maintained in the town. Malikshāh was the first to visit it, which he did on several occasions and in the last years of his life, he intended to make Baghdād his winter residence. For this purpose he had the palace of the Būyids in which he was staying restored and transformed, and laid the foundations for a great mosque (Djāmiʿ al-Sulṭān) which on account of his premature death was not finished till some years later in 524. In this period there arose in Baghdād as in other towns many madrasas among which the Niẓāmiya founded by the famous vizier Niẓām al-Mulk in 457 (1065) soon attained a great reputation. The building stood in East Baghdād in its southern part not far from the bank of the Tigris.

The Caliphs al-Muḳtadī 467—487 (1075—1094) and al-Mustaẓhir 487—512 (1094—1118) were also distinguished for their love of building. In the beginning of his reign the latter caused the quarter of East Baghdād in which the Caliphs lived, the so called Ḥarīm and the adjoining parts of the town to be surrounded by a wall which on the whole is identical with the city wall of Baghdād as it survived to the time of Midḥat Pasha in the last century. According to Ibn Ḥawḳal, ed. de Goeje, 164 Note *c* (cf. Ibn al-Athīr ed. Tornberg, xi. 260) it was rather the Caliph al-Mustaḍī who built this wall in 568 (1173) though it had certainly been begun by al-Mustaẓhir. Ibn Djubair who describes this wall some years later in 581 (1185) (ed. de Goeje, 229), says that it had 4 gates, viz. beginning on the side next the Tigris on the north: 1. Bāb al-Sulṭān (now Bāb al-Muʿaẓẓam; 2. Bāb al-Ẓafariya (now Bāb al-Wusṭānī); 3. Bāb al-Ḥalba (now walled up, see below) and 4. Bāb al-Baṣaliya (now Bāb al-Sharḳī, (Ḳaraliḳ Ḳapu (Karanlik Ḳapu) in Niebuhr).

The last two centuries of the ʿAbbāsid caliphate were on the whole peaceful ones for Baghdād. Of course there were often fires, and now and then as in 466 (1074), 554 (1159) and 614 (1217), disastrous inundations; there were also riots and popular risings and from time to time desperadoes and highwaymen brought about a reign of terror, but only once had Baghdād to suffer a serious siege, in 551 (1157) from the Seldjūḳ Sulṭān Muḥammad II. The various incidents of this siege have been related to us by an eyewitness, the famous stylist and historian ʿImād al-Dīn [q. v.] (cf. *Recueil de textes relatifs à l'hist. des Seldjouc.*, ii. 246—255). The Sulṭān had finally to retire without having effected anything.

Two of the last Caliphs erected buildings which still survive. The first of these was the Caliph al-Nāṣir lidīn Allāh, who restored the Bāb al-Ḥalba in 618 (1221) and embellished it with an inscription which was first made known by Niebuhr and has recently been discussed by Mittwoch in the *Jahrbuch der Kön. preuss. Kunstsammlungen*, Vol. xxvi. p. 19 and by M. van Berchem in *Archäologische Reise im Euphrat- und Tigris-Gebiet. Arabische Inschriften*, p. 35. The last-named scholar has discussed in great detail a remarkable relief which ornaments both spandrils of the archway above the now walled up entrance into the tower, which is now called Bāb al-Ṭalism (the Gate of the Talisman). The second last Caliph, al-Mustanṣir billāh, was the builder of a Madrasa which according to an inscription published by Niebuhr was erected in 630 (1232-1233). (Cf. thereon van Berchem, *op. cit.* 43.) The building still stands close to the bank of the Tigris at the bridge of boats and is now used as a custom-house. The inscription has almost entirely disappeared and been replaced by a modern one. Another inscription dated 633 (1235-1236) of the same Caliph was on the Djāmiʿ al-Khulafāʾ, which has now disappeared, to which the famous Minaret Sūḳ al-Ghazl, still in existence, probably belonged (reproduced in von Oppenheim, *Vom Mittelmeer zum Pers. Golf*, ii. 240). This building was not erected by this Caliph but only restored. It stands in the centre of the town, to the east of the Mustanṣiriya and is identical with the Djāmiʿ al-Ḳaṣr, one of the principal mosques of the city, founded by the Caliph al-Muktafī 289—295 (902—907). Cf. Le Strange, *op. cit.* 252 *et seq.*

In Muḥarram 656 (January 1258) Hulagu with his Mongols and Turks arrived before the walls of the town and by the 4th Ṣafar (10 Febr.) the last Caliph al-Mustaʿṣim found himself forced to make an unconditional surrender. Ten days later he was put to death with several members of his family while the town itself was plundered and set on fire. As Hulagu however wished to retain the town for himself, it was not utterly devastated like other towns; on the contrary Hulagu afterwards ordered some of the buildings which had suffered most, such as the above mentioned mosque Djāmiʿ al-Ḳaṣr, to be rebuilt.

The history of Baghdād since the Mongol conquest can only be sketched here in its main outlines. Till 740 (1339-1340) it belonged to the kingdom of the Ilkhāns or Hulagids as the capital of the province of ʿIrāḳ ʿArabī. It was during this

period that the famous traveller Ibn Baṭṭūṭa visited the town in 727 (1327); his description (*Voyages*, ed. Paris, ii. 100 *et seq.*) unfortunately is for the most part copied from that of Ibn Djubair. Ḥamd Allāh Mustawfī's description also belongs to this period (740 (1339)). In 740 Ḥasan Buzurg [q. v.] appeared as an independent ruler in Baghdād and founded the Djalā'irid dynasty. He built a Madrasa there which was not completed till the reign of his son Uwais, probably about 758 (1357) and was called the Mirdjānīya after a certain Emīr Mirdjān. The building still exists and the inscriptions on it have been published, in part by Niebuhr, in full by van Berchem, *op. cit.* 45 *et seq.*

The rule of the Djalā'irids lasted till 1410 and during this period Baghdād was twice taken by Timur; the first time in 795 (1392-1393) the town escaped with little damage but the second time in 803 (1401) the population was well nigh exterminated, and many public buildings and private houses destroyed. After the death of Timur in 807 (1405) the Djalā'irid Sulṭān Aḥmad returned to Baghdād, restored as far as possible the walls destroyed by Timur, but not long after in 813 (1410) he was slain by Ḳara Yūsuf, Emīr of the Ḳara Ḳuyunli (Turkomans of the Black Sheep). The Ḳara Ḳuyunli thereupon entered into possession of the city and held it till 872 (1467-1468) when the Aḳ Ḳuyunli under Uzun Ḥasan replaced them. In the year 914 (1507-1508) Baghdād was conquered by the Ṣafawī Shāh Ismā'īl and remained under the sway of his successors till 941 (1534). After the Kurdish chief Dhu 'l-Faḳār had had the Khuṭba read there for a brief space in the name of the Osmanli Sulṭān Sulaimān I, Shāh Ṭahmāsp seized the town from him for the Ṣafawīs again in 936 (1530). In 941 (1534) Sulaimān I entered the town, and Baghdād was governed by a Turkish Pasha till the rebel Bekir Ṣubashi called in the help of the Ṣafawī 'Abbās I who took possession of the town in 1033 (1623). The Turks were by no means willing to give up their claim to Baghdād, and in 1048 (1638) it was regained under the personal direction of Sulṭān Murād IV. On this occasion Murād walled up the Bāb al-Ṭalism (see above) and restored some famous tombs such as that of Abū Ḥanīfa, at the modern village of al-Mu'aẓẓam, on the east bank of the Tigris north of the town, and that of 'Abd al-Ḳādir al-Gīlānī within the town. At this time the fortunes of the town had sunk to their lowest ebb and according to the estimate of Tavernier in 1652 it had only 14,000 inhabitants.

Baghdād thus again became the capital of a Pashalik which has sometimes been governed jointly with that of Baṣra by the same governor. A list of the names of these Pashas is given by Niebuhr and by Huart, *Histoire de Bagdād dans les temps modernes*. The latter brings it down to the year 1247 (1831). During this period the prosperity of the town increased and the number of inhabitants had risen to 150,000 in the beginning of the nineteenth century; after the terrible plague in 1831 only 30,000 however were left.

In recent years the period of the governorship of Midhat Pasha 1869—1872, was a remarkable one in the development of Baghdād on account of the laying of the telegraph line, of a horse-tramway to Kāẓimēn, by the erection of schools and other useful institutions. He also had the old city wall taken down so that at the present day all that is left of the old fortifications is a wall-like ridge with a few ruins. He introduced a Turkish steamboat line between Baghdād and Baṣra after the concession for this route (and the Persian Gulf) had already been given to an English Company, the Lynch Steam Navigation Company. Great expectations are centred in the making of a railway to Asia Minor and Constantinople, whereby Baghdād will be linked up with the world's commerce. Baghdād is already the emporium for trade with all the adjoining countries and also with Persia.

The number of inhabitants in the town and its suburbs is put by von Oppenheim at 200,000, (Cuinet: 145,000) of whom about 150,000 Muḥammadans, mostly Shī'as. There are also about 40,000 Jews and 10,000 Christians, the latter mostly Catholic and Gregorian Armenians.

b. The Topography of the ancient City.

From the preceding historical sketch it is clear that the modern Baghdād on the east side of the Tigris still occupies the same area as in the later centuries of the 'Abbāsid caliphate. In those days, however, additional quarters of the town separated from one another by ruined areas stretched out as far as the modern al-Mu'aẓẓam with the tomb of Abū Ḥanīfa and of many others of the Saints of Islām. Here was situated one of the most ancient cemeteries of Baghdād, which took its name from Khaizurān, the mother of the Caliph Hārūn al Rashīd, and where at a later period the tombs of the Caliphs also were. To the south of it lay the old East Town of al-Ruṣāfa or 'Askar al-Mahdī with al-Mahdī's palace, and the mosque of al-Ruṣāfa, one of the principal mosques (*djāmi'*) of the city during the caliphate. The quarters of al-Shammāsīya, Dār al-Rūm (the Christian quarter) and al-Mukharrim adjoined it on the east and south. In the last-named the Būyids took up their residence (Dār al-Mamlaka) and the Seldjūḳ Sulṭāns also resided there, whenever they held court in Baghdād. It was here that Malikshāh built the chief mosque Djāmi' al-Sulṭān, which has been mentioned above, though not a trace is left at the present day either of this building or of the mosque of al-Ruṣāfa, although they both survived the Mongol invasion. These districts covered the area between the village of al-Mu'aẓẓam and the modern Bāb al-Mu'aẓẓam, which are about half an-hour's journey apart. In the modern East Town there were formerly the palaces of the Caliphs (Dār al-Khilāfa) originally a pleasure house of the Barmecide Dja'far [q. v.] and afterwards of the Caliph al-Ma'mūn before he ascended the throne. It was only after their return from Sāmarrā that the 'Abbāsid caliphs shifted their court here and built various palaces of which the (Ḳaṣr) al-Tādj was the most prominent. The foundations were laid by al-Mu'taḍid but the buildings were not finished till the reign of his son and successor al-Muktafī who was also the builder of the third (in chronological order: the second) great mosque of East Baghdād, the Djāmi' al-Ḳaṣr (cf. above). The Tādj stood on the banks of the Tigris and was protected from inundation by an embankment; beside it al-Muktafī built the Ḳubbat al-Ḥimār, (the Ass's Tower) so-called because one could reach the top by going on the back of an ass up a circular, slowly ascending path. This style of building reminds one of the

ancient Ziggurats, other examples of which are found in the ruins of Sāmarrā and in Baghdād itself, the still extant tomb of Shaikh 'Omar al-Suhrawardī (died 632 (1234); cf. the illustration in von Oppenheim *op. cit.* p. 246. All these buildings — there are said to have been 23 of them in the time of al-Muḳtadir — with zoological gardens, racecourses etc., connected with them, formed a town by itself, the so-called Ḥarīm. Al-Khaṭīb al-Baghdādī (ed. Salmon, p. 49 *et seq.*, 132 of the translations) has incidentally preserved a very full account of it for us when describing the reception of a Byzantine embassy by al-Muḳtadir in 305 (917-918). Cf. Guy le Strange in the *Journal of the Royal Asiatic Soc.* 1897, p. 35 *et seq.* The whole Ḥarīm was surrounded by a wall in which were seven gates and comprised about a third of East-Baghdād. For a more complete account we must refer the reader to the pertinent chapters in Le Strange's *Baghdad*. Naturally great changes have taken place here in course of centuries; the Tādj, for example, and the Ḳubbat al-Ḥimār were destroyed by fire in 549 (1154).

Almost nothing is left of the more ancient west-Baghdad except a few mausoleums, and though even they have not come down to us in their original state, they are still important for the ancient topography as they have been rebuilt on their original sites. These are the tomb of Ma'rūf Karkhī and the great Shī'a sanctuary of Kāẓimēn (Kāẓimain i. e. of the seventh Imām, Mūsā al-Kāẓim, died 183 = 799 and of the ninth, Muḥammad al-Djawād, died 220 = 835). The so-called grave of Zubaida, the wife of Hārūn al-Rashīd, died 206 (831) need not be noticed, as Ibn al-Athīr (ed. Tornberg 9, 305) distinctly states that this princess was not buried where her grave is now pointed out. The inscription on it described by Niebuhr, which supports this erroneous tradition, only dates from the year 1131 (1718). Some other tombs as well as the dervish monastery built by Ḳilidj Arslān, bearing an inscription of the year 584 (1188), may be omitted.

The mausoleum of Kāẓimēn, now a fairly important place with 7,000—8,000 inhabitants, connected by tramway with Baghdād, lies on the right bank of the Tigris opposite al-Mu'aẓẓam (see above). Here in ancient times was the cemetery of the Ḳuraish at the Strawgate (Bāb al-Tibn). The Shī'a Mausoleum has often in course of time been destroyed and restored again; there is now a mosque there with four minarets and a clock-tower built at the beginning of the nineteenth century. The dome and the minarets are covered with gold leaf and the high gateway is decorated with the finest faïence. The sanctuary is annually visited by large numbers of Shī'as. The Sunnis also had in the northern part of West-Baghdād a very popular place of pilgrimage, during the 'Abbāsid caliphate, namely the tomb of the Imām Aḥmad Ibn Ḥanbal at the Bāb Ḥarb. According to Le Strange this mausoleum disappeared when the quarter of the town, in which it was, fell into ruins and from that time the grave of his son 'Abd Allāh on the bank of the Tigris was erroneously regarded as that of his father till it also was carried away by an inundation of the Tigris. The area between the northern extremity of West-Baghdad and the original town of al-Manṣūr was chiefly occupied by the district of al-Ḥarbiya which lay opposite the district of al-Ruṣāfa in East-Baghdād. There were also various other districts of the town here, the names of which varied at different periods; they cannot be detailed here. It is sufficient to say that this part of Baghdād soon fell into such a state that the inhabited parts were merely isolated suburbs separated from one another by great areas of ruins.

Of the town of al-Manṣūr (Madīnat al-Salām, al-Zawrā') with its walls and gates not a trace remains. Its peculiar and highly remarkable situation, which is known to us to the smallest detail from the accounts of Arab writers such as al-Ya'ḳūbī, al-Khaṭīb al-Baghdādī, would justify a detailed description but we must pass it by here and refer the reader to the opening chapters of Le Strange's book. We need not be surprised that it has completely disappeared, because on the return of the 'Abbāsids from Sāmarrā, the court was transferred to the East side and no trouble was taken to maintain the walls or public buildings with the exception of the chief mosque. What was destroyed by floods, fire, siege and riots was never rebuilt, and the town became partly depopulated. That part of the town lying near the Bāb al-Baṣra survived the longest so that in the last centuries before 656 people no longer talked of the town of al-Manṣūr but of the district of Bāb al-Baṣra.

The various parts of the town which stretched west and south around the town of al-Manṣūr, formed the commercial and industrial centre under the early 'Abbāsids. The situation here was specially favourable on account of the many canals which, like the Ṣarāt and the Nahr 'Īsā, formed a direct means of communication with the Euphrates, and soon attracted an energetic and industrious population. Here was the suburb of al-Karkh, so often mentioned in the history of Baghdād and whose Shī'a inhabitants so often had sanguinary dealings with those of the neighbouring quarters, especially with those of Bāb al-Baṣra. This part of the town has survived to the present day. The usual Turkish designation for the modern West-Baghdād is *Karshi-yaka* (the opposite bank, Arabic: *ḳadāk al-djānib*).

In earlier times as now, boat-bridges facilitated the passage of the Tigris, though their positions were often changed.

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of the Bombay Government, 43, New Series, 304 *et seq.*; Rousseau, *Description du Pachalik de de Bagdad*; v. Kremer, *Culturgeschichte*, ii. 45 *et seq.*; M. Streck, *Die alte Landschaft Babylonien*; G. le Strange, *Baghdad during the ʿAbbāsid Caliphate*; Cuinet, *La Turquie d'Asie*, iii. 89 *et seq.*; v. Oppenheim, *Vom Mittelmeer zum persischen Golf*, ii. 236 *et seq.*; E. Aubin, *La Perse d'aujourd'hui*, 405 *et seq.*; Sarre and Herzfeld, *Archäologische Reise im Euphrat- und Tigris-Gebiet*.

On the history of the town the chief authorities are the Arabic chronicles, already often cited above, cf. Ṭabarī, Yaʿḳūbī and Ibn al-Athīr. Cf. also *Recueil de textes relatifs à l'histoire des Seldjoucides*, B. 2; Rashīd al-Dīn, *Hist. des Mongols*, ed. Quatremère; Abu 'l-Faradj, *Chron. Syriacum* etc. For the later period: C. Huart, *Histoire de Bagdad dans les temps modernes* and the sources mentioned by him in his introduction.

AL-BAGHDĀDĪ, ʿAbd al-Ḳādir b. ʿOmar. [See ʿAbd al-Ḳādir, p. 45.]

AL-BAGHDĀDĪ, Abū Manṣūr ʿAbd al-Ḳāhir b. Ṭāhir, Muḥammadan theologian, came with his father to Nīsāpūr and studied various sciences there. Later in life he made himself famous by his skill in arithmetic, on which he wrote a work, but it was theological studies that attracted him most; Abū Isḥāk al-Isfarāʾinī was his teacher in these subjects. After the latter's death in 418 (1027) he succeeded him until the revolt of the Turkomans forced him to leave the town in 429 (1037). He then betook himself to Isfarāʾin where he died soon after. A work composed by him on the Muḥammadan sects entitled *Kitāb al-farḳ baina 'l-Firaḳ wa bayān al-Firḳat al-nādjiya minhum* has lately been published by Muḥammad Badr, Cairo, 1328 (1910).

Bibliography: Ibn Khallikān, Nº. 365; Wüstenfeld, *Die Schāfiʿiten*, Nº. 345; Brockelmann, *Geschichte der arab. Lit.*, i. 385; Friedländer in *Journal of the Amer. Orient. Soc.*, Vol. xxviii, 26 *et seq.*

BAGHLĪ, a Persian dirhem [q. v.]. Cf. on the origin of this denomination Vullers, *Lex. Pers. Lat.*, i. 251ᵃ, 840ᵇ.

BAGHRĀS, the ancient Pagrae, was an important station on the road from Iskandarūna to Anṭākiya at the south-east end of the Bailān pass the exit from which it commands. Even in the wars of the ʿAbbāsids against the Byzantine Emperors Baghrās played a part, sometimes a possession of the Emperors and sometimes of the Caliphs. It was included in the Djund al-ʿAwāṣim [q. v.] which was separated from the province of Ḳinnasrīn by Hārūn and protected the road to the Thughūr. It became still more important, however, when after the battle of Ḥiṭṭīn in 584 (1188) it passed from the power of the Templars into the hands of Ṣalāḥ al-Dīn. Baghrās served as a bulwark on the Muḥammadan frontier against the kingdom of Little Armenia until under Sulṭān al-Nāṣir Muḥammad b. Ḳalāʾūn the lands around the Nahr Djāhān (Djaiḥān), the Futūḥāt al-Djāhāniya, were incorporated in the Mamlūk kingdom. In the wars between the Osmanli and the Mamlūks the possession of the Pass of Baghrās was again contested. For administrative purposes in the Mamlūk period Baghrās was the seat of an official of the Mamlaka of Ḥalab. The castle is now in ruins; the place is an unimportant village (Bekrās).

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(R. Hartmann.)

BAGIRMI (Baḳirmi or Bakirmi), a country in the Central Sudan, to the south of Lake Chad. Bagirmi was for a long time unknown to Europeans. Denham visited the northern part in 1824, being the first European to do so. Barth, setting out from Bornū, reached Massenya and gathered important historical information on his journey (5 March—22 August 1852). Nachtigal, in 1872, ascended the Shāri as far as Bainghanne, but could not penetrate into the interior on account of the troubled state of the country. To the accounts furnished by these travellers have been added those of explorers coming from the region of the Congo, such as Maistre and especially Gentil who visited Massenya in 1897. All these accounts have been supplemented and rectified since 1900 by the French officers and officials charged with the administration of the territories of the Chad.

The native state designated by the name of Bagirmi comprises, besides Bagirmi properly so-called a certain number of tributary states, such as the country of the Bona and of the Kirdi, on the right bank of the Chari as far as the tenth degree of north latitude: Dagana, near the Baḥr al-Ghazāl; Dekākire, a mountainous region in the east; Khozzām and Debaba near Wadai. The total area of Bagirmi and its dependencies is about 30,000 square miles according to the calculation made in 1903, about 40,000 according to the latest statistics, those of Colonel Largeau (*L'occupation du Wadai, Rev. de Paris*, 1ᵗʰ Jan. 1910, p. 29).

Bagirmi proper consists of a plain measuring 250 miles from North to South, 150 from East to West and occupying an area of about 8,000 square miles. This plain, the altitude of which averages 1,000 feet, slopes very gradually towards the North-West in the direction of Lake Chad except in the North-East part which descends towards the Baḥr al-Ghazāl. In many places, however, the ground is so flat that water cannot flow but stagnates in swamps. Some isolated heights rise above the surrounded country; on the north the hills of Ngourra, which separate Bagirmi from the basin of the Fitri, and more to the East the mountainous mass of Ghērē which is little known. The greater part of the water is drained towards Lake Chad by the Chari which bounds Bagirmi for a distance of about 170 miles and by the Baḥr-Ergig (the Batschikam or 'river of leaves' of Barth) which is merely a branch of the Chari leaving the main stream at Miltu to rejoin it near Bugoman. Of these two water-courses the first alone is a permanent navigable water-way from 300 to 500 yards broad, the second on the contrary, being narrow and choked with plants, is of little use. Both undergo great variations in volume

according to the seasons. There are two of these; the rainy season which usually lasts four months and the dry season which lasts eight months and sometimes more, to the great detriment of vegetation.

Bagirmi is, except in cases of abnormal drought, a relatively fertile country. In it are cultivated sorgho and millet which form the staple food of the natives, rice, grown in the marshes which are formed during the rainy season, beans, and lastly a plant called 'djojo' by Barth which is much appreciated by the natives. Corn is rare and reserved, according to Barth, for the use of the Sultan. Pasturage is sufficiently abundant to allow the rearing of cattle. The trees and shrubs are the tamarind, the almond, the cotton, and indigo plants and butter-tree. The forests become more and more dense as one approaches the equatorial zone. The fauna is very rich. Large animals, elephants, giraffes, panthers, antilopes, hippopotamuses, rhinoceroses and crocodiles, swarm on the banks or in the vicinity of the rivers; insects abound, in particular ants and termites of which certain species are a terrible scourge to the crops and even to human beings.

The population of Bagirmi, estimated by Barth at one and a half millions and by Nachtigal at a million is still decreasing on account of the continual wars which devastate these countries. A census in 1904 gave 420,000 as the number of inhabitants of Bagirmi. According to Lt.-Colonel Largeau this figure ought to be reduced to 80,000 of which 16,000 are in Bagirmi proper, the density varying from 0,3 to 0,9 of an inhabitant per square mile according to the district. This population consists of very diverse elements: 1. The Bagirmians, a people sprung from the mixture of the aborigines with foreign invaders. 2. Kanūris settled in colonies in various parts. 3. Arabs (Assela, Salamat, Khozzām, Ulād Mūsā, Shōa) scattered throughout the country but in villages which are almost exclusively inhabited by them. 4. The Fulbe, almost all shepherds, very numerous in the south; 5. negro tribes (the Gāberi on the right bank of the Logon, Sāra on the middle basin of Dar Kūti, Tummok, Nyellem etc.), more or less related to the Bagirmians, but speaking a different language and still fetish-worshippers.

From the point of view of physique the Bagirmians hold a high place among the peoples of Africa. Travellers note their tall stature, the regularity of their features and the suppleness of their limbs. The beauty of their women is famous. They speak a language, the Bagrimma, which, according to Barth, is related to the dialect spoken at Kūka. At first fetish-worshippers, about three hundred years ago, they adopted Islām which was brought into these regions by the Fulbe but have retained numerous pagan practices. Through their intermediary, however, Islām has gradually gained ground towards the south and brought the beginnings of civilisation to the primitive inhabitants of those regions. The culture of the Bagirmians is, nevertheless, still very rudimentary. Barth remarks that none of them knew how to write and that only those individuals who have made the pilgrimage to Mecca have any knowledge of Arabic. They are, on the other hand, more industrious than the majority of their neighbours. Amongst them are clever artisans, especially dyers and weavers. It was the Bagirmian captives brought to Wadai by Sulṭan Sabūn that introduced the art of weaving into that country. Slave-trading was till the end of the nineteenth century the principal occupation of the Bagirmians. Slavery, with the continual wars of which Bagirmi has been the theatre and the difficulty of communicating with Northern Africa, have certainly retarded the progress of civilisation.

In the time of Barth, the chief town of Bagirmi was Massenya, the capital. Built some miles to the north of Baḥr Ergig it was surrounded by a girdle of walls seven miles in circumference. The houses which it comprised were, it is true, only mud-huts with the exception of the sultan's palace and a mosque of stone. Partly destroyed by the Wadaians in 1870, then abandoned after the invasion of Rabah, Massenya, at the present-day, stands second to Bugoman, situated 60 miles to the west on the left bank of the Shāri. 150 miles to the east of Massenya, at the foot of the Gērē mountains is Kanga, which local tradition regards as the cradle of the reigning dynasty.

The government of Bagirmi is a despotic monarchy. The sultan or *m'bang* exercises absolute authority; he is the object of servile manifestations of respect; his subjects have to stand with head bare in his presence and spread dust on their foreheads. Only a few great dignitaries are allowed to sit on carpets in his presence. Among the relatives of the sultan the queen-mother and the eldest son enjoy some influence; the brothers of the reigning *m'bang* are blinded in one eye to disqualify them from ruling. The principal officers of the state are some freeborn, others chosen from among the slaves. The most powerful is the *fatschā* or head of the army. Special functionaries are charged with the supervision of the forests and pasturages and the government of the more important districts. The revenues of the sultan are obtained from taxes paid by the Muḥammadan subjects and tribute levied on the pagan tribes. The former supply grain, cattle and cotton-staffs, the latter give slaves which still constitute, as they did to a greater extent in the time of Barth and Nachtigal, the real wealth of the sultan.

The state of Bagirmi was founded in the sixteenth century of our era (the tenth of the Hidjra). It owes its origin to adventurers who came from the east, probably from Fitri. After defeating the Bulāla, the newcomers united with them and with their help imposed their authority on the Fulbe and on the Arab communities settled in this region. The conquered peoples were forced to pay tribute but caused the invaders to adopt their religion. The latter, like most of the founders of Sudanese empires, claim to be of Arab origin and say they come from Yaman. Their chief, Dokkenge, was, according to the legend, the founder of Massenya and conquered the four small kingdoms into which the land watered by the Batschikam was divided. His successors increased their dominions on the east and south. One of them, a contemporary of ʿAbd al-Karīm, the founder of the Kingdom of Wadai, embraced Islām and took the name of ʿAbd-Allāh. From that time to the reign of ʿAbd al-Ḳādir who received Barth on his journey to Massenya, forty princes have occupied the throne of Bagirmi. During the seventeenth and eighteenth centuries they gained much power at the expense of the native fetish-worshippers and enriched themselves by the slave trade.

A period of decline succeeded this period of of prosperity. The struggle against Sabūn, Sulṭān of Wadāī (died 1815) ruined Bagirmi. Sulṭān ʿAbd al-Raḥmān, betrayed by his "fatscha" was killed and many Bagirmians led into slavery. The dissensions which arose in consequence among the sons of ʿAbd al-Raḥmān as well as the intrigues of the "fatscha" Rueli provoked renewed interventions by the Wadaians. Finally ʿOthmān Burgomanda, the eldest son of ʿAbd al-Raḥmān was left as lord of Bagirmi but had to recognise the suzerainty of the Sulṭāns of Wadāī and to pay tribute to him. After being interrupted for several years, hostilities recommenced on the death of Sabūn. Bagirmi was ravaged with great cruelty by the Sulṭān of Wadāī and his ally the Shaikh of Bornū. ʿOthmān succeeded however in maintaining himself against all his adversaries. He was an energetic ruler but without faith or law, plundering indiscriminately his friends and enemies and not hesitating to marry his own sister. His son ʿAbd al-Ḳādir managed to live at peace with these neighbours and devoted himself to raiding the pagan tribes. But in the reign of Abū Sakkin the Wadaians invaded Bagirmi again (1860—1877). Massenya was taken, Abū Sakkin expelled and replaced by one of his cousins. He regained power, however, in 1882 and retained it till his death in 1894. His successor Gawrang had to resist the attacks of a new adversary Rabah, the establishing of whose power in Bornū was a perpetual menace to the security of Bagirmi. [See BORNŪ.]

The Franco-German convention of the 4th February 1894, having placed Bagirmi in the zone of French influence, Gawrang agreed without demur to recognise the French protectorate and signed a treaty to this effect with the explorer Gentil in 1897. His agreement brought on him the wrath of Rabah. Being incapable of resisting his enemy, Gawrang himself set fire to Massenya; the governor Bretonnet who was sent to his assistance was defeated and killed at Togbao on the 17th July 1899. But in the following year the death of Rabah, who was defeated and slain at Kossuri by the forces of commandant Lamy (22 April 1900), brought peace at length to those regions so long harassed. Bagirmi at the present day is included in the military district of Chad; it retains its native administration under the control of the French authorities.

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BAHĀʾ ALLĀH ("splendour of God"), surname of MĪRZĀ ḤUSAIN ʿALĪ NŪRĪ, born at Nūr in Māzandarān on the 12th November 1817, half-brother of Mīrzā Yaḥyā surnamed Ṣubḥ-i Azal, was almost thirty years of age when he became a convert to the new doctrine preached by the Bāb (see BĀBĪ). Without having ever seen him he became one of the Bāb's chief disciples and was recognised as his successor by the greater part of the Bābīs. After the attempt on the life of the Shāh he was imprisoned in Teherān; he was then exiled and settled in Baghdād in 1852. It was there that he declared himself to be the person announced by the Bāb in the mysterious words: *Man yuẓhiruhu 'llāh*: "He whom God will manifest". He lived the life of a hermit outside Sulaimāniya, where he drew up the main scheme of his work, which was to make the religion of the Bāb somewhat modified a universal religion; he was interned in Adrianople (1864), then at Acre (August 1868) where he died on the 29th May 1892, leaving his spiritual authority to his eldest son, ʿAbbās Effendi, surnamed ʿAbd al-Bahāʾ.

His Doctrine. Right living consists in doing harm to no one, in loving one another, in bearing injustice without rebellion, only regarding the good, being humble and devoting one self to healing the sick; such are the principles adopted by Bahāʾ, an obvious echo of Christianity. The ultimate aim is universal peace which is to be brought about by the adoption of this religion, which possesses neither clergy nor ceremonial. Every town is to institute a place of assembly for a managing committee, consisting of nine members which is called *Bait al-ʿAdl*, their chief resources are to consist of bequests to the treasury, receipts from fines and a tax of one nineteenth on capital to be paid once and for all. Austerities are forbidden; man was created for happiness.

The principal works of Bahāʾ are the *Kitāb al-Aḳdas* (ed. Bombay and St. Petersburg), the *Kitāb al-Īḳān* (transl. by H. Dreyfus and Habib Ullāh Shīrāzī, Paris, 1904), *Tarāzāt*, *Kalimāt-i Firdawsiya*, *Ishrāḳāt*, *Tajalliyāt* (transl. in the *Préceptes du Bèhaïsme*, Paris, 1906), *Kalimāt-i Maknūna* (Hidden words, Paris, 1905). The lessons of Acre have been collected by Mrs. Clifford Barney (*An-Nūru 'l-Abhā*, London, 1908) and transl. from the Persian text by H. Dreyfus (Paris, 1908); his last words have been edited by Toumanski (St. Petersburg, 1892).

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BAHĀʾ AL-DAWLA, ABŪ NAṢR FĪRŪZ, a Būyid. After the death of ʿAḍud al-Dawla in Shawwāl 372 (March 983) his son Ṣamṣām al-Dawla was appointed Amīr al-Umarāʾ. The latter's brother Sharaf al-Dawla, however, refused to recognise him and a war broke out in which the third brother, the fifteen-year old Bahāʾ al-Dawla, was also embroiled. In the end Ṣamṣām al-Dawla had to submit and was thrown into prison in Ramaḍān 376 (January 987). The Caliph then appointed Sharaf al-Dawla Amīr al-Umarāʾ; the latter died soon after in 379 (989) and Bahāʾ al-Dawla succeeded him as senior Amīr. The new Amīr restored his freedom to Ṣamṣām al-Dawla and now began a fierce struggle between the latter and his nephew Abū ʿAlī, the son of Sharaf al-Dawla. In the following year Bahāʾ al-Dawla had Abū ʿAlī murdered and then a quarrel

arose between him and his brother. After some time a treaty of peace was arranged according to which Ṣamṣām al-Dawla retained possession of Fārs and Arradjān while Bahāʾ al-Dawla received Khūzistān and Arabian ʿIrāk. At the same time the turbulent population of Baghdād was giving Bahāʾ al-Dawla much trouble and he had also to fight with his uncle Fakhr al-Dawla. The latter allied himself with a Kurdish prince, Badr b. Ḥasanwaih and conquered al-Ahwāz, whereupon Bahāʾ al-Dawla sent an army against him. As the Tigris flooded the camp of Fakhr al-Dawla, he had to take to flight and vacate al-Ahwāz. In the year 381 (991) the Caliph al-Ṭāʾiʿ was deposed at the instigation of Bahāʾ al-Dawla, as the latter had designs on his wealth. Under his successor al-Ḳādir also Bahāʾ al-Dawla remained the real ruler though he again was only a tool in the hands of his soldiers. In the year 383 (993-994) the old feud between him and his brother Ṣamṣām al-Dawla blazed up again. The latter defeated the troops of Bahāʾ al-Dawla and occupied Khūzistān. The Turkish prince Ṭoghān regained this province for Bahāʾ al-Dawla but in 386 (996) Baṣra fell into the hands of Ṣamṣām and the Turks were soon driven out of Khūzistān. The situation was soon suddenly reversed. In 388 (998) Ṣamṣām al-Dawla was murdered; his general Abū ʿAlī b. Ustādh Hormuz went over to Bahāʾ al-Dawla, Khūzistān was occupied and Fārs and Kermān also conquered. After two years the governor of Kermān was driven out but his successor succeeded in again securing the province for Bahāʾ al-Dawla. The latter had also to go through much hard fighting with the ʿUḳailids. To limit the independence of Abu ʾl-Dhawwād, Emīr of Mosul, who belonged to the Banū ʿUḳail, Bahāʾ al-Dawla sent an army under Abū Djaʿfar al-Ḥadjdjādj against the town. Abu ʾl-Dhawwād was defeated in several battles but his power was not thereby broken. After his death in 386 (996) a quarrel arose between his brothers ʿAlī and al-Muḳallad each of whom wished to seize the chief power for himself. In 391 (1000-1001) the latter was murdered; his son Ḳirwāsh succeeded him and was for some years successful in his war with Bahāʾ al-Dawla. Another revolt broke out in al-Baṭīḥa on the lower Euphrates. The Amīr there, ʿAlī b. Naṣr Muhadhdhib al-Dawla, was expelled in 394 (1004) by a prefect named Abu ʾl-ʿAbbās b. Wāṣil and had to seek help from Bahāʾ al-Dawla. The rebels occupied al-Ahwāz but could not hold it for long and in the following year Muhadhdhib al-Dawla returned to al-Baṭīḥa. Meanwhile they continued their plots in Khūzistān and the capital itself was besieged by the princes Badr b. Ḥasanwaih and Abū Djaʿfar al-Ḥadjdjādj allied with Ibn Wāṣil, the latter of whom had seceded from Bahāʾ al-Dawla. Finally, however, Ibn Wāṣil was taken prisoner whereupon his allies raised the siege of Baghdād and made peace with Bahāʾ al-Dawla. The latter died in 403 (102). Under his father the Būyids had reached the zenith of their power. Through the unfortunate wars between his sons on his death, their influence declined and in the end affairs became worse and worse.

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BAHĀʾ AL-DĪN, "Ornament of Religion", a title of honour. [See the articles IBN SHADDĀD, MUKTANĀ and NAḲSHBANDĪ.]

BAHĀʾ AL-DĪN ZAKARIYĀ, commonly known as BAHĀʾ AL-ḤAḲḲ, a saint of the Suhrawardī order, was born near Multān in 565 (1169—1170); he was one of the greatest pupils of Shaikh Shihāb al-Dīn Suhrawardī [q. v.] in Baghdād and became his *khalīfa* (or spiritual successor). He settled in Multān, where he is said to have built his own tomb and died at the age of 100. He has a great reputation in the South-West Pandjāb and in Sind, and is invoked as their patron saint by the boatmen on the rivers Indus and Čināb. His imposing tomb, surmounted by a hemispherical dome and decorated with fine enamelled tiles, stands in the ancient citadel.

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BAHĀʾ AL-ḤAḲḲ (BAHĀWAL ḤAḲḲ), see BAHĀʾ AL-DĪN ZAKARIYĀ.

BAHĀDUR, a Turkish word of Mongol origin (*baghatur*, Eastern Turkish *bātūr*, *bātir*) signified originally "brave", "courageous" and became a title of honour at the court of the Great Mughals (cf. *bātūr-bāshī*, a title in Turkestan: Sulaimān-Efendi, *Lughāti ghaghatāī*, p. 66). The word is met with as early as 927 of our era in the name of the Bulgarian chief Alobogotur, which is explained as *Alp bagatūr*, "the brave hero" (J. Marquart, *Osteur. u. ostasiat. Streifzüge*, p. 156). — In the middle of the nineteenth century there was in Persia a regiment, composed of Christians called *bahāduran* "the braves"; it was this regiment which was entrusted with the execution of the Bāb [q. v.]. The name of this regiment, whose composition is no longer the same, was again borne by the first regiment of the first division of infantry in 1301 (1884). There are other regiments bearing this name at Khoi, Farāhān, Nahāwand, Ḳafʾa-Zandjīrī and other places.

Bibliography: Muḥammad Ḥasan-Khān, *Maṭlaʿ al-Shams*, Part ii. p. 25. (CL. HUART.)

BAHĀDUR KHĀN, last king of the Fārūḳī (q. v.) dynasty of Khāndesh; he came to the throne in 1597, after having spent 30 years in prison; he reversed the policy of his father Rādjā ʿAlī, who had been a loyal supporter of the Mughal Emperor Akbar (q. v.) and had assisted him in his conquest of the Dakhan and died fighting on his side. Bahādur rejected the friendly advances of Akbar and shut himself up in the fort of Āsīrgarh, but after standing a siege of eleven months, he was obliged to surrender and his territory became part of Akbar's dominions.

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BAHĀDUR SHĀH, (1595—1600), tenth king of the Niẓām Shāhī (q. v.) dynasty of Aḥmadnagar. In 1595 Sulṭān Murād, son of the Emperor Akbar besieged Aḥmadnagar, but raised the siege on receiving the formal cession of Berār; but on a second attempt being made in 1600, the king was taken prisoner and sent as a captive to the fortress of Gwalior.

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BAHĀDUR SHĀH I (1643—1712) MUḤAMMAD MUʿAẒẒAM was the second son of the Emperor Awrangzīb ʿĀlamgīr by Raḥmat al-Nisāʾ Nawāb-Bāʾī, the daughter of Rādjā Rādjū of Radjauri in Kashmir. He was born at Burhānpur in the Dakhin on the 30 Radjab 1053 (14 Oct. 1643). From Shaʿbān 1086 (Oct. 1675) he was generally known by the title of Shāh ʿĀlam, then conferred upon him.

In 1657 when his father left the Dakhin to contest the throne with Dārā Shakōh, Muḥammad Muʿaẓẓam was left in charge at Awrangābād. He served twice as governor of the Dakhin (1663, 1667), and was sent there a third time in 1678. He was recalled to take a part in the Rādjpūt campaign, and helped in the suppression of his brother Akbar's rebellion near Adjmer. In 1683—4 he held command of an army operating against Shambā Djī, Mahratta, in the Konkan. Shortly after his return to the emperor's head-quarters, he was detached against the kingdom of Gulkanda (1685) and took part in the Bidjāpūr (1686) and the second Gulkanda campaign (1687). Falling under suspicion of treason he was thrown into prison in March 1687 and was not released until April 1694, when he was sent to govern Kābul, the province of Lāhōr being subsequently added.

Shāh ʿĀlam heard of his father Awrangzīb's death on the 18th Dhu 'l-ḥidjdja 1118 (March 22nd 1707), when he was at Djamrūd, west of Peshāwar. He marched at once for Hindustān and it was a race between him and his brother Aʿẓam Shāh, who had already started from Aḥmadnagar, as to which of them should first occupy Dihlī and Āgra. This first move was won by Shāh ʿĀlam. Finally, the contending claimants met at Djādjau between Āgra and Dholpūr. The battle was fought on the 18th Rabīʿ I, 1119 (June 18th 1707). Shāh ʿĀlam won the day, Aʿẓam Shāh and one son were killed, while the other sons were taken prisoners. While still in the Pandjāb, Shāh ʿĀlam had celebrated his accession, and had taken the title of Bahādur Shāh (24th Muḥarram 1119 = April 26th 1707), but he dated his reign from the 18th Dhu 'l-ḥidjdja 1118 (March 22nd 1707), subsequent years being counted, as usual, from the first day of that month.

Bahādur Shāh now proposed a campaign against the Rādjpūt states, but before much progress had been made he was called away to the Dakhin, to dispose of his brother Kām Bakhsh's claims to independent sovereignty. Kām Bakhsh was defeated outside Ḥaidarābād on the 3d Dhu 'l-kaʿda 1120 (January 13th 1709), and he died of his wounds the next day. The interrupted Rādjpūt campaign was now resumed, but before any real progress was made, the Sikhs rose in the north of the Cis-Satladj country. A hasty peace was patched up with the Rādjpūts, and Bahādur Shāh hastened northwards to meet the new danger. The fort of Lohgarh into which Banda the Sikh leader had thrown himself, was stormed and taken on the 19th Shawwāl 1122 (Dec. 10th 1710), but Banda escaped. The court then moved to outside Lāhōr where Bahādur Shāh died on the 20th Muḥarram 1124 (February 27th 1712). He claimed Saiyid descent through his mother, and insisted on inserting the word *waṣī* into the Friday prayer. He was also suspected of a leaning to Ṣūfism. These questions led to two serious riots at Lāhōr and Aḥmadābād, headed by the learned bigots of those two places.

Bibliography: ʿAbd al-ḥamīd Lāhōrī, *Pādishāhnāma*, (in the *Bibliotheca Indica*, Calcutta, 1878); Muḥammad Sāḳī Mustaʿidd Khān, *Maʾāthir-i ʿĀlamgīrī*, (in the *Bibliotheca Indica*, Calcutta, 1871); Dānishmand Khān ʿAlī, *Djangnāma*, Lithographed, Naval Kishor Press; Dānishmand Khān, *Bahādur Shāhnāma*: Brit. Museum, Oriental Ms. Nº. 24; Kāmrādj, *Aʿẓam al-ḥarb*: Brit. Mus., Oriental Ms. Nº. 1899; Bhim Sen, *Dilkushā*: Brit. Mus., Oriental Ms. Nº. 23; Djagdjīwan Dās, *Muntakhab al-tawārīkh*: Bit. Mus., Add. Ms., Nº. 26 253; Irādat Khān Wāḍhiḥ, *Memoirs*, in Jonathan Scott, *History of Deccan* (1794), Vol. ii, part iv; Muḥammad Ḳāsim Lāhōrī, *ʿIbrat-nāma*: Brit. Mus., Oriental Ms. Nº. 1934; Kāmwar Khān, *Tadhkira-i salāṭīn-i Caghatāʾī*, Vol. ii. Royal Asiatic Society Ms. Nº. xcvii.; Khāfī Khān, *Muntakhab al-lubāb* (*Bibliotheca Indica*), Khushhāl Cand, *Nādir al-zamānī*, Königliche Bibliothek, Berlin Ms. Nº. 495; Muḥammad ʿAlī Khān, *Taʾrīkh-i Muẓaffarī*, Brit. Mus. Oriental Ms. Nº. 466; Wārid, Muḥammad Shafīʿ *Mirāt-i Wāridāt*: Brit. Mus., Add. Ms. Nº. 6579.

(WILLIAM IRVINE.)

BAHĀDUR SHĀH II., the last king of the Mughal (Moghul) dynasty. He was the lineal descendant of Tīmūr, as may be seen from the genealogical table in Blochmann's translation of the *Āʾīn-i Akbar*. But there had been no king of Delhi who was possessed of real power since the death of Muḥammad Shāh in 1748. Bahādur Shāh's full name was Abu 'l-Muẓaffar Sirādj al-Dīn Muḥammad Bahādur Shāh, and he was the second son of Akbar Shāh II. He was born in October 1775 and succeeded to the title of King in September 1837.

Bahādur Shāh, who was then over seventy years of age, joined the Mutineers in 1857 and struck coins as a sovereign. When Delhi fell, he took refuge in the tomb of his ancestor Humāyūn, but surrendered to Hodson. Two of his sons and a grandson surrendered on the following day but were shot by Hodson to prevent a rescue. Bahādur Shāh was tried and found guilty of abetment of murder. He was deposed, and in December 1858 was sent to Rangoon, where he died on 7 November 1862. He was a scholar, a poet, and a calligrapher. His *Dīwān* or book of odes has been printed, and also his commentary on Saʿdī's *Gulistān*. Garcin de Tassy has a notice of Bahādur Shāh, under his poetical name of Ẓafar in his *History of Hindustani literature* III. 317, and has given a translation of one of the *rekhta* odes.

Bibliography: W. Keene and G. B. Malleson, *History of the Sepoy War* (London, 1880—1888); *Parliamentary Return No. 162 of 1859. East India* (*King of Delhi*). *Evidence taken before the Court appointed for the Trial of the King of Delhi*. (London, 1859).

(H. BEVERIDGE.)

BAHĀDUR SHĀH GUDJARĀTĪ, second son of Muẓaffar Shāh II. Having had a disagreement with his father he went to the court of Ibrāhīm Sulṭān the last king of the Lōdī dynasty. He was present at the battle of Pānīpat, but did not take

part in it. On hearing of the death of his father and of the succession of his elder brother Sikandar Shāh, he proceeded towards Gudjarāt, and on the way heard of his brother's assassination. He became king of Gudjarāt in August 1526 and avenged his brother in a cruel manner so that he is described by Bābur (ed. Erskine, p. 343) as a bloodthirsty and ungovernable young man. He was an energetic ruler and famed for the celerity of his movements. He conquered Mālwa and Chitor, but was defeated by Humāyūn, son of Bābur. In his distress he applied to the Portuguese for aid, but when Humāyūn left Gudjarāt and Bahādur recovered his kingdom, he repented of his invitation and sought to get rid of the Portuguese. The Portuguese Viceroy arrived with his fleet at Diu, but declined, on the plea of sickness, to come ashore and visit Bahadur. The latter took the rash and singular resolution of visiting the Viceroy and came on board his ship. It was the third day of Ramaḍān and Bahādur was probably sober at the time, but as he was a great drunkard, he may have been suffering from a debauch of the previous night. When he found that the Viceroy was not really ill, he wanted to return, but the Portuguese had made up their minds to seize him and would not let him depart. An altercation and a struggle took place, and the result was that Bahādur was killed, and that his body fell into the sea. Immediately afterwards, the Portuguese took possession of Diu, which had been deserted by the inhabitants. Bahādur's death took place on 14 February 1537. One of the chronograms made on the occasion was: Sulṭān al-barr Shahīd al-baḥr "Monarch ashore, Martyr asea" (943 A. H.). Bahadur was a cruel and worthless prince but the Gudjarātīs cherished an affection for him on account of his vigour and of his tragic death. He reigned for eleven years, and was the last of his line.

Bibliography: E. Clive Bayley, *History of Gujarat* (London, 1886); Elliot, *History of India*, vols iv, v, vi; Whiteway, *Rise of Portuguese Power in India* (1899); for a study of the Portuguese accounts of the death of Bahādur, see *Gazetteer of the Bombay Presidency*, i (Part 1), 347 *sqq.*; *Akbarnāma* I; Abū Turāb, *History of Gujarat* (ed. E. Denison Ross, Calcutta, 1909); ʿAbd allāh Muḥammad, *Arabic History of Gujarāt* (ed. Denison Ross, London, 1910). (H. BEVERIDGE.)

AL-BAHĀʾĪ. [See AL-ʿĀMILĪ, p. 327.]

BAHĀR, Arabic, more accurately BUHĀR, a word supposed to be of Indian origin meaning "load" which had spread through all the lands of Islām from the Indian Archipelago to Africa as a dry-measure and weight. As a measure it is equal to 2 *ardabb*. The Arab authorities give very different values to the weight. It is most often reckoned equal to 3 *ḳinṭār* to 100 *riṭl*. Cf. Sauvaire in *Journ. Asiat.*, 8 Series, iii. (1884), p. 401—404. In modern Indian commerce the value of the Bahār varies in the different towns from 220 to 850 Lbs.

BAHĀR-I DĀNISH, a Persian collection of tales and fables by Shaikh ʿInāyat Allāh Ḳanbū, written in 1061 (1651) based on the Indian stories of a young Brahman and supplied with an introduction by the young brother of the author Muḥammad Ṣāliḥ Ḳanbū. The love-story of Djahāndār-Sulṭān and Bharawar-Bānū forms the greater part of the work. It was put into verse by Ḥasan ʿAlī ʿIzzat during the reign of Tīpū-Ṣāḥib, Sulṭān of Mysore (1197—1213 = 1783—1799) and dedicated to him (Ms. India Office 153). It was translated into English by A. Dow (London, 1768) and by J. Scott (Shrewsbury, 1799); on these are based the German translation by A. T. Hartmann (Leipzig, 1802) and the French by Lescallier (Paris, 1804).

Bibliography: Ethé, *Grundr. der iran. Philologie*, ii. 325. (CL. HUART.)

BAHĀRISTĀN, a Persian work by Nūr al-Dīn ʿAbd al-Raḥmān Djāmī in poetry and prose modelled on Saʿdī's *Gulistān*, which also bears the title of *Rawḍat al-akhyār u tuḥfat al-abrār*; it was composed in 892 (1487). It is divided into eight chapters called *rawḍa* and contains anecdotes of the life of Shaikh Djunaid and other mystics, philosophers and poets as well as fables and parables. It has been supplied with Turkish commentaries by Shamʿī (between 982 and 987 = 1574 and 1579), by Khōdja Shākir (ed. Constantinople, 1252 = 1836) and translated into German by Baron von Schlechta-Wssehrd (Vienna, 1846).

Bibliography: J. von Hammer, *Schöne Redekünste Persiens*, p. 314; Ethé, *Grundr. der iran. Philol.*, ii. 305. (CL. HUART.)

BAHĀWALPUR, a native state of India, within the Province of the Pandjāb (area: 15,918 sq. m.; population (1901): 720,877; revenue: Rs. 27,00,000). It stretches for about 300 m. along the l. bank of the Sutledj Pandjnad and Indus, extending into the desert a mean distance of about 40 m. The chief crops are wheat, rice, and millets, which are entirely dependent on irrigation from the boundary rivers. Of the population, 83%, are Muḥammadans, chiefly Djats, Rādjpūts, and Balōčs. The ruling family of Dāʾūdpūtras has an interesting history, as claiming descent from the ʿAbbāsid Khalīfas of Egypt. Their ancestor is said to have come from Egypt to Sind about 1370. But the town of Bahāwalpur was not founded till 1748, and the independence of the state dates from the grant of a mint by Shāh Maḥmūd of Kābul in 1802. British relations are governed by a treaty made in 1838.

Bibliography: General C. Minchin, a former resident, wrote a history of the country from the earliest times, which is still in MS. Several histories of the ruling family, written in the 19th cent., also remain in MS. — *Bahawalpur Gazetteer* (Lahore, 1908); C. U. Aitchison, *Collection of Treaties, Engagements and Sanads relating to India* (Calcutta, 1892), ix. 187 *et seq.* (J. S. COTTON.)

BAḤDAL B. UNAIF B. WALḤJA B. ḲUNĀFA, belonged to the clan of the Banū Ḥāritha b. Djanāb, which was also called *al-Bait* or the aristocracy of Kalb. A Christian like the great majority of his tribe, his chief claim to fame is that he was the father of Maisūn, mother of Yazīd I. His nomad clan dwelled in the south of the ancient Palmyra, whither Maisūn afterwards brought the young Yazīd, and where the Umaiyads reunited after the congress of Djābiya and the battle of Mardj Rāhiṭ. Baḥdal was thus the founder of the great prosperity of the Kalbites while the Umaiyad dynasty lasted though he did not himself take an active part in politics. As one of his sons was accused of being a Christian under the caliphate of Yazīd I, Baḥdal must have died a

a Christian probably before the battle of Ṣiffīn, in which one of his sons commanded the Ḳoḍā'a of Damascus, and at an advanced age. His sons succeeded him and became the first persons in the state; in consequence the partisans of the Umaiyads were called Baḥdaliya. His grandson Ḥassān, guardian of the sons of Yazīd I, after the death of Mo'āwiya II even dared to cherish the project of succeeding him. The undue preponderance of the Baḥdalites and the Kalbites contributed largely to the division of the Arab race into two parties, that of Ḳais and that of Yemen, after the battle of Mardj Rāhiṭ.

Bibliography: Ṭabarī, ii. 204, 468, 471, 577; Ibn Doraid (ed. Wüstenfeld), p. 316; *Ḥamāsa* (ed. Freytag), p. 261, 318—319, 659; Ibn 'Abd Rabbihi, *'Iḳd*, ii. 305; Dinawarī (ed. Guirgass), p. 184, 275; Mas'ūdī, *Tanbīh* (ed. de Goeje), p. 305; A. Musil, *Ḳuṣair 'Amrā*, p. 151. (H. Lammens.)

BĀHILA. The members of the Beduin tribe of Ma'n in North Arabia were usually called Banū Bāhila after Bāhila, the daughter of Ṣa'b who had married her stepson Ma'n. Their grazing-grounds in ancient times lay in southern Yemāma and are known to have been there as late as the fourth and fifth centuries. In later times we find them in the neighbourhood of Baṣra in possession of the well al-Ḥufair four miles from Baṣra, which is of importance to the caravans of pilgrims. The reputation of the tribe was a very bad one and the name Bāhilī (Bahilite) was a term of reproach.

Bibliography: F. Wüstenfeld, *Register zu den genealogischen Tabellen*, p. 104; O. Blau, *Die Wanderungen der sabäischen Stämme*, in the *Zeitschr. der Deutschen Morgenl. Gesellsch.*, Vol. xxii. p. 670; O. Blau, *Arabien im sechsten Jahrhundert*, *ib.*, Vol. xxiii. p. 584; I. Goldziher, *Muhammedanische Studien*, i. 49; *Dīwān* of Farazdaḳ (ed. Boucher and Hell), N°. 132, 136, 205, 272, 476, 632. (J. Hell.)

al-**BĀHILĪ**, Abū Naṣr Aḥmad b. Ḥātim al-Bāhilī, Arab philologist and author, a pupil of Aṣma'ī, Abū 'Ubaida and Abū Zaid, belonging to the school of Baṣra, lived first in Baghdād, then in Iṣfahān and finally settled in Baghdād again where he died in 231 (855). As a rule he followed in his works the footsteps of his predecessors and like them wrote a book on trees and plants, camels, cereals and palm-trees, horses, birds and locusts, of which latter he was the first to treat. In his works on proverbs, on proper names, and on the errors in the language of the common people, many valuable notes must also have been contained for us, but unfortunately like all his other writings they have perished.

Bibliography: G. Flügel, *Die grammatischen Schulen der Araber* (Leipzig, 1862), p. 81; *Kitāb al-Fihrist* (ed. G. Flügel), Vol i. p. 56; *Zeitschr. der Deutschen Morgenl. Gesellsch.* Vol. xii. p. 595. (J. Hell.)

al-**BĀHILĪ**, al-Ḥusain b. al-Ḍaḥḥāk al-Ashḳar, a client (*Mawlā*) of Bāhila, an Arab poet often called al-Ḥusain al-Khalī' (the libertine) on account of his dissolute habits. According to al-Khaṭīb al-Baghdādī, al-Bāhilī, who came from Khorāsān, was born in the year 162 (778-779). He afterwards went to Baghdād and became one of the most confidential friends of the frivolous Caliph al-Amīn. When the latter perished soon afterwards, al-Bāhilī composed an elegy on the tragic event; he remained at the court of his successor however and was held in great esteem till his death at a great age in 250 (864). The biographers give further information about his relationship to Abū Nuwās. Cf. p. 102 above.

Bibliography: *Kitāb al-Aghānī*, vi. 170 *et seq.*; Ibn Khallikān (ed. Wüstenfeld), N°. 190; Ṭabarī (ed. de Goeje), iii. 869 *et seq.*

BAḤĪRA, a she-camel or a sheep with slit ears. The Ḳor'ān and the ancient poetry (cf. Ibn Hishām, 58) show that the ancient Arabs used to carry out certain religious ceremonies with respect to their cattle, which consisted firstly in letting the animal go about loose without making any use of it whatever, and secondly in limiting to males permission to eat its flesh (after it had died). In the various cases the animals bore special names (*Baḥīra*, *Sā'iba*, *Waṣīla*, *Ḥāmī*; on these names cf. Wellhausen as cited below). The lexicographers are not quite agreed on the point in which cases a camel or sheep had its ear slit. According to some, it was after it had borne ten young ones, according to others when its fifth young one was female etc. — Muḥammad abolished these customs and stigmatised them as arbitrary inventions, Sūra 5, 102: "Allāh has made neither *baḥīra* nor *sā'iba*, nor *waṣīla*, nor *ḥāmī*; but the unbelievers have invented lies against God, and the greater part of them do not understand"; Sūra 6, 139: "and they say: these cattle and fruits of the earth are sacred; none shall eat thereof but whom we wish (so they say); and [there are] cattle on whose backs it is forbidden [to ride] etc."; verse 140: "and they say: That which is in the bellies of these animals, is only for our men and forbidden to our wives; but if it be born dead then both partake of it. He will reward them for their attributing [these things to him] for he is wise and knowing".

Bibliography: The commentaries on the Koranic passages mentioned; *Lisān al-'Arab*, v. 105 *et seq.*; Freitag, *Einleitung i. d. Studium d. arab. Sprache*, p. 238 *et seq.*; Wellhausen, *Reste arab. Heidentums*[2], 112 *et seq.*, Rasmussen, *Additamenta*, p. 66 of the Arab. text, p. 60 transl. (A. J. Wensinck.)

BAḤĪRĀ, the name of a Christian monk. It is related that in his twelfth year Muḥammad was taken by his uncle Abū Ṭālib on a caravan journey to Syria. When the travellers were near or in Boṣrā, a monk who lived there in his cell noticed that one of them was accompanied by a cloud and that the branches of the tree, under which he sat, sprouted to give him shade. The monk whose name was Baḥīrā thereupon invited the whole company to eat with him. They went, but left Muḥammad behind to guard the caravan. Baḥīrā missed among his guests him, whose features were described in his books as those of the last prophet, and asked if they were really all. On learning that one had been left he insisted on the boy's coming too. When the latter was sent for and entered, he gazed fixedly at him and asked him by Allāt and al-'Uzzā to answer his questions. After Muḥammad had taken the opportunity to show his aversion to heathen deities, he convinced him by his answers that he was the promised one. The monk thereupon warned Abū Ṭālib to protect the youth from the Jews.

This is the version of the legend given by Ibn

Hishām (115 *et seq.*); according to others Abū Bakr was present at this meeting and was even then prepared for future events. Mas'ūdī (ed. Barbier de Meynard, i. 146) tells us that the name of the monk was Sergius and that he belonged to the 'Abd al-Ḳais; according to Ḥalabī (i., 157) his name was Georgius or Sergius.

Besides this story there is an account of a similar meeting, which happened 12 years later. Muḥammad was then travelling to Syria in the service of Khadīdja in the company of her servant Maisara. In Boṣrā he met a monk named Nestor who recognised the future prophet by certain signs. We are also told of some men of Rūm who arrived at one of these meetings to seek the future prophet.

In the oldest versions the name of the monk is lacking (Ibn Hishām, 119 *et seq.*). In the later Muslim and Christian sources he is called Sergius; Baḥīrā (the Aramaic *beḥīrā* "chosen") is interpreted as an epithet.

On the authenticity of such legends little can be said when, as here, all clues are lacking. In the cycle of legends which have gathered round Muḥammad, they form a class of which numerous examples appear which all show the same type, namely the tendency to prove by an apparent accident that possessors of books had learned beforehand from their books that Muḥammad was to be a prophet (cf. my *Mohammed en de Joden te Medina*, p. 54—60).

The figure of Baḥīrā is, under the name Sergius, mentioned quite early in Byzantine literature in a connection which agrees with isolated Muslim traditions (cf. Sprenger, *Das Leben u. d. Lehre des Mohammad*, ii. 384 *et seq.*).

Thus Theophanes (ed. Classen, i. 573) and Georgius Phrantzes (ed. Bekker, 295 *et seq.*), relate that after the first appearance of Gabriel and Muḥammad's epileptic fit, Khadīdja betook herself in great anxiety to Sergius, a heretical banished monk; he comforted her with the assurance that the angel was sent to all prophets.

The Muslim Baḥīrā-traditions have been preserved in a much expanded form in the Baḥīrā-Apocalypse, a Christian production, which in its present form perhaps dates from the xith or xiith century and has been preserved to us in several recensions in Syriac and Arabic (cf. Gottheil, *A Christian Bahira Legend* in the *Zeitschr. f. Assyriologie*, vol. xiii *et seq.*).

This book which is said to have been composed by one Ishō'yab falls into three parts: 1) the stories referring to the Muḥammadan dynasties which Sergius Beḥīrā saw on Mount Sinai; 2) his conversations with the young Muḥammad in the desert of Yathrib; 3) the prophecies of Sergius, partly a repetition of 1. In the second part it is told how Sergius communicated to Muḥammad his doctrine and laws and parts of the Ḳor'ān with a view to making the Arabs acquainted with the one God. The object of this part of the work is clearly to expose Muḥammad as an impostor who received his pretended revelations from a heretical monk.

Sergius is also mentioned in the literature of the middle ages.

Bibliography: Ibn Hishām (ed. Wüstenfeld), 115 *et seq.*, 110 *et seq.*; Ibn Sa'd, I¹ (ed. Mittwoch), 76, 82 *et seq.*; Ṭabarī (ed. de Goeje), i. 1123 *et seq.*; *al-Sīra al-Ḥalabīya* (Cairo, 1292), i. 156 *et seq.*, 177 *et seq.*; Tirmidhī (Cairo, 1292), p. 282; *Ta'rīkh al-Khamīs* (Cairo, 1283), i. 257 *et seq.*, 262 *et seq.*; *Fihrist* (ed. Flügel), p. 22; Nöldeke in *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xii. 699 *et seq.*; Sprenger, *ib.*, 238 *et seq.*, also *ib.*, iii, 454; iv, 188 *et seq.*; vi, 457 *et seq.*; vii, 413 *et seq.*, 580; viii, 557 *et seq.*; ix, 779 *et seq.*; x, 807; Sprenger, *Leben und Lehre des Mohammad*, i, 178 *et seq.*; Ibn Ḥadjar, *Iṣāba*, i, 357 *et seq.*

(A. J. WENSINCK.)

BAHISHT (Avestan *vahishta*), the name of Paradise among Persian Muslims. Even in the Avesta the expression *ahhu vahishta* "the best world" for the abode of the chosen in the future life is found. (William Jackson in *Grundriss der iran. Phil.*, ii, 685). (CL. HUART.)

BAHLŌL LŌDĪ, founder of the Lōdī Dynasty in Dihlī, (reigned A. H. 855—894, = A. D. 1451—1488); he came of an Afghān family settled in the Pandjāb and succeeded his uncle as governor of Sarhind; the weakness of the central power enabled him successfully to revolt against 'Ālam Shāh, the last representative of the Saiyid Dynasty, and to seat himself upon the throne of Dihlī (A. H. 855). He was an energetic ruler and restored to Dihlī much of the prestige that it had lost under preceding reigns; he reconquered the province of Djawnpūr [q. v.], which had been ruled by an independent dynasty for more than 80 years. He is said to have been extremely temperate in diet, fond of the society of learned men, and zealous in the execution of justice.

Bibliography: Ni'mat Allāh, *Ta'rīkh-i Khān-djahānī*; B. Dorn, *History of the Afghans, from the Persian of Neamet Ullah*; Elliot-Dowson, *History of India*, iv. 85 *sqq.*, 436; v. 71 *sqq.*

BAHMAN, BEHMAN, Avest. *Vohu Manah*, phl. *Vohūman*, one of the Amesha Spentas of the ancient Persians, according to Plutarch = *εὔνοια*; it is also a frequent Persian proper name. In Persian chronology, Bahman denotes the eleventh month and the second day of each month.

BAHMANĪ DYNASTY, a line of Muḥammadan kings, eighteen in number, who ruled in the Dakhin from 748 (1347) to 932 (1525); in the period of its greatest power, this kingdom extended from Berār in the north to the borders of Vidjayanagar in the south, and from sea to sea on the east and west. This dynasty was founded by Ḥasan Gāngū (or Kānkū) [q. v.], a military officer in the service of Muḥammad ibn Taghlaḳ, Sulṭān of Dehlī (725—752 = 1324—1351); he took advantage of the troubles of his master, to found an independent kingdom in the Dakhin and assumed the title of 'Alā' al-Dīn Bahman Shāh. Firishta explains this title by a story that Ḥasan was, in his youth, a servant of a Brahman astrologer, and that while ploughing the field of his master, he found a box full of gold, which he at once took to the Brahman; pleased with Ḥasan's honesty, the Brahman recommended him to Muḥammad ibn Taghlaḳ and predicted his future greatness, at the same time making him promise that he would take the name of his former master as part of his title; but there is no historical foundation for this legend, and Colonel Haig has shown that the title Bahman Shāh points to Ḥasan's claim to be descended from Bahman, one of the mythical ancestors of the Sāsānid kings (*Journal of the Asiatic Soc. of Bengal*, lxxiii, 3-4).

Ḥasan made Gulbarga [q. v.] his capital, but the ninth king of the dynasty, Aḥmad Shāh I, 825—838 (1422—1435) transferred the seat of government to Bīdar [q. v.], which remained the capital of the Bahmanīs as long as the dynasty lasted. The Bahmanī kings were constantly at war with Vidjayanagar, the powerful Hindu kingdom on their southern border. The prestige of the dynasty began to decline after the death of Muḥammad Shāh III (867—887 = 1463—1482) and his able minister, Maḥmūd Gāwān [q. v.]. The governors of the various provinces made themselves independent and the kingdom was divided among the ʿImād Shāhs of Berār, Niẓām Shāhs of Aḥmadnagar, Barīd Shāhs of Bīdar, ʿĀdil Shāhs of Bīdjāpūr and Ḳuṭb Shāhs of Golkonda.

The following list gives the dates of accession of the Bahmanī kings:

I.	Ḥasan Gāngū	748 (1347).
II.	Muḥammad Shāh I	759 (1358).
III.	Mudjāhid Shāh	776 (1375).
IV.	Dāʾūd Shāh	780 (1378).
V.	Muḥammad Shāh II	780 (1378).
VI.	Ghiyāth al-Dīn	799 (1397).
VII.	Shams al-Dīn	799 (1397).
VIII.	Fīrūz Shāh	800 (1397).
IX.	Aḥmad Shāh I	825 (1422).
X.	Aḥmad Shāh II	838 (1435).
XI.	Humāyūn Shāh	862 (1457).
XII.	Niẓām Shāh	865 (1461).
XIII.	Muḥammad Shāh III	867 (1463).
XIV.	Maḥmūd Shāh	887 (1482).
XV.	Aḥmad Shāh III	924 (1518).
XVI.	ʿAlā al-Dīn	927 (1520).
XVII.	Walī Allāh Shāh	929 (1522).
XVIII.	Kalīm Allāh Shāh	932 (1525).

Bibliography: J. S. King, *History of the Bahmanī Dynasty, founded on the Burhān-i Maʾāthir* [by ʿAlī ibn ʿAzīz Allāh Ṭabāṭabā, together with extracts from other histories]; Firishta, *Gulshan-i Ibrāhīmī*, Maḳāla III; T. W. Haig, *Some Notes on the Bahmanī Dynasty*, (*Journal of the Asiatic Society of Bengal*, lxxiii 1—15, Extra N°. 1904); James Gibbs, *Gold and Silver Coins of the Bahmanī Dynasty*, (*Numismatic Chronicle*, 3rd ser., i. 91 sqq. 1881; with supplementary notes by O. Codrington, *id.* 1898, 259 sqq.).

BAHMANYĀR b. al-Marzubān, a philosopher of the school of Avicenna who wrote in Arabic, flourished about the year 430 (1038). Cf. S. Poper, *Behmenjâr ben el-Marzubân, der persische Aristoteliker aus Avicenna's Schule. Zwei metaphysische Abhandlungen von ihm Arabisch und Deutsch mit Anmerkungen*, Leipzig, 1851.

Bibliography: Brockelmann, *Geschichte der arab. Litter.* i, 458; de Boer, *Geschichte der Philosophie im Islām*, p. 131.

al-**BAHNASĀ**, a town in Egypt. Now an unimportant village of 150 (with two dependent villages 300) inhabitants in the district of Benī Mazār, in the Province of Minya, al-Bahnasā (the Egyptian Permeret, Coptic Pemdje and the Greek Πέμπτη or Ὀξύρυγχος) was in antiquity a famous town and even in the early Muḥammadan period it was one of the most important towns in Central Egypt. It lies somewhat north of 28° 30′ n. between the Baḥr Yūsuf and the edge of the Lybian desert and at the present day is almost buried in sand. As one of the chief towns of Christian Egypt — it is said to have once had 360 churches and was the seat of a Bishop — and held by a Byzantine garrison, it played a certain part during the Arab conquest which is reflected in an apocryphal romance of war, the *Futūḥ al-Bahnasā*. Under Arab rule also it remained the seat of government of a district (Kūra). When the division into provinces was carried out under the Fāṭimid al-Mustanṣir, it gave its name to the province of al-Bahnasāwīya. Under the Turks it appears to have gradually declined, no doubt on account of the encroachment of the desert. During the period of the French occupation it was being used by the inhabitants of the neighbouring villages as a quarry. — It owed its importance in the middle ages chiefly to its industry. Idrīsī gives the following account of it. "In this town there were and are to the present day looms on which the so-called Bahnasā veils and Sulṭan cloths (*Maḳāṭiʿ Sulṭānīya*) are woven for the government, and large tents and Mutakhaiyara cloths. There are also many private looms there. Next to the special fabrics of the place, merchants appreciate most highly the veils. — These veils, carpets and garments are famed throughout the land." Wool and cotton-wool were the chief raw materials used. The great forests of Bahnasā, controlled by the treasury were also famous; numerous notices of them have been preserved under the name of al-Hirādj (not al-Khurādj as it is often misprinted). Jesus and Mary are said to have lived for seven years near Bahnasā during their stay in Egypt. The names of many villages in Egypt begin with the *nisba* Bahnasāwī.

Bibliography: Yāḳūt, i. 771 *et seq.*; Maḳrīzī, *Khiṭaṭ*, i. 237 *et seq.*, 272; Abū Ṣāliḥ (ed. Evetts and Butler) passim; Idrīsī (ed. de Goeje and Dozy), p. 50; Ibn Mammātī, *Kawānīn al-Dawāwīn* (Cairo, 1299), p. 17; ʿAlī Mubārak, *Khiṭaṭ Djadīda*, x, 2; Amélineau, *Géographie de l'Égypte*, p. 90 *et seq.*; A Boinet Bey, *Dictionnaire Géographique de l'Égypte* (Cairo, 1899), p. 105 and 115; Brockelmann, *Geschichte der arabischen Litteratur*, i, 136; Alī Bahgat, *Les Forêts en Égypte* (*Bulletin de l'Institut Égyptien*, 1900, 4. Ser., N°. 1, p. 141); Baedeker, *Egypt*, 1908 (viith ed.), p. 202, 207. (C. H. Becker.)

BAḤR (A.), Sea. The word is also used of large rivers e. g. *Baḥr al-Abyaḍ*, the White Nile, *Baḥr al-Azraḳ*, the Blue Nile, *Baḥr al-Ghazāl* (see below). — In prosody *Baḥr* denotes a metre, see above p. 464.

al-**BAḤR** al-**ABYAḌ**, "the White Sea", an Arab name of the Mediterranean. [See baḥr al-maghrib.]

al-**BAḤR** al-**ASWAD**, "the Black Sea". [See ḳara deñiz.]

BAḤR al-**BANĀT** i. e. "the Maidens' Sea", as the Arabs call the islands of the Archipelago on the west coast of the Persian Gulf. Idrīsī calls it Baḥr al-Kithr.

Bibliography: Ritter, *Erdkunde* xii, 390, 589 *et seq.*

BAḤR FĀRIS, the sea of Fārs, the name given by Iṣṭakhrī (p. 6) and Ibn Ḥawḳal (p. 35—41) to the Indian Ocean by an erroneous extension of the term. In Muḳaddasī (p. 17) and Masʿūdī (*Prairies d'or*, vol. i. p. 207) the name merely designates the Persian Gulf proper from ʿAbbādān at the mouth of the Tigris (Shaṭṭ al-ʿArab), to ʿOmān including the Gulf of that name. There are dangerous shallows in the estuary of the Shaṭṭ

called *al-Khashabāt*, "the piles", i. e. a lighthouse built on piles, where a watchman lights a fire to point out the entrance to ships; there are pearl-fisheries at the island of Khārak opposite Djannāba. The principal harbours on the coast of the Persian Gulf are ʿAbbādān, Mehrubān, Sīnīz, Djannāba, Sīrāf, Ḥiṣn Ibn ʿOmāra, Hormūz, Tīz (Mekrān), a list to which one must add Bū-Shahr, Bandar ʿAbbās (Gumrūn), and Linga which have recently become important. The Persian Gulf is separated from the Indian Ocean by the Durdūr (Kusair and ʿOwair) — in which many ships are wrecked. In it are the islands of Awāl, Khārak, Kīsh (Ḳais, Kishm), al-Lār (Lārak). The most important ports on the Arabian coast are: Kowait, al-Ḳaṭīf, Masḳaṭ (now called Muscat).

Bibliography: Mohammad Ḥasan Khān, *Mirʾāt al-buldān*, vol. i. p. 176—191; Abu 'l-Fidāʾ, *Geography*, p. 22, 369, 373: *Persian Gulf Pilot*; G. Gauthe, *Der Pers. Meerbusen*; H. J. Carter, in the *Journ. Bomb. Br. R. A. S.* 1852, pp. 21—96. (CL. HUART.)

BAḤR AL-GHAZĀL, a tributary of the White Nile and the name of a province in the Egyptian Sūdān. The Baḥr al-Ghazāl, "the river of gazelles", arises from the union of numerous small streams which flow north and north-east from the watershed between the Congo and the Nile and receives its most important tributary the Baḥr al-Arab, from Dārfūr. After its junction with the Baḥr al-Djabal which flows from the Central African lakes, the name of Baḥr al-Abyaḍ i. e. White Nile is given to the river they form. The Baḥr al-Ghazāl is not simply a river but a complicated, lakelike, extended system of water-courses with a slight drop; in the rainy season it is a sheet of water in breadth stretching farther than the eye can reach; on the fall of the waters it is an impenetrable swamp on which the floating barriers of plants (*sudd*) render navigation very difficult and in places quite impossible. The "Gazelle river" was first explored by a Kharṭūm merchant, Ḥabashī in 1854 and in 1856 by Consul Petherick. Schweinfurth afterwards described it thoroughly. Before the clearing of the *sudd* from the riverbed, undertaken by the English, navigation ended at the so-called Meshera (i. e. *Mashraʿ*) the starting point for all expeditions into the adjacent lands, also called Port Reck or Meshra al-Rek on maps. According to Schweinfurth the Rekk are a Dinka tribe in the neighbourhood.

All the district around between 5 and 10° north and 25 and 30° east and thence also the province of the Egyptian Sudan is called Baḥr al-Ghazāl. The country is inhabited by heathen negritoes, the Shilluk and the Dinka who are divided up into numerous small tribes. These peoples must have lived here for many centuries for they have become quite acclimatised to life in these swampy regions. Their chief occupation is cattle-rearing (humped-cattle) and they can work in iron which is imported. As tribes, which have been scattered and driven out of the neighbouring territories, have settled in Baḥr al-Ghazāl, the population is very varied. Slatin (trans. Wingate, p. 194) mentions the following names: Kara, Kunga, Fertit, Kreisch, Baya, Tiga, Banda, Niam Niam, Bongo, Monbuttu and others of which each group has its own chief and fights vigorously against the others. All these tribes are heathen. The geographical nomenclature is mostly Arabic however but this is due to the constant expeditions (trading caravans or slave-raids) which the Arabicised nomads of Kordofān and Dārfūr or the Dongolans of the Nile have undertaken from ancient times to the Baḥr al-Ghazāl. The history of the Baḥr al-Ghazāl is really only the history of these robber raids which are further complicated by the bitter feud between the semi-Arabs and the Dongolans.

We can only begin to speak of a history in the narrower sense of the word when Egypt, following in the track of the slave-hunters, laid her hand on Baḥr al-Ghazāl. At the time of the first occupation of the Sūdān by the Khedive in the middle of the xixth century, Baḥr al-Ghazāl was a dependency of Dārfūr. In 1860 a semi-Arab named Zibēr (Zubair) won for himself princely power and undertook long expeditions from a strong position after the manner of all slave-hunters. His head quarters were called Dēm Zibēr and became the chief town of the Baḥr al-Ghazāl and the seat of a governor (*mudīr*). The first governor was Zibēr himself, whose *de facto* authority was confirmed by the Khedive in 1843. Zibēr then conquered Dārfūr for the Egyptians but was summoned to Egypt in 1876 when he threatened to become too powerful, and not allowed to return to the Sūdān for several decades. Zibēr had left his son Sulaimān (Soliman, Sliman) as his successor in Baḥr al-Ghazāl. The latter came into conflict with the Egyptian authorities, rebelled, and after a fierce struggle was overthrown by the Italian Romolo Gessi and executed. This Gessi Pasha was the first European governor of the Baḥr al-Ghazāl. He was replaced in 1881 by Lupton Bey, who had to capitulate in 1884 to the Mahdists. Even before this a certain Ḥasab Allāh had been appointed governor of Baḥr al-Ghazāl by the Mahdī Muḥammad Aḥmad. Lupton had to capitulate not because the natives, who were of course pagans, forced him to, but because his own soldiers and officers did. For over ten years Baḥr al-Ghazāl formed part of the kingdom of the Mahdī or rather of his Caliph ʿAbdullāhi. It was not till its reconquest by the English that order was restored in the Sūdān and from the annual *Reports on Egypt and the Soudan* we can learn the progress made under Anglo-Egyptian rule. Baḥr al-Ghazāl like the whole of the Eastern Sūdān is under the united rule of England and Egypt (Treaty of January 19, 1899).

The Baḥr al-Ghazāl was for a long time the subject of serious diplomatic complications; for it is the frontier province of the Egyptian Sūdān and borders on the French and the Belgian Congo. In 1898 a crisis arose between England and France over the Fashoda episode which might have ended in war had not France yielded the point in dispute. On the Belgian frontier there have also been occasional difficulties but according to the latest blue-books these have been finally settled.

Bibliography. Schweinfurth, *In the Heart of Africa*, Lond., 1878; Slatin Pasha, *Fire and Sword in the Sudan*, Lond., 1896; Lord Cromer, *Modern Egypt; Reports by H. M. Agent and Consul-General on the Finances, Administration, and Condition of Egypt and the Soudan*; Ibrāhīm Fauzī Pasha, *Kitāb al-sūdān baina yadai Ghordūn wa-Kitshner* (Cairo, 1319 *et seq.*); further works by Schweinfurth on the Baḥr al-Ghazāl in his Bibliography: *Veröffentlichte Briefe, Aufsätze und Werke*, 1860—1907 (Berlin). (C. H. BECKER.)

BAḤR AL-HIND is the usual name amongst the Arabs for the Indian Ocean which is also called *baḥr al-Zandj* from its western shores or — the part for the whole — *al-baḥr al-Ḥabashī*; the expression *baḥr Fāris* also, sometimes, includes the whole ocean.

According to Ibn Rustah its eastern shores begin at Tīz Makrān, its western at ʿAdan. Abu 'l-Fidāʾ gives the Baḥr al-Ṣīn as its eastern boundary, al-Hind as the northern, and al-Yaman as the western, while the southern is unknown.

The various parts of the ocean bear special names derived from various lands and islands. If we neglect the northern arms, the Baḥr al-Ḳulzum and the Baḥr Fāris in the narrower sense, which are dealt with in separate articles, we have first the Baḥr al-Yaman stretching along the south coast of Arabia with the Khuryān Muryān (Kuria Muria) islands and Soḳoṭrā.

On the African coast we have, beginning at the Strait of Bāb al-Mandab, first the land of Barbarā, i. e. Somaliland to the harbour of Manka, then the land of the Zandj [see BAḤR AL-ZANDJ] with the towns of Barawa, Malinda, Manbasa and the Island of Zanzibar i. e. roughly British and German East Africa as far as the island of Ḳanbalū (undoubtedly Madagascar). Sofāla is joined to Ḳanbalū and finally at an uncertain distance is al-Wāḳwāḳ.

If one sets out from the Baḥr Fāris at Tīz Makrān he comes to the coast of al-Sind with the delta of the Indus and the commercial town of al-Daibul. On the shores of the Baḥr Lārawī lie the towns of Kanbāya (Cambay), Sūbāra, Ṣaimūr and Ṣindābūra (Goa). The archipelago of al-Dībadjāt, the Laccadives and the Maldives, separates the Baḥr Lārawī from the Baḥr Harkand. The last port on the Malabar coast is Kūlam Malī (Quilon) the outermost of its islands is Sarandīb (Ceylon). The route to the East Indies appears to have lain straight across the Baḥr Harkand to the island of al-Rāmnī which is washed by the waters of the Baḥr Harkand and the Baḥr Shalāhiṭ; apparently al-Rāmnī (al-Rāmī, al-Ramin = al-Lāmurī, whence the sea is there called Baḥr Lāmurī) is Sumatra, to be more accurate North Sumatra while Shalāhiṭ is South Malacca. Voyagers sailing to China must have kept somewhat further north for they touched at the islands of Lanḳabālūs or Landjabālūs, the Nicobars, to the north of which are placed the Andamān Islands, and from there reached Kalāh Bār (Kedah) on the Malay Peninsula; the Strait of Malacca is therefore called Baḥr Kalāh (Kalāh Bār) while the Baḥr Shalāhiṭ, when it is distinguished from it, appears to be the sea adjoining it on the south. We have now reached the land of the Mahrādj, the centre of which is the land of al-Zābadj. This name originally denoted Central and South Sumatra, where Sarbuza = Palembang is to be sought for, then its use was extended to include Java (Djāba) and in its political application it includes a series of smaller islands and the coast of Malacca. Beyond these islands is the Baḥr Kardandj, the Gulf of Siam which is continued on the coast of Ḳimār (Khmēr = Cambodja) in the Baḥr Ṣanf, the sea of Annam and the waters adjoining it on the South. Passing the Island of Ṣandarfūlāt (Hai-nan?) we reach the al-Baḥr al-Ṣandjī, the Chinese Sea where Khanfū (Hang-Chu) is the great emporium for the trade with the west. The knowledge of the Arabs concerning Sīlā (Corea) and the Wāḳwāḳ Islands (Japan) was vague and limited.

The notions of the Arabs of the tenth century concerning the Baḥr al-Hind become more and more vague as one goes to the East and South and the interpretation of their statements more uncertain. In many cases they have merely followed their Greek predecessors; they have, in addition, utilised the accounts of their own voyages. Details from different sources were never properly assimilated to form a uniform picture. Sometimes the Baḥr al-Hind appears to pass into the "Sea of Darkness", in which mariners driven out of their course are said to be tossed about for ever; sometimes, it is believed that it joins "the Black Sea" on the North of Asia, sometimes again, East Asia and South Africa appear to be connected, as the use of the name al-Wāḳwāḳ [q. v.] for Japan as well as for a land in the South of Africa, sometimes for Madagascar, shows. This idea is supported by Idrīsī according to whom the Zābadj islands are opposite the land of Zandj.

The voyages of the Arabs and Persians, who availed themselves of the monsoons, had as their starting place the Persian Gulf; Sīrāf and Ṣoḥār are important harbours there. The most important commercial centres appear to have been the land of Zandj, to which merchants sailed even from al-Zābadj — Madagascar itself was ultimately colonised from the Malay Islands, — and al-Zābadj itself, which had relations with China. The commerce of the Muslims with China came to a standstill in 264 (878) because of political changes. The Arab authors usually do nothing but hand on the old material. It was not till much later — under the Mongols — that intercourse again became active as Ibn Baṭṭūṭa's account of his voyage shows.

Bibliography: *Bibl. Geogr. Arab.*, i. 28—36; ii. 35—41; iii. 10—19; iv. 7, 9—16; vi. Text, 60—72, Transl. 40—53; vii. 83 *et seq.*, 86 *et seq.*; viii. 51—56; Yaʿḳūbī (ed. Houtsma), i. 207 *et seq.*; Masʿūdī, *Murūdj al-dhahab*, i. Chap. x. and xvi.; Buzurk b. Shahriyār, *ʿAdjāʾib al-Hind* (ed. van der Lith, Leiden, 1883—1886); Reinaud, *Relation des voyages faits par les Arabes et les Persans dans l'Inde et à la Chine* (Paris, 1845); Idrīsī (trad. Jaubert), i. 44—103; Ḳazwīnī (ed. Wüstenfeld), p. 106—123; Reinaud, *Introduction* to Abu 'l-Fidāʾ, *Géographie*, p. ccclxxvii,—cdxlv.; Sprenger, *Post- und Reiserouten* (1864), p. 79—91; G. Ferrand in the *Journal Asiatique*, 10th Ser., x. (1907), p. 433—566; xv. (1910), p. 281—330.

(R. HARTMANN.)

BAḤR AL-KHAZAR, "Sea of the Khazars", (Pers. *daryā-i Khazarān*), the Caspian Sea is so-called by most Arab geographers, after the Khazars, to whom the land on the north shore of this sea, with the important commercial town of Itil (not far from the mouth of the Volga), belonged, in the best period of Arab geographic literature, in the ivth (xth) century. More rarely (by Ibn Khurdādhbih, following him Ḳudāma and Masʿūdī) the Black Sea (with the Sea of Azov) is denoted by the same name, probably because the dominion of the Khazars included a part of the Peninsula of the Crimea. This name does not appear to have been used outside the Muḥammadan world; the Old Russian name **Khwalimskoje* (variants: *Khwalisskoje*,

Khwalinskoje) more" is certainly to be connected with the name of the land of Kh^w^ārizm, although the Arabs and Persians have always applied the name of Lake (or Sea) of Kh^w^ārizm only to the Sea of Aral. The Caspian sea is also called in Muḥammadan literature after various adjoining lands, "Sea of Djurdjān" (the "Hyrcanian Sea" of the ancients), "Sea of Abaskūn" (from the harbour at the mouth of the Gurgen), "Sea of Ṭabaristān" (or Māzandarān), "Sea of Dailam", "Sea of Gīlān", and in later times (since the Mongol period), also "Sea of Shirwān" or "Sea of Bākū" (the latter name appears in the middle ages in European works also in addition to the name "Sea of Sarāi"); the name "*Baḥr al-Ḳulzum*" which is properly the name of the Red Sea is frequently also transferred to the Caspian Sea. In Turkish literature, the expressions *Baḥr-i Ghuzz* (after the famous nomadic people, the predecessors of the Turcomans and Osmanlis) and *Aḳ-Deñiz* (more frequently applied to the Mediterranean) are also used.

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BAḤR KH^w^ĀRIZM or BUḤAIRAT KH^w^ĀRIZM = Sea of ARAL [q. v.].

BAḤR AL-ḲULZUM, the Red Sea. The ancient names for the Red Sea were not adopted by the Arabs although the Hebrew name for the "Sea of Reeds" was known to them and they erroneously applied it to the whole Red Sea. They much preferred to call it after the town of Ḳulzum, the ancient Clysma, at its northern end, near Suez. The name Baḥr al-Ḥidjāz is very popular and even appears in the Turkish *Muḥīṭ* and in modern maps, while Baḥr Suez only denotes the Gulf of Suez. The Gulf of 'Aḳaba was called Khalīdj Aila, now Baḥr 'Aḳaba. Aila and Ḳulzum have shared the fate of all harbours built on land undergoing secular upheaval and are silted up. According to the Muḥammadan conception a great East and West Sea flows from the Ocean, al-Baḥr al-Muḥīṭ, which surrounds the earth and these approach nearest one another at Ḳulzum and al-Faramā (Isthmus of Suez). The western arm of the East Sea, also called the Indian or Chinese Ocean is the Baḥr al-Ḳulzum. Its northern limit has been given; the natural termination at the Bāb al-Mandab is usually taken as its southern end but some include the Gulf of Aden, the Khalīdj al-Barbarī (also Barbarā) as an entrance to it. In almost all the geographers the description of the towns on its coast begins at Bāb al-Mandab, the narrow strait of which has given rise to the story that the Red Sea was once a fertile land. It was only when a certain king removed a mountain at Bāb al-Mandab to make a small canal, through which the Indian Ocean could rush in and flood the country of an enemy of his, that the whole Ocean burst in and thus a new arm of the sea took the place of a flourishing country. The following measurements are given: length, 30 voyages, and greatest breadth 3 days' journey; according to others from 1500 to 400 miles in length with a breadth of 90 miles (the actual length from Suez to Bāb al-Mandab is 1400 miles and the greatest breadth 200 miles).

The Baḥr al-Ḳulzum had a bad name among the Arabs on account of its storms and sunken rocks (coral-reefs), especially the northern parts, which on this account were for a time avoided by traffic [see article 'AIDHĀB]. The southern end of the Peninsula of Sinai was especially feared, where the winds from the two northern arms met one another, particularly near the islands of Tīrān (in Arabic usually Tārān), at the entrance to the Gulf of 'Aḳaba and Djubāl (undoubtedly to be identified with Djubailāt or Djubailān) at the entrance to the Gulf of Suez. The scene of the destruction of Pharaoh and his army, so often mentioned in the Ḳor'ān was somewhat vaguely located in this region. According to Ḳalḳashandī, *Ḍaw' al-Ṣubḥ*, 225, [1] and 'Omarī, *Ta'rīf* 123 the "Sea of Reeds", was called Birkat al-Gharandal which may be compared with the Surandala, Arandara of Christian pilgrims. On account of the storms it was, and is the custom of the local mariners to hug the coast, sailing only by day and anchoring at night in the shelter of the coral reefs. Nevertheless the commerce on the Red Sea has always been considerable. In early Muḥammadan times a canal united the Nile with Ḳulzum, and corn-ships plied between Fosṭāṭ and al-Djār, the port of Medina. The route of the Indo-European traffic, which was in the hands of the Jews, was over the Isthmus of Suez and thence by sea again, without touching Egypt, to al-Djār and Djidda and thence on to India and China. In the most flourishing period of the 'Abbāsid caliphate the chief trade in spices naturally followed the route by Baghdād, but with the increasing importance of Egypt it was gradually diverted to the Nile valley. Aden was the great commercial centre; from there ships went forth to the harbours of the sacred towns, to al-Ḳuṣair, the port for the Egyptian Ḳūṣ, then for several centuries to 'Aidhāb; it was not till the end of the viii^th^ (xiv^th^) century that al-Ṭūr in the north at the foot of Sinai won greater importance. From Ḳuṣair, 'Aidhāb and al-Ṭūr there was great traffic to Djidda on account of the pilgrimages and also from the southern coast towns. Navigation seems to have always been more flourishing in the southern half of the Red Sea than in the north, owing to the ancient civilisation of the adjoining lands and the more favourable winds. In ancient times, for example, intercourse had been established between Yaman and Abyssinia. The Bāb al-Mandab and lands adjoining it have from the earliest times formed a sort of bridge for migrations. Life and commerce on the Red Sea, the kinds of ships and the management of harbours are discussed in Klunzinger's *Oberägypten*. Here we find many terms which also appear on the coast of East Africa and reflect the terms in use in the Indian Ocean. The horrors of a sea voyage so often described by Arab travellers, they sought to avert by all sorts of magical practices of which some have been collected in the *Archiv für Religionswissenschaft*, ix. (1908) p. 157 *et seq.*

The following places located in the Baḥr al-Ḳulzum have a fabulous character. The magnetic mountain, south of Ḳulzum, on account of whose attraction for iron the ships of the district were

made without any parts of iron, and the islands of al-Djassāsa or al-Djāssa (the "spy", fem.) an animal that ascertains information and bears it to the Anti-Christ (al-Dadjdjāl). We are also told of fishes 200 ells long, of some with the heads of owls, and other wonderful marine animals. All these features arise, partly from inaccurate observation, and partly from the material of Oriental romances such as the Romance of Alexander.

Bibliography: Yāḳūt, *Mu'djam*, i. 503; iv. 158; *Bibl. Geogr. Arab.*, iii. 11; vi. 153 (114); Idrīsī (ed. Dozy et de Goeje), 164 (195); Kalkashandi (transl. by Wüstenfeld), 169; *Ḍaw' al-Ṣubḥ*, 224; Makrīzī, *Khiṭaṭ*, i. 16 *et seq.*; Ibn al-Wardī, *Kharīdat al-'Adjā'ib* (Cairo, 1316), 96 *et seq.*; Bittner and Tomaschek, *Die topographischen Capitel des indischen Seespiegels Moḥīṭ* (Wien, 1897); C. B. Klunzinger, *Bilder aus Oberägypten, der Wüste und dem rothen Meere*; von Neimans, *Das Rothe Meer und die Küstenländer im Jahre 1857 in handelspolitischer Beziehung*: *Zeitsch. d. Deutschen Morgenl. Ges.* xii (1858) 391 *et seq.*; Heyd, *Levantehandel*; W. Weber, *Der arabische Meerbusen* (Marburger Dissertation, 1888); *Expedition S. M. Schiff "Pola" in das Rothe Meer* (*Denkschr. d. Wiener Akademie*, Mathem. nat. Kl., vol. 65, 69); Major J. S. King in *Journ. Roy. As. Soc.* 1898, p. 616–617. Admiralty: *The Red Sea Pilot and Supplement*, Lond., 1900—1905. (C. H. BECKER.)

BAḤR LŪṬ, "Lot's Sea", is the modern Arab name for the Dead Sea which is usually called by the Arab Geographers *al-buḥaira al-maiyita* "the Dead Sea", *al-buḥaira al-muntina* "the stinking Sea", *al-buḥaira al-maḳlūba* "the overturned Sea" (because at *al-arḍ al-maḳlūba*, "the land that has been overturned", the *arḍ ḳawm Lūṭ* is placed), *buḥairat Ṣoghar* (*Zoghar*) "the Sea of Zoghar", also "the Sea of Sodom and Gomorra". The Persian Nāṣir-i Khosrau (v. = xi. century) appears to be the first geographer to know the name *buḥairat Lūṭ*.

The name Baḥr Lūṭ refers to the story in Genesis xix which is often referred to in the Ḳor'ān though the sea itself is not named.

To the present day, names in the neighbourhood of the Dead Sea — e.g. Djebel Sudum (Usdum) — and legends current among the natives, recall the catastrophe related in Genesis xix. These are certainly founded less on popular than on learned tradition.

Geography. Between the steep and barren slopes of the "desert of Judah" and the mountainous land of Moab lies the Dead Sea, like a blue mirror 1150 feet below sea-level from north to south. Its length is about 50 miles, its mid-breadth 8 miles and it has no exit.

The deepest part of its bottom is 2600 feet below sealevel. An isthmus (*lisān* "tongue") running out from its east shore separates the southern, quite shallow part from the northern basin. While on the East and West shores the mountains rise up from the shore to a height of over 3000 feet, the land is low-lying in the north, at the mouth of the Jordan and in the south, where on the east shore of the *sebkha*, Pentapolis (Genesis xiv and xix) is to be sought for, it only rises slowly into *al-Ghawr* and *al-'Araba*. The composition of its water, so extraordinarily rich in salt is unsuited to organic life and is even an impediment to navigation. On only a few places on the shore, inhabited oases of almost tropical character have survived.

Geology. The Dead Sea fills the deepest part of the Great Syrian system of depressions which was formed at the close of the Tertiary period. In the periods of alternate drought and rain of the diluvial epoch, the great floods filled the greater part of the Jordan valley and a part of the 'Araba with an inland sea; this was never connected with the Red Sea. There being no exit to this basin the water, which, to begin with, flowed partly from springs rich in minerals, came in course of time, by evaporation to contain a high percentage of salt of peculiar composition. In the dry period of historic times the sea has shrunk to the bed it, at present, occupied. In the last century a gradual rising of the level of the sea has been definitely ascertained. Tectonic disturbances have affected the surrounding district down to the present day. It is to one of the most recent of these that the origin of the southern basin is due.

The procuring of asphalt from the Dead Sea, as in antiquity (cf. the name *lacus Asphaltitis*) seems to have been an important business in the middle ages, also. The asphalt was used as a protection against insects in vineyards. It was also used for many medicinal purposes. To the waters of the sea itself, healing powers were also ascribed.

The rich products of the oasis of Zoghar (near the modern *ghawr al-Ṣāfiya*) were borne across the Dead Sea. The Frankish Crusaders also sailed on it. Since the Crusades the political importance of the Sea and the surrounding country has almost completely disappeared.

Bibliography: All earlier material has been collected and made use of in Meusburger, *Das Tote Meer* (Programme, Brixen 1907—1909); Arab accounts: *Biblioth. Geogr. Arab.*, i. 64; ii. 123 *et seq.*; iii. 178, 184 *et seq.*; v. 118; vi. 79; vii. 329; viii. 73 *et seq.*; Mas'ūdī, *Murūdj al-dhahab* (ed. Barbier de Meynard), i. 96; Idrīsī, *Zeitschr. d. Deutsch. Pal.-Vereins*, viii. 3*; Yāḳūt, *Mu'djam*, i. 516; ii. 934; Dimashḳī (ed. Mehren), p. 108; Abu 'l-Fidā' (ed. Reinaud), p. 228; Ibn Baiṭār (transl. by Sontheimer, Stuttgart, 1842), ii. 309 *et seq.*; cf. in addition the Persian Nāṣir-i Khosraw (ed. Schefer), p. 17 *et seq.*; the Muḥammadan sources have been collected and translated in G. le Strange, *Palestine under the Moslems*, p. 64—67, 286—292. (R. HARTMANN.)

BAḤR AL-MAGHRIB. Among the Arabs the Mediterranean has a great many names (in many of these the name of the part is applied to the whole e.g. *Baḥr Ṭandja*, *b. Ifriḳiya*). The most frequent are 1. *Baḥr al-Maghrib*, West Sea, or *al-Baḥr al-Maghribī* or *al-Gharbī* (Western Sea), rarely *al-Dabūrī*; 2. *Baḥr al-Rūm*, Sea of the Romans and Greeks, or *al-Baḥr al-Rūmī*, Graeco-Roman Sea (more rarely *Baḥr al-Ifrandj*, sea of the Franks or Europeans, applied rather to the European parts); 3. *Baḥr al-Shām* or *al-Baḥr al-Shāmī*, Syrian Sea. *Al-Baḥr al-Mutawassiṭ* = Mare Mediterraneum, Central Sea, or the "Sea in the midst of Lands" is an early name, while *al-Baḥr al-Dākhilī* = Mare Internum, Inner Sea, appears to be modern. The names *Baḥr al-Iskandariya* or *Baḥr Miṣr* are rare and in the first instance apply only to the South East part. It is often called *al-Baḥr al-Milḥ*, the Salt Sea in contra-distinction to the Nile (*al-Baḥr*) with its fresh water, while it is called *al-Baḥr al-Abyaḍ* = the White Sea (Turkish: *Aḳ Deñiz*, see this article)

and *al-Baḥr al-Akhḍar* = Green Sea in opposition to the Atlantic Ocean, which is called *al-Baḥr al-Muḥīṭ al-Maghribī* = the Western Sea which surrounds the world or *Baḥr al-Ẓulma* or *al-Ẓulumāt*, Sea of Darkness or Darknesses, or *al-Baḥr al-Muẓlim*, Dark Sea (Mare Tenebrosum), for the name *al-Baḥr al-Aswad*, Black Sea also appears, as well as *al-Baḥr al-Aʿẓam* and *al-Akbar*, Largest Sea (by wich *al-Muḥīṭ* is meant). Indeed the Mediterranean is sometimes so called.

According to most Arab geographers, the Mediterranean Sea does not begin at the Strait of Gibraltar, which is called *al-Zuḳāḳ*, the lane, but includes also the Gulf of Cadiz to the northwest of the strait and to the southwest, the sea along the Morocco coast as far as Salé-Rabāṭ. The *Madjmaʿ al-Baḥrain* also is imagined to be west of the Pillars of Hercules, where the two seas, the White or Green (Mediterranean) and the Dark or Black (Atlantic Ocean, also called *Ḳāmūs* from *Oḳyānūs* = Ὠκεανός) meet, whose rising and falling cause the ebb and flow of the tides, *madd* and *djazr*. The formation of the Mediterranean is regarded by the Arabs, according to the tradition, as having been brought about by a great inrush of the Atlantic Ocean into the lower lying lands of what is now a sea; or the Mediterranean was regarded as an ancient inland sea and the piercing of the Strait of Gibraltar is said to have been effected by fabulous Egyptian Kings or by Alexander the Great (cf. the story of the pillars of Hercules; as a matter of fact geology shows that Spain and Morocco were once connected). The Adriatic Sea is usually called *Baḥr* or *Djūn al-Bunduḳīya* or *al-Banādiḳa*, Sea or Gulf of Venice or of the Venetians; the Aegean Sea, *Baḥr* or *Khalīdj Ḳosṭanṭīnīya*, Sea or Gulf of Constantinople (often also = the Hellespont, Sea of Marmora and the Bosporus). The Black Sea is called *Baḥr Bonṭos* (Pontus Euxinus) which often appears in the corrupt form *Nīṭas(sh)*, or *Baḥr Aṭrābizonda* (Sea of Trebizond), *Baḥr al-Rūs wa 'l-Bulghār*, Sea of the Russians and Bulgarians, or *Baḥr al-Ḳirim*, Crimean Sea and in later times also *al-Baḥr al-Aswad* = Black Sea, like the Turkish *Ḳara Deñiz*, Russ. *Tšcherno͡e more*; the Sea of Azov is called *Baḥr Māniṭis(sh)* and also *Māniṭis(sh)* or *Māyiṭis(sh)* = Palus Maeotis, corrupted from Μαιῶτις.

Various calculations of the extent of the Mediterranean from East to West (its length) were given by the Arabs following Ptolemy's estimate, which is too high; on these cf. Reinaud, *Introduction* to Abu'lfidā's *Géographie*, p. cclxxvi.

While in antiquity the Mediterranean facilitated the commerce of the Phoenicians, Carthaginians and Greeks and in the Roman Empire bound together its European, African and Asiatic provinces, after the Arab conquest of the Syrian and North African coast, and the temporary conquest of Spain and the principal islands, in the middle of the seventh century, it separated Muhammadan culture from the Christian civilisation of Central Europe; even the expulsion of Islām from Sicily and Spain was counteracted by the great eastern advance of the Turks over Asia Minor and the Balkan Peninsula in the xvth—xviith centuries, since the mediaeval crusades were a failure. It was not till the political and military decline of the Muhammadan states and provinces (except Morocco) dependent on Turkey in the Mediterranean in the xviiith and xixth centuries, and the occupation of the most important stations by Albion, the mistress of the seas, and the conquest of Algeria (1830) and the occupation of Tunisia by the French and of Egypt by the English that the permanent ascendancy of Christian-European civilisation and policy was assured in all the lands adjoining the Mediterranean.

Bibliography: Yāḳūt, *Muʿdjam al-Buldān*, i. 504-505, (in addition Lexicon Geographicum: *Marāṣid al-Iṭṭilāʿ*, iv. 262 *et seq.*; Iṣṭakhrī (*Biblioth. Geogr. Arab.* i), 68—71; Ibn Ḥawḳal (*Biblioth. Geogr. Arab.* ii), 128—137; Ḳazwīnī, *ʿAdjāʾib al-Makhlūḳāt*, 123—127 (Ibn al-Wardī 1309, 101—104); Dimashḳī, *Manuel de Cosmographie* (trad. Mehren), 179—194; Abu 'l-Fidā', *Géographie* (ed. Reinaud), 27 *et seq.*, transl. I, 32—41; Idrīsī, *l'Afrique et l'Espagne*, 205, transl. 197, 11; ʿAbd al-Wāḥid al-Marrākushī, *The History of the Almohades* (ed. Dozy), 4.

(C. F. Seybold.)

BAḤR MUḤĪṬ. Following the tradition of the Greek geographers the Arabs have conceived of the Ocean as a kind of vast river, circular in its general form, surrounding the whole habitable earth. They have for this reason called it *Baḥr Muḥīṭ*, the surrounding sea. They also give it the names of Outer Sea, Sea of Darkness, or Green Sea. Idrīsī compares the earth placed in the midst of the ocean to an egg immersed in water contained in a cup. As the water surrounds the earth, the air surrounds the water and fire envelops the air under the concavity of the sphere of the Moon.

In the opinion of some oriental scientists, all seas must communicate with the ocean; they are only gulfs or prolongations of it. The ocean is as it were "the Source" of all other seas; this is an opinion widely spread, Masʿūdī tells us (*Prairies d'Or*, i. 258). Even the seas apparently shut in are thought to communicate with one another, either underground or by some unknown channel. Thus it has been thought that the sea of the Khazars was connected with the Russian Sea or Sea of Trebizond, the sea of Khwārizm with that of the Khazars, that of Zoghar with that of al-Ḳulzum and that of Hadjar with the Sea of Persia. But this is not the opinion of all geographers (vide *Dimishḳī*, ed. Mehren, p. 127). — Masʿūdī tells us that certain scholars believe in an Ocean of fresh water distinct from the Outer Sea which would be the source of all rivers (*Prairies d'Or*, i. 203).

The Ocean contains 27,000 islands, says the author of the *Compendium of Wonders* (p. 45) and refers this figure to Ptolemy. In the North-east at the extreme limit of the habitable world is the legendary island of Thule, mentioned by Pytheas and Ptolemy, situated in 63° of North latitude. In its eastern part the Ocean washes the coast of Britain, numerous towns in France and Andalusia (Spain), several towns on the coast of the Maghrib and the country of the Berbers "the people who live in the reed huts". It also encloses the Isles of the Blessed (vide Masʿūdī, *Kitāb al-tanbīh*, p. 98). It is in these Isles of the Blessed that Idrīsī places the statues erected by Hercules, statues whose attitude and inscriptions indicated to voyagers that they could go no farther. Masʿūdī places these statues sometimes at Cadiz, sometimes in the Straits of Gibraltar. They served also as

lighthouses. The Mediterranean has been formed, according to the Arabs, by the Ocean, which burst a natural wall connecting Andalusia to the Maghrib and poured over the land. Africa was thought to terminate at no great distance to the south of Egypt; the Ocean was found there again washing the shores of the land of the Negroes.

To the south of Asia, the Ocean took the names of Sea of Hind, of Serendib, of Harkand, of Ḳomar, of Maharādj, of Zandj. Its eastern part was called the Sea of Ṣanf or Sea of China. [See BAḤR AL-HIND.]

Arab scientists have discussed the cause of tides and of the saltness of the sea. As a rule, they attributed tides to the action of the moon, regarding the earth as a sort of animal and the seas as its humours; when the moon waxes it provokes a more active circulation of the humours in the animal. As to the saltness of the sea, Mas'ūdī remarks that it cannot be due to the effect of the heat on fresh water as many of the ancients believed, for nothing similar is produced by distillation (*loc. cit.*, p. 279).

The Arab geographers have also given measurements of the length of the habitable earth which is that of the diameter of the ocean.

(CARRA DE VAUX.)

BAḤR AL-'ULŪM, whose real name is ABU 'L-'AIYĀSH MUḤAMMAD 'ABD AL-'ALĪ B. NIẒĀM AL-DĪN B. ḲUṬB AL-DĪN SAHĀLĪ, was born 1144 (1731) in the Firangī Maḥall, Lucknow, which had been given to his father by Awrangzēb. The family had come originally from Herāt and had received grants of land from Akbar. His great-grandfather settled in the village of Sahāl, near Lucknow. Both his grandfather and father were renowned as scholars and religious teachers. Baḥr al-'Ulūm was taught by his father and his father's successor, Mullā Kamāl al-Dīn, and eventually succeeded to his father's chair. But a controversial treatise written by him having stirred up bad blood between the Shī'as and Sunnīs, he was expelled by Shudjā' al-Dawla, king of Oudh, and lived for some time in Shāhdjahānpur under the protection of its Nawāb, 'Abd Allāh Khān. After the murder of the Nawāb in 1173 (1759), he taught in Rāmpur and Bihār and finally settled in Madras, where he died on the 12th Radjab, 1225 (1810). In South India he is known as Malik al-'Ulamā' (king of the learned), in North India as Baḥr al-'Ulūm (ocean of learning). He was a very successful teacher and a voluminous writer, his chief works being commentaries on Arabic text-books of jurisprudence, logic and scholastic theology.

Bibliography: Al-Nadwa (*Journal of the Nadwat al-'Ulamā'*, April-June 1907); Muḥammad Ṣiddīḳ Ḥasan Khān, *Abdjad al-'ulūm*, p. 927; Ḥasan b. 'Abd Allāh al-'Abbāsī, *Athār al-uwal*, p. 24. (M. HIDAYET HOSAIN.)

BAḤR AL-ZANDJ. By the Baḥr al-Zandj the Arabs mean the western part of the Indian Ocean, Baḥr al-Hind [q. v.] which washes the East coast of Africa from the Gulf of Aden i. e. the Khalīdj al-Barbarī to Sofāla and Madagascar which was as far as the scanty knowledge of the Arabs extended. The name is derived from the adjoining coast which is called the Bilād al-Zandj or Zanguebar, Land of the Zandj. The name Zandj is applied by the Arabs to the black Bantu negroes who are sharply distinguished from the Berbers and Abyssinians. The name Zandj is very old, even Ptolemy knows Ζέγγισα ἄκρα, and Kosmas Indicopleustes of τὸ λεγόμενον Ζίγγιον. The name itself has not been explained. Nowadays it is applied to the Island of Zanzibar and to a tributary of the Zambesi which bears the name of Zangue. The Arab notices of the coast and sea of the Zandj are more than scanty and partly contradictory. The sea was feared and avoided. Only the Arab travellers Mas'ūdī and Ibn Baṭṭūṭa sailed across it, but they tell us more about the land and its people than about the sea itself. It is clear that the Arabs imagined the coast to run in quite another direction to what it actually does. W. Tomaschek has given interesting reconstructions of their cartographical notions in his *Die topographischen Capitel des indischen Seespiegels Moḥīṭ* (Vienna, 1899), while all notices by the Arab geographers on the sea and land of the Zandj have been collected in a masterly fashion by L. Marcel Devic (*Le Pays des Zendjs ou la Côte Orientale d'Afrique au Moyen Age*, Paris, 1883). Navigation on this part of the Indian Ocean is regulated by the periodic monsoons whence the ancient relations between South Arabia and North-West India and the East African coast. — For further information see the articles: BAḤR AL-HIND and ZANDJ. (C. H. BECKER.)

BAHRĀ', an Arabian tribe. Genealogical table: Bahrā' b. 'Amr b. al-Ḥāfī b. Ḳoḍā'a. The tribe had its settlement in the plain of Ḥimṣ (Hamdānī, p. 132); Suwa and Muṣaiyakh Bahrā', mentioned in the Syrian campaign of the years 13 (635) were among its watering-places. Cf. Ṭabarī (ed. de Goeje), i. 2114, 2122, 2124; Belādhorī (ed. de Goeje), 110; Yāḳūt, *Mu'djam*, iii. 172; iv. 557; de Goeje, *Mémoire sur la conquête de la Syrie*², 39—43.

Ibn Khallikān (ed. Wüstenfeld, n°. 46) asserts that the Bahrā, like their neighbours, the Tanūkh and the Taghlib, professed Christianity, though according to al-Wāḳidī in Wellhausen, *Skizzen und Vorarbeiten*, iv. 170, thirteen delegates appeared in Medina to pay honour to Muḥammad in the year 9 (631). Cf. also Ṭabarī, i. 1720.

Bibliography: besides the above-mentioned, Sprenger, *Das Leben und die Lehre des Muhammad*, iii. 433.

AL-BAḤRAIN, a group of islands not far from the west coast of the Persian Gulf, in 26° n. L. The largest of the islands is Baḥrain, called Owāl or Samak (Fish), about 30 miles long and 12 broad. The chief town and port is called Manāma; the smaller islands are Muḥarraḳ, Arad, Sitra, Nabī Ṣāliḥ, Ṣāya and Khaṣīfa. The islands are famed for the pearl-fishing carried on here from ancient times; the Arab geographer Idrīsī gives an accurate description of the operations. The name Baḥrain (two seas) seems to be derived from the peninsula which stretches from al-Ḥaṣā and by which the sea is divided. The islands have been inhabited since the beginnings of history on account of the pearl-fisheries; it is said that the elder Sargon conquered them. The name of the island Tilwūn has come down from the Assyrian period and corresponds to the form Tylus transmitted by Theophrastus and Pliny; the name Aradus is also mentioned by the above named classical author. In the middle ages Baḥrain belonged to the dominions of the caliphate. The Portuguese had a settlement here from 1507—1622

which they had to give up on the loss of Hurmuz; from 1735—1784 the Persians ruled it; Baḥrain then gained a certain independence under native princes but since 1801 it has been under English protection and the English resident appointed by the Indian government, is the real ruler of the islands, being the Shaikh's rule only nominal.

Besides the pearl-fisheries the islands derive considerable revenue from the beautiful datepalm groves which cover the well-watered land. The inhabitants who speak Arabic, and as a rule also understand Persian, are of mixed race; on account of the situation of the islands remote from the world, their customs have preserved their ancient character; for example falconry is still pursued here quite in the mediaeval fashion.

On the largest of the islands are a large number of carefully built stone tombs now empty, divided into larger and smaller groups; the largest group is at the village of Abū ʿĀlī about 6 miles from the port of the island. It is only quite recently that these graves have attracted the attention of archaeologists. The graves, as yet investigated, most of which were opened by the English resident Mr. Prideaux, all show exactly the same plan. The entrance faces the west; the building is two storied, of carefully hewn square blocks of stone, the under story being higher than the upper. On both sides of a corridor leading to the east are niches which were designed to hold cists stacked one above the other. There are small holes beside the niches in which apparently wooden bars could be placed right across the corridor, on which offerings to the dead, and votive gifts were to be hung.

Unfortunately nothing found on the spot gives a clue to the historical origin of these tombs. Bones of men and animals have been found there, including two skulls in a striking degree dolichocephalic, and a large number of bones of fieldmice (Arab. *yarbūʿ*) which appear to have crept in here to die, after their custom; in addition there has been found a small portion of an ivory ox, a golden armlet and and enormous quantities of whole and broken earthenware vessels ornamented in a peculiar fashion with black stripes. These finds do not give a secure foundation for any archaeological hypothesis; no trace of any inscriptions has as yet come to light.

The plan on which these graves are built agrees in a striking fashion with those known of the Phoenicians; this was even noticed by Strabo who says that the tombs in Baḥrain are similar to those of the Phoenicians (xvi. 3). Herodotos says in the beginning of his history that the Phoenicians came from the Erythraean Sea, i.e. the Persian Gulf. The similarity of the place-names Aradus and Tylus-Tyrus points in the same direction. The English traveller Theodore Bent who was the first to rescue those tombs from oblivion has, relying on these facts, called these tombs "Phoenician" without further consideration. Other investigators have taken objection to this supposition and say the tombs date from a much later period and that Baḥrain served as a burial-ground for the population of the opposite coast between Linga and Būshehr. The express testimony of Herodotos and Strabo can scarcely be set aside by this supposition; it may be that the tombs were again used by later generations but it cannot be denied that the civilisation, which first made them, was closely allied to the Phoenician; the final solution of this difficult question will only be settled by the systematic investigation of a much larger number of tombs than have hitherto been opened.

Bibliography: Sprenger, *Die alte Geographie Arabiens*, 117 *et seq.*; Wüstenfeld, *Baḥrein und Jemama, nach arabischen Geographen beschrieben* (collection of notices by Arab writers, Göttingen, 1874); Palgrave in the *Journal of the Roy. Geogr. Soc.*, xxxiv.; Theodore Bent in the *Proceedings of the Roy. Geogr. Soc.*, New Series, xii.

(J. OESTRUP.)

AL-**BAḤRAIN**, the ancient Arab name of a province of Arabia on the west coast of the Persian Gulf, opposite the Baḥrain islands, now called al-Ḥasā [q. v.].

BAHRĀM (Avestan *verethraghna*, name of a genius of victory, Pahlavi *varahrān*) is in Persian the name of the planet Mars and of the twentieth day of each month.

Bahrām is the name of five kings of the Sāsānian dynasty. Bahrām I (273—276 A. D.), son of Sapor I and brother of Ormuzd I, succeeded the latter on the throne. After three years he was succeeded by his son Bahrām II (276—293). During his reign the Roman Emperor Carus appeared before Ctesiphon which was only saved by his sudden death in 283. Bahrām conquered Sīstān from the Sakas and appointed his son Bahrām III as governor of it on which account he received the epithet Sagān Shāh "King of the Sakas"; a bas-relief in Shāpūr testifies to this conquest (see Dieulafoy, *Art Antique de la Perse*, Vol. v., Pl. xxi.). Bahrām III reigned only four mounths. — Bahrām IV was the brother and successor of Sapor III (388—399); he bore the name of Kermān Shāh or "King of Kermān"; he died a violent death. — Bahrām V (430—438), son of Yezdigerd I was brought up by the Arabs at al-Ḥīra [cf. article BĀDIYA]; al-Mundhir I b. al-Nuʿmān was entrusted with his education (Ṭabarī, i. 855); his strength and skill in bodily exercises earned him the name of Gōr "wild ass" not given, as the legend has it, because he transfixed a lion and a wild ass with one arrow. He conquered the king of the Ephthalite Huns in Bactriana, slaying him with his own hand in the battle of Kushmēhan at Merw and dedicated the crown of the vanquished king to the fire-temple Ādhargushnasp (Shīz in Ādharbaidjān). He persecuted the Christians and declared a war against the Romans, which in spite of the efforts of his general Mihr-Narsē was not a successful one; although the Persians had seized the town of Nisībīn they were glad to make peace in 421. Bahrām died after a fall while hunting. The Būyids claim to be descended from him.

Bahrām Čōbīn, a usurper of the family of the Mihrān had defeated the Turks in Svanethia and been himself defeated by the Romans in Armenia when in 589 he rebelled during the reign of Ormuzd IV; he reckoned on the support of the aristocracy and of the Mobeds and seized the capital, where he struck coins. The army which was in Mesopotamia in the field against the Romans, declared first for Khusraw II who was proclaimed king but soon had to flee to the Emperor Maurice. An army composed of Persians under Bindoē and Romans under Narses besieged Bahrām Čōbīn in Balaroth in Ādharbaidjān and forced him to flee to the Turks who afterwards put him to death.

Bibliography: F. Spiegel, *Eranische Altertumskunde*, iii. 255 *et seq.*, 337, 347; F. Justi, *Grundriss der iran. Philol.*, ii. 520, 525, 542; *Geschichte des alten Persiens*, p. 184, 188, 194; Nöldeke, *Geschichte der Perser*, p. 86; Rothstein, *Laḫmiden*, p. 14, 52, 67. (Cl. Huart.)

BAHRĀM SHĀH (Sulṭān-i Ghāzī Yamīn al-Dawla Bahrām Shāh b. Mas'ūd b. Ibrāhīm), Ghaznavī sulṭān (511—552 = 1118—1157). The greater portion of his long reign was quiet and uneventful, but in the year 1148 Ghazna was attacked by the Ghūrī chief Saif al-Dīn Sūrī whose brother Ḳuṭb al-Dīn Muḥammad had been put to death by the Ghaznavī king. Bahrām Shāh was forced to retire to India and Ghazna fell into the hands of Saif al-Dīn. He did not however hold his conquest long, for Bahrām Shāh returned with fresh forces in the following year, regained his kingdom and put Saif al-Dīn to death. This drew upon him the vengeance of a third Ghūrī brother, 'Alā al-Dīn Ḥasan who marched against Ghazna with a large army, drove Bahrām Shāh to India and sacked his capital with ruthless cruelty that gained him the name of Djahān-sūz ("the world-consumer") (A. H. 545 or 546). The contemporary authority of the *Ṭabaḳāt-i Nāṣirī* states that Bahrām Shāh once more regained his throne after 'Alā al-Dīn had been defeated by the Saldjūḳ Sandjar, and that he died at Ghazna. The *Ta'rīkh-i Guzīda* and Mīr Khwānd are therefore wrong in placing the death of Bahrām Shāh before the sack of Ghazna.

Bahrām Shāh was a prominent patron of Persian literature. The poets Mas'ūd-i Sa'd-i Salmān and Sanā'ī lived at his court, and the latter's *Ḥadīḳa* as well as Naṣr Allāh's Persian version of Kalila and Dimna were dedicated to him.

Bibliography: *Ṭabaḳāt-i Nāṣirī* (Calcutta ed.), p. 47 *sqq.*; Mīr Khwānd, *Historia Gasnevidarum* (ed. F. Wilken, Berlin 1832), p. 131; Mīrzā Muḥammad B. 'Abd al-Wahhāb in the notes to his edition of the *Čahār Maḳāla* of Niẓāmī-i 'Arūḍī (Leyden, 1910), p. 156 sqq.; id., in the *Journ. of the Royal As. Soc.*, 1906, p. 26. (S. Hillelson.)

BAHRĀM SHĀH b. Tughrul Shāh, the Saldjūḳ, was raised to the throne of Kirmān by the Atabeg Mu'aiyad al-Dīn Raiḥān in succession to his father on the latter's death in 565 (1170) but soon afterwards had to make way for his elder brother Arslān Shāh [q. v.]. The two brothers thereupon fought with one another with varying success till the death of Bahrām Shāh in 570 (1174-1175).

Bibliography: *Recueil de textes relatifs à l'hist. des Seldj.*, i. 35 *et seq.*; *Zeitschr. der Deutsch. Morgenl. Gesellsch.*, xxxix. 378 *et seq.*

BAHRĀM SHĀH, al-Malik al-Amdjad, son of Farrukh Shāh, son of Shāhānshāh, son of Aiyūb, great-nephew of Saladin, received Baalbek [q. v.] from the latter on the death of his father in 1182 (578) and retained it on the division of the inheritance on the death of Saladin in 1193 (589). In 1226 (626) the ruthless Ashraf Mūsā, lord of Damascus, demanded Baalbek back from him. Bahrām declined to give up his property but after a year's siege was forced to exchange it for the small town of Zebdānī (between Damascus and Baalbek) and several other places. The prince returned to Damascus and was shortly afterwards murdered in 1229 (627), while playing draughts, in revenge by a Mamlūk whom he had punished for some offence. He is said to have been the best poet of the Aiyūbids.

Bibliography: *Recueil des historiens orientaux*, i. 52, 70, 106; iii. 313; Ibn Shākir, *Fawāt al-wafayāt* (Būlāḳ, 1299 = 1882), p. 81, 82) where specimens of his poems are given. [See also the Bibliography under Baalbek].

(M. Sobernheim.)

BAḤRĪ was the name given to the Mamlūks purchased by the Aiyūbid Sulṭan Ṣāliḥ Aiyūb [q. v.], whom he kept in barracks on Rōḍa, an island in the Nile (Baḥr). His widow Shadjar al-durr married the Mamlūk Aibak, who ascended the throne as the first of the Baḥrīs in the year 1250 (648). Among the Baḥrīs the family of Ḳalāūn took the premier position; they ruled with short intervals from 1279—1382 (678—784) and were deposed by the Burdjī Mamlūk Barḳūḳ.

(M. Sobernheim.)

BAḤRĪYA, a group of oases in the Lybian desert. The Baḥrīya is the most northerly of the Lybian desert. The Wāḥāt Baḥrīya (also singular) i. e. the northern oases are distinguished from the Wāḥāt Ḳiblīya, the southern oases i. e. the Dākhla [q. v.] and Khārga [q. v.]. Between these two groups lie the little oases of Farafra (included in the Dākhla by some), called al-Farāfira by al-Bakrī and al-Farfarūn by al-Ya'ḳūbī. The three large oases are also distinguished as inner, middle and outer, the inner is the Baḥrīya which is also called the small. It is sometimes also called the Bahnasīya as it used to be visited by the people of Bahnasā. Bahnasā al-Ṣa'īd and Bahnasā al-Wāḥāt are distinguished as early as al-Bakrī, *Mughrib*, 14. At the present day the post goes thrice a month from Maghāgha to the Baḥrīya. According to Boinet Bey's *Dictionnaire Géographique*, it is a district of the Province of Minia. It consists of four townships with over 6000 inhabitants in all. The outlying town of al-Bāwīṭ(i) has 1714, al-Ḳaṣr 1712, Mandīsha 1683 (with its dependency al-'Adjūz 1798) and al-Zabū 858 inhabitants.

The Baḥrīya like the other oases has the reputation of being exceedingly fertile and in the middle ages its dates and raisins were famous. Cereals, rice, sugar-cane and especially indigo were also cultivated there, and alum and green vitriol found, though the latter is not specially mentioned as being found in the Baḥrīya, for all the notices of this sort refer to all the oases together. The fertility of the oasis is due to hot springs containing various chemicals.

Only scanty notices are available for the history of the Baḥrīya. In the year 332 (943-944) the oases are said to have been under the rule of a Berber prince 'Abd al-Malik b. Merwān and to have been independent. Under the Fāṭimids we hear of an Egyptian governor Abū Ṣāliḥ. In the time of Maḳrīzī and Ḳalḳashandī, that is, under the Mamlūks they were not governed directly by the state but by feudal tenants. At all periods the oases have suffered from the predatory raids of Arab and Berber Bedouins while the more southern ones (perhaps also the Baḥrīya?) were sometimes the object of forays by the Kings of Nubia. It is only in quite recent times that they have been placed in closer relationship to the Egyptian government. In the seventies they were visited by Schweinfurth and since then European travellers have often gone there.

In earlier times the oases must have been very much more important than they are now. The sand has evidently encroached upon them and caused their decline. Reliable reports and echoes in traditions tell us of ruined buildings and ancient splendour. The Coptic Church appears to have been in a flourishing condition till a late period. We hear of solemn processions with the body of one of the disciples which was carried through the streets in a shrine (*Tābūt*) by a team of oxen. No doubt St. Bartholomew is meant (so al-Bakrī, p. 14 ought to be amended) perhaps also St. George or both.

Bibliography: al-Bakrī, *Description de l'Afrique* (ed. de Slane), p. 14 *et seq.*; Idrīsī (ed. Dozy et de Goeje), 44; Abū Ṣāliḥ (ed. Evetts), fol. 93ᵃ, 75ᵃ; Maḳrīzī, *Khiṭaṭ*, i. 234 *et seq.*; Ḳalḳashandī (transl. by Wüstenfeld), 102; Ibn Duḳmāḳ, v. 11 *et seq.*; ʿAlī Mubārak, *Khiṭaṭ djadīda*, xvii. 29 *et seq.*; Baedeker, *Egypt*⁶, p. 207; Amélineau, *Géographie de l'Égypte*, p. 290; Schweinfurth, *Prof. Dr. Aschersons Reise nach der kleinen Oase* (*Petermanns Geogr. Mitteil.*, vol. xxii. 264).

(C. H. BECKER.)

BAḤTH. "*Baḥth* is thorough investigation and examination. In a technical sense the word denotes the process of proving whether two things mutually imply or exclude one another. *Al-mabḥath* is the object of the positive or negative judgment". These are the definitions of the *Taʿrīfāt*. In practise *al-baḥth* means discussion, the art of controversy and disputation. It is connected in meaning with the word *naẓar* which means speculation. A good example of the application of these expressions may be found in Masʿūdī, *Prairies d'or* (vi. 368). There it is said that Yaḥyā, the Barmecide had a keen intellect and judgment, *wa baḥth wa naẓar* i.e. a certain gift for discussion and speculation; he gathered around him in conferences, learned men, *Mutakallim* and others who were themselves *min ahl al-baḥth wa 'l-naẓar* i.e. specialists in the art of philosophical disputation.

Many oriental scholars and princes were fond of controversy. Masʿūdī speaks of discussions which he had with Jews (*Tanbīh*, p. 160 *et seq.*). Avicenna disputed in the presence of ʿAlāʾ al-Dawla. At various times controversies took place between Muslims and Christians of which we possess several accounts. (CARRA DE VAUX.)

BAHURASĪR. [See AL-MADĀʾIN.]

AL-**BAḤŪTH**, one of the titles of the Sūra ix.

BAI, a Turkish word, properly an adjective meaning "rich" (in this sense it appears in the earliest monuments of the Turkish language, the inscriptions of Orchon); as a substantive it means also "landlord, householder". In Central Asia the word "Bai" is frequently appended to proper names, whereby the bearers of these names are shown to be prosperous, independent people in contrast to the masses. The oldest text, in which the word "Bai" appears with this meaning is the story of Maḥmūd Bai, Vizier of the prince (Gūr-khān) of the Ḳara Khiṭai in the *Taʾrīkh-i Djihān Kushāi* of Djuwainī (vii. = xiii. century). Cf. d'Ohsson, *Histoire des Mongols*, i. 168; W. Barthold, *Turkestan*, Part i., (Text), p. 113, Part ii., p. 384 *et seq.* (W. BARTHOLD.)

BAIʿ, i. e. contract of sale, the sale of goods for money. Some other legal transactions however which have in view the mutual exchange of goods, are described in the Muslim legal works as different "Kinds of Baiʿ" (*Anwāʿ al-Baiʿ*) (cf. e.g. *Diction. of Technic. Terms*, i., 137, l. 14—16; al-Nawawī, *Minhādj al-Ṭālibīn*, ed. v. d. Berg, i., 369). Such legal transactions are, amongst others: the exchange of wares for wares (*Muḳāyaḍa*) or of money for money (*Ṣarf*) and the so-called *Salaf-* or *Salam*-contract (by this the buyer purchases a thing which he has not seen himself but which is exactly described, and pays for it in advance), further the agreement by which one who has a legal claim on a certain thing takes another instead of it (*Ṣulḥ al-Muʿāwaḍa*).

Baiʿ may also consist in any one's stipulating for an easement; such an agreement is legally regarded as a purchase of the right of use. The buyer thereby becomes the owner of the right, e.g. to go over the property of an another (*Ḥaḳḳ al-Murūr*), or to build on it (*Ḥaḳḳ al-Bināʾ*), to use his neighbour's walls to support his own etc. On the other hand loans and leases are not regarded as Baiʿ by most Faḳīhs because the tenant on the one hand only stipulates for his right to use for a certain time and on the other the return of a sum lent is not to be regarded as identical with the equivalent given at a proper mercantile transaction (cf. Bādjūrī at the beginning of his chapter on Baiʿ; Sachau, *Muhamm. Recht*, p. 275).

Muslim scholars are further accustomed to distinguish three sorts of Baiʿ (*Murābaḥa*, *Muwāḍaʿa* and *Tawliya*), according to which the buyer agrees to pay either more or less or as much as the seller himself originally paid for the object to be sold. (Cf. a formula of the *Tawliya*-contract: Dozy, *Supplém. aux diction. arabes*, ii., 843, Sp. 1).

Baiʿ is permitted by the Ḳorʾān ii. 276 in opposition to Ribā i. e. usury in general and more particularly the sale of bonds (see Ribā). The sale of a thing is only valid however, if it is ritually pure and can give the Muslim a legal profit. Therefore, dogs, pigs, dung, forbidden musical instruments, grapes, from which wine may be made, etc. cannot be legally "sold"; of course one can transfer his special rights in such articles to another. But such a transaction is not called Baiʿ in legal works; it is usually devoted by other terms e. g.: "withdrawing the hand" from some thing, "letting fall" one's right to a thing, "getting rid of" a thing; acquisition in such cases is called "acquisition of the actual control" (*Istīlāʾ*) and the handing over *Tamkīn* i. e. to put any one in a position to acquire anything.

The mere delivery of the thing sold and of the purchase money is not sufficient legally. A purchase to be binding at law, requires a formal declaration binding the seller (the tender: *Īdjāb*) and a declaration of agreement by the buyer (the acceptance: *Ḳabūl*). Only with things of very little value do the Muhammadan lawyers regard an exchange without further formalities as valid. The closing of a contract by *Mulāmasa* or *Munābadha* (i. e. with a sufficient examination of the wares to be sold, either when the purchaser has only "handled" them or immediately after they have been "thrown" to him by the seller), was according to tradition expressly forbidden by the Prophet (cf. *inter al.* Bukhārī's *Ṣaḥīḥ*, *Buyūʿ*, Bāb 62, 63).

Both parties have the right to withdraw from the baiʿ by merely saying so while they are still on the spot where the bargain was agreed to. The contract is thereby terminated (cf. on this so-called *Khiyār al-Madjlis*: Sachau, *Muhamm. Recht*, p. 286 *et seq.*).

Bibliography: Besides the chapter on Baiʿ in the various collections on Tradition and books on Fikh: L. W. C. van den Berg, *De contractu "do ut des" jure mohammedano* (Leiden Doctoral Dissert., 1868); *Over het contract al-Baiʿ in het Mohamm. recht* in *Bijdragen tot de Taal-, land- en volkenk. v. N.-Indië*, 3. Volgr. iv. 109—204 (cf. Veth's review in *Tijdschr. v. N.-Indië* 1869, i. 371—386); *De beginselen van het Mohamm. recht*, 3. ed. 1883, p. 88—110 (cf. C. Snouck Hurgronje's review in *Ind. Gids*, 1884, i. 748—755); E. Sachau, *Muhamm. Recht nach schafiitischer Lehre* (Berlin, 1897), p. 265—315; Th. W. Juynboll, *Handbuch des islāmischen Gesetzes* (Leiden, 1910), p. 264—266; A. Sprenger, *A Dictionary of the Technical Terms used in the Sciences of the Musalmans* (Calcutta, 1862), i. 136—138.

(TH. W. JUYNBOLL.)

BAIʿA, properly means the sealing the contract of sale by clasping the hands (*Lisān*, ix. 374), whence it comes to mean the oath of allegiance taken on the hand of the caliph on his ascending the throne. This ceremony consists in placing the hand in the open hand of the prince as a sign of homage. The formula for it was given by ʿOmar on the day of the Saḳīfa (Ibn Hishām, p. 1015) "I said: Open thy hand, o Abū Bakr; he opened his hand and I paid him homage". This act symbolises the handing over of authority (Ibn Khaldūn, *Prolegomena*, Vol. I., p. 171). Among the Druzes it denotes the oath or pledge taken by all those who embrace their beliefs; this word has been confused by their opponents, with *bīʿa* which signifies the Christian Church and they have drawn erroneous conclusions therefrom.

Bibliography: Al-Māwardī, *al-Aḥkām al-sulṭāniya*, trans. by Ostrorog, Vol. i., p. 110, note 2; S. de Sacy, *Exposé de la religion des Druzes*, Vol. ii., p. 539; J. Khalil et Ronzevalle, *L'Epitre à Constantin*, in the *Mélanges de Beyrouth*, Vol. iii., p. 532, note 2.

(CL. HUART.)

BAIBARS I, AL-MALIK AL-ẒĀHIR RUKN AL-DĪN AL-ṢĀLIḤĪ, the fourth Sulṭān of the Baḥrī Mamlūks [see BAḤRĪ], was born in Kipčak in 620 (1223), later sold into Damascus, and in 644 (1246) was taken to Egypt by Sulṭān al-Ṣāliḥ Aiyūb and appointed commander of a section of his bodyguard. He distinguished himself, even in the lifetime of Ṣāliḥ. After the death of the latter in 647 (1249) his son Tūrān Shāh aroused such discontent among the Mamlūks that they murdered him. Baibars took part in this conspiracy and was taken over by the new Sulṭān Aibeg. When the Sulṭān had one of his accomplices hung however he was forced to flee to Syria and stayed with the Aiyūbid princes sometimes at Damascus and sometimes at Karak till the assassination of Aibeg, when he returned to Cairo and was soon entrusted by the new Sulṭān Ḳoṭuz with the important duty of leading the vanguard in the campaign against the Mongols, who had conquered Syria. Ḳoṭuz became master of Syria by the battle of ʿAin Djālūt, in which Baibars distinguished himself by his unflinching courage. The Aiyūbid princes were granted the tenure of the lands they had possessed before the appearance of the Mongols, Baibars, on the other hand, who had been expecting Aleppo as the reward of his bravery, had to go empty-handed and resolved to be revenged for this slight. Conspiring with other Emirs he found an opportunity to slay the Sulṭān while hunting on the way back to Egypt. The commanders of the army and the other Emirs thereupon elected Sulṭān Baibars who had been the murderer of two rulers.

Baibars entered Cairo without opposition towards the end of 658 (1260). He divided the great offices of state among his dependents and for the rest confirmed the governors of provinces in their positions, as well as the Aiyūbid vassals. The governor of Damascus set himself up in opposition as Sulṭān but Baibars was able by bribing his dependents so to weaken him that he was finally able to take him prisoner. Many important tasks awaited the Sulṭān and only a highly gifted, unfeeling, determined, untiring ruler could carry them out. The Egypto-Syrian Kingdom was surrounded by enemies on all sides; in the north, the Christian king of Armenia, in the west along the coast of Syria, the Crusaders, in the interior the murderous Assassins, in the east the Mongols thirsting for booty and revenge, in the south of Egypt the warlike Nubians, and in the west the unconquered Berbers. In addition there was always the danger of another crusade from Europe. At home he feared on the one hand that an ambitious Aiyūbid prince might lay claim to the throne as the last legitimate successor of the Aiyūbid Sulṭān and readily find adherents, while on the other the Shīʿīs, who had been repressed since the time of Ṣalāḥ al-Dīn, were attempting to put an Alid on the throne. Baibars soon found an excellent way of giving himself and his successors the appearance of legitimacy. A scion of the ʿAbbāsids, a son of the Caliph al-Ẓāhir who had escaped the Mongol holocaust (see Baghdād) suddenly appeared in Damascus and came to Cairo on the invitation of the Sulṭān; after the genuineness of his descent had been tested and confirmed, homage was paid to him as Caliph with great pomp and ceremony; he then granted the Sulṭān, as a partner in the government (Ḳasīm al-Dawla), dominion over Egypt, Syria and the lands still to be conquered. The Sulṭān had originally intended to restore the Caliph to the throne of Baghdād and was going to place a well-equipped army at his disposal to enable him to conquer Baghdād, his capital, when on the advice of the prince of Mosul he thought it better to keep him in Cairo under his eye; he therefore gave him a force insufficient for his campaign against the Mongols and in the first battle the Caliph lost his life. Not a shadow of real power remained to his successor and even his speech on his accession breathes a spirit of complete subservience to the Sulṭān. This remained the case till Sulṭān Selim took the last of the Caliphs with him to Constantinople. It was of importance in the Muḥammadan kingdom to the Egyptian Sulṭāns to pose as the pious protectors of the caliphate as they could thereby lay claim to a certain supremacy in the Muḥammadan world. Baibars thus gained a certain influence over the control of Mecca and Medina and was the first to send, as a faithful "servant of the two sanctuaries" a carpet on a *Maḥmal*, (a litter) as is

done to the present day and gifts of gold annually to the holy places. He was able to get on good terms with most Frankish and Oriental rulers. He made treaties with the Hohenstaufen King Manfred and later with Charles of Anjou as well as with James of Aragon and Alphonso of Castile. He made a friendly alliance with the Byzantine Emperor Michael Palaeologos who had driven out the Crusaders; he was also on friendly terms with the Seldjuḳ princes in Asia Minor and the chiefs of Yaman. Not too particular as to his methods, he succeeded in enticing the Aiyūbid prince of Karak to Egypt by promising him on oath that he would be safe and then made away with him and his son. By means of unscrupulous intrigues he managed to throw suspicion on the Mamlūks in the Mongol service at the court of Hūlāgū, so that some were executed and some imprisoned, if they were not sharp enough to escape in time. In this way he was able to deprive Hūlāgū of his best advisers. He often came into contact with the Mongols in the Euphrates district but they were so occupied with their enemies in Central Asia that they could not bring their full force against him. The power of the kings of Armenia next attracted Baibars' attention; he raided their land with barbarous cruelty and wrought unspeakable havoc by his devastation and plundering.

The Crusaders appeared to Baibars to be his most dangerous and hateful opponents; but as they were quarrelling with one another they could not unite on one great common policy. Some exasperated the Sulṭān by petty intrigues and breaches of faith, while others allied themselves with him to revenge themselves on their brothers in the faith.

The reinforcements sent from Europe were insufficient, and the death of Louis IX freed him from his most dangerous Frankish opponent. Baibars was able to break the power of Prince Boemund of Tripolis by depriving him of Antioch, after seven campaigns. He weakened the Templars by taking Ṣafed and Burdj Ṣāfīthā and annihilated the Knights of St. John by capturing their strongest fortress Ḥiṣn al-Akrād. The once so dangerous Ismā'īlīs, also called the Assassins, had also to submit to the all-powerful lord of Syria. Their fortresses, Maṣyāf, Ḳadmūs, Kahf, Khawābī, Manīka, 'Ullaiḳa surrendered one after the other. They became the vassals of the Sulṭān who used their daggers against the lord of Maraḳiya and Prince Edward, afterwards Edward I of England. He was the first of the Sulṭāns of Egypt to extend his dominion to the south with any permanent result; his generals conquered Nubia and king Meshked became his vassal. The Berbers in the West were also subdued.

Baibars thus remained victorious over his enemies. He shrank from nothing to gain his ends. He was sometimes guilty of breaking his word and forging letters to persuade the commanders of hostile fortresses to surrender.

Nevertheless his success was chiefly due to his power of organisation, his quickness and his reckless daring. His whole kingdom was penetrated by a network of post routes, which brought news from the seats of the governors to Cairo with almost incredible swiftness, e. g. from Damascus to Cairo in three days. The Sulṭān with his cavalry moved equally quickly. He often appeared before a town in Syria whose inhabitants believed him to be still in Cairo. His boldest feat was a reconnoitring raid with 40 men against the powerful fortress of Ḥiṣn al-Akrād, and the story seems to us almost incredible that Baibars, disguised as a Shaikh, took part in an embassy to Boemund of Tripolis, to get an idea of the strength of this town. He was always endeavouring to fortify his dominions; he began to rebuild the walls and buildings destroyed by the Mongols and placed garrisons in the more important places. It was he who instituted the custom still in existence of each of the four orthodox sects having its own chief Ḳāḍī. In spite of his moral failings he was the most successful and capable of the Mamlūk Sulṭāns. He died in 676 (1277). He had previously appointed his eldest son Baraka Khān successor in 667 (1269) and had homage paid to him.

Bibliography: *Recueil des Historiens orientaux des croisades*, i. (Abu 'l-Fidā'), p. 129, 139, 143 *et seq.*; 149 *et seq.*; Maḳrīzī, *Histoire des Sultans Mamlouks*, trad. par Quatremère; Weil, *Geschichte der Chalifen*, iv. 20—103; Muir, *The Mameluke or Slave Dynasty of Egypt*, pp. 13—42; Ibn Shākir, *Fawāt al-Wafayāt*, Būlāḳ, 1299 (1882), p. 87 *et seq.*, where a full account is given of all his buildings.

(M. Sobernheim.)

BAIBARS, The **ROMANCE** of, is unique among Arabic romances of chivalry as a combination of historic fact, the freest pseudo-historical reconstructions and combinations, purely fantastic imaginations and picaresque adventures. An outline cannot be attempted here, but references will suffice to the descriptions with considerable extracts by Lane in his *Modern Egyptians* (chap. xxii) and to Ahlwardt's further details in the Berlin Catalogue (vol. xx. pp. 114—144). It is evident that the life and exploits of Baibars as the great restorer of Islām, a gallant and suggestive personality moving in brilliant scenes, had powerfully affected the succeeding generations, and that he narrowly missed — principally through the lack of writers of real creative genius and simplicity of imagination — being surrounded by such a garland of stories as the older parts of the *Arabian Nights* have thrown about Hārūn al-Rashīd. In the *Nights* he found only a subordinate and chronologically late place, and the second form of the "Story of Judar" (Weil, iv. 253—312 from a Gotha MS.; see, too, Berlin Cat. xx. p. 146), in which he figures, and the stories told him by his chiefs of police (Breslau text, xi. 321—392 from Habicht's final vol. of Egyptian origin; see my study of his recension in the *Journ. of the Roy. Asiat. Soc.* for July 1909, pp. 688 and 696) show how greatly the story-telling gift had declined. Yet there are good stories in the long romance, but they proved hard to disentangle and tell separately. Until the recent appearance of the whole, only two such stories seem to have been printed, one telling how the Muḳaddam Ibrāhīm al-Ḥawrānī journeyed to Rome (Cairo, 1319) and the other, how Usṭā 'Utmān served Baibars (Cairo, 1321). The whole appeared in fifty parts (Cairo, 1908-1909), the last two of which, however, are given to a supplementary history of Egypt down to the present time, with a sharply Nationalist conclusion. Date and authorship of the cycle are naturally obscure. The great majority of MSS belong apparently to the xviii. century, although the origin

of the whole is ascribed to a certain Ibn al-Dīnārī, and to such officials as the *Kātim al-sirr*, the *Nāẓir al-Djaish*, the *Ṣāḥib*, the *Duwaidārī* (see on these titles, Quatremère in his translation of Maḳrīzī, *Sultans Mamlouks*, vol. i. part i. pp. 115, 119; vol. ii. part ii. pp. 317 *et seq.*), each being said to have contributed a *baḥr* of the whole (printed text, part i. p. 3, Ahlwardt, p. 133). Thus the separate story of the Muḳaddam Ibrāhīm is said to be taken from the second *baḥr* due to the Duwaidārī. Of the same kind is the assertion in another MS. (*Cat. of Arabic MSS in Brit. Mus.* p. 698ᵇ; cf., too, Berlin Cat. p. 143, Nº. 9163) that the narrator is Muḥammad b. Daḳīḳ al-ʿĪd (d. 702), although in his biography given by ʿAlī Mubārak, *al-Khiṭaṭ al-Djadīda*, xiv. p. 135, foot, he is said to have been fond of popular songs (*muwashshaḥ*, *zadjal*, *mawāliyā*). Apparently more historical, though shading off into the fabulous, is a notice in a Berlin MS (Ahlwardt, p. 133) of about 1100 A. H. It gives what it calls the Ḥāzimī Faḳīkī *Sīra* because it was written in Radjab 945 by a certain Ḥāzim al-Maḳdisī who had it from his shaikh the Ḳaiyim of Damascus, Masʿūd b. al-Mudjāwir, and he from the Ḳaiyim Muḥammad b. al-Ṣārim, and he from the Ḥādjdj ʿAbd al-Ghanī al-Ḳarāfī, and he from the Ḳaiyim Abu'l-Fatḥ al-Faḳīḳ, and he from ʿAlī al-Ṭailūnī, and he from Burhān al-Dīn al-Azharī. None of these names can I trace, but something seems to lie behind them. It is plain, however, from the different recensions, that the cycle soon lost any unity it may once have possessed, and was freely recast by collectors and editors. Even the publisher of the printed edition calls himself, quite simply, its *Djāmiʿ* and claims copyright in it.

Bibliography: Rieu, *Supplement to Cat. of Arabic MSS in Brit. Mus.* Or. 4644—4654 (all from Lane's collection); Pertsch, *Arab. Handschr. d. H. Bibl. z. Gotha*, iv. 387—393; Paris Cat., Nos. 3908—3920).

(D. B. Macdonald.)

BAIBARS II, Rukn al-Dīn, the Čāshnegīr, Sulṭān of Egypt and Syria, was one of Ḳalāūn's Mamlūks. During the second reign of Sulṭān al-Nāṣir Muḥammad b. Ḳalāūn (698—708 = 1298—1309) Baibars supported by the Burdjī [q. v.] Mamlūks, shared the actual power with Sallār. When the Sulṭān escaped from the oppressive tutelage of the two Emīrs in 708 (1309) by fleeing to al-Karak, Baibars was elected Sulṭān and took the name of al-Malik al-Muẓaffar. As al-Nāṣir again gained the chief power in 709 (1310) Baibars was soon forced to beg for mercy from al-Nāṣir. He was pardoned and promised the governorship of Ṣahyūn; on his way to Syria, however, he was seized and ignominiously put to death in Cairo.

Bibliography: Maḳrīzī, *Sultans Mamlouks* (trad. Quatremère), ii. 2 passim; Ibn Iyās, i. 149—153; Weil, *Geschichte der Chalifen*, iv. 280—302; Muir, *Mameluke or Slave Dynasty of Egypt*, pp. 63—75. (R. Hartmann.)

BAIBARS, al-Manṣūrī al-Khaṭāʾī, (about 645—725), Mamlūk minister and historian. Ḳalāūn, who purchased and manumitted him, promoted him to the governorship of Kerak, whence he was dismissed by the Sulṭān Khalīl; on the accession of Nāṣir in 693 he was made chief of the *dīwān al-inshā* with the title *dawādār kabīr*, which he retained till 704. In 703 he was employed to repair the ravages caused by the earthquake in Alexandria. He was cashiered in 704 by the viceroy Sallār in consequence of a charge of insolence brought by one of the latter's secretaries; but on the second return of Nāṣir in 709 he was restored to his office, to which were added inspection of the *aḥbās* and the *dār al-ʿadl*. In 711 he was made viceroy (*nāʾib al-salṭana*), but in the following year he was sent to Alexandria and imprisoned there, in which condition he remained till 717, when by the intercession of the viceroy Arghūn he was released; in the following year he made the pilgrimage to Mecca. He was a Ḥanafite jurist, qualified to instruct and give opinions, and founded a Ḥanafite *madrasa* in Cairo. He died in Ramaḍān 725. Further notices of his political activity are to be found in his history, a work in 11 volumes, called *Zubdat al-Fikra fī taʾrīkh al-Hidjra*, from the creation to the year 724; of this the following volumes are at present known to be in existence: iv. (131—252) in Upsala; v. (252—322) in Paris, Bibl. Nat.; vi. (323—399) in Oxford, Bibl. Bodl.; ix. (655—709) in London, Brit. Mus. (A work in the Bodleian collection called *Zubad al-Fikra*, ending at 744, is by a different author). Of another work called *al-Tuḥfa al-Mulūkiya*, extending from 647—721 there is a copy in Vienna, k. k. Bibliothek.

Bibliography: Ibn Ḳāḍī Shuhba (Bodl. MS. Marsh 143); Ibn Iyās; Brockelmann, *Gesch. der arab. Lit.*, ii. 44.

(D. S. Margoliouth.)

BĀIBURT, a town in Asia Minor, the capital of a Ḳaza in the province and Sandjaḳ of Erzerūm, 60 miles from this town, divided into two parts by the Čoruk-Ṣū; it has about 8000 inhabitants; ancient ruins; manufactures of silver vessels and carpets. — The district of Bāiburt comprises 4 nāḥiyas and 169 villages; total population (including the capital) 58,213 souls. It is a fertile country and has numerous bee-farms and trade in wax with France. — The town was besieged and taken by the Kurd chief Muṣṭafā by order of Sulṭān Selīm I during the Persian campaign in the autumn of 920 (1574). In the Russo-Turkish war of 1829 Bāiburt was occupied by the Russians and there was much fierce fighting for its possession. The beauty of the daughters of Bāiburt has become proverbial.

Bibliography: ʿAlī Djawād, *Djoghrāfiyā Lughāti*, p. 153; *Sālnāme* 1325, p. 856; Hammer-Purgstall, *Gesch. des Osman. Reiches*, iv. 191, 205, 210. (Cl. Huart.)

BAIDAR, a Tatar village on the Crimean peninsula, 18 miles south east of Sebastopol (district of Taurus, province of Yalta), the chief town of the Baidar valley (Baidarskaya dolina), famed for its beauty and fertility and often celebrated by Russian poets. (W. Barthold.)

al-**BAIḌĀWĪ**, ʿAbdallāh b. ʿOmar, commentator on the Ḳorʾān, was a son of the chief justice of Fārs under the Atabeg Abū Bakr b. Saʿd (613—658 = 1226—1260), was a judge in Shīrāz and finally settled in Tabrīz where he died according to Ṣafadī in 685 = 1282, according to Subkī in 691 = 1291 (see Suyūṭī, *loc. cit.*) but perhaps not till 216 (1316) (cf. Rieu, *Suppl.* to the *Cat. of Arab. MSS. in the British Museum* p. 116). His chief work, the *Anwār al-Tanzīl wa Asrār al-Taʾwīl*, a commentary on the Ḳurʾan, based on

the *Kashshāf* of Zamakhsharī but considerably amplified from other sources. "His commentary is regarded by the Sunnis as the best and almost as a holy book. He is specially noted for the fact that his works contain much material in small compass; but he is too inaccurate and not complete on any one of the branches with which he occupies himself: historical Exegesis, Lexicography, Grammar, Dialectic, various readings etc.". (Th. Nöldeke, *Gesch. d. Qorâns*, p. 29 (1. ed.): Beidhawii *Commentarius in Coranum* ex codd. Paris., Dresd. et Lips., ed. H. O. Fleischer, Lipsiae 1846—1848, 2 voll.; *Indices ad Beidhawii commentarium in Coranum* confecit Winand Fell, Lipsiae, 1878; D. S. Margoliouth, *Chrestomathia Baidawiana*, London, 1894. The work has also been often printed in the east: Būlāḳ, 1282-1283; Stambul, 1285, 1305 (lith.), 1314; Cairo, 1313 (lith.), 1320-1321; lith. Persia s. l. 1283; Lucknow, 1869, 1873; Bombay, 1869. Of the numerous supercommentaries there have been printed that of Ibn al-Tamdjīd (about 880 = 1475), Stambul 1827, 7 Vols.; that of Muḥammad b. Muṣṭafā al-Ḳūdjawī Shaikhzāde (died 950 = 1543), Stambul 1283, 4 Vols.; that of ʿAbd al-Ḥakīm al-Siyālkūtī (died soon after 1060 = 1626), Stambul, 1271; that of al-Khafādjī (died 1069 = 1658), Būlāḳ 1283, 8 Vols. and that of Ismāʿīl b. Muḥammad al-Ḳōnawī (died 1195 = 1781) on the margin of Ibn al-Tamdjīd. Besides some smaller grammatical and juristic works Baiḍāwī wrote the *Minhādj al-Wuṣūl ilā ʿIlm al-Uṣūl*, on which a commentary by ʿAbd al-Raḥmān b. Ḥasan al-Isnawī (died 772 = 1370), Būlāḳ, 1316 has been printed on the margin of Ibn Amīr al-Ḥādjdj, *al-Taḳrīr wa 'l-Taḥbīr*. His account of Metaphysics was also much used: *Tawāliʿ al-Anwār min Maṭāliʿ al-Anẓār*; Maḥmūd b. ʿAbd al-Raḥmān al-Iṣfahānī (died 749 = 1348) wrote a commentary on it, printed Cairo, 1323 with glosses by al-Djurdjānī (died 816 = 1413) which have appeared independently Stambul, 1305. Finally he wrote in Persian a history of the world from the time of Adam to 674 (1275), called *Niẓām al-Tawārīkh*, cf. de Sacy, *Notices et Extraits*, iv. p. 671—673, Rieu, *Brit. Mus.* ii., 873. As in the Hamburger MS. Orient. 187 — cf. *Katalog der orient. HSS. der Stadt-Bibliothek zu Hamburg mit ausschluss der Hebr.*, Pt. i. The Arabic etc. MSS. by C. Brockelmann, nº. 231 — after the beginning of this work comes the history of China from Rashīd al-Dīn's History of the world, this has been printed under the erroneous title of Abdallae Beidavaei *Historia Sinensis* persice e gemino manuscripto ed. lat. quoque reddita ab Andrea Mullero Greiffenhagio, Jenae 1689.

Bibliography: Subkī, *Ṭabaḳāt al-Shāfiʿīya* (Cairo, 1324), v., 19; Suyūṭī, *Bughyat al-Wuʿāt* (Cairo, 1320), p. 286; Khwāndamīr, *Ḥabīb 'l-Siyar* (Bombay, 1857), iii., 77; Elliot, *History of India*, ii., 252 *et seq.*; Brockelmann, *Gesch. der Arab. Litt.*, i., 416. (C. BROCKELMANN.)

BĀIDŪ, a Mongol prince (Īlkhān) of Persia, grandson of Hūlāgū, the founder of this dynasty; he reigned only a few months. Gaikhātū whom he dethroned was strangled on Thursday the 6th Djumādā II. 694, (21 April 1295) and he himself was killed on Wednesday the 23rd Dhu 'l-Ḳaʿda of the same year (5th October) after the victory of his opponent by Ghāzān. The young and apparently unimportant prince Bāidū, who had been insulted by his cousin Gaikhātū, was recalled by the nobles of the kingdom and raised to the throne. In justification of the deposition and murder of his predecessor it was alleged that Gaikhātū by his vicious life unworthy of the occupant of a throne and his many transgressions of the law (Yāsā) laid down by Čingis Khān, had forfeited his rights. Bāidū gave the same reasons for his rebellion afterwards, when Prince Ghāzān advanced from Khorāsān and demanded that the murderers of his uncle should be handed over. The two rivals came to an agreement; when the struggle was again renewed Ghāzān succeeded in deciding the issue in his favour without bloodshed by the skill of his general Nawrūz. Bāidū was deserted by his adherents and seized at Nakhichewān in Armenia, while trying to escape. During his brief reign he is said by both Christian and Muḥammadan writers to have shown special favour to Christians and their priests and to have thereby given offence to Muḥammadans; cf. the chapter on Bāidū in d'Ohsson, *Histoire des Mongols*, iv. 115 *et seq.* (W. BARTHOLD.)

BAIHAḲ, a district of the province of Nīsābūr in Khorāsān, had at first as its capital, Khusrawdjird, a farsakh (4 miles) from Sabzewār, then Sabzewār itself. One of the villages attached to it is Bāshtīn, the native place of the Emīr ʿAbd al-Razzāḳ, founder of the Sarbadār dynasty. Its inhabitants have always been fanatical Shīʿites. Formerly marble quarries were worked there. Bāshtīn was the birthplace of the Shāfiʿite traditionist Abū Bakr Aḥmad b. al-Ḥusain b. ʿAlī.

Bibliography: Barbier de Meynard, *Dictionnaire de la Perse*, p. 130; Muḥammad Ḥasan-Khān, *Mirʾāt al-buldān*, i. 327 Muḳaddasī, p. 318, 326; Dawlat-Shāh, *Tadhkirat al-Shuʿarāʾ*, p. 277. (CL. HUART.)

al-**BAIHAḲĪ**, AḤMAD B. ʿALĪ BU-DJAʿFARAK, Arab philologist, born in 740 (1077), a pupil of al-Maidānī, lived in strict seclusion in his house and in the old mosque at Nīsābūr, of which he was Imām and died on the 30 Ramaḍān 544 = 31 Jan. 1150. Of his works there has been preserved his dictionary of Arabic infinitives with Persian explanations, the *Tādj al-Maṣādir*, cf. Loth, *A Catalogue of the Arab. Mss. in the Library of the India Office*, Nº. 994—996; *Bibliothecae Bodleianae cod. mss. or. cat.*, i. Nº. 1089.

Bibliography: Yāḳūt, *The Irshād al-Arīb ilā Maʿrifat al-Adīb* (ed. D. S. Margoliouth), i. 414—416; Suyūṭī, *Bughyat al-Wuʿāt* (Kairo, 1326), p. 150; Brockelmann, *Gesch. der arab. Lit.*, i., 293. (C. BROCKELMANN.)

al-**BAIHAḲĪ**, ABŪ BAKR AḤMAD B. AL-ḤUSAIN B. ʿALĪ B. MŪSĀ AL-KHOSRŪDJIRDĪ, Arab author, authority on Tradition and Shāfiʿī Faḳīh born in Shaʿbān 384 (Sept. 994) at Khosrūdjird in the district of Baihaḳ, 20 parasangs from Nīsābūr, obtained on his wide travels, a thorough knowledge of Tradition and of Dogmatics after the doctrine of al-Ashʿarī. Returning home he was soon summoned to Nīsābūr, to expound Shāfiʿī Fiḳh according to his own great Compendium of the legal opinions of the master (*Kitāb Nuṣūṣ al-Imām al-Shāfiʿī* in 10 Vols. cf. *Bibliothecae Bodleianae codd. mss. or. cat.*, i., 828). He died there on the 10th Djumādā I. 458 = 9th April 1066. An autograph copy of his great compendium on Tradition *Kitāb al-Sunan wa 'l-Āthār* or *Kitāb al-Sunan al-Kabīr* is preserved in Cairo (cf. *Fihrist al-*

Kutubkhāne al-Khidīwīye, i., 352). A criticism of this work, entitled *al-Djawhar al-Naḳī fi 'l-Radd 'alā 'l-Baihaḳī* by 'Alī b. 'Othmān b. al-Turkomānī (died 747 = 1346) was printed in two volumes, Haidarābād, 1316 (1898). On his conception of prophecy cf. K. Nylander, *Über die Upsalaer Hs. der Dalā'il al-Nubuwwa des Abū Bakr Aḥmed al-Baihaḳī*, Upsala, 1891. Of his chief work on Ethics, the *al-Djāmi' al-Muṣannaf fī Shu'ab al-Imān* (on the title cf. Goldziher in the *Revue de l'Histoire des Religions*, xxvi, 133 *et seq.*) there are Mss. in Cairo (*Fihrist*, i. 324), in the Escurial (H. Derenbourg, *Les mss. arab. de l'Escurial*, ii. 743, 1) and in Leipzig (Vollers, *Katalog. der isl. u. s. w. Hss. der Universitätsbibliothek zu Leipzig*, N°. 319). Letters to 'Amīd al-Mulk and al-Djuwainī, father of the Imām al-Ḥaramain are given by al-Subkī, *Ṭabaḳāt*, i. 272 *et seq.*; iii. 210 *et seq.*

Bibliography: Ibn Khallikān, N°. 27; Yāḳūt, *Mu'djam*, 804; Subkī, *Ṭabaḳāt al-Shāfi'iya*, iii. 3; Suyūṭī, *Ṭabaḳāt al-Ḥuffāẓ*, xiv., 13; Wüstenfeld, *Geschichtschreiber*, 203; do. *Shafi'iten*, 407; Brockelmann, *Gesch. der arab. Lit.*, i., 363. (C. BROCKELMANN.)

BAIHAḲĪ, ABU 'L-ḤASAN 'ALĪ B. ZAID, also called IBN FUNDUḲ, historian. Of his works there has only survived his *Ta'rīkh-i Baihaḳ* (Persian), a history of his native district of Baihaḳ in Khorāsān which was completed on the 4th (according to Rieu the 5th) Shawwāl 563 (12th July 1168); cf. Pertsch, *Verzeichnis* (Berlin), p. 516 (N°. 535); Rieu, *Supplement* (London), p. 60 *et seq.*; E. Kahl, *Persidskiya, arabskiya i tureckiya rukopisi Turkestanskoi publičnoi biblioteki*, N°. 9a, p. 8 *et seq.* No manuscripts have as yet been discovered of his work in Arabic on universal history mentioned by Ḥādjdjī Khalīfa (v., 544), entitled *Mashārib al-tadjārib wa ghawārib al-gharā'ib*; quotations from it are given by Ibn al-Athīr (ed. Tornberg, xi. 249) and in the *Ta'rīkh-i Djihān-kushāy* of Djuwainī (cf. Barthold, *Turkestan* etc., ii. p. 32). According to Djuwainī the work was a continuation (*dhail*) of the *Tadjārib al-umam* of Ibn Miskawaih; it is fairly certain that its title contains an allusion to this work; nevertheless the author himself (in his *Ta'rīkh-i Baihaḳ*) describes his work as a continuation of the *Ta'rīkh-i Yamīnī* of 'Utbī.

Nothing is known either from his own works or from other sources of the career of this author. As to his family, he tells us that his grandfather Abū Sulaimān Funduḳ was summoned as Ḳāḍī and Muftī (*bakadā wa fatwā dādan*) from Siwār near Bust to Nīshābūr by Sulṭān Maḥmūd of Ghazni and his vizier Abu 'l-Ḥasan Maimandī, and afterwards on giving up his office acquired an estate in the district of Baihaḳ. We further learn that the author's father was born on 1th Shawwāl 447 (24th Dec. 1055), died on 27th Djumādā II 517 (23th August 1173) and spent 20 years in Bukhārā. The author himself was at the court of Sulṭān Sandjar in Ṣafar 543 (21th June—19th July 1148), when the latter received a query (apparently on religious matters) in Arabic and Syrian from the Georgian king Demetrius. Baihaḳī was commissioned to answer this question in the same two languages and performed his task very successfully (Cod. Mus. Brit Or. 3587, fol. 94a—b *et seq.*).

The *Ta'rīkh-i Baihaḳ* contains a full account of the geography of the Baihaḳ district, of its taxation, of various princes and governors, of men born in Baihaḳ, who had distinguished themselves by religious or political activity etc. This small work which is preserved in good manuscripts is really worth editing; as a source for information on the history of culture it has been almost entirely neglected and is not even mentioned in the *Grundriss der Iranischen Philologie*. Some notices from it have been given by W. Barthold in his *Turkestan v epochu mongolskago našestvija* as well as in his essay *Zur Geschichte der Ṣaffāriden* (*Orientalische Studien, Festschrift zu Ehren von Th. Nöldeke*, Vol. i. p. 175). (W. BARTHOLD.)

AL-**BAIHAḲĪ**, IBRĀHĪM B. MUḤAMMAD, Arab author, of whose life nothing is known beyond that he belonged to the circle of Ibn al-Mu'tazz and wrote the adab book *Kitāb al-Maḥāsin wa 'l-Masāwī*, (ed. by F. Schwally, Giessen, 1902; reprinted Cairo, 1906) during the reign of the Caliph al-Muḳtadir (295—320 = 908—932).

(C. BROCKELMANN.)

BAIHAḲĪ, ABU 'L-FAḌL MUḤAMMED B. ḤUSAIN, Persian historian, author of a history of the Ghaznawids in more than 30 volumes. Of this work only a small part (end of Vols. v.—ix., and the beginning of Vol. x.) containing the history of the Sulṭān Mas'ūd i. (421—432 = 1030—1041) has been preserved. The work is usually quoted as the *Ta'rīkh-i Baihaḳī* and was first edited by Morley under this title in Calcutta (1862) in the *Bibliotheca Indica* and again in Teheran more recently (lith., 1307 = 1889-1890). Whether the author himself had given a title to the whole work is not known; in the surviving volumes the preceding part, devoted to the reign of Sulṭān Maḥmūd is referred to as the *Ta'rīkh-i Yamīnī* (e. g. ed. Morley, p. 158) or as the *Maḳāmāt-i Maḥmūdī* (p. 176). There are notices (which have not as yet been made known) of the author and his work in the *Ta'rīkh-i Baihaḳ* of his countryman Abu 'l-Ḥasan Baihaḳī (vi. = xii. century) [cf. the article on this historian]. Even Abu 'l-Ḥasan had only seen various parts of the great work, and not a complete copy. Quotations from the earlier volumes (on Sulṭān Maḥmūd) are found as late as the ixth (xvth) century in Ḥāfiẓ Abrū (Barthold, *Turkestān*, i. p. 157 *et seq.*); no quotations are known as yet from the later volumes (on Mas'ūd's successors).

Baihaḳī himself tells that he was 16 years of age in 402 (1011-1012) and 65 (p. 246) in Dhu 'l-Ḥidjdja 450, so that he must have been born about 386 = 996. Abu 'l-Ḥasan gives his birthplace as the village of Ḥārithābād in the district of Baihaḳ. For 19 years he was in the diplomatic chancellory (*dīwān-i risālat*) of the Ghaznawids under his teacher Abū Naṣr Mishkān (p. 759) who died in the beginning of the year 431 (autumn 1039) so that he must have been in the service of the state from about 412 (1021-1022). Baihaḳī was considered too young to be the successor of Abū Naṣr; Abū Sahl Zūzanī who was appointed in preference to him, was not well disposed to him and is said to have afterwards done him much harm. Baihaḳī sent in his resignation but Sulṭān Mas'ūd gracefully declined to accept it. The succeeding rulers were not so well disposed to him; Baihaḳī speaks of a misfortune which befell him at this time the consequences of which he still suffered from 20 years later (in reality a little less) while writing his work; he

confesses that he was not entirely innocent in the matter but says he was dismissed on account of his youth (p. 754; he was then about 45 years of age!). He was at a later period again active in the service of the state; under ʿAbd al-Rashīd (1044—1053) he was at the head of the *dīwān-i risālat* (p. 122). Towards the end of this reign he was, as Abu ʾl-Ḥasan tells us, condemned by the Ḳāḍī to imprisonment for illegal engraving of seals (*muhrzanī*). When the dynasty, a little later, was displaced by Toghrul, the usurper had the officials of his predecessor ʿAbd al-Rashīd imprisoned; Baihaḳī also had to exchange imprisonment by the Ḳāḍī (*zindān*) for detention in a fortress (*ḳabr-i ḳalʿa*). Toghrul's reign lasted only 57 days; on the fall of the usurper and the restoration of the previous dynasty, all the officials, including Baihaḳī were released. According to Abu ʾl-Ḥasan, Baihaḳī did not leave the civil service till after the death of Sulṭān Farrukhzād in 451 (1059) and then devoted himself to his literary works; the greater part (to p. 466) of the history that has survived to us was however written under Farrukhzād; the author was then in the "corner of unemployment" (p. 121) having resigned some time previously. According to Abu ʾl-Ḥasan he died in Ṣafar 470 (24 Aug.—21 Sept. 1077).

The *Taʾrīkh-i Baihaḳī* is not a history in the strict sense of the word, of a Kingdom or district, but contains the memoirs of a Persian official on the life of his rulers and their court and on the home and foreign affairs transacted or neglected at this court. The author says (p. 438) that his work is not a "*taʾrīkh*" in the usual sense of the word in which we only read that "some one killed this one or some one killed that one"; all that he had seen and experienced, is described "in length and breadth" (p. 10 *ṭūl wa ʿarḍ*). We therefore have a detailed, first-hand account of life at the court of the Ghaznawids under Masʿūd as well as of the methods of government in the Kingdom founded by Sabuktegin and Maḥmūd such as we possess perhaps for no other Oriental Kingdom of the middle ages. The work is also an important source for the history of earlier dynasties, especially of the Sāmānids, on account of its numerous excursus on the history of earlier times; its utility is somewhat decreased by the absence of an index in Morley's edition. Numerous excerpts are given by Elliot, *History of India*, ii. 53—134, and by A. Biberstein-Kazimirski in the introduction to his edition of the *Dīwān* of Manučahrī (Paris, 1887, p. 17—131).

The portion of the work which still survives was composed during the years 450 and 451 (1058-1059). It is often said (even by Abu ʾl-Ḥasan Baihaḳī) that the work began with the beginning of the dynasty; but Baihaḳī himself expressly gives 409 (1018-1019, p. 316) as the year with which he began his narrative; it was on this account that his friend Maḥmūd Warrāḳ closed his history (about which we know nothing else) with this year. From the whole plan of the work it is incredible that the long period between the beginning of the dynasty and the death of Sulṭān Maḥmūd could have been treated of in 4½ volumes. Abu ʾl-Ḥasan says that besides his historical work, Baihaḳī also composed a handbook for officials (under the title of *Zīnat al-Kuttāb*) and gives some interesting extracts from this work, which is otherwise quite unknown. (W. BARTHOLD).

BAIḤĀN AL-**ḲAṢĀB**, a district in South Arabia to the north of the country of the Raṣṣāṣ and Upper ʿAwāliḳ (q. v.), the most important of the lands lying between Yaman and Ḥaḍramawt. It was a centre of early Arab culture and has many ruins and numerous inscriptions. The population, the most prominent in all South Arabia, is capable and enterprising, and the ground very fertile because of the numerous springs. Baiḥān al-Ḳaṣāb is inhabited by a tribe, the Muṣʿabain i. e. the two (sons of) Muṣʿab, Aḥmad and ʿArif from whom the two branches of the tribe, the Āl Aḥmad and the Āl ʿArif, who live at enmity with one another, take their names. They are allies of the Ḥarīb and hostile to the Raṣṣāṣ and the Emīr of Maʾrib.

The most important town in Baiḥān al-Ḳaṣāb is al-Ḳaṣāb, also called Ḥiṣn ʿAbd Allāh (after a son of Aḥmad b. Muṣʿab), the residence of the ʿĀḳils of all the Muṣʿabain, with 400 houses, 12 *ḥiṣn* and 5 mosques. A noble family of great antiquity which is mentioned as early as Hamdānī in his *Djazīra*, still lives in al-Ḳaṣāb. The Jews who are here craftsmen (goldsmiths and weavers) have a quarter of their own called Shiḳḳha al-Yahūd, with 50 houses. The trade of al-Ḳaṣāb is very important and a market is held every day at which the products of the country, especially cotton, are offered for sale. Of the other towns in Baiḥān al-Ḳaṣāb we must also mention al-Fārīʿ (with 30 houses and 3 *ḥiṣn* on the left bank of the Wādī Baiḥān, near which are the famous ruins of Mariama with many inscriptions, and al-Haradja (with 200 houses and 5 *ḥiṣn*) where the ʿĀḳil of all the ʿArif lives.

Of mountains in Baiḥān al-Ḳaṣāb there must be mentioned, besides the two isolated al-Ḳarnain which command the Wādī Baiḥān, the Dhirʿ Raidān (2200 feet high in the form of a long ridge), which is mentioned in Sabaean inscriptions, on the Wādī Khirr and the Kalʿa Raidān. This mountain which was famous even in antiquity, is still held in great reverence and is a place of pilgrimage for the people of Baiḥān, who ascend the Kalʿa Raidān on the fifth day of the ʿArafa festival with their families (except their women) and sacrifice to the local deities; on the fourth day they descend and are received by those they have left at the foot of the mountain amid shouts of exultation and cries of joy from the women.

Baiḥān al-Asfal (also called Bilād al-Sāda and al-Ashrāf) is a continuation of Baiḥān al-Ḳaṣāb; it consists of the four quite small territories of Ḥīmā, al-Shaṭṭ, al-Hakba with the town of al-Ḥīma (with 250 houses and 3 *ḥiṣn*) and ʿAsailān (a town of 200 families and 4 *ḥiṣn*).

Bibliography: Hamdānī, *Djazīra* (ed. D. H. Müller), p. 94, 98 and Index s. v. Baiḥān; H. C. Kay, *Yaman, its Early Mediaeval History* (London, 1892), p. 105, 126; C. Landberg, *Arabica*, v. (Leiden, 1898), i. Beyḥān el-Ḳaṣāb, p. 3—63, ii. Beyḥān el-Asfal, p. 67—77; H. Maltzan, *Reise in Südarabien* (Braunschweig, 1873), p. 310—313. (J. SCHLEIFER.)

AL-**BAIHASĪYA**, name of a branch of the Khāridjites, called after their founder Abū Baihas (q. v., p. 80).

BAIKAL, a large lake in Siberia; it belongs to the watershed of the Yenisei. The lake itself seems to have remained unknown to the Muḥammadan geographers in the Mongol period.

The lands around Baikal are called Barkūdjin or Barkūdjin-Tūkūm and the people who live there, the Barkūt (the *t* at the end of this word is the Mongol plural ending) by Rashīd al-Dīn (cf. the Persian text in Berezin's edition, *Trudi Vostočnago Otdělenija Archeologičeskago Obščestva*, Part xiii. p. 180). The first name is apparently still preserved in the name of a river, the Barguzin, which flows into the Baikal from the east. In the Turkish inscriptions of Orkhon (viii[th] century A. D.) the people of this district are called Bayırku; whether, as Hirth supposes (*Nachworte zur Inschrift des Tonjukuk*, p. 7) Lake Baikal has taken its name from them is more than questionable. Among the Yakuts at the present day the word Baikal means "sea". The name is also explained as the Turkish *bai kul* (rich lake); this explanation also cannot be supported by any original authorities. In Europe, Lake Baikal first became known by the discovery and conquest of the land by the Russian Cossacks (in the xvii[th] century). (W. BARTHOLD.)

BĀIĶARĀ, a prince of the house of TĪMŪR, grandson of its founder. He was 12 years old at the death of his grandfather (Sha'bān 807 = February 1405) so he must have been born about 795 (1392-1393). His father 'Omar Shaikh had predeceased Tīmūr. Bāiķarā is celebrated by Dawlat-Shāh (ed. Browne, p. 374) for his beauty as a second Joseph and for his courage as a second Rustam; he was prince of Balkh for a long period. In the year 817 (1414) he was granted Lūristān, Hamadān, Nihāwand and Burūdjird by Shāh Rukh; in the following year he rebelled against his brother Iskandar and seized Shīrāz but was afterwards overcome by Shāh Rukh. Pardoned and allowed to go to Prince Ķaidū at Kandahār and Garmsīr, he stirred up a rebellion there too however and was seized by Ķaidū in 819 (1416-1417). Shāh Rukh pardoned him again and sent him to India; nothing further is known of him. This account which is based on Ḥāfiẓ-i Abrū does not agree with what Dawlat-Shāh tells us; according to the latter (*loc. cit.*) he went of his own accord from Makrān to Shāh Rukh, was sent by him to Samarķand and there put to death at the instigation of Ulugh-Beg; according to other accounts he was put to death at the court of Shāh Rukh himself (in Herāt). The year 819 is given by other authorities also as the year of Bāiķarā's death. According to Bābur (ed. Beveridge, f. 163 b.) the name Bāiķarā was also borne by a grandson of this prince, the elder brother of Sulṭān Ḥusain; this second Bāiķarā was for many years Governor of Balkh.

Bibliography: The history of the events of the first decades of the ix[th] (xv[th]) century is well-known to us from the *Maṭla' al-Sa'dain* of 'Abd al-Razzāķ Samarķandī [q. v.], following Ḥāfiẓ-i Abrū; cf. the extracts (for the years 807—820) in Quatremère, *Notices et Extraits*, Vol. xiv. part 1. On the original text of Ḥāfiẓ-i Abrū preserved in a MS. in the Bodleian Library (Elliot 422) cf. W. Barthold in *al-Muẓaffarīya* (*Sbornik statei učenikov bar. Rozena*, St. Petersburg, 1897), p. 25 *et seq.* (W. BARTHOLD.)

AL-**BAILAMĀN**, the original place of manufacture of the swords known as *al-bailamānīya*, is sometimes located in India and sometimes in Yaman; cf. Schwarzlose, *Die Waffen der alten Araber* (Leipzig, 1886), p. 133.

BAILO. [See BALYOS.]

BAINA (A.), Strictly Acc. constr. of the substantive *Bain*[un], interval, then a preposition meaning "between". — *Baina baina* is an adverbial expression, which means "of middle quality, of middle worth"; *al-Hamza 'llati baina baina* is "a sound between Hamza and the semi-vowel (i. e. Alif) which corresponds to the vowel following the Hamza" (*Lisān*, xvi. 214). According to our method of expression this means: when Hamza is between two vowels, the glottal stop is omitted in certain dialects — among the Ķoraish and particularly among most of the Ḥidjāz (Ibn Ya'īsh, p. 1303, 1) — but neither in vowel-sequences containing *u* and *i* did any transitional vowel sound arise, nor was *a-a* contracted. In other words, this kind of Hamza is not a sound but what we, following Sievers' *Phonetik* (5 Ed., § 408) might call the "imperceptible" or "direct" transition from vowel to vowel (but without forming a diphthong). The Arab alphabet, which could not represent two vowels in direct succession, was to blame for this awkward conception. This sort of transition was not employed only in the sound sequences *ia*, *ua* (Sībawaihi, ed. Derenbourg, ii. 169, ...; al-Zamakhsharī, *Mufaṣṣal*, 2. ed. p. 166, ...); in these cases the transitional sound appeared (*iya*, *uwa*) especially when there was a *Takhfīf*.

Bibliography: Sībawaihi (ed. Derenbourg), ii. 168—176; al-Zamakhsharī, *Mufaṣṣal* (2. ed.), p. 166—167; Ibn Ya'īsh, p. 1302—1310; cf. also the Art. ALIF. (A. SCHAADE.)

BAIRAĶ (T.) Banner = Arab. *Rāya*. — Bairakdār = standard-bearer. For Muṣṭafā Bairakdār, see the Article MUṢṬAFĀ.

BAIRAM, an Osmanli-Turkish word which denotes the two great Musulman festivals: *Küčük-bairam* "the little festival", also called *Sheker-bairam* "feast of sweets" on account of the custom of making presents of sweetmeats then, is the festival on the breaking of the fast (*'īd al-fiṭr*) which lasts three days. The *büyük-bairam*, "the great festival", usually called *ķurbān-bairam*, "feast of the sacrifice", is the *'īd al-aḍḥā* which lasts four days. A *rikāb-i humāyūn*, "official reception", is held at the Imperial Palace on each of these two festivals. (CL. HUART.)

BAIRAM 'ALĪ-KHĀN, Prince of Merw (1197—1200 = 1782-1783—1785-1786). His father was descended from the 'Izzaldinlu branch of the family of Kadjār which had ruled in Merw from the time of 'Abbās I; his mother was of the Turkoman tribe the Salor; he himself enjoyed among the Turkomans the reputation of being a warrior of unparallelled bravery. In the war against Murād-Bī (Shāh Ma'ṣūm) of Bukhārā he was led by his fearlessness into an ambush and fell fighting; his head was taken to Bukhārā and exhibited on the place of execution. His second son Muḥammad Karīm succeeded him in Merw; his eldest son Muḥammad Ḥusain who had devoted himself to learning and obtained the name of being the "Plato of his age" (*Aflāṭūn-i Waķt*) remained in Mashhad. Cf. Mīr 'Abd al-Kerīm Bukhārī, *Histoire de l'Asie Centrale* (ed. Schefer), p. 58 *et seq.*; V. Žukowski, *Razvaliny Starago Merva* (St. Petersburg, 1894), p. 83 *et seq.*

A small fortress (about 900 yards long and 600 wide) in the southern part of the ruins of the ancient Merw, bears the name of Ķal'a-i Bairam 'Alī Khān and has been recognised by V. Žukowski

(*Russalini Starage Merwa*) as the latest foundation on this site. In a wider sense the name "Bairam 'Alī" is applied to the ruins of the ancient Merw generally so that the name has also been given to the railway-station near the ruins as well as to the Imperial estates (*Gosudarstvo imjenija*) lying there. (W. BARTHOLD.)

BAIRAM KHĀN, KHĀN-KHĀNĀN, whose name is also spelt Bairām, was the son of Saif 'Alī Beg, and the fourth or fifth in descent from 'Alī Shukr Turkaman. 'Alī Shukr (cf. Bābur's *Memoirs*, ed. Erskine, p. 30), belonged to the Bahārlū tribe, and held large possessions in Hamadān etc. His son or grandson Shīr 'Alī, who seems also to be known as Pīr 'Alī, was an officer of Djahān Shāh Barānī of the Black Sheep. When the dynasty of the Black Sheep was overthrown by Uzun Ḥasan, Shīr 'Alī entered into the service of Abū Sa'īd, and when that prince was put to death in 1469, he became an officer of his son Sulṭān Maḥmūd Mīrzā. He stayed with him at Ḥiṣār Shādmān, and there his daughter Pasha Begam became Sulṭān Maḥmūd's wife.

From Ḥiṣār Shīr 'Alī went to Kābul and then to Shīrāz, where he was defeated by the king of that country. During his flight, he was seized and put to death by the servants of Sulṭān Ḥusain of Herāt. Shīr 'Alī's son Djān 'Alī Beg settled in Badakhshān, which included Kundus, and became a servant of Bābur, as also did his son Saif 'Alī, who, according to Ferishta, died as governor of Ghaznī. It is Djān 'Alī who is referred to in Bābur's *Memoirs* (ed. Erskine, 350) under the years 903, 905, 910, and also under the year 933 A. H. Bairām was born in Badakhshān, and is said to have also been in Bābur's service, but if so, this could only be in his early youth. He was educated at Balkh and appears to have been an assiduous student. Afterwards he came to Kābul, and accompanied Humāyūn to India, and was present at the disastrous battle of Kanawdj. After that he took refuge with a Hindu Zamīndār in Sambhal, which had been Humāyūn's appanage. He was not allowed, however, to remain there, for Shīr Shāh sent for him and endeavoured to induce him to enter his service. Bairām refused, saying in reply to a remark of Shīr Shāh, that no one who was loyal to his master would ever come to disgrace. He and a companion then made their escape, but they were recaptured, and Bairām was only saved by the devotion of his companion, who persuaded the captors that he was Bairām. Bairām fled to Gudjarāt where Sulṭān Maḥmūd offered him service. But he pretended a desire to go on pilgrimage, and was allowed to go to Surat. There he turned back and eventually joined Humāyūn in Scinde. He accompanied his master in his flight to Persia, and distinguished himself at the court of Shāh Ṭahmāsp by his address in sports. He was Humāyūn's general in Afghānistān and India, and was no doubt the real cause of Humāyūn restoration. He won the battle of Māchīvāra (in the Ludhāna district) in 1555, and it was probably due to him, as much as to Humāyūn, that the humane order was passed which exempted the women and children of the vanquished Afghāns from being enslaved. At the time of Humāyūn's sudden death, Bairām was with Akbar in the Pandjāb. As soon as he received the news, he, at Kalānūr, proclaimed Akbar as emperor, and caused him to be enthroned (February 1556). When Tardī Beg was disgracefully defeated at Delhi by Hīmū, Bairām caused him to be put to death, and this severity is justified by Ferishta. Bairām was with Akbar at the battle of Pānīpat in November 1556, and it was he, we regret to say, who killed with his own hand the wounded captive, Hīmū of Rewārī. Bairām's conduct in Tardī Beg's case, and his minute regulations about Akbar's pleasures (see Khāfī Khān, I, 134) show that he would not have brooked his ward's interference. In fact, he looked upon himself as being in the place of Akbar's father and he had the title of Khān Bābā i. e. the Khān-Father.

In 1557 Akbar, in fulfilment of a promise made by his father, gave his cousin Salīma Begam in marriage to Bairām, and the wedding was celebrated with great pomp al-Djālandur. Previous to his marriage with Salīma, Bairām had been married to the daughter of an Indian Musalman, Djamāl Khān of Mewāt, and she was the mother of Bairām's famous son 'Abd al-Raḥīm. Neither he nor Akbar had any children by Salīma. Bairām's overbearing manners, and the influence of Akbar's nurse, Māham Anaga, led to a breach between guardian and ward. Bairām was at first disposed to submit and to renounce his authority, but the conduct of his enemies stung him into resistance. He failed and was magnanimously forgiven by Akbar. He set off on pilgrimage to Mecca but was assassinated at Pattan in Gudjarāt by an Afghān in consequence of a bloodfeud (31 January 1561). His body was afterwards removed by his nephew to Mashhad.

Bairām was a Shī'ī and it is an evidence of his greatness and a credit to Badā'ūnī, that this bigoted Sunnī has said so much in his favour. He had a literary turn and his *Dīwān* is still in existence. Badā'ūnī and Ferishta have given several extracts from his verses. There are accounts of him in the *Akbarnāma*, and in Ferishta (when chronicling his death), and in the *Ma'āṯir al-Umarā'* by Shāh Nawāz Khān (I, 381). It is chiefly from this last that Blochmann's notice in his translation of the *Ā'īn-i Akbarī*, p. 315 is taken. There is also a long and interesting account of Bairām in the Hindustānī work called the *Darbār-i Akbarī*, pp. 157—196, by Shams al-'Ulamā' Muḥammad Ḥusain. (H. BEVERIDGE.)

BAIRAMĪYA, an order of Dervishes, founded by Ḥādjdjī Bairam of Angora. The founder died there in 833 (1429-1430). His grave adjoins the ruins of the temple of Roma and Augustus, the walls of which bear the famous inscription, the Monumentum Ancyranum. The Bairamī Order is a branch of the Nakshbandis, which is represented in Turkey in Europe. In Constantinople it has settlements in Stambul, Eyyūb, Skutari and Kāsim-Pasha.

Bibliography: Gibb, *History of Ottoman Poetry*, i. 299 Anm.; Depont et Coppolani, *Confréries religieuses*, p. 532; Ḥādjdjī Khalīfa, *Djihān-numā*, p. 643. (CL. HUART.)

BAIRŪT (also written BEIRUT, BEYROUTH and pronounced BERŪT), a town on the Syrian coast, 23° 54′ n. l., lying on the Bay of St. George at the foot of Mount Lebanon of which the town is the natural commercial centre; it does not, however, belong to the autonomous district of Lebanon but is the headquarters of an independent Wilāyet.

Bairūt is an ancient Phoenician town which is mentioned as early as the Tell al-ʿAmarna tablets (cf. *Zeitschr. d. Deutschen Palästina-Ver.* xxx., 1907, p. 13 *et seq.*). An independent kingdom about 1400 B. C., next belonging to Gebal (Byblos), the town fell into the hands of the Egyptians in the time of the Diadochi from whom it was regained by Antiochus III, the great. The town was destroyed by the Syrian Diodotos Tryphon in 140 B. C., rebuilt in the time of Augustus by Agrippa, and made a Roman Colony (Colonia Julia Augusta Felix Berytus). In the following centuries Bairūt was famous for its academy of Rhetoric, Politics and Law; even the earthquake which did much damage to the town in 349 A. D., did not affect the prosperity of its schools. When in 529 another earthquake destroyed the town, it recovered only with difficulty and so fell at once before the advancing Arab hosts under the command of Abū ʿUbaida.

A period of renewed prosperity for Bairūt began with Muḥammadan rule. Muʿāwiya the first of the Umaiyads brought colonists from Persia to people the town and the whole district; he also had the ships built here with which the first naval expeditions were undertaken. Bairūt thus became — as it now again is — the harbour of Damascus. Intellectual activity was again quickened and a series of scholars and traditionists worked in Bairūt; the geographer Yāḳūt calls it a famous city.

The Crusades brought new vicissitudes. Balduin I of Jerusalem captured Bairūt after a siege of two months on the 27th April 1110; in 1187 it was regained by Ṣalāḥ al-Dīn, in 1197 regained by the Crusaders and held till 1291. In the Turkish period we find the town in possession of Emirs of the house of Maʿn of whom the famous Druse prince Fakhr al-Dīn (1595—1634) was pre-eminent in his endeavours to revive culture in the town. The Direct Turkish rule — since 1763 — its being involved in the wars of Ibrāhīm Pasha against Turkey, and the bombardment by the allied English, Turkish and Austrian fleet on the 10—14th Sept. 1840 again reduced the town to a state of desolation.

Bairūt since 1860 has experienced a last, great development, which however has already passed its zenith. The massacre of the Christians in Damascus and Lebanon in that year caused a great influx of Christians to Bairūt; the town became quite Christian in character and the Muhammadans now form only a third of the population, which is about 120,000. Bairūt thereby became not only the largest town in Syria, next to Damascus, but became the intellectual and commercial centre of the whole Syrian-Arabian population. European schools disseminated European education, printing received a great impetus, the union with Damascus by railway (since 1895) and the making of a new harbour (since 1893) facilitated the traffic which consists in the export of products of sericulture and silk weaving, of gold and silver work and in the importation of articles of clothing, foodstuffs, wood tobacco and luxuries. Of recent years Ḥaifā has begun to offer serious competition to Bairūt.

Bibliography: Belādhorī, *Futūḥ al-buldān* (ed. de Goeje), p. 126; Yaʿḳūbī, *Kitāb al-buldān* (*Bibl. Geogr. Arab.*, Vol. vii.), p. 328; Ṣāliḥ b. Yaḥyā, *Taʾrīkh Bairūt*, in *al-Maghrib*, 1898-1899; G. le Strange, *Palestine under the Moslems* (1890), p. 408—410; Ritter, *Erdkunde*, xvii. 432—456; M. Freih. v. Oppenheim, *Vom Mittelmeer zum Persischen Golf* (1899), i. 1 *et seq.* (J. Hell.)

BAISĀN (Hebrew Bēt Sheʾān, Greek Scythopolis), one of the first towns conquered by the Arabs, in Western Palestine. A system of dams and canals, collecting the waters of several large streams, irrigated and drained the neighbourhood. To defend the town against the invaders, the Byzantine garrison broke through the dams so that vast marshes were formed, which still exist, in which the Arab cavalry were almost engulfed. This obstacle was overcome and Baisān opened its gates. It formed part of the *djund* of Jordan, created by the new masters of Syria. It was the native town of the Faḳīh Radjāʾ b. Ḥaiwa (died about 112 A. H.) famous for his connection with the Omaiyads and his influence over ʿOmar II. It was a flourishing town under the Arabs; it lies on the verge of a large, fertile plain which connects the plain of Esdrelon with the Ghawr; the valley of Jordan was, as it were, a hothouse in which were cultivated the most valuable products, indigo and sugar-cane. To these Baisān owed its prosperity. Some authors place here the tomb of the celebrated Abū ʿObaida ibn al-Djarrāḥ, one of the conquerors of Syria. Its palm-trees were famous — the Ḥadīth mentions them — and its wine also which was exported as far as Ḥidjāz. Situated on the route of armies setting out from Damascus or from the Mediterranean coast it suffered much during the Crusades; several battles were fought on the neighbouring plains. Taken by Godfrey de Bouillon, abandoned during the wars with Saladin, the Crusaders destroyed it in the reign of Baibars. It recovered with difficulty from this blow. Its state in the time of Yāḳūt was similar to that at the present day for he only counted two palm-trees there. In the fifteenth century Maḳrīzī describes it as a little town. After falling to the level of a miserable village it recovered under the Egyptian occupation (nineteenth century). At the present day the property of the Sulṭān with its beautiful gardens, abundantly supplied with water, the seat of a *mudīr*, it has about 3000 inhabitants and is in a fair way to increase in spite of the torrid heat and the unhealthiness of its climate. Baisān has benefitted by the making of the railway from Ḥaifā to Darʿa.

Bibliography: Bakrī (ed. Wüstenf.), p. 188; Ṭabarī, i. 2157-2158; Tirmidhī, *Ṣaḥīḥ*, (ed. Būlāḳ), ii. 41; Mubarrad, *Kāmil* (ed. Wright), p. 73; Akhṭal, *Dīwān*, p. 3; *Aghānī*, ii. 86, ix. 86; Muḳaddasī (ed. de Goeje), p. 162—163; Yāḳūt, i. 201, 788-789; Ibn al-Djawzī, *Ṣafwat al-Ṣafwa*, i. 20 (MS. in the Khedival Library); G. le Strange, *Palestine under the Moslems*, p. 411; G. A. Smith, *Historical Geography of the Holy Land*, pp. 357—364. (H. Lammens.)

BĀISONGHOR, Ghiyāth al-Dīn, son of Shāh Rukh and grandson of Tīmūr was appointed by his father in 820 (1417) to the office of chief judge at the court; in 823 (1420) on the death of Ḳara-Yūsuf, he took possession of Tabrīz and was appointed governor of Astarābād in Ṣafar 835 (October 1431), but he never ascended the throne; the astrologers having predicted to him that he would not live more than forty years, he gave himself up to dissipation and died at Herāt on Saturday, 7th Djumāda I 837 (19th Decem-

ber 1433) at the age of thirty six. He was buried in the Mausoleum of Princess Gawhar-Shād. An artist and patron of the arts, he was a designer and an illuminator; in the library, which he had founded, forty copyists, pupils of Mīr-ʿAlī, inventor of the *Nastaʿlīk* script, were occupied copying manuscripts. His example had a considerable influence on the development of the art of painting in Persia in the period of the Timurids. In 829 (1425-1426) he caused a critical edition of the Shāhnāmah of Firdausī to be undertaken and a preface to be written to this work, the longer of the two which we possess. The great history of the world by Ḥāfiẓ-i Abrū, begun in 826 (1422-1423) is frequently called after him: *Zubdat al-Tawārīkh-i Bāisonghorī*.

Bibliography: Cl. Huart, *Calligraphes et miniaturistes*, p. 97, 208, 324, 336; J. Mohl in Firdawsī, *Livre des Rois (Shāhnāmah)*, Vol. i p. xv. note 1; Mīrkhond, *Rawḍat al-Ṣafā*, vi. 212, 213; Khondemīr, *Ḥabīb al-Siyar*, iii. Part 3, p. 116, 123, 130; Geiger and Kuhn, *Grundr. der Iran. Philol.*, ii. p. 140—144, 205 *et seq.*, see Index. (Cl. Huart.)

BĀISONGHOR, second son of Sulṭān Maḥmūd of Samarḳand, grandson of Sulṭān Abū Saʿīd (*q. v.*), born in the year 882 (1477-1478), killed on 10th Muḥarram 905 (17th Aug. 1493). In the lifetime of his father he was prince of Bukhārā; on the death of the latter in Rabīʿ II 900 (30th Dec. 1494—27th Jan. 1495) he was summoned to Samarḳand. In 901 (1495-1496) he was deposed for a brief period by his brother Sulṭān ʿAlī and in 903 towards the end of Rabīʿ I (November 1497) finally overthrown by his cousin Bābar. Bāisonghor then betook himself to Ḥiṣār where he was successful in defeating his brother Masʿūd and taking the country with the help of the Beg Khusraw Shāh, who came over to his side; he was soon afterwards betrayed by this same Beg and put to death. Bāisonghor is described by his rival Bābar as a brave and just prince. He was also famous as a Persian poet under the name ʿĀdilī; his Ghazal were so popular in Samarḳand that they were to be found in almost every house (*Bābarnāma*, ed. Beveridge, f. 68 b.)

(W. Barthold.)

BĀISONGHOR, was also the name of a prince of the Aḳ-Ḳuyūnlī in Persia, son and successor of Sulṭān Yaʿḳūb; he only reigned for a short period from 896-897 (= 1490—1492) and was overthrown by his cousin Rustam.

(W. Barthold.)

BAIT (A.), House, with the Arabic article: *al-Bait* the House, i. e. the House of Allāh = the sanctuary at Mecca, also called *al-Bait al-ʿatīḳ* (the ancient house) or *al-Bait al-ḥarām* (the holy house). Geographical names compounded with Bait are frequent, some are given below. — In poetry *Bait* means verse, see Art. ʿARŪḌ.

BAIT AL-DĪN. [See BETEDDIN.]

BAIT DJABRĪN (DJIBRĪN) or, after a popular etymology: BAIT DJIBRĪL (Gabriel's house), a town in southwestern Judea. It was the successor of the neighbouring town of Maresha, destroyed by the Parthians (again discovered in Sandaḥanna) and is first mentioned by Josephus (*Bell. Jud.* iv. 8, 1, where Βηταρὶς is undoubtedly a corruption of the name) and by Ptolemy v. 15, 5 as Βαιτογάβρα and in the Tabula Peutingeriana as Betogabri. In the Talmudic writings the name appears as Beth Gubrin. In Roman Imperial times the town received the name of Eleutheropolis, but this was soon, as was often the case elsewhere, superseded by the older name. The Roman name appears again among the Christians towards the end of the viiith century but Arab writers know only the name Bait Djabrīn and the Crusaders Bethgebrim which was corrupted to Gibelim. The town then fairly important, the seat of a Bishop, was conquered in the time of Abū Bakr by ʿAmr ibn al-ʿĀṣī, who acquired an estate there, called ʿAdjlān after one of his freemen. In the following period it suffered much from repeated attacks and devastations. According to the account of Stephen, a monk of Mār Sābā, Eleutheropolis was completely destroyed in 796 during a war between Arab tribes. It recovered again, however, for Yaʿḳūbī mentions it in 891 as an ancient town inhabited by Djudhāmids and a century later it is described by Muḳaddasī as an important emporium though it had lost much of its former greatness. The Crusaders found it in ruins but built a strong fortress there in 1134. Idrīsī (1155) knows it as a station for travellers; but in the year 1187 it was conquered with many other towns in Palestine by Ṣalāḥ al-Dīn and again destroyed. It was afterwards again rebuilt, for it was one of the towns conquered by the Mamlūk general Baibars in 1244. An inscription over the principal gateway tells us that the fortress was restored in 1551. Bait Djabrīn is now only a village, containing some relics of earlier times.

Bibliography: Thiersch in *Archäolog. Anzeiger*, 1908, 393; P. Thomsen, *Loca sancta*, 32, 59; Schlatter in *Zeitschr. des Deutschen Palästina-Vereins*, xix. 225 *et seq.*; Neubauer, *Géographie du Talmud*, 122 *et seq.*; Stephanus, *Acta Sanctorum Martyr.*, Tm. iii. 1679; Belādhorī, (ed. de Goeje), 138; Ibn al-Athīr, *Chronicon*, (ed. Tornberg), ii. 361; *Vita Saladini auctore Behaddino*, (ed. Schultens), 72; Yaʿḳūbī, *Bibl. geogr. arab.*, vii. 329; Muḳaddasī, *ibid.* iii. 155, 174, 184, 186, 192; Ibn al-Faḳīh, *ibid.* v. 103, 109; Yāḳūt, *Geogr. Wörterbuch* (ed. Wüstenfeld), i. 776; ii. 19; Idrīsī in *Zeitschr. des deutschen Palästina-Vereins*, viii. 123 (of the text); Robinson, *Palästina*, ii. 613—621, 672—680; Guérin, *Judée*, ii. 307—312, 331—340; *Palestine Exploration Fund, Memoirs*, iii. 257 *et seq.*, 266 *et seq.*; G. A. Smith, *Historical Geography of the Holy Land*, pp. 231—236. (Fr. Buhl.)

BAIT AL-FAḲĪH, properly BAIT AL-FAḲĪH IBN ʿUDJAIL i. e. the house of the lawyer Ibn ʿUdjail, the name of a town in the Tihāma of Yaman, south-east of Hudaida, which first rose to prosperity in the xviith century when the harbour of Ghalefka (Ghalāfiḳa) gradually became silted up and was for some time of importance as the centre of the coffee trade. At the present day the town has about 8000 inhabitants. The lawyer, from whom it takes its name, is the famous saint Aḥmad b. Mūsā b. ʿAlī b. ʿOmar, usually called Ibn ʿUdjail who died in 690 (1291). There was at that time a village here called Ghasāna (al-Ghassāna) where the saint was buried; his grave was a popular place of pilgrimage (cf. Ibn Baṭūṭa, ed. Paris, ii. 171) and near it arose the later town of Bait al-Faḳīh. Sometimes the adjective *al-ṣaghīr* (the small) is added to this name to distinguish it from Bait al-Faḳīh al-Kabīr (great Bait al-Faḳīh) which lies further to the north in the modern

district of Bâdjîl and is properly called Zaidiya. Niebuhr mentions this town only casually under the name of Sadie (sic) in the district of Loheia, near the old town, now in ruins, of al-Mahdjam. The old geographers know neither the name Bait al-Faķîh nor Zaidiya so that this town appears to have changed its name in course of time. It is perhaps identical with the al-Maḥâlib mentioned by them.

Bibliography: Niebuhr, *Beschreibung von Arabien*, 226; do., (transl. Heron) *Travels through Arabia*, i. 25 *et seq.*; K. Ritter, *Erdkunde*, xii. 872 *et seq.*

BAIT LAḤM, the ancient Bethlehem. The Arab geographers describe the town as the birth-place of Jesus, where there are an incomparably beautiful church (the Basilika built by Constantine), the grotto where Jesus was born, the graves of David and Solomon (which Christian tradition had previously located here, cf. R. Hartmann in *Zeitschr. des deutschen Palästina-Vereins*, xxxiii. 180 *et seq.*) and the palm mentioned in the Kor'ân (Sûra 19, 25) — a most wonderful tree for there are no other palms in the district. — The description given by Bishop Arculfus of Bethlehem dates from the earliest period of Arab rule, about 670; the town had then a low wall without towers. On the approach of the Crusaders in 1099 the Saracens laid everthing waste except the convent of St. Mary. The Franks rebuilt the town, but in 1187 it was regained with many others by Saladin. In 1244 Bethlehem was devastated by wild hordes from Khwârizm, hostile to the Christians; and in 1489, the strong fortress was razed to the ground, the town-wall torn down and the buildings, including the convent, destroyed. After this blow the town had a chequered existence for a long period and it is only in recent centuries that it has somewhat recovered. Bethlehem, where no Jew dared live in Christian times, has always preserved a marked Christian character even in the Muhammadan period. The number of Muhammadans has always been insignificant. In 1831 the Christian population, which has a reputation for being quarrelsome, drove out the Muhammadans and refused to pay a new tax and after another rising in 1834, Ibrâhîm Pasha had the Muhammadan quarter pulled down.

Bibliography: Iṣṭakhrî, *Bibl. geogr. arab.* (ed. de Goeje), i. 57 *et seq.*; Muḳaddasî, *ibid.* iii. 172; Ibn al-Faķîh, *ibid.* v. 101; Idrîsî in *Zeitschr. des deutschen Palästina-Vereins*, viii. p. 9 of the Arabic text; 'Alî of Herât in Guy le Strange, *Palestine under the Moslems*, 299 *et seq.*; Yâķût (ed. Wüstenfeld), i. 779; P. Thomsen, *Loca sancta*, 39 *et seq.*; Wilken, *Geschichte der Kreuzzüge*, vi. 635; Ibn al-Athîr, *Chronicon* (ed. Tornberg), xi. 361; Robinson, *Palästina*, ii. 379—385; Tobler, *Bethlehem in Palästina*, (1849); Guérin, *Judée*, i. 120 *et seq.*; *Palestine Exploration Fund, Memoirs*, iii. 28 *et seq.*, 83 *et seq.*; Palmer in *Zeitschr. d. deutsch. Palästina-Vereins*, xvii. 89 *et seq.*

(FR. BUHL.)

BAIT AL-MAĶDIS. [See AL-ĶUDS.]

BAIT AL-MÂL, means treasury, especially that of the state and is applied not only to the actual building in which the financial business of the state is transacted but also in a figurative sense to the national exchequer or *Fiscus*. The beginnings of the institution of a Bait al-Mâl may be traced to the time of Muḥammad; for by his time there had arisen the conception of property common to the Muḥammadan community. The Caliph 'Omar is traditionally regarded as the official founder. It was he who first drew up Dîwâns i. e. lists of payments and instituted a system of accountanting; he also recognised that on the gradual transition from the policy of plundering to permanent occupation of the conquered lands it would be impossible for the land to be divided up like portable booty (*ghanîma*). There thus arose an immense common property (*fai'*) the rent from which went to the state treasury. The importance of the Fiscus, which had hitherto been an unknown conception to the Arabs, thereby increased to an enormous extent. Wellhausen (*Arab. Reich*, p. 28 *et seq*) has shown how the opposition to this new conception of the state led to revolts and finally to the murder of the Caliph 'Othmân. The Mâl al-Muslimîn was instituted in contrast to the Mâl Allâh. When political conditions became more stable and the Persian and Byzantine machinery of government was taken over, it naturally followed that the political conception that was in existence before the time of 'Omar and was adopted by him, triumphed and with it the idea of the Bait al-Mâl was carried out, in theory and practice. In practice in place of the Bait al-Mâl of primitive times there was instituted the *Dawâwîn al-Amwâl* i. e. the complicated machinery which was concerned with the income and expenditure of the various Muḥammadan lands. To describe the history of the Bait al-Mâl in practice would mean writing the history of the financial policy of all Muḥammadan countries. This is impossible here. Like all institutions of the early Muḥammadan period however, the theory of the Bait al-Mâl gained importance with the development of Muḥammadan Law. Only those receipts of the Fiscus recognised by theory were regarded as legal while all other sources of the state's revenue were considered *mukûs* i. e. illegal receipts. This distinction survived into the Turkish period and indeed still exists at the present day.

The Bait al-Mâl is controlled by the Imâm or his representative. The following are the main legal sources of revenue of the state.

1. *Kharâdj* (land-tax) and *djizya* or *djâliya* (poll-tax); in each of these the idea of income from the *fai'* is apparent; 2. *Zakât* (alms-tax) also called *'ushr* (tithe) when it is derived from agricultural land; since a merchant's wares are also liable to *zakât* according to definite rules, the tax has been legalised as *'ushr*; 3. *Khums* i. e. the fifth of the booty and receipts that were regarded as similar (e. g. those from mines or Treasure Trove); 4. *Mawârîth ḥashrîya* i. e. the falling of an estate to the Fiscus in the absence of other heirs (*'aṣabât*). This assumes the legal administration of the Bait al-Mâl.

These receipts could not, however, be used for any purpose of the state that the authorities wished; the income from no. 2 was ear-marked for the poor and needy, the collectors of this tax, the *mu'allafa ḳulûbuhum*, the purchase and liberation of slaves, for debtors, those fighting in the holy war and for travellers (Kor'ân, ix, 60). There were also strict rules regarding the application of no. 3, with reference to Kor'ân, viii, 42. Only 1 and 4 are allotted unreservedly to all purposes of the treasury. In practice no one has ever troubled

about these demands of theory and indeed the legal names have sometimes been applied to very illegal exactions. At any rate Muḥammadan rulers have never been so strict and scrupulous with the public monies as countless anecdotes on this point from the early period of Islām would have us believe. It was not till the introduction of European control or of a constitution that this state of affairs improved.

For Bibliography and farther information see the above mentioned technical terms.

(C. H. BECKER.)

AL-**BAIT AL-MUḲADDAS**. [See AL-ḲUDS.]

BAIT RĀS (the original form found in poetry; locally it is also pronounced Bait al-Rās with the emphasis more or less on the article; this spelling is also found in the histories of the Crusades), probably the ancient Capitolias, a ruined site of the Byzantine period, an hour's journey to the northwest of which lies an insignificant village, of the Ḳaimaḳāmat of Irbid (ʿAdjlūn), of the same name. Fortified under the Byzantine Emperors, it is mentioned among the towns conquered in the Djund of Jordan, of which it afterwards formed part.

Its wine was praised by the pre-Islāmic poets, such as Nābigha Dhobyānī and Ḥassān b. Thābit and retained its fame in later times. All trace of cultivation of the vine has now vanished from the village though it is very favourably situated for this enterprise. The Omaiyad Caliph Yazīd I is said to have been born there. One of his successors Yazīd II, a famous drinker came to settle here with his favourite Ḥabāba. Of the Ḳaṣr built by him, we think the remains may be found in the ruins which have been taken for those of an ancient church. Ḥabāba died and was buried here. Yazīd followed her soon afterwards; his tomb is believed to be at Irbid.

Bait Rās is also the name of a village famed for its wine, near Ḥalab.

Bibliography: Nābigha Dhobyānī, *Dīwān* (ed. Derenbourg), xxvi. 10; Akhṭal, *Dīwān* (ed. Salhani), 207, 19; Ibn Khordādhbeh (ed. de Goeje), p. 78; Yāḳūt, i. 776—77, ii. 1463; viii. 11; xiii. 165—66; Ṭabarī, ii. 1463; Schumacher, *Abila, Pella and Northern Ajlûn*, p. 154—68; ʿAinī, MS. in the Khedival Library, cf. p. 150; Bakrī, *Dict. géogr.*, p. 189; Balādhorī (ed. de Goeje), p. 116; Ibn ʿAsākir, MS. in Al-Azhar, Cairo. (H. LAMMENS.)

BAIṬĀR (also BAIṬAR, BIAṬR from the Greek ἱππιατρός), smith, veterinary surgeon. Although the nomad Arabs were fairly advanced in veterinary science from their own experience and practice as herdsmen and cattle breeders, foreign wandering veterinary surgeons, who as the etymology of the name shows came to them from the Byzantine Empire and from Syria, enjoyed a special reputation. Like the wandering wine-merchants these surgeons set up their booths at the great fairs of ʿUkāẓ, Dhu 'l-Madjāz etc. and exercised their art which consisted chiefly in blood-letting and attending to wounds. The Baiṭār appears to have often also applied his skill to human beings, for the ancient Arab poets use the word in the sense of physician.

Bibliography: S. Fränkel, *Die aramäischen Fremdwörter*, p. 265; Djawālīkī's *Muʿarrab*, ed. E. Sachau, p. 15; P. Anastāse, *al-Baiṭara ʿinda 'l-ʿArab*, in *al-Mashriḳ*, i. (1898); Nābigha, ed. Ahlwardt, 5, 15; *al-Aṣmaʿiyāt*, ed. Ahlwardt, 3, 8; Ṭirimmāḥ in *Lisān al-ʿArab*, v. 156; Farazdaḳ, ed. Hell, 484* 1. The oldest work of the Arabs on horses is by Yaʿḳūb Ibn Akhī Ḥizām (died 289 = 902) preserved in manuscripts viz. the *Kitāb al-furūsiya wa shiyāt al-khail*, Brit. Mus. 1305, and the *Kitāb al-baiṭara*, Brit. Mus. 813, Paris, Bibl. Nat., Nº. 2815, 2823. (J. HELL.)

AL-**BĀʿITH** (A.), the "Awakener" (on the day of the Resurrection) one of the 99 names of Allāh.

BAIYINA (A.), Proof. Name of Sūra xcviii.

BAIYŪMĪYA, a religious order, founded by Sīdī ʿAlī b. al-Ḥidjāzī b. Muḥammad, born at Baiyūm in Egypt in 1108 (1696). The order belongs to the Ḳādiriya. Its founder, *muḳaddam* of the Khalwatiya, renewed the ritual of the Badawiya, to which he gave a more stimulating character and made stricter by more stringent exercises. There are settlements of this order in Arabia (Djidda and Mecca) in the Euphrates and Indus valleys; the mother-Zāwiya is in a village near Cairo. The *dhikr* of the order consists in calling out *yā Allāh!* with an inclination of the head and crossing of the hands on the breast, followed by raising the head and clapping the hands.

Bibliography: Depont et Coppolani, *Confréries religieuses*, p. 336; Lane, *Modern Egyptians*, i. 332; ii. 208. (CL. HUART.)

BAḲʿA. [See BUḲʿA.]

BĀḲALAMŪN. [See ABŪ ḲALAMŪN, p. 94.]

BAḲAR ʿĪD (vulg. BAḲRA ʿĪD, i. e. cattle-festival), the name commonly employed in India for the festival of ʿĪD AL-AḌḤĀ [q. v.]

AL-**BAḲARA**, "the Cow", Title of Sūra II, socalled from the story related in verses 63—68 of the purificatory offering of the Israelites, *Num.* xix and *Deuteronomy* xxi, —.

BĀKARGANDJ, or BACKERGUNGE, a district of India, in Eastern Bengal and Assam, situated in the joint delta of the Ganges and Brahmaputra. Area: 4, 542 sq. m.; population (1901): 2, 291, 752; of whom 68% are Muhammadans. Their predominance may be inferred from the fact that the local dialect is commonly known as Musalmānī. The name is derived from Āghā Bāḳar, a servant of the Nawāb of Murshidābād early in the 18th cent. The headquarters are at Barisāl, an important centre of river traffic through the Sundarbans.

Bibliography: *Imperial Gazetteer of India.* (J. S. COTTON.)

BĀKHAMRĀ, a place in ʿIrāḳ the exact situation of which cannot now be fixed. According to Masʿūdī it belonged to the Ṭaff [q. v.], the frontier district between Babylonia and Arabia and was 16 parasangs (about 60 miles) from Kūfa. Yāḳūt says it was nearer Kūfa than Wāsiṭ. Bākhamrā is famous in the history of the ʿAbbāsids from the decisive battle which took place there between the army of the Caliph al-Manṣūr commanded by ʿĪsā b. Mūsā and the troops of the ʿAlid Ibrāhīm b. ʿAbd Allāh, in which the latter fell in 145 (762). The Aramaic place-name means "wine-vaults"; cf. the analogous appellation Ḳaryat al-ʿInab = "Grape-town", of a place in Palestine (northwest of Jerusalem).

Bibliography: Yāḳūt, *Muʿdjam* (ed. Wüstenfeld), i. 458; Masʿūdī *Murūdj al-dhahab* (ed. Barb. de Meynard et P. de Courteille) vi.

194; Weil, *Gesch. der Chalifen*, ii. 55 (wrongly vocalised Bachmara). (M. STRECK.)

BĀKHARZ, a district in Khorāsān between Nīsābūr and Herāt with the market place of Mālin as its chief town; it was the home of ʿAlī b. Ḥasan b. Abī Ṭaiyib, author of the *Dumyat al-Ḳaṣr* (see below) and of the poets Tādj al-Dīn Ismāʿīl and Saif al-Dīn b. Muẓaffar (died 658 = 1260).

Bibliography: Barbier de Meynard, *Dictionnaire de la Perse*, p. 74; Muḥammad Ḥasan-Khān, *Mirʾāt al-buldān*, i. 150; Edw. G. Browne, *Literary History of Persia*, ii. 355; Muḥammad ʿAwfī, *Lubāb al-Albāb*, i. 68; ii. 156; Riḍā Ḳulī-Khān, *Madjmaʿ al-Fuṣaḥāʾ*, i. 244. (CL. HUART.)

BĀKHARZĪ, ʿALĪ B. AL-ḤASAN B. ʿALĪ B. ABI'L-ṬAIYIB AL-SANAKHĪ ABU'L-ḲĀSIM or ABU'L-ḤASAN, died 467, author of a continuation to the *Yatīmat al-dahr* (and sometimes covering the same ground as the *Tatimmat al-Yatīma*) called *Dumyat al-Ḳaṣr wa-ʿUṣrat ahl al-ʿAṣr*, of which a copy in the Library of Tādj al-Mulk in Iṣfahān suggested the composition of the *Kharīda* to ʿImād al-Dīn. The author states in the preface to the *Dumya* that after having received a good education at home, he wandered from 434 to 464 visiting first Nīsābūr and Herāt, in the neighbourhood of his home, then Marw, Balkh, Raiy, Iṣfahān, Hamadhān, Baghdād, Baṣra and Wāsiṭ: he gives a list of the famous men whose acquaintance he made at each of these places, e. g. Thaʿālibī at Nīsābūr; since this author's death-date is given as 429, this implies an earlier visit. He devoted himself to *fiḳh* according to Shāfiʿī's system before studying *adab*, and at the lectures of Abū Muḥammad ʿAbd Allāh b. Yūsuf al-Djuwainī (died 438 according to Samʿānī) in Nīsābūr he made the acquaintance of Muḥammad b. Manṣūr al-Kundurī, afterwards vizier to Ṭoghril-Beg. A satire by Bākharzī on this person, beginning with the auspicious word *aḳbala*, is said to have won him the favour of the latter, who, when the Seldjūḳ Sulṭān entered Baghdād in 447, took Bākharzī in his suite; or, according to another account accepted a eulogy from him when in Baghdād, rewarded him handsomely for it, and extolled his performance. After spending some time in Baṣra, Bākharzī entered the service of the Vizier as scribe and was advanced in the "bureau of correspondence". In 455 Bākharzī was permitted to recite a eulogy before the caliph Ḳāʾim; the people of Baghdād had not at first admired his poetry, but by going to reside in Karkh, and mixing with the learned and unlearned there he was able to get rid of "the chilliness of the Persians", and win the approval of the metropolis. At some time after this date he retired to his native place where he died in Dhu'l-Ḳaʿda 467, of a blow inflicted at an entertainment by a Turk, who was never punished for the murder.

The most famous lines of Bākharzī are those in which he consoles his patron Kundurī for his self-inflicted emasculation. After this vizier's fall B. seems to have been on friendly terms with Niẓām al-Mulk, whose library supplied to a great extent the material for the *Dumya*.

This work, of which MSS are common, is in seven §§:

1. Beduin and Ḥidjāzene poets.
2. Poets of Syria, Diyārbakr, Ādharbaidjān, the Djazīra and the Maghrib.
3. Poets of ʿIrāḳ.
4. Poets of Raiy and the Djibāl.
5. Poets of Djurdjān, Astrābād, Dihistān, Ḳūmis, Khwārizm, Māwarāʾ al-nahr.
6. Poets of Khurāsān, Kuhistān, Sidjistān, Ghazna.
7. Adab-writers.

In some MSS it is followed by a selection from the author's poems, of which a bulky dīwān once existed.

Bibliography: Preface to the *Dumya*; Yāḳūt, *Dictionary of Learned Men*, v. 121—128. (D. S. MARGOLIOUTH.)

BAKHRĀʾ, a place-name often corrupted in books and manuscripts. In place of Bahr, Bahrāʾ or Nadjrāʾ, Bakhrāʾ ought to be read, as the etymological conjectures of the Chroniclers, who derive the name from *bakhara*, "to have an evil smell", show. An ancient fortress on the *limes* protecting the southern frontier of Palmyra, afterwards in possession of the family of Noʿmān b. Bashīr. It was there that the Caliph Walīd II met his death while fleeing from the rebels who were pursuing him. The erroneous statements of Yāḳūt would lead one to look for Bakhrāʾ on the borders of ʿIrāḳ, Ḥidjāz and Syria but this does not agree with the topographical information in various accounts of the route of Walīd II on his flight. The other authorities wrongly place Bakhrāʾ in the neighbourhood of Damascus, Ḥims or oftener still that of Tadmur, some miles distant from it. More recent explorers have rediscovered Bakhrāʾ in the ruins of an old fort, four hours' journey south of Tadmur, disproving the above locations.

Bibliography: *Aghānī*, iv. 143, 148; vi. 135 *et seq.*; Ṭabarī, ii. 1796; Masʿūdī, *Tanbīh* (ed. de Goeje), p. 419; Yāḳūt, i. 158, 523; iii. 805; iv. 173; Wellhausen, *Das arab. Reich*, p. 219, 222; *Zeitschr. d. deutschen Palästina-Vereins*, xxii. 148; xxiii. 126; B. Moritz, *Topogr. der Palmyrene*, Map. (H. LAMMENS.)

BAKHSHĪ, a word (probably from the Sanskrit, *bhikshu*) which appears in East Turkī and Persian during the Mongol period; it denotes in the first place the Buddhist priesthood and in this meaning is equated to the Chinese Hoshang, Tibetan Lama and the Uighur Toin. Writers of Turkish origin also, who had to write documents destined for the Mongol and Turkish population, in Uighur script, were called Bakhshī; according to Bābur (ed. Beveridge, p. 108ᵛ) it was also the name of the surgeon (*djarrāḥ*) among the Mongols. In the Empire of the Indian Moghuls, the Bakhshī was an official of high rank who had charge of the registration of a body of troops and had to pay them. At the present day, among the Calmucks, Mongols and Manchus, the word denotes a high spiritual rank; among the Kirghiz (in the dialect forms Baḳsi and Baḳsa) it is applied to the diviners and magicians who heal the sick by exorcisms, among the Turkomans to the bards (among the Kirghiz also the Baḳsi accompanies his conjurations with the notes of his musical instrument, the Kobuz).

Bibliography: *Histoire des Mongols de la Perse* par Raschid-eldin, publ. par M. Quatremère (Paris 1836), p. 184 *et seq.*; W. Radloff, *Proben der Volkslitteratur der türkischen Stämme Süd-Sibiriens*, Vol. III. Text, p. 46 *et seq.* (exor-

ciams of the Baksy); A. Diwajew, *Iz oblasti kirgizskich vjerowanij, Baksy, kak lekar i koldun* (Kazan, 1899, with illustrations). On the Turkoman bards cf. A. Samojlović in the journal "*Shivaja Starina*" 1907, p. 4. (W. BARTHOLD.)

BAKHSHISH (P., verbal substantive from *bakhshīdan* "to give"), means in Persia properly a present given by a superior to an inferior, while the present given to a superior by an inferior is called *pīshkash* (first fruits) and presents exchanged between equals are called *ta'āruf* ("mutual acquaintance"). Hence the word comes to denote gratuities given by strangers and travellers and is further wrongly applied to anything thrown into a bargain, court-fees as well as to a sum given to bribe a judge or official (properly *rishwat*). These illicit gains are euphemistically called *Madākhil* (income) by the Persians.

Bibliography: Miss Pardoe, *The City of the Sultan*, ii. 4; Edw. G. Browne, *A Year amongst the Persians*, p. 68. (CL. HUART.)

BAKHTĀWAR KHĀN, a favourite eunuch of the Emperor Awrangzēb, who gave him the rank of 3000 horse and made him his head-steward (*mīr-sāmān*). The universal history, written in Persian, entitled *Mir'āt al-'Ālam*, is usually ascribed to him, and he indeed claimed for himself the authorship of it, but it was undoubtedly composed by his friend, Muḥammad Baḳā [q. v.], whom he had induced to come to the court of Awrangzēb, and for whom he obtained a high official rank. He died in 1096 A. H. (1685 A. D.)

Bibliography: Elliot-Dowson, *History of India*, vii., 150 *sqq*.; Rieu, *Catalogue of Persian MSS. in the British Museum*, iii. 890 *sqq*.

BAKHTIGĀN or PĪCAGĀN, now usually called DARYĀ-I NĪRĪZ, the largest salt lake in the province of Fārs in Īrān.

The existence of lakes in the Koile Persis became known to the Greeks after the time of Alexander, cf. Strabo, xv. 3, 1. — The Arab geographers as a rule enumerate five lakes; their identification is not absolutely certain and the readings of the names very divergent. Before Iṣṭakhrī there is only one reference, viz. in Ibn Khordādhbah, 53, to the Lake of Bakhtigān or Lake of Djūbānān, though its name is not mentioned. Iṣṭakhrī mentions: 1) the Lake of Bakhtigān, often written Badjakān in the manuscripts, belonging to the circle (*Kūra*) of Iṣṭakhr; 2. the Lake of Dasht Arzan, in the circle of Sābūr; 3. the Lake of Tawwaz, with many variants, in Sābūr at Kāzarūn; 4. the Lake Djankān at Shīrāz; 5. Lake Bāsafahūya in the circle of Iṣṭakhr. He also gives the name Buḥairat Badjfās to Lake Bakhtigān. Muḳaddasī gives: 1. Bakhtigān, also called Badjakān; 2. Dasht Arzan; 3. Kāzarūn; 4. Djankān; 5. Bāshfūya. Lastly Yāḳūt gives: 1. Badjakān; 2. Dasht'arzan; 3. Tawwaz; 4. Djawdhān; 5. Djankān. Our modern maps give: 1. Lake Bakhtigān under the name of Nīrīz; 2. the very small Lake of Dasht-i Arjān under the same name; 3. the Lake of Kāzarūn as Daryāča-i Shīrīn or Famūr; 4. the Lake of Shīrāz as Daryāča-i Mahārlū. A fifth larger lake, further to the north, in the district of Sarḥadd-i Cahār Dānga, called Daryāča-i Kāftar, is not mentioned by the older geographers. The name Bāsfūya, Bāshfūya, — in Ḥamd Allāh al-Mustawfī Bāsafūya, — is only the name of part of Lake Bakhtigān and perhaps identical with Badjfās. As the lake consists of several sections, which are only connected by narrow arms, it has always borne several names. As its extent has undergone great variations, individual parts of it may have sometimes formed separate seas. Thus the name Badjfās, Bāsafūya or Djūbānān is applied to the northern end, while Bakhtigān and Nīrīz belong properly to the south end. The northeast corner is also called Lake Nargis at the present day.

The lake is the basin of a district from which there is no outflow, into which flows the Kurr or Rūdkhāna-i Band-i Amīr, which is formed by the confluence of the Rūdkhāna-i Kām Fīrūz and the Farawāb, now the Pulwār. The lake is exceedingly shallow. A quarter of a mile from the shore it is only knee-deep. In consequence the evaporation is very great and the water very salt. In the dry season the lake is surrounded by a girdle of salt incrustations. Hydrologically it is not a mountain lake but intermediary between this and the great salt deserts frequent in central Persia, called *Kawīr*. The Lake has been surveyed by Capt. H. L. Wells.

Bibliography: Ibn Khordādhbeh (ed. de Goeje), p. 48, 53; Ḳudāma (ed. de Goeje), p. 195; Iṣṭakhrī (ed de Goeje), p. 121 *et seq*.; Muḳaddasī (ed. de Goeje), p. 455; Yāḳūt s. v. — B. Lovett, *Surveys on the road from Shiraz to Bam*, in the *Journ. of the Royal Geogr. Soc.*, xlii. (1872), 202 *et seq*.; H. L. Wells, *Surveying Tours in Southern Persia* in *Journ. of the Royal Geogr. Soc.*, N. S., v. (1885), 138 *et seq*.; George N. Curzon, *Persia and the Persian Question* (1892), s. ind.; G. le Strange, *The Lands of the Eastern Caliphate*, p. 6, 277—279, 298; the same, *Mesopotamia and Persia under the Mongols, from the Nuzhat al-Kulūb of Ḥamd Allāh Mustawfī*: *Asiatic Society Monographs*, vol. v. Maps: those of Mīrzā Saiyid Ḥasan Shīrāzī, according to "*Map of parts of India and Persia, compiled in the office of the trigonometrical branch, Survey of India, at the request of Col. Ross, Polit. Resident in the Persian Gulf*"; *Map of Persia* (in 6 sheets) *compiled in the Simla Drawing Office, Survey of India*. (E. HERZFELD.)

BAKHTĪ, Penname of Sulṭān Aḥmad I; cf. Gibb, *A History of Ott. Poetry*, iii. 208.

BAKHTĪSHŪ', a family of physicians of Syrian origin, which was originally settled in Djundai Sābūr. Djūrdjīs b. Bakhtīshū', who was chief of the hospital there and had already made a name for himself as a writer on medical subjects, was summoned thence to Baghdād in 148 (765) to attend the Caliph al-Manṣūr who was suffering from a disorder of the stomach. He so won the latter's confidence by a successful cure that he was prevailed upon to stay in the capital. In 152 (769) however, Djūrdjīs himself fell ill, and, as he wished to die in his native place was allowed by the Caliph to depart in great honour. He had left his son Bakhtīshū' as his deputy in charge of the hospital on being summoned to Baghdād. When, during the reign of the Caliph al-Mahdī, his son al-Hādī fell very ill, Bakhtīshū' was summoned to Baghdād and succeeded in curing the Crown Prince. The latter's mother al-Khaizurān, however, took the side of her own physician Abū Ḳuraish against him and to avoid further jealousies, the Caliph allowed him to return to Djundai Sābūr. In 171 (787) Hārūn suffered from severe headaches

and had Bakhtīshūʿ summoned again to Baghdād and appointed him chief physician. He died about 185 (801). When he attended Djaʿfar b. Yaḥyā al-Barmakī in 175 (791) he recommended him his son Djibrāʾīl as medical attendant. By successfully curing a favourite slave of Hārūn's, whom he healed of a hysterical paralysis, he won the confidence of the Caliph and was appointed his private physician in 190 (805). But, during the last illness of Hārūn at Ṭūs in Persia, he was too candid in the exercise of his duty as medical adviser and fell into disgrace.

A bishop, whom the Caliph consulted in place of him, incited Hārūn still further against him and he was finally condemned to death. The Vizier al-Faḍl managed to prevent the execution of the decree and Hārūn's son al-Amīn again appointed him Court physician. When the latter was overthrown by his brother al-Maʾmūn, Djibrāʾīl was imprisoned and did not receive his freedom till 202 (817) when the vizier al-Ḥasan b. Sahl required his services. Three years later he again fell into disgrace and was superseded by his son-in-law Mīkhāʾīl. In 212 (827) al-Maʾmūn had again to send for him, as Mīkhāʾīl was unable to give advice regarding an illness of the Caliph. He did not live long to enjoy the favour of his master, who in gratitude for his rapid recovery, replaced him in his office and in the enjoyment of his property which had been confiscated, for he died the following year. He was buried in the Sergius cloister at al-Madāʾin. His son Bakhtīshūʿ succeeded him and accompanied Maʾmūn on his campaigns in Asia Minor. In the reign of al-Wāthiḳ, the second successor of al-Maʾmūn, his rivals succeeded in having him banished to Djundai Sābūr. In the last illness of this Caliph, he was again summoned to attend him but only reached the capital after his death. Under al-Mutawakkil he practised for twelve years in great esteem but was then banished to al-Baḥrain. He died in 256 (870). His son ʿUbaid Allāh was a financial official of the Caliph al-Muḳtadir, who confiscated his property on his death. His widow then married a physician who instructed her son Djibrāʾīl in the art of his forefathers. The latter however, received his real education in Baghdād whither he had gone almost immediately after the death of his mother as his stepfather would not give him his inheritance. His fame reached Persia after he had cured an ambassador from Kermān so that the Buwayhid ʿAḍud al-Dawla summoned him to Shīrāz. He afterwards returned to Baghdād however and never left it except for short periods on being summoned to consultations at various courts. He declined an invitation from the Fāṭimid al-ʿAzīz to settle in Cairo. He went to Maiyāfāriḳīn in answer to a summons from the Marwānid Mumahhid al-Dawla Abū Manṣūr and the latter refused to allow him to return. He died in this town on the 8th Radjab 396 (12th April 1005). Here lived also his son Abū Saʿīd ʿUbaidallāh, a friend of Ibn Buṭlān, who died in the sixth decade of the fifth century A. H. Of him alone, literary works have survived to us, it appears, while the works of his ancestors are lost. His chief work was the *Tadhkirat al-Ḥāḍir wa Zād al-Musāfir* of which an extract under the title of *al-Rawḍa al-Ṭibbiya fi 'l-Funūn al-Adabiya* is preserved in Gotha (see Pertsch, *Die arab. Hss. der herzogl. Bibliothek*, Nº. 2024), Paris (de Slane, *Catalogue des mss. ar.*, Nº. 3028, 2), London (*Catalogus codd. or. qui in Mus. Brit. ass.*, ii. codd. ar., Nº. 984, 4) and in the Escurial (Casiri, *Bibliotheca Arabico-Hispana*, Nº. 884, 1). He treats in 50 chapters of as many philosophical terms which are used in medical works. Of his *Kitāb al-Khawāṣṣ mudjarrab al-Manāfiʿ* there has only been preserved an extract on the Manāfiʿ al-Ḥayawān in Paris (see de Slane, *op. cit.*, Nº. 2782) and London (see Rieu, *Supplement to the Catalogue of the Arabic Mss. in the Brit. Museum*, Nº. 778). Finally we also possess from his pen a treatise on love as a disease (*Kitāb al-ʿIshḳ Maraḍan*, see *Catalogus codd. orient. Bibliothecae Academiae Lugduno-Batavae*, Nº. 1352).

Bibliography: al-Nadīm, *Kitāb al-Fihrist*, p. 296; Ibn Abī Uṣaibiʿa (ed. A. Müller), p. 123—148; Ibn al-Ḳifṭī (ed. J. Lippert), p. 158—160, 100—101, 132—145, 102—104, 146—151; Wüstenfeld, *Gesch. der arab. Ärzte und Naturforscher*, p. 14—18; Leclerc, *Hist. de la médecine arabe*, i. 371; Brockelmann, *Gesch. der arab. Lit.*, i. 236, 483.

(C. BROCKELMANN.)

BAKHTIYĀR, ABŪ MANṢŪR ʿIZZ AL-DAWLA, son of Muʿizz al-Dawla, the Būyid, born 331 (942-943), succeeded on the death of his father 356 (967) to the dominion which he had conquered. His reign was not a brilliant one as he lived solely for sensual pleasures and was distinguished only for his great physical strength. He soon came into conflict with the Turk Sebuktigin and was only victorious by the aid of his ambitious cousin ʿAḍud al-Dawla; when the latter seized Baghdād, the capital, in 364 (975), he had Bakhtiyār imprisoned but was ordered to return to Fārs by his father Rukn al-Dawla and left Bakhtiyār the dominion over al-ʿIrāḳ. On the death of Rukn al-Dawla in 366 (976) ʿAḍud al-Dawla again advanced against Bakhtiyār and defeated him at Ahwāz. Bakhtiyār had thereupon to evacuate al-ʿIrāḳ and to hand over his vizier Ibn Baḳiya [q. v.] who was particularly obnoxious to ʿAḍud al-Dawla; in return he received from ʿAḍud al-Dawla the means of retiring to Syria. On the way he was persuaded by Ḥamdān to go to al-Mawṣil, but at once had the latter seized; his brother Taghlib, Lord of al-Mawṣil asked him to give him up, promising in return to replace him in Baghdād. As soon as ʿAḍud al-Dawla heard of this, he advanced against him, and put his troops to flight near Takrīt; Bakhtiyār himself was captured and put to death by order of the victor in 367 (978).

Bibliography: Ibn Khallikān (ed. Cairo, 1299), i. 154; Ibn al-Athīr (ed. Tornberg), viii. 425 *et seq.*

BAKHTIYĀR KHALDJĪ. [See MUḤAMMAD BAKHTIYĀR KHALDJĪ.]

BAKHTIYĀR NĀMAH, also known as the History of the Ten Viziers, a Muḥammadan imitation of the originally Indian story of Sindbad or the Seven Viziers. Like its prototype it consists of a single narrative which forms a framework into which a number of other stories, which in this case are closely connected with the main story, are inserted. The story may be briefly told: the son of king Āzādbakht is abandoned by his parents on their flight, soon after his birth, found and brought up by robbers and with them ultimately taken prisoner by the king.

The latter, being pleased with him, takes him, under the name of Bakhtiyār, into his service. When he has attained a high position, the jealousy of the viziers is aroused, who, taking advantage of an accident, cause him to lose the king's favour and he and the queen are thrown into prison. To save herself the queen declares that Bakhtiyār has tried to seduce her. For ten days, the ten viziers, one after the other, try to persuade the king to condemn Bakhtiyār to death; the latter however always manages to have the execution put off by telling a story suiting his predicament. When finally on the eleventh day the execution is definitely to take place, the robber captain, who brought him up, appears and proves to the king that Bakhtiyār is his son. The viziers are thereupon executed while Bakhtiyār becomes king in place of his father, who abdicates in his favour. — The book is extant in Persian, Uigur, Arabic and Malay versions (there is also a modern version in Fellihi). The story was originally written in Persian and the oldest Persian version, which we possess, appears to have been composed about 600 A. H. The Uigur (preserved in a manuscript written in 838 A. H.) as well as the Arabic versions, of which one is found in the Thousand and one Nights, are closely connected with this Persian version. A much later Persian adaptation (ed. Ouseley) comes from India, where the story was also put into verse in a Mathnawī in 1210 A. H. The Malay version is also derived from the later Persian.

Bibliography: Chauvin, *Bibliographie des ouvrages arabes*, viii. 13—17 and 78—89; *Contes Arabes, Histoire des dix vizirs* (Bakhtiyār Nāme), traduit par R. Basset (1893); Nöldeke in the *Zeitschr. d. Deutsch. Morgenl. Ges.*, xlv., 97—143; Ethé in the *Grundriss der iranischen Philologie*, ii. 323—325; G. Knoes, *Historia decem vezirorum et filii Regis Azad Bacht* (1807); *Alf Laila* (ed. Breslau), vi. 191 *et seq.*; *The Bakhtiyar Nameh or story of Prince Bakhtiyar and the Ten Viziers* from a ms. in the collection of Sir W. Ouseley, 1801 (new edition by W. A. Clouston, 1883). (J. HOROVITZ.)

BAKHTIYĀRĪ, the chief tribe of Luristān, of Iranian origin, partly nomads and partly sedentary, inhabit the mountains of Southern Persia between Burūdjird and Čahār-Mahall in the East, the mountain spurs above Dizful, Shustar and Rām-Hormuz in the west, the river of Dizful in the north and a line drawn from Deh-Yar to Ḳumisha in the south (Layard in the *Journ. of of the Geogr. Society*, London, xv. 6 *et seq.*). They fall into two great groups, the Haft-Lang and the Čahār-Lang. The tribe of the Bindānī seems to be autochthonous. The Bakhtiyārīs are of middle size and strong physique, and have brown complexions with long black hair and aquiline noses (see Khanikoff, *Mémoire sur l'Ethnographie de la Perse*, p. 108). The Mamasenī (contracted from Muḥammad Ḥusainī) in the district of Ḳal'a-i Sefīd claim a great antiquity and say they are descended from Rustam; one of their tribes even bears the name Rustam. By their advance on Teherān, the Bakhtiyārīs gave the Persian revolution powerful support in 1909 [cf. ANDJUMAN, p. 358a].

Bibliography: Fr. Spiegel, *Eranische Alterthumskunde*, i. 353; *Revue du Monde Musulman*, viii. 1909, p. 480; E. G. Browne: *The Persian Revolution* (Cambridge, 1910), p. 266, pp. 298—306. (CL. HUART.)

AL-**BĀḲĪ**, the "Enduring One", one of the names of God [see ALLĀH, p. 303a].

BĀḲĪ, the greatest of Ottoman lyrical poets, properly called Maḥmūd ʿAbd al-Bāḳī, born in Constantinople in 933 (1526-1527) the son of a Muʾadhdhin of the Muḥammadiya; learned at first the saddler's trade and afterwards studied law to prepare himself for a judicial career. In 962 (1555) Sulṭān Sulaimān to whom he had dedicated a congratulatory Ḳaṣīda on his return from Persia, attached him to the court, where he also enjoyed the Imperial favour of Selīm II and Murād III. After being successively Ḳāḍī of Mecca and Constantinople and three times filling the office of Ḳāḍī-ʿAskar of Anatolia and Roumelia, he died on the 23 Ramaḍān 1008 (7 Nov. 1600). Remarkable for the purity of his style, Bāḳī is the most enthusiastic, but not the most exaggerated of the Persianising school which has dominated Turkish poetry down to the xixth century.

Bibliography: J. von Hammer, *Bāḳī's, des grössten türkischen Lyrikers, Diwan*, Vienna, 1825 (contains less than half the complete Dīwān); do., *Geschichte der osmanischen Dichtkunst*, ii., p. 360; E. J. W. Gibb, *A History of Ottoman Poetry*, iii. 133; Bāḳī's *Dīwān, Ghazaliyāt*, ed. by R. Dvořák (vol. i. appeared in 1908); do., *Bāḳī als Dichter*, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xlii. 1888, p. 560 *et seq.* (CL. HUART.)

BAḲĪʿ AL-**GHARḲAD** (also briefly called AL-BAḲĪʿ), the cemetery of Medina. The name denotes a field, which was originally covered with a kind of high growing black berry; there were several such Baḳīʿ's in Medina. The place was and is situated at the south-east end of the town, outside the modern town-wall through which a gateway, Bāb al-Baḳīʿ, gives admittance to the cemetery (see the map of Medina in Caetani, *Annali*, ii. 1, p. 73). The first to be buried in al-Baḳīʿ was ʿOthmān b. Maẓʿūn, the ascetic companion of the Prophet; the latter's daughters, the little Ibrāhīm, and his wives were also buried here. It gradually became an honour to be granted a last resting-place here among the relatives of Muḥammad, the Imāms and Saints. The graves of the famous dead had memorials and domes built over them by their descendants; the dome of Ḥasan b. ʿAlī for example, rose to a considerable height as Ibn Djubair informs us. When Burckhardt visited the place after the invasion of the Wahhābīs, he found it the most wretched of all the cemeteries of the East. Like the grave of Ḥamza at Oḥod and Ḳubāʾ, al-Baḳīʿ is one of the Ziyāra places of Medina where the pilgrims are accustomed to pray.

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AL-**BĀḲILLĀNĪ**, ABŪ BAKR B. ʿALĪ B. AL-ṬAIYIB, Arab author and dogmatist, a pupil of Abu ʾl-ʿAbbās b. Mudjāhid al-Ṭāʾī al-Baṣrī, who was a pupil of Abu ʾl-Ḥasan al-Ashʿarī, died on the 23 Dhu ʾl-Ḳaʿda 403 = 6 June 1013 at Baghdād. He was famous for his polemical writings. He introduced new ideas into the Kalām from Greek philosophy or perhaps from the dogmatics of the Eastern Church, such as the conception of atoms,

of empty space and the view that an accident can not be the bearer of another accident and that an accident cannot last through two units of time. Of his works there has only survived the *Kitāb fī I'djāz al-Ḳor'ān* (pr. Cairo, 1315 = 1897), according to Ibn al-'Arabī in Suyūṭī, *Itḳān* (Cairo, 1278, Vol. ii. p. 134) the best work on this subject. Ibn Ḥazm mentions also in his *Fiṣal* his *Kitāb al-Istibṣār fī 'l-Ḳor'ān* and his *Kitāb fī Madhāhib al-Ḳarāmiṭa*.

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(C. BROCKELMANN.)

AL-**BĀḲIR** (A.) the Splitter i. e. the Investigator, a name of the Imām Muḥammad b. 'Alī [q. v.].

BAḲḲAM (A.), Brazilwood, an Indian dye-wood, obtained from the *Caesalpinia sappan* which, when decocted, gives a red dye, and is also used in therapeutics as a styptic and desiccant for cancer. The root yields a poison which works quickly; it is mentioned in a verse by al-A'shā. The dictionaries erroneously give it as a synonym of *'andam* which rather means "Dragon's blood", a kind of resin. Baḳḳam appears to be an arabicised word of foreign origin (*Lisān al-'Arab*, xiv. 318; *Tādj al-'Arūs*, viii. 204). (CL. HUART.)

BAKKAR, a fortified island in the river Indus, situated in 27° 43' N. and 68° 56' E.; it is a limestone rock, 800 yards long by 300 wide, and about 25 feet in height. As early as 1327 it was considered a stronghold of some importance, and different States contended for the possession of it. It changed hands several times before it was delivered up to an officer of the Emperor Akbar in 1574; the Kalhora princes obtained possession of it in 1736, and it was subsequently occupied by the Afghans until it was captured by Mīr Rustam Khān of Khairpūr. The Mīrs of Khairpūr ceded it to the British in 1839.

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BAḲLĪYA, a Ḳarmaṭian sect, which arose in the Sawād of Wāsiṭ in 295 (908) under the leadership of a certain Abū Ḥātim. He is said to have forbidden his people to eat garlic, leeks and turnips, but otherwise to be vegetarians for he forbade the slaying of animals. This is probably the explanation of the name Baḳlīya. He abolished religious observances, and gave other prescriptions, which we do not exactly know. When the Baḳlīya, allied with the Beduins of the neighbourhood under Mas'ūd b. Ḥuraith and others began to plunder, the Caliph sent Hārūn b. Gharīb with troops against them; he scattered them and slew numbers of them in 316 (928).

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BAKR b. WĀ'IL, a great Arab tribe, belonging to the Ma'addic (Ismā'īlit) group. Their genealogy (omitting one or two unimportant links) is: Bakr b. Wā'il b. Ḳāsiṭ b. Hinb b. Asad b. Rabī'a b. Nizār b. Ma'add. Allied tribes were amongst others the Taghlib and 'Anz, subordinate tribes the Jashkur, Badan, al-Ḥārith, Djoshm and 'Alī. Other important subordinate tribes were the Dhuhl, 'Idjl, Ḥanīfa, Ḳais and Shaibān.

They lived in the Tihāma of Yaman, the Yamāma and Baḥrain as far as the borders of Mesopotamia. We find them here in the time of the Caliphs Abū Bakr and 'Omar. In later times they gradually pressed into northern Mesopotamia, where they inhabited the district still called after them Diyār Bakr [q. v.] as neighbours of the Taghlib who had been settling in Mesopotamia since the Basūs war [q. v.]. After the break-up of the Ḥimyaritic kingdom under Dhū Nuwās they were able to send larger divisions to Mesopotamia. In the time of the Caliph Mu'āwiya they advanced thither in large bodies. By Diyār Bakr, however, the Arab geographers and historians understand not only the district in Mesopotamia but also their earlier settlements in Yamāma and Baḥrain. Diyār Bakr formed a part of Diyār Rabī'a which also comprised the land of the Taghlib, so that we often find one and the same place (e. g. the town of Naṣībīn (Nisibis) and the valleys of Aḥaṣṣ (Aḥadd) and Shubaith) sometimes said by the geographers to belong to Diyār Rabī'a and sometimes to Diyār Bakr or the Taghlib. There were also settlements of the Bakr in Persia (especially in the province of Khorāsān).

The following districts in Mesopotamia belonged to them: Āmid (the ancient Amada) the capital, now usually called Diyār Bakr (but officially known also as Ḳara Āmid, "black Āmid", from its dark basalt walls), Is'ird or Si'irt (a small town), Ḥaut or Ḥānī (with iron mines, a medium sized town), Dunaisir (a fairly large town with a large market), Ḥiṣn Kaifā (with fortifications), Ḥizān, Mārdīn (Mardin, a fairly large town on the summit of a hill), Maiyāfāriḳīn (Mifarḳīn, said to have been the finest town in Diyār Bakr) and Ra's 'Ain. Besides these the following settlements of the Bakr are mentioned among others: al-Afākil, Khuwailḥ, Djafr Ba'īth, Dhāt Kidjl, Dhāt al-'Uṣhus, Khuṣāf, Fuṭaima, Shāhib, al-Mis, Muthaḳḳab, Kalha, Firād.

The following were watering places of the Bakr: Dhū Ḳār (near Kūfa, see below), al-Ḥinw, Salmān, Shaiyiṭān (or Shaiṭān?) and Kalāwtan (in the Bādiya of Baṣra); Wādis: Ashāfī (belonging to the Shaibān), Dhariḥār (afterwards belonging to the Taghlib); Mountains: Aswad al-'Udhriyāt and al-Ṭūr al-Barrī (?, belonging to the Shaibān).

The following belonged jointly to the Bakr and the Taghlib: Dhū 'l-Ḥamāyir, Dhu 'l-Kaṭb, al-Hamāṭa, al-Fairaḍ, also called al-Malāhī ("place of amusement" given as two different places in Hamdānī, *Djazīra*, p. 105, 22 and Wüstenfeld, *Register*, p. 110), the Wādī al-Mathāwī, and mount Abān.

Hamdānī further mentions a number of settlements (mostly in the Tihāma of Yaman, the reading of the names of which is partly uncertain (cf. *Djazīra*, p. 123, 11—124, 3).

In the time of the Djāhilīya they worshipped idols. As such are mentioned: Uwāl (in ancient times Baḥrain bore this name) whom the Taghlib also worshipped, Dhū 'l-Ka'bain (in earlier times the tribal god of the Iyād), al-Muḥarriḳ in Salmān (specially revered by the 'Idjl). The latter, like the idols Manāt and 'Uzzā mentioned in the Ḳor'ān (cf. Sūra liii. 19, 20) we also meet with in proper

names of the Bakr. A portion of the Bakr (the Taimallāt, Ḍubai'a and a part of the Idjl) professed Christianity.

History. We first meet with the Bakr b. Wā'il in the fourth century. At this period they were making raids from Baḥrain and Yamāma into the adjoining kingdom of Persia, in alliance with the Tamīm and the 'Abd al-Ḳais. Shāpūr II advanced into Baḥrain against them (about 350) and wrought great carnage amongst them and the two other tribes mentioned, took many of them prisoner and settled them in Persia (Ahwāz, Tawwadj, and Kirmān). In the fifth century we find them under the sway of Yaman. About the middle of this century al-Ḥudjr Ākil al-Murār, a prince of the house of the Kinda, succeeded in uniting the Central Arabian tribes, among them the Bakr and the Taghlib, into an alliance. Under his successor 'Amr al-Maḳṣūr this alliance seems to have broken up; and the chief of the Taghlib, Kulaib Wā'il whose haughtiness has become proverbial ("haughtier than Kulaib W.") undertook the leadership of the Bakr and Taghlib for a time (about the beginning of the tenth decade of the fifth century). When the latter was murdered by his brother-in-law because he, so the story goes, had wounded Sarāb, the camel of the latter's aunt Basūs, there broke out the so-called "Basūs War" between the Bakr and the Taghlib (under the leadership of Muhalhal, the brother of Kulaib) which lasted for forty years with longer or shorter intervals. Five great battles are mentioned of the first period of this war: 'Unaiza near Faldja (the victory remained undecided), Wāridāt (Taghlib victorious and Hammām was wounded), Ḥinw (Bakr victorious) Ḳuṣaibāt (Taghlib victorious) and Ḳiḍḍa also called Taḥlāḳ al-Limam (in this battle the Bakr inflicted a decisive defeat on the Taghlib). Tired of this mutual decimation and fearing their decline, the Bakr and the Taghlib applied to al-Ḥārith b. 'Amr al-Maḳṣūr, chief of the Kinda. He was successful in making peace between them for some time, and placed one of his sons, Shuraḥbīl, over the Bakr and another, Salama, over the Taghlib. In order to guard himself from their raids into Syria, the Emperor Anastasius made a treaty with al-Ḥārith, whereupon the latter with his warlike hordes turned his attention to the Lakhmid kingdom of Ḥīra. He defeated the army of king al-Nu'mān III and seized almost all his possessions (with the exception of Ḥīra itself) in the year 503. Thereupon Ḳubādh king of Persia, also made a treaty with al-Ḥārith and handed over to him the revenues of a district of Ḥīra on condition that the Bakr and the tribes allied to them should refrain from incursions into Persia. Under Ḳubādh's successor, Khusraw I (Kisrā) Anūshirwān, al-Mundhir III succeeded in inflicting a decisive defeat on al-Ḥārith whom Ḳubādh in the last years of his reign had appointed king of Ḥīra in place of al-Mundhir and he was scarcely able to save himself and a handful of faithful followers by flight. Al-Mundhir thereupon had more than forty members of the princely house of the Kinda executed, then seized Ḥārith himself whom he likewise beheaded (about 529). The struggle between the Bakr and the Taghlib had meanwhile broken out again on the flight of Ḥārith, and when Shuraḥbīl, the leader of the Bakr fell in a battle with the Taghlib under Salama at Kulāb, a watering-place of the Tamīm (the so-called "first day of Kulāb"), and the Ḥimyaritic kingdom under Dhū Nuwās broke up about the same time and had to yield to the superior Abyssinian power, the Bakr applied to al-Mundhir III. The latter finally succeeded in appeasing both tribes of the Wā'il and had 80 goats given to him by each as a pledge of peace. This was the end of the Basūs War (about 525).

The Taghlib then went into Mesopotamia while the Bakr remained under the Lakhmid rule of Ḥīra. We next find them following al-Mundhir III to Syria in his campaign against the Ghassānid chief, al-Ḥārith al-A'radj (in 554). They showed the same adherence to 'Amr b. Hind, the successor of al-Mundhir, who owed his great success against the Ghassānids in Syria to them and to the last Lakhmid chief al-Nu'mān Abū Ḳabūs. When 'Adī b. Zaid intrigued with the Persian king Khusraw Parwīz against the latter and aroused his enmity towards him, because he had imprisoned and executed the poet Zaid, father of 'Adī, he took refuge with his family among the Shaibān. He left his treasure and armoury (about 1000 shields) with the Shaibān chief and surrendered to Khusraw, who threw him into prison and put him to a violent death (according to another account he died of plague). Iyās b. Ḳabīṣa, chief of the tribe of Ṭaiy who was made king in Ḥīra in place of al-Nu'mān by Khusraw, then demanded that Hāni should give up the treasure and armoury of al-Nu'mān. When he refused to do so and the Bakr at the same time began to make raids into 'Irāḳ, Khusraw sent an army against them under Iyās. In this army were the Taghlib and Namir under al-Nu'mān b. Zur'a, the Iyād and the Ḳuḍā'a tribes of Mesopotamia under Khālid b. Yazīd al-Bahrānī and two detachments of Persian cavalry, each of 1000 men, under Hāmarz and Khanābarīn. The Bakr under Hāni were encamped at Dhū Ḳār. After Hāni on the advice of Ḥanẓala b. Tha'laba of the subordinate tribe of 'Idjl had divided al-Nu'mān's arms among the Bakr, a battle took place here, one of the most famous in Arab history, which has often been celebrated by poets (*cf. inter alia Aghānī*, xx. 139-140). The Bakr inflicted a severe defeat on the Persians: Khālid, Khanābarīn and Hāmarz were slain, the latter by al-Ḥārith b. Sharīk, called Ḥawfazān, and the whole army was scattered. According to one account the battle of Dhū Ḳār was not fought till some months after the battle of Badr, according to another and more reliable story it was fought soon after Muḥammad's appearance as a prophet in Mecca. It may however have taken place some time earlier, somewhere between 604 and 610. According to one legend the Prophet himself is said to have prayed for the Bakr during the battle, and on hearing of their success to have said that they owed the victory to him. After the battle of Dhū Ḳār the Bakr appear to have remained independent till their adoption of Islām.

Their chief battles with the Tamīm must have taken place in this period. During the dry season the Bakr used to let their cattle graze on the lands of their neighbours, the Tamīm, and were thereby tempted to make inroads into their territory which naturally gave rise to strife between the two tribes. Of battles between the Bakr and the Tamīm, there are mentioned amongst others, the battles of Zuwairain (Bakr victors), al-Ḥasīs (Bakr victors), Safh, Ṣulaib, al-Sitār (Tamīm victors), Safār

(at Dhū Kār, Tamīm victors), Djabala (fortress near W. Sitāra), Khuwaly (Bakr victors), Ra's 'Ain (Tamīm victors), Djifār (Bakr victors), Salmān (Bakr victors), al-Kā' and al-Ghaṭāṭ (this was the last battle between them in the Djāhiliya).

In the so-called year of the deputations, (9 = 630) a portion of the Bakr also sent a deputation to Muḥammad and adopted Islām, whereupon Muḥammad placed al-Mundhir b. Sāwī over them and the 'Abd al-Kais. On the death of the prophet a section of the Bakr including the Kais b. Tha'laba, under al-Ḥuṭam b. Ḍubai'a made a raid into Kaṭīf, seized a large part of Baḥrain and installed al-Gharūr, a scion of the Lakhmids (a son or brother of the last Lakhmid chief al-Nu'mān Abū Kabūs) as king. Abū Bakr sent an army from Medina against them under al-'Alā b. al-Ḥaḍramī and the latter defeated them at the fortress of Djuwāthā, supported by the Tamīm and those of the Bakr who had remained faithful to him, of whom may be mentioned the Shaibān under al-Muthanna b. Ḥāritha; their leader al-Ḥuṭam fell, al-Gharūr was taken prisoner and became a convert to Islām. The Bakr likewise supported Khālid b. Walīd when he advanced from Yamāma to Ubulla (on the Persian Gulf in the S. E. of 'Irāk) against the Persians. On his arrival in Nibādj, his army of about 10,000 warriors, was reinforced by 8000 Bakr, who lived in tents in Khaffān (in northern 'Irāk), under the above-mentioned al-Muthanna; with their help he defeated the Persians and the Christian Arab tribes allied with them, including some of the Bakr amongst others, at Kāẓima (two days journey from the later Baṣra, the so-called "Battle of Chains"), Waladja (near the great arm of water connecting the Euphrates and the Tigris) and Ullais in the year 12 (633). Khālid, on being summoned to Syria by Abū Bakr in 13 (634), gave Muthanna command of the troops in Ḥīra. He defeated the Persians near the ruins of Babylon and saved the Muslim troops under Abū 'Ubaid, who had been defeated by the Persians at the "Battle of the Bridge", from utter annihilation. In the second year of the reign of the Caliph 'Omar, al-Muthanna died at Dhū Kār, after inflicting another decisive defeat on the Persians at Buwaib (a canal on the Euphrates, east of the later Kūfa). After his death the Persians sought in vain to win over the Shaibān and others of the Bakr under al-Mu'anna, brother of al-Muthanna.

As in the earlier wars (against the Persians) we also find Bakr fighting against Bakr in the "Battle of the Camel" at Khuraiba before Baṣra (36 = 656). When 'Alī came to Dhū Kār in this year, a section of the Bakr sent him a deputation and made an alliance with him; another section fought on the side of 'Alī's opponents. They are said to have lost 500 in this battle. During the civil war in Khorāsān in 64 (683) which had arisen through the insubordination of the Muḍarī 'Abdallāh b. Khāzim, the Bakr of Khorāsān and Marw retreated to Herāt, where many of them dwelled and Aws b. Tha'laba, a man of their tribe, was governor. 'Abdallāh inflicted a severe defeat on them here (8000 of them are said to have fallen) and seized Herāt. In the year 67 (686) Khālid b. 'Abdallāh won over the Bakr of Baṣra under Mālik b. Misma' to the side of the Caliph 'Abd al-Malik. When on the death of the Caliph al-Walīd in 96 (715) Kutaiba b. Muslim, the governor of Khorāsān arose against his successor Sulaimān, we find about 7000 Bakr under Ḥuḍain b. al-Mundhir on the side of Sulaimān. They also remained on the side of the government during the rebellion which Yazīd b. al-Muhallab, the governor of 'Irāk, stirred up in Baṣra on the death of the Caliph 'Omar II (101 = 720) but they were overcome by him. On the other hand we find them during the reign of the second Caliph of the 'Abbāsids, Abū Dja'far al-Manṣūr, fighting against Abū Muslim, the partisan of this dynasty and they were likewise conquered by him. Their further history is connected with that of Mesopotamia (Diyār Bakr).

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(J. Schleifer.)

AL-BAKRĪ, 'Abd Allāh b. 'Abd al-'Azīz b. Muḥammad b. Aiyūb b. 'Amr Abū 'Ubaid, the oldest Hispano-Arab geographer, whose works have survived to us, flourished in the second

half of the vth = xi^{th} century. His family, belonging to the great tribe of Bakr, took a prominent place among the Arab families of the West of Muslim Spain. Muḥammad b. Aiyūb, Ḳāḍī of Niebla, the grandfather of our al-Bakrī, was governor of Saltes and Huelva in the Caliphate of the Omaiyad Hishām al-Mu'aiyid. On the fall of this dynasty and during the socalled *Ṭawā'if* period of anarchy which followed, he tried like so many others to turn his governorship into an independent principality and was successful. On his death his son 'Abd al-'Azīz however, was unable to make effective resistance to the efforts of al-Mu'taḍid the Emir of Seville, who was attempting to bring all Muslim Spain under his sway. Forced to surrender his territory, 'Abd al-'Azīz fled secretly from Saltes with his treasures and his son, our author. He went to Cordova. This town, at that time independent, which was ruled as an oligarchy under the family of the Banū Djahwar, was the place of refuge for all the princes who had to escape the dangerous proximity of the mighty lord of Seville.

In Cordova al-Bakrī completed his education tion under the most learned men of his time. On the death of his father in the year 456 (1064), he entered the service of Muḥammad b. Ma'n, Emir of Almeria, who received him kindly and afterwards made him one of his intimate friends. Here al-Bakrī again attended the lectures of celebrated men like Abū Marwān b. Ḥaiyān. In 478 (1085-1086) al-Bakrī as the ambassador of the Emir of Almeria attended the embarkation of al-Mu'tamid b. al-Mu'taḍid, who was going to Morocco to seek the help of the Almoravid Yūsuf b. Tāshfīn against the Christians in Castile.

After the Almoravid conquest al-Bakrī seems to have returned to Cordova; at any rate he died there at an advanced age in Shawwāl 487 (October-November 1094) and was buried in the cemetery of Umm Salama. Al-Bakrī had the reputation of a man who was not ashamed to combine the love of the juice of the grape with that of poetry and letters.

His poems were appreciated but it was his works in the domain of philology and *belles lettres* which were especially prized; and it is to these that he owes his reputation.

The Muslim authors mention the following works: 1. *Kitāb fī a'lām nubuwwat nabīyinā Muḥammad*, a work on the proofs of the divine mission of the Prophet; 2. *Shifā' 'alīl al-'arabīyāt*, on the incorrectness of certain expressions current in the Arabic of his time; 3. a commentary on the Book of Proverbs of Abū 'Ubaid al-Ḳāsim b. Sallām entitled *al-amthāl al-sā'irāt*; 4. *Kitāb al-la'āli 'alā kitāb al-amālī*, a commentary on Abū 'Alī al-Ḳālī al-Baghdādī's *Kitāb al-amālī* (unique MS. in Tübingen); 5. *Kitāb mu'djam mā 'sta'djam*; 6. *Kitāb al-masālik wa 'l-mamālik*.

The first mentioned work was probably written to defend himself from the charge of heresy and religious indifference, which was so often brought against scholars in the early Almoravid period, an accusation, which at that time threatened such disastrous consequences. The three next works are philological treatises or commentaries. The *Mu'djam* is a work on ancient geography, a sort of lexicon of place-names of uncertain orthography, names which are found in the *Ḥadīth*, the ancient historical works and the pre-Islamic Arabic poems. The most of these names refer to Arabia; other districts are only touched on occasionally. The work has been edited by Wüstenfeld (Göttingen—Paris, 2 Vols, 1876-1877). It is however on the *Kitāb al-masālik wa 'l-mamālik* that al-Bakrī's reputation is chiefly based. The work has not survived in its entirety. This geography, which like most geographical works of the middle ages is written in the form of an itinerary, is in part a compilation from important older works now lost. The author, however, also gives information which is the result of his own investigations. The book originally comprised several volumes and besides the account of the world as known to the Muslims of the vth century, contained separate valuable historical and ethnographical essays. Later authors have drawn on it very largely. There have survived to us the accounts of North Africa, the description of Egypt (not equal to al-Maḳrīzī's notices of 'Irāḳ and Transoxania), and a few pages on Spain. The part dealing with Africa was edited by de Slane in 1857 and translated in 1858. An improved reprint of the edition of 1857 appeared in Algiers in 1910 under the auspices of the Gouvernement Général de l'Algérie. Fragments treating of the Russians and Slavs have been published and translated by Kunik and von Rosen (*Izvestiya al-Bekri i drugich avtorov o Rusi i Slavjanach*, St. Petersburg, 1878).

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AL-**BAKRĪ**, MUḤAMMAD IBN 'ABD AL-RAḤMĀN AL-ṢIDDĪḲĪ AL-SHĀFI'Ī AL-ASH'ARĪ ABU 'L-MAKĀRIM SHAMS AL-DĪN, Arab poet and mystic, born 898 (1492) lived a year alternately in Cairo and a year in Mecca, and died in 952 (1545). Besides his *Dīwān* (Bibl. Nationale, *Catalogue des mss. ar.* by de Slane, N°. 3229—3233; *Descriptive Catalogue of the Arabic, Pers. and Turk. Mss. in the Library of Trinity College*, Cambridge, 1870, N°. 55—7), a collection of mystical poems entitled *Tardjumān al-Asrār* (Vollers, *Katalog der islam. usw. Hdss. der Universitätsbibliothek zu Leipzig*, N°. 573; Derenbourg, *Les mss. ar. de l'Escurial*, N°. 439), and several small Ṣūfī treatises (of which the MS. Gotha N°. 865 contains a collection) he composed a romantic history of the conquest of Mecca in verse, called *al-Durra al-Mukallala fī fatḥ Mekka al-mubadjdjala*, (Cairo 1278 (1861), 1282 (1865), 1293 (1876), 1297 (1879), 1300 (1882), 1301, 1303, 1304); as well as a work the contents of which are real history entitled *Dhakhā'ir al-'Ulūm wa Natā'idj al-Fuhūm* (Pertsch, *Die ar. Hdss. zu Gotha*, N°. 1578).

Bibliography: 'Alī Bāshā Mubārak, *al-Khiṭaṭ al-Djadīda* (Būlāḳ, 1306), iii. 127; Wüstenfeld, *Die Geschichtschreiber der Araber*, N°. 520; Brockelmann, *Gesch. d. ar. Lit.*, ii. 334, 382. (C. BROCKELMANN.)

AL-**BAKRĪ**, MUḤAMMAD B. MUḤAMMAD B. ABU 'L-SURŪR SHAMS AL-DĪN AL-ṢIDDĪḲĪ AL-MIṢRĪ ABŪ 'ABDALLĀH, Arab historian, born 1005 (1596)? in Cairo and died there about 1060 (1650). He wrote 1.) a history of the Conquest of Egypt by the Osmanli Sulṭān Selīm I and of the Beglerbegs down to the year 1038 (1625) or 1045 (1634) (cf. Flügel, *Die ar., pers. und türk. Hdss. der Hofbibliotk. zu Wien*, N°. 925-926 and Mehren, *Codd. ar. bibl. reg. Hafniensis*, N°. 158) entitled *al-Tuḥfa al-Bahiya fī Tamalluk Āl 'Othmān al-Diyār al-Miṣrīya*; 2.) a history of Egypt from the beginning to 1035 (1625) entitled *al-Rawḍa al-Zakiya fī wulāt Miṣr wal-Ḳāhira al-Mu'izzīya* (Pertsch, *Die ar. Hdss. der herz. Bibliothek zu Gotha*, N°. 1638), till 1041 (1631) (*Bibl. Bodleianae codd. mss. orient. Catalogus*, i. N°. 832) till 1061 (1651) (*Bibl. apostol. Vaticanae cod. mss. cat.*, i. N°. 129). A synopsis of this work in 20 chapters to the year 1053 (1645) is called *al-Kawākib al-Sā'ira fī Akhbār Miṣr wal-Ḳāhira* (Aumer, *Die arab. und pers. Hdss. der Hof- und Staatsbibl. in München*, N°. 398), to 1060 (1650) (*Catalogus codd. mss. qui in Mus. Britt. asserv.* pars ii. N°. 324), to 1063 (1653) (*Bibl. Nationale Depart. des mss. Cat. des mss. arabes* par de Slane, N°. 1852; a fragment Gotha N°. 1646, cf. de Sacy, *Not. et Extraits*, i. 165). On an anonymous continuation to the year 1168 (1754) cf. Aumer *op. cit.*, N°. 399 (cf. J. Marcel, *Hist. de l'Égypte*, p. xxv.); 3.) an abstract of Maḳrīzī's *Khiṭaṭ* called *Ḳaṭf al-Azhār* (*Catalogus codd. arab. bibl. Academiae Lugduno Batavae* ed. ii. auct. M. J. de Goeje et Th. W. Juynboll, ii. N°. 974, Bibl. Nationale, N°. 1765-1766, V. Rosen, *Notices sommaires des mss. ar. du Musée Asiatique de St. Pétersbourg*, i. N°. 237) cf. C. Vollers, *Note sur un ms. ar. abrégé de Makrizi* in *Bull. Soc. Khéd. géogr.*, iii. série, N°. 2, p. 131—139; 4. a Ṣūfī work, the *Durar al-Ma'ānī al-Djalīya* (v. Nūrī 'Othmānīye, N°. 2378).

Bibliography: Wüstenfeld, *Die Geschichtschreiber der Araber*, N°. 565; Brockelmann, *Gesch. der ar. Lit.*, ii. 297.

(C. BROCKELMANN.)

AL-**BAKRĪ**, MUṢṬAFĀ B. KAMĀL AL-DĪN B. 'ALĪ AL-ṢIDDĪḲĪ AL-ḤANAFĪ AL-KHALWATĪ MUḤYĪ 'L-DĪN, Arab author and mystic, born in Dhu 'l-Ḳa'da 1099 (Sept. 1688) at Damascus, being left an orphan at an early age, was brought up by his uncle and entered the Darvish order of the Khalwatiya. In the year 1122 (1710) he made his first pilgrimage to Jerusalem; there he wrote his prayer-book *al-Fatḥ al-Ḳudsī* and procured a certificate from 'Alī Ḳarabāsh of Adrianople, that it was not a *bid'a*, as one of his opponents had said to read this book aloud at the end of the night. He returned in Sha'bān of the same year (October 1710) to Damascus, but repeated this pilgrimage more frequently in succeeding years and made the acquaintance in Jerusalem of the vizier Rāghib Pasha, whom he accompanied on a journey to Cairo. Under the protection of this patron he set out from Jerusalem early in 1135 (Oct. 1422) to Stambul and reached it on the 17[th] Sha'bān (24[th] May 1423). Four years later he returned to Jerusalem. After making the pilgrimage to Mecca in 1148 (1735) which he had planned as early as 1129 (1717) but had given up on account of a quarrel with his uncle, he went to Stambul for the second time in 1148 (1735). From there he returned by ship, via Alexandria and Cairo. In the following year in connection with a second pilgrimage he went to Diyār Bakr where he stayed 8 months. After spending other 11 months in Nābulus, he again returned to Jerusalem in Shawwāl 1152 (Jan. 1740). He died in 1162 (1749) in Cairo when about to set out on his third pilgrimage. His numerous mystic treatises, prayers and poems which are given by Brockelmann (see *infra*, cf. also *al-Ḥikam al-Ilāhiya wal-Mawārid al-Bahīya*, see Vollers, *Katalog der islam. usw. Hdds. der Universitätsbibliothek zu Leipzig* N°. 850 ii., and *al-Waṣīya al-Djalīla lil-Sālikīn Ṭarīḳat al-Khalwatiya*, ibd. iv.; E. Littmann, *A List of Arabic Mss. in Princeton University Library*, N°. 351 b.) are still all unprinted except a *Madjmū' Ṣalawāt wa Awrād* (Cairo, 1308). He also wrote an account of his first journey from Damascus to Jerusalem in 1122 (1710) entitled *al-Khamra al-Ḥasīya fi 'l-Riḥla al-Ḳudsīya* (Ahlwardt, *Verzeichnis der Hdss. zu Berlin*, N°. 6149). A journey to Damascus and his stay there was described in his *al-Mudāma 'al-Sha'mīya fi 'l-Muḳāma al-Sha'mīya* (ibd. 6148).

Bibliography: al-Murādī, *Silk al-Durar fī A'yān al-Ḳarn al-Thānī 'Ashar* (Cairo, 1291—1301), iv. 190—200; al-Djabartī, *'Adjā'ib al-Āthār fi 'l-Tarādjim wal-Akhbār*, (Būlāḳ, 1297), i. 125-126; 'Alī Bāshā Mubārak, *al-Khiṭaṭ al-Djadīda* (Būlāḳ, 1306), iii. 129; Brockelmann, *Gesch. d. ar. Litt.*, ii. 348.

(C. BROCKELMANN.)

BAKRĪYA (BEKRĪYA), an order of Darvishes, which according to d'Ohsson took its name from Pīr Abū Wafā'ī, who died in Aleppo in 902 (1496) or 909 (1503-1804). According to Rinn, *Marabouts et Khouan*, p. 271, they are a branch of the Shādhilīya [q. v.]. — Bakrīya is however also the common name of those who claim descent from the first Caliph Abū Bakr. The head of this family, the Shaikh al-Bakrī, is at the head of all the dervish orders in Egypt and also bears the title *Naḳīb al-Ashrāf*. On Bakrīya in this sense cf. *Revue du Monde Musulman*, iv. 241 *et seq.*

BAḲT, the Nubian tribute. Baḳt, probably an ancient Egyptian word meaning slave, appears in Arabic literature as the technical term for the tribute which the Christian kingdom of Nubia had to deliver to the Egyptian governor for the Caliph by a treaty of Ramaḍān 31 (April—May 652). This tribute at first consisted of 360 slaves, a number and form of payment, which we frequently meet with in the levies of tribute in ancient Islām. In addition there were 40 slaves for the intermediary officials and other presents, especially rare animals like elephants, giraffes and leopards, which at that period contributed to the glory of a court. In later times Ibn Taghrībirdī (*Annales*, i. 725) notes the delivery of 500 slaves. These Nubian payments were not really tribute, as the Muslims had to give in return 1000 artabs of wheat, as many of barley, 1000 vessels of wine, two fine horses, 100 robes and a number of very valuable articles of clothing, quite apart from the presents which had to be given to the Nubian envoys in addition. The Baḳt was therefore really a primitive form of political exchange; indeed on one occasion under the Caliph Mu'taṣim it was noticed that the presents of the Muslims were more valuable

than the Nubian "tribute". Down to the time of the Fāṭimids the Baḳṭ appears to have been regularly delivered. With the decline of Nubia and the Muḥammadan occupation of the upper valley of the Nile, the Baḳṭ ceased, though we have no particulars on this point.

Bibliography: Maḳrīzī, *Khiṭaṭ*, i. 199 *et seq.*; Belādhorī, *Futūḥ* (ed. de Goeje), 227; Quatremère, *Mémoires sur l'Égypte*, ii. 42 *et seq.*; C. H. Becker, *Papyrusstudien* in *Zeitschr. für Assyriol.*, xxii. 141 *et seq.*

(C. H. Becker.)

BĀKŪ, in the Arab geographers Bākūh, Bākūh and Bākūya, a town with the finest harbour on the shore of the Caspian Sea. The explanation of the name, which is nowadays accepted in Bākū itself and is probably due to a popular etymology (Bādkūba "a place where the wind strikes") appears to have arisen at a very late period and the same applies to the story of the founding of the town by Khusraw Anūshirwān. The assumption, that the naphtha wells of Bākū with their "eternal fire" played an important part in the fire-worship of Persia, likewise rests on no historical foundations; fire-worship was not brought here till the xviiith century by Indians and Indian Parsees. The naphtha springs are first described by the Arab geographers, most thoroughly by Mas'ūdī (*Murūdj*, ii. 25 *et seq.*) and Yāḳūt (s. v. Bākūya). There were two large springs, one of which yielded yellow or white naphtha (according to Mas'ūdī, the only spring of this kind known to him in the whole world) and the other black or green; each of the two springs yielded 1000 dirhems a day; in the ixth (xvth) century Bākuwī estimates the amount of black naphtha obtained daily at 200 mule-loads. According to the *Darband Nāma*, (ed. Kazem-Beg, p. 136 *et seq.*) the naphtha springs and the salt-deposits of Bākū formed a Waḳf of the inhabitants of Darband. At a later period, as an inscription of the year 1003 (1594-1595) shows, they were assigned to the Saiyids as Waḳf; Bākū is first mentioned as a harbour (*furḍa*) by Muḳaddasī (ed. de Goeje, p. 376, *c*), but at that time the town in spite of its having much the better harbour was of no importance in comparison with Darband, at that time the second largest town in Caucasia. We have practically no information on the history of the town; it is not once mentioned by Ṭabarī nor by Ibn al-Athīr. The Russians are said to have advanced as far as the naphtha springs about 301 (913-914). At a later period Bākū belonged to the kingdom of the Shirwān Shāh and is mentioned in the vith (xiith) century as the residence of this prince. The Shirwān Shāhs lived more frequently then and later at Shamākhī. The ancient chief mosque of Bākū was, according to an inscription, built in 471 (1078-1079).

During the Mongol period and afterwards Bākū appears to have attained greater importance as a harbour; after this period the Caspian Sea is frequently called "Sea of Bākū". The authorities for this period also give us but scanty information concerning the town; Ḥamd Allāh Ḳazwīnī in the viiith (xivth) century gives rather more than the other authorities and most information is given by 'Abd al-Rashīd al-Bākuwī in the ixth (xvth) century. According to Ḥamd Allāh Ḳazwīnī there was at this period still only a village at Bākū with a fort lying high above it; there lived a "Head of the Priests" (*buzurg-i kashīshān*) called Mar-Djāthiyā (*Agathias?*). Bākuwī speaks of two fortresses, one high-lying, which in his time was almost entirely destroyed, and the other on the sea-shore; the latter was considered unusually strong and could not be taken even by the Mongols. The surface of the sea was then much higher than before so that a large part of the town had been submerged. The district immediately surrounding the town was then as now a dreary desert; the gardens of its inhabitants were at a considerable distance; everything necessary to maintain life was brought from Shirwān and Mūghān. Besides naphtha and salt, silk was also produced. To the ixth (xvth) century belongs the palace of the Shirwān Shāh, as well as the two tombs (inscription of the year 869 = 1464-1465) lying near the palace. The palace is now used as a regimental depôt and is in an utterly neglected state. In 1901 an ancient cemetery with an epitaph of Radjab 818 (September—October 1415) and older (from the forms of the letters) undated tombstones were found by accident.

In 906 (1500-1501) Bākū was besieged and captured by Shāh Ismā'īl, the founder of the modern Persian kingdom, and the treasures of the Shirwān Shāh carried off. In 1583 the town had to surrender to the Turks under 'Othmān Pasha, and remained under Turkish rule till 1606. When Persian rule was again restored, Shāh 'Abbās I had the town walls repaired, as an inscription of the year 1017 (1608-1609) proves. In July 1723 Bākū surrendered, after a brief resistance, to the Russian General Matjuschkin, but was given back to the Persians in 1735. After the death of Nādir Shāh (1747) the princes of Bākū became practically independent. During the fights for Caucasia between Russia and Persia in the latter years of the xviiith and early years of the xixth century, Ḥusain Ḳulī Khān, the prince of Bākū allied himself sometimes with one and sometimes with the other. On the 8/20 February 1806 the keys of the town were to have been given up to the Russian General Prince Tsitsianow, but the General was treacherously murdered at his interview with the Khān and his head sent to Tabrīz. When in the autumn of the same year General Bulgakow advanced against Bākū, the Khān fled to Persia and the town surrendered without resistance on the 3/15 October and was finally incorporated in the Russian Empire.

The management of the naphtha-springs was a monopoly of the last rulers of Bākū, who obtained a revenue of 40,000 roubles annually from it, according to the account of the Traveller Gmelin. Under Russian rule the springs were proclaimed Crown property; it was not till 1872 that the trade was thrown open and springs sold by public auction. Since that time the trade and thereby the town has received a great impetus, especially since Bākū has been connected by railway with Batum on the Black Sea as well as with the interior of Russia. In Ritter's *Geographisch-statistisches Lexikon* (5th edition 1864) Bākū is described as a town with only 10,600 inhabitants; even in 1888 in the guide officially published in that year the number is given as only 45,679; now Bākū is an up-to-date modern city with over 100,000 inhabitants.

Bibliography: G. le Strange, *The Lands of the Eastern Caliphate* (Cambridge, 1905), p. 180

et seq.; E. Weidenbaum, *Putevoditel po Kavkazu* (Tiflis, 1888), p. 342 *et seq.* On the advance of the Russians, cf. Masʿūdī, *Murūdj al-Dhahab* (Paris edition), ii. 20 *et seq.*; Ch. Schefer, *Siasset Nameh* (Supplement p. 223) gives the text of Ḥamd Allāh Ḳazwīnī. There is a translation of the text of Bākuwī in *Notices et Extraits*, ii. 509 *et seq.* On the ancient cemetery: W. Barthold in the *Izvjestija Imp. Archeologičeskoj kommissii*, vyp. xvi. St. Petersburg 1905, p. 116 *et seq.* (with illustrations). On events since the xii[th] century: B. Dorn, *Beiträge zur Geschichte der kaukasischen Länder und Völker nach morgenländischen Quellen*, i. p. 66 *et seq.*; ii. p. 49 *et seq.*, 94, 109 *et seq.*; J. v. Hammer, *Geschichte des Osmanischen Reiches*, 2[nd] edition, ii. 500.

(W. Barthold.)

BAʿḲŪBA (also baʿḳūbā) a town in ʿIrāḳ, according to Yāḳūt a station on the ancient caravan route from the Babylonian plains to the Iranian highlands (the Khurāsān road of the Arab geographers) 10 parasangs = about 40 miles east (to be more accurate northeast) of Baghdād on the west bank of the Diyāla whose course, from here to Djisr Nahrawān, as is clear from Ibn Serapion's account, formed that part of the great Ḳāṭūl-Nahrawān-Canal, which was called Tāmarrā; cf. on this point Streck, *Babylon. n. den Arab. Geogr.*, i. 37. The place still exists; location: 30° 45′ n. Lat., 44° 40′ e. L. (Gr.). It is a pleasant palm oasis in the midst of the desert, watered by numerous small canals; the excellent dates and citrons, which grow here, had become proverbial even in the middle ages. The town, famous for its pleasant climate, is of some importance on account of the traffic which passes through it, and has some not inconsiderable bazaars. Accounts differ as to the number of its inhabitants; Clément (see Reclus *op. cit.*) put the number at 3000 in 1866; Cuinet's estimate of 2000 is accepted as the most reliable by Supan in *Petermann's Mitteil.*, Ergänz.-Heft, N°. 135 (1901), p. 22. Aubin's estimate (6000) is obviously too high. According to the latter the inhabitants are all Arabs, with the exception of a small proportion of Jews and Lurs. Fleischer (in Juynboll, *Marāṣid*, iv. 350) rightly interprets the Aramaic name of this place as a contraction from Bayaʿkūbā = בֵּית יַעֲקוֹבָא i. e. Jacob's house.

Bibliography: Yāḳūt, *Muʿdjam* (ed. Wüstenfeld), i. 472, 672; Abu ʾl-Fidāʾ, *Géographie* (ed. Reinaud et G. de Slane), p. 294; do., *Annal. moslem.* (ed. Reiske-Adler), iv. 690; Rashīd al-Dīn, *Hist. d. Mongols* (ed. Quatremère), p. 278 *et seq.*; Weil, *Gesch. d. Chalif.*, iii. 390; le Strange in the *Journ. of the Roy. Asiat. Soc.*, 1895, p. 268; Ritter, *Erdkunde*, ix. 498; Reclus, *Nouv. géogr. univ.*, ix. 437, 439; Kiepert, *Zeitschr. f. Erdk.*, 1883, p. 18; V. Cuinet, *La Turquie d'Asie*, iii. 119; C. Huart, *Hist. de Baghdad*, (1902), p. 2, 53; [Rousseau], *Descript. du Pachalik de Bagdad*, p. 80; Czernik in *Petermann's Geogr. Mitteil.*, Erg.-Heft 44, p. 34; Binder, *Au Kurdistan, en Mésopot. et en Perse* (Paris, 1887), p. 319 *et seq.*; Herzfeld in *Petermann's Geogr. Mitteil.*, 1907, p. 50; E. Aubin, *La Perse d'aujourd'hui* (1908), p. 357 *et seq.*

(M. Streck.)

BĀKUSĀYĀ, a place and administrative district in ʿIrāḳ, with Bādarāyā [q. v.] and the three districts of the great Nahrawān-Canal, it formed the East Tigris circle (*astān*) of Bāzīyān Khusraw; cf. Streck, *Babylonien nach d. Arab. Geogr.*, i. 15. Like Bādarāyā, in conjunction with which it is usually mentioned by the Arab geographers, Bākusāyā still exists under the name Bakasaieh (Bakṣā) southeast of Bedrē (= Bādarāyā) below 46° 25′ e. L. (Greenw.), quite near the Persian frontier; see e. g. Stieler's *Handatlas*, sheet N°. 59 (1910). In Kusāyā is concealed the name of a people as G. Hoffmann has suggested and it = Syr. Kussāyē; Bākusāyā therefore = house of the Kassāyē, the Κοσσαῖοι, and the Kaššu of the cuneiform inscriptions. The situation of Bākusāyā, close to Zagros the land of the ancient Kossaioi, agrees perfectly with this explanation.

Bibliography: *Bibl. geogr. arab.* (ed. de Goeje), passim; Yāḳūt, *Muʿdjam* (ed. Wüstenfeld), i. 477; G. Hoffmann, *Auszüge aus syrischen Akten persischer Märtyrer* (Leipzig, 1880), p. 61, 91; Nöldeke in the *Zeitschr. d. Deutsch. Morgenl. Ges.*, xxviii, 101; and in his *Geschichte der Perser u. Araber zur Zeit der Sasaniden* (1879), p. 239; G. Westphal, *Untersuch. über die Quellen u. die Glaubwürdigkeit der Patriarchenchroniken Mārī ibn Sulaimān* etc. (Strassburg, 1901), p. 121; le Strange, *The Lands of the Eastern Caliphate* (Cambridge 1905), p. 63, 80.

(M. Streck.)

BAʿL. The common Semitic word *baʿal*, "owner" (of a thing; cf. the articles thereon in Cheyne's *Encycl. Bibl.*, Hastings' *Dict. of the Bible* and *Encycl. of Relig.*) has survived in living Muslim usage at two points only. On account of Ḳorʾānic usage (ii, 228; xi, 75; xxiv, 31) *baʿl* is still a possible, if archaic, expression for husband (for the chattel type of marriage and the conceptions involved cf. Robertson Smith, *Kinship and Marriage*[2], by index, especially pp. 92 *et seq.*) and (2) even in the colloquial (e. g. Spiro, *Vocabulary of Coll. Ar. of Egypt*) *baʿlī* still means a plant which does not need artificial irrigation. For classical Arabic usage on this latter point, which goes back to Baʿl as a divine landlord, see Lane, *Lexicon* p. 228, b & c; de Sacy, *Chrest. ar.*, i. 224 ff. and, still fuller, *Lisān*, xiii, 59 *et seq.* Of Baʿl, as a divine title, another slight trace remains in *baʿila* and its derivatives, "to be bewildered" really "Baʿl-struck", but in neither of these cases did any consciousness of the derivation survive (cf. Nöldeke on *Arabs (Ancient)* in Hastings' *Encycl. of Rel.*, i. 664). It is true that the lexicons give *baʿl* with the sense "owner", "lord" (*mālik*, *rabb*); but this usage goes back, apparently, to South Arabia (where — as opposed to North Arabia — *baʿal* had been common as a divine title) and was introduced into Arabic to explain a passage in the Ḳurʾān. In Ḳur. xxxvii, 123—132, the story of Elijah (Ilyās) is touched, and he is made to say to his people (v. 125), "Do ye supplicate *baʿlan* and forsake the Best of Creators?" It is very possible that by "baʿlan" here Muḥammad meant simply Baʿal as he had heard the word in some form of the Biblical story (*I. Kings*, xviii), but the oldest exegetes have three explanations. Thus Ṭabarī (*Tafsīr*, xxiii, 53) says that *baʿl* is a word meaning *rabb*, "owner", in the dialect of Yemen; you can say, "Who is the *baʿl* of this ox?" — or that it was the proper name of an idol (*ṣanam*) and that thence the place anciently called Bakk came to be called Baʿlabakk — or that it was a woman whom they used to worship. Accordingly, we

would have to translate either "an owner" or Baʿl, as a proper name. The woman reference is difficult unless it is because *baʿl* can mean wife as well as husband; or it may be an allusion to the worship of Astarte at Baʿalbek. Yet, even in Ṭabarī, Ibn ʿAbbās regards the usage of *baʿl*, in the sense "owner" as true Arabic, though rare, and in the story from the *Aghānī* (vii. 43), referred to in *Kamṣliṣ*[4], p. 92. there seems certainly a play upon such a sense. The *Lisān*, also, (l. c.) has at least one quotation which does not go back to Ibn ʿAbbās, but the usage must, at least, have been obsolescent in his day. Rāzī, in the *Mafātīḥ* (vii, 109 of ed. of Cairo, 1308) gives only the two explanations, as a proper name and this Yemenitic use. So, too, Baiḍāwī and the commentaries generally. But that Baʿl, here, is the proper name of a god worshipped at Baʿalbek, or Heliopolis, is now the accepted Muslim position, and a mass of semi-Biblical legend has grown up round the Ḳurʾānic passages. This is given in greatest fulness by Thaʿlabī in his *Ḳiṣaṣ* (pp. 142 *et seq.* of ed. of 1314); see, too, Pseudo-Balkhī, iii. 99 *et seq.* of Arabic text, and Yāḳūt s. v. Baʿlabakk. For an abstract, see *Jewish Encycl.*, ii, 381. (D. B. Macdonald.)

BĀLĀ, (P.) "height", "high", also a preposition "over", is frequently found in composition in place-names; examples will be found below. — The word comes to be the name of a Turkish government official, corresponding to the rank of general of a division of the first class, immediately below the *Mushīr* and *Wazīr*; in correspondence, officials of this rank are addressed as follows: *ʿOṭūfetlü efendim ḥazretleri* (To his Gracious Excellency, my lord etc.).

Bibliography: *Sālnāme 1325*, p. 38 *et seq.* (Cl. Huart.)

BĀLĀ, Ḳaza of the Wilāyet and Sandjaḳ of Angora (Asia Minor) with the village of Karali (Kara ʿAlī) as capital, comprises a Nāḥiye, Ḏabānlī, and 91 villages with a total population of 21,593 inhabitants. There are manufactures of carpets and wallets, and coal-mines in Ḳara-Bel: near Ḳarali is a beautiful forest, which is used by the people of the village as a summer dwelling.

Bibliography: ʿAlī Djawād, *Djoghrāfiyā Lughāti* p. 149; *Sālnāme 1325*, p. 789. (Cl. Huart.)

BĀLĀ-GHĀT ("above the *ghāts* or passes"), a word of several applications in Indian geography. Early European travellers meant by it the plateau of the Deccan, behind the Sahyādri range now known as the Western Ghats. The Muḥammadans applied it to part of their conquests in the extreme south, as the Bidjāpur Bālā-Ghāt or plateau, opposed to the Carnatic Pāyin-Ghāt or lowland. In Berār it means the upland tract above the Adjanta pass, and in Ḥaidarābād a plateau in the west of the state enclosed by hill ranges. In 1867, the name was given to a newly formed district in the Central Provinces, consisting of part of the Satpurā plateau (area: 3132 sq. m.; population (1901) 325 371). The name was likewise given to the head quarters, though the town itself lies below the hills.

Bibliography: *Imperial Gazetteer of India*. (J. S. Cotton.)

BĀLĀ ḤIṢĀR is frequently used in India and elsewhere to denote a citadel; among the most famous are the fort in Peshāwar and that in Kābul, the capital of Afghanistan.

BĀLĀ ḤIṢĀR, popularly called Bāl-lu Ḥiṣār (Turk. "honey feast"), a market-town in Asia Minor in the Wilāyet and Sandjaḳ of Angora, Ḳaẓā of Siwri-Ḥiṣār, three hours' journey distant from it, has 3000 inhabitants. There are the ruins of Pessinus with a Roman temple of Cybele.

Bibliography: ʿAlī Djawād, *Djoghrāfiyā Lughāti*, p. 150, Texier, *Asie Mineure*, p. 476. (Cl. Huart.)

BALAD (A.) Land, town. Cf. art. Bilād. — al-Balad is the title of Sūra xc.

al-**BALĀDHURĪ**, Aḥmad b. Yaḥyā b. Djābir al-Balādhurī was one of the greatest Arab historians of the third century. Little is known of his life. He was an intimate friend of the caliphs Mutawakkil and Mustaʿīn and educated ʿAbd Allāh the brilliant son of the caliph al-Muʿtazz. Aḥmad b. Yaḥyā is said to have died mentally deranged in 279 (892), after drinking the juice of the anacardia, (*balādhur*) not knowing its effect, and from the manner of his death has received the name Balādhurī. This is probably only an etiological legend and besides, it is not certain that the story does not refer to his grandfather. Balādhurī was famous as a translator from the Persian; for this reason he may have been of Persian descent, but his grandfather was an official in Egypt and in any case the famous historian was quite arabicised. He received his education partly in Damascus and Emesa, but also studied in ʿIrāḳ under Ibn Saʿd amongst others.

Two great historical works by him have survived; his reliability and critical powers have been emphasised on all sides.

1. His *Futūḥ al-Buldān* (*Liber Expugnationis Regionum auctore ... al-Beládsorí* quem ... edidit M. J. de Goeje, Leiden, 1866 and a Cairo reprint of A. H. 1318). This valuable work is only a synopsis of a more comprehensive work of like scope. The history begins with the wars of Muḥammad against the Jews, Mecca, Ṭāʾif and his other undertakings, then follows an account of the *ridda*, the conquest of Syria, Djazīra, Armenia, Egypt, and the Maghrib and lastly the occupation of ʿIrāḳ and Persia. Remarks of importance for the history of culture and social conditions are interwoven with the historical narrative, such as on the equivalents of terms used in the Dīwāns, the quarrel with Byzantium in regard to official documents, questions of taxation, the use of the signet-rings, coinage and currency and the history of the Arab script. This work is one of the most valuable sources for the history of the Arab conquests.

2. His *Ansāb al-ashrāf* (*wa-akhbāruhā*), a very comprehensive work, which was never completed. It is genealogically arranged and begins with the *sīra* of the Prophet and the biographies of his kinsmen. The ʿAbbāsids follow the ʿAlids. The ʿAbd Shams, among whom the Umaiyads claim a disproportionate amount of space, follow the Banū Hāshim. Next the rest of the Ḳoraish are dealt with and other divisions of the Muḍar. The Ḳais, in particular the Thaḳīf, occupy the closing portion of the work; the last biography of any size is that devoted to al-Ḥadjdjādj. Though a genealogical work in outward form, the *Ansāb* are really *Ṭabaḳāt*, arranged genealogically in the style of Ibn Saʿd. This method of arrangement is not rigidly adhered to: for the most important events of the reigns of

individual rulers are always added to the corresponding chapters. The *Ansāb* are therefore one of the most important sources for the history of the Khawāridj. An edition of this work is being prepared by the author of this article in conjunction with several colleagues, based on a complete manuscript in Constantinople (ʿĀshir Efendi 597-598). The Paris fragment (cf. de Goeje in *Zeitschrift d. Deutsch. Morgenl. Ges.*, XXXVIII) is based on the Constantinople manuscript. A later redaction divided the great work into 20 books (Ḥādjdjī Khalīfa, i. 1346) of which the eleventh volume has survived (W. Ahlwardt, *Anonyme Arabische Chronik*, Leipzic, 1883). This anonymous fragment was rightly recognised by Ahlwardt as a portion of the *Ansāb*.

In spite of all al-Balādhurī's merits, his value as a historian has in recent times been occasionally over-estimated. It is not correct to say that he gives the original texts, which later writers embellish and expand; it may be with much more truth presumed, from the agreement of essential portions with later more detailed sources, that al-Balādhurī has abbreviated. Al-Balādhurī's whole style is influenced by *īkhtiṣār*, compression, whereby it gains a certain conciseness but loses in artistic effect. We seldom meet with a fairly long story; the good old chroniclers whom he utilises (e. g. Abū Mikhnaf) divide their works into rather disjointed sections on apparently "scientific" principles, but documents and various versions seriously encumber the narrative. The arrangement of his literary material is thus circumscribed in that he applies the methods of the books of classes (*Ṭabaḳāt*), with their separate articles to the writing of history (*Futūḥ*) and attempts to combine the material of the books of classes (Ibn Saʿd) and of the older chronicles (Ibn Isḥāḳ, Abū Mikhnaf) into a third sort of style, namely the genealogical literature (al-Kalbī), *Ansāb*.

On the Bibliography cf. the introduction to the edition cited and Brockelmann, *Gesch. der Arab. Lit.* i. 141; Yāḳūt, *Irshād*, ed. Margoliouth (*Gibb Memorial*, vi), ii. 127 *et seq.* (C. H. BECKER.)

BALĀGHA (A.), Abstract noun, from *balīgh* active, eloquent (from *balagha* "to attain something"), meaning therefore eloquence. The *ʿIlm al-Balāgha*, Rhetoric, comprises three branches: the *ʿIlm al-Maʿānī*, the *ʿIlm al-Bayān* and the *ʿIlm al-Badīʿ*. The first branch ("Notions"), treats of the different kinds of sentence and their use; the second part ("Modes of Representation") teaches the art of expressing oneself eloquently and without ambiguity i. e. *faṣīḥ* and treats of similes, metaphors and metonymies; third part ("Tropes"), deals with the embellishment of speech and treats of a large number of different figures of speech (Zeugma, Inversion, Hyperbola etc.).

This third branch of Rhetoric, the *ʿIlm al-Badīʿ*, is the oldest and the one that has been longest studied. As early as 274 (887-888) Prince ʿAbd Allāh b. al-Muʿtazz published a *Kitāb al-Badīʿ*, with 17 categories of elegant modes of expressions, which appear in the Ḳorʾān and in the ancient poems and so-called *Badīʿiyas*. Poems composed to illustrate various figures of speech have been composed down to quite modern times. — A good systematic account of the whole science of *Balāgha* was given by al-Sakkākī (died 623 = 1226 or 626 = 1229) in the third part of his encyclopaedic work *Miftāḥ al-ʿUlūm*; Djalāl al-Dīn Muḥammad al-Ḳazwīnī, the "Khaṭīb Dimashḳ" (died 739 = 1338) made an abridgment of it with a commentary, the *Talkhīṣ al-Miftāḥ*; this *Talkhīṣ* was not only often commented on but even put into verse by al-Suyūṭī. — Voluminous extracts from the last-named works are given by Mehren in his *Rhetorik der Araber*; this article is based on his researches. Cf. also Brockelmann, *Gesch. d. Arab. Litter.*, i. 80 *et seq.*, 294—296; ii. 22.

(A. SCHAADE.)

BALAK (BALAG) B. BAHRĀM, with the honorary title of NŪR AL-DAWLA, the Urtuḳid, fought with great success against the Crusaders. Though he lost the town of Sarūdj, which with Kharthart (Kharput) was the bulwark of this power, to Balduin, as a set off he gained ʿĀna in 497 (1103). In 514 (1120) he defeated Theodore Gabras, Count of Trebizond in a battle near Arrangān and took him prisoner. Two years later in 1122 while besieging Edessa he succeeded in capturing the Crusaders Joscelin and Waleran and imprisoning them in Kharthart. In 517 (1123) he turned his attention to Karkar but raised the siege, when a considerable army of Crusaders led by Baldwin advanced to release Joscelin. He then had the good fortune to surprise his opponent at the bridge over the river Sendja (Nahr al-Azraḳ, now called Bolam Ṣū) and to take Baldwin himself prisoner; the latter was sent to Kharthart while Balak advanced against Ḥarrān and Ḥalab and seized these towns. He then married a daughter of Malik Riḍwān and frustrated an attempt, which had a successful beginning, by the imprisoned Crusaders to seize the citadel of Kharthart. Joscelin had meanwhile escaped, though Baldwin was taken and brought to Ḥarrān. Balak now advanced against Manbidj and took the lord of this town prisoner, but his brother defended the fortress and called in the help of Joscelin. The latter lost no time in coming to his help but was put to flight by Balak. Soon afterwards, however, Balak was mortally wounded by an arrow and died before Manbidj, on the 19th April 1124.

Bibliography: Reinaud, *Extraits des historiens arabes relatifs aux guerres des Croisades*, 46 *et seq.*; Ibn al-Athīr (ed. Tornberg), x; *Recueil des historiens des Croisades*, see Index; Wilken, Michaud and the other historians of the Crusades.

BĀLAḲ B. ṢAFŪN. [See ʿŪDJ B. ʿANĀḲ.]

BALAKLAVA (BALACLAVA), Tatar BALIKLAVA, a small seaport town in the southwest of the Crimean peninsula (Government of Taurus), 8 miles from Sebastopol. The town is mentioned as early as Strabo (Chap. 312) under the name of Palakion and is said to have received this name from Palakos, the son of the Scythian prince Skiluros (second or first century B. C.). There are only popular etymologies in explanation of the name at the present day: 1. Turk. *balīḳ* "fish" + Greek λαβὰ or λαβὴ "catching"; 2. Ital. *bella chiava* "beautiful spring". The town lies on a bay which is called by Strabo (Ch. 308) Συμβόλων λιμήν (mariners driven into this bay were attacked and plundered by the Scythian Taurians). The later Genoese name of the town Cembalo or Cembaro (also Cimbaldi and later also Jamboldum and Jamboli) is apparently derived from this. Somewhat to the north at the modern Inkerman, lay the Bay of Ktenūs according to Strabo which was seperated from the Symbolōn limēn by an isthmus only 40 stadia (5 miles) broad.

Like other places on the southern shores of the peninsula, Balaklava belonged for a long period to the Roman Empire and afterwards to the Byzantine, remaining in possession of the Greeks even in the period of the Latin Kingdoms. It was not till the fourteenth century that the Genoese gained a footing here; in 1380 the whole south shore of Kafa (the modern Theodosia) was granted to the Genoese by a treaty with the Tatars; the country near Inkerman and north of it remained in possession of the Greeks. Balaklava was strongly fortified during this period as the frontier post of the Genoese possessions; fortifications were also placed on the "Isthmus" mentioned by Strabo, between Balaklava and Inkerman, the remains of which could still be seen in the nineteenth century. Balaklava was, during this period, the seat of a Catholic bishop. In 1433 the Greek inhabitants of Balaklava succeeded in driving the Genoese from their town, and placed themselves under the Greek prince of the town of Theodora (probably to be sought for near Inkerman). The next year however a Genoese fleet under Carlo Lomellino appeared before Balaklava; the town was taken by storm but soon afterwards the Genoese force was defeated at Iski-Krim by the Tatars and almost exterminated. In 1475 the land was conquered by the Turks; Balaklava belonged to the kingdom of the Girāy from the xvith to the xviiith century and is mentioned in the time of Ṣāḥib Girāy (939—957 = 1532—1550) as the most southerly point of the kingdom (Muḥammad Riḍā, ed. Kazim-Beg, p. 92); the coast lands to the south were incorporated in the Ottoman kingdom and governed by a Turkish Pasha. During the Tatar rule, Balaklava is only mentioned as a harbour and does not appear to have had any military importance; the fortifications of the Genoese period were left in ruins. After the union of the Crimea with Russia in 1783, the Tatar population emigrated to Turkey. In their place Greek emigrants from the islands of the Aegean sea, who had attached themselves to the Russians during the war of 1768—1774, were settled here. Till 1860 Balaklava was used by the Russians as a naval station; on the 26/14 September 1854, the town was taken by the English and remained the head quarters of the allies during the siege of Sebastopol and is especially famous for the battle there on the 25/13 October 1854. Though regarded as a town as late as the xviiith century, Balaklava is now an unimportant place, visited only by coasting craft.

Bibliography: P. Keppen (Köppen), *Krimskiy Sbornik* (St. Petersburg, 1837), p. 210—227 (with plan); V. Smirnov, *Krimskoe Khanstvo* (St. Petersburg, 1887), see Index.

(W. BARTHOLD.)

BAL'AM or BAL'ĀM B. BĀ'ŪR(Ā) is the form which the name Balaam (Bil'ām b. Be'ōr) has assumed in Arabic. It is probable, however, that this is a later, post-Muḥammadan, transfer of the name and story, and that before Muḥammad, Balaam had already been naturalized in Arabic with a partial translation of his name as Luḳmān b. Bā'ūr. See the similar genealogies in Tha'labī's *Ḳiṣaṣ* (pp. 133 and 196 of ed. of Cairo, 1314); the article in the *Lisān* on *bal'am* (xiv, 322) which (without mention of Balaam) brings together the roots BL' and LḲM and the white mark on an ass's nose; the remark by Petrus Alphonsus (Migne, *Patr. Lat.*, clvii, 673), "Balaam, qui lingua arabica vocatur Lucaman"; and the bibliography in Chauvin, *Bibl. ar.*, iii, 7. Some commentators find a reference to Balaam in Ḳur'ān vii, 175. "And recite to them the story of him to whom we gave our signs; then he was stripped of them, and the devil overtook him; so he became one of those that err. And if we had willed, we had raised him by means of them, but he turned to the earth and followed his lust. So he was like a dog; if you attack it, it pants, and if you leave it, it pants." According to various traditions given by Ṭabarī (*Tafsīr*, ix, 76 *et seq.*) this was a man named Bal'am, or Bal'ām, b. باعر or باعورا, of the Sons of Israel or of the City of Giants or of the people of Yemen or of the Canaanites. Others held that the allusion was to Umaiya b. Abi 'l-Ṣalt (cf. Sprenger, *Leben Moh.*, i, 78 and, opposed, Schulthess in *Nöldeke-Festschrift*, i, 89): others to Abū 'Āmir b. al-Nu'mān, called the *Rāhib* (Tha'labī, p. 135, and Sprenger, i, 74; iii, 32 *etc.*). There was similar uncertainty as to the Signs. Some held that they were the Most Great Name of Allāh. He was an Israelite who deserted to the Giants; whatever he asked, Allāh gave to him. Others that they were the prophetic office; he was a prophet who had given up his mission. Others that they were only arguments and proofs derived from things past; he may have studied the former Books. Long and varying stories about Bal'am are then given by Ṭabarī (cf. also his *Annales*, i, 508 *et seq.* of Leyden ed.; i, 226 of Cairo ed.; Tha'labī, pp. 133 *et seq.*; Pseudo-Balkhī, i, 145 (read *al-kimār*); iii, 5, 89 of Arabic text) based partly on the Ḳur'ānic passage, partly on the Biblical narratives and partly on Rabbinic legend. He is associated with the plague at Baal-peor and Rabelaisian details are added, suggestive of the Rabbinic exhortation to tell of him whatever evil was possible (cf. *Jewish Encycl.*, ii, 467 *et seq.*). But for later Muslim thought, the idea that a prophet could ever fall away from the faith became quite impossible. So we find Rāzī (*Mafātīḥ*, iv, 313 *et seq.* of Cairo ed. of 1308) deciding that Bal'am was only a man who had been taught by Allāh and knew the religion of Allāh and who thereafter left it for unbelief. A quite different attitude, going back to Wahb b. Munabbih, is found in Ibn Ḳutaiba's *Ma'ārif* (p. 21; cf. also Pseudo-Balkhī, iii, 51, 75 of Arabic text) according to which Bal'am was one of a company, including also al-Khaḍir and Shu'aib, who believed in Abraham and migrated with him to Syria. Bal'am was also married by him to one of the daughters of Lot. All this may be only a sardonic Jewish jest at Muslim expense. Finally, Bal'am figures in Pseudo-Balkhī (iii, 141), but apparently through some strange confusion of name, as a philosopher. His view was that the world was from all eternity and had a controller (*mudabbir*), controlling it and other than it in all respects. He accepted also movements (*ḥarakāt*) and said that the first movement was repeated in the second movement, because he held that movement went with the world fundamentally, and that the world was from all eternity.

(D. B. MACDONALD.)

BAL'AMĪ, family name (Nisba) of two ministers (father and son) in the Sāmānid kingdom. Of the origin of the name two ac-

counts are given in the *Kitāb al-Ansāb* of Sam'ānī: according to some the founder of the house is said to have taken a town (otherwise unknown, it seems) of Bal'am in Asia Minor under the Umaiyad Maslama b. 'Abd al-Malik while others derive the name from the village of Bal'amān near Marw. The family is said to have been of Arab origin and to have belonged to the tribe of Banū Tamīm.

The father, Abu 'l-Faḍl Muḥammad b. 'Obaid Allāh, is wrongly described by Sam'ānī as the vizier of the Sāmānid Ismā'īl b. Aḥmad (died 295 = 907); in the historical notices of the Sāmānids he is first mentioned as vizier in the time of Naṣr b. Aḥmad (301—331 = 914—943) and appears to have been the successor of this ruler's first minister Abū 'Abd Allāh Djaihānī. In what year he took up office is not stated. The release of the rebel Ḥusain b. 'Alī who had been defeated in Rabī' II 306 (August—September 918) and taken prisoner soon afterwards, is attributed to Djaihānī by Ibn al-Athīr (ed. Tornberg, viii. 66); on the other hand a poem by this Ḥusain is given by Tha'ālibī (*Journ. As.*, 5 Ser., i. p. 204) in which the poet thanks the vizier Bal'amī for his release. In 326 (937-938) Bal'amī was deprived of his office (Ibn al-Athīr, viii. 285) and died in the night of the 10th Ṣafar 329 (14th November 940) according to Sam'ānī.

His son Abū 'Alī Muḥammad b. Muḥammad, called "Emīrek Bal'amī" by Muḳaddasī (ed. de Goeje, p. 338) was appointed vizier by 'Abd al-Malik b. Nūḥ (343—350 = 954—961) towards the end of his reign and held the same rank under his successor Manṣūr b. Nūḥ (350—365 = 961—976). His appointment is said to have been due to the influence of Ḥādjib Alp-Tegin [see this article p. 321a]; according to an agreement between Alp-Tegin and Bal'amī each was to regard the other as his representative (*nā'ib*); Bal'amī did nothing then without obtaining his friend's advice. After the accession of Manṣūr he must have cancelled his agreement with Alp-Tegin for he was able to remain in office after the latter's fall; according to Muḳaddasī (*loc. cit.*) he was deposed, then reappointed vizier. In 352 (963) he composed the famous Persian version of Ṭabarī's History of the World, the oldest historical work in modern Persian. According to Gardīzī he died in Djumādā 363 (27th Febr.—27th March 974) while still vizier; on the other hand 'Otbī (*Ta'rīkh Yamīnī*, edition with commentary by Manīnī, Cairo, 1286, i. 176) says he was again appointed vizier in 382 (992) in the reign of Nūḥ ibn Manṣūr (365—387 = 976—997) and shortly afterwards in the same year, resigned, because he did not feel strong enough to deal with the critical state of affairs (the Sāmānids were then hard pressed by the Turkish Ilek-princes, into whose power even the capital Bukhārā had fallen. The date of his death is not given by 'Otbī; the date 386 (996) given by Rieu (*Catalogue Brit. Mus.*, i. 70) and following him Ethé (*Grundriss der Iranischen Philologie*, ii. 355) and Browne (*A Literary History of Persia*, i. 356) is due to a misunderstanding as the text quoted by Rieu (*Notices et Extraits*, iv. 363) refers to another person, Abū 'Alī Simdjūrī [see the article p. 77].

Niẓām al-Mulk (*Siyāsat-Nāme*, ed. Schefer, p. 150) mentions "the Bal'amī" (*bal'amiyān*) among the most famous examples of Oriental ministers. The reputation of a great minister seems to be attached particularly to the elder Bal'amī (cf. e.g. Baihaḳī, ed. Morley, p. 117), who like his predecessor Djaihānī and his sovereign Naṣr b. Aḥmad, is regarded as typical of the best period of the Sāmānids. He is extolled by Sam'ānī as an enlightened patron of scholars and poets; he is said to have specially appreciated the poet Rūdagī and to have preferred him to all other Arab and Persian poets. Buildings by him in Marw and Bukhārā are mentioned by Iṣṭakhrī (ed. de Goeje, pp. 260 and 307) who calls him the "glorious Shaikh" (*al-shaikh al-djalīl*). His memory was kept green in Bukhārā for a long period; his descendants were living in Bukhārā as late as the time of Sam'ānī (about 550 = 1155). The modern name of the gate "Shaikh Djalāl" in Bukhārā is probably to be referred to this vizier. On the other hand Abū 'Alī Bal'amī is not particularly mentioned by Sam'ānī; the historical writers also have no information to give as to his acts as a minister. His fame seems to be due partly to his father but particularly to his historical work.

Bibliography. The extract from the *Kitāb al-Ansāb* of Sam'ānī is given by Barthold, *Turkestan v epochu mongolskago našestviya*, i. 54; he also gives (p. 58) the part referring to the poet Rūdagī (also given by Mīrzā Muḥammad Ḳazwīnī in the appendix to Part i. of the *Lubāb al-albāb* of Muḥammad 'Awfī, ed. E. G. Browne, London—Leiden, 1906, p. 291, translated by Browne, *A Literary History of Persia*, i. 356), extracts from the *Zain al-Akhbār* of Gardīzī (p. 7 *et seq.*, 11 *et seq.*) and discusses the notices of both Bal'amī in Vol. ii. 252 *et seq.*, 262 *et seq.* (W. BARTHOLD.)

BAL-'ANBAR, [See 'ANBAR, p. 349b].

BALĀSĀGHŪN, a town in Central Asia, whose situation cannot now be exactly determined. In Muḳaddasī (ed. de Goeje, pp. 264 and 275) Balāsaķūn (sic) or Walāsaķūn is mentioned among the towns dependent on Asbīdjāb (the modern Sairam, east of Čimkent). According to Yāḳūt, i. 708 Balāsāghūn lay "on the other side of the Saiḥūn (Sir Daryā) not far from Kāshghar"; on the other hand Yāḳūt, iii. 835, says that the town of Fārāb (the modern ruined site of Otrar), not far from the confluence of the Aris and the Sir Daryā, (i. e. northwest of Shāsh or Tāshkent) was "farther than Shāsh (or farthest from Shāsh near Balāsāghūn". Both statements are taken by Yāḳūt from the *Kitāb al-Ansāb* of Sam'ānī; in place of "farther than Shāsh" the phrase used by Sam'ānī is "above Shāsh" (*fawḳa 'l-Shāsh*). Ibn al-Athīr (ed. Tornberg, xi. 356) mentions a Turkish people, who adopted Islām in Ṣafar 435 (9th Sept.—8th October 1043); the summer dwellings of these Turks were near the lands of the Bolghār (of course the Bolghār on the Volga are here referred to, not the Bolghār on the Donau) and their winter dwellings not far from Balāsāghūn. The town must be sought for in the western part of the Russian territory now called "Semirječje", probably on the Ču, where several ruined sites may still be seen at the present day. The latitude and longitude given by Abu 'l-Fidā' (ed. Reinaud, p. 500) seem to point in the same direction: 91° 35' or 91° 50' east Long. and 47° 40' north Lat., while Ṭarāz (the modern Awliya-Ata on the River Talas), was in 89° 51' east Long. and 44° 25' or 43° 35' north Lat. (ibid., p. 496). These astro-

nomical data are of course quite inaccurate (the town of Awliya-Ata lies a considerable distance farther south in 42° 53′ 42″ North Lat.) but they seem to show that Balāsāghūn was situated to the northeast of Awliya-Ata. Whether the name, as has been stated, is connected with the Mongol *balasghun* = "fortification, town" remains doubtful, especially as this word has not yet been found in any Turkish dialect.

According to a story in Niẓām al-Mulk (*Siyāsat-Nāma*, ed. Schefer, p. 189) a religious war was planned about 330 or 331 (942-943) against "the infidel Turks" who had conquered Balāsāghūn; it would therefore appear that even at that early period, although outside the dominions of Islām, Balāsāghūn was regarded as a Muḥammadan town. The conquerors must have adopted Islām soon afterwards. The Ilek chiefs, having Balāsāghūn as their head quarters, conquered Mā warā' al-Nahr; the first Muḥammadan chief of this dynasty was Saṭuḳ Bughrā-Khān 'Abd al-Karīm, who died about 344 (955-956). According to Ibn al-Athīr (viii. 396) in 349 (960-961) a Turkish people numbering 200,000 tents adopted Islām; this story might refer to the Turks of this district, the neighbours of the Sāmānids.

Notices of Balāsāghūn under the Ilek-chiefs are exceedingly scanty. The town is mentioned as the headquarters of the first conqueror of Mā warā' al-Nahr, Bughrā-Khān b. Mūsā (died 382 = 992-993). Shortly after 416 (1026-1026) the prince of Balāsāghūn, Ṭughān Khān, brother of the prince of Mā warā' al-Nahr, 'Alī Tegin [q. v.], was driven out of his territory by members of the same dynasty who ruled in Kāshghar. (Baihaḳī, ed. Morley, pp. 98 and 655). Balāsāghūn appears to have afterwards belonged to the same prince as Kāshghar. The poet Yūsuf Khāṣṣ-Ḥādjib, author of the Ḳudatḳu Bilik, the oldest poem in the Turki language was born in Balāsāghūn (462 = 1069-1070); Prince Bughrā Khān of Kāshghar, to whom the work is dedicated, must be the Bughra Khān Hārūn, mentioned by Ibn al-Athīr (ix. 213) who ruled over Kāshghar, Khotan and Balāsāghūn, first with his brother Toghrul Khān and afterwards for 29 years alone till 496 = 1102-1103.

About 1130 Balāsāghūn was conquered by the Ḳarā Khiṭāi, a pagan tribe; the prince of the town, who had himself invited the leader (Gürkhān) of the Ḳarā Khiṭāi to help him against his enemies, the Ḳanghlī Ḳarlugh, was deposed and given the title "Ilek-Turkmen". The real seat of the Ḳarā Khiṭāi still remained the territory on the Ču while native princes ruled as vassals of the Gürkhān in Mā warā' al-Nahr and Kāshghar as well as in those districts of Semirječje lying north of the Ili.

When the army of the Gürkhān was defeated by Muḥammad Shāh of Khwārizm in Rabī' I 607 (August—September 1210) on the Talas, the inhabitants of Balāsāghūn expected the speedy arrival of the victor and therefore refused the defeated army admittance to the town. After a 16 days' siege the town was taken by the Ḳarā Khiṭāi and plundered for three days during which time 47,000 inhabitants are said to have perished. In the following year the Gürkhān was taken prisoner by Küčlük, the chief of the Naiman who had fled from Mongolia; Küčlük conquered Kāshghar as well as the land north of Tienshan as far as the Sir Daryā. In 1218 Balāsāghūn was taken without resistance by Čingiz Khān's general Djebe Noyon and received from the Mongols the name Ghū-bālīḳ which according to Mirkhond (*Vie de Djenghiz Khan*, ed. Jaubert, p. 91) means "good town" (*shahr-i khūb*) (apparently Mongol "*gou*" = good + "*bālīḳ*" = town). The earlier name must have been still retained by its inhabitants.

Balāsāghūn is seldom mentioned during the Mongol suzerainty. Amongst the natives of Balāsāghūn who knew the Ḳor'ān by heart (*Ḥāfiẓ*) was the father of Djamāl al-Dīn al-Ḳurashī, who was born in Almālīgh (near Kuldja) about 628 (1230-1231), translator of the dictionary *al-Ṣaḥāḥ* (cf. Brockelmann, i. 128, where the date is given wrongly). According to Muḥammad Ḥaidar (*Ta'rīkh-i Rashīdī*, transl. E. D. Ross, p. 364) this Djamāl al-Dīn mentioned a large number of scholars belonging to Balāsāghūn in the appendix to his work (*Mulḥaḳāt al-Ṣurāḥ*); the two manuscripts of the *Mulḥaḳāt* at present known contain no information of this kind. In the time of Muḥammad Ḥaidar the tomb of an Imām Muḥammad Faḳīh Balāsāghūnī, who died in 711 (1311-1312) was still visible on the Ču; the town of Balāsāghūn was therefore still known by its earlier name in the first decade of the viiith (xivth) century. In the accounts of Timur's campaigns, Balāsāghūn is never mentioned; like all the towns on the Ču, Ili and Talas, Balāsāghūn must have been destroyed during the endless wars and struggles for the throne in the xivth century. Even Muḥammad Ḥaidar (about the middle of the xvith century only knew the names Balāsāghūn and Ghūbālīḳ from books, so that the site of the town was as little known then as now.

Bibliography: The information available on the site of the town has been collected by W. Barthold, *Otčet o poězdkě v Srednjuju Aziju*, St. Petersburg, 1897 (*Mémoires de l'Acad. des Sciences de St. Pétersbourg*, viii. Serie, classe hist.-phil., Vol. i. Nº. 4), p. 35 *et seq.*, where an extract from the *Kitāb al-Ansāb* of Sam'ānī is also given. The historical notices have been collected by W. Barthold in *Pamjatnaja knižka Semirječenskago Obl. Statist. Komiteta*, ii. Viernij 1898, p. 93 *et seq.*; A translation (not quite free from errors) of the passage referring to the Ḳarā Khiṭāi from the *Ta'rīkh-i Djihān Kushāi* is also given by d'Ohsson in his *Histoire des Mongols*, i. 441 *et seq.* On the reference by Muḥammad Ḥaidar to Djamāl al-Dīn's work: Baron V. Rosen in the *Zapiski vost. otd. arch. obshč.*, viii. 353; on the two manuscripts of the *Mulḥaḳāt al-Ṣurāḥ*: W. Barthold, *Zapiski*, xi. 283 *et seq.*; xv. 271 *et seq.*; extracts from this work are given by W. Barthold, *Turkestan w epochu mongolskago našestvija*, i. 128 *et seq.*

(W. BARTHOLD.)

BALĀṬ is a loanword in Arabic from Latin or Greek: it appears to represent *platea* as well as *palatium*. As a noun (noun of unity: *Balāṭa*) it means "a smooth, paved square", "a paved road", "a paving stone". With this last meaning of the jasper slab Balāṭat al-Djanna on the "Dome of the Rock" in Jerusalem (Bädeker, p. 52 *et seq.*). Yāḳūt (i. 709) mentions a square paved with stones, called al-Balāṭ, in Medina between the mosque of the prophet and the market-place. The battle field of Tours and Poitiers is called Balāṭ al-Shuhadā' after the Roman road on which the battle took place. — The word is

common in place-names especially in Asia Minor and Spain (cf. the many modern Albalats). Idrīsī (ed. Dozy and de Goeje, p. 175) mentions a town (and province) of al-Balāṭ in Spanish Estremadura, the name of which has survived in a village south-east of Caceres; the Portuguese province, which comprised Lissabon, Santarem and Cintra, was in his time called al-Balāṭa. In Syria also the word appears in place-names, cf. Bait al-Bilāṭ in the Ghūṭa of Damascus (Yāḳūt, *op. cit.*); al-Balāṭa (Yāḳūt: al-Bulāṭa) is the name of a village near Nābulus not far from Joseph's Grave and Jacob's Well; the fact that the early Christian pilgrims mention a plane-tree grove here, suggests the derivation of the Arabic name from *platanus*. — In Constantinople there was a place called al-Balāṭ, where in the time of the Ḥamdānid Saif al-Dawla prisoners were interned. At the present day it is the name of a suburb on the Golden Horn between Fanār and Aiwānserāī. It is chiefly inhabited by Jews and is notorious for its dirt and its unhealthy climate.

(F. Giese).

BALĀṬUNUS, the Latin Platanus was according to Yāḳūt, i. 710, a fortified place on the Syrian coast opposite al-Lādhiḳīya; according to al-Ḳalḳashandī (*Ḍaw' al-Ṣubḥ*) it lay two days' journey north of Ṭarābulus and one west of Maṣyāf. The fortress was erected, according to al-Nuwairī, by the Banu 'l-Aḥmar but taken from them in 422 (1031) by Niketas, the Katepan of Antioch. In 512 (1118) it was taken by Roger of Antioch and remained in the possession of the Crusaders till Ṣalāḥ al-Dīn took it in 584 (1188). Subsequently Nāṣir al-Dīn Mankūrus (Mengulars) b. Khumartegin and his successors ruled here till 667 (1296) when Baibars gained possession of it. — As the fortress has since then been laid waste, its exact situation was unknown till Martin Hartmann found inscriptions at the modern Ḳal'at al-Muhelba, south-east of al-Lādhiḳīya, which proved the identity of this fortress with Balāṭunus.

Bibliography: G. le Strange, *Palestine under the Moslems*, p. 416; E. Rey, *Les colonies Franques de Syrie* (Paris, 1883), p. 331 *et seq.*; M. Hartmann in the *Zeitschr. des Deutsch. Pal.-Ver.*, xiv. 180; van Berchem, *Inscriptions arabes de Syrie*, p. 74 *et seq.* (R. Hartmann.)

BALĀWĀT, a village, 16 miles south-east of Mosul and 10 north-east of the ruins of Nimrūd (Assyr. Kalḫu); cf. the map by R. Kiepert based on the survey by F. Jones (see *Journ. of the Roy. Asiat. Soc.*, xv. 1855) in v. Oppenheim, *Vom Mittelm. z. Pers. Golf* (1900), ii. 182, where the name is written Bellawat. Yāḳūt mentions the place as a caravan station situated in the district of Ninuwai (Nineveh), a short day's journey from Mosul, under the name Balābādh, possibly = "foundation (*ābādh*) of Bal" (Bardiya Smerdis); cf. on this point G. Hoffmann, *Auszüge aus Syr. Akt. Pers. Märtyrer* (1880) p. 219, Note 1740, and in the *Zeitschr. f. Assyriol.*, ii. 57. Balāwāt owes its fame to the mounds of ruins (Tell) there, in which H. Rassam in 1878 discovered the bronze gates belonging to a palace of the Assyrian king Salmanassar II (859—824), one of the most important finds that had hitherto been made in Assyria, not only from the archaeological but also from the historical point of view. To be more accurate, it consisted of the two wings of a door, made of bronze bands, which had been rivetted on cedar wood; these are covered with figures, arranged in two rows, and show artistically executed basreliefs with scenes of war and peace (partly accompanied by inscriptions) illustrating in a striking fashion the history of the first third of the reign of the above-mentioned king, and the culture of the ninth century B. C. generally. The historical inscription on the small plates of metal, which covered the edges of the wings of the door, is only loosely connected with these scenes. The importance of the latter cuneiform inscription lies in its detailed description of the great Babylonian campaign of Salmanassar II. With the exception of a few fragments the whole of the bronze outer panelling of the gate, discovered by Rassam, has been in the British Museum since 1879. From an inscription of Assurnasirpal (884—859), giving an account of the foundation of a temple in Imgur-Bēl, which Rassam states to have been dug out of the Tell of Balāwāt, it has generally been supposed that this Assyrian town is to be sought for in the mounds of ruins at Balāwāt. This identification is however not quite certain; cf. also L. W. King, *The Annals of the Kings of Assyria*, (i. 1902) p. 169 note 2 and A. Hermann in the *Orient. Litter. Zeit.*, ix. 594.

Bibliography: Yāḳūt, *Mu'djam* (ed. Wüstenfeld), i. 707; C. Niebuhr, *Reisebeschr. nach Arab. u. and. umlieg. Ländern*, ii. 368; F. Jones, *Records of the Bombay Government*, N°. 43, p. 471. — On the excavations and discoveries there cf. H. Rassam, *Asshur and the land of Nimrod* (New York, 1897), p. 200 *et seq.*; K. Bezold, *Überblick über die Babyl.-Assyr. Litter.* (1886), p. 74 *et seq.*; Hilprecht, *Explorations in Bible Lands* (1903), p. 296 *et seq.*; *British Museum, guide to the Babyl. and Assyr. Antiqu.*[2] (1908), p. 35 *et seq.*; Birch and Pinches have published a volume *The Bronze ornaments ... of Balawat* (1880—1903); Billerbeck and Fr. Delitzsch give an exhaustive description of the gates in *Die PalasttHore Salmanassars II zu B.* = *Beitr. z. Assyriologie*, vi. Heft 1 (1908). (M. Streck.)

BALBAN, Ghiyāth al-Dīn Ulugh Khān, Wazīr of Nāṣir al-Dīn Maḥmūd, King of Delhi (1246—65) and afterwards his successor. As Nāṣir al-Dīn was of a quiet and studious disposition, he left the management of affairs, for the greater part of his reign, in the hands of Ulugh Khān, who was at once his brother-in-law and father-in-law. His energetic administration did much to extend and consolidate Muhammadan rule in Northern India. He succeeded to the throne in 1265 and proved himself to be a stern but enlightened ruler; he was particularly successful in protecting his kingdom from the inroads of Mongol invaders. His court was the refuge of many exiled rulers and men of letters, among whom was the poet Amīr Khusraw. In 1285 his eldest son was slain in battle against the Mongols, and the aged king (he is said to have been more than 80 years old), broken down with grief, died in the following year, leaving the throne to his grandson, Kai Ḳubād, a youth of 17 or 18 years.

Bibliography: Ḍiyā al-Dīn Baranī, *Ta'rīkh-i Fīrūz Shāhī* (in the Bibliotheca Indica), pp. 25—126; Elliot-Dowson, *History of India*, iii. 97—125. (Arnold.)

BALDA (A.), "Town", "district"; Plural *Bilād*

[q. v.] and *Buldān* "lands" which frequently appear in the titles of geographical works.

BALDJ b. Bishr b. ʿIyāḍ al-Kushairī, an Arab general, the valiant, though haughty, commander of the Syrian cavalry in the army, which the Caliph Hishām b. ʿAbd al-Malik sent against the Berbers in 123 (741) under the command of Kulthūm b. ʿIyāḍ, uncle of Baldj. On their arrival in Ifrīkiya (in Ramaḍān 123 = 20 July—18 Aug. 741) Baldj and his Syrians soon made themselves thoroughly hated through their arrogance and barbarity by the African Arabs, especially the Anṣārs, who after the battle in the Ḥarra (63 = 683) had fled in large bodies to the west. After the Syrian army had united with the African at Tlemcen (about 60,000 in all) in consequence of the arrogance of the Syrians and a quarrel between Baldj and the commander of the African troops, the two armies nearly came to blows. The Berbers retreated as far as the River Sebū in the extreme Maghrib, in order to weaken the enemy. Shortly before the encounter with the Berber host, Kulthūm dismissed Ḥabīb, who was experienced in Berber warfare, but whose advice Baldj insolently despised, from the command of the African troops and entrusted it to two Syrian officers, which still farther increased the bitterness among the African soldiers. The consequence was the total defeat of the Arabs at Baḳdūra (or Nabdūra on the Sebū, north of Fās, cf. Fournel, *Les Berbers*, i. 294, note 1) the blame for which must be laid on Baldj, not only for his arrogance but for his impetuous advance, which separated him from the foot-soldiers (in Dhu ʾl-Ḥidjdja 123 = 17th Oct.—14th Nov. 741). With about 7,000 horsemen he fought his way to Ceuta, where he endured a long siege by the Berbers till ʿAbd al-Malik b. Ḳaṭan [q. v.], Governor of Cordova, an Anṣār, brought him and his Syrians to Spain to use them against the rebel Berbers there. The latter were annihilated by Baldj and ʿAbd al-Malik in a great battle at Wādī Selīṭ (Guadacelete) above Toledo. In the civil war which soon afterwards broke out between the Spanish Anṣārs and the Syrians, the latter were victorious. They appointed Baldj Governor of Spain, in place of ʿAbd al-Malik, who had been driven out of Cordova and afterwards murdered, but after a brief rule Baldj fell in a battle against the Spanish Arabs by the hand of ʿAbd al-Raḥmān b. Alḳama al-Lakhmī, Governor of Narbonne (in Shawwāl 124 = 8 Aug.—5 Sept. 742).

Bibliography: Ibn Khaldūn, *Hist. des Berb.*, i. 137 *et seq.*, 151; French transl. i. 217, 238 *et seq.*; Ibn ʿAdhārī, *al-Bayān al-Mughrib*, i. 41—43; ii. 30—32; Makkarī, ii. 11—13; Ibn al-Athīr (ed. Tornb.), see Index; Dozy, *Hist. des Musulmans d'Espagne*, i. 244—265; Fournel, *Les Berbers*, i. 291—297, 302—306; Müller, *Der Islam*, i. 449 *et seq.* Mercier, *Hist. de l'Afrique septentr.*, i. (1888), 231 *et seq.*, 234 *et seq.* (M. Schmitz.)

BALEARIC ISLANDS, Greek Βαλιαρεῖς, Latin Baliares, which form has more authority than Baleares, usually but falsely derived from βάλλειν "to throw", because the ancient inhabitants were good slingers and as such served in the Roman and Carthaginian armies, earlier called Gymnesiae Insulae after the almost naked horsemen, a group of islands in the western Mediterranean. The name includes in the narrower sense, the two principal islands, lying to the north-east: Mallorca (Insula Major, since the time of Procopius Majorica, Majorca) and Minorca (Insula Minor, Minorica) with the smaller islands south of Mallorca: Cabrera (Capraria, Isle of Goats) and Conejera (Cunicularia, Isle of Rabbits) and to the west Dragonera (Triguadra); in the wider sense the name comprises, as at the present day the Provincia de las Islas Baleares and in the middle ages the "Kingdom of Mallorca", Reino de M. 1276—1343, the property of the younger son of the House of Aragon, the south-western group also, of the Pityusae, Isles of Figs; Ibiza (Ebusus, Phoenician אִיבְּשִׁים) and Formentera (Ophiusa). Among the Arabs they were called *djazāʾir sharḳ al-Andalus*, the Islands of Eastern Spain or *al-djazāʾir al-sharḳiya* the Eastern Islands. The name *djazāʾir Bālyāra* (*Encyclopédie arabe, Dāʾirat al-maʿārif* by Bistānī, v. 149; Sāmī, *Ḳāmūs al-aʿlām* 1218), *djazāʾir al-Bālyār* in Aḥmad Zekī Bey's *Ḳāmūs al-djoghrāfiya al-ḳadīma* (Būlāḳ 1317 = 1899), p. 31, is quite modern. The larger islands are known in Arabic as Mayūrḳa or Mayorḳa, Manūrḳa or Manorḳa (often confused by merely changing the pointing ميورقة, منورقة; ميرقة, منرقة) and Ibiza Yābisa. After having been subject in ancient times to Phoenicians (Greeks from Rhodes) and Carthaginians the Balearic Islands were ultimately subjected to Rome by Q. Caecilius Metellus Balearicus, the founder of Palma and Pollentia on Mallorca. Mago = Mahon and Jamo (Jamna) = Ciudadela on Minorca are of Carthaginian origin. In 465 the Balearics were conquered by Geiserich the Vandal, in 534 by Belisarius for the Byzantine Empire but they never were Visigothic. In 707-708 Mūsā b. Nuṣair's son ʿAbd Allāh is said to have plundered and conquered (?) them. In 797-798 they were exposed to repeated Arab raids but were freed from this scourge in 799 by Charlemagne. Soon afterwards they again suffered from the visits of the Normans and Arabs and it was not till 290 (903) that they were permanently attached to the Spanish Umaiyad Emirate by ʿIṣām al-Khawlānī. In 405 (1014-1015) the Balearics fell into the hands of the Ṭāʾifa prince Abu ʾl-Djaish Mudjāhid al-Muwaffaḳ al-ʿĀmirī of Denia (Dāniya), which lay to the west opposite them, and were held by his son and successor ʿAlī Iḳbāl al-Dawla from 436 (1044-1045) to 468 (1076). The latter was dethroned by his father-in-law, the Hūdid al-Muḳtadir of Saragossa, to whose lot Denia fell, while the Balearic Islands became independent under Murtaḍā ʿAbd Allāh 468—486 = 1075—1093, Mubashshir b. Sulaimān 484—509 = 1091—1115 and Abū Rabīʿ Sulaimān in the last named year when the Balearics were conquered by the Almoravids (Governor b. Abū Bakr till 520 = 1131). From 525—599 = 1131—1202 follow the independent Almoravid princes, the Banu Ghāniya, of whom the chief were Muḥammad b. ʿAlī b. Ghāniya 520—596 = 1131—1151 and his son Abū Ibrāhīm Isḥāḳ b. Muḥammad 546—581 = 1151—1185. From 601—627 = 1204—1229 the islands weer under various Almohad governors till their final conquest by James = Jaime I of Aragon (al-Conquistador) in 1228 *et seq.*; the clever Abū ʿOthmān Saʿīd b. al-Ḥakīm al-Ḳorashī continued to rule in Minorca however from 630—685 = 1232—1286, a puppet king with the title al-Mojarife, as vassal of Aragon

till the Arabs were entirely driven out. The most famous Mayorkī is the historian al-Ḥumaidī [q. v.].

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(C. F. SEYBOLD.)

BĀLFURŪSH. [See BĀRFURŪSH.]

BALHARĀ (A.), an Indian title said by Ibn Khurdādhbeh (ed. de Goeje, *Bibl. Geogr. Arab.*, vi., 16) to mean "king of kings"; al-Idrīsī adopts this explanation, and adds that the title was hereditary (*Géographie d'Édrisi*, trad. P. A. Jaubert, i. 173); al-Mas'ūdī (*Murūdj al-Dhahab*, i. 177, 372, 382), al-Iṣṭakhrī (*Bibl. Geogr. Arab.*, i. 173), and Ibn Ḥawḳal (id. ii. 227) describe the Balharā as the ruler of Mānkir and as the greatest of the kings of India; al-Mas'ūdī (*ib.* 162) adds that the Balharā was the name of the founder of a dynasty in this city and that his successors in turn adopted the name of this prince. Mānkir has been identified with Malkhet (about 60 miles to the south-east of Sholapur in the Bombay Presidency), the site of the ancient Mānyakheṭa, the capital city of the later Rāshṭrakūṭa dynasty (about 630—972 A. D.). The Arab geographers knew the Rāshṭrakūṭas by their Sanskrit title Vallabha "*beloved*"; thus Indra III (a contemporary of al-Mas'ūdī) had the title of Pṛthivīvallabha "*beloved of the earth*" (*Gazetteer of the Bombay Presidency*, I, Part I, 120-121, 519, 525). The destruction of Mānyakheṭa by the Western Cālukya king, Tailapa, in 972 A. D., explains why no Arab geographer after Ibn Ḥawḳal mentions Mānkir. The identification of the Balharā with the Valabhi (Ballabhi) dynasty, 509—766 A. D. (Elliot—Dowson, i., 354-355), and Reinaud's explanation (*Mémoire sur l'Inde*, 138, 144) of Balharā as Mālwa Rāi (king of Mālwā) are historically inaccurate.

(T. W. ARNOLD.)

BAL-ḤĀRITH. [See ḤĀRITH.]

BALĪ, an Arab tribe, belonging to the Yaman group. Its genealogy is: Balī b. 'Amr b. al-Ḥāfī b. Ḳuḍā'a. The Bahrā and Haidān are given as consanguineous tribes and the Hani and Farān as subordinate.

Their dwellings were on the Syrian frontier near Taimā between the lands of the Djuhaina and the Djudhām. In the time of Ptolemy the Thamūd (Θαμυδῆται) inhabited their land.

Of districts belonging to the Balī there are mentioned: al-Djazl, al-Ruḥba, al-Saḳyā, Hadjashān(?) Ma'din Farān (called after the subordinate tribe of Farān) at the mines of the Sulaim, east of Mecca (whence the precious stone Pharanitis in Pliny), Shaghb and Badan. A family of the Balī, the Hishna b. 'Ukārima, fled from the two latter on account of a quarrel with their fellow tribesmen to the neighbouring Jews at Taimā, adopted Judaism and remained there for a long period till the Jews were banished from Taimā. Khabīn and Shar' were common to the Balī and Djuhaina. Of Wādīs are mentioned: the Amadj and Ghurān which run from the Ḥarra of the Sulaim and flow into the sea; of wells: al-Hadhm (behind the Wādī 'l-Ḳurā) and Dhāt al-Salāsil (in common with the Djudhām). At Bi'r Ghadaḳ in Mecca there was a citadel of the Balī called Ḳā'. Besides these there were scattered settlements of the Balī on the so-called Nadjd road (the route of the Syrian pilgrims to Mecca), in Ḥigr and Wādī 'l-Ḳurā.

History. In the year 8 (629-630) Muḥammad sent 'Amr b. al-'Āṣ, whose mother belonged to the tribe of Balī, with 300 men against the Balī and Ḳuḍā'a tribes related to them. On arriving at Dhāt al-Salāsil, the well mentioned above as being common to the Balī and the Djudhām (the so-called "expedition to Dhāt al-Salāsil"), 'Amr felt his forces too weak against the tribes and sent to Muḥammad for reinforcements; the latter sent him new troops under Abū 'Ubaida b. al-Djarrāḥ, amongst whom were Abū Bakr and 'Omar. In the same year we find the Balī in alliance with the Ḳuḍā'ī tribes Lakhm, Djudhām and Balḳain with a total strength of 100,000 men led by one of the tribe of Balī, fighting against Muḥammad in the army of Heraclius in Syria at Ma'āb (Battle of Mūta). After the conquest of Mecca by Muḥammad, in the so-called "year of the deputations" (9 = 630) the Balī also appeared before the Prophet, under the leadership of Ruwaifi' b. Thābit to tender their submission. After Muḥammad's death they appear to have seceded again for in the year 11 (632) Abū Bakr sent against them and the other apostate Ḳuḍā'ī tribes, the already mentioned 'Amr b. al-'Āṣ. In the year 14-15 (635-636) we again find them with the Lakhm, Djudhām and Balḳain in the train of Heraclius at Yarmūk, where they, with the Greeks, were defeated by the Muslims. They then emigrated to Egypt (Miṣr) with the permission of the Caliph 'Omar. Here they at first fell into conflict over their settlements with their former neighbours, the Djuhaina, who had followed them here, but soon came to terms. In later times we hear almost nothing of them. According to the accounts of the explorers Rüppel, Burckhardt, Fresnel and Wellstedt, who have visited them and call them Billi (Fresnel: Beli), they live at the present day in the mountains south-east of Muila near the harbour of Wadjh. In Wadjh itself lives the chief Shaikh of all the Balī tribes, who receives an annual stipend from the Khedive of Egypt. His dominion is said to extend from the coast, six days' journey inland.

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(J. SCHLEIFER.)

BALI. This, the most important, of the Little Sunda Islands is 105.5 square miles in area, and is a mountainous island of volcanic origin with the volcanoes Gunung Agung (11,000 feet) Batur and Tabanan, rising sheer out of the sea to the east of Java. Only the western half of the south coast is flat; the eastern consists of chalk cliffs. The fauna and the rich flora form a transition between the Asiatic and Australian portions of Indonesia; the tiger, the dwarf antelope and two kinds of ape, for example, are found here but the cockatoo only appears in the east of the island. The island with the neighbouring island of Lombok forms a "residency" under an official of high rank in the civil service, a "resident" whose head quarters are in Singa Rādja (Bulelèng). In the years 1906 and 1907 the principalities of Klunkung, Badung, Tabanan, Mengwi and Gyanjar were quite subjected by the Dutch; in Karang Asem and Bangli the princes are still semi-independent; Bulèlèng and Djembrana were incorporated after the wars of 1846-1849.

As to its history, Bali is mentioned by the Chinese historians of the T'ang dynasty in the year 647 A. D. and again in 992; the island is later mentioned as a part of the great Hindu kingdom of Modjopait in East Java, which was conquered in 1518 by the Muḥammadan princes of Dĕmak. The Hindus retained their independence in Balambagan in East Java; another section fled to Bali where their leader set himself up as independent prince of the whole island under the title of Dewa Agung Kĕtut in Gĕgĕl (Klungkung). The governors of these princes afterwards made themselves independent in their own districts. Balambagan, supported by Bali, remained independent till the Dutch subdued it in the xviii[th] century.

The above events account for the fact that the population of the island, estimated at about 500,000 souls, has remained Brahmanical with a few Buddhist tribes and that the original native-stock of Bali (Bali aga) has been strongly mixed with Javanese and this section calls itself Wong Modjopait; and further that language, alphabet and literature are closely related to those of East Java. Among the numerous foreign elements in the coast districts are many Chinese and Muḥammadans of the most diverse origins. Centuries ago a section of the people of Bali, both men and women, allied themselves in marriage with the strangers and adopted Islām: their descendants live together in the interior in separate villages or collections of villages and are as a rule prosperous. It also happens that evil-doers among the Balians attempt to escape from the stringent native laws by becoming Muḥammadans. In spite of a constant increase the number of Muḥammadans is still relatively small. With the increase in personal security, immigration of foreigners into the recently subdued principalities is encouraged; the spread of Islām is also favoured by the transference thither of Dutch officials with their subordinates.

The agriculture of the Balians, chiefly the growing of rice in wet fields (*sawah*) is the most highly developed of Indonesia. Rice is the principal food, there are also grown tuberous plants and all the other foodstuffs of the archipelago; the following were the values of the exports in 1908: copra ƒ 1,250,000, coffee ƒ 650,000, earth-nuts ƒ 200,000, rice ƒ 200,000, cattle ƒ 315,000 etc., in all ƒ 2,700,000. The imports amount to ƒ 1,050,000. The centre of foreign trade is Bulèlèng; the native trade is carried on at markets held regularly. Supported by the many splendour-loving princes and the cult of Hinduism, native industry has maintained a high level: gold- and silverwork, the armourer's art, wood-carving, sculpture and the weaving (by knitting, *ikat*) of beautiful decorated cloths. The people of Bali are relatively far advanced: many of them can read and write.

As an example of an Indonesian Hindu civilisation, on the basis of which Islām has been developing, in Java for example, for four centuries, that of Bali is very important. The four chief castes of Brahmanism are to be found here: Brahmana, Ksattria, Wesya and the great mass of the people: their members cannot enter another caste, have the right to bear the titles *ida*, *dewa* and *gusti* respectively and, if they are women, may not marry into a lower caste. The priesthood is composed of the highest caste, the Brahmans; amongst these are those initiated to a knowledge of the sacred, chiefly Old Javanese, literature and the judges (*kerta*) are also chosen from the priesthood. Only a few, and not the great number of the subordinate castes, that appear in the Brahmanism of the Asiatic continent, are to be found in Bali; besides the members of all four castes are often farmers, merchants etc. It is only for the most highly developed that the outer forms of Brahmanism have a definite, religious value; the great mass of the people is still entirely influenced in its daily life by its ancient Indonesian animism, although the gods are known by Hindu names and worshipped in temples; inspired persons (*balian*), Shamans (*permas*) and the guardians of temples (*pamangku*) play an important part in their worship. The Sun-god of the eastern archipelago appears in a curious fashion as Batara Suria, the chief deity of Bali. The *pĕdanda* only appear at great religious festivals or when the prince of the land is giving a feast, and at cremations; they bless consecrated water and weapons, sell amulets, appoint new priests and inspire great reverence.

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BĀLIGH (A.) "having attained maturity". [See BULŪGH.]

BALIḲ, Turki-Mongol word for "town" (also written BĀLIḲ and BĀLIGH); appears frequently in compound names of towns, such as Bishbaliḳ ("Five Towns", at the present day in ruins at Gučen in Chinese Turkestan), Khānbaliḳ (the "Khān's Town"), Turko-Mongol name (also frequently used by European travellers in the middle ages as a name of Pekin (Cambalu)), Ilibaliḳ (on the River Ili, the modern Ilijak) amongst others. As the town of Bishbaliḳ is mentioned as early as the Orkhon inscriptions (viii[th] century A. D.), Baliḳ, in the meaning of town, is one of the oldest of Turki words, as is the word Bāliḳ "fish", which is similarly pronounced and is common to all Turki dialects. (W. BARTHOLD.)

BĀLIKESRĪ, BĀLIKESR, a town in Turkey in Asia, capital of the Sandjak of Ḳarasi in the Wilāyet of Khudāwendigār, with 13,118 inhabitants, of whom 9175 are Muhammadans, 1266 Orthodox Greeks and 1941 Gregorian Armenians. Built at the foot of the Yilān-dāgh, Bālikesrī is watered in winter by a brook. In summer when this is dried up, water has to be brought from Batlāḳ. It was the ancient capital of the Princes of Ḳarasi and was conquered in 737 (1336) by ʿAdjlān-zāde in the time of Sulṭān Orkhān. It has a weekly market and an annual fair, and manufactures a coarse kind of cloth called *ʿaba* [q. v.]. The town has 91 mosques of which some are fairly old. We may further mention an old clock tower, a monastery of the Bairamiya as well as the grave and some pious foundations of the Bairami Shaikh Luṭfallāh. The Ḳazā Bālikesri comprises 5 Nāḥiya and 328 villages with about 90,000 inhabitants. Its chief productions are opium, cotton, cereals and fruit, including excellent melons called *Ḥasan-bey*, and honey, which is famous.

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BALĪNŪS. In the scientific literature of the Arabs we meet with a name, which is written BALĪNŪS, BALĪNĀS and BALĪS and sometimes denotes Apollonius of Tyana and sometimes Apollonius of Pergamon. It appears most rarely under the correct form Abuluniyūs. To Apollonius of Tyana is to be ascribed a book on the "Secret of Creation" by the sage Balīnūs (MS. in Paris) which has previously been given to Pliny; for it is therein stated that the author belonged to *Ṭuwānī*, which is clearly to be emended to *Ṭuwāna* = Tyana. A sort of natural history called *Liber de Causis* (MS. in Leiden) and a treatise on astrology, translated by Ḥunain b. Isḥāḳ, must also be credited to the philosopher of Tyana, as well as a book on the seven bodies which Ḥādjdjī Khalfa mentions as being by Balīnūs.

But on the whole, Apollonius of Tyana was little known to the Arabs. On the other hand the works of the great mathematician of Pergamon were well-known and diligently studied by Eastern scholars. The author of the *Kitāb al-Ḥukamā* devotes an interesting notice to him in which he gives a sketch of his famous treatise on conic sections. This treatise contained eight books of which the last has been lost with the exception of four propositions. The first four books were translated by Hilāl b. Abī Hilāl of Ḥimṣ (died 270 A. H.), the next three and the four surviving propositions of the last book by Thābit b. Ḳurra. There is a manuscript of these translations in Oxford; the part translated by Thābit is to be found in several libraries. Other Arab scholars have studied his Conic Sections and given versions of it, such as Aḥmad b. Mūsā, Abu 'l-Fatḥ al-Iṣfahānī, Naṣīr al-Dīn al-Ṭūsī, Yaḥyā b. Abi 'l-Shukr, Muḥyi 'l-Dīn al-Maghribī.

Besides this, his chief work, the Arabs were acquainted with other treatises by Apollonius; the treatise on the intersections of straight lines or planes in a given ratio (*de ratione determinata*) on which Thābit b. Ḳorra has written an excellent commentary, a treatise on variables, one on tangent circles and some theorems.

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BĀLIS, a town in North Syria, on the Euphrates, where the stream turns to the east from its southern course, situated in 35° 59' n. Lat. and 38° 12' East Long. Greenw.

The name is the Aramaic בית בלש, which is usually given by classical authors in the form Barbalissos. The oldest mention of the town appears to be in Xenophon, who mentions a palace and pleasure-grounds of Belesys, Governor of Syria, here. Ptolemy gives Barbarissos in its right place and the *Tabula Peutingeriana* mentions it as station on the Euphrates road. According to the *Notitia Dignitatum*, about 425 A. D., it belonged to the Augusta Eufratensis, held a garrison of the Equites Dalmatae Illyriciani and was under the Dux Syriae. Stephan of Byzantium mentions it before the time of Justinian as a walled castle. According to Procopius, Khusraw II Anūshirwān must have destroyed the town in his devastating campaign into Syria about 540. The fortifications were therefore rebuilt by Justinian.

The Arabs call the town Bālis. It was taken by the Muslims under Abū ʿUbaida without fighting but most of its inhabitants emigrated from it. Under ʿOmar and ʿOthmān, Bālis was one of the frontier fortresses against the Byzantines. Hārūn incorporated it in the Djund al-ʿAwāṣim, to which Ḳūrus, Djawma, Manbidj, Anṭākiya, Tīzīn, Bālis and Ruṣāfat Hishām belonged. When in later times the frontier had been advanced nearer Asia

Minor, Bālis belonged to the district of Ḳinnasrīn, one of the six districts of Syria. In 245 (859) an earthquake visited Bālis, which also affected Raḳḳa, Ḥarrān, Rās al-ʿAin, Urfa, Ḥimṣ, Damascus, the Syrian coast and the Cilician lowlands. In 269 (882-883) Bālis was under the suzerainty of Aḥmad Ibn Ṭūlūn. In 287 (900) it was a military station of the Caliph Muʿtaḍid in his campaign against Cilicia. After the time of the Ḥamdānid Saif al-Dawla 333—356 (944—967) Bālis began to decline and caravans visited it less frequently than before. Iṣṭakhrī describes it about 309 (921) as a little town and Yāḳūt about 621 (1224) as still a village. In the Crusading period, about 1111, Bālis was for a while in possession of the Franks under Tancred of Antioch. Benjamin of Tudela visited it in 1163. When he regards Bālis as the town of Bileam ben Beor, we have here a Jewish version of the legend which the Arabs attach to Balʿam in the Balḳāʾ. To the Arabs Bālis is the town of Bālis Ibn Rūm Ibn Yakan Ibn Sām Ibn Nūḥ. In this is preserved a memory of the pre-Muḥammadan age of the town. According to Ibn Shaddād, Bālis belonged to the Aiyūbid of Aleppo, al-Malik al-Ẓāhir Ghāzī, who died in 613 (1216) and after him to the famous brother of Saladin, al-Malik al-ʿĀdil Abū Bakr, who built a minaret there with his inscription. He gave it to his son al-Malik al-Ḥāfiẓ in fief. Yāḳūt and after him the *Marāṣid* and Ḳazwīnī assert that the Euphrates, which formerly washed the town, has gradually retreated from it so that in his time it was 4 miles distant. At the present day the distance is only about 2 miles and the river appears to be again approaching the town. The change in the direction of the river must have hastened the decline of the town. After Yāḳūt, first hand notices of the town cease. Abu ʾl-Fidā quotes only older passages. The final destruction of the town was wrought by the armies of Čingiz Khān.

Bālis lies on the great road which leads from Baghdād or from Mosul via Raḳḳa to Syria. It is the first Syrian town on this road. On account of this prominent situation the geographers use it as a centre in describing the boundaries of the land. It also lies on the dividing line between two strikingly different climates. The raw climate of the plateau of Aleppo here gives way to the more equable climate of the Djazīra. The flora and fauna change here completely also. Bālis is called the harbour of Syria on the Euphrates. In spite of its favourable situation it has never been able to recover from the Mongol inroads.

At the present day Bālis bears the name of Eski Meskene, after the quite modern military and post-station in its neighbourhood. The ruins of the town 5 acres in area lie on a cape of the higher bank that stretches out into the Euphrates-valley. The walls around are still recognizable. One can still recognise three gates for the roads to Aleppo, to Ḥimṣ and Damascus, and to Baghdād. A deep ditch separates it from the hilly hinterland. On this still stand the ruins of the fortress of the time of Justinian: a praetorium and a strong bastion. This ancient fortification must have been used throughout the whole Muḥammadan epoch. The area of the town is full of fragments of pottery, which lead us to conclude that it once had a flourishing ceramic industry. From its midst rises a high octagonal minaret, renewed in the time of al-Malik al-ʿĀdil Abū Bakr as the inscription tells us. The name of the Amīr who had charge of the operations and the date have disappeared; the architect calls himself ʿAbd Allāh. In the south of the town there still are the remains of a nameless, mediaeval tomb of a saint with two graves.

Bibliography: Balādhurī, *Futūḥ* (ed. de Goeje), p. 150 *et seq.*; Ibn Khordādhbih (ed. de Goeje), p. 75, 98; Ibn al-Faḳīh (ed. de Goeje), p. 92, 111; Ḳudāma (ed. de Goeje), p. 228; Ṭabarī iii. 52, 1440, 2028, 2200; Iṣṭakhrī (ed. de Goeje), p. 13 *et seq.*, 27, 62; Ibn Ḥawḳal (ed. de Goeje), p. 17, 19, 34, 119; Muḳaddasī (ed. de Goeje), p. 54, 154 *et seq.*; Yāḳūt i. 477 *et seq.*; Ibn Shaddād, *Aʿlāḳ*, St. Petersburg, Asiat. Museum, Nº. 162, in Rosen, *Notices sommaires*, f. 64 b. top; Kamāl al-Dīn, in *Rev. de l'Orient Latin*, iv. 223; C. Ritter, *Erdkunde*, x. passim; Chesney, *Expedition for the Survey of the Rivers Euphrates and Tigris* (London, 1850); V. Chapot, *La Frontière de l'Euphrate* (Paris, 1907); G. le Strange, *Palestine under the Moslems* (London, 1890), p. 417; the same, *The Lands of the Eastern Caliphate* (Cambridge, 1905), p. 107; M. van Berchem and E. Herzfeld in Sarre-Herzfeld, *Archaeologische Reise im Euphrat- und Tigrisgebiet* (Berlin, 1910-1911), chap. i and iii.

(Ernst Herzfeld.)

BĀLISH, a unit of money among the Mongols; it is mentioned as early as the time of Čingiz Khān; after the break up of the Mongol Kingdom into several independent states, the word appears to have remained in use in China only, where they still reckoned by the *bālish* in the viiith (xivth) century. It is very difficult to reconcile the various passages from Oriental sources collected by Quatremère (*Histoire des Mongols de la Perse par Rashīd al-Dīn* p. 320 *et seq.*); to what is given there one can only add Djūzdjānī's notice (*Ṭabaḳāt-i Nāṣirī*, transl. by Raverty, p. 1110) according to which the *bālish* was worth $60^1/_3$ dirhems. The statement in the *Taʾrīkh-i Waṣṣāf* (lithogr. ed. Bombay 1269 = 1853, p. 22) that the gold and silver *bālish*, each weighed 500 mithḳāl (about $4^1/_3$ lbs.) is very important (Djuwainī tells us the same thing). According to Waṣṣāf, a *bālish* in gold was worth 2000 dīnārs, in silver 200 dīnārs, in paper-money 10 dīnārs; in another passage (p. 506) in his account of the embassy of 697—704 (1297-1298—1304-1305) — cf. on this embassy d'Ohsson *Histoire des Mongols*, iv. 320 *et seq.*; Elliot, *History of India*, iii. 45 *et seq.* — Waṣṣāf estimates the value of the *bālish* in paper-money at only 6 dīnārs. The word "dīnār" clearly does not here mean a gold coin, but the silver coin weighing 3 mithḳāls (about 196 grains) also mentioned by Rashīd al-Dīn (cf. d'Ohsson, *Histoire des Mongols*, iv. 464 on this point).

(W. Barthold.)

BALĪYA (A.) In pre-Muḥammadan times, a female camel, a mare, or other beast of burden was frequently tethered at the grave of a warrior or noble, and left without food or water till it perished. The original reason for this custom must have been the belief that the dead man at his resurrection from the dead would not have a steed at his disposal, unless one were given him at his death; otherwise he would have to go on foot like the common people. Another tradition mentions that the Balīya might also be a cow, a sheep or a goat and that the animal was slain at the grave.

The original symbol of a belief in a resurrection seems, in consequence of the disappearance of this belief, to have become an offering to the dead.

Bibliography: G. W. Freytag, *Einleitung in das Studium der arab. Sprache*, p. 368; Shahrastānī, *al-Milal wa 'l-Niḥal*, ii. 439 *et seq.*; Wellhausen, *Reste arabischen Heidentums* (2nd edition 1897), p. 180 *et seq.*; G. Jacob, *Altarabisches Beduinenleben*, p. 141. (J. Hell.)

al-**BALḲĀ'**, the Arabic name of the southern half of the eastern Jordan district. In the narrative of the unfortunate Mu'ta expedition, it also comprises the land south of Arnon, for both Ma'āb (Rabbat Moab) and Mu'ta and the village of Mashārif (this however is identified with Mu'ta by al-Mubarrad *Kāmil* 639 *et seq.*) were included in it. According to Wāḳidī its southern boundary was a day's journey distant from Dhāt Aṭlāḥ. The whole eastern Jordan district is often (e. g. Ṭabarī, *Annales*, 1, 2646; 3, 52) designated by al-Balḳā', Bathaniya [q. v.] and Ḥawrān. The town of Arbad (Irbid), where Yazīd II died, is also mentioned as belonging to al-Balḳā' (Ṭabarī, *Annales*, 2, 1463). On the other hand among the geographers al-Balḳā' in the narrower sense signifies the district, the capital of which was 'Ammān. As a rule it belonged to the province of Damascus though Muḳaddasī includes 'Ammān among the towns of the province of Filasṭīn. It formed a separate jurisdiction as (e. g. Ṭabarī, *Annales*, 2, 1975; 3, 416) an *'Āmil* of al-Balḳā' is sometimes mentioned. About 1300 it belonged to the Mamlaka of Karak as Dimishḳī tells us. In the later Mamlūk-period, it was again given to Damascus and had Ḥusbān (Hesbon) as its capital. The geographers often speak of Ẓāhir al-Balḳā' (the outer, surrounding territory of al-Balḳā'), so that al-Ẓāhir is sometimes used instead of Balḳā'. At the present day al-Balḳā' in the narrower sense denotes the land between Zarḳā' 'Ammān and Zarḳā' Mā'in (corresponding roughly to the ancient Peraea) and has al-Salṭ as its capital. But in practice it is still always also used of the districts south of Arnon.

Bibliography: Iṣṭakhrī in *Bibl. geogr. arab.* (ed. de Goeje) i. 65; Ibn Ḥawḳal, *ibid.* ii. 124 *et seq.* (on the uncertain text in this passage, see Gildemeister in the *Zeitschr. d. deutschen Palästina-Vereins*, vi. 10); Ya'ḳūbī, *ibid.* vii. 326; Muḳaddasī, *ibid.* iii. 179, 187; Ibn Khordādhbih, *ibid.* vi. 77; al-Bakrī, *Geogr. Wörterbuch* (ed. Wüstenfeld), 160; Yāḳūt, *Geogr. Wörterbuch* (ed. Wüstenfeld), i. 728; Dimishḳī, *Cosmographie* (ed. Mehren), 200, 213; Ibn Faḍl-allāh al-'Omarī, *Ḍaw' al-Ṣubḥ* (Cairo, 1312), 178, 183; R. Hartmann, *Die geogr. Nachrichten üb. Pal. u. Syr. in Khalīl al-Ẓāhirīs Zubda* (1907), 55; Ibn Hishām, (ed. Wüstenfeld), 794; Wāḳidī (transl. by Wellhausen), 308; Ṭabarī, *Annales* (ed. de Goeje), i. 1614; Musil, *Arabia Petraea*, i. 1. (Fr. Buhl.)

BALḲAIN. [See ḲAIN.]

BALKAN (T.) high, steep wooded hills (according to others from the Pers. Bālākhāna, see art. BALAKHĀN), a mountain system which forms the southern boundary wall of the lowest basin of the Donau from the valley of the Timok to Cape Emine. Its highest peaks attain in the Kodja Balkan (Central Balkan) a height of 7000 to 8000 feet, while the eastern part only rises above 3000 feet at certain points. In antiquity this mountain system was called Hæmus. The Balkan passes are historically important, viz. the Aḳ Boghāz on the road from Varna to Burgas and farther to the west the Čaliḳawāḳ Boghāz, the Demirḳāpū (Iron Gate), the Shipka Boghāz (the Shipka Pass) etc.

Bibliography: Kanitz, *Donau-Bulgarien und der Balkan*; Reclus, *Nouv. géogr. univ.*, i. 206—212.

BALKĀRS, a Turkish tribe in the Caucasus. [See KAUKASUS.]

BALKH, the BAKTRA of the Greeks, Old Persian BĀKHTRISH (really the name of a country) middle Persian BĀXHL, BAHL, with the epithet I BĀMIK "the glittering", situated on the south side of the Āmū Daryā, on its tributary the Dahās, which now no longer reaches it, in the flat northern outlying part of the Kōh-i Bābā on the important commercial route from the mountain passes to the Oxus, was the political metropolis of the ancient satrapy of Khorāsān, the intellectual and religious capital of the later kingdom of Tokhāristān.

In the Iranian saga, which ascribes the founding of the town to Kai Lohrāsp — the form of the name and description of its bearer as king points to Bactria as the home and the Kushān period as the period of origin of this myth — and connects its origins with the rise of the Zoroastrian religion, there is an echo of the fact that Balkh owes its historical importance to the Achaemenid period, in which it was the seat of the satrap of Khorāsān, and early took the character of the holy city. It is quite possible that the tradition which ascribes the refounding of Balkh under the name of Alexandria to Alexander, contains some historical truth. As the seat of the Graeco-Bactrian kings, Balkh was a centre of Hellenic culture. Balkh lost its historical importance in the following Tokhārī, Kushān and Ephthalite periods, but remained, especially after the spread of the doctrine of Buddha under the Kushān kings, the intellectual and religious capital (whence its epithet "the little town of the king" Pers. *Shāhsawārū*). The teaching of Zoroaster however certainly survived alongside of Buddhism down to the Arab invasion; besides these religions there were also Manichaeism and Nestorian Christianity.

Buddhism was predominant however. The venerated Nawbahār, as its name tells us, a Buddhist monastery, was visited by pilgrims from all lands, often even by Chinese. The descriptions, given by the Arab authors of the famous sanctuary (360 cells around a high pagoda) are too hazy and as a rule too overlaid with fantastic extravagances, for us to obtain a clear picture of the building from them. The head of the Nawbahār, the Barmak, at the time of the Arab conquest held the highest position in Balkh. From this priestly family the famous dynasty of ministers, the Barmakids [q. v.], were descended.

As early as 32 A. H. (653) Ṣakhr (or al-Ḍaḥḥāk) b. Ḳais al-Aḥnaf [see AL-AḤNAF] is said to have advanced as far as Balkh and to have forced the town to surrender. But at first there appear to have only been temporary raids into the Hindu Kūsh as the "revolts" which followed, show. According to the Arab chronicles Ḳais b. al-Haitham again took Balkh in 42 (663) and destroyed the Nawbahār. From J. Marquart's researches (cf. also his *Wehrōt und Arang*, p. 42 *et seq.*) in Chinese sources it appears certain that

Arab raids were renewed in 661, which necessitated a strengthening of the opposing forces. By their own request the Ṭokhari principalities were turned into Chinese provinces and the princes were appointed governors for the Chinese. The Sāsānian kingdom was to be restored under Pērōz the son of Yazdigard with the help of the Chinese. But as the Chinese government did not allow the undertaking of the necessary military support, the first revolt of Tarkhān Nēzak was put down in 51 (671). By the year 90 however Ḳutaiba b. Muslim had put an end to this unrest and striving for independence. The insecure state of the country forced the Arabs to place the Buddhists on an equal footing with the *Ahl al-Kitāb* and even in the various "revolts" not to proceed against apostates with the full vigour of the Muslim Law. Ḳutaiba appears to have been the first to pacify the country and to convert it to Islām. But tribal feuds among the Arabs and religious divisions in Islām began to bring new confusion. Asad al-Ḳasrī [q. v.], Governor of Khurāsān ordered Balkh, which had been destroyed in these wars, to be rebuilt by the Dihḳān Barmak in 107 (726) and transported the seat of the government from Merwrūdh thither. About 130 A. H. Abū Dā'ūd al-Bakrī, commissioned by Abū Muslim, began to stir up rebellion in favour of the 'Abbāsids in Ṭokhāristān and Balkh. How long the native dynasties could retain their position and authority in spite of all the revolutions in the northern frontier lands of Islām, may be seen from the fact that about the middle of the third (ninth) century, we find a certain Dā'ūd b. al-'Abbās of the princely house of Khottal, as governor of Balkh (cf. Marquart, *Ērānšahr*, p. 300 *et seq.*) who built a palace, the Nawshād, which Ya'ḳūb b. al-Laith, the founder of the Ṣaffārid dynasty, destroyed about 257 (870). The Ṣaffārids were succeeded in 287 (900) by the Sāmānids in ownership of Balkh. From the description of the town which Iṣṭakhrī (or rather Balkhī) has left us from this period, Balkh with its clay-walls pierced by numerous doors (Ya'ḳūbī gives 12; Iṣṭakhrī 7 with their names) cannot have presented a very stately appearance.

The town suffered severely during the wars between the Sāmānids and the Ilig-Khāns, in which Fā'iḳ, the governor of Balkh played a part. The ancient regal city received new importance as the temporary residence of Subuktigin and the great Maḥmūd of Ghazni. Soon after the latter's death Balkh fell to the Seldjūḳs in 432 (1040) of whom Caghrïbeg was chief. About the middle of the vi[th] (xii[th]) century the Ghōrids began to contest the possession of Balkh with the Seldjūḳs. Their advance was impeded by the invasion of new hordes of the Oghuz (Ghuzz-Turks); but in 594 (1198) the Ghōrid Bahā' al-Dīn Sām of Bāmiyān seized the town of Balkh. In 603 (1206) it was incorporated in the kingdom of Muḥammad Shāh of Khwārizm. Finally in 617 (1227) Balkh was devastated by the hordes of Čingiz Khān and it was doomed never to recover from the blow. How thoroughly destroyed the town was, is shown by Ibn Baṭūṭa's description of it. After Čingiz Khān's death, Balkh and Transoxiana fell to his son Čagatai and remained in the latter's family till Tīmūr deprived it of its power. Various branches of the Tīmūrids ruled in succession over Balkh till 900 (1500). During the following centuries it several times formed a bone of contention between the Uzbegs, more particularly the Djānids and the Mughal Emperors of India, sometimes it was independent. After the death of the Afshārī Nādir Shāh in 1160 (1747), who had incorporated Afghānistān and the adjoining lands in the Persian Ṣafawī kingdom, Balkh remained continuously in possession of the Durrānī chiefs till 1243 (1826) when the Emirs of Bukhārā seized it. In 1257 (1841) it was again gained by Afghānistān, to which it still belongs.

The modern town with its some 500 houses is scarcely a shadow of the ancient Balkh, to which the Arabs gave the name of *Umm al-Bilād* or "Mother of the Cities". If it has preserved a certain importance in spite of all its vicissitudes, this is due to the wealth, praised by Muḳaddasī, of its plains, watered by the Dehās. The ruins of the city are noteworthy, of which those of the Buddhist period, which are associated in characteristic fashion with names from the Iranian saga-cycles (cf. Takht-i Rustam), are better preserved than the Muslim ones. The sacredness of the place survives in the tomb Mazār-i Sharīf, said to be that of 'Alī, which is first mentioned in the xii[th] century.

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BALKHĀN, a mountain range on the Caspian Sea, where the dry riverbed of the Uzboi (supposed to be the ancient bed of the Oxus) flows into the Sea. The mountains to the north of the riverbed, rising to a height of 5500 feet, are at the present day called "the Great Balkhān" range; quite separate from them are the "Little Balkhāns" (to the south of the Uzboi) which are quite close to the Küren-Dagh. The Balkhān Bay on the Caspian Sea has taken its name from the "Great Balkhāns"; in it is the best harbour on the eastern shores of the Sea north of the Russo-Persian frontier.

On the story of an "ancient Khwārizm" on the Balkhāns cf. above p. 341[a], article ĀMŪ DARYĀ. According to Muḳaddasī (ed. de Goeje, p. 285), there were cows and horses running wild there; he was also told in Nasā and Abīward that the inhabitants of these towns used sometimes to go to the Balkhāns and find many eggs there; but no ruins in this district are mentioned in Muḳaddasī or in other sources. About 420 (1029) the Turkomans who had immigrated into Khorāsān from Mā warā' al-nahr retreated into the Balkhāns; they had made themselves obnoxious in Khorāsān by their robberies and were therefore driven out by Arslān-Djādhib, the general of the Ghaznawid Maḥmūd (Ibn al-Athīr, ed. Tornberg, ix. 267). After Maḥmūd's death, their leaders, Ḳizil, Buḳa, and Kūktash were summoned with their followers to Mas'ūd and taken into his army (Baihaḳī, ed. Morley, p. 71).

After the viii[th] (xiv[th]) century we find the little

harbour of Aghrīča, at the mouth of the river-bed (which was at that time filled with water), mentioned; this place does not however seem ever to have been of any great importance. The name of the mountains is written Abu 'l-Khān by Abu 'l-Ghāzī, following an unfortunate learned etymology; in his time several Turkoman tribes lived there. When the river Uzboi became finally dried up (about 1570) the district of the Balkhāns gradually became deserted; in later times we find there only a few Turkomans of the tribe of Yomut. In the trade with Khīwa, the harbour of the peninsula of Manghishlaķ had, at that period as in the middle ages, an incomparably greater importance than the Bay of Balkhān.

It was only in connection with the "Oxus question" that attention was again drawn to the Bay of Balkhān, when the idea was conceived, by Peter the Great first of all, of leading the Oxus back to its ancient riverbed and thereby making an uninterrupted waterway from India to the Caspian Sea. It was several times proposed in the xviii^th^ and xix^th^ centuries to build a Russian fortress on the Bay but the plan was not put into execution till 1869, when not only the district around the Bay of Balkhān but also the harbour of Michailowsk lying to the south of it, was occupied from the Caucasus. A railway was built from the latter harbour as far as Kizil-Arwat in 1881, thence continued in 1885-1888 to Samarķand and in 1897-1898 as far as Andidjān [q. v.]; the Balkhān district has thereby become the most important commercial centre on the eastern shores of the Caspian Sea. The starting point of the line was till 1887 Michailowskoje, from 1887 till 1897, Uzun-Ada, and since 1897 it has been Krasnowodowsk. Since the opening of the Orenburg-Tashkent line (1905) the "Transcaspian" line has no longer the same importance as before for through traffic and is only of value for traffic between the Caucasus and Central Asia. These mountains, almost waterless, and bare of almost all vegetation are of no importance for agriculture; the only industry of importance is the obtaining of gypsum from pits about 5 miles from Krasnowodsk.

The same name Balkhān (it is said to be derived from the Pers. Balā-Khāna) was brought to Europe by the Turks and applied to the Haemus mountains of the ancients; this is the origin of the names "Balkan" (for the mountains) and "Balkan Peninsula", usual in modern geography.

(W. Barthold.)

BALKHASH, next to the Aral [q. v.] the largest inland sea in Central Asia (6144 sq. m.) into which flow the Ili and several smaller rivers. The lake remained unknown to the Muḥammadan geographers of the middle ages; the anonymous author of the *Ḥudūd al-ʿĀlam* (372 = 982-983; cf. J. Marquart, *Osteuropäische und ostasiatische Streifzüge*, p. xxx) makes the Ili (Ilā) flow into the Issiķ-Kul. A description of Balkhash is, as far as is known, only given among Muḥammadan authors by Muḥammad Ḥaidar, about the middle of the xth (xvith) century (*Taʾrīkh-i Rashīdī*, transl. by E. D. Ross, p. 366). In this book the lake, which then formed the boundary between the land of the Uzbegs (Uzbegistān) and the land of the Mongols (Moghūlistān) is called Kökčä-Teñiz ("blue lake") and described as a fresh water lake. The dimensions given for its length and breadth are much exaggerated and Muḥammad Ḥaidar also regards the Volga (Itil) as flowing out of Lake Balkhash. Of importance is the statement regarding the taste of the water; modern geographers have always regarded Balkhash as a salt lake; it was only as a result of explorations carried out in 1903 by the Turkestān division of the Imperial Russian Geographical Society, that it was finally found to be a freshwater lake. As was pointed out by the leader of the expedition (L. Berg) the existence of a freshwater lake without an outflow in a district where the annual amount of precipitate scarcely amounts to 200 mm. forms a "geographical paradox". What is said on p. 420^a^ of Lake Aral is also true of Balkhash: an unmistakable advance of the coast line was first noticed here in the xix^th^ century, and it was on this account that observations of the drying up of the lake were taken in the last decades of the same century; distinct signs of an increase in the volume of water in the lake have been proved here also so that, as over Central Asia generally, we must not presume a permanent exsiccation but rather a periodic rise and fall in the surface of the lake. Cf. L. Berg, *Predvaritelnyi otčet ob issledovaniji ozera Balkhash letom 1903 g.* (*Izvestija Imp. Russ. Geogr. Obshč.*, t. xl. p. 584—599, with a very complete map).

The Lake first received the Mongol name of Balkhash from the Kalmucks, who ruled this district in the xvii^th^ and first half of the xviii^th^ century. The name of "Balchas", with a description of the lake, very accurate for the period, is given on the map by the Swedish officer J. G. Renat, who spent 17 years (1716—1733) in the land of the Kalmucks. Cf. *Carte de la Dzoungarie dressée par le suédois Renat pendant sa captivité chez les Kalmouks de 1716—1733, Id. de la Soc. Imp. Russe de Géographie*, St. Petersburg 1881. The Kirghiz tribes who lead a nomadic life in the same country to-day call the lake Aķ-Teñiz ("White Sea"). The immediate neighbourhood of Balkhash has always been, as it still is, a dreary desert, so that the lake, as far as is known, has never attained any economic importance; neither have its shores ever been peopled by a civilised race. The shores of the Balkhash, which are covered with reeds, are used by the nomads as a winter-settlement; in summer the district around the Balkhash is quite deserted.

(W. Barthold.)

al-**BALKHĪ**, Abū Zaid Aḥmad b. Sahl, Arab writer on geography, born in Shāmistiyān (in the province of Balkh), was a teacher in his native country, at first adopting the principles of the Imāmiya-sect and afterwards studying philosophy with al-Kindī. He found a patron in Abū ʿAlī al-Djaihānī, a Sāmānid minister, but afterwards quarrelled with him. He was invited to Bukhārā, but had not the courage to cross the Oxus. He died on the 19th Dhu'l-Ķaʿda 322 = 31st Oct. 934. The *Fihrist* (vol. I. p. 138) gives a list of forty-three works by him, all of which were early lost; Ḥādjdjī Khalīfa was only acquainted with six of them including a *Ṣuwar al-Aķālīm* which is quoted by Muķaddasī and Ḥamdallāh Mustawfī, and the *Kitāb al-badʾ wal-taʾrīkh*, which was wrongly attributed to him at quite an early period (before the xiii^th^ century) and was really composed by Muṭahhar b. Ṭāhir al-Maķdisī.

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(Cl. Huart.)

BALŌČISTĀN.

General Description.

The term Balōčistān in its widest significance includes the whole country over which the Balōč race is spread without regard to modern political boundaries. This tract is comprised between long. 58° and 70° E. and Lat. 25° and 32° N. Politically it comprises:

1. the Khānat of Kalāt, often spoken of specially as Balōčistān;

2. the Persian province of Balōčistān, now included in the Government of Karmān;

3. the province of British Balōčistān;

4. the territory occupied by Balōč tribes in the British Indian provinces of the Pandjāb and Sindh, comprising the districts of Dēra Ghāzī Khān and Jacobabad as far as the Balōč tribes extend.

With the exception of the Indus valley and the narrow coast district the whole of these tracts are comprised in the Iranian plateau, of which they form the south-eastern portion. It may be noted here that the northern part of the province of British Balōčistān (comprising the districts of Peshīn, Zhōb and the Sulaimān Mountains as far north as the Gomal River) forms ethnologically part of Afghānistān. The furthest northern extension of the Balōč race is 31° N. in the Sulaimān Mountains, but in no other part of the territory do they spread so far north.

Mountain system. In the Eastern part of the country the mountains are an extension of the system of eastern Afghānistān. The Sulaimān range culminating in the peaks of the Kaisar-ghar 11,300 ft. and Takht-Sulaimān runs nearly north and south forming the eastern edge of the tableland from 32° to 29° N., when it turns westward as far as the Bōlān Pass, thence the mountain boundary runs nearly due south towards the Indian Ocean, under the names of the Hāla and Kirthār Mountains. From these eastern mountains westward the plateau is traversed by numerous ridges with a general north-east and south-west tendency. Proceeding westward through the Khānat of Kalāt into Persian Balōčistān these ranges assume a nearly east and west direction, and in Persian Balōčistān they take a north-west and south-east direction till they join either the mountains of Karmān or those of Khorāsān west of Sīstān. At the northern end of the Bōlān Pass in the neighbourhood of Quetta the ranges from the east and south meet in a tangled knot of mountains, among which are the highest peaks Čihl-tan (11,390 ft.), and Takatu, Murdār and Zarghūn, all over 10,000 ft. This part of the plateau is of considerable height, the plain of Quetta having an altitude of 5500 ft. and Kalat of 6780 ft. The long valleys which follow the trend of the mountains through Makrān are of less elevation, and the mountains themselves seldom rise above 5000 ft. until in Persian Balōčistān they rise again into high peaks, among which the volcano Kōh-i-Taftān (or Čihl-tan) 13,500 ft., and Kōh-i Bazmān 11,200 ft. are the most remarkable. West of the mountains of Quetta along the northern boundary of Balōčistān the level of the country falls towards the Helmand desert which separates it from the more fertile parts of Afghānistān. The average level of this barren plain is 2000 ft. which falls still lower in Sīstān to 1580 ft. at the Gōd-i-Zirah depression. Immediately to the west of this is the Siyāhān range running south-east and north-west along the boundary of the Khānat of Kalāt and Persian Balōčistān till it culminates in the peak of Malik-Siyāh (5300 ft.), the trijunctional point of Persia, Afghānistān and Kalāt. On the sea coast the mountain ranges frequently end in majestic cliffs; especially that known as Rās-Malān.

Geological formation. The formation of the country is mainly late. Rocks of the earlier periods are unknown, cretaceous formations being the earliest. Nummulitic limestones and sandstones abound. There are occasional intrusive basaltic rocks, and in Persian Balōčistān there are two lofty volcanoes, of which one, the Kōh-i-Taftān, is still active.

River system. The rivers of Balōčistān are small and unimportant. Owing to the very scanty rainfall and the parched nature of most of the mountain ranges their volume is very small, and many of them are dry through a great part of the year. On the east flank the most considerable are the Kundar and Zhōb which unite with the Gomal flowing towards the Indus. The Nārī, Bōlān and Mūlā streams also run towards the Indus, but their water is used up in irrigation before they reach it. On the south coast flowing into the Indian ocean are the Habb, forming near its mouth the boundary of Sindh, the Purālī (Greek Arabios) draining Las-Bēla, the Hingol and the Dasht in Makrān, and the Rapsh and Aimint in Persian Balōčistān. Inland the principal streams flow into depressions containing salt swamps known by the name of Hāmūn. The two chief streams of Central Makrān, the Rakhshān flowing west and the Mashkēl flowing east unite and follow a northerly course to the Mashkēl Hāmūn (1600 ft.) where they are lost. The Lōra river flowing from Peshīn is lost in the Lōra Hāmūn near Čaghai. In Persian Balōčistān also the Karwanda river flows by Bampūr into the Djāz Mōriān Hāmūn. Many of the smaller streams are salt or brackish and generally there is a great lack of good water.

Principal places. The inhospitable nature of the country makes the growth of large towns an impossibility. The population is mainly nomadic, and it is only at a centre of Government like Kalāt or Bēla, or a military station like Quetta that anything like a town exists. Even Kalāt and Bēla have under 5000 inhabitants each. Pandjgūr is only the centre of the date-trade of the Rakhshān valley, and Sibī and Dhādhar are old centres of trade below the Bōlān Pass. Shāl or Quetta owes its modern importance to its being an important military centre. Other military stations in British Balōčistān are Lōralai and Fort Sandeman. Fahradj or Pahra is the capital of the Persian province. The seaports are also unimportant, and much impeded by sandbanks. Sōnmiānī, Ormara and Pasnī are the principal ports in Makrān and Las-Bēla. Gwādar on the same coast belongs to the Arabs of Maskat. Gwātar and Čāhbār are in Persian Balōčistān, and Tīz on the same coast has now lost its old importance.

Political Divisions. With the exception

of Persian Balūčistān the whole country is included within the limits of the British Empire in India, but the political status varies considerably, and the following is the official classification.

I. British Balūčistān. This includes districts formerly part of Afghānistān and ceded by the treaty of Gandamak in 1879. These are Shāhrigh, Sibī, Dukī, Peshīn, Čaman and Shōrarūd.

II. Territories administered by the Agent to the Governor General:

a. directly administered;

b. native states;

c. tribal areas.

a. These districts are either leased from the Khān of Kalāt or are tribal areas, or territories obtained by rectification of boundaries with Afghānistān. They comprise the political agencies of Zhōb and Čaghai, the eastern part of Quetta, Sindjawī, Kōhlū and Bārkhān, as well as strips of land along the railways.

These areas are administered in the same manner as British Balūčistān; the whole area aggregating 45,804 Eng. square miles.

b. The native states are the Kalāt Khānat and its feudatory states Las Bēla and Khārān.

c. The tribal areas are the country of the Marī and Bugṭī tribes, which are governed by their own chiefs under the Governor General's agent, and not through the Khān of Kalāt. The country near the railway in Kaččhī, belonging to the Dōmbkī, Kahīrī and Umarānī tribes, is administered in a similar way.

Las-Bēla is under its own chief or Djām, a territorial not a tribal ruler, of Indian Rādjpūt origin. It occupies the south-eastern corner of Balūčistān as far as the Sindh border and the Indian ocean.

The Khānat of Kalāt occupies the greater part of the country including the hill country of Kalāt itself with all the Brahōī tribes divided into Sarawān and Djahlawān (upper and lower), all Makrān up to the Persian border and the Indian Ocean and Khārān on the north. It also includes the plain of Kaččhī below the mountains of Kalāt. Khārān, the territory of the Nawshirwānī tribe, is feudatory, but administered by its own chief.

The Khān himself is the chief of the Kambarānī tribe of Brahōīs, and is the head of a confederation of Balōč and Brahōī tribes and of other races which occupy a subordinate position.

Persian Balūčistān originally formed part of the Khānat of Kalāt, but was gradually conquered by Persia after the rise of the Ḳādjār dynasty. The frontier was demarcated by an Anglo-Persian Commission in 1870—1872 and finally surveyed in 1895-1896 under Sir T. Holdich. This province is strictly speaking the western portion of Makrān, and shares its physical characteristics.

Area. The total area of the territories under British administration is 45,804 Eng. square miles, of the Marī and Bugṭī hills 7129. The states of Kalāt and Las-Bēla occupy 79,382 sq. miles. The area of the Persian province cannot be accurately stated but is certainly not less than 50,000 sq. m.

Climate. The climate is extremely severe with great extremes of heat and cold. Makrān probably is one of the hottest districts in the world, but the climate is generally dry; on the coast the heat is aggravated by the humidity of the atmosphere. In the cold season icy storms are prevalent especially on the high lands around Quetta and Kalāt. Makrān, Khārān and the desert tract near Sīstān are always liable to violent winds from the north. The rainfall is everywhere small, being at its highest in the mountainous country of British Balūčistān and the hills north and east of the Kaččhī plain. The highest record for Shāhrigh (average of five years) is 12¹/₄ inches. No other place has so much. In Kaččhī it is only 2 to 3 inches, at Kalāt 5 inches. There are no records for Makrān and the Persian province, but it is certain that the rainfall is less than in the eastern mountains. The whole country is very dry, and cultivation is only possible in the limited areas in which water is available for irrigation. There is good reason to believe that the process of desiccation is in progress and that cultivation was more extensive at some former time than it is now, but its substantial characteristics seem to have been the same in Alexander's time as they are now.

Population. The census of 1901 extended to 76,977 sq. miles only. This tract contained a population of 810,746; and the excluded tracts Makrān, Khārān and West Sindjrānī are roughly estimated at 229,655 souls (at 5 persons to the square mile). This gives a total for Balūčistān within the boundaries of the Indian empire of 1,049,808. Persian Balūčistān may be reckoned at about 250,000. There is a large population of Balōč origin in the Pandjāb and Sindh together with some Brahōīs in the last named province, the total being 1,017,307 Balōčes and 48,180 Brahōīs. In Balūčistān itself the enumerated Balōčes number only 10,4498, but as the population of Makrān and Persian Balūčistān is largely Balōč, it may be estimated at 300,000. Even so the Balōč population of Balūčistān is less than half the number of the same race settled in the Indus valley. The Brahōīs are mainly settled in the Kalāt province and number nearly 300,000.

Flora and Fauna. The greater part of the mountain ranges are barren rock, without forests. There are a few limited tracts in the mountains of British Balūčistān where some small forests are found. There are patches of *Pinus Gerardiana* and *Pinus Longifolia*, also of *Quercus Ilex* on the Sulaimān Range, a forest of olive (*Olea cuspidata*) on Mount Shinghar, a tract covered with wild pistachio (*Pistacia Khinjuk*) on Mount Čiltan, and a juniper forest (*Juniperus excelsa*) at Ziyārat, but throughout the greater part of the country there is nothing that can be called a forest. The dwarf-palm (*Chamaerops Ritchiana*) is common everywhere up to 5000 ft., and its leaves are much used for matting and sandals, the central stem is eaten as a vegetable and the woolly tomentum is made into tinder. The shisham-tree (*Dalbergia sissoo*) and the pukht (*Populus Euphratica*) are often found near river banks. *Acacia Arabica* is also found occasionally in the valleys, and *Acacia Modesta* and *Jacquemontii* on the hill sides. Some varieties of tamarisk, especially *Tamarix Gallica*, also grow near water, and the oleander (*Nerium odorum*) grows in dry watercourses, where also are found occasional willows (*Salix acmophylla*). The yellow flowered pharphugh (*Tecoma undulata*) is not uncommon in some of the valleys.

The date-palm is abundant in parts of Makrān, especially Pandjgūr and Mashkēl. In Pandjgūr it is cultivated and artificially fertilised; the dates

are of excellent quality. In Mashkēl it is apparently wild, and the fruit is collected by the nomad population. Fruit trees generally are few. The climate of the uplands produces the finest fruit of every kind as has been proved at Quetta, but generally speaking no attention is given to the cultivation of fruit trees. Aromatic plants are frequent in the dry hills, and Makrān was of old famous for the production of myrrh, spikenard and bdellium. The latter, now known as 'gūgal', is produced by the 'bōdh' bush (*Balsamodendron Mukul*).

The animals are mainly of the desert and Indian types throughout Makrān and Persian Balōčistān, but in the higher mountains and plains of the north-east they rather belong to the Iranian plateau. The larger Mammalia are scarce. The most important are the leopard (*Felis pardus*), the wolf (*Canis lupus*), the fox (probably *Vulpes Persicus*), the hyaena (*H. Striata*), the badger (*Meles Canescens*), the black bear (*Ursus labiatus*, the black bear of India), the gazelle (*Gazella Bennetti* and *G. fuscifrons*), the wild sheep (*Ovis cycloceros*), and two wild goats viz. the ibex (*capra aegagrus*) and the markhor — locally pāčhin — (*capra megaceros*), the former of which is found on the borders of Sindh and in Makrān and the latter in the Sulaimān Mts. The wild ass or gōr is probably identical with that of Persia and the Indus valley (*Equus hemiones*). The cattle are the humped cattle of India, sheep are both fat-tailed and long-tailed, the buffalo is also of the Indian type; the camel or dromedary is the usual beast of burden, the two-humped camel being unknown except as an imported curiosity. Horses are much bred and are of good quality, spirited and hardy, with a strain of Arab blood. The Balōčes generally ride the mares only.

Whales and porpoises are common on the coast.

Among the larger birds the lammergeier of the mountains (*Gypaëtus barbatus*) is the most remarkable. Common vultures, hawks and falcons are also found. Among game-birds there are four species of sand-grouse (*Pterocles*), the francolin or black partridge, three species of partridge and the common quail. The lesser bustard (*Otis houbara*) is found in the hotter parts in winter, and in summer migrates to the cooler parts of the plateau. The flamingo is common on the coast, and several varieties of ducks and teal make their appearance in the winter.

Crocodiles (*crocodilus palustris*) are found on the eastern side of the country, in the Habb River, and in the streams of the Marī and Bugṭī hills and the Sulaimāns, but are unknown further west. Snakes are numerous, the commonest poisonous snake being the small viper (*Echis carinata*). Cobras are also found in many places especially in the province of British Balōčistān.

Sea-fish abound on the Makrān coast. The inland streams are too small to admit of any abundance of freshwater fish, but mahseer (*Barbus tor*) are found wherever there is a sufficient flow of water.

Ethnography.

The population of Balōčistān may be broadly classified, according to the system based on anthropometry adopted in the Indian census of 1901, as belonging to the Turko-Iranian branch. They are generally tall, the average height in various tribes ranging from 5 ft. 5 in. to 5 ft. 7 in. (160 cm. to 170 cm.): broad-headedness prevails, the cerebral index being 80 or 81; noses are long and prominent, hair and beard abundant, hair and eyes generally black with occasional blue or grey eyes and brown hair, complexion light brown but darker on the coast. These characteristics apply more especially to the Balōč and to some extent to the Brahōī. The Afghāns in this province have a strong resemblance to the Balōč, but have been dealt with under the head Afghānistān. The Indian elements also are to some extent modified by Indian characteristics such as narrower heads, and shorter noses.

Omitting the Afghāns of British Balōčistān the population falls under the heads of Balōč, Brahōī, Indians, and Persians.

The Indian element consists of the Lāsīs of Las-Bēla and the Djaṭs who are mixed up with Balōčes in Kaččhī, probably also the Mēds and other tribes of low social position in Makrān should be included under this head. There are also a certain number of Hindu traders, descendants of more modern immigrants from India.

The Persian or Tādjīk element consists mainly of the Dēhwārs or Cultivators of the Kalāt and Quetta plateau. The large and warlike tribe known as Nawshērwānī of Khārān is also asserted to be of Persian origin, but it is doubtful whether there is any real distinction between them and the Balōč.

The Balōč proper are divided into two groups which are separated from each other by the central mass of Brahōīs. That of the north-east occupies the plain of Kaččhī and the hills to the north of it which merge into the Sulaimān Mts. In these mountains they spread to the north as far as lat. 31° and below the mountains eastwards towards the Indus. A large number inhabits the plains of the southern Pandjāb and northern Sindh, especially the districts of Dēra Ghāzī Khān and Jacobabad. The Balōč of Makrān and Persian Balōčistān, lying to the west of the Brahōī tribes, form the other group.

The Brahōīs are not so scattered but occupy a compact block of country around Kalāt, mostly lying very high, and stretching from Quetta in the north to Las-Bēla in the south, thus completely separating the north-eastern from the Makrānī Balōč.

The Balōč probably, as will be shown below, entered Makrān from Karmān and Sīstān about the period of the Seldjūk invasion of Persia, and soon spread as far as the Indian frontier, from which time the country began to be known as the land of the Balōč, Balōčistān. The name was unknown to earlier writers. The term Balōč has sometimes been loosely employed to include all residents in the country; thus Nasir Khān the Brahōī chief who rose to power in the 18th century is generally alluded to in history as a Balōč.

The nature of the early inhabitants can only be surmised, but they were probably mainly of Indian stock. The earliest name for the country of which we have any knowledge is the Maka of the Behistūn inscription, the Mekia of Herodotus (or the Country of the Mykians), which was included in the 14th satrapy. The Mykians are elsewhere associated by Herodotos with the Utians and Parikanians who were armed like the Paktyans. The frontier between India and Persia is

drawn by Ptolemy so as to leave the eastern part of Balōčistān in India, and Arrian's account of Ora and its inhabitants, the Oreitai, who lived on the river Arabios, now the Purālī, shows that they were Indians, as are the inhabitants of Las-Bēla at the present day. West of them, the inland valleys were occupied by the Gadrosioi, from whom the country was called Gadrosia or Gedrosia, and the maritime territory by the Ichthyophagoi, fishermen now represented by the Mēds and other coast-tribes. Gedrosia remained the recognized name of the country through the classical period; we do not meet with Maka or Mekla again, but it evidently survived in popular use, for the first Arab invaders in the 1st century of the Hidjra found the name to be Mukrān, the modern Makrān. (Possibly the correct reading should rather be Makurān, and this is the modern Balōč pronunciation). The last syllable *-rān* is conjectured by Molesworth Sykes to be the Skr. '*araṇya*', a waste, (which is found also in the Rann of Kačč̄h). Various places along the coast have been identified by Holdich, Mockler and others with places mentioned by the Greek historians. Such are

Rās Mālān — Malana (Arrian),
Puragh, Rampūr — Poura (Arrian),
Gwādar — Barna, Badara.
Kalmat — Kalama.
Astola Island — Nosala.

In Poura we see no doubt the Indian *pura*, a city, but the names given as a rule furnish no certain guide as to whether an Indian or Iranian language was at that time spoken by the population. The Gadrosioi have been identified by Mockler with the Balōč, but there seems no philological justification for this. An original *a* might give rise either to a modern *b* or *g* or *gw* (as in the case of Gwādar) but an original *g* could hardly be represented by a modern *b*. There is besides good ground for believing that the Balōč are immigrants of much later date. Holdich thinks the name of the Gadrosioi is to be found in the modern Gadur a clan of Las-Bēla, but the Gador as shown by the recent census are an insignificant clan of Indian origin, numbering not more than 2000 persons, and it seems impossible to identify them with a wide spread race like the Gadrosioi.

The Djaṭ of the lower Indus comprise both true Djaṭs and Rādjpūts, and the same rule applies to Las-Bēla where descendants of former ruling races like the Sumra and Sammā of Sindh, and the Langāh of Multān are found. At the time of the first appearance of the Arabs they found the whole of Makrān in possession of the Djaṭṭ (Zuṭṭ).

Mas'ūdī indeed brings them as far west as Karmān, but in general they are alluded to as occupying Makrān. The Balōč at that time are described by Mas'ūdī and Iṣṭakhrī as occupying the mountains of Karmān and are associated with the Kōč (*Kufṣ wa Bulūṣ* or *Kūdj wa Bulūdj*), but al-Balādhurī and Ṭabarī only mention the Kōč. It seems therefore possible that the Balōč, although they were certainly in Karmān, when these chroniclers wrote, had not arrived there so early as 23 A. H. when the first Arab invasion took place. Their earlier location seems to have been near the shores of the Caspian sea, and we learn from Firdawsī that Nawshīrwān made war against them. They are associated in this story with the men of Gīlān. Mockler (*Journ. of the As. Soc. of Beng.* 1895. p. 32) says that Firdawsī relates that "Nawshīrwān punished them in Makrān", and from this argues that the Balōč must have been in Makrān at least a hundred years before the Muhammadan conquest, but a reference to Firdawsī's text shows that there was no mention of Makrān.

All these early legends preserved by Firdawsī, and the exploits of Nawshīrwān which are mainly historical, show that the associations of the Balōč up to the time of the Arab conquest were entirely with Northern Persia, but that they were considered to belong to Īrān and not to Tūrān. The name Balōč is frequently coupled in the *Shāhnāma* with Kōč but also often occurs alone, and in many cases it is not found in the older MSS., from which fact it may be argued that the association of the two tribes, which existed when Firdawsī wrote, did not occur in the legends on which he drew. The southward migration to Karmān and the movement into Sīstān and Makrān and thence to the Sindh frontier may be connected with various invasions from Central Asia commencing with that of the Ephthalites or White Huns in Nawshīrwān's time. In the fourth century of the Hidjra the Balōč were certainly established in the Karmān mountains side by side with the Ḳufṣ or Kōč, and had also spread into Sīstān, while Makrān was still mainly in the hands of the Zuṭṭ or Djaṭṭs. The Balōč had a bad reputation as plunderers and infested the desert of the Lūt, which lies between Karmān and Khorāsān. They were consequently frequently attacked by the neighbouring powers such as the Buwaihī 'Aḍud al-dawla, who destroyed great numbers of them, and by Mas'ūd son of Maḥmūd Ghaznawī, who defeated them near Khabīs. All these wars, culminating in the Seldjūḳ invasion and occupation of Karmān and Sīstān, doubtless drove the mass of the Balōč tribes southwards and eastwards into Makrān, and they soon spread up to the Indian border. They are first heard of in Sindh about 650 A. H. (the middle of the 13th century A. D.). They seem to have been at this time in possession of the highlands of Kalāt now held by the Brahōīs, and the further migration of a great part of the race into the plains of the Indus valley may be attributed, in part at least, to the development of Brahōī power. Another cause was no doubt the decay of all central government in India, which followed on Tīmūr's invasions. This tempted adventurers of all classes; the Afghān Lōdīs, the Emperor Bābar and the Arghūns, who found themselves unable to hold Ḳandahār, were among these. The Balōč tribes participated in the Arghūns' invasion of Sindh, sometimes fighting for them and sometimes against them, and also spread under their leaders Mīr Čākur Rind and Mīr Sohrāb Dōdāī into the kingdom of the Langāh Rādjpūts at Multān and up the valleys of the Indus, Djehlam and Čenāb as far north as Bhēra. The Balōčs seem to have absorbed and assimilated some tribes of Indian origin during their stay in Makrān and on the Sindh border, and probably some Arab families may have risen to positions of influence among them, but there is no sufficient ground for supposing that any considerable body of Balōč is of Arab blood, nor that the Rinds are in this respect different from the rest of the Balōč. The theory

of Arab origin seems to have been derived from the Balōč tradition that they are descended from Mīr Ḥamza, and that they came from Ḥalab, that they fought against Yazīd at Karbalā under Ḥusain; but no more importance should be attached to this story than to other similar legends of descent found among many races. Mockler considers that the name Ḥalab or Aleppo in the legends is derived from an actual descent from the Arab tribe of ʿAlāfī, descendants of ʿAlāf, who were in Makrān about 65 A. H. and kept possession of the country after killing Saʿīd b. Aslam who had been appointed there by Ḥadjdjādj. This theory is not supported by any evidence, and though it might apply to certain families of Arab origin could hardly have been adopted by the whole Balōč race, which did not settle in Makrān till four or five hundred years later. It also takes no account of the part of the legend which locates the Balōč in Sīstān before their move into Makrān. Their settlement in Sīstān is put down in this legend to the time of a ruler named Shams al-Dīn, who may perhaps be identified with the Malik of Sīstān of that name who died in 559 H., and their expulsion is attributed to Badr al-Dīn, who has not been identified. Their leader, Djalāl Khān is said to have left four sons Rind, Lāshār, Hōt and Kōrāī and a daughter named Djatō, who was married to his nephew Murād. These five are the eponymous founders from whom the five principal divisions of the Balōč claim their origin. The original forty clans or bolaks (with four servile tribes) who followed Djalāl Khān, mustered under the standard of one or other of the sons, and all Balōčes of the true blood are classed now as Rinds, Lāshārīs, Hōts, Kōrāīs and Djatōīs. Some other tribes which do not fit into the genealogy, are generally classed as Balōč, and of these the most important are the Bulēdī or Balōdhī (called also Burdī in Sindh), who are found both in Makrān, where their original home the valley of Bulēda is situated, and in upper Sindh on the Indus, the Gičkī of Makrān who are believed to be of Indian origin, and the Dōdāī, a mixed Balōč and Rādjpūt race, who claim descent from Dōdā, a Sumrā king of Sindh, and are now found in the South Pandjāb. Their principal existing branch is the Gurčānī tribe of Dēra Ghāzī Khān. The Rinds under Čākur seem to have been the principals in the migration into India, but their supremacy was contested by the Lāshārīs under Gwaharām, and the wars between these two and their dealings with the Turks under Zunū (that is the Arghūns under Dhu'l-nūn Beg), form the subject of many heroic ballads. At the present day Rinds, Lāshārīs and Hōts are found in Makrān. In Kaččhī also there is a large clan of Rinds and a branch of Lāshārīs known as Maghassī.

The Hōts and Dōdāīs in the beginning of the 16[th] century spread northwards along the Indus. The Dōdāīs were under Sohrāb a rival of Čākur, and spread up the Djehlam river as far as Bhērā where Bābar met them in 1519 A. D. At the present day a number of tribes mainly of Rind descent, but with sections derived from Hōts and Lāshārīs occupy the Sulaimān Mountains, and the adjacent plains in the Dēra Ghāzī Khān District and Nothern Sindh. The Gurčānīs (Dōdāīs) are in the same neighbourhood, and the Mīrānī Nawābs of Dēra Ghāzī Khān were also of Dōdāī stock. The towns of Dēra Ghāzī Khān, Dēra Ismāʿīl Khān and Dēra Fatḥ Khān (which give its present name of Dēradjāt, i.e. the Dēras, to this province), were founded by Ghāzī Khān, Ismāʿīl Khān and Fatḥ Khān, sons of Sohrāb according to tradition, and these three men were actually leaders of the Dōdāīs in the 16[th] century, and met Shēr Shāh near Bhērā in 1546 A. D. Raverty is mistaken in speaking of the 'Dūdāī Hūts', as the two tribes were then and are still quite distinct (*Mihrān of Sind*, p. 389). The Rinds are now found mixed with Djaṭ and Rādjpūt cultivating tribes all over the districts of Multān, Djhang, Muzaffargarh, Montgomery and Shāhpur, and the Djatōīs and Kōrāīs, who accompanied them, are found in the same districts; but none of these form organized tribes, and east of the Indus they have lost their language and speak dialects of Pandjābī. West of the Indus, in and near the mountains, the tribes retain their organization under their chiefs and their language. These tribes are (from north to south) the following: Kasrānī, Bozdār, Nutkānī, Lund, Khōsa, Leghārī, Gurčānī, Drīshak, Bugṭī (including Shambānī), Mazārī, Marī, Dōmbkī Umarānī, Bulēdī or Burdī, Djakrānī and Čāndya, to which may be added the Rind and Maghassī tribes of Kaččhī above alluded to.

Most of these tribes are made up of several clans originally distinct, which have collected round a nucleus which gave its name to the tribe. In this way a tribe which is mainly Rind may contain Lāghārī or Hōt clans, or a Dōdāī tribe like the Gurčānīs may have Rind and Lāghārī clans. Not only does this happen but in some cases Indian, Afghān and servile elements have been absorbed.

The Djakrānī are believed to be mainly Djaṭ and the Kahīrī are by some supposed to be of Saiyid origin. The Marī are notoriously a mixed race, and certainly contain Afghān elements. In certain clans among the Bugṭī and others as well as the Marī tribe we find the Indian patronymic *-ija* and the Afghān *-zai* as in Shahēdja, Rahēdja, Kiazai, Mīrozai, Bahāwalzai, which takes the place of the usual Balōč patronymic in *-ānī*. Among the Mazārīs there is a clan known as Kird or Kurd. Nevertheless in most cases these foreign elements have been thoroughly assimilated and cannot be distinguished from Balōčes of unmixed blood.

The origin of the name Balōč and of the names of the principal tribes or clans has been much discussed. It seems probable that all the more recent names of tribes and of most of their subdivisions are really patronymics, but the older names cannot be accounted for in this way. Some of the principal are undoubtedly nicknames, terms implying either praise or abuse.

The word Balōč itself, for which many impossible derivations have been proposed, seems to be an old Persian word meaning cockscomb or crest, as Firdawsī describes them as wearing such crests. Rind and Lund mean knave or vagabond, Mazārī means tigerlike, Lāghār means dirty, Khōsa a robber and Marī a plague (but Mockler suggests the Arab al-Marrī as the origin). Other names seem to be of local origin, thus the Lāshārīs and Maghassīs are the people of the districts known as Lāshār and Maghas in Persian Balōčistān, the Gishkhawrī of the Gishkhawr valley, the Bulēdī come from the Bulēda valley, the Kalmatī from Kalmat.

The name Hōt means hero or warrior, and it seems unnecessary, with Mockler, to seek the origin of this tribe in the Utii of Herodotus. Hughes Buller would with more probability derive the name Hōt from the Oreitai or Horeitai of Arrian. He finds in Makrān a tradition that the Hōt are an old local race, and if they are like the Dōdāī, of Rādjput origin, their association with this tribe in the invasion of India would be explained. Drīshak may perhaps be connected with the place name Dizak of Persian Balōčistān. Gorgēdj is probably also a nickname meaning grave-digger or grave-opener. It is a word of purely Balōč formation, and Mockler's derivation from 'Georgian' seems far-fetched and without historical justification.

The Brahōī although a less important race than the Balōč, if Balōčistān as a whole is considered, form the most numerous and strongest body in the Khānat of Kalāt, to which they are almost entirely confined. They are spread over the highlands of Kalāt from Quetta as far south as the border of Las-Bēla. Some tribes winter in the plains of Kačči. Physically the Brahōī are of the same general type as the Balōč, but differ to some extent in features. Their noses are less aquiline and broader, and the face is of a coarser type. Many are of a broader and thicker build, but there are also many of the pure Balōč type.

The tribes form a confederacy under the leadership of the Khān of Kalāt and are divided into two large groups, the Sarawān or upper and the Djahlawān or lower Brahōīs. This confederacy is of modern origin and comprises some tribes such as the Rinds and Magh̲asīs of Kačči which are purely Balōč. Nearly all the tribes composing it are however now considered to be Brahōīs, but many of these are of Afghān, Balōč or Indian origin. Mr. Hughes Buller on the authority of the Ex-Khān of Kalāt states that the true Brahōīs who form the nucleus of the whole race are the following:

Kambarānī, divided into Aḥmadzai (The Khāns' clan) and Iltāzai;
Mīrwānī;
Gurgnārī;
Sumālānī;
Ḳalandarānī (or Ḳalandrī).

These, like the Balōč, claim to come from Halab, that is Aleppo in Syria. It is probable that they really are immigrants from the west, and it is possible that they should be identified with the Kōč who were associated with the Balōč in Karmān before they moved into Makrān. The name Kōč meant simply 'nomad', and Idrīsī stated that they were a sort of Kurds. It will be seen below that there is still an important tribe of Kurds among the Brahōī, and the name by which all Brahōī are known in Las Bēla is Kurd-gālī or 'men of Kurd speech'. There seems therefore some ground for supposing that this original core of the Brahōī race consisted of immigrants of Iranian blood akin to the Kurds of Western Persia.

The next group given by the Khān consists of the tribes believed to be of Balōč origin, and to have been in the country before the arrival of the Brahōīs. These are the

Bangulzai (the Garrani clan of this tribe speak Balōčī);
Lāngav (probably originally a servile clan);
Lēhrī;

then follow tribes said to be Afghāns, viz. the

Raīsānī;
Sarparrā;
Shāhwānī (sometimes said to be Balōč);

then tribes said to have come from Persia, viz. the

Kurds;
Mamasānī (or Muḥammad Ḥasanī);

and those said to be of Djaṭ origin, viz. the

Bizandjō;
Mīngal;
Sādjdī;
Zēhrī.

The last in the list are supposed to be the old inhabitants of the country before either Balōč or Brahōī entered it, but are distinct from the Djaṭṭ; these are the

Muḥammad Shāhī;
Nīčārī.

In addition to the distinction of blood between the tribes there are also internal distinctions within each tribe. In most tribes there are certain sections claiming to form the original tribe and others said to be accretions from outside.

The Brahōī language, as will be seen below, is of Dravidian origin, and may be supposed to be the language of the aboriginal tribes found on the Kalāt highlands before either the Balōč tribes (speaking Balōčī) or the Brahōī tribes (speaking a tongue known then as Kurd-gāl) arrived. This language seems to have been adopted by the incomers who settled on the plateau, the Brahōī tribes, the remnants of the Balōč who had settled there before them, and the sections of the Tarīn Afghāns who joined with them in expelling the Balōč. Some of the original inhabitants were absorbed among the newcomers and some, whether Dravidian or Djaṭ, kept up an independent tribal organization. The whole were bound together by a common language, the old language of the country, and form the modern Brahōī race. This seems to be the most probable history of the formation of this complex organization.

The name Brahōī is evidently modern, and, as Hughes Buller suggests, is probably a patronymic like most of the tribal names. It is a derivative from Brāho a popular form of Ibrāhīm. The derivation from *ba-rōhī* 'on the mountains' is impossible. This hybrid word is supposed to be made up of the Persian *ba* with the Sindhī *rōh* mountain, but such a formation is unknown. The adjective from *rōh* is *rōhēla*, *rōhīlā* mountaineer a term often applied to Afghāns, the Persian equivalent to which would be Kōhī or Kōhistānī.

The Dēhwārs are a branch of the Tādjīk or Eastern Persian race so widely spread in South Afghānistān. They are found mainly on the Kalāt plateau. They speak Persian and are occupied in agriculture. They are a settled race living in permanent *dēhs* or villages, from which they get their name of Dēhwār or villager, in distinction from the nomad Brahōīs. They hold a subordinate position under the Brahōīs.

The populations of Indian origin may be classified as follows:

the Lāsīs of Las Bēla;
the Djaṭṭs of Makrān and Persian Balōčistān;
the Djaṭṭs of Kačči;
the Khētrāns.

Lāsīs. The tribes of Las Bēla were formerly classed as Numrīs or Lumrīs, but according to

Hughes Buller this name is not now in use except as a contemptuous term for the menial classes. It appears to be derived from the Namurdī Balōč tribe formerly important on the Sindh frontier but now lost. (There is however a clan still bearing the name among the Bozdārs of the Sulaimān Range). The word Lāsī is now used for all the tribes of Las, the greater part of which are Rādjpūt and Djaṭṭ tribes akin to those of the Indus valley.

The leading tribes, which are probably of Rādjpūt origin are the

Djāmot, to which the Djām or ruler of Las belongs;
Rūndjhā, the most numerous tribe;
Langah;
Čatta, connected with the Sammā of Sindh;
Shēkh, a mixed tribe;
Siāhr, a partly Brahōī tribe;
Gongā.

Of a lower social position are the

Babbar;
Gadrā;
Mēd.

These are servile or subject races, of dark complexions and broad noses, many of them showing negroid features. The Mēds are the fishing population living near the sea, and spread also along the Makrān coast.

The language of the Lāsīs generally is Djadgālī (or Djagdālī) that is the language (gālhᵘ) of the Djaṭs, which is a form of Sindhī: but the Siāhr tribe speak Brahōī, and some of the coast Mēds speak Makrānī Balōčī.

The Djaṭs of Makrān. These seem to be akin to the tribes of Bēla. They are scattered throughout the province and are subordinate to the Balōč who are the ruling class. The Djaṭs, called Zuṭṭ by the Arab chroniclers, held the whole country up to Karmān at the time of the first Arab invasion in the first century of the Hidjra. There can be little doubt that some of the leading clans have been absorbed among the Balōč, and now speak Balōčī and are not to be distinguished from other Balōčes by their appearance. The Dōdā tribe for instance are probably akin to the Balōč Dōdāī, and some admixture may be suspected in the tribes whose names are derived from localities in Makrān and Persian Balōčistān, such as Bolēda, Gish-Kawr and Kolānč in the former from which the names of the Bolēdī, Gishkawrī and Kulāčī tribes are derived; and Maghas, Lāshār and Dōmbak in the latter from which come the names of the Maghassī, Lāshārī and Dōmbkī tribes. The derivation of Bugṭī from Bug is doubtful, the ṭ is the Indian cerebral, and is not accounted for by this explanation. Possibly Drishak may be connected with Dirak, as in Sindhī dialects initial d passes into dr. In all such cases, where a tribe was so thoroughly identified with a locality as to take its name from it, it is at least probable that some local elements were absorbed. The Balōč invaders were however sufficiently numerous and powerful to impose their language on the whole of Makrān, and it is only in Las Bēla, where the Djaṭs and Rādjpūts remained comparatively pure, that an Indian dialect maintained itself.

The Djaṭs of Kaččhī. Here the Djaṭ cultivating population are contiguous to and practically identical with their kinsmen of the Indus valley, from whom they are separated by no natural barrier. They are in a subordinate position to Brahōī and Balōč overlords, and pay them a share of the crops. The term Djaṭṭ here as in the South Pandjāb comprises tribes of Rādjpūt origin such as the Somrās, as well as true Djaṭs. Other important clans are the Khōkhars (also Rādjpūts) and the Abrās. The name Djaṭṭ (with the Indian cerebral) has sometimes been confused with the Balōčī word djat (with dental t) which means a camel-herd only, independent of race or tribe. Among these tribes also the language is Indian, the dialect being akin to the Lahndā of the West Pandjāb.

The Khētrāns. It is certain that the whole of the triangular block of hill country now occupied by the Marīs and Bugṭīs was in the possession of Indian tribes before the Balōč invasion. They were gradually destroyed or absorbed by the Balōč from the south and the Afghans from the north, and such names as Shahēdja among the Marīs, Rahēdja among the Bugṭīs and Haripāl among the Afghāns to the north indicate that fragments of these tribes remain among Balōč and Afghān. The Khētrāns, however between Afghān and Balōč have preserved their identity and their peculiar Indian dialect (of the Sindhī type) to the present day. The process of assimilation was in progress, and the Khētrāns would probably have been absorbed or converted into a Balōč tribe in a few generations if the advent of British rule had not saved them. There is even now a good deal of mixture among them; in organisation they are like a Balōč tuman, and certain sections are perhaps of Balōč blood, although the Hasanīs, who speak Balōč, are probably the remains of an Indian tribe which had been assimilated and afterward destroyed by Marī and Bugṭī. The Nāhars too, who are asserted by Raverty and others to be the Afghān Nāghar, are probably really Indian. The name Nāhar means a tiger in Lahndā, and there is no proof of the identity of the tribe with the Nāghar. The medial gh might have become g in Indian mouths, but scarcely h. It is probable therefore that both Hasanī and Nāhar are really of similar origin to the Khētran among whom they live. A similar tribe, the Dja'afir, speaking a language like Khētrānī, occupies the valley of Drug in the Sulaimān Mts.

Patronymics. It was noticed above that the ordinary Balōč termination — ānī sometimes gives way to — zaī and djā. We find a similar admixture among the Brahōī who make use of the Balōčī -ānī, the Afghān -zaī, and the Sindhī -djā for the subdivisions of their tribes, — zaī being much more usual than among the Balōč. The Afghān -khēl is not used. It seems impossible to draw any trustworthy deductions as to race from these terminations which are mostly modern. Similar terminations are found among the Lāsī tribes.

Social organization. The modern tribe both among Balōčes and Brahōīs is an aggregation of clans around a central nucleus. These clans seem to be the original elements into which the population was divided, and the names of the oldest clans, the 'bolaks' of the old ballads, are seldom among Balōčes found as tribal names at the present day, but are frequently found among the component clans. The whole tribe (tuman) is under the rule of a chief or *Tumandār*, whose authority is generally respected, and under him each

clan (*phāra* or *pakar*) is presided over by a head man or *Muḳaddam*. These offices are hereditary, and the chief's family always belongs to a particular section of a certain clan, which section is known as the *phāgh-tagh* or "home of the turban", the binding-on of the turban being the ceremony which denotes accession to the chiefship. It often happens that certain tribal sections of alien blood to the majority of the tribe show great independence of the chief, and a tendency to split off and join another, perhaps a hostile tribe, but in modern times the existing constitution of each tribe tends to become fixed owing to a more settled system of government. Among the Lāsī tribes the unions of clans are more fluctuating and temporary than among the Balōč and Brahōī tribes.

Among the Brahōīs a further tendency to concentration showed itself in the formation of a confederacy of tribes by Naṣīr Khān in the eighteenth century. They were grouped into two divisions, the Upper or Northern (Sarāwān) and the Lower or Southern (Djahlāwān), the chief of the Raisānīs was appointed to be head-chief of the Sarāwān coalition, and the chief of the Zēhrīs to be head-chief of the Djahlāwān coalition. Over the whole was the Khān of Kalāt. This arrangement has contained till the present day. No purely Balōč tribes except the Rinds and Maghassīs of Kač̄čhī were included in this arrangement, and the Khān's relations with these tribes both to the north east and in Makrān depended solely on his power to enforce his authority.

Most of the Balōč and Brahōī tribes are nomadic, they depend but little on cultivation and must find pasture for their herds of sheep, goats, cattle and camels. Wherever it is possible the tribes move into the plains either of Kač̄čhī or Sindh in the winter and return to the hills as the hot weather comes on. The stationary population occupying fixed villages are seldom either Balōč or Brahōī, but are Djat in the plains and Dēhwār on the uplands. Settled government does not increase the tendency to live in villages, on the contrary, as the danger of attack by enemies becomes less, the necessity of congregating in walled villages disappears, and the nomadic instinct can be indulged in safety. On the other hand the development of irrigation has increased the population in tracts where water is available, but most villages are very small. Land fit for cultivation is found only in small and scattered areas, and the majority of the population will always be dependant on pastoral pursuits.

Both among Balōč and Brahōī the blood-feud is one of the principal features of tribal life. The feud generally originates in the abduction of a woman or a murder when the injurer and the injured person belong to different families, clans or tribes. Such feuds are most persistent, but in modern times under British superintendence it has been found possible to deal with them on principles of compensation, and important cases are settled by tribal or inter-tribal councils, which fix terms of compensation, and use their influence to bring the combatants to terms. A feud is often terminated by a marriage between the hostile factions.

Although the Brahōī long held the central power in the country their social position was never regarded as equal to that of the Balōč. The feeling is shared by the Brahōīs themselves, who often try to prove Balōč descent, and the fact that the Balōč will not marry their daughters to Brahōīs is a sign of the relative social rank of the two races. It may be added that Brahōīs often adopt the Balōčī language, and that it is generally used in the Khān's family.

Religion, Education, Language, Literature.

Religion. The great mass of the population of Balōčistān is Musalmān, the Hindūs are few, and are mostly immigrants occupied in trade. The Balōčes, Brahōīs, Lāsīs, Dēhwārs and Djat are all Musalmāns, and all call themselves Sunnī. There are probably no admitted Shī'as among the tribes, but at the same time it must be recognized that they cherish many Shī'a practices, especially the extreme devotion to Ḥasan and Ḥusain. The ten days of the Muḥarram are observed except among Afghāns who are stricter in their Sunnī creed, and keep only the last day. There is also a very wide spread adoration of *Pīrs* or Saints, and celebrated shrines are much resorted to, many of which no doubt are ancient seats of pre-Islāmic worship. The shrine of Hinglādj near the coast in eastern Makrān is resorted to by Hindūs as well as Musalmāns, and the same may be said of Sakhī-sarwar on the skirt of the Sulaimān Mts. near Dēra Ghāzī Khān and of the shrine of Lāl Shāhbāz or Djīve Lāl at Sehwān in Sindh, both of which the Balōčes hold in great honour. The more modern shrine of Taunsa in Dēra Ghāzī Khān has also attained great celebrity among the northern tribes. Older shrines in the north are that of Pīr Sohrī at Sohrī-Khushtagh in the Bugṭī country, and Zinda Pīr in the Lūnd country where hot springs of great efficacy mark the scene of the saint's translation to heaven. Mount Čihl-tan near Quetta gets its name from the shrine of Ḥaẓrat Ghauth, whose forty children were exposed on the mountain, Četan Shāh near Kalāt also marks the site of a spring miraculously produced by the saint. A sacred spring in Mangōčar is efficacious for bites of mad dogs, and the shrine of Sulṭān Shāh in Zehrī is resorted to by fever patients. At the shrine of Pīr 'Umar near Khosdār the ordeal by water is applied in a neighbouring stream. Shāh Bilāwal in Las-Bēla is also resorted to by Hindūs as well as Musalmāns. In addition to the ordeal by water the ordeal of fire is occasionally resorted to but not in connection with any shrine. Fanaticism is not common, and in this respect the Balōč and Brahōī contrast favourably with the Afghān. There is considerable laxity in the outward observances of religion, but nevertheless there is often a strong religious feeling among the more thoughtful persons, as is clearly shown in some of the religious poems which I have published.

The Dhikrī sect has great vogue in Makrān, especially among the Sangharṣ, in Las-Bēla and among certain tribes of Brahōīs such as the Sādjdī and Bīzandjō. Naṣīr Khān persecuted this sect in the 18th century, but it regained its position after his time. The Dhikrīs consider their founder Dōst Muḥammad to be the twelfth Mahdī and resort to his shrine at Turbat in Khorāsān. No other heretical sect has attained to any influence in the country.

It is possible that the Ḳarāmiṭa or Karmaṭians

heretics who had great influence in northern Sindh, Kaččhī and Multān in the 4th and 5th centuries of the Hidjra and were attacked at Multān by Maḥmūd of Ghaznī are represented in the present day by the Kalmati tribe of Kaččhī who are classed among Balōčes, but are not considered to be of Balōč origin. They are believed to possess magical powers of healing the sick. Similar powers are attributed to the Kahirī who are believed to be of Saiyid origin. The story in the *Ta'rīkh-i Ma'ṣūmī* (about 1600 A.D.) derives their name from the tree called *Kahīr*, which their ancestor is said to have ridden like a horse. (The Kahir is the *Prosopis Spicigera*). The real origin of the name is probably from a place name, as Kahīrī is applied to many valleys where this tree is abundant. Certain tribes also possess levitical clans to whom similar magical powers are attributed, as the Nothānī clan among the Bugṭīs.

Certain racial customs have almost the force of religious observances. Most Balōč for instance will not touch fish, and the principal clan among the Kaččhī Rinds object to camel's flesh. The Lāshāris will not touch the *kaungh* or *ūzo*, a milky juiced plant generally eaten by hillmen. All Balōčes consider it a disgrace to cut the hair or beard except to perform the sunnat, or clipping of the moustache usual among Sunnīs. Eggs are often considered objectionable, the reason assigned being that they cannot be killed in the orthodox fashion. Signs and omens are much observed and the usual method of augury is to examine the blood-vessels on the shoulder-blade of a newly killed sheep. A similar practice was followed by the Mughals in the time of Čingīz Khān.

Of all virtues that of hospitality and affording shelter to refugees is the most prized, and it is considered one of the first duties of a man to punish conjugal infidelity by the death of the woman and her paramour, a fertile cause of blood feuds.

Religious poetry is by no means uncommon. The poets are ordinary Balōčes, not Mullās nor persons with any special religious character. The plain doctrines of Islām, the delights of heaven and the terrors of hell are set forth in simple and vivid language.

Saiyids or reputed Saiyids though common among the Afghāns are not numerous in Balōčistān proper. There are a few families classed as Shaikhs who appear to be of Kuraishī blood, but most of the so called Shaikhs of Las-Bēla are descended from converts from Hinduism.

Education. There is little education except in the schools at important centres such as Quetta and Sibī established by Government in recent years, and these schools are used more by the immigrant than the indigenous population. Sons of chiefs and persons of importance generally learn Persian or Urdū. Otherwise few Balōčes and Brahōīs receive any education in Balōčistān proper, but in Dēra Ghāzī Khān and North Sindh education has made greater progress. Religious schools can hardly be said to exist. The Afghān districts depend on the schools at Kandahār and Peshāwar. As a rule the Mullās in Balōčistān are drawn from the subordinate classes, Dēhwār or Djaṭ.

Language and literature. The Afghān population of British Balōčistān speak the South-western or Kandahārī variety of the Pashto language, which has been dealt with under Afghānistān. In the remainder of the country including the Khānat of Kalāt, Persian Balōčistān and the Balōčī districts of the Pandjāb and Sindh the languages are Balōčī, Brahōī, Persian and Djadgālī (or Djaghdālī).

Balōčī is an Iranian tongue belonging in the main to the East Iranian branch, although in some points it shows greater affinity with the Old-Persian than with the Avesta.

The language is divided into two very distinct dialects:

1. The northern dialect spoken by the tribes of Kaččhī and the adjacent hills, the Sulaimān Mts., and parts of the Dēra Ghāzī Khān District in the Pandjāb and the Jacobabad District in Upper Sindh. It extends occasionally to the Indus, and even among the Mazārīs to the left bank of that river. It is also made use of by some of the Sarāwān Brahōī;

2. The Makrānī, or southern Dialect which is spoken in Makrān and Persian Balōčistān, and also by the family of the Khān of Kalāt. It is possible that the dialect spoken in Khārān, the northern desert and by the Balōčes of Sīstān should be classified as a distinct dialect from either of the above but sufficient information regarding it is not forthcoming.

Within the above dialects there are also minor differences; the northern falls into a southern group with fuller grammatical forms and a northern group in which phonetic decay has made more progress. Makrānī also has eastern and western varieties, the western being more affected by modern Persian.

Northern and Makrānī Balōčī differ considerably in pronunciation, but are mutually intelligible.

The following are the distinctive points in Balōčī when compared with other Iranian languages:

1. the vowel system is on the whole well maintained;

2. the distinction between *ē* and *ī*, between *ō* and *ū* is persistent, and not lost as in Modern Persian. There is however a strong tendency for *ū*, *u* to become *ī*, *i*. This is more common in the northern than in the Makrānī dialect.

Geiger considers the following the principal points in the consonant-system which denote the antiquity and originality of Balōčī:

1. the preservation of medial and final surds which are weakened to sonants in Modern Persian;

2. the preservation of medial and final *ď*, which often is weakened to *y*, *i* in Modern Persian;

3. the hardening of spirants such as *kh*, *f*, *th* into *k*, *p*, *t*. (This is more distinctive of Makrānī than of North. Bal. in which this process is confined to initials which are aspirated and become *kh*, *ph*, *th*);

4. original *hv* (M. Pers. *khw*) becomes *w*, (sometimes in N. Bal. *hw*);

5. original *v* becomes *gw* (or *g*: before *i* vowels);

6. original *dj* and *z* are kept separate, and not confounded in a common *z* as in M. Pers.

There are also other minor points.

The chief phonetic points of difference between the two dialects are the following:

1. the tendency to aspirate surd consonants as *k*, *t*, *č*, *p* is confined to N. Bal.;

2. the termination *-ag* which is so common in Makrānī is *-agh* in N. Bal.;

3. medial and final letters in Makrānī have a tendency to become the corresponding spirants in N. Bal., thus *k* becomes *kh*, *g* becomes *gh*, *t* be-

comes *th*, *d* becomes *dh*, *p* becomes *f*, *t* becomes *th*, *d* becomes *dh*. These transformations make North Balōčī a softer and more harmonious dialect than Makrānī.

The Balōčī vocabulary has borrowed a large number of foreign words, the proportion of which varies in the different dialects. The principal loans are from Persian and Sindhī (or dialects related to Sindhī). The Persian words are very common, but are more so in western Makrān than elsewhere. In the same way, while a certain number of Sindhī words are universally used, the proportion is larger in N. Bal. Arabic words appear to be not direct loans, but through the medium of Persian. These are the principal sources from which the foreign vocabulary is derived. A few words come from Brahōī, and in modern times Urdu has furnished a few. Pashto has hardly had any effect.

Balōčī has no written literature, but possesses a great body of popular poetry, including a number of heroic ballads dealing with the wars and migrations of the 15th—16th centuries, other more modern ballads and romantic tales, didactic and religious poems and love songs. These poems and a number of prose tales and legends have been reduced to writing by modern students. The whole of the poetic material hitherto made available and the greater part of the prose is in the N. Bal. dialect and but little has so far been published in Makrānī.

Brahōī. Brahōī is now recognized as belonging to the Dravidian family of central and southern India. The structure of the language leaves no room for doubt on this point, which was established by Trumpp in 1880 and is recognized by Grierson in the recent *Linguistic Survey of India*. The doubts which were entertained on this point were due chiefly to the fact that the vocabulary is overlaid with a mass of Persian, Balōčī and Sindhī words, and that the grammar has also been affected occasionally by forms borrowed from Balōčī. Instances of the latter process are not however so numerous as has been imagined. In some cases the borrowing has been on the side of Balōčī. The affinity is with the southern group of Dravidian languages rather than with the Muṇḍā languages of Central India. It is probably the original language of the tribes recognized as the old Brahōī stock who are believed to have been driven out of the Indus valley into the hill country before the appearance of the Balōč or of the other tribes now classed as Brahōī. Some of these tribes have not adopted the Brahōī language as noted above. In the present day the Brahōī speakers occupy a compact block of country separating the northern from the Makrānī Balōč, and touching also on the Djagdalī and Sindhī dialects of Kačchī and Las-Bēla, and in the north meeting Pashto in the neighbourhood of Quetta and Sibī.

There is no literature, the language never having been written till modern times. A good many tales and one or two poems are found in the text books of the language compiled by Allāh-Bakhsh and Mayer.

Persian. The Dēhwār cultivators make use of the Persian language, in a form probably very much the same as that used by the Tādjīks of Southern Afghānistān, but no special study has been made of the dialect.

Lāsī. The greater number of the inhabitants of Las-Bēla speak dialects which are known as Djadgālī or Djagdālī, that is the language of the Djats. These are dialects of Sindhī and may be considered as belonging to the Lāṛī or southern branch of the language.

Dialects of Kačchī. With these may be classed the dialects spoken by the mixed population of Kačchī, Djaṭs, Hindū traders and some scattered Balōč, Brahōī and Afghān who are detached from the main body of the tribes. These belong to the Sirāī or northern Sindhī and are in some respects more like the southern dialect of the Lahndā or Western Pandjābī known as Djaṭkī. The Balōčī name for it is Djagdālī, another form of the word used for Lāsī.

Khētrānī. With this language must be classed that spoken by the Khētrāns, which although geographically nearer to the Djaṭkī of the Pandjāb has some features more in accordance with Sindhī.

History.

Karmān was conquered in 23 H. by ʿAbd Allāh under the orders of the Khalīfa ʿUmar, and he found the mountains of that province occupied by savage tribes called by some Ḳufṣ or Kōč and by others Kurds, with whom are coupled the Balūṣ or Balōč by certain chroniclers. The conquest did not go beyond the frontiers of Karmān where the Zuṭṭ or Djāṭs, who occupied the whole of Makrān, were encountered. But no Arab army actually traversed Makrān until later.

Al-Balādhurī states that the Caliph ʿUthmān had sent an explorer to the confines of Hind to obtain information regarding the land, and his route must have been through Makrān. He reported that the country was barren and the inhabitants brave, so that a small army would be destroyed, while a large one would die of starvation; and this was no doubt the reason why the conquest was so long deferred. In the time of Muʿāwiya, about 44 (664) the towns of Makrān were occupied, war made against the Mēds of the coast, and expeditions were pushed up to the Sindh frontier. Certain unidentified districts named Nūḳān and Ḳīḳān were also occupied, and Ḳuṣdār, (the modern Khozdār). Nūḳān possibly was the hill country of Kalāt, of which Ḳuṣdār was the capital. Al-Balādhurī says that in his time the people of Nūḳān were Musulmāns. In the time of Ḥadjdjādj there was fighting in Makrān between Arab factions, when Saʿīd b. Aslam was killed by the sons of al-Ḥārith the ʿAlāfī, who were afterwards driven into Sindh by Ḥadjdjādj 85 (705). It is to these ʿAlāfīs that Mockler attributes the origin of the Kind Balōčes, alluded to above. Ḳandāʾīl (or Ḳandābīl), generally identified with Gandāva, is also said to have been taken at this time. Muḥammad son of Ḳāsim was then despatched by Ḥadjdjādj to his celebrated invasion of Sindh in 89 (707). This would have been impossible unless Makrān had been first subdued, for the northern routes to India through the passes of Afghānistān were not yet open to the Muḥammadan invaders, and they had not made any attempts at expeditions by sea. We find that Muḥammad b. Ḳāsim spent some time in Makrān before advancing further and took the towns of قنزبور and ارمائيل, which are generally transliterated Ḳanazbūr or Kanazbūn and Armāʾīl or Armābīl. From Armābīl he advanced into Sindh and

attacked Daibul. The correct form of these names is very doubtful. Ḳanazbūr or Ḳanazbūn is certainly a corrupt form, and it is possible we should read پنجگور Pandjgūr, as the fertile Pandjgūr valley is a position which must have been occupied by the invaders. Armābēl is perhaps the most probable form of the name of the latter town, which was the last halting-place before Sindh was entered, and the syllable bēl suggests the name of Bēla the capital of Las-Bēla. The form Armā'il might be represented by the modern Urmara, but the distance from Daibul is too great. If we could read Adha-bēl for Arma-bēl we might see in it the Adhyavakīla or Atyanabakēla of Hiuen Thsang, which also seems to correspond with Bēla. The author of the *Čač-nāma* too, who was a native of Sindh, describes how Čač (a king of Sindh before the Arab conquest) took Armābēl which he found occupied by Buddhists (in accordance with what Hiuen Thsang says), and then advanced through Makrān visiting Ḳanarpūr (Pandjgūr?) and finally fixed the boundary between Makrān and Karmān. Ḳandābēl although, as Raverty points out, it is stated in the *Masālik wa Mamālik* to be only five farsangs from Ḳuṣdār, is shown in the map given by the same authority (also reproduced by Raverty in the *Journ. of the As. Soc. of Bengal*, 1892, p. 222) as distant from Ḳuṣdār, and all authorities agree in placing it in the desert country of Nudhiya of which it was the capital. This was undoubtedly the plain of Kaččhi, and Ḳuṣdār was the capital of the Kalāt plateau, generally called Tūrān.

From these accounts we may gather that Makrān was probably slightly better watered and more populous than at the present time, but still it had a bad reputation as a desert and inhospitable country, and it does not appear probable that it ever supported large towns or a dense population. The Arabs write the name of this province Mukrān, but the Balōč of the present day call it Makurān and this was perhaps intended by the Arab writers. Marco Polo (circ. 1300 A. D.) writes it Kesmacoran, i. e. Kēdj-Makurān, the first syllable being the province of Kēdj, Kedj or Kēč. In modern times it is often called Kēč-Makrān.

The Arabian influence was probably maintained on the coast through the sea trade, which necessitated a hold upon the ports, but inland it no doubt decayed as the central Khilāfat Government weakened; and during the following centuries we have very little information regarding it. Maḥmūd of Ghazni no doubt extended his power from Multān over the plain of Nudhiya which extended through northern Sindh and Kaččhi to the foot of the Bōlān, and he also held the Kalāt plateau, for we are informed in the *Ṭabaḳāt-i Nāṣirī* that Ḳuṣdār was subject to him. The population of Kaččhi (Nudhiya), Kalāt (Tūrān) and Makrān continued to be mainly Indian, and we may suppose that in Tūrān and the adjacent parts of Sind the Dravidian tribes continued to hold their own.

Meanwhile the Balōč tribes and their neighbours the Kōč continued to occupy the mountains of Karmān; whence the Balōč raided far and wide, and crossed the Lūt desert into Khorāsān, and also spread into Sīstān. Al-Balādhurī who died 279 (892) and Ṭabarī circa 320 (932) only mention the Kōč or Ḳufṣ, but Mas'ūdī circa 332 (943) and Iṣṭakhrī circa 340 (951) give the name of both Kōč and Balōč, as do the later authorities such as Idrīsī and Yāḳūt. Idrīsī, about 543 (1151) says that the Kōč mountains were inhabited by a wild race like the Kurds, and that the Balōč were to the north and west of them, were prosperous, owners of cattle, and did not infest the roads so much as their neighbours. Yāḳūt also confirms this statement, and quotes an Arabic poem about this country which says 'What wild regions we have traversed, occupied by Zuṭṭ, Kurds and barbarous Ḳufṣ'. The Ḳufṣ are described as claiming Arab descent and also as being inclined to the Shī'a heresy. The Balōč, he says, were formerly the most terrible of all these races, but had been destroyed by 'Aḍud al-Dawla Dailamī (338—372 = 949—982): it may be added that Mu'izz al-Dawla of the same family lost his hand when fighting against Kōč and Balōč. Iṣṭakhrī mentions that even in his time two provinces of Sīstān were known as Balōč country, and soon afterwards their plunderings in the Lūt between Tabbas and Khabīṣ brought the anger of Maḥmūd Ghaznawī down on them, and he sent his son Mas'ūd against them, who defeated them near Khabīṣ. They become numerous in Sīstān about this time, and it seems probable that the Shams al-Dīn of Sīstān of their legends is the Malik Shams al-Dīn of Ṣaffārī descent, who is recorded in the *Ṭabaḳāt-i Nāṣirī* to have been an oppressive ruler. He died in 559 (1164). The Balōč are said in the legends to have been expelled from Sīstān in his successor's time. Certain it is that a great eastward movement of the Balōč race began about this period. They seem to have abandoned Karmān altogether, and moved in a mass into Makrān, which became and has remained a Balōč country ever since, many of the more warlike Djaṭ tribes and the remains of the Arab settlers being probably absorbed among them during the next three hundred years. The movement from Karmān corresponds with the occupation of Persia by the Seldjūḳs and it may be surmised that the Balōč found that strong governments like those of the Seldjūḳs and Ghaznawīs rendered it impossible for them to live by plunder as they had hitherto done. (Houtsma, *Recueil de textes relatifs à l'histoire des Seldjoucides*, i. 5—7). Many of them no doubt pressed on towards the Sindh border, and thence began to raid from the mountain barrier. About the middle of the thirteenth century in the time of the Sōmrā kings of Sindh Khafīf, Dōda iv. and 'Umar, we find Balōčes in Sindh allied with Sōdhās and Djharēdja Djaṭs.

In the year 618 (1221) the Khwārizmī King of Ghaznī Djalāl al-Dīn Mangbarnī after his defeat on the Indus by Čingiz Khān made his way into Sindh, and thence into Makrān, and traversed the country from east to west making his way into Persia about 622 (1225); but Makrān was now seldom visited by the armies of invaders. The Mughals and Čingiz Khān, the Turkish followers of Tīmūr, the Arghūns, and Bābar all followed more northern routes, and the Balōč themselves, when they at last burst out from Makrān, avoided the coast route by Bēla, and after occupying the plateau and perhaps to some extent coalescing with its Dravidian inhabitants, poured down through the Bōlān, Mullāh and Nalī passes into Kaččhi. Tradition represents that the Brahōīs at

this period took Kalāt-i Nīčārā from the Balōč, and that the descent into the plains was caused by this loss. It seems probable that in reality the Nīčārīs and Muḥammad Shāhīs, the old Dravidian stock, had held the Ḳaydār country from early times. The old name of Kalāt-i Nīčārā seems to denote that they were its oldest inhabitants. In the disturbed period following the Saldjūḳ and Mughal irruptions other refugees than the Balōč seem to have found their way to this plateau from the west, among them probably the Kōč or Kurds who had lived side by side with the Balōč in the Karmān mountains. This is the most probable origin of the non-Dravidian Brahōīs, with whom some Balōč and Afghān clans combined to form the Brahōī confederacy. The process must have been a gradual one, as the adoption of the old Dravidian language proves. The great mass of the Balōč no doubt found these occupants of the highlands too strong to disturb and pressed eastwards into the Indus valley in search of fresh fertile lands to occupy. Something very like a national migration took place, but sufficient Balōčes remained in Makrān to make it predominantly a Balōč country ever since. Las-Bēla was out of the course of the invasion. Its population consequently remained Indian. The Balōč were true colonists, who settled in tribes where they found themselves strong enough, subduing but not exterminating the aboriginal Djaṭs. They had no central organisation, but each tribe was under its own chief; although temporary combinations under the chief of the Rinds or of the Lāshārīs were occasionally formed, if we can judge from the early ballads. This loose organisation prevented the establishment of any permanent kingdom. Each tribe fought for itself, and they often fought against each other. Their invasion of India therefore, although it has profoundly affected the population of the Indus valley, has been almost unnoticed in history, while invasions like those of Čingiz Khān, Tīmūr and Nādir Shāh, which have left no trace on the population, fill a conspicuous place in the historical drama.

The first tribes of which we have any record are the Rinds under Mīr Čākur and the Dōdāīs under Mīr Sohrāb who appeared at the court of Shāh Ḥusain Langāh, at Multān. The Langāhs are still known as a Musalmān Rādjpūt tribe in Laia, South Pandjāb, and after the break up of the Dihlī Salṭanat they formed a small kingdom at Multān. Shāh Ḥusain the second of these kings ruled from 874 to 908 (1467 to 1502). During his reign Sohrāb with his followers came to his court and obtained *djāgīrs* on condition of military service. Other Balōčes followed, among them Mīr Čākur and his Rinds who came from Sīvī (now generally called Sibī, but Sēvī by Balōčes). Great rivalry followed, and according to the ballads there was war between Rinds and Dōdāīs. These same ballads state that Čākur left Sīvī because of his war with the Lāshārīs under Gwaharām, and with the Turks under Zunū. In these legends the memory is perpetuated among Balōčes of their migrations and of their dealing with the simultaneous invasions of India by the Arghūns of Kandahār, Dhu 'l-nūn Beg (the Zunū of the legends) and his son Shāh Beg. The history of this invasion shows that Shāh Beg himself had Balōčes fighting on his side, that others fought against him on the side of Djām Nanda Sammā, and that his son Ḥusain who succeeded him in 930 = 1529, fought against the Balōč on the Indus and made an expedition against the Rinds and Maghassīs (a branch of the Lāshārīs) in Kaččhī, also that when he attacked the Langāhs at Ūččh and Multān he found their army mainly composed of Rind, Dōdāī and other Balōčes (931 = 1525). Meanwhile the Dōdāīs and Hōts had spread up the Indus and Djehlam valleys. Bābar met them as far north as Bhērā and Khushāb, in 1519, and later on, when Humāyūn was driven out by Shēr Shāh, the three sons of Sohrāb Dōdāī, Ismā'īl Khān, Fatḥ Khān and Ghāzī Khān met Shēr Shāh at Khushāb, and he confirmed their possession of 'Sindh' that is the fertile lands along the Indus. The two towns of Dēra Ismā'īl Khān and Dēra Ghāzī Khān (and also Dēra Fatḥ Khān, now destroyed by the Indus) were founded by these three. Ghāzī Khān's descendants, the Mīrṛānī Nawwābs, were local rulers of Dēra Ghāzī Khān, and maintained their power there under the Empire of Dihlī and also under Nādir Shāh and Aḥmad Shāh Durrānī till they were supplanted by the Kalhōras of Sindh in 1769. The Hōts who accompanied the Dōdāīs founded a principality in Dēra Ismā'īl Khān which after two hundred years fell before the Afghāns, and the Djaskānīs (a branch of the Lāshārīs) became chiefs of Mankēra in the middle of the sandy waste of the Sindh Sāgar Doāb. The present location of the Balōč tribes of the Pandjāb and Sindh has been alluded to in Part II. The poetical legends still current among the Balōč represent that they joined the emperor Humāyūn (who is known as Humāū Čughattā, i. e. Djagatai) in his reconquest of Dihlī from the Afghāns. There is no historical corroboration of this, but the *Ta'rīkh-i Shēr Shāhī* shows that Mīr Čākur and the Rinds as well as Fatḥ Khān Dōdāī had been at war with Shēr Shāh Sūr, who had deprived them of Multān, and therefore it is probable that they would have joined Humāyūn. Čākur and the Rinds retained their lands in the central Pandjāb, and Čākur's tomb still exists at Sathgaṛha in the Montgomery District. Humāyūn had been taken captive by Balōčes on his first journey into Persia but was well treated by them, and helped on his way. After his conquest of Kābul from Kāmrān Humāyūn bestowed the provinces of Shāl and Mustang on a Balōč chief named Lawang. His relations with them were therefore good, and it seems probable that the great extent of land which they were able to retain in the Central and Southern Pandjāb is evidence that they continued in favour after the re-establishment of the Mughal empire. It is most unlikely therefore that the persistent tradition is altogether fictitious.

The great emigration of the Balōč race left the central body, which began to be known as Brahōīs, in a comparatively strong position, and the Kambarānī chiefs gradually rose to pre-eminence. No doubt the adherence of certain foreign elements especially the Afghān Raisānīs, strengthened them greatly. In the middle of the 17th century Mīr Aḥmad Khān descended the Bōlān and took Dhādar from the Bārōzai Afghāns of Sibī. Mīr Samandar Khān who followed him is said to have held Karāčī. He was certainly at war with the Kalhōras of Sind, but the capture of Karāčī is doubtful. His successor Mīr 'Abd Allāh was a vigorous chief whose name is still famous among both Brahōīs and

Balōč. In pursuit of his war against the Kalhōras he utterly laid waste the province of Kaččhi then held by them and extended his power to the west also through Makrān and Kēč. It was during his rule that the Ghalzai invasion of Persia took place, and Maḥmūd the Ghalzai chief had many Balōčes in his army when he invaded Karmān. Afterwards when Ashraf had been defeated by Nādir Shāh in 1143 (1730), he was attacked by Balōčes in his attempt to reach Ḳandahār and slain with all his followers in or near Sīstān. This perhaps accounts for the favour with which Nādir Shāh regarded the Brahōī Khāns; for after his Indian conquests he awarded them the lands now held in Kaččhi which he took from the Kalhōras. ʿAbd Allāh Khān is said by the Balōčes of the Dēradjāt to have invaded that country with his son Muḥabbat Khān, and sacked the town of Djāmpur. He was ultimately killed in fighting against the Kalhōras at a battle between Dhādar and Mitri. He was succeeded by his son Muḥabbat Khān, who with his brother Naṣīr Khān had been a hostage at Nādir Shāh's court. He was an oppressive ruler but did service with Nādir Shāh which kept him in favour. After Nādir Shāh's death Muḥabbat Khān raided the Kandahār province, and Aḥmad Shāh Durrānī as soon as his power was established invaded the Sarāwān province, and carried away the Khān's brother Naṣīr Khān as a hostage. Before long Naṣīr Khān himself became Khān and was invested with the title of Bēglar-Bēgī. Muḥabbat Khān appears to have been killed or kept a prisoner by Aḥmad Shāh till his death. Naṣīr Khān accepted the Durrānī King as his suzerain. He established his authority firmly throughout Makrān and Kēč, and returned from an expedition to the Persian frontier by the route through Dizak and Khārān. Aḥmad Shāh bestowed on him the districts of Shāl and Mustang. He also extended his power over Las-Bēla, whose chiefs, known still by the Rādjpūt name of Djām (formerly used in Sindh and still found in Kāthiawār), admitted his authority, and he obtained the cession of Karāčī from the Kalhōras. Towards the Indus he also held the territory of Harand and Dādjil, a tract in the southern Dēradjāt irrigated by the Kahā river wich issues from the Sulaimān Mts. at Harand. His great work was the organization of the Brahōīs into the two main groups of Sarāwān and Djahlāwān, and the appointment of the Raisānī chief to be head of the northern and the Zahrī chief of the southern group. The organization was on the principle of military service. Each tribe had to supply a contingent to the Khān, and also to the head of its own group. This service was accepted in place of revenue or tribute, and the Khān also distributed among the tribes the land which he had lately acquired in Kaččhi and elsewhere. Such a system depended for its success on the character and popularity of the Khān. It succeeded under Naṣīr Khān, but rapidly fell to pieces under his weaker successors.

Naṣīr Khān became so powerful that he defied the authority of his suzerain Aḥmad Shāh who thereupon in 1172 (1758) invaded his territories and inflicted a defeat on him in Mustang. Naṣīr Khān retired into his fort of Kalāt and was there besieged by Aḥmad Shāh. It is stated by Elphinstone that the Durrānī chiefs were by no means anxious for success, as they did not wish Aḥmad Shāh's power to increase. The army also suffered severely before Kalāt, and after forty days Aḥmad Shāh agreed to accept Naṣīr Khān's nominal submission. Naṣīr Khān retained independence in his own dominions, but agreed to render military service to Aḥmad Shāh. This condition he observed faithfully, and he accompanied Aḥmad Shāh during his wars in Khorāsān in 1173 (1759) and afterwards during his wars in India. On the former occasion his troops were mainly instrumental in winning the victory, and he showed the greatest personal heroism. Pottinger who travelled through Balōčistān only fourteen years after his death gives him the highest character for bravery, justice and patience, and a strict regard for truth, as well as liberality without which no ruler can hold his own among Balōčes and Brahōīs.

Naṣīr Khān died in 1210 (1795) and was succeeded by his son Maḥmūd Khān, then a child. Bahrām Khān a grandson of Muḥabbat Khān who had already given trouble in Naṣīr Khān's life, now again broke out, but was defeated with the aid of Zamān Shāh the Durrānī King. Maḥmūd Khān however was unable to retain the extensive dominions of his father. Kēč, the western part of Makrān was lost, and the Tālpur Balōč Amīrs of Sindh, who had expelled the last of the Kalhōra rulers from that country, recovered possession of Karāčī. The Khān's half-brothers Muṣṭafā Khān and Raḥīm Khān whose energy might have upheld his authority in Sindh were both killed in a feud. Maḥmūd Khān died himself in 1821, and was succeeded by his son Miḥrāb Khān, who showed more vigour than his father, and recovered possession of Kēč, but was soon involved in hostilities with Aḥmad Yār son of Bahrām Khān, who after various vicissitudes was captured and put to death at Kalāt. Miḥrāb Khān fell very much under the influence of a Ghalzai adventurer named Dāūd Muḥammad, and discontent among the Brahōī chiefs led to an attempt to supplant the Khān. This did not succeed, but his position was much shaken, and some of the tribes such as the Mīngals and Bizandjōs of Djahlāwān threw off his authority altogether. The province of Harand and Dādjil was lost, and annexed by the Sikh ruler Randjīt Singh. Another trouble was brought upon Miḥrāb Khān by the misadventures of Shāh Shudjāʿ al-Mulk whose attempt on Ḳandahār in 1250 (1834) ended in failure. He fled to Kalāt, and Miḥrāb Khān gave him shelter and protection, which embroiled him with the Bārakzai Sardārs of Kandahār. He was also distracted by quarrels between his favourites, ending in the death of Dāūd Muḥammed and the success of Muḥammad Ḥusain. This man was instrumental in embroiling Miḥrāb Khān with Lieut. Leech, who had come to Kalāt as British agent when the expedition to restore Shāh Shudjāʿ al-Mulk was undertaken in 1254 (1838). The intrigues of Muḥammad Ḥusain and his colleagues had the effect of convincing the British authorities of the treachery of Miḥrāb Khān, and a force under Gen. Willshire was sent against Kalāt. The strongly situated fort was stormed and Miḥrāb Khān himself killed. Kaččhi, Shāl and Mustang were taken from Kalāt and added to the kingdom of the restored Durrānī king. Thus Miḥrāb Khān was badly recompensed for his hospitality to Shāh Shudjāʿ al-Mulk in 1834.

The young son of Miḥrāb Khān was set aside,

and Shāh-Nawāz Khān a descendant of Muḥabbat Khān was made Khān. The deposed son, a youth of fourteen, took refuge first in Pandjgūr with the Gičkis and afterwards with Āzād Khān chief of the Nawshirwānīs of Khārān, and a number of the Sarāwān tribes laid siege to Kalāt where the British Agent Lieut. Loveday and Masson the traveller were with Shāh-Nawāz Khān. Ultimately the town was surrendered and Shāh-Nawāz abdicated in favour of Miḥrāb Khān's son (now known as Naṣīr Khān II). Lieut. Loveday was imprisoned and Masson after a time was sent to the British Agent at Quetta. Loveday was murdered by the Brahōīs after their defeat at Dhādar in Dec. 1840. Kalāt was again occupied, and Naṣīr Khān II was finally recognised by the British Government as Khān at the end of 1841. He held to his engagements through the events of 1842 and 1843, the abandonment of Afghānistān and annexation of Sindh to the Indian empire. The position and influence of the Khāns of Kalāt had been much shaken by this time. The Brahōī tribes were rebellious and discontented, and after the loss of Harand-Dādjil, the Marīs and Bugtīs and the tribes of the Sulaimān became practically independent, and plundered the plains of the Dēradjāt, Northern Sindh and Kaččhī impartially. To the west the Ḳādjār Government of Persia encroached on Kēč and western Makrān. Kaččhī, Shāl and Mustang had been restored to the Khān by the treaty of 1841 by which he admitted the suzerainty of the Durrānī king Shāh Shudjā' al-Mulk, but after the recovery of power in Afghānistān by the Bārakzais, they were retained by the Khān without any admission of the Amīr's authority. A tract around Sibi however still acknowledged Kābul rule.

The advance of the frontiers of the British empire in India by the annexation of Sindh in 1843 and the Pandjāb in 1849 altered the position with regard to the border tribes, whose incursions were curbed by the formation first of the cantonment of Jacobabad on the Kaččhī border, and afterwards by the military posts along the foot of the Sulaimān mountains. Sir Charles Napier invaded the Bugtī hills in 1845, and in 1847 General Jacob inflicted on them a severe defeat in the plains, but no attempts were at first made to exercise any regular authority over these tribes. By a treaty signed in 1271 (1854) the Khān accepted a position of subordination to the British Government and bound himself to repress all outrages. He had not however the power to enforce the observance of this condition, and it gradually became evident that some further extension of British power was inevitable. In order to assert his power against the tribes he tried to form a permanent military force and relied on the advice of a Wazīr of servile origin. Such measures were intensely unpopular, and led to perpetual trouble with the tribes. Mīr Naṣīr Khān died in 1274 (1857), not without suspicion of poison, and was succeeded by his younger brother Mīr Khudādād Khān. The Dārogha (or Chamberlain) Gul Muḥammad was suspected in connection with the late Khān's death, and kept the young Khān practically as a prisoner in the Mīrī or fort of Kalāt, and there they were attacked by the Brahōīs with the Djām of Las-Bēla and Āzād Khān of Khārān. A temporary arrangement was come to through British influence and the Shāghāsī Walī Muḥammad became the Khān's principal adviser, but the trouble continued for several years. A successful expedition was, with the assistance of Major Green the British Agent, made against the Marīs in 1859, but no permanent stop was put to their raids. In 1863 the Khān was defeated by a Brahōī rising, and fled to Sindh; his cousin Sherdil Khān took his place but was assassinated next year, when Khudādād Khān recovered Kalāt with the assistance of the Raisānī tribe. Under such circumstances nothing like a settled government remained in the country. In 1869 the Djām of Las-Bēla assisted by the Brahōī chiefs broke into rebellion, but was defeated and finally banished; he was interned in British India for a time. In 1871 the trouble became still more serious. Djāljar at the foot of the Bōlān Pass, Bāgh, the chief town of Kaččhī, and Gandāva were taken by the revolted tribes, and Bēla was seized by a relative of the exiled Djām. Makrān was also in rebellion, and the Khān had no authority left to him. This brought about more decided intervention, and Capt. Sandeman, who had attained great influence among the Marīs, Bugtīs, Mazārīs and other Balōč tribes connected with the Pandjāb, was sent to Kalāt at the end of 1875; and by means of tact and personal influence, and the assistance of an honest and able Balōč chief, the late Sir Imām Bakhsh Khān Mazārī, succeeded after many difficulties in arranging all the disputes between the Khān and the chiefs at Mustang by the end of 1876. A treaty was concluded at Jacobabad where the Khān met the Viceroy of India Lord Lytton in October 1876. The result of this treaty was to make Kalāt a protected state, the rights of the tribal chiefs were recognized and the Government of India reserved the right of intervention to secure good government. Sandeman became first Agent to the Governor General, with his headquarters at Quetta. The post at Quetta on a plateau nearly 6000 ft. high at the head of the Bōlān Pass became a military station, and is now a very strong position. In the war with Afghānistān 1878—80 the Bolān Pass was used freely and without interruption by troops moving from India towards Ḳandahār. The treaty of Gandamak between the Amīr Ya'ḳūb and the Indian Government transferred the districts of Sibī and Peshīn up to the Khwādja Amrān Mts., to British India. These districts formed the nucleus of the new Province of British Balōčistān. A railway was commenced from the Indus valley to the Peshīn plateau by the Harnāī Pass in 1879, and, though work was stopped for a time in 1880 owing to an outbreak of the Marī tribe after the battle of Maiwand, it was completed after several years' work, the first and at present the only railway which mounts from the low lands of the Indian plain to the Iranian plateau. There was excitement also among other tribes which entailed some minor military operations, and Sir C. Macgregor led an expedition into the Marī hills.

The incorporation of Sibī and Peshīn in the Indian Empire led to the further extension of British authority through the valley of Thal Čotīālī, Bōrī and Zhōb lying between Peshīn (otherwise Pushang) and the old Indian Frontier along the Sulaimān Mts. Ultimately the whole of this country was incorporated in the Indian Empire, generally with the consent of the population, and the Military Stations of Lōralai and Fort Sandeman were formed to take the place to some extent of

the old stations of Dēra Ghāzi Khān, Rādjanpur and Jacobabad. Quetta when connected by rail with the Indian system became a military centre of more importance. The remaining history of Baločistān up to the present day is one of increasing efficiency in administration, a growth of peace and prosperity among the tribes whether those near the Pandjāb frontier, those of Makrān, the Nawshirwānis of Khārān or the state of Las-Bēla. Sir R. Sandeman, the founder of modern Baločistān died at Las-Bēla in 1892 and is buried there. The Khān of Kalāt, Mīr Khudādād Khān was deposed by the Government of India in 1893 on account of a savage and murderous outburst, and was succeeded by Mīr Maḥmūd Khān, the present Khān.

The boundary between the state of Kalāt and Persia was laid down by a boundary commission appointed by the British and Persian Governments in 1872. This was revised and rectified by the further commission presided over by Sir T. Holdich in 1895-6, in which disputes between the Persian tribes and the Nawshirwānis of Khārān were settled, and at the same time another commission under Capt. Mac Mahon laid down the boundary between Afghānistān South of the Helmand and Baločistān. The peak of Malik Syāh Kōh at the southwest corner of Sīstān has been fixed as the meeting point of Persia, Afghānistān and Baločistān. The northern strip of desert country between Khārān and the Afghānistān border, known as Čāghai and western Sindjarāni does not form part of the Khānat of Kalāt but is immediately under the British authorities. Through it runs the caravan route from Quetta to Sīstān and Karmān. The railway has been continued as far as Nushki where this route starts. Khārān, like Las-Bēla is not directly under the Khān of Kalāt, but is administered by its own chief, who admits the Khān's suzerainty. All disputes are subject to decision by the agent at Quetta.

The Baloč tribes of the Sulaimān Mts. east and north of the Marīs and Bugṭīs are not under the Baločistān Government, but are managed like those of the adjacent plains of the Deradjāt by the Deputy Commissioner of Dēra Ghāzi Khān under the Lieut. Governor of the Pandjāb. In the same way the tribes of northern Sindh are managed through the Government of Sindh. In most cases the tribes are governed through their own chiefs, to whom a good deal of authority is allowed by the British Government.

The Tālpur tribe who established a short-lived rule in Sindh were an offshoot of the Laghārī Baloč tribe of Čoṭī near Dēra Ghāzī Khān. The Amīrs of Sindh against whom war was declared in 1843 were members of this family. After the annexation of Sindh one of these Amīrs, Mīr ʿAlī Murād of Khairpur, was allowed to retain his dominions, and the state of Khairpur still exists, the only feudatory state of British India which is under a prince of Baloč nationality.

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BĀLṬA LĪMĀNĪ, a bay on the European shore of the Bosporus between Boyadji-Köi and Rūmili Ḥiṣār, so called after Bālṭa-Oghlū Sulaimān-Bey, the first admiral of the Turkish fleet, who equipped the fleet of 420 ships here, which co-operated in 857 (1453) at the siege of Constantinople; it is the ancient Phidalia. Rashīd-Pasha's old palace stands here. The commercial treaty with France of 1838, the Treaty of the Five Powers of 1841 and the agreement of 1849 relative to the principalities of the Danube were all concluded here.

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BĀLṬADJĪ, "Axe-bearer", the name given, in the older organisation of the Othmanli court, to a body of palace-guards, consisting of 400 men under the command of the *Kizlar-Agha*, and specially entrusted with the duty of guarding the princes and princesses of the blood as well as the Imperial Ḥarem. They wore a peaked bonnet of fawn-coloured felt, called *külāh* and were quartered in the Eski-Serāi. They accompanied the Ḥarem to the wars, marching beside the vehicles conveying it and camping around its tents; they were armed with halberts, whence their name. Their commander bore the title of *Bālṭadjilar-K'ayasi*. He transmitted the Sulṭān's orders to the Grand Vizier and at the ceremony of *Mewlūd* assisted the preachers to descend from the pulpit. — The *Zulfü-Bālṭadji* were a corps of 120 men attached to the service of the chamberlains (*Khāṣṣ-Oḍali*) taking their orders from the *Silihdār-Agha*; their bonnet, not quite so peaked, was distinguished from that of the *Bālṭadji*'s by two strips of woollen cloth which hung down over their cheeks (*zülf*) whence their name. — In the vaulting of the Siliwri gate at Constantinople may be seen a huge club which was carried on high by Deli-Pehliwān, one of the Bālṭadjis of the Eski-Serāi.

Bibliography: Mouradgea d'Ohsson, *Tableau général de l'empire ottoman*, ii. 363; vii. 30; Cl. Huart, *Keleti Szemle*, i. (1900), 95. (CL. HUART.)

BALTISTĀN, or LITTLE TIBET, a mountain-tract on the N. W. frontier of India; subordinate to the native state of Kashmīr: area and pop. unknown. It contains some of the highest mountains and largest glaciers in the world, and includes part of the upper channel of the Indus, on which Skārdu, the capital, is situated. The inhabitants, though Tibetan by race and language, were long ago converted to the Shī'a sect of Islām. Their hereditary chiefs are known as Rādjās or Gialpos, who trace their descent to 'Alī Shīr, who conquered Ladākh and founded Skārdu about the end of the xvith cent. They were subjected to Kashmīr in 1840. Owing to pressure of population on the soil, which is said to average 1467 per sq. m. of cultivation, the Baltis emigrate in search of labour as far as the plains of India.

Bibliography: A. H. Francke, *History of Western Tibet* (1907); *Kashmir Gazetteer* (Calcutta, 1909). (J. S. COTTON.)

BĀLYOS (by metathesis, from the low Latin *bailus* Lat. *bajulus*), BAILO, the title of the representative of the Venetian Republic at the Sublime Porte. After the capture of Constantinople by the Turks, Girolamo Minotto was decapitated on the surrender of Galata: negotiations were then entered into for the resumption of relations and the sending of a new bailo with the same rights and duties as under the Eastern Roman Emperors. Bartolommeo Marcello was the first agent in this capacity in 1454. The agent was changed every two years but as he had to await the arrival of his successor his mission in practice lasted three years. By the terms of the agreement, renewed at the beginning of the reign of Sulṭān Sulaimān (926 = 1520) the bailo could not be imprisoned for debt; he administered the estates of his countrymen and made out to them the passes without which no merchant could journey into the interior of the Othmanli kingdom.

Bibliography: Belin, *Relations diplomatiques de Venise*, in the *Journ. Asiat.* viith series, Vol. viii. 1876, p. 390, 414; N. Jorga, *Geschichte des osmanischen Reiches*, ii. 36, 45. F. C. Hodgson, *Venice in the XIIIth and XIVth Centuries* (Lond., 1910), p. 38; W. Heyd, *Histoire du Commerce du Levant* (Leipzig, 1885—86), Index s. v. *Baile*. (CL. HUART.)

BAM (Arab. BAMM), a district and town in the province of Kermān, Irān, about 120 miles S. E. of Kermān on the western edge of the great salt desert Dasht-i Lut.

In mediaeval times Kermān consisted of five districts: Bardasir, Sīrdjān, Bam, Narmāsīr and Djīruft. Bam has long been a commercial centre of some importance, for the road from Shīrāz through Kermān to Sidjistān or through Makrān to Manṣūra in Sind forked here, whence it is often mentioned in old road-books. Bam has also been a fortified place since early times and it was used as a place of detention by Ṣaffār Ya'ḳūb b. al-Laith in his campaign against the Ṭāhirids of

Khorāsān in 259 (873). A certain Isma'īl b. Ibrāhīm, vizier of Subkurā, who had been emancipated by 'Amr b. al-Laith, and was lord of the province of Fārs in the time of al-Muḳtadir billāh, came from Bam. Iṣṭakhrī and Ibn Ḥawḳal give a more detailed account of Bam (in the ivth = xth century). It had then three chief mosques, one called al-Khawāridj with the alms-box in the bazaar beside the palace of Manṣūr b. Khurdin, Emir of Kermān, a second in the cotton merchants' bazaar (*bazzāzīn*), and the third in the citadel. The cotton industry flourished in Bam, in particular kerchiefs (*mandīl*), shawls for turbans and scarves known as *ṭailasān* were manufactured and exported to Khorāsān, 'Irāḳ and Egypt. Muḳaddasī gives similar information and also mentions the four gates of the fortress by name. The fortress was situated in the centre of the town and included a part of the bazaar. A small river and aqueducts supplied the town with water. The houses were built of mud. Of the baths, one in the *zuḳāḳ al-bīdh* was famous. The surrounding villages also were dependent on the cotton trade. In the viiith (xivth) century the fortress of Bam is mentioned again by al-Mustawfī.

In the beginning of the sixth century Bam was again a strong fortress which appears to have been built in the time of Nādir Shāh. Being a town on the Afghān frontier it was the object of frequent attacks. In 1795 it was the scene of the capture of Luṭf 'Alī Shāh, the last of the Zand dynasty. The victorious Agha Muhammad Shāh ordered a pyramid of skulls to be erected here; it was still standing when Kinneir saw it but was removed by order of Fatḥ 'Alī Khān.

The modern town may be better described as an agglomeration of houses and extensive gardens than as a town. It lies on the both sides of the river Bam and is unfortified. Its bazaar is small and mean. Its products are cotton, henna, indigo and wheat, which are exported to Bandar Abbās. The number of its inhabitants is estimated at 8000—9000 souls. The fortress at the foot of which lay the older town lies ¼ mile to the east outside the modern town: it is an oblong of 400 × 500 yards surrounded by walls without towers and a dry ditch. In it was a strongly fortified citadel with a high watch-tower.

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BAMBĀRA (BAMBARRA), the, a negro people in the French Sūdān. The Bambāra country is bounded on the north by the land occupied by Moors, in the south by the Mandingo country and in the east by Masina. It lies between 12° and 14° N. Lat. and 4° and 8° W. Long. of Greenwich. Its boundaries are approximately: in the north, a line drawn from Kolodugu to Tambakara; in the south, the upper course of the Senegal from Medine to Bafalabe, the Bakoy to its confluence with the Baule and lastly the Niger from Bamako to Sansanding. The Bambāra are here found sometimes in very large bodies as in Beledugu (50,000 inhabitants), sometimes in groups scattered among a population of different race (Soninke, Fulbe etc.). They also extend beyond the boundaries of the Bambāra country proper and have planted colonies in the Masina country on the shores of the Bani and the Bafing. Mixed with the Fulbe they form the population of Wassulu south of the Niger, where they have retained their own language and customs.

The Bambāra belong to the Mande stock of which they are the most important branch. They themselves do not use the name Bambāra which is given them by Europeans: according to Binger it is synonymous with the Arabic *kāfir* "unbeliever". They call themselves Bamana or Bamanenke, from the root *bama* "cayman", the animal which is their *tenne* or totem, a custom which is also found in other branches of the Mande stock. In physique they closely resemble the other branches of the Mande except that in them the original type has been somewhat modified by crossing with foreign elements, especially with the Fulbe. The colour of their skin varies from deep black to chestnut brown. They are powerfully built and are usually tattooed with three parallel lines, burned with a hot iron, running from the corners of the eye to the corners of the mouth. They are brave and hospitable. They readily change their place of abode and since the French conquest they have spread throughout the whole Sudan as soldiers, servants, and artisans. Their sobriety and economy have earned them the title of "Auvergnats du Soudan". Although they have for centuries preferred warfare to any other occupation, leaving the practice of trades to the Sarakule and Soninke who live amongst them, they are nevertheless industrious. As agriculturists they take advantage of the rainy season, from July to October, to cultivate millet, sorgho, maize, indigo, tobacco, and hemp; as artisans they weave cotton, work in iron and make powder. Before the arrival of Europeans they were unacquainted with the use of money and paid for their purchases in cowrie shells and bars of salt. They are sedentary and live in villages, each of which consists of several *sokala* or groups of huts surrounded by an earthen wall. Their huts of hardened earth are usually rectangular and surmounted by a terrace. At the entrance to the villages are public huts called *blo* which are used as places of assembly and palaver by the inhabitants.

The social organisation of the Bambāra is still very primitive. The family is under the absolute authority of the father. The children are his slaves till they attain puberty; girls are given in marriage by their parents without being consulted, and remain the slaves of their husbands. Polygamy is allowed and divorce common. An inheritance descends from brother to brother. In former times the population was divided into three castes: 1. the nobles, warriors or *tontigi* (literally "bearers of bows"); 2. citizens or *nyamakala*; 3. slaves. At the present day the royal families, Kurubali, Diara and Massa-Si are at the head of the social hierarchy; next come the *numu* or smiths, the *garange* or leather-workers, the *griot* or sorcerers and finally the slaves. The village is under the authority of a chief entrusted with the administration of justice according to a code of common

law which is transmitted from father to son. The villages sometimes combine into groups but the bond of union is very weak and these confederations never last long unless it is a question of defending themselves against a common enemy as was the case at the time of the Tucolor domination. Union and a spirit of *entente* have almost always been wanting among the Bambāra. The states which they have founded have soon entered into conflict with one another or fallen to pieces from internal dissensions.

The language of the Bambāra is called *bamanaka*; it belongs to the Mande group of languages and is related to the languages of the Malinke, Soninke and Diula. The Bamanaka differs most of all these from the original type. It is especially characterised by its extreme conciseness and by the corruption of its words through excessive contraction. There is no declension among the substantives and in the verb no distinction of voice, mood, tense or person (Bazin, *Dictionnaire Bambara*, Introd. p. xviii.). The Arabic alphabet is used for writing, which is however little practised. There is, strictly speaking, no literature but only oral traditions which scarcely reach farther back than the last two centuries, as well as fables, legends, and narratives intermingled with songs and dances, in which the Bambāra take great delight.

The Bambāra form the anti-Musalman element of the French Sūdān. With the exception of some insignificant sections living in Kaarta they have resisted the propaganda of Islām and remained pagans. Their religious beliefs are those of primitive peoples. Each family has its own *tenne* or totem, a sacred animal which the members of the family must not kill nor eat nor even look at intentionally. Ancestors protect their descendants. The dead are buried in the entrances to the huts and are depicted on the interior walls in coloured designs (hands, arms, geometrical figures), sometimes even in relief. Sacrifices are made to them; perhaps in former times they used to sacrifice captives on the graves of their chiefs. Fetishes or *bouri* play a very considerable part in their life. Every family, every village has its own which is carefully preserved in a sacred building. The fetish is often a tree to which animals such as sheep, dogs, and hens are sacrificed, or millet and fruits brought. These sacred trees are as a rule surrounded by shrubbery in which a sorcerer resides. The sorcerers, recruited mainly from the smith caste, and organised in secret societies of which little is as yet known, are very much feared. They foretell the future by examining the entrails of sacrificial animals; by juggling and by weird practices, such as nocturnal promenades through the villages, clothed in gewgaws and wearing calabashes pierced with holes on the head, they keep the inhabitants in constant terror and wield a tremendous influence over them. Among other customs of the Bambāra may be mentioned circumcision which is performed when boys attain the age of puberty and which has the character of a proof of initiation, and the celebration of festivals, some of which may have been borrowed from the Muḥammadans but others of which, such as the festival of the end of harvest, are much more ancient in origin.

From the want of written sources the history of the Bambāra is very little known. Apparently they were numbered among the vassal peoples of the empire of Mali or Melle and certainly took advantage of the fall of this empire in the xvith century to declare their independence. Aḥmad Bābā indeed, mentions among the five states which arose out of the ruins of the empire of Melle, a kingdom peopled by the Bambāras, the Samake and the Samananke. A century later, about 1650, perhaps to escape the propaganda of Islām they moved to the upper Niger. Kaladian Kurubari, one of their chiefs, made himself master of the land inhabited by the Soninke and formed a vast kingdom on both banks of the Niger. He divided it amongst his six sons, who thus became sovereigns of independent kingdoms, often at war with one another. In the beginning of the xviiith century one of his grandsons, Bitu, again united all the lands of the Bambāra under his sway. He reigned thirty years and was succeeded by his eldest son, who founded Segu-Sikoro. The development of the kingdom of Segu was arrested for some years by civil wars (1748—1754) but its progress was resumed in the reign of Ngolo (1754—1787). After getting rid of his rivals, this chief succeeding in overcoming the Fulbe of Kalari after an eight years' war, imposed his protectorate on the Fulbe kingdom of Masina and made his word law from Bamako to Timbuctu. During the first half of the xixth century the kings of Segu, Mansong (1787—1808) and Da-Diara (1808—1830) were again very powerful. They conquered the Bambāras of Kaarta and compelled Masina and Futa to pay them tribute.

Another Bambāra kingdom had been established in Kaarta in the xviith century by Sakhaba, son of Kaladian Kurubari. In the xviiith century this state passed into the power of a new dynasty founded by Sebe Massa who reigned at Nioro about 1754. His son, Daise Kurubari, was ruling this town in 1796 when Mungo Park passed through it. His successors maintained their independence in Kaarta till the middle of the xixth century.

The kingdoms of Segu and Nioro were destroyed by the conquering Tucolor al-Ḥādjdj ʿOmar (q. v.). Kaarta was conquered in 1859. Two years later ʿAlī Diara, king of Segu, who had made an alliance with the Masina to resist the Muḥammadan invasion, also was overcome; al-Ḥādjdj ʿOmar entered Segu on the 10th March 1861 and there installed his eldest son as king. The Bambāra however were by no means ready to acknowledge the rule of the Tucolor. They rebelled in various places against al-Ḥādjdj ʿOmar and his son Aḥmadu. The people of Beledugu in particular were successful in regaining their independence. They cut the Tucolor empire up into two great divisions and cut off communication between Kaarta and Segu. This state of affairs remained till the French troops took possession of Segu and destroyed the power of the Tucolor (1890-1891). The land occupied by the Bambāra then passed under the rule of the French who have since been endeavouring to establish law and order there.

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60; Dard, *Dictionnaire français-wolof et bambara* (Paris, 1825); *Éléments de grammaire bambara* (publiées par les missionnaires du Sénégal, Saint Joseph de Ngasobil, 1887); Gallieni, *Voyage au Soudan Français* (Paris, 1885), ch. xxix; le P. T. Henry, *Le culte des esprits chez les Bambaras: Anthropos*, iii. (1908), pp. 702, 717; A. Hovelacque, *Les nègres de l'Afrique sus-équatoriale* (Paris, 1889), ch. xxx.; Mage, *Voyage dans le Soudan occidental* (Paris, 1868); A. Raffenel, *Nouveau voyage au pays des Nègres* (Paris, 1856); Tautain, *Notice sur les croyances et pratiques religieuses des Bamama: Bull. Société anthropologie*, 1880. (G. YVER.)

BĀMIYĀN, in the Arabic sources frequently AL-BĀMIYĀN, a town in the Hindu-Kush, north of the main range in a mountain valley lying 8480 feet above the sea-level, through which one of the most important roads between the lands in the Oxus watershed and the Indus leads; the town is therefore naturally important as a commercial centre, and was important in the middle ages as a fortress also. Although the valley really belongs to the Oxus watershed and is separated from Kābul by high mountain passes e. g. the Khulm and Kunduz, Bāmiyān politically has been more frequently associated with Kābul and Ghazna than with the lands of the Oxus territory. In the first half of the xix[th] century the pass of Aḳ-Ribāṭ lying to the north of Bāmiyān formed the boundary between the districts of Kābul and Kunduz; at the present day this pass forms the boundary between Kābulistān proper and Afghān Turkestān.

The valley as well as the town are described as early as the vii[th] century A. D. by the Chinese pilgrim Hüan-Čuang (*Mémoires sur les contrées occidentales*, trad. par Stan. Julien, i. 36 *et seq.*, *Histoire de la vie de Hiouen-Thsang*, p. 68 *et seq.*). The name is transcribed Fan-yen-na (in Marquart, *Ērānšahr*, p. 215 *et seq.* according to de Groot and G. Schlegel the ancient pronunciation was Bam-jan-na). The "Older Middle Iranian form" of the name was Bāmikān according to Marquart. Even at that period the district did not belong to the Oxus territories (Tu-ho-lo = Ṭokhāristān, cf. above p. 340[a], article ĀMŪ-DARYĀ), although the alphabet, methods of government and coins were the same; the language alone differed slightly. The oldest Arab authorities as well as Hüan-Čuang tell us that the inhabitants of Bāmiyān professed Buddhism, which at that period was widely spread through all the lands north and south of the Hindū-Kush. In the time of Hüan-Čuang there were more than ten monasteries there and more than a thousand monks. The two colossal images in relief on a rock in the north ridge of the valley, which are later described by the Arabs as unique in their kind (cf. especially Yāḳūt, i. 481) were already in existence in the time of Hüan-Čuang. The larger figure (according to later travellers 120 feet high) is that of a man, the smaller (about 200 yards distant from the other) is that of a woman; in the middle ages these figures were known as *Surkh-but* and *Khink-but* ("red idol" and "white idol"). Both figures have been disfigured in modern times by cannon-shots, — by order of the Indian Emperor Awrangzēb, it is said; nevertheless the town was called But-i Bāmiyān after them, as late as the xix[th] century as ʿAbd al-Karīm Bukhārī (ed. Schefer, p. 4 *et seq.*) and the English traveller Moorcroft (*Travels in Himalayan Provinces*, ii. 387) inform us. Only a few traces remain of the wall paintings mentioned in Yāḳūt ("all the birds created by God" are said to have been represented there). Burnes amongst others (*Travels into Bokhara*, London, 1839, ii. 159), gives a reproduction of the idols in their present condition. There was still in the iii[rd] (ix[th]) century a large Buddha-temple in Bāmiyān, in which there were idols also; the temple was destroyed in the year 256 = 870 by the Ṣaffārid Yaʿḳūb and the idols brought to Baghdād in Rabīʿ II 257 (26 Febr.—26 March 871). Cf. the comparison of Ṭabarī, iii. 1851 and *Fihrist*, p. 346 by Barthold in *Orientul. Stud.* (*Nöldeke-Festschrift*), i. 187.

The town itself was situated on a mountain; it is described as a "little town" by Hüan-Čuang as well as by the later Muḳaddasī (ed. de Goeje, p. 303); according to Iṣṭakhrī (ed. de Goeje, p. 280) it was half the size of Balkh; according to Yaʿḳūbī (*Geogr.* ed. de Goeje, p. 299) and Yāḳūt (l. c.) it had a strong fortress; the town itself however was not surrounded by a wall. A gate in Ghazna (apparently the northern one) bore the name "Gate of Bāmiyān" (Muḳaddasī, p. 304); the town must even at that time have been of some importance therefore; but the trade must have been very small in comparison with that of later times, for in the list of taxes given in Ibn Khordādhbeh (ed. de Goeje, p. 37?) the assessment of Bāmiyān is quite an insignificant sum (5000 dirhems).

The prince of Bāmiyān bore the title *Shēr* (written *Shīr* and *Shār*) which Yaʿḳūbī (*Geogr.* p. 289) erroneously translates "lion"; the word means "king" and is to be derived from the old Persian *khshathriya* (Marquart, *Ērānšahr*). Islām was first adopted by these princes in the time of the ʿAbbāsids, according to Yaʿḳūbī's geography (l. c.) in the reign of al-Manṣūr, according to the same author's history (ed. Houtsma, ii. 479) in that of al-Mahdī. The relations of this dynasty with the lands to the north and south of the Hindū-Kush are not quite clear. According to Yaʿḳūbī Bāmiyān belonged to Ṭokhāristān, i. e. the lands of the Oxus territory, which is probably confirmed by Ṭabarī's statement (ii. 1630, 1) that about 119 = 737 a foreigner from Bāmiyān ruled in Khuttal (north of the Oxus); on the other hand Iṣṭakhrī (p. 277) says that the district (*ʿamal*) of Bāmiyān only included the lands south of the Hindū-Kush with the towns of Parwān, Kābul and Ghazna. According to a document of the year 718 A. D. quoted in Chinese sources, the prince of Bāmiyān as well as all the princes of the lands up to the Indus were vassals of the Turkish prince (Yabghu) of Ṭokhāristān (E. Chavannes, *Documents sur les Tou-kiue (Turcs) occidentaux*, St. Petersburg, 1903, p. 201 and 291). Under the later ʿAbbāsids the members of the dynasty of Bāmiyān, like many central Asian princes, held influential positions at the court of Baghdād; Ṭabarī (iii. 1335) tells us that a Shēr of Bāmiyān was appointed governor of Yaman in Rabīʿ II 229 (28[th] Dec. 843—25[th] Jan. 844).

The native dynasties seem to have been finally overcome by the Ghaznawids. A branch of the house of the Ghōrids ruled in Bāmiyān for half a century (550—609 = 1144—1212-1213). Bāmiyān was then the capital of a kingdom which comprised all Ṭokhāristān and some districts north

of the Oxus and stretched to the north east as far as the borders of Kāshghar. Like the other lands of the Ghōrids, this kingdom also was incorporated in the kingdom of Muḥammad Shāh of Khwārizm in the beginning of the viith = xiiith century; Bāmiyān was granted with Ghazna and other lands to Djalāl al-Dīn the eldest son of the Khwārizmshāh (Nasawī, ed. Houdas, text p. 25, transl. p. 44), i. e. Bāmiyān was again separated from Ṭokhāristān and united with the countries south of the Hindū-Kush. Soon afterwards (618 = 1221) followed the destruction of the town by the Mongols. Mutugen, a grandson of Čingiz Khān fell at the siege of the town; in revenge for his death the conqueror razed the town to the ground and exterminated its inhabitants; the place received the name Mo-Balīḳ (evil town) or (according to Rashīd al-Dīn) Mo-Ḳurghān (evil fortress) and was still uninhabited 40 years later in the time of the historian Djuwainī. The town built on a hill and destroyed by Čingiz-Khān is apparently identical with the ruins now called "Gulgula". These ruins are situated on a hill in the southern ridge, opposite the rock with the two idols.

The modern Bāmiyān lies a few miles to the west of the ruined town and is no longer of any political importance; it is usually described by recent travellers as a "considerable village". For the last few centuries Bāmiyān has always been combined with Kābul and Ghazna; like these towns it belonged down to the xiith = xviiith century to the empire of the Mughals and afterwards to the newly founded Afghān kingdom. According to ʿAbd al-Karīm Bukhārī (ed. Schefer, p. 4 *et seq.*) 100,000 rupees were yearly levied on Bāmiyān for the rulers of Afghānistān in the beginning of the xixth century; the Indian traveller Munshī Mohan Lal (*Journal of a Tour through the Panjab*, Calcutta, 1835, p. 37) reckons the receipts from customs alone at 70,000 rupees. The same authority informs us that the inhabitants of Bāmiyān speak two languages, Persian and Pushtu (Afghān). The population of the valley mostly belongs to the Hazāra stock.

Bibliography: The Chinese and Arab notices have been collected by J. Marquart, *Ērānshahr*, Berlin, 1901 (see Index). Le Strange, *The Lands of the Eastern Caliphate* (Cambridge 1905), p. 418 is to be used with caution; what Muḳaddasī, p. 303 *et seq.* tells us about Ghazna is there erroneously applied to Bāmiyān. On the history of the Ghōrids of Bāmiyān cf. *Ṭabaḳāt-i Nāṣirī* (ed. Nassau Lees), p. 101 *et seq.*; *id.* (transl. Raverty), p. 421 *et seq.* On the Mongol conquest see the text of Djuwainī (*Taʾrīkh-i Djahān-Kushāy*) in Schefer, *Chrestomathie persane*, ii. 142 *et seq.*; the text of Rashīd al-Dīn (*Djāmiʿ al-tawārīkh*) in Berezin, *Trudi vost. otd. Imp. Russk. Archeol. Obšč.*, xv. text, p. 116; cf. d'Ohsson, *Histoire des Mongols*, i. 204 *et seq.*; J. Minaiew, *Svêdêniya o stranach po werchovyam Amu-Daryi*, St. Petersburg, 1879 (see Index) has collected the notices by modern travellers.

(W. Barthold.)

BAMPŪR, a district and town in the centre of Persian Balōčistān, the seat of a governor, who is under the Governor-General of Kermān. In the older literature it is only mentioned by Muḳaddasī 52 (wrongly Barbūr for Banbūr) and in the *Djihān nāma*. It lies at the intersection of several trade routes; from Shīrāz or Kermān (town) to British Balōčistān and India, and from the harbours of Djask, Gwattar, Gwadur to Sīstān. Till about 1750 it belonged to Persia and latterly under Nādir Shāh to the Beglerbeg of all Balōčistān, Naṣīr Khān Brahōī. On Nādir Shāh's death he placed himself under Aḥmad Shāh Durrānī of Afghānistān and became independent after the latter's death; he died in 1795. Balōčistān then broke up into various divisions each with its own chief. In the reign of Muḥammad Shāh (1834—1844) Persia again attempted to acquire the suzerainty. When a chief of Bampūr attempted a raid into Kermān he was overcome by the Persians. In 1849 a rising again took place after which Bampūr itself was taken by the Persians. Since that time it has been held by Persia under Persian governors.

The town itself is rather a camp of soldiers with their families than a town. It has a fort on a mound 100 feet high which protects the cultivated valley of the stream of Bampūr from the advance of the sand dunes of the desert. The fort is substantially built with walls of brick. The river valley is covered with gardens and date groves belonging to Balōčīs, which present a striking contrast to the wide barren plain of Bampūr. This land is crown property and produces corn and dates. A small garrison of Persian infantry, artillery, and cavalry, is stationed in the fort while a standing militia of Balōčīs is encamped in the neighbourhood.

Bibliography: G. Le Strange, *The Lands of the Eastern Caliphate*, p. 330; *Eastern Persia*, by St. John Lovett Smith and Goldsmid, p. 76, 203, 206; G. N. Curzon, *Persia and the Persian Question* II, 267 f.

(E. Herzfeld.)

BĀN (A. and P. from the Indian *Bahan*). According to Abū Ḥanīfa and Dioscorides the Bān tree is, like the Oriental tamarisk, tall and slender, with soft wood and supple green branches. Ancient writers tell us that the tree was principally to be found in Arabia Felix; at the present day it is identified with the *Moringa aptera* (Sickenberger), indigenous from Upper Egypt to India, the seeds of which yield the finest of all vegetable oils; it was highly prized even in antiquity and was well known to the Romans as *glans unguentaria* and to the Greeks as βάλανος μυρεψική (Dioscorides). The bright, green, bean-like fruit (*Ḥabb al-bān*, *Djawz al-bān*, *Fustuḳ al-bān*) was bruised in a mortar, strained and then put into a press. The oil obtained in this way was considered an effective remedy against various skin-diseases (cicatrices, leprosy) in mediaeval Arab medicine; a mithḳāl of the seed (92 grains) taken in honey and water was used as an aperient and emetic; in another connection it was given (with vinegar and water) to horses as a remedy for cardalgia. In addition to its use in medicine the oil of the bān was much used in cosmetics.

Bibliography: *Muwaffaḳ*, ed. Seligmann, I, p. 44; Achundow in *Hist. Stud. aus d. pharmakol. Inst. zu Dorpat*, vol. iii., p. 165 and 349; Ibn al-Baiṭār, ed. Leclerc, No. 226 and No. 952; Ibn al-Awwām, trans. Clément-Mullet, Tome ii. partie 2, p. 145.

(J. Hell.)

BANĀKIT, a town in Central Asia, on the right bank of the Sir-Daryā, not far from the mouth of the "river of Ilāḳ" i. e. the

modern Angren (properly Āhengerān). The name is written Binākath in Mukaddasī (ed. de Goeje, p. 277, 1); this form is doubtless more correct than that given by Yākūt (i. 740), for the name like many others such as Akhsīkath, Binkath, Tūnkath, is evidently compounded with *kat* or *kath* "village, town, or fort". In later times the name is also written Fināket and Fināken. In Mukaddasī's description of the town (*l. c.*) we are only told that it had no walls and that the Friday mosque stood on the market-place; there seems to be no other description of the town in any of the sources that have as yet come to light. In 617 = 1220 the town had to surrender after a three days' siege by a small division (5000 men) of a Mongol army; cf. d'Ohsson, *Histoire des Mongols*, i. 224, and the text of Djuwainī (the only authority for this siege) in Schefer, *Chrestomathie Persane*, ii. 115. In Timur's time the town was in ruins; it was rebuilt by his orders in 794 (Ape year, 1392) and named Shāhrukhiya after his son Shāhrukh (*Ẓafar-Nāmah*, Indian edition, ii. 636). In this connection it is related that the town had been destroyed by Čingiz-Khān and remained in ruins till the time of Timur; Djuwainī however says nothing about any such destruction; the state, in which the town was towards the end of the viii^th^ = xiv^th^ century, was perhaps brought about by some later event. At the present day Shāhrukhiya is in ruins, and nothing is known of the date of its final destruction; in accounts of the Timūrids and Uzbegs, Shāhrukhiya is frequently, including the xi^th^ (= xvii^th^) century, mentioned as a strong fortress. The site of the ruins (now called Sharkiya) was fixed by Russian explorers in 1876. Cf. Le Strange, *The Lands of the Eastern Caliphate*, p. 482, where the date of the restoration of the town is wrongly given. (W. Barthold.)

BANĀKITĪ, Fakhr al-Dīn Abū Sulaimān Dāwūd b. Muḥammad, Persian poet and historian (died 730 = 1329-1330). According to his own statement he was appointed "king of poets" (*malik al-shu'arā'*) by Ghāzān-Khān, Mongol ruler of Persia, in the year 701 (1301-1302); one of his poems is given by Dawlatshāh (ed. Browne, p. 227). His history bears the title *Rawḍat ūli 'l-albāb fī tawārīkh al-akābir wa 'l-ansāb* and was composed in 717 (1317-1318) in the reign of Khān Abū Sa'īd [q. v., p. 103]; the preface is dated 25th Shawwāl of this year (31st Dec. 1317). With the exception of some short notes on events of later years the work only gives the contents of the *Djāmi' al-tawārīkh* of Rashīd al-Dīn in a briefer form, with the material in a different order and is of no independent value. Blochet (*Introduction à l'histoire des Mongols par Fadl Allah Rashid ed-din* (Leyden-London, 1910, p. 98) erroneously states that the Chinese sources for the *Djāmi' al-tawārīkh* are not given in Rashīd al-Dīn but only in Banākitī; the text of Rashīd al-Dīn, in which these are given was published in 1886 by Baron V. Rosen (*Collections scientifiques de l'Institut des langues orientales du ministère des affaires étrangères, iii. Manuscrits Persans*, St. Petersburg, 1886, p. 106 *et seq.*). Banākitī's work is divided into nine sections; the 8th part which contains the history of China was edited in Persian and Latin in 1677 by A. Müller with the erroneous title of *Abdallae Beidawaei Historia Sinensis*; Quatremère has since proved that this extract comes, not from the *Niẓām al-tawārīkh* of Baiḍāwī but from Banākitī's *Rawḍat ūli 'l-albāb*.

Bibliography: Quatremère, *Histoire des Mongols de la Perse... par Raschid eldin* (Paris, 1836), p. lxxxv. *et seq.* and 425; H. M. Elliot, *The history of India as told by its own Historians*, vol. iii. (London, 1871), p. 55 *et seq.*; Rieu, *Catalogue Pers. Man.*, i. 79 *et seq.*

(W. Barthold.)

BANĀT, a frontier province of Hungary, which only received this name after the Peace of Passarowitz (1718), without having ever been ruled by a Ban, more correctly Temesar Banāt, so-called after the town of Temesvār, which was under Turkish rule 1552—1716.

BAND (*p.*) meaning "band", "bond" and signifying anything used for tying, binding or closing; it is applied, *inter alia*, to the barrages constructed across a valley from one hill to the other and converting the upper part of the valley into a lake used as a reservoir. There are for example the *band-Emīr* near Shīrāz built by the Buwaihid 'Aḍud al-dawla Fannā-Khosraw, the *band-i Kohrūd* built under the Ṣafawīs, which supplies the town of Kāshān with water and the *bands* of the forest of Belgrade, to the north of Constantinople built to assure the water supply of the city. These are nine in number, amongst them being the great *band* and the little *band* flanked by two smaller ones, the waters from which supply the *Bōsḳ-Ḥāmmaḳ* built by Andronicus Comnenus and repaired by 'Othmān II; to the north of Pasha-Dere is the *Aiwāt-band*, built in 1766 by Muṣṭafā III; to the north of Baghče-K'öi is the ancient and the modern *band* of Sulṭān Maḥmūd I, built in 1731 and restored by 'Abd al-Ḥamīd I in 1784 and the *band* of the Wālida, built by Maḥmūd's mother.

Dast-band, "band on the fore-arm" is a bracelet; *gardan-band* is exactly equivalent to the English "neck-tie".

Rū-band "face-band" is the veil worn by Persian women, of white cotton pierced with holes like a sieve and tied behind the head above the *ẓader* which covers the whole body.

Band-i Shahriyār is a musical melody. — For farther meanings see the dictionaries.

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BĀNDĀ, a town and district of India, in Bundelkhand, United Provinces. Area of district: 3,060 sq. m.; pop. (1901): 631,058, of whom only 6% are Muḥammadans. The town near the Ken river, has a pop. (1901) of 22,565. At the beginning of the 19th cent., it was the capital of Shamshīr Bahādur, grandson of Bādjī Rao, the Marāṭhā Peshwā, by a Muḥammadan woman. The last Nawwāb of Bāndā, 'Alī Bahādur, rebelled in the Mutiny of 1857, and the family now receives a pension from the British Government.

Bibliography: *District Gazetteer of the United Provinces*, xxi (Allahabad, 1909).

(J. S. Cotton.)

BANDA ISLANDS. This group of islands is formed by the peaks of a submarine volcanic mountain which rises up from the bottom of the sea (which is here about 2200 fathoms in depth) south of the island of Ceram in the east of the Malay Archipelago: it consists of three inhabited islands: Lontar, Banda Neira, and the volcano of Gunung Api (2000 feet high) with seven not or rarely inhabited islands: Pulu Run, P. Ai, P. Pisang, P. Batukapal, P. Krakah, P. Manukan and P. Rozengain. Since the middle ages these islands have attracted the attention of Europeans, not by their size (about 13 square miles), but by their chief product, the nutmeg. Immediately after their occupation of Malacca in 1511, the Portuguese set out under Antonio d'Abreu to the Banda Islands and began commercial relations which still existed when the Dutch arrived there under J. van Heemskerk and W. van Warwijck in 1599 and the English soon afterwards. The population, mainly Muḥammadan, of Banda Islands then numbered about 15,000 souls, who were living in independent settlements and organised on a patriarchal basis. The enmity of the Europeans, competing with one another in commerce, who mixed themselves up with the interminable feuds of the Bandanese was fatal to the latter for in order to assure for themselves the monopoly of the nutmeg trade, the Dutch made themselves masters of these islands in 1620. During these wars the natives of the islands, much decreased in number, had taken refuge in the neighbouring islands; those who remained were ultimately transported to Batavia, only a portion of them being afterwards brought back. The two islands on which the nutmeg is cultivated, Lontar and Banda Neira, were divided into farms (Perken) and these were allotted to immigrant Europeans who were to grow this spice with the help of slaves from the adjacent islands; it could however only be sold at a fixed price to the "Nederlandsche Oostindische Compagnie". This monopoly remained under one form or another till 1864, although the nutmeg tree had also been cultivated in other islands of the Archipelago since the end of the xviii[th] century: after that year the occupiers (Perkeniers) were allowed to acquire their plantations from the government free from restrictions and this transference was completed in 1873.

These Christian descendants of mixed blood from early European immigrants form, with the Dutch officials, the aristocracy of the country and live in the capital Neira (Europeans 677, Chinese 92, Arabs 306, natives 3051) in the assistant-residency which belongs to the residency of Ambon. The Chinese mercantile families, many of whom have been settled on Banda for a long time, and various Arab merchants (often contractors for Javanese labourers) belong to the same level of society. The less prosperous inhabitants form the "burgers" and are some Christian and some Muḥammadan, who have been settled there for centuries: the "burgers" therefore have arisen out of immigrant elements. In their daily life the "burgers" are all dressed in similar fashion, only the Muḥammadans shave the hair of their heads and wear a head cloth, at festivals the Christians are dressed in European fashion and the Muḥammadans in Malay.

The lowest stratum of society consists of Muḥammadans and pagans, the latter immigrants from the neighbouring islands (e. g. Timor), the former descendants of the slaves who were set free in 1860, of political exiles etc. The Muḥammadan population is being considerably increased by the Javanese who work on the nutmeg plantations as contract-coolies. The number of inhabitants is about 6500. The sole export is nutmegs; the foodstuff such as rice, sago, maize, cattle and European luxuries and wearing apparel are imported. There is no industry worthy of mention. In earlier years these glorious islands were very unhealthy for Europeans but through better hygiene they are now among the healthiest in the Archipelago.

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BANDAR. [See BENDER.]

BANDJARMASIN is at the present day the name of a town at the mouth of the river Barito in the south of the island of Borneo; in early times however the name was better known as that of a Muḥammadan kingdom which extended along the west, south, and east coasts. The district east of the mouth of the Barito was its centre. According to a Malay Ms., Javanese Hindus settled in the Negara valley at the end of the xiv[th] century and in later times the Sultans claimed descent from Maharadja Suria Nata, a prince of Modjopait. In the vicinity of Martapura and in Kutei (on the east coast) there have been found however Hindu remains of the same age as those of Western Java i. e. the fifth century of our era. In Book 323 of the history of the Ming dynasty (1368—1643) a comparatively detailed account is given of Bandjarmasin as a commercial centre and of the neighbouring Bandjudajah. With the help of the Muḥammadan kingdom of Demak in Central Java, Sultan Suria Angsa ascended the throne as first Muḥammadan Sultan in the beginning of the xvii[th] century and removed the capital from Negara to Martapura, both of which lie on tributaries of the same name of the Barito. Tribute was paid by the coast countries; the Beadju and other Dayak tribes in the interior asserted their independence and remained pagans. From the latter the Bandjarese obtained wax, rotan, bezoar-stones

and gold; they themselves had pepper plantations, gold and diamond washings, so that in the xvii[th] and xviii[th] century Bandjarmasin was an important port much visited by foreign merchants, European, Chinese, Arabs, Buginese and Javanese. On account of feuds within the Sultan's family, which from the practice of polygamy was a very numerous one, the kingdom was much weakened and the sultans were often helpless against their relatives; Portuguese, Dutch and English attempted to found trading settlements here but they all had to withdraw on account of the treacherous behaviour of the princely robbers. In 1787 Sulṭān Tamdjīd Allāh ceded his kingdom to the Dutch East India Company so as to be able to assert his right to the kingdom, as their vassal instead of his brother's. After years of turmoil and fighting caused by the disputed succession to the throne, the sultanate was finally incorporated in the Dutch possessions in 1859. In 1853 the number of Bandjarese was reckoned at 280,000 souls, who were divided into five classes: the nobility, the priesthood, the headmen, the freemen and the slaves (debtors). The nobility consisted of descendants of the Sultan's family; they lived on their appanages and held the highest offices. Although there were native laws (*undang undang*), the government of the land was carried on in the most arbitrary fashion and the people ruthlessly plundered; offices were filled with an equal disregard to the law.

Levying taxes was regarded as the main duty of government; the following were levied on the Muḥammadan population: The poll-tax, duties (about $^1/_{10}$ of the value), on rice-crops over 30 *pikol* ($9^1/_2$ stones) *padi* a tenth (*djakat* for the Sulṭān as head of the priesthood), ground-tax, a tenth on washed gold and all diamonds found must be surrendered to the Sulṭān at 33 shillings per carat. Besides there were taxes on passports, fish-ponds etc. Finally the people were frequently oppressed by compulsory presents at festivals; personal service as soldiers, artisans and oarsmen had also to be supplied.

The sultan was regarded as head of the priesthood with a Mufti under him in Martapura; the personnel of each Missigit consisted of a *penghulu*, *kalifa*, *lebai*, *katip*, *bilal* and a *kaum*. The *penghulu* filled the office of Ḳāḍī but in the administration of justice also there was the greatest arbitrariness and extortion; crimes, even murder, could be atoned for. A criminal condemned to death was stabbed with a spear or kris. The priests drew their revenues from the *pitrah*, a share in the *djakat*, from fines and presents; many of them also engaged in trade.

The chiefs bore Javanese names from *lurah* (the head of a village) to *adipati*, the highest title. The officials not endowed with appanages were paid by the people.

Agriculture, especially the growing of rice on wet and dry fields, forms the chief means of sustenance of the people, cotton and indigo have also been planted for industrial purposes. In the very marshy plains, e. g. in Negara, industry flourishes: gold, silver and copperwork, pottery and diamond-cutting of high quality; the merchants also were numerous and prosperous. They owned most of the slaves who led a hard life. The Bandjarese are industrious and docile and have therefore tolerated the extortions of their princes without much complaint. There is evidence of an admixture of Javanese culture in the character, customs and industry of the people.

The modern Bandjarmasin is the most important commercial town in Borneo and capital of residency "Zuider- en Oosterafdeeling" which comprises the basins of the rivers of the south and east coast. Accessible to sea-going ships, Bandjarmasin lies on a very swampy island at the confluence of the Martapura and the Barito; the houses are therefore built on piles or floats. Besides the Dutch officials and the military, Chinese and Arab wholesale merchants, who export guttapercha, India rubber, rotan, damar, wax, copra and pepper to Singapore chiefly, and import European and the industrial products of Eastern Asia, live in Bandjarmasin. The number of inhabitants in 1900 was 52,685 souls, European, Bandjarese, Chinese and Arabs. These classes of the population have their own rulers.

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(A. W. Nieuwenhuis.)

BANGANAPALLE, a native state in southern India, enclosed within the Madras district of Karnūl. Area: 255 sq. m.; pop. (1901) 32,264; revenue, Rs. 96,000. The chief, whose title is Nawwāb and who is a Shī'a by sect, traces his descent from a grantee of the Bidjāpūr Sulṭān towards the end of the XVII[th] cent.

Bibliography: *Imperial Gazetteer of India*.

(J. S. Cotton.)

BANĪ ḤASAN, a small town in Egypt, lying on the eastern bank of the Nile between Minia and Mallawi somewhat south of 28° N. lat.; it is famous for its Egyptian antiquities, the so called Speos Artemidos (Arab. *Iṣṭabl 'Antar*) and the rock tombs of the Middle kingdom. The present Banī Ḥasan al-Shurūḳ was founded about the end of the xviii[th] century by the inhabitants of the now abandoned Banī Ḥasan al-Ḳadīm and now has about 1800 inhabitants. For administrative purposes it belongs to the district of Abū Ḳerḳāṣ in the province of Minia. Not far to the north is an unimportant place of the same name, distinguished by the epithet al-Ashraf, which belongs to the district of Minia.

Bibliography: 'Alī Mubārak, *Khiṭaṭ Djadīda*, ix, 91 *et seq.*; A. Boinet Bey, *Dictionnaire Géographique de l'Egypte* (Cairo, 1899), p. 118; Baedeker, *Egypt*[6] (Index).

(C. H. Becker.)

BANĪ SUĒF (written Banī Suaif) a town in Egypt, on the west bank of the Nile opposite the Faiyūm; it has only attained importance in recent

times. According to Sakhawī (902 = 1497) the old name of the town was Binimsawaih, from which the form Banī Suaif arose through a popular etymology. This name بنمسويه may be compared with منمسويه in Ibn Djīʿān, *al-Tuḥfa al-saniya*, 172 and the false reading منقوسة given by Ibn Duḳmāḳ, *Kitāb al-intiṣār*, v. 10, whereby a considerable age would be proved for the town. In still more ancient times Ahnās (Heracleopolis Magna) was the capital of this district, which lies a few miles west of Banī Suēf. Banī Suēf appears to have first attained greater importance in the time of Muḥammad ʿAlī.

On the institution of the division into provinces (Mudīrīyas) Banī Suēf became the capital of the second Upper Egyptian Province, which took its name from it. This province is divided into three districts (*merkez*) and has over 315,000 inhabitants in 161 villages and 259 smaller settlements. The Merkez Banī Suēf has over 140,000, the town itself somewhat over 15,000, with 15 suburbs 18,000 inhabitants. It has a railway, post and telegraph service and is a flourishing place without any very great economic importance. A caravan route leads from it to the Coptic monasteries on the Red Sea. A local sanctuary is the *maḳām* of the Shaikha Ḥūrīya. In the most important mosque of the town, the ancient Djāmiʿ al-Baḥr, built of stone. A variegated marble is quarried near the town.

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(C. H. BECKER.)

BĀNIYĀS, the ancient Paneas, so called from Panaion, a grotto sacred to Pan above the main source of the Jordan at the foot of Hermon; its later name Caesarea Philippi was, as was so often the case, ousted by its more ancient one. The grotto and the town of Paneas (and the surrounding district also of the same name) are first mentioned in the Hellenistic period, although it is probable that a predecessor of this place is concealed in a name given to this district in the Old Testament. Herod the Great built a splendid temple of Augustus in the neighbourhood of the grotto, and his son Philip increased and improved the town to which he gave the name of Caesarea in honour of Augustus. In the ivth century it was the seat of a bishop. In the Arab period the town of Bāniyās, inhabited chiefly by Kaisīs, according to Yaʿḳūbī, was the capital of Djawlān. Muḳaddasī includes the town, which lay in the Ghōr territory on the borders between Hūla and the mountains, in the district of Damascus and describes it as a town well supplied with provisions, a storehouse for Damascus; in his time the number of inhabitants was increasing because the population of the frontier districts had moved there after the conquest of Tarsus in 963. In the year 1126 it was one of the centres of the Ismāʿīlīs, when the Atabeg Toghtegin of Damascus handed it over to Bahram. In the time of the Crusades Bāniyās with the fortress of al-Ṣubaiba somewhat higher up on a spur of rock, was the centre of much fighting. In 1130 the Ismāʿīlīs ceded it to the Franks who granted it to the knight Renier Brus as a fief. Shams al-Mulūk, Atabeg of Damascus, regained it soon after in 1132 and it was next handed over to Zangī; but in 1139 the united Franks and Damascenes regained it and again gave it to Brus. It then became the seat of a bishop again. After an unsuccessful attempt in 1154 Nūr al-Dīn conquered the town in 1157 without however being able to take from the Franks the strongly fortified citadel of Ṣubaiba; he had to give it up again soon afterwards on the approach of Balduin III with an army. In 1164 he was successful in gaining not only the town but the fortress also and from then onwards all attempts by the Franks (e. g. in 1174) to regain possession of the town came to naught. Salāḥ al-Dīn presented it to his son al-Afḍal. At a later period it was taken by al-Muʿaẓẓam (1218—1227) who granted it to his brother al-ʿAzīz ʿOthmān, after whose death it fell to his son al-Saʿīd. The fortifications destroyed by al-Muʿaẓẓam were restored by ʿOthmān and al-Saʿīd as some inscriptions still extant prove. The Mongols somewhat later laid al-Ṣubaiba waste but Baibars had the fortress rebuilt on his conquest of the town in 1260. Dimishḳī describes Bāniyās about 1300 as an old, strongly fortified town and mentions as does Abu 'l-Fidā, the adjacent al-Ṣubaiba; in the xvth century al-Ẓāhirī calls it a handsome town and speaks of the rice grown there and exported. The relatively well preserved remains of this town still show clearly the buildings of the Franks and the additions of the Saracens.

There is another Bāniyās on the Syrian coast, north of Tripolis; it is the ancient Balaneas which was changed by the Arabs to Bulunyās and then (e. g. in Ibn al-Athīr, x. 334) to Bāniyās.

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(FR. BUHL.)

BANJALUKA (BANĀLUḲA), Circle and town in Bosnia (q. v.).

BANKA (BANCA), an island in the south of the Chinese Sea, lying to the east of Sumatra, a mountainous land, 206 geogr. square miles in area, formed of the oldest rocks such as schists, quarzites and massive eruptions of granite, much denuded and weathered to laterite, surrounded by coral reefs and small islands. The surf on the east side has prevented the formation of alluvial plains; on the quiet west side these cover great areas hemmed in by a coast of rhizophors. In these deposits heavy tin ore is found as stream tin; in the visible stone-formation, little is found. The highlands of undulating hills

rise to a height of 2200 feet in the north, and like the alluvial plains are almost entirely covered with thick bush and underwood of modern growth though the primeval forest still survives in a few parts. The flora and fauna agree with those of Malacca and Sumatra; large mammals like the tiger, elephant and urang utang are not found however. Its history begins with the discovery of tin and it is to this metal that the island owes its whole importance. After the beginning of the xviii[th] century the Sulṭāns of Palembang, as owners of Banka, began to work the tin-mines with natives and Chinese; they are now worked by the Dutch government.

With a few small islands Banka forms a residency with Muntok as capital. The administrative division into nine districts is based on the working of the mines. Under the Dutch resident, settled in Muntok, the administrators are the chiefs of a district; under these there stands a *kapitan* (in Muntok and Blinju) or *lieutenant* as head of the Chinese and a *dĕmang* as head of the Muḥammadans.

The population of Banka (in 1909: 115,189 souls), in addition to the Dutch officials (517 souls) and military consists of two sharply defined elements: the native Malay population (70,853) and the foreigners: Chinese (43,723), Arabs (261) etc. The Malays are Muḥammadans with the exception of a few pagans, who live in the interior, and the majority of the Orang Sĕkah, a fisher people who live on the coasts or in their boats. Islām is continually spreading among the latter, Christian missions have been unable to make headway on Banka either among the Chinese or the natives.

The Malay population (Orang Darat) consists of a little developed, mild, unenterprising race of men, who were formerly not sedentary but were forced by the Dutch government, in the middle of the xix[th] century, to settle in villages on the roads connecting the chief towns of the districts. Here they derive a miserable livelihood from agriculture on dry fields (*ladang*); in recent years the government has again been trying to teach them cattle-rearing and the cultivation of irrigated fields (*sawaḥ*). Each village has a Muḥammadan house of prayer and a priest; they observe Muḥammadan customs at marriages and deaths; in consequence of their poverty the annual number of Ḥadjdjīs is however very small (6—30). It has been specially noted of the Bankanese, to how high a degree they are still guided by animistic beliefs in their daily life. In accordance with their primitive Indonesian development their village constitution is patriarchal; trade among them is quite unimportant; their industries are only exercised for their own needs and their matting alone is worthy of mention. They spend much time in fishing and hunting wild swine and deer.

The Arabs, being merchants and seafarers, are chiefly settled in Muntok, which is the centre of foreign trade though they are also to be found in Blinju and the chief towns of other districts.

The Chinese population consists in the first place of Hakka- and other Chinese who are connected with the mines as labourers, traders or contractors, and ultimately return home again. They work the mines allotted to them by the Dutch engineers in *kongsi's*, who have to deliver the tin up to the Dutch government at a fixed price. Secondly there is a large number of Chinese of mixed blood, born of native women, who are settled in Banka and live by trading, industry, fishing, pig-breeding and a little agriculture. Their children are educated in 45 Chinese schools. As the natives at most only supply their own requirements in the necessities of life, rice, fish, cattle, and wearing materials also must be imported; the total imports amount to £ 146,000 and the exports to £ 26,000 of which £ 23,500 is pepper.

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(A. W. Nieuwenhuis.)

BĀNKIPŪR, the western suburb of the city of Patna, situated in 25° 37′ N. and 85° 8′ E., on the right bank of the Ganges. The Public Library of this town contains one of the finest collections of Arabic and Persian MSS. in India, to the number of upwards of 6000; it owes its origin to Mawlawī Muḥammad Bakhsh Khān (died 1876), who was a diligent collector of rare manuscripts.

Bibliography: *Catalogue of the Arabic and Persian Manuscripts in the Oriental Public Library at Bankipore* (Calcutta, 1908 . . . .).

BANNU, a town and district of India, in the N. W. Frontier Province. Area of district 1,670 sq. m.; pop. (1901) 226,776, of whom nearly 90% are Muḥammadans. It consists of a basin, watered by the Kurram and Tochi rivers, and entirely shut in by mountains. More than half of the inhabitants are Paṭhāns, speaking Pashtu, the chief tribes being Marwats, Bannūčīs, and Wazīrs. The crops are wheat, gram, maize, and millet, grown by irrigation from petty canals. Except for frontier raids the district has never been disturbed since British occupation. The town of Bannu, formerly called Edwardesābād, was founded by Sir Herbert Edwardes in 1848; pop. (1901), including cantonment, 14,291. It is the centre of an important medical mission for the frontier tribes.

Bibliography: S. S. Thorburn, *Bannu, or our Afghan Frontier* (1876); *Bannu Gazetteer* (Peshawar, 1907); T. L. Pennell, *Among the Wild Tribes of the Afghan Frontier*.

(J. S. Cotton.)

BANTAM or **BANTEN** is the name of the western residency of Java; it was also the name of an earlier Muḥammadan kingdom in this district, the capital of which, Bantam, still exists on the north coast. Sĕrang is now the capital of the residency which covers an area of 143 geogr. square miles and is divided into five assistant residencies, Sĕrang, Anjer, Pandeglang, Tjaringin and Lĕbak and in 1905 had a population of 895,390 souls including 537 Europeans, 3155 Chinese, 82 Arabs, 75 other foreigners from outside Java, and 891,541 Sundanese and Javanese. The northern half is mainly flat country,

the southern covered by the chalk hills of G. Kendeng. In the centre rise the volcanoes Karang and Pulosari, on the eastern border the Halimun. The coasts are flat except the northwest and the west and the east of the south coast. In the north the deep Bay of Bantam, running far inland, used to form a good harbour. Little was known of Bantam before the beginning of the XVIth century. It then belonged to the Hindu kingdom of Padjadjaran of West Java of which the most important harbour was Sunda Kalapa and afterwards Jakatra and Batavia. The Hindu figures of Brahma, Śiva and Ganeśa found in Central Bantam on the volcanoes of Karang and Pulosari afford ample evidence of the widespread influence of Hinduism. Soon after 1522 Bantam was conquered by the Muḥammadans of Demak in Central Java and Sunda Kalapa fell soon after. Bantam then became the great commercial port of West Java whither Chinese and other merchants of the Indies, since Malacca had become a Portuguese possession in 1511, brought the wares of the archipelago. Bantam was also the first harbour in the archipelago to be visited by the Dutch in 1596.

Mulana Hasan-Uddin, a son of the Susuhunan Gunung Djati of Cheribon, is said to have been the first Muḥammadan prince; he conquered South Sumatra, and was succeeded in the middle of the xvith century by Pangeran Yūsuf, whose son P. Muḥammad built the great Missigit of Bantam. On the decline of the Muḥammadan kingdom of Demak, Bantam became independent early in the XVIIth century and its princes took the title of Sulṭān. In West Java their power was gradually extended to the south and east and in the process they came in contact with the kingdom of Mataram in Central Java which had subdued Demak. The consequences were the spread of Islām in West Java and the settlement of Javanese from North Bantam under the Sundanese there. West Borneo also was for a time subject to Bantam.

In 1619 the Dutch Governor General J. P. Koen conquered Jakatra, and Batavia was founded there as a commercial emporium and centre of the colonial possessions of the Dutch East India Company. This caused the warfare among the neighbouring states which was practically continuous except for brief intervals after treaties of peace. The boundaries of the present districts were defined in 1659; Sulṭān Abu 'l-Fatḥ had to conclude a, for him very disadvantageous, treaty in 1684 and the power of the Bantam kingdom gradually declined from that day forward till it ultimately became a dependency of the Netherlands. The main provisions were that a certain quantity of pepper had to be delivered to the Dutch trading Company at a definite price and all claim had to be abandoned to certain districts. The suzerainty of the Company had to be recognised in 1752, and in 1813, when the English ruled in Java, they abolished the Sultanate altogether. But it was not until soon after the banishment of the Sultan's family in 1832 and the introduction of a regular government whereby some restrictions could be placed on the exploitation of the people by the nobles and priesthood that peace was finally restored among this relatively fanatical people (especially the Javanese section).

In consequence of these events the Sundanese form the population of Bantam; in the north however they are largely mixed with Javanese, whose language is predominant there and there are also settlements of Lampongers from South Sumatra. At the present day the only adherents to Hinduism are the Bāduwi, a small tribe in the desert highlands of Lebak; the remaining inhabitants of this residency are all zealous Muḥammadans, whose customs, especially family law, have been more strongly influenced by the regulations of Islām than has been the case in Central Java for example. They engage only in agriculture (growing rice). Commerce and industry are very little developed and the trade with native ships from Anjer and Bantam to South Sumatra is of very little importance. Copra and Arachis hypogea are exported. As the land does not provide sufficient sustenance for its thick population, many men find temporary employment in Batavia and other places.

The town of Bantam is now only a small trading-place with a native population without foreigners. Most of the larger buildings of earlier times have fallen to pieces or quite disappeared. The famous mosque alone, with detached minaret is in a good state of preservation (there is also a mosque in Kanari and in Kasunjatan). A holy well which is said to be connected with the Zamzam well in Mecca, is beside it. The steady decline in the depth of the Bay of Bantam causes great inconvenience to navigation. The town of Karangantu which has arisen in the northeast has therefore attracted most of the traffic to itself. A railway connects it with Serang and Anjer in the west and Batavia in the east.

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BANU 'L-AṢFAR. [See Aṣfar].

BANŪ ISRĀ'ĪL, the children of Israel, title of Sūra xvii.

BĀONI, the only Muḥammadan State in Bundelkhand, Central India, lying between 25° 34′ and 26° 10′ N. and 79° 45′ and 80° 2′ E., with an area of about 122 square miles. The population in 1901 was 19,780, of whom only 2,415 were Muḥammadans. The chief is descended from 'Imād al-mulk Ghāzī al-dīn, the grandson of Āṣaf Djāh Niẓām al-Mulk (viceroy of the Dakhin, 1720—1748). He obtained a grant of 52 (Hindi *bāwan*, hence the name of the State) villages from the Marāṭhā Peshwā in 1784. During the Mutiny of 1857, Nawwāb Muḥammad Ḥusain Khān

and his son were instrumental in saving the lives of several Europeans at great risk to themselves.

Bibliography: C. U. Aitchison, *Treaties, Engagements and Sanads relating to India* (Calcutta, 1909), V, 41 sqq.; *Imperial Gazetteer of India*, s. v.

AL-BARĀ' B. 'ĀZIB, a Muslim general. With his contemporary 'Abd Allāh b. 'Omar b. al-Khaṭṭāb and several others he was turned back by Muḥammad on the departure for Badr because he was too young; he took part however in many other battles under the Prophet. When the latter sent Khālid b. al-Walīd into Yaman to demand the adoption of Islām by an Arab tribe, al-Barā' also took part in the expedition. During the reign of 'Omar he was sent by the governor of Kūfa, al-Mughīra b. Shu'ba with Ḥanẓala b. Zaid against Ḳazwīn. The district of Abhar was first conquered. The people of Ḳazwīn called in the help of the Dailamīs but had to give in soon after and the Dailamīs were forced to pay tribute. Al-Barā' then advanced against Gīlān, al-Babr and al-Ṭailasān and conquered Zandjān. He also fought in the Battle of the Camel, at Ṣiffīn and al-Nahrawān under 'Alī. Al-Barā', after living some time in Kūfa, went to Medina and died there or in Kūfa in the time of Muṣ'ab b. al-Zubair.

Bibliography: Ibn Sa'd, iv. Part 2, 80 *et seq.*; vi. 40; Ṭabarī, i. 1358, 1731 *et seq.*; Ibn al-Athīr, *Chronicon* (ed. Tornberg), ii. 106, 117; iii. 17; iv. 278; do., *Usd al-Ghāba*, i. 171 *et seq.*; Balādhorī (ed. de Goeje) 317 *et seq.*; Caetani, *Annali dell' Islām*, see Index.

(K. V. ZETTERSTÉEN.)

AL-BARĀ' B. MA'RŪR, a companion of Muḥammad. Among the seventy five proselytes who appeared at the 'Aḳaba in the summer of 622 at the pilgrims' festival to enter into alliance with the Prophet, the aged Shaikh al-Barā' b. Ma'rūr of Khazradj was one of the most important and when Muḥammad declared he wished to make a compact with them that they should protect him as they would their wives and children, al-Barā' seized his hand, promised him protection in the name of all present and sealed the compact. In the same assembly, the so called second 'Aḳaba, twelve men were chosen as preliminary representatives (*naḳīb*) of the new community in Yathrib, and on this occasion al-Barā' was appointed chief of the Banū Salima. He is also famous in the history of Islām, for having changed the direction of praying even before Muḥammad and turning towards the sanctuary of Mecca. When Muḥammad reproved him, saying that Jerusalem was the true Ḳibla, he obeyed him, but on his deathbed ordained that his corpse should be turned towards Mecca. He died in Medina in Ṣafar, a month before Muḥammad's arrival there, after bequeathing to the Prophet one third of his estate.

Bibliography: Ibn Sa'd, iii. Part 2, 146 *et seq.*; Ibn Hishām (ed. Wüstenfeld), i. 294 *et seq.*; Ṭabarī, i. 1217 *et seq.*; Ibn al-Athīr, *Chronicon* (ed. Tornberg), i. 76—78; do., *Usd al-Ghāba*, i. 173 *et seq.*; Müller, *Der Islam im Morgen- und Abendland*, i. 89; Caetani, *Annali dell' Islām*, see Index. (K. V. ZETTERSTÉEN.)

BĀRĀ WAFĀT is the Indian name of the 12[th] day of the Rabī' al-Awwal. It is a compound word of *Bārā*, "twelve", and *Wafāt*, "death". It is observed as a holy day in commemoration of the death of the prophet Muḥammad. His life and teachings are on that day generally recited in private houses and mosques throughout India, and is a great day of rejoicing for the Muslims of the whole world, who consider it at the same time as the day of his birth. For more details see Art. MAWLID.

Bibliography: Herklots, *Qanoon-e-Islam* (ed. 1832), 233 *et seq.*; Garcin de Tassy, *L'Islamisme* (3[d] ed.) 336 *et seq.*; Sell, *The faith of Islam* (2[d] ed.) 313 *et seq.*

(M. HIDAYET HOSAIN.)

BARĀ'A (A.) means "discharge", "liberation", "enfranchisement". In Syrian Arabic it means "privilege, passport" or "diploma"; thus the bishops approved by the Ottoman Government receive a *berāt* of investiture, that is permission to exercise their office.

The word appears in an important passage of the Ḳor'ān, at the beginning of Sūra ix, where the Prophet commands his followers to make pilgrimages and proclaims that a truce should be observed during the holy months. This passage is not expressed with absolute clearness and its interpretation gives some trouble. On a first reading the most simple explanation appears to be that Muḥammadans should give one another safe-conduct during the sacred months devoted to the pilgrimage to Mecca. This is not however the meaning admitted by the most authoritative commentators: Zamakhsharī explains that a truce had been made with the pagans of Mecca and other Arabs and that they broke it with the exception of the Banū Ḍamra and the Banū Kināna; the Prophet then announced to the believers the following revelation from God: "You are free from any obligation to the heathen who have broken their pledge". Mas'ūdī (*Livre de l'avertissement*, p. 360) thus paraphrases this important passage: Abū Bakr al-Ṣiddīḳ was entrusted in Dhu 'l-Ḥidjdja with the command of the pilgrimage and Sūra *barā'a* was revealed to the Prophet at the same time. He had the first seven verses announced by 'Alī b. Abī Ṭālib, ordering him to proclaim them before the Moslems when they would be assembled at Minā: "Let them know", he said, "that no unbeliever shall enter into Paradise, that after this year no idolator shall make the pilgrimage, that no one shall again run naked round the Ka'ba, and that whosoever has a compact with the Prophet shall take note of the period named in it; allow *four* months from the day of assembling for each one to return to security, after which there shall be no obligation binding with the idolators nor any compact made with them." These events are referred by tradition to the ninth year of the Hidjra.

Bibliography: Nöldeke-Schwally, *Geschichte des Qorāns*, 2[nd] ed. p. 222.

(B. CARRA DE VAUX.)

BARABA, a steppe in Western Siberia, between 52° and 57° N. lat., is bounded on the west and east by the ranges of hills on the banks of the Irtish and Ob (Obi). The largest of the numerous salt lakes of this steppe is the Čani. The ground is as a rule marshy, so that traffic is rendered very difficult in the wet season, but not generally unfertile; the Russian villages on the border districts of the steppe are described as being particularly prosperous. The native Tatar (Turkish) population is called Barabintsi by the

Russians; in the xviith century they were driven into the unfertile parts of the steppe; since then their numbers have been decreasing. According to statistics collected by Radloff in 1865, there were then only 4635 "Baraba-Tatars"; for the most part Islām was not adopted by them till the xixth century. Radloff saw some old men who remembered that their fathers, like the Altaians offered heathen sacrifices and did not dress like the Muhammadans. Specimens of the popular literature of the Baraba-Tatars have been collected by Radloff. Hunting and fishing as well as agriculture are practised by both Russians and Tatars. The yield from the fisheries and from the fur trade has considerably increased in the last century, the latter in particular. In the time of Middendorf the ermine and the wolf were the only fur-yielding animals to be found here.

The Turkish population emigrated into these lands probably in the Mongol period in connection with the foundation of the "Siberian Kingdom". From the conquest of this kingdom to the time of Peter the Great this steppe formed the boundary between Russia and the Calmucks. The frontier territory between the towns of Tara (on the Irtish) and Tomsk (east of Ob) was then known as the "District of Baraba" (*Barabinskaya volost'*); the native population spoke Calmuck in addition to their native Turkī and paid tribute to the Russians and Calmucks and later to the Russians only. In the xviiith century a considerable number of exiles from European Russia were settled in Baraba.

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BARABRA (Barābira) is the plural of Barbarī and in Egypt denotes the Nubians or as they are now usually called, Berbers. Their home is the upper valley of the Nile from the neighbourhood of Aswan to Dongola. The visitor to any portion of this district is struck by the small number of men met with; one sees only women, children and old men. The fertile area is not large but the population is numerous, so the men go to Egypt where they find employment as domestic servants, cooks, coachmen, doorkeepers, running footmen, and in suchlike posts. After a few years they return home with their savings. The Berbers are a genial race of men, versatile and reliable and soon master Arabic or a European language also. In speaking Arabic however they cannot conceal their origin and this explains their name Barabra i.e. Barbarians, particularly in their pronunciation of Arabic. Their mother tongue is Nubian, the connection of which with the languages of the Sūdān has now been proved. It is at present the object of scientific investigation. In Cairo and Alexandria the Berbers unite into guildlike organisations according to their callings and are in general very clannish. Their religion is Islām; as to Madhhab they are Mālikīs. Their clannishness is also shown in the fact that they, for the most part, belong to a certain brotherhood, the Ṭarīḳa al-Khatmīya, a branch of the Egyptian Aḥmadīya. Their present head is the Shaikh Mirghanī, after whom the order in Cairo is also called Mirghanīya. As their fondness for company is strong, they live together as a rule; whence the Egyptian proverb, said of a heavy rainfall: *maṭṭarat barābra* "it rains Barabra". On their land and copious history see the article nubia.

Bibliography: A. von Kremer, *Ägypten*, 100 *et seq.*; Schweinfurth in Baedeker, *Egypt*, 6th edition, p. xlii.; Socrate Spiro, *An Arabic-English Vocabulary*, sub voce; see also the article barbar. (C. H. Becker.)

BARADĀ, a famous river of Damascus, often mentioned in modern poetry; the older poets, even those of the Umaiyad period, mention it more rarely. Its real source, as the Arab geographers well knew, is in Antilebanon, immediately below the watershed, west of Zabadānī; it traverses with many windings the fertile plain to the east of this district, forms the waterfall of Takkīya and plunges into the deep ravine of Sūḳ Wādī Baradā, the ancient Abila. The waters of the abundant spring ʿAin Fīdja double its volume and support luxurious orchards on its banks. Then on entering the plain of Damascus it breaks through an exit for itself which has been artificially enlarged. There it is divided into five arms or main channels — they are called *nahr* —: on the right, uppermost, Yazīd (probably widened by the Caliph Yazīd I), Thawrā, on the left Bāniyās or Bānās (a form attested by poetry) and Ḳanawāt, the middle arm preserving the name Baradā. Arculf (about 670) only mentions "magna IV flumina", the Nahr Yazīd having been made after his visit.

After this division into five branches the Baradā, like a miniature delta flows in and around Damascus, spreading fertility and freshness everywhere. The rich oasis of Ghūṭa owes its existence to it; in Damascus it fills the tanks which are found in every house. Below the town it collects its forces again and about 14 miles below Damascus is lost in the lake of ʿAtaiba, on the verge of the Syrian desert. A double confusion with the Aʿwadj and with one of the tributaries of the Yarmūk has probably led the usually so careful Muḳaddasī to say that one of the arms of the Baradā flows into the Jordan, a mistake easily arising from the fact that Bāniyās is the name both of the source of the Jordan and of one of the canals of the Baradā. A village named Baradā is mentioned by Yāḳūt to the east of Aleppo; it is probably the Barad in the Djabal Simʿān.

Bibliography: Ḥassān ibn Thābit, *Dīwān* (ed. Hirschfeld), xiii, 10; Yāḳūt, i. 556—558; Maḳdisī (ed. de Goeje), 184; Iṣṭakhrī (ed. de Goeje), 114; Dimashḳī (ed. Mehren), 193; A. von Kremer, *Topogr. von Damaskus*, ii. 28, 34; *Mélanges de la Faculté orientale* (Beyrouth), ii. 380; Bakrī, *Geogr. Wörterb.*, 147; 299; P. Geyer, *Itinera Hierosolymitana*, 276. (H. Lammens.)

BARADĀN, a town in the ʿIrāḳ. According to the Arab geographers it was situated 4 parasangs (= about 16 miles) north of Baghdād on the main road to Sāmarrā and at some distance from the east bank of the Tigris, a little above the confluence of the Nahr al-Khāliṣ and the

latter. The Khāliṣ canal, a branch of the Nahrawān (or Diyāla) flowed immediately past Baradān. The Caliph al-Manṣūr held his court here for a brief period, before he definitely resolved on building a new capital on the site of the modern Baghdād (Cf. Ya'ḳūbī, *Bibl. geogr. arab.*, ed. de Goeje, vii. 256). There was a bridge in Baghdād, a street and a gate (after this a cemetery also) in the eastern half of the town called after Baradān which was two post stations distant; cf. le Strange, *Baghdād during the Abbasid Caliphate*, (1900), p. 360 (Index). When the author of the *Marāṣid* made his extract from Yāḳūt (about 700 = 1300) Baradān was quite desolate and unknown. It is doubtless to be sought for in the present mound of ruins at Bedrān, the position of which agrees admirably with the statements of Arab authors. According to R. Kiepert's map in v. Oppenheim's *Vom Mittelmeer zum Persisch. Golf* Bedrān is situated under 33° 30′ N. lat; it is also given by Petermann and the name is corrupted from Berdān (Baradān) — as Černik actually corrects it —.

The Arabs tell us that the name Baradān is arabicised from the Persian *Bardah-dān* = "The place of the prisoners"; cf. e.g. also Djawālīḳī's *al-Mu'arrab* (*Zeitschr. d. Deutsch. Morgenl. Ges.* xxxiii. 219); this appellation has suggested that there was a Jewish colony settled here presumably by Nebuchadnezzar. A town in the basin of the central Diyāla near Ḳyzrobāṭ (so Herzfeld, not Ḳyzylrobāṭ) with a considerable area of ruins (Baradan-Tepe) is likewise called Baradān (Baradān); see Ritter, *Erdkunde*, ix. 491 *et seq.*; Černik in *Petermann's Geogr. Mitteil.*, Erg.-Heft 44, p. 38.

Bibliography: *Bibl. geogr. arab.* (ed. de Goeje), passim; Yāḳūt, *Mu'djam* (ed. Wüstenfeld), i. 551 *et seq.*; *Marāṣid*, *Lex. geogr.* (ed. Juynboll), i. 168; M. Streck, *Babylonien nach den arab. Geographen*, ii. 230 *et seq.*; le Strange, *The Lands of the Eastern Caliphate* (1905), p. 50; Weil, *Gesch. der Chalifen*, ii. 569; H. Petermann, *Reisen im Orient* (1861), ii. 311; Černik, op. cit. N°. 44, p. 34, 36ᵃ.

(M. STRECK.)

BARĀHIMA, BRAHMANS. The Arab author who was best acquainted with, indeed one might almost say the only one who was acquainted with Brahmanical India, was al-Bīrūnī. His great work on India (*India*, ed. and transl. Sachau 1888; new edition of transl. 1910) testifies to his study of this country, a study for which he was qualified by exceptional gifts in the diverse realms of philosophy, literature and science. He speaks as an authority on the Indian castes, or "colours", on the Brahmans and their manner of living, their books, their religion and their science. Al-Bīrūnī had studied Sanskrit and translated several works from Sanskrit into Arabic. He knows what the Vedas and Purāṇas are; he even understands Sanskrit prosody. He is familiar with the metaphysics of Brahmanism as well as with some of its myths. He has interesting notices of the egg of Brahma, the life of Brahma, the periods in the life of the world, Kalpa and Yoga, metempsychosis, the rewards of actions in the various worlds and salvation. Al-Bīrūnī wrote his book in Ghazna, that is to say in a centre where the Hindu population was numerous (about 1030 A. D.); he had previously travelled in the Pandjāb.

Excluding this fine work, the information of Arab authors on Brahmanism and on India is very meagre. Exact details, accurate information are lacking where one would expect to find them. They are not to be found in a good historian like Mas'ūdī nor in a specialist in the science of religion like Shahrastānī, who however knows something of Buddhism, nor in the tales which are of evident Indian origin like the *Kalīla wa Dimna*, nor in the narratives of voyages, specially devoted to India such as the *'Adjā'ib al-Hind* or the *Silsilat al-Tawārīkh*. It must however be mentioned that the part of India least unknown to the Arab voyagers is Ceylon which is a Buddhist country.

Mas'ūdī mentions two Arab authors as having written on Indian sects, Abu 'l-Ḳāsim al-Balkhī and al-Ḥasan b. Mūsā al-Nawbakhtī. This historian says that the Brahmans are descended from Brahmān, a kind of priest-king and scholar who, having assembled a congress of sages, established religion with their help, laid down the theory of astronomical cycles, invented figures and calculated the procession of the equinoxes. The life of the world, according to his teaching, lasts for 12,000 times 36,000 years; it develops in the earlier periods and declines in the later periods. In another passage the cycle is estimated at 70,000 years and is called *Azarwān*.

According to Shahrastānī, Barhām disclaimed prophecy for several reasons which are given. His summary which gives no information about the Hindu religions is probably the resumé of some controversy between a Mussulman and an unbeliever on the doctrine of prophecy.

In Arabic literature, the Brahmans are placed between the philosophers and the soothsayers; in the *Kalīla*, the Brahman Baidaba is depicted merely as a man of good counsel, sagacity and foresight. "He had so great a reputation for wisdom that he was consulted on all difficult questions". — "The Indians", says the author, "have men who devote their lives to religion and men of learning called Brahmans; they have poets who live at the courts of kings, astronomers, philosophers and soothsayers." Shahrastānī makes the astrologers and soothsayers a class of Brahmans.

In the descriptions of voyages it is ascetics rather than Brahmans who are particularly noted. The ascetics whose manner of livings is well described and who have "human skulls for bowls" are called *Bikardjī* or *Bīkār*; this word is a corruption of Bhikshu (see *Merveilles de l'Inde*, ed. van der Lith, Index). — The Persian poet Sa'dī and others give the name *Brahman* to fire-worshippers (*Bustān*, trad. Barbier de Meynard, p. 331).

(B. CARRA DE VAUX.)

BARAHŪT (BALAHŪT, also written BURHŪT), a Wādī in Ḥaḍramawt, on the verge of which, at the foot of a volcanic mountain, is the famous *Bi'r Barahūt*, the spring of Barahūt. According to the native accounts this is a fissure 53 feet long by 25 broad, at its entrance filled with burning sulphur. The stink of the sulphur and the bubbling of the spring (the noise of the volcano?) have given rise to the story that the souls of unbelievers predestined to hell are waiting here and cry out in the night time: "O Dūma! O Dūma!" in tones of woe. There used to be a proverb, as Hamdānī tells us in his *Djazīra* among proverbial phrases current in the various districts (probably said of one who had

died an unbeliever): "God has obliterated his footsteps, annihilated him and placed his soul with the souls of the unbelievers of Barahūt." The Greeks connected this spring with the Styx; whence the geographer Ptolemy calls it Στυγὸς ὕδατος πηγή. The Romans expanded the legend and located here the two brothers from Crete, Minos and Rhadamantys, the judges of the underworld and Pliny mentions as two of the most prominent, in his list of hundreds of the tribes of Arabia Felix, the Minaei and Rhadamaei in the neighbourhood of the "Stygis aquae fons".

Not far from Bi'r Barahūt is Ḳabr Hūd, the tomb of the patriarch Hūd who was sent by God as a prophet to the unbelieving people of 'Ād and was slain by them. The natives say it is a great heap of stones near which is a simple mosque which is said to contain the ashes of the prophet Hūd. It may be said to be the most important place of pilgrimage in the whole of South Arabia, to which pilgrims go from all parts of Ḥaḍramawt on the 11th of the month of Sha'bān and offer prayers in which mention is made of the prophets Nūḥ, Ibrāhīm and others. At the same time a great market is held. For the remainder of the year the place is quite deserted.

Barahūt has not yet been visited by any modern traveller. The explorers Adolph v. Wrede, who was in Wādī Daw'an not far from Barahūt in 1843 on his famous journey of discovery, and Leo Hirsch, who travelled in Ḥaḍramawt fifty years later, were both unable to carry out their plan of visiting this valley.

Bibliography: Hamdānī, *Djazīra* (ed. D. H. Müller), p. 128, 201, 203; Yāḳūt, *Mu'djam*, i. 154, 598; *Bibliotheca geogr. arabic.* (ed. de Goeje), i. 25; ii. 32; viii. 60; Ibn Baṭṭūṭa (ed. Defrémery), ii. 403; Mas'ūdī, *Murūdj* (ed. Barbier de Meynard), iii. 68; Ṭabarī, *Annales* (ed. de Goeje), i. 2007; C. Niebuhr, *Beschreibung von Arabien* (Kopenhagen, 1772), p. 288; K. Ritter, *Erdkunde*, xii. 262, 273—277, 681; *A. v. Wrede's Reise in Ḥadhramaut*, ed. by H. Freih. v. Maltzan (Braunschweig, 1873), p. 229, 276; Halévy in the *Journ. As.*, 8. Ser., ii. (1883), p. 444 *et seq.*; Van den Berg, *Le Ḥadramut et les colonies Arabes dans l'Archipel Indien* (Batavia, 1886), p. 14—15; de Goeje, *Hadhramaut*, p. 20. (J. Schleifer.)

BARAKA (a.) Blessing. The idea associated with this word plays an important part in Muḥammadan superstitions. It has become a magic means of obtaining all sorts of good fortune, in particular the healing of diseases and infirmities, not only from God but also from holy men and objects which are supposed to possess the power of conferring blessings. By the mere touch these may be transferred to others. This is the origin of the eastern *li 'l-Tabarruk* (to seek a blessing) of touching, kissing, stroking the holy objects. The relics of saints, the clothes, which they wore in their lifetime and of course also holy men who are still alive and everything connected with them, are particularly powerful. This also explains the custom occasionally found of the head of a derwish order spitting in the mouth of newly initiated members.

Bibliography: Wellhausen, *Reste arabischen Heidentums*[2], 139 *et seq.*; Doutté, *Magie et Religion dans l'Afrique du Nord*, 439 ff.

BARAKĀT was the name of several Sharīfs of Mecca. — Barakāt b. Ḥasan b. 'Adjlān ruled with his father from 809 (1406), and alone from 829 (1426) till 859 (1455) with a few brief intervals. This clever and accomplished prince followed a cautious policy towards the Circassian Mamlūk Sulṭāns of Egypt; nevertheless the most important in its consequences of the events of his long reign was the despatch by Djaḳmaḳ of a *Nāẓir al-Ḥaramain* and a permanent Turkish garrison to Mecca. The foundation was thereby laid for the dual control of the government: Sharīf and Governor, cf. *Chroniken der Stadt Mekka*, ed. by Wüstenfeld, ii. 230 *et seq.*, 299 *et seq.*; iii. 216; C. Snouck Hurgronje, *Mekka*, i. 98—100. — The ruling power passed from father to son to Barakāt b. Muḥammed 903—931 (1497—1525), grandson of the above mentioned Sharīf. The first fifteen years of the reign of this prudent and cultivated Sharīf were much disturbed by the wars and intrigues of his brothers; more peaceful times afterwards set in. His friendship with the Egyptian Sulṭān al-Ghūrī did not prevent him from at once recognising the suzerainty of the Ottomans in 922 = 1516, so that this year, so important in the history of the world, had no sudden disturbing effect on the Ḥidjāz. On the death of Barakāt he was succeeded peacefully by his son Abū Numaiy. Cf. *Chroniken der Stadt Mekka*, ii. 342 *et seq.*; iii. 244 *et seq.*; C. Snouck Hurgronje, *op. cit.*, i. 101—104.

Among the sons of Abū Numaiy another Barakāt deserves mention as giving his name to the Dhawī Barakāt, one of the "three families around whose rivalry the further history of Mecca centres" (C. Snouck Hurgronje, *op. cit.*, i. 119). — In 1082 = 1671 a scion of this house, Barakāt b. Muḥammad b. Ibrāhīm, was set up against the Dhawī Zaid, the ruling branch of the Sharīfs, by the Maghribī Muḥammad b. Sulaimān who had been sent with full powers by the government of Constantinople to restore order in Mecca. He was only a prince in name; the foreign plenipotentiary had the real authority. The fall of the latter was followed soon after Barakāt's death in 1093 (1682) by the overthrow of the Dhawī Barakāt; they still continued to play a part as claimants to the throne for over a century. Cf. Muḥibbī (Cairo 1284), i. 436—450; F. Wüstenfeld, *Die Scherife von Mekka*, p. 72 and 75—80; C. Snouck Hurgronje, *op. cit.*, i. 125 *et seq.*

BĀRAKZAI, the clan name of the branch of the Durrānī tribe now ruling in Afghānistān [q. v.]. The clan first became prominent at the beginning of the xixth cent., in the person of Fatḥ Khān, Wazīr under Shāh Maḥmūd Sadōzai, who caused him to be blinded and ultimately murdered in 1818. Fatḥ Khān's half-brother, Dōst Muḥammad, after many years of fighting, assumed the title of Amīr in 1835, and founded the existing dynasty.

Bibliography: [See art. AFGHĀNISTĀN].

(J. S. Cotton.)

BARĀMIKA, the name given to certain Egyptian dancers, see GHAWĀZĪ.

BARAN, the ancient name of the town of Bulandshahr [q. v.].

BARANĪ, Ḍiyā' al-Dīn, author of *Ta'rīkh-i Fīrūzshāhī*, a history of the kings of Dihlī from the accession of Ghiyāth al-Dīn Balban (664 = 1265) to the sixth year (758 = 1357) of the reign of Fīrūz Shāh; he was born about 684, and owing to his exten-

sive reading, retentive memory and the charm of his conversation, he became a favourite companion of Sulṭān Muḥammad Taghlaḳ (725—752 = 1324—1351). He was an intimate friend of the poets Amīr Khusraw and Ḥasan Dihlawī, and like them both, a spiritual disciple of the saint Niẓām al-Dīn Awliyā [q. v.]. Baranī did not commence the writing of his history until he was upwards of 70 years old and completed only 11 out of the 101 sections that he proposed to devote to the reign of Fīrūz Shāh. Though he writes in terms of high praise of this prince, he does not appear to have enjoyed his favour, as he died in great poverty, — probably shortly after the date (758) to which he brought his history. He was buried near the shrine of Niẓām al-Dīn Awliyā, though local legend indicates a tomb in Baran (the modern Bulandshahr) as being his.

Bibliography: *Taʾrīkh-i Fīrūzshāhī*, ed. Sayyid Aḥmad Khān (*Bibl. Ind.*); Shams-i Sirādj ʿAfīf, *Taʾrīkh-i Fīrūzshāhī* (*Bibl. Ind.*), 29 sq.; Nassau Lees, *Materials for the History of India* (*Journal of the Royal Asiatic Society*, N. S. III (1868), 441 sq.); Rieu, *Catalogue of Persian MSS. in the British Museum*, 333, 919; Elliot-Dowson, III, 93—268.

BARANTA. A Central Asian Turkī word of uncertain etymology (it does not seem to appear in other dialects), which is applied to the predatory raids of Turkish nomads. The importance of this peculiar feature of nomad life as well as the conditions of warfare (*Djaw*) necessitated thereby has been most fully described by W. Radloff (*Aus Sibirien*, 2nd ed., Leipzig, 1893, i. 509 *et seq.* and *Kudatku Bilik*, Part i., St. Petersburg, 1891, p. LII *et seq.*). As long as there was no strong governing authority in the steppes, as long as the force of legal decisions depended only on the personal authority of the judge and the goodwill of the parties concerned, the nomads had frequently no other means of redress than carrying out the law themselves. As the whole tribe is held responsible for the trespasses of an individual or group of members of the tribe, the tribe whose rights have been infringed, revenges itself not on the guilty ones themselves but on other members of the same tribe more accessible to it; the victims of such a "Baranta" consider themselves justified in retaliating on whatever section of the "Barantachi" they please and so on. Such feuds may last for decades without the general prosperity of the tribe being prejudiced by these continual "skirmishes". Radloff observes that it is just "in the most troubled times that the nomads increase in numbers and riches". As a regular system of administering justice finds no place in nomadic life and there can be no organised provision against unforeseen natural calamities, the *Djaw* is often the only means whereby "a cattle-breeding people entirely dependent on nature can compensate for sudden calamities". Under the rule of a regular system of government like the Russian, where individuals are not allowed to take the law into their own hands, it is becoming more and more difficult for the Turkī tribes to remain faithful to their nomadic life, and to retain their prosperity. (W. BARTHOLD.)

BARĀTHA, the name of a place prominent in pre-Muhammadan times within the area covered in later times by Baghdād with which it was naturally later almost entirely absorbed (see also the article BAGHDĀD). It lay a short distance from the little town of Muḥawwal (to the southeast of it), just below the point where the Nahr Karkhāyā, the small canal which waters the commercial quarter of Karkh, left the great navigable ʿIsā Canal. This suburb was only separated from Baghdād proper, on the southern part of the western half of the town, by a cemetery and palmgardens. The mosque of Barātha was long celebrated as a Shīʿa sanctuary, because according to a tradition, which is not corroborated elsewhere, the Caliph ʿAlī prayed on its site and bathed near it, when he was on the campaign against the Khāridjīs (37 = 658). Another account places the place where he bathed in the old market quarter of the town (*sūḳ al-ʿatīḳa*) which lay between the Baṣra gate of the Round Town of al-Manṣūr and the bank of the Tigris. A place where ʿAlī prayed was also pointed out there. Under pressure from the orthodox party, the Caliph al-Muḳtadir (908—932) had the Shīʿa sanctuary in Barātha razed to the ground and a Sunnī mosque was built on its place during the reigns of his successors, Rāḍī and Muttaḳī. In Iṣṭakhrī's time (the middle of the ivth = xth century) the latter was one of the three great Friday-mosques of the caliph's quarter of the town. When Yāḳūt wrote (623 = 1226), Barātha, like most of the west side of Baghdād, was already desolate and only a few fragments of the walls remained of the mosque there. The name Barātha is Aramaic (Barāithā) and means "the outer"; cf. thereon Fränkel, *Die Aram. Fremdwörter im Arab.*, p. xx.

Bibliography: *Bibl. geogr. arab.* (ed. de Goeje), passim; Khaṭīb al-Baghdādī (ed. G. Salmon, Paris, 1904), p. 116—117, 148—151, 168; Yāḳūt, *Muʿdjam* (ed. Wüstenfeld), i. 532; le Strange, *Baghdād during the Eastern Caliphate* (Oxford, 1900), p. 153—156, 320; Streck, *Babylonien nach den arab. Geographen* (1900), i. 52, 71, 90, 94—95, 152—153.

(M. STRECK.)

BARBĀ, more correctly BERBE, the Arab name for the ruins of Egyptian temples. Every pagan temple and every ancient building is called Barba (*Kull haikal wa kull maṣnaʿ ḳadīm*: Ibn Djubair, *Riḥla*, ed. de Goeje, 61, 3). The word is borrowed from Coptic in which *p'erpe* means temple. Among travellers and geographers the temples of Akhmīm are the Barābā (the plural form *barbawāt* also appears) *par excellence*. Maḳrīzī, Ibn Djubair and others use the word while describing Akhmīm. It is next applied to all temples and even to pagodas. The word has survived in Egypt in a series of place-names. We find it three times in Upper Egypt in the form al-Berbā, four times in Nubia in the form al-Berbah, but the same word is meant (Boinet Bey, *Dictionnaire Géographique*, p. 121). Collection of passages in Dozy, *Supplément*; Glossary to Idrīsī, ed. Dozy and de Goeje, with translation, p. 54, note 4; Ibn Duḳmāḳ, v. 25.

(C. H. BECKER.)

BARBAROSSA. [See KHAIR AL-DĪN].

BARBARY STATES, has since the end of the middle ages been the name applied to the various piratical States of North Africa, mostly inhabited by Berbers. [See the article BERBERS.]

BARCELONA, the Old Iberian Barcino (cf. Ruscino whence Roussillon), which has however nothing to do with Hamilcar Barcas, an ancient town of the Laeetani, gradually took the place of

Tarraco = Tarragona, the capital of the Roman northeast Spain (Hispania Tarraconensis) which lay to the southwest of it. It was captured by the Arabs as early as 713 in their first invasion under Mūsā b. Nuṣair. The Arabic name is Barghinūna and (more frequently) Barshilūna (whence the modern Barcelona) from the late Latin Barcinona (Barcilona is found in Orosius, Barcelona in the geographer of Ravenna, cf. Hübner in *Pauly Wissowa*, s. v.); Bardjelona is more rarely found, from which comes the name al-Bardjelōnī by which the king of Aragon-Catalonia is in later times frequently briefly described (cf. *Journal Asiatique*, 1907 ii. 279 *et seq.*). In 185 = 801 it was conquered by Louis, son of Charlemagne, as Viceroy of Aquitaine and henceforth was the chief town of the Spanish marches of the kingdom of the Franks and from 888 of the independent markgraves of Barcelona or Catalonia. In 242 = 856 Barcelona was temporarily occupied by the Arabs (*al-Bayān al-Moghrib*, ii. 98), and in 985 it was stormed by them for the last time by the great Almanzor but soon afterwards regained by Count Borell I. in 987 (Dozy, *Histoire des Musulmans d'Espagne*, iii. 199). In the xii[th] century (1137) it was incorporated in the kingdom of Aragon. The ecclesiastical subordination of the Mozarabic bishoprics of the Balearic Islands [q. v.], and of Denia and Orihuela to the (Arch)bishopric of Barcelona by the Muhammadan king 'Alī b. Madjāhid al-'Āmirī of Denia by a decree in 450 = 1058 is worthy of mention (Simonet, *Historia de los Mozarabes de España* = *Memoria de la Real Academia de la Historia*, tomo xiii, (Madrid 1905), 651—654); Campaner, *Bosquejo historico de la dominacion islamita en las islas Baleares*, (Palma, 1888), p. 82—84.

Bibliography: *Lexicon geographicum* = *Marāṣid al-Iṭṭilā'* (Leiden, 1859), iv. 304; Madoz, *Diccionario geogr. estad. hist.*, iii. 582 *et seq.*; Bofarull, *Los Condes de Barcelona vindicados* (Barcelona, 1836); al-Makkarī (Index), ii. 844; Simonet (see above), 929 (Index).

(C. F. SEYBOLD.)

BARDASĪR. [See KIRMĀN.]

BARDHA'A, Armenian PARTAV, once the largest town in the Caucasus, now a village and ruined site on the Terter, about 14 miles from the confluence of this river and the Kura. A strong fortress was built there under the Sāsānian Kawādh I (488—531 A. D.) and Partav (Bardha'a) gradually outstripped the ancient capital of the land of Albania (Arrān), Kawalak (Arab. Kabala). In 628 the inhabitants of Partav had to flee before the Khazars but returned to their town on the withdrawal of their enemies. Captured in the reign of the Caliph 'Othmān, destroyed soon afterwards, and rebuilt under 'Abd al-Malik, Bardha'a was during the Omaiyad and 'Abbāsid period the residence of most of the Arab governors of Armenia. Hasan b. Kaḥṭaba, governor for the Caliph al-Manṣūr had a garden laid out there, which as well as some estates (in the surrounding district) bore the name of this governor as late as the iii[rd] (ix[th]) century (Balādhorī, ed. de Goeje, p. 210). Iṣṭakhrī (ed. de Goeje, p. 182) says that the town was about a Farsakh (4—5 miles) in length and breadth; there was no larger town between 'Irāḳ and Khorāsān except Ray and Iṣfahān. The Friday-mosque with the treasury and the palace of the governor were in the town itself, the bazaars in the suburb. The Sunday bazaar at the "Kurds' gate" (*Bāb al-akrād*") was especially popular. There were numerous fruit gardens in the neighbourhood; silk was exported thence to Khūzistān and Fārs. Most of the buildings were of baked brick, the pillars of the chief mosque partly of the same material and partly of wood. Ibn al-Athīr's (ed. Tornberg, viii. 308) account of the plundering of the town by the Russians in 332 (943-944) is well known; it is also mentioned by the Armenian Moses Kalankatuatsi (x[th] century A. D.). The Russians had to leave the town six months after they had taken it because of a pestilence which broke out in their army. Bardha'a never seems to have recovered from this blow, owing, Ibn Ḥawḳal (ed. de Goeje, p. 241, 18) says, to the "unrighteousness of its rulers and the (absurd) plans of the lunatics". Muḳaddasī (ed. de Goeje, p. 375, 11) still describes Bardha'a as the "Baghdād of this country", but points out that in his time the walls of the town were in ruins, the surrounding country abandoned and desolate. In Yāḳūt's (i. 559) time, Bardha'a as at the present day was a village surrounded by numerous ruins. In the period of Mongol suzerainty the town appears to have revived somewhat; "a high ancient tower with many inscriptions" which even in 1861, during B. Dorn's stay there, were undecipherable, belongs to this period and still survives; Khanikoff thirty years previously, was quite able to read the date 722 (1322). The final destruction of the town is attributed to Nādir Shāh.

Bibliography: J. Marquart, *Ērānšahr* (Berlin 1901); do., *Osteuropäische u. ostas. Streifzüge* (Leipzig 1903), see Indices; Le Strange, *The Lands of the Eastern Caliphate* (Cambridge, 1905), p. 177 *et seq.*; A. Manandian, *Beiträge zur albanischen Geschichte* (Diss. Leipzig, 1897); B. Dorn, *Caspia* (St. Petersburg 1875), See Index; *Mélanges Asiatiques*, iv. 452 *et seq.* (in an account of a journey by B. Dorn); illustration of the tower: *Atlas k puteshestviyu B. A. Derna* (St. Petersburg, 1895), Plate vi.

(W. BARTHOLD.)

BARDO, residence of the Beys of Tunis, lying 1¼ miles to the southwest of it. The site of Bardo, famous for its coolness in summer, appears to have been early visited by rich citizens who had gardens and country houses here. Here was the park of Abū Fahr laid out by the Ḥafṣid Emir al-Mustanṣir (1249—1277) with its groves of rare trees, its lake watered by the aqueduct of Zaghwān, which was large enough to be sailed on by the ladies of the Harem in boats, its summer-houses inlaid with mosaic and decorated with woodcarvings (see Ibn Khaldūn, *Histoire des Berbères*, transl. de Slane, ii. 339). In the xvi[th] century the rulers often resided here. The Turks continued the traditions of their predecessors. The Chevalier d'Arvieux describes with details the "house of the Bards or of Bard" built by Mehemet Pasha, in which the treaty relative to the establishment of a French factory at Cape Negro was signed (1669; d'Arvieux, *Mémoires*, iv. p. 47). The Beys of the Ḥusainī dynasty chose Bardo as their favourite residence; Ḥusain b. 'Alī (1705—1740) built a mosque and a palace there. Peyssonel who visited Tunis in 1724, thus describes their residence: "It is a great mass of building, almost square, enclosed by walls and flanked by several square towers. — The area covered by the

palace is about 1200 paces in circumference. Besides the Bey's residence there are others for the principal officers (Peyssonel, *Relation d'un voyage sur les côtes de Barbarie*, letter ii. p. 26 *et seq.*). 'Alī Pasha had the whole surrounded by a deep ditch and a wall furnished with loopholes for marksmen and embrasures for artillery. Muḥammad Bey spent enormous sums on it. In the building and ornamentation he employed foreign craftsmen, especially Italians who worked alongside of the native workmen (Cf. Muḥammad b. Yūsuf, *Mechra el-Melki*, *Chronique*, transl. by V. Serres and Muḥammad Lasram). In the xix[th] century Bardo was neglected by the Beys. When it was occupied by the French, the greater part of the buildings were falling into ruins. These were cleared away as well as the surrounding wall. Only the Bey's appartments were preserved with the mosque and the Ḥarem which has been turned into an archaeological museum (Musée Alaoui). Not far from Bardo is the palace of Kaṣr Sa'īd where the treaty of the 12[th] May 1881 was signed which established the French protectorate in Tunisia, a treaty wrongly called the Treaty of Bardo. (G. Yver.)

BĀRFURŪSH also called Bālfurūsh, properly Bār-i furūsh deh, a town in the Persian province of Māzandarān, is situated in a low lying district on the river Bābil on the road from Sari to Āmul, about 18 versts from the roadstead of Meshhed-i-sar on the shore of the Caspian Sea. The town was not known to the Arab geographers by this name; they mention a place here called Mamṭir (cf. Yāḳūt, *Mu'djam*, i. 642). The inhabitants say that the town was built in 403 (1012), but it is first mentioned by Aḥmad Rāzī under the name Bārfurūsh in the x[th] (xvi[th]) century. During the reign of Fatḥ 'Alī Shāh it attained importance although 'Abbās I had previously laid out pleasure gardens and summer palaces here, the remains of which on the south side of the town still bear the name Bāgh-i-Shāh. Bārfurūsh is one of the most important trading centres of Persia; the principal exports are silk, cotton and rice. The number of inhabitants is estimated at 50,000. Near it lies the village of Shaikh Ṭabarsī which has become famous in the history of the Bābīs.

Bibliography: Dorn, *Muhammedanische Quellen*, iv. 99; le Strange, *The Lands of the Eastern Caliphate*, 373; Melgunof, *Das südliche Ufer des Kaspischen Meeres*, 177 *et seq.*

BARGHASH b. Sa'īd b. Sulṭān, Sulṭān of Zanzibar, succeeded his elder brother Madjīd on the 7[th] October 1870 and reigned till his death on the 27[th] March 1888. On the death of his father in 1856 on his way home from 'Omān, he had attempted to seize the throne and even after the official recognition of Madjīd he again attempted in 1859 to stir up unrest with the help of discontented Arabs. He had a hair-breadth escape disguised as a woman under the protection of his sisters, one of whom, Salme, afterwards Emily Rüte, has given a very vivid account of the incident. He was finally forced to surrender by an English gunboat and was banished to Bombay where he spent nearly two years. Returning to Zanzibar, his relations to his reigning brother Madjīd were defined under English supervision. On the latter's death he succeeded him, after promising the English agent to recognise English rights there. It was during his reign that the whole anti-slavery campaign in East Africa was carried out. After years of struggling and fruitless endeavour (Sir Bartle Frere) he was forced under threat of a blockade, by the English agent, Sir John Kirk, to sign a decree on the 5[th] June 1873, forbidding the slavetrade throughout his territories. As a reward and also to let him see the relative powers of England and Zanzibar in their true perspective, he was invited to London in 1875. On this occasion he also visited France and Portugal. Soon afterwards, their colonial policy brought the Germans to his coast and in 1885 a German protectorate was declared which he had to recognise. Wide districts to which Barghash had a nominal claim were thereby lost to him. Towards the end of his reign he also came into conflict with the Portuguese and the dispute was only settled after his death by a German-Portuguese boundary commission. Shortly before his death he sought relief in 'Omān from his troubles but succumbed to them soon after his return. He was succeeded by his younger brother Khalīfa.

Barghash was from all we know of him an energetic and clever but violent man. The probably rather one-sided picture that Emily Rüte gives us of him, is anything but pleasant. Thoroughly hostile to Europeans, he had to endure the strictest European tutelage. In his reign the momentous transformation of the whole political structure of his country by the abolition of slavery was carried out. Nevertheless its possessions and its revenues have only gained by the change through the increasing trade with Europe and India.

Bibliography: Robert Nunez Lyne, *Zanzibar in Contemporary Times* (London, 1905); [Emily Rüte], *Memoiren einer arabischen Prinzessin*, 2[nd] edition (Berlin, 1886). (C. H. Becker.)

BARGHŪTH, Pl. barāghīth, the name of the flea in Arabic, applied by the people of Syria to the little Turkish coin of 1 piastre; so called on account of the ease with which it slips out of the hand. — *Nahr Barghūth* is a stream on the Syrian coast which flows into the Mediterranean a little to the south of Ṣaidā (Sidon); it is the Asclepios of the ancients.

Bibliography: Baedeker, *Palestine and Syria*[4], pp. 271—273. (Cl. Huart).

BARHEBRAEUS (bar 'Ebhrāyā, Ibn al-'Ibrī) Gregorius Abu 'l-Faradj, Arab historian and the last classic in Syriac literature, was born in 1226 at Melitene-Malaṭiya, the son of a baptised Jewish physician; he thus received the surname, not very agreeable to him, under which he has become famous; to this also was due his knowledge of Hebrew, an accomplishment so rare among his contemporaries, which enabled him for example to study a Midrash on Joseph in the original, (cf. *Ethicon*, ed. Bedjan, 489). Although from the beginning destined for a priestly calling, which then was the only honourable career for a Christian, he also acquired a knowledge of medicine under his father's guidance and studied Arab works on profane sciences. The disastrous effects of the Mongol invasion which swept through his native district in his youth, were mitigated for him and his family by the fact that his father in his medical capacity gained the favour of a Mongol general, whom he accompanied to Kharttabirt. When the latter had dismissed him he returned

to Antioch where greater security was afforded as the town was still in the hands of the Franks. Here Barhebraeus began his ecclesiastical career as a monk but was soon appointed Bishop of Gubos on the 14th Sept. 1246.

When a schism broke out soon after in his church on the election of two rival patriarchs, he was translated to the more important diocese of Aleppo but deposed by the chief of the opposition party; by his tact he was finally able to come to an agreement with him. In 1264 he was appointed Mafreyānā or Catholicos of Tagrit by the new patriarch Ignatius and thus became head of the Jacobites in what had formerly been the Persian kingdom. His office required him to spend most of his life in travelling, for his diocese had been much afflicted by Mongol raids. He died in the night of the 29th July 1286 at Marāgha in Ādharbaidjān. In the midst of the exhausting demands of his ecclesiastical office, Barhebraeus found leisure for an extensive literary activity, which though it created nothing new, epitomised the whole intellectual culture of his people as in a mirror. We cannot here go into his works in the domains of theology, philosophy and Syriac grammar and his Syriac poems. The first part of his universal history, which treats of political history from the creation to his own times, is his work most connected with the culture of Islām. He used Arabic and Persian sources for Islāmic history; for the Mongol period he quotes (*Chronicon Syr.*, ed. Bedjan, p. 555, 11) the Persian history of Shams al-Dīn Ṣāḥib Dīwān (died 683=1284). Shortly before his death, at the request of some prominent Muḥammadans he prepared a shorter translation of this work to which however he made additions on Biblical history, a knowledge of which is presumed in the Syrian Chronicle, and on the medical and mathematical literature of the Arabs. This work is entitled *Mukhtaṣar Ta'rīkh al-Duwal* (*Historia orientalis* autore Gregorio Abu 'l-Pharagio, ed. E. Pococke, Oxoniae 1663, Suppl. 1672; ed. Ṣāliḥānī, Beyrouth, 1890). The second and third parts of the work which were not translated into Arabic, give an account of the history of the Christian Church in the West under the monophysite patriarchs to the year 1288, and in the East under the monophysite Mafreyānās of Tagrit, including the Nestorians also to the year 1286. The second section was supplied with an appendix on the life of the author by his brother Barṣawmā and a continuation to the year 1288. Later writers have continued the first part to 1495 and the second to 1496 (*Chronicon Ecclesiasticum* ed J. B. Abbeloos and Th. J. Lamy, 3 vols. Lovanii, 1872—77). His philosophical studies also were to some extent based on Muḥammadan sources: He translated into Syriac Ibn Sīnā's *Kitāb al-Ishārāt wa 'l-Tanbīhāt* and Athīr al-Dīn al-Abharī's *Zubdat al-Asrār*. His medical works, of which an incomplete translation of Ibn Sīnā's *Ḳānūn* and an abbreviated translation of al-Ghāfiḳī's *al-Adwiya al-mufrada* may be mentioned, are likewise mainly of Arab origin. His *Kethābhā dh' Thunnāyē Mghaḥkhānē* (*Laughable Stories*, Syr. text with Engl. transl. by E. W. Budge, London 1896) is connected with the Adab literature; there was an Arabic translation of it which has not survived to us, called *Kitāb Daf' al-Hamm* (Paris. anc. fonds 160 according to Wright, op. cit. 281 n. 2, not in de Slane).

Bibliography: Wüstenfeld, *Geschichte der arab. Aerzte*, No. 244; do., *Die Geschichtschreiber der Araber*, No. 365; Leclerc, *Histoire de la méd. arabe*, ii. 147; Th. Nöldeke, *Sketches from Eastern History* (transl. Black), pp. 236—256; L. Cheikho in *al-Machriq*, i. (Bairūt, 1898); W. Wright, *A Short History of Syriac Literature*, p. 265—281; R. Duval, *La Littérature Syriaque*, p. 409—411; Brockelmann, *Gesch. d. arab. Lit.*, i. 349; do., *Gesch. d. christl. Literaturen des Orients*, p. 60—62; a list of his printed works is given in the latter's Syriac grammar, *Syr. Grammatik*, 2nd ed., p. 138-139, to which must be added *Buch der Pupillen* edited by Curt Steyer (Diss. Leipzig 1908).

(C. BROCKELMANN.)

AL-**BĀRI'**, one of the names of Allāh. [See ALLĀH, p. 303.]

BARĪD (A.), obviously a loanword from the Latin (*veredus*) "post-animal", "post-horse", then "courier"; it further means the institution of the "post"; and finally the distance between two post-stations, reckoned in Persia at 2, in western lands at 4 *farsakh* of 3 *mīl*.

Not only the name but the institution itself in the dominions of the Caliph was borrowed from the Byzantines and the Persians, as is confirmed by Arab tradition. Even Mu'āwiya is said to have taken an interest in the postal service. 'Abd al-Malik instituted it throughout the kingdom. Al-Walīd made use of it in connection with his building operations; 'Omar II had khāns built on the Khorāsān road for the post. The 'Abbāsids even in their revolt made good use of the post. It is naturally Hārūn al-Rashīd, who is credited by the Arab historians, with having organised the postal service on a new basis, through his famous councillor, the Barmecide Yaḥyā. Like the Roman *cursus publicus*, the state post was meant to serve only the interests of the state, not that of private individuals. Its purpose was not only the bearing of news but also the conveyance of officials and even of small bodies of troops and the transport of the baggage of the court and government officials. The animals used in the service were, besides horses, mules and camels, as occasion required. The head postmaster, *Ṣāḥib al-Barīd*, gradually acquired the office of chief supervisor of the provincial officers, a position which under tyrannical rulers was liable to be degraded to malicious espionage, but which might also in certain cases be dangerous to the princes themselves. It is to the organisation of the postal service under the 'Abbāsids that we owe their official lists of stations, some of the oldest and most valuable works of Arab geographical literature.

The Būyids are said to have closed the post-routes to Baghdād in the interests of their revolution. In any case the regular service suffered in the turmoils of the following centuries. The institution of the post did not however come to an end. The efforts of the Zangids in connection with the camel-courier service and the pigeon post are particularly mentioned. When after the Crusades, the great Mamlūk Sulṭān al-Ẓāhir Baibars I, began to unite the forces of Islām in the East, he relied on the reorganisation of the postal service as one of the most important means of closely connecting up the state with its centre. In 659 (1261) he again reorganised the post service and stationed postboys and horses at cer-

tain distances along all the principal highways of his kingdom. Still, however, the post was only used for the government service and the expediting of officials and couriers; besides it for the sending of news the government pigeon post and signalling by fire were also of great importance. A new institution was that of a regular post twice weekly from the provinces to Cairo. The courier rode from Cairo to Damascus in four, sometimes even in three, and to Ḥalab in as little as five days. It is worthy of note that in the Mamlūk period special arrangements were made to ensure the conveyance of snow from Damascus to the court. By the building of k͟hāns, the digging of wells and the security of the roads, private traffic also received a great impetus. That the later Mamlūk Sulṭāns as well as other Oriental rulers did not neglect the postal service is shown by the k͟hāns which still may be seen on the old roads e. g. on the famous *via maris* from Damascus to the west. From Ḥād̲j̲d̲j̲ī K͟halīfa's *D̲j̲ihān-Numā* it may be concluded that the Ottomans also devoted attention to public traffic.

On the modern postal service in the east cf. the article AL-BOSTA.

Bibliography: Ibn Khordād̲h̲beh and Ḳudāma (ed. de Goeje, *Biblioth. Geogr. Arab.*, vi.); Ibn Faḍlallāh al-ʿOmarī, *al-Taʿrīf bil-muṣṭalaḥ al-s̲h̲arīf* (Cairo, 1312), p. 184 *et seq.*; al-Maḳrīzī, *K͟hiṭaṭ*, 1st edition, i. 227 = 2nd edition, i. 367; Sprenger, *Die Post- und Reiserouten des Orients* (Leipzig, 1864); A. v. Kremer, *Culturgeschichte des Orients unter den Chalifen* (Vienna, 1875), i. 170 and 192 *et seq.*; Quatremère in his translation of al-Maḳrīzī, *Histoire des Sultans Mamlouks* (Paris, 1845), ii. 2, p. 87 *et seq.*

(R. HARTMANN.)

AL-**BARĪDĪ**. This nisba was borne by three brothers, Abū ʿAbd Allāh Aḥmad, Abū Yūsuf Yaʿḳūb and Abu ʾl-Ḥusain, who played an important part in the period of the decline of the ʿAbbāsid Caliphate under al-Muḳtadir and his successors. The head of this family was the first mentioned Abū ʿAbd Allāh, who not content with the unimportant offices which the Caliph's vizier ʿAlī b. ʿĪsā had given him and his brothers, obtained from his successor Ibn Muḳla [q. v.] the government of the province of al-Ahwāz and other important offices for his brothers in return for a present of 20,000 dirhams (316 = 928). They managed to make such good use of their opportunities that when they were involved in the fall of the vizier scarcely two years later the ransom of 400,000 dīnārs demanded for their freedom by Muḳtadir was paid without difficulty. After the assassination of al-Muḳtadir in 320 (932), Abū ʿAbd Allāh was able to do as he pleased and by unheard of extortions and deeds of violence to enrich himself, while his brothers were restored to their offices and did likewise. This continued in the reign of the Caliph al-Rāḍī (322—329 = 934—940) became their old friend, the Vizier Ibn Muḳla, had again gained power in this period. Instead of giving the revenues of the provinces governed by them, to the Caliph's treasury, they kept them to themselves by false statements and bribery. This state of affairs could not go on for ever and when Ibn Rāʾiḳ [q. v.] under the title of Amīr al-Umarāʾ had gained control of the Caliphate (324 = 936), the Caliph advanced with an army against Abū ʿAbd Allāh, after all the subterfuges contrived by that cunning man to gain the favour of Ibn Rāʾiḳ had failed. But Abū ʿAbd Allāh knew what course to take; he escaped to the Buwaihid ʿImād al-Dawla in Fārs and persuaded him without much trouble to conquer al-Ahwāz and al-ʿIrāḳ. Nevertheless he declined the help which had asked from him Muʿizz al-Dawla, when the latter took the field against the Caliph, as he much preferred to have to deal with the weak rule of the Caliph than with the new rulers. When an opponent to Ibn Rāʾiḳ arose in the Turk Bed̲j̲kem [q. v.], Abū ʿAbd Allāh took the side first of one then of the other according to circumstances and after Bed̲j̲kem's victory in 326 (938) he was appointed by him Vizier of the Caliph. He was deposed soon afterwards however, but as Bed̲j̲kem had perished early in the reign of al-Muttaḳī (329 = 941), he seized Bag̲h̲dād for a brief period but after a few weeks was forced by the mutinous troops to return to Wāsiṭ. In the following year 330 (932) he sent his brother Abu ʾl-Ḥusain with troops against Bag̲h̲dād so that the Caliph and Ibn Rāʾiḳ had to seek refuge with the Ḥamdānids of Mosul. Abu ʾl-Ḥusain made himself so detested by his oppressions there that the Ḥamdānids had no difficulty in driving him from Bag̲h̲dād and even from Wāsiṭ. The brothers were able to assert themselves in Baṣra although they had to wage a costly war with the lord of ʿOmān, who had come against Baṣra with a fleet and had already taken Obolla 331 (942). Fortunately for them the fleet was set on fire and the enemy was forced to retire to ʿOmān. These and other wars consumed Abū ʿAbd Allāh's wealth and although he did not hesitate to have his brother Abū Yūsuf murdered to gain his accumulated treasures, they availed him little, for he himself died the same year 332 (944). The third brother Abu ʾl-Ḥusain soon came into conflict with his own followers who recognised Abu ʾl-Ḳāsim, the son of Abū ʿAbd Allāh as their master, and escaped with great difficulty to the Ḳarmaṭian prince of al-Baḥrain. With the latter's help he laid siege to his nephew in Baṣra, till he came to terms with him. Soon afterwards he again began intriguing and went to Bag̲h̲dād to try to obtain the governorship of Baṣra and so far from being successful, he was executed there in 333 (945) after a trial. His nephew Abu ʾl-Ḳāsim in the following year made peace with the Būyid Muʿizz al-Dawla, though only for a brief period, for in 335 the latter sent troops against him and in 336 (947) advanced in person against Baṣra and forced him to flee to the Ḳarmaṭians of al-Baḥrain. He then ceased to play any active part in politics though he was ultimately pardoned by Muʿizz al-Dawla and did not die till 349 (960).

Bibliography: Ibn al-Athīr (ed. Tornberg), viii.

BARĪD S̲H̲ĀHĪ, a dynasty founded in 1492 by Ḳāsim Barīd, the minister of Maḥmūd S̲h̲āh (1482—1518), fourteenth king of the Bahmanī dynasty [q. v.]. Maḥmūd S̲h̲āh was a careless voluptuary, and left to his minister the administration of his kingdom, which the revolts of provincial governors had reduced to the narrow limits of the capital city, Bīdar [q. v.], and the adjacent districts; though he was succeeded by four of his descendants, the sovereignty of the Bahmanīs was from that time merely nominal, and the last of them, Kalīm Allāh S̲h̲āh, died in

exile in 1527. Ḳāsim Barīd died in 1504, and was succeeded by his son, Amīr ʿAlī Barīd, whose descendants managed to maintain their independence, until in 1619 his great-grandson, ʿAlī Barīd, was taken prisoner by Ibrāhīm ʿAdil Shāh, king of Bīdjāpūr; ʿAlī Barīd and his sons ended their days in captivity and Bīdar was annexed to the kingdom of Bīdjāpūr.

Bibliography: J. S. King, *History of the Bahmanī Dynasty, founded on the Burhān-i Maʾāthir*, 122 sqq.; Firishta, *Gulshan-i Ibrāhīmī*, Maḳālah III; T. W. Haig, *Historic Landmarks of the Deccan*, 98 sqq.

BĀRIMMĀ, the modern DJEBEL ḤAMRĪN, an isolated western chain of the mountains of the Iranian border. Its northern extremity crops up in the Djazīra, south of the Djebel Sindjār and the Tigris flows through it at al-Fatḥa. At Shahrabān it is crossed by the great road from Baghdād to Hamadān and Teherān, at Ahwāz it separates the plains of the ancient Elam, the modern Khūzistān, from those of the Shaṭṭ al-ʿArab and is finally united with the Iranian plateau in the province of Fārs. This range has had its name repeatedly changed. Its Assyrian appellation is not certain. The Syrians called it Urakh or Orakh, which appears in Polybius, v. 52 with reference to the campaign of Antiochus III against Molon, as τὰ Ὀρεικὰ ὄρη. Bārimmā is the oldest Arabic name, which may be traced to the Syriac Bēth Remmān, i. e. temple of Rimmon, probably an Assyrian sanctuary. The mountains take this name from a village on the eastern bank of the Tigris, where the river flows through the mountains. It lay on the Baghdād-Mawṣil road, was inhabited by Jacobites and for a time formed a bishopric with Bēth Wārīḳ. Ḳudāma and Yāḳūt give the Syrian name Sāūdama to the western part of the range in the Djazīra; the word means blood-drinker and appears elsewhere as the name of frontier rivers. Later in Ibn Ḥawḳal, this western part is called Djebel Shaḳāḳ, traces of which name remain in that of the modern village of al-Shaḳḳ. Iṣṭakhrī and Yāḳūt, following Abū Zaid al-Balkhī, say, that there were springs of pitch in the midst of the waters, as indeed is still the case, at the place where the Tigris breaks through the Bārimmā and that the range extended from the centre of Djazīra in the west, to the borders of Kermān in the east, where it becomes the hills of Māsabadhān (Pusht-i kūh). The range appears in Idrīsī, if the reading is correct, also as Djebel al-Kurd. The modern name of Ḥamrīn appears first in Yāḳūt under the form Ḥumrīn. The part west of the Tigris is now called Djebel Makḥūl. A parallel range is called Djebel Mukaḥḥil, i. e. coloured with Kuḥl, probably after a village on the Tigris (Assemani, *Bibl. Orient.*, ii. 218, and *Marāṣid*). Such names derived from colours are nowadays fast driving out the ancient names from Arab nomenclature; even Ḥamrīn is a modern name, the "reddish" from *aḥmar* in spite of the old Syrian ending in -īn. A place close to the Tigris bears the ancient, expressive name of Khanīḳa which means the "strangled" or "confined".

Bibliography: *Biblioth. Geogr. Arab.* (ed. de Goeje), indices; Yāḳūt, i. 464, cf. *Marāṣid*, ed. Juynboll, s. v.; Assemani, *Bibliotheca Orientalis*, ii. 218; Georg Hoffmann, *Syrische Akten Persischer Märtyrer*, Index s. Bēth Remmān; G. le Strange, *The Lands of the Eastern Caliphate*, Index; E. Herzfeld, *Untersuchungen zur Topographie* etc. in *Memnon*, i. 1907, 1 and 2; Friedr. Sarre and E. Herzfeld, *Archaeologische Reise im Euphrat- u. Tigris-Gebiet* (Berlin, 1910-1911), Chap. iii. (E. HERZFELD.)

BARḲA, the district of Barḳa, a part of the Turkish Wilāyet Benghāzī (q. v.), the ancient Cyrenaica, is a wide chalk plateau from 1200—1600 feet high and about 100 miles broad. In the north its steep and rugged slopes fall abruptly towards the Mediterranean from which it is separated only by a narrow strip of lowland, while in the south it sinks very slowly down into the Libyan desert. The edge of the plateau is formed by a line of heights which under the names of Djebel Erkula and Djebel al-Dahar run from East to West for about 180 miles. At Marabut Sīdī al-Ḥomrī they attain a height of 2800 feet and around Krenna (Cyrenaica) they reach their greatest height 3300 feet. Their northern slopes are covered with red earth which has given this part the name of Barḳa al-Ḥamrā (the Red Barḳa), while the terraced southern slopes are covered with a grey sand, whence this part of the plateau is called Barḳa al-Baiḍā (the white Barḳa).

The configuration of the coastline, which describes a decidedly convex curve from Mukhtār, the most southerly point of the Gulf of Sidra, to the Gulf of Sallum, makes Cyrenaica a peninsula open on three sides to the winds from the sea and assures for it a relatively plentiful rainfall (14 to 20 inches per ann.). Although this rainfall is scarcely sufficient to keep rivers flowing perennially, it supplies numerous springs. Water filters down through the cracks in the chalk till it reaches the solid rock when it again rises to the surface; it also collects in tarns shut in by the mountains which usually dry up in the heat of summer. The coastland, and the terraces in which the land rises from the shore to the tops of the mountains are the districts most favourably watered and have a very rich flora. Fig and lotus trees, thuyas, holmoaks, cypresses etc. clothe the hills with green, justifying the name Djebel Akhḍar given by the Arabs to this range. The general aspect of this district and its climate recall, according to travellers, the finest parts of Italy. It appears highly fitted for being colonised by Europeans. On the other hand behind the rocks of the Djebel Akhḍar we have quite another picture, the trees disappear and herbaceous vegetation becomes rarer and rarer as one comes nearer the desert.

Before the Muḥammadan invasions the land of Barḳa was occupied by Berber people belonging to the Lawāta, Hawwāra and Awrigha groups, who had preserved their independence, and by the Afāriḳa, i. e. natives more or less influenced by Graeco-Roman civilisation. All these sections of the population devoted themselves to agriculture and cattle rearing. In the first century of the Hidjra, Arabs from Egypt destroyed Cyrene and the towns of the Pentapolis but did not sensibly affect the character or the manner of life of its inhabitants. In the ivth century the land of Barḳa included various flourishing towns like Lebda, Zawīla, Barḳa, Ḳaṣr-Ḥassān and its fields were well tilled.

The Hilālī invasion of the xith century A. D. brought about its ruin. The nomadic and pastoral

Arabs brought devastation everywhere and by their ruthless plundering caused the cultivated areas to become smaller and smaller. ... "All the arts and trades which provide for man's subsistance ceased to be exercised; civilisation was destroyed there and the country became a desert" (Ibn Khaldūn, *Hist. des Berb.*, translation de Slane, i. p. 164). Of the invading Arab tribes, the Banī Ḳurra and the Haib, a branch of the Sulaim, settled in the conquered district and the population has been so affected by this admixture that it is impossible at the present day to distinguish the descendants of the invaders from those of the original inhabitants. With the exception of the inhabitants of the towns (Benghāzī, Derna and Mardja) the population is entirely composed of nomads. According to Pacho they bear the general name of Hanabi and are divided into a large number of tribes. The most important are the Awāghir, whose land lies to south and east of Benghāzī, the Dorsa in the neighbourhood of Mardjah, the Hassa around the the ruins of Cyrene, the Brassa of the Djebel Akhḍar, the Abaidest in the neighbourhood of Derna, etc. Reclus estimates their total number at not more than 250,000 on an area of 25,000 square miles so that there are only 10 inhabitants to the square mile. Minutilli, who had at his disposal the Italian consular reports, estimates the the populations of Barḳa at as high as 350,000. All these tribes seem to be quite independent of Turkish authority; owing to the spread of Senūsiya doctrines since the middle of the xix[th] century they are very hostile to European influence. The Barḳa country, so long neglected, has nevertheless been the object of several European explorations in the last century. The journeys of della Cella (1817), Pacho, Beechey, Barth (1847), Hamilton (1852), Rohlfs, Camperio and Haimann etc. may be mentioned.

The town Barḳa, which has given its name to the whole plateau, replaced in the Arab epoch the town of Barke which was founded in 551 B. C. by colonists from Cyrene. Towards the end of the year 21 A. H. (641 A. D.) Barḳa was occupied by 'Amr b. al-'Āṣī who made peace with the inhabitants on a payment of 13,000 dinars of gold. Soon afterwards the conquerors chose this place as the capital of a district the government of which was entrusted to Ruwaifa, one of the companions of the Prophet, whose tomb still existed in al-Bakrī's time. Being in communication with foreign countries through its port, Ṭolmaitha, (the ancient Ptolemais) lying on the main road from Fosṭāṭ to Ḳairawān and connected by caravan routes with the oases of the Sahara, Barḳa enjoyed remarkable prosperity for four centuries. Ibn Ḥawḳal (*Description d'Afrique*, transl. de Slane in the *Journ. As.*, 1842) praises its commercial activity. "There are few towns in the Maghrib", he writes, "where the traffic is so busy; skins are brought there to be tanned, the dates of Awdjila are exported, in the bazaars there is a continual market for wool, pepper, honey, wax and foodstuffs of east and west". Al-Bakrī remarks the richness of the surrounding pastures from which the people of Egypt obtained the greater part of the animals necessary for their food-supply (al-Bakrī, *Masālik*, trad. de Slane p. 15). Idrīsī mentions plantations yielding cotton of superior quality (Idrīsī, transl. de Goeje, p. 155). The Hilālī invasion brought about the total ruin of Barḳa. Its place is now occupied by the market town of Mardja lying at the foot of a hill commanded by a Turkish Ḳaṣba in a hollow 20 miles long by 8 broad. The population of Mardja including the Turkish garrison is not more than 1000 souls.

Bibliography: Della Cella, *Viaggio di Tripoli di Barberia alle frontiere dell' Egitto fatto nel* 1871—1819; Pacho, *Voyage dans la Marmarique et la Cyrénaïque* (Paris, 1827); Beechey, *Expeditions to explore the North Coast of Africa*, (Londres, 1828); Barth, *Travels in North-Africa* (1847); Hamilton, *Wanderings in North-Africa* (1852); Rohlfs, *Von Tripolis nach Alexandrien*, (1885) 2 vol.; Minutilli, *La Tripolitania*, (Torino, 1902); Playfair, *Bibliography of the Barbary States*, Part. ii. Tripoli and the Cyrenaica. (G. YVER.)

BARḲA'ĪD, a town in the Djazīra (Mesopotamia) on the caravan route from Naṣībīn (Nisibis) to Mosul; according to the statements of the Arab geographers which vary only in a trifling degree, it was 17—19 parasangs (of 4—5 miles each) or 4 day's journey (e. g. Yāḳūt) distant from the latter town; Naṣībīn was reckoned 10 parasangs from here. According to Yāḳūt, Barḳa'īd was once the chief town of the circle of Baḳā' (probably = *biḳā'* "plain") belonging to the province of Mosul and comprising the district between Mosul and Naṣībīn. In consequence of the great amount of traffic passing through it the town became an important place, flourishing especially in the iii[th] (ix[th]) century. Yāḳūt notes its walls pierced by three gateways, the numerous springs of fresh water and the remarkably large number (200) of wine shops there. The inhabitants were nevertheless so notorious as thieves and highway robbers that a "Barḳa'īd robber" (*liṣṣ barḳa'īdī*) had become proverbial. This evil reputation of the town naturally resulted in the caravans gradually keeping away from it and going instead to the Bāshazzā station somewhat to the west. This latter place thus rose in importance while Barḳa'īd declined more and more. The site of Barḳa'īd is perhaps now marked, as v. Oppenheim and de Goeje have suggested, by the considerable mound of ruins at Tell Rumēlān and that of Bāshazzā by Čilāghā. The positions of these two places in Kiepert's map (in v. Oppenheim, *op. cit.*) are 42° E. long Greenw. 36° 55' N. lat and 41° 50', 36° 57' respectively.

According to a communication by Homes, which requires an examination on the spot (see Tuch, *op. cit.*) Barḳa'īd still exists at the present day, though now in ruins.

Bibliography: *Bibl. geogr. arab.* (ed. de Goeje), passim, particularly Vol. vi. 214, Note f. (also p. 164); Yāḳūt, *Mu'djam* (ed. Wüstenfeld), i. 571 *et seq.*, 701, ...; Abu 'l-Fidā, *Taḳwīm al-buldān* (Paris), ii. 294; Ḥarīrī's 7[th] Maḳāma; le Strange, *The Lands of the Eastern Caliphate* (1905), p. 99; K. Ritter, *Erdkunde*, ix. 162—163; F. Tuch in the *Zeitschr. d. Deutsch. Morgenl. Ges.*, i. 62—64; M. v. Oppenheim, *Vom Mittelmeer zum persisch. Golf* (1900), ii. 143—144; 167—168 (de Goeje's Note). (M. STRECK.)

BARKIYĀRUḲ, ABU 'L-MUẒAFFAR RUKN AL-DĪN, a Seldjūḳ Sulṭān, eldest son of Malik Shāh. The date of his birth is variously given;

he was certainly born shortly after the year 470 A. H. and was therefore still a youth at the death of his father on the 16th Shawwāl 485 (19th November 1092). The death of Malik Shāh was concealed by his wife, the cunning and ambitious Turkān Khātūn, till she had homage paid to her son Maḥmūd, who was still a minor, and had his accession confirmed by the Caliph. She then went to Iṣfahān. At her instigation Barkiyārūḳ was thrown into prison here immediately after the death of Malik Shāh; when the decease of the Sulṭān became known however, the adherents of the murdered vizier Niẓām al-Mulk rose and set Barkiyārūḳ free; he was proclaimed Sulṭān in al-Raiy in the same year. He then advanced against Iṣfahān and Turkān's troops were defeated at Burūdjird about the end of the year 485 (January 1093); she herself remained in Iṣfahān and had to make peace after a long siege. The terms of the treaty were that she should retain Iṣfahān and Fārs for herself and her son Maḥmūd, while Barkiyārūḳ was to be recognised as Sulṭān and to remain in possession of the other provinces. Peace did not last long however. Ismā'īl b. Yāḳūtī, Barkiyārūḳ's maternal uncle, governor of Ādharbaidjān, was induced by Turkān's intrigues to rebel against him, but was defeated in 486 (1093) near al-Karadj and had to flee to Iṣfahān where he was murdered by some Emirs. Tutush b. Alp Arslan, another uncle of Barkiyārūḳ's, allied with Būzān governor of Edessa and Aḳ Sonḳor of Ḥalab, seized Mosul. When his two allies deserted him and went over to Barkiyārūḳ, he had to retreat to Damascus, while Barkiyārūḳ entered Baghdād where his name was mentioned in the mosque-prayers in Muḥarram 487 (February 1094). On the following day, the caliph al-Muḳtadī died but his successor al-Mustaẓhir still continued the Khuṭba for Barkiyārūḳ. Meanwhile Tutush had collected a new army after the secession of Aḳ Sonḳor and Būzān, with which he set out from Damascus and attacked Aḳ Sonḳor. The two renegade governors were taken prisoner and slain and Ḥalab, Ḥarrān and Edessa submitted. Tutush then marched through Mesopotamia, Armenia and Ādharbaidjān against Hamadhān and was even proclaimed Sulṭān in Baghdād in place of Barkiyārūḳ. On the death of Turkān Khātūn which took place in Ramaḍān 487 (September—October 1094) her son Maḥmūd who was still a minor remained in Iṣfahān and Barkiyārūḳ sought refuge with him from the threatening storm. Maḥmūd's adherents were planning how to get Barkiyārūḳ out of the way but on Maḥmūd's death from smallpox at the end of Shawwāl (November) of the same year the Emirs went over to Barkiyārūḳ's side. He was then able to continue the struggle with Tutush who had in the meanwhile advanced to al-Raiy. The decisive battle was fought on the 17th Ṣafar 488 (26th February 1095) not far from this town. Although many had previously gone over from the cruel and relentless Tutush to the weak and goodnatured Barkiyārūḳ, the former's army still numbered 15,000 men while the latter had over 30,000. Before the beginning of the battle most of the troops who had hitherto remained faithful to him deserted and Tutush was slain after a desperate struggle. In the same year disturbances broke out in Khorāsān. The rebel, Barkiyārūḳ's third uncle, Arslān Arghūn [q. v.] was successful at first but in 490 (1096) he was murdered by a slave; Barkiyārūḳ thereupon soon restored peace and appointed his brother Sandjar Governor of Khorāsān. In 492 (1099) Barkiyārūḳ's brother Muḥammad rebelled in Ādharbaidjān and advanced almost up to al-Raiy. Barkiyārūḳ was going to advance against him but most of his troops went over to the enemy and he had to take to flight to save himself, while his brother occupied al-Raiy and ordered Barkiyārūḳ's mother to be strangled. The Khuṭba was then read for him in Baghdād. Barkiyārūḳ was however soon successful in collecting another army, the Emirs in 'Irāḳ joined him and when he neared the capital in the middle of Ṣafar 493 (beginning of 1100), the Caliph was quite prepared to mention him in the Khuṭba. In Radjab (May/June) of the same year however he was defeated by Muḥammad and had to retire to Khorāsān. Sandjar the governor there had taken the side of his brother Muḥammad; Barkiyārūḳ, nevertheless, succeeded in raising new forces and defeated Muḥammad at Hamadhān in Djumādā II 494 (April 1101). It was now the latter's turn to seek help in Khorāsān. The war was carried on for some time with changing success till finally in Rabī' I 495 (December 1101) a treaty of peace was arranged whereby Barkiyārūḳ was recognised as Sulṭān while Muḥammad had to content himself with the title of "King" and dominion over Mesopotamia and Ādharbaidjān. The latter however broke the truce after a month or two and a bitter struggle between the brothers began again. Muḥammad had to flee and was besieged in Iṣfahān, but he managed to make his escape and raise new troops. He was again beaten however and had to make peace in 497 (end of 1103 or beginning of 1104). Muḥammad then received Ādharbaidjān, Armenia, and Mesopotamia with Mosul and the Arabian 'Irāḳ, as an independent prince with sovereignty over Sandjar in Khorāsān, while Barkiyārūḳ remained in possession of the other provinces. According to the usual statement, Barkiyārūḳ died in Rabī' II 498 (December 1104). With him begins the decline of the Seldjūḳ kingdom.

Bibliography: Ibn Khallikān (ed. Wüstenfeld), N°. 109, (transl. by de Slane), i. 251; Ibn al-Athīr (ed. Tornberg), x. passim; Ibn Khaldūn, *'Ibar*, v. 13 *et seq.*; Vullers, *Mirchondi Historia Seldschukidarum*, Chap. xiv—xv.; Houtsma, *Recueil de textes relatifs à l'histoire des Seldjoucides*, ii. 82—90, 255—262; Weil, *Gesch. d. Chalifen*, iii. 134 *et seq.*; Müller, *Der Islam im Morgen- und Abendland*, ii. 115 *et seq.* (K. V. Zettersteen.)

BARḲŪḲ, al-Malik al-Ẓāhir Saif al-Dīn al-'Othmānī al-Yelboghāwī, was the first, if we neglect the brief reign of Balbars II [q. v.], of the line of Burdjī Mamlūks on the throne of Egypt. The Emir Yelboghā brought him to Cairo where he afterwards became one of the Mamlūks of the sons of Sulṭān al-Ashraf Sha'bān. He was instrumental in the latter's fall and became an Atabeg (generalissimo) under his son Ḥādjdjī. After overcoming all his rivals he was proclaimed Sulṭān in 1382 (784) and was at once acknowledged on all sides. Some minor conspiracies were planned in Syria in the next few years by the governors who were always backed up by the Mongol princes, but were easily suppressed by the Sulṭān. The first real danger arose when Barḳūḳ, harassed by

constant suspicions, attempted to depose Yelboghā, governor of Aleppo. The latter, warned in time, thwarted the Sulṭān's plan, allied himself with the rebel governor of Malaṭiya, Minṭāsh, and seized the towns of Tripolis and Ḥamā. Barḳūḳ sent a great army against the rebels, and his general Itmish entered Damascus. In the spring of 1389 (791) the two armies met and through the desertion of several of the Sulṭān's lieutenants the rebels won the day; Itmish, pursued and captured, had to give up Damascus with its fortifications. Yelboghā and Minṭāsh collected all their forces and advanced against Egypt. The Sulṭān, a thorough coward, did not dare leave Cairo, so that the rebels met with no resistance. The Sulṭān's supporters deserted him and he fled from the citadel and threw himself on Yelboghā's mercy, who treated him relatively well. Barḳūḳ was sent to Karak as a prisoner by Yelboghā. Ḥādjdjī who had been deposed by Barḳūḳ now ascended the throne but without obtaining the slightest control over the actual affairs of state. Yelboghā lorded it over his ally Minṭāsh too as far as he could. A conflict thus arose between the two conspirators; Yelboghā entrenched himself in the citadel and Minṭāsh below him in the Ḥasan mosque. Yelboghā was vanquished in the struggle and had to flee; he was taken and thrown into prison in Alexandria. Minṭāsh had scarcely made his position in Egypt secure when the news arrived that Sulṭān Barḳūḳ was free and collecting the malcontents in Syria. He defeated the governors of Damascus and Gaza who advanced against him and also the Beduin chief Nu'air so that he gained new adherents daily. Minṭāsh advanced against him with a large army and met him to the south of Damascus. On the first day the greater part of Barḳūḳ's army was put to flight but he was nevertheless able to seize the chief camp of his opponents and to take prisoner the Caliph as well as the Sulṭān Ḥādjdjī. The battle was renewed next day and after heavy losses on both sides, Minṭāsh had to retreat. Barḳūḳ then went to Cairo where in the meanwhile his adherents had gained the upper hand.

Barḳūḳ was successful in appeasing his opponents in Cairo, treating the deposed Ḥādjdjī considerately and pardoning his former enemy Yelboghā. Minṭāsh's resistance continued for two years longer in Syria, chiefly supported by the Beduin chief Nu'air; Minṭāsh was finally captured and put to death by torture. Barḳūḳ was not yet to be allowed to live in peace however; conspiracies and persecutions never ceased. The Sulṭān's foreign policy was a successful one; he was on friendly terms with the Ottoman Sulṭāns Murād and Bāyazīd; while he was suspicious of the mighty Tīmūr from the outset and preferred open enmity to insecure peace. He therefore had the ambassadors of Tīmūr, who wished to conclude a friendly treaty of commerce, murdered, welcomed Sulṭān Aḥmad ibn Uwais whom Tīmūr had driven out of Baghdād. To prepare to defend himself, he restored the defences of the Syrian fortresses as we know from inscriptions; his measures were later shown to be quite insufficient against the onrush of the Mongols. Barḳūḳ and Tīmūr never actually came into conflict as the latter was too much occupied with other enemies. Always fearing for his own safety at home, Barḳūḳ did not prove himself capable of permanently defending his lands abroad. His rule, which in general is highly praised by Arab authors for his piety and charitable foundations, was of little use to his kingdom. He died in 1398 (801) leaving vast estates behind him.

Bibliography: Weil, *Geschichte der Chalifen*, iv. 541—556 and v. 1—71 (where in the introduction, p. v—viii the Arab manuscripts are quoted). His complete biography is given in the *Manhal al-ṣāfī*, MS. Cairo 1113, f°. 316—337b. (M. SOBERNHEIM.)

BARLAAM and **JOSAPHAT**, the story of the conversion of the Indian prince Josaphat by the ascetic Barlaam, which has been recognised by Felix Liebrecht as a Christian version of an episode in the life of the Buddha. The book, which owes its popularity and influence in the first place to the tales in it, is preserved in Greek, Arabic (several versions), Hebrew, Ethiopic, Armenian and Georgian as well as in many European editions. The Greek romance of Barlaam was probably composed in Palestine at the monastery of Saint Sabas in the first half of the viith century. On this Greek original is based a Christian Arabic version from which a translation into Ethiopic was prepared. The oldest Arabic texts that have survived to us have no connection with the Greek romance however; they appear to be ultimately derived from a Pahlavi original. Mention is made in the *Fihrist* of a *Kitāb al-budd* and a *Kitāb Yūdāsaf mufrad*, both of which were probably translated from a Pahlavi original which taught the Iranians the doctrine of Buddha (Yūdāsaf, for Būdāsaf = Bodhisattva, the title of the Indian king's son before he attained the rank of Buddha). The *Kitāb Yūdāsaf wa Balauhar* mentioned in the *Fihrist* appears on the other hand to be based on a Christian version of the Buddhist story. Already composed in Pahlavi, this last, the third of the Arabic books mentioned in the *Fihrist*, is now the prototype of all the Muḥammadan versions that have survived and is substantially given in the text of the Bombay edition. All trace of Christian dogma has been obliterated in it though its tone is not specifically Muḥammadan. The Hebrew version also goes back to these Arabic texts.

Bibliography: Chauvin, *Bibliographie des ouvrages arabes*, iii. 83—112; E. Kuhn, *Barlaam und Joasaph* (*Abhandlungen der Bayrischen Akademie*, Band xx. 1897); Krumbacher, *Geschichte der byzantinischen Litteratur*2, 886—891; Hommel in *Verhandlungen des VII. Oriental. Congresses, Semitische Section* (1888), 45—165; Rehatsek, *Journal of the Royal Asiatic Society N. S.*, xxii. 113 *et seq.*; *Kitāb Balauhar wa Būdhāsaf fi 'l-ammā'ī wal-amthāl* (Bombay 1306); Zotenberg, *Notice sur le livre de Barlaam et Joasaph, accompagné d'extraits du texte grec et des versions arabe et éthiopienne* (*Notices et extraits*, Vol. xxviii. 1—166).

(J. HOROVITZ.)

BARMAKIDS (BARMECIDES), a Persian family, which produced the first Persian ministers of the Caliphate. "Barmak" was not a personal name but denoted the rank of hereditary chief priest in the temple of Nawbahār in Balkh. The lands belonging to the temple were also in the hands of this family. These estates comprised an area of about 740 square miles (8 farsakhs long by

4 broad), or somewhat more than the principalities of Lippe and Schaumburg-Lippe together. These estates or part of them remained the property of the Barmakids at a later period; Yāḳūt (ii. 942) says of the "large and rich" village of Rāwan, east of Balkh that it was in the possession of Yaḥyā b. Khālid. As the name shows (Sanskr. *nava vihāra* = new monastery) this temple was a Buddhist monastery; it is described as such in the vii[th] century A. D. by the Chinese pilgrim Hüan-Čuang (*Mémoires sur les contrées occidentales*, trad. par St. Julien, i. 30 *et seq.*, and the *Histoire de la vie de Hiouen-Thsang*, p. 64); it was even known to some of the Arab geographers, like Ibn al-Faḳīh (ed. de Goeje, p. 322) that the Nawbahār was devoted to the worship of idols (*'ibādat al-awthān*) and not of fire; and setting aside some exaggerations, the description given by Ibn al-Faḳīh exactly fits a Buddhist vihāra. For obvious reasons the Persians wished to bring this famous family of Persian origin into connection with the traditions of the Sāsānian Empire; the Buddhist cloister was transformed into a fire temple (cf. e. g. Yāḳūt, iv. 819 *et seq.*), its foundation was attributed to the Persian kings of antiquity, and its chief priests declared to be descendants of the ministers of the Sāsānian kingdom (*Siyāsat-Nāmah*, ed. Schefer, p. 151). These notions, wide spread in the later literature, which have influenced not only local tradition (*Faḍā'il Balkh* in Schefer's *Chrestomathie persane*, i. 71) but also modern scholarship (Browne, *A Literary History of Persia*, p. 257) may not have arisen before the reign of Hārūn al-Rashīd. It is not impossible that Ibn al-Muḳaffa', being a Persian, had put forth similar statements. His contemporary Khālid of course did not possess any such power under Abu 'l-Abbās and Manṣūr as Yaḥyā afterwards did under Hārūn, but his position, from which through his generosity, his whole house derived benefits (Ibn al-Faḳīh, p. 317), was nevertheless dazzling enough to bring about a perversion of national traditions in favour of the Barmakids.

According to Balādhorī (ed. de Goeje, p. 409) Nawbahār was destroyed in the reign of Mu'āwiya probably soon after the year 42 = 663-664 (cf. Marquart, *Ērānshahr*, p. 69); Ṭabarī however makes the native prince Nīzak pray in Nawbahār as late as the year 90 (708-709). On the fate of the last Barmak, the father of Khālid, and his predecessors we possess only legendary accounts. Even Ibn Khallikān was no longer able to decide whether Barmak ever adopted Islām. According to Ibn al-Faḳīh (p. 324) Khālid was the son of this Barmak and of a daughter of the prince of Ṣaghāniyān. Ṭabarī (ii. 1181) gives an account of a campaign by Ḳutaiba b. Muslim against rebels in Balkh in the year 86 (705); the wife of the chief priest is said to have been among the prisoners and to have spent a night with 'Abd Allāh brother of Ḳutaiba and to have become pregnant with Khālid on that night: she was set free with the other prisoners the next day. What Ṭabarī adds on the origin of this story shows that it was invented by 'Abd Allāh's sons, not, as has been supposed to honour the Persian with an Arab genealogy but to obtain for the Arab family the advantages of relationship to the influential favourite of the Caliphs. It is not impossible however that in this story we have an approximately correct date for Khālid's birth; the year of his death is given as 165 (781-782); he must then have been about 75 years old. His father Barmak was skilled in astronomy and philosophy as well as in medicine and cured the prince Maslama b. 'Abd al-Malik of an illness (Ṭabarī, l. c.). This last statement shows that Barmak had gone from his home to the Caliph's court; according to later accounts this took place in the reign of 'Abd al-Malik in 86 (705), the year of the latter's death. He appears to have afterwards returned home. In 107 (725-726) by the orders of the governor Asad b. 'Abd Allāh he rebuilt Balkh which had been destroyed (Ṭabarī, ii. 1490).

We know almost as little about Khālid's birth and education; even as to when and how he won the favour of the caliph Abu 'l-'Abbās, nothing is told us. He was on such intimate terms with the Caliph that his daughter was nursed by the Caliph's wife and the latter's daughter by Khālid's wife (Ṭabarī, iii. 840). After 132 (749-750) we find him at the head of the Dīwān al-Kharādj: in some authorities he is also called vizier (Mas'ūdī, *Kitāb al-Tanbīh*, p. 340 and 342; *Fragm. hist. Arab.*, ed. de Goeje, p. 215 and 268). Khālid appears to have been the first writer (*Kātib*) in whose tenure of office the holder attained the rank of minister. Abū Salama, the first "vizier of the house of Muḥammad" is not mentioned among the "writers" and was a vizier rather in the sense in which this word is used in the Ḳor'ān (xx. 30 *et seq.*) and placed in the mouth of e. g. the Caliph Abū Bakr in historical works (cf. e. g. Ṭabarī, i. 1817, 15; 2140, 11). Even Khālid was not a vizier in the later sense of the word and distinguished himself not only by able government and wise counsels but also by warlike deeds. Under the leadership of Abū Muslim and his general Kaḥṭaba b. Shabīb he took the side of the house of the Prophet in the wars against the Omaiyads; between 148 (765) and 152 (769) as governor of Ṭabaristān he destroyed the principality of Maṣmughān at Mount Demawend (cf. Marquart, *Ērānshahr*, p. 128). After this victory the people of Ṭabaristān are said to have represented Khālid and the siege-artillery used by him in the siege, on their shields (Ibn al-Faḳīh, p. 314). Even in his old age in the year 163 (779-780) he distinguished himself at the capture of the Greek fortress of Samālū (Ṭabarī iii. 497).

We first find Khālid mentioned as the adviser of the Caliph Manṣūr in the stories of the foundation of Baghdād (146 = 763-764) and the alleged abdication of the heir to the throne, 'Īsā b. Mūsā in 147 (764-765). Besides numerous buildings in Baghdād, the foundation of the town of Manṣūra in Ṭabaristān is attributed to him during his governorship. Shortly before the death of the Caliph Manṣūr he was appointed governor of Mawṣil (Mosul) after the Caliph had asked him for 2,700,000 dirhems, and his son Yaḥyā, governor of Ādharbaidjān. It is related that the inhabitants of Mawṣil had never respected any governor so much as Khālid although he never resorted to severe punishments. According to Mas'ūdī (*Murūdj*, vi. 361) none of his descendants equalled him in noble qualities.

His son Yaḥyā, according to Ibn Khallikān, died on the 3[rd] Muḥarram 190 = 29[th] November 805 at the age of 70 or 74 so that he must have been born in 120 (738) or some years earlier.

Unlike his father he was distinguished only as a governor and minister; no warlike exploits are related of him; of his numerous public works the Sīḥān canal at Baṣra (Ṭabarī, iii. 645; Balādhorī, p. 363) is specially noted. In the reign of al-Mahdī the young prince Hārūn was entrusted to his care in 161 (777-778). After 163 (779-780), he was at the head of the chancellory (*Dīwān al-rasā'il*) of the prince, who was then appointed governor of the west (all the provinces west of the Euphrates) with Armenia and Ādharbaidjān. During the brief reign of the Caliph al-Hādī, Yaḥyā as an adherent of the young prince whom they wished to force to renounce the succession, was in danger of his life; after the accession of Hārūn al-Rashīd, Yaḥyā the Barmakid, whom the Caliph still always called "father", was appointed vizier with unrestricted powers and with the help of his sons Faḍl and Djaʿfar (his two other sons, Mūsā and Muḥammad are more rarely mentioned) ruled the kingdom for seventeen years (786—803).

Of the two sons mentioned, Faḍl, who was born in 148 (765-766) was the elder and also the more important. From 176 (792-793) till 180 (796-797) he was at the head of a governorship which comprised the provinces of Djibāl, Ṭabaristān, Dunbawand, and Kūmis and for a time also, Armenia and Ādharbaidjān; from 178 (794-795) till 179 (795-796) he was also governor of Khorāsān. Yaʿḳūbī (*Hist.*, ii. 516) says that he was unfortunate in his fighting in Armenia (strictly in Dāghestān); on the other hand he is credited with such deeds in Khorāsān as he could scarcely have performed in the brief period of his governorship. He is said to have raised an army of 500,000 (!) men from the native population for the Caliph of whom 20,000 were sent to Baghdād and the others retained in Khorāsān (Ṭabarī, iii. 631), and to have also won several great victories and built many mosques and Ribāṭ. He dug a new canal in Balkh (Schefer, *Chrestomathie persane*, i. 71 and 88) and built a new Friday-mosque in Bukhārā; he was the first to have lamps brought into the mosques in Ramaḍān (Narshakhī ed. Schefer, p. 48). Masʿūdī (*Murūdj*, vi. 363) also tells us that in the earlier days of his governorship, Faḍl was only occupied with hunting and frivolous pleasures and only reformed after receiving a letter from his father!

Of **Djaʿfar** who later became more renowned in popular story (he was 37 years old at his death and born about 150 = 767) only his beautiful writing, his eloquence and his knowledge of astronomy are praised; he is also mentioned as a leader of fashion and introduced the custom of wearing cravats as he had rather a long neck (Djāḥiẓ, *Bayān*, ii. 151). His intimacy with the Caliph, which did not at all please Yaḥyā, is attributed to a notorious Oriental vice (Ṭabarī, iii. 676). Except for a short journey to Syria in the year 180 (796-797) where he had to make peace among the Arab tribes who were fighting among themselves, as had his brother Mūsā four years earlier, he appears never to have been separated from the Caliph and even on this occasion he gave vent to his sorrow and his desire for reunion in extravagant language (Ṭabarī, iii. 642). He was several times appointed governor of large provinces by his princely patron, but these were always ruled by his deputies. It cannot be ascertained from the authorities whether he ever actually conducted the business of state as a minister or what buildings or other works were executed by him; the only trace of his influence is the fact that his name appears on the coins of the Caliph.

Even his father does not seem to have been at all as powerful during his seventeen years' rule as is stated. In the first years of his tenure of office he had to give an account of his government to Khaizurān (died 173 = 789-790), mother of the Caliph. Immediately after the death of his mother the Caliph deprived the young Djaʿfar of the seal which he carried and entrusted a great part of the business to Faḍl b. Rabīʿ, later the opponent and successor of the Barmakids; the same Faḍl was appointed head chamberlain (*ḥādjib*) in 179 (795-796) in place of the Barmakid Muḥammad b. Khālid. The appointment of ʿAlī b. ʿĪsā b. Māhān as governor of Khorāsān was also made against the will of the vizier (Ṭabarī, iii. 702). On the pilgrimage of the year 181 (beginning of 798) Yaḥyā obtained leave to resign and to remain in Mecca (Ṭabarī, iii. 646), but returned in the following year to Baghdād and seems again to have taken over the reins of government.

From these statements it is clear that the fall of the Barmakids had long been premeditated and was not due to any sudden impulse of the Caliph. In the first night of Ṣafar 187 (29th January 803) Djaʿfar was slain by command of the Caliph and immediately after, Yaḥyā and his other three sons were thrown into prison and their goods confiscated. The relatives of the minister were allowed their freedom; Muḥammad b. Khālid (brother of Yaḥyā) and his family were in no wise harmed. Hārūn had the head of the dead Djaʿfar placed on the "middle" bridge of Baghdād and the two halves of his body impaled on the other two bridges. The minister and his sons remained under supervision in the town of Raḳḳa. Both Yaḥyā and Faḍl died before the Caliph; of the fate of Mūsā and Muḥammad nothing is known. ʿImrān b. Mūsā seems to have been the only grandson of the vizier to distinguish himself. In the year 196 (811-812) he is mentioned as defending the ancient Sāsānian town of al-Madāʾin against Maʾmūn's army (Ṭabarī, iii. 859 *et seq.*) and he again appears in 216 (831) as deputy governor of the province of Sind (ibid., iii. 1105). Abu 'l-Ḳāsim ʿAbbās b. Muḥammad Barmakī is mentioned as one of the last viziers of the Sāmānids (Barthold, *Turkestan w epochu mongolskago našestwija*, ii. 278, following Gardīzī); whether this "Barmakid" belonged to the same family is not related. Again in the vth (xith) century we find a Dānishmand Ḥasan Barmakī mentioned going several times as envoy from the Ghaznawids to the court of the Caliph (Baihaḳī, ed. Morley, p. 441 *et seq.*). The famous translator of the *Khudāi-Nāma*, Muḥammad b. Djahm al-Barmakī was probably only a client of the family, as has been suggested, and so was the astrologer mentioned by Ṭabarī (iii. 497 *et seq.*) in his account of the events of the year 163 (779-780).

In the present state of our knowledge it is hardly possible to give a fair appreciation of the part played by the Barmakids or of their virtues and faults. They are traditionally represented as pious Muḥammadans, famed for their pilgrimages and buildings; on the other hand they are accused by their opponents of indifference to Islām and

its teaching. In a poem quoted by Djāḥiẓ (*Bayān*, ii. 150) from an unnamed author and ascribed by Ibn Kutaiba (*ʿUyūn al-akhbār*, p. 71, ed. Brockelmann) to the philologist Aṣmaʿī it is said: "When in an assembly any thing irreligious is said, the faces of the Barmakids light up; but when a verse from the Ḳoʾrān is quoted in their presence, they tell stories from the book of Marwak" (on this book cf. Ḥamza, ed. Gottwaldt, p. 41). Another poet (*Bayān* and *ʿUyūn*, loc. cit.) says of himself that he builds mosques only as a pastime and at heart he cares as little for such things as Yaḥyā b. Khālid. Manṣūr is said to have accused his minister Khālid of sympathy with Persian national feeling (Ṭabarī, iii. 320); Yaḥyā is said by Ṭabarī (iii. 572 *et seq.*) to have been accused by al-Hādī of infidelity (*kufr*); probably Hārūn would have justified his decision by such accusations though nothing is said by the authorities on this point; that the fall of the Barmakids is connected with a return to the traditions of the true Islām is proved by the fact that after 187 the coins do not bear the names of the Caliph or his heir as had been usual since the reign of al-Mahdī.

That the Barmakids enriched not only the state but also the clients of their house is not denied by their partisans. For reasons that are quite comprehensible historians have always been favourably inclined to the "people of the quill" (*ahl al-Kalam*); history, therefore, even apart from the accounts of patriotic Persian writers, has lavished much extravagant praise on the Barmakids, who are frequently regarded as the founders of this class, and been silent on many of their misdeeds. We should not place too much reliance on the statement that the reign of Hārūn al-Rashīd is regarded as the "golden prime" of the Caliphate (Ṭabarī, iii. 577 *et seq.*) or that Hārūn only reigned well so long as he had the Barmakids around him, as some historians further inform us (Masʿūdī, *Tanbīh*, p. 346; *Fragm. hist. Arab.*, p. 309). Yet in both instances the verdict of the historians is confirmed by popular tradition: and it is weighty testimony to the noble qualities of these Persians that they should be extolled by an Arab patriot of the old school like the author of the *Kitāb al-aghānī* and that they should have been able to create order even in a province so thoroughly Arab as Syria.

Bibliography: Ḍiyā al-Dīn Baranī, *Akhbār-i Barmakiyān*, in Schefer's *Chrestomathie persane*, ii. p. 2—54; Masʿūdī, *Murūdj al-dhahab*, vi. 361 *et seq.*, 386 *et seq.*; Ibn Khallikān, transl. de Slane, i. 301 *et seq.*; ii. 459 *et seq.*; iv. 103 *et seq.* Cf. also Ṭabarī (see Index) and the other authorities quoted above. (W. BARTHOLD.)

BARNIḲ (BERENICE). [See BENGHĀZĪ.]

BARODA, a native state of India, in Gudjarāt, consisting of four detached portions within the Bombay Presidency; the ruler is a Marāṭhā, bearing the family name of Gaikwār. Area: 8,099 sq. m.; pop. (1901): 1,952,692, of whom 165,014 were Muḥammadans: revenue: Rs. 1,64,86,000. The city of Baroda, on the Vishwamitri river — pop. (1901): 103,790 — was of Muḥammadan foundation, as shown by its walls. The Gaikwārs always had in their service Muḥammadan Sardārs and Arab and Rohilla mercenaries, whose descendants are supported by the state to this day. The Gaikwārs have also kept up the custom of attending the Muḥarram festival in state; and there is preserved a carpet made by the order of Khande Rao (Gaikwār 1856—1870), and intended for the tomb of Muḥammad at Medina, valued at £ 400,000. "The field is in seed pearls, the arabesque designs in blue and red being worked out in English glass beads with medallions and rosettes of diamonds, rubies, emeralds, freely dispersed" (Sir George Watt, *Indian Art at Delhi*, 1903, p. 444).

Bibliography: *Baroda Gazetteer* (Calcutta, 1908). (J. S. COTTON.)

BARR (A.), "pious" "good"; with the article, one of the 99 names of Allāh: the "gracious"; for other meanings of the word see the dictionaries.

AL-**BARRĀDĪ** (ABU 'L-FAḌL ABU 'L-ḲĀSIM B. IBRĀHĪM AL-BARRĀDĪ AL-DAMMARĪ), belonged to Dammar on the Djebel-Nefūsa and lived some time there: he afterwards settled in Djerba, where he died. His biography gives no dates but as al-Barrādī had, among other teachers, Abū Sākin ʿĀmir al-Shammākhī who died in 792 (1390), it is probable that he flourished at the end of the viii[th] and beginning of the ix[th] century A. H. His chief work is the *Kitāb al-Djawāhir al-Muntakhāt* a supplement to the *Ṭabaḳāt al-ʿUlamā* of Abu 'l-ʿAbbās Aḥmad al-Saʿīd, in which he resumes, from the Abāḍī point of view, the history of the early period of Islām down to the reign of the Rostamid Imām of Tāhert (Tagdemt) Muḥammad I Aflaḥ. He closes his work with a catalogue of the books of the sect, which has been edited and translated by A. de Motylinski (*Les livres sacrés de la secte abadhite*, Algiers 1889 p. 6—20). The *Kitāb al-Djawāhir* has been lithographed in Cairo in 1306 A. H.

Bibliography: Al-Shammākhī, *Kitāb al-Siyar* (Constantinople, n. d.) p. 974-975; de Motylinski, *Les livres sacrés de la secte abadhite* p. 35—36. (RENÉ BASSET.)

BARSBEY, AL-MALIK AL-ASHRAF SAIF AL-DĪN, Sulṭān of Egypt, was enrolled among the Mamlūks of Sulṭān Barḳūḳ, under Muʾaiyad Shaikh (1412—1421 = 815—824) Governor of Tripolis; on the latter's death he was imprisoned, but was soon released by Sulṭān Ṭaṭar and appointed Dawādār and tutor to his son. Ṭaṭar died soon afterwards, having previously appointed Barsbey and Djānibey al-Ṣūfī, regents for his son who was still a minor. After disposing of Djānibey — he was thrown into prison in Alexandria — Barsbey deposed Ṭaṭar's son Muḥammad and ascended the throne in 1422 (825). At first he was very popular for he deprived the non-Moslems of their offices and laid down strict regulations as to their dress to distinguish them from Moslems. He abolished the custom of kissing the ground in front of him at an audience. Djānibey escaped from Alexandria and his partisans were severely dealt with; revolts in Syria were put down with the utmost cruelty. After overcoming the rebels, the Sulṭān resolved to put down the pirates and to deprive them of their base, the island of Cyprus. After two successful expeditions he vigorously prosecuted his efforts to obtain a permanent hold on the island. A strong force landed in Cyprus and the Egyptian troops defeated the army of King Janus sent against them in 1426 (830) and captured him while the Cypriote fleet did not dare attack the Egyptian

ships to save the king's life. Janus was brought to Cairo heavily fettered and carried through the streets in triumph to Barsbey, but afterwards released through the intermediary of the Venetian consul, for a high ransom and a promise to recognise the Sulṭān as overlord. The Sulṭān also made a treaty of peace with the Knights of St. John in Rhodes.

The Sharīf of Mecca who had declined to recognise the Sulṭān's suzerainty was conquered in 1424 (827) and had to pay tribute, as had his successor Barakāt in 1426 (829) and to hand over the revenues of the harbour of Djidda to the Sulṭān. In order to increase these the Indian merchants were well treated so that the harbour of Aden suffered heavy losses. Barsbey forbade his Egyptian merchants to bring Egyptian or European wares to Djidda and thus forced the Indians to buy these wares from his officials at prices arbitrarily fixed by himself. All merchants wherever they came from, thus had to pay custom duties to Egypt on their wares. He also levied an export duty on the Indian wares which had been bought by merchants from Syria or Egypt. The Sulṭān, always in want of money through his unbounded extravagance, tried all sorts of means of making money. He was constantly altering the rate of exchange of gold and silver to his own advantage, prohibiting the currency of foreign coins so that he might buy them cheaply and then reintroduce them as currency again. He forbade the importation of Indian spices and bought them cheaply so as to sell them again at a great profit as there was no competition. The Venetians however would not put up with this monopoly of the spice trade; they made a demonstration with their fleet and forced him to grant a more favourable treaty of commerce, only the pepper monopoly being left in his hands. The kings of Castile and Aragon whose remonstrances were of no avail, captured all Muḥammadan ships. Barsbey also monopolised the manufacture of sugar and even forebade the planting of sugar cane for a period. The enhanced price of this product by the Sulṭān was felt all the more, because it was used as a remedy against the plague. The Sulṭān gradually brought all trade to a standstill by prohibiting the sale to private individuals of Syrian manufactured products, wood and grain; the free sale of cattle was forbidden so that famine arose even in years of plenty. Egypt became in many parts almost depopulated by Barsbey's selfish rule as well as by the plague. Women were insolently treated by the Mamlūks so that the Sulṭān had to forbid them to go out on festive occasions (see article Čaḳmaḳ); the peasants were deprived of their horses by the inspectors of the War Office and enormous charges laid upon them. The plague which devastated the land was regarded by the Sulṭān as a punishment from Allāh and he therefore harassed the Christians and Jews and prohibited women from going out of doors so that they could not discharge their domestic duties.

In Syria since 1429 (832) military operations had practically never ceased. In the background was Shāh Rukh, Timur's son, exasperated by the ignominious treatment of his envoys in Cairo as well as by the refusal of the Sulṭān to allow him to share in the decoration of the Kaʿba. He therefore supported Ḳara Yelek, a prince of the Turkomans of the White Sheep against whom Barsbey had to fight continually. The princes of Dhu 'l-Ḳadr again quarrelled with the Sulṭān and his bitterest enemy was Djānibey who appeared again in 1435 (839) and constantly incited the wrath of his opponents against Barsbey. In the end however Barsbey was victorious: Ḳara Yelek lost his life in battle and the prince of Ḳaramān who was protected by Barsbey made peace with the Ottoman Sulṭān Murād so that Barsbey was easily able to overcome the princes of Dhu 'l-Ḳadr: Djānibey was slain by a son of Ḳara Yelek and the other sons submitted to the Sulṭān. Barsbey did not long survive his success. An illness carried him off in 1438 (842) after he had appointed his son Yūsuf as his successor and the Emir Čaḳmaḳ as regent.

Bibliography: Weil, *Geschichte der Chalifen*, v. 164—214; Muir, *Mameluke or Slave Dynasty of Egypt*, 137—148; *Al-Manhal al-Ṣāfī*, Cairo MS. 1113, I f. 307ᵃ—313ᵇ; Ibn Iyās (Bulāḳ), passim. (M. SOBERNHEIM.)

BARSHAWĪSH, an Arabic corruption of the Greek Περσεύς (Vullers, *Lexicon pers. lat.* vocalises Parsiyāwūsh) i. e. the constellation of Perseus on which see Ḳazwīnī (ed. Wüstenfeld) i. 33 and Ideler, *Untersuchungen über den Ursprung und die Bedeutung der Sternnamen*, 86 *et seq.*

BARṢĪṢĀ. The story of Barṣīṣā is always connected with Ḳurʾān, lix, 16, . . . "like the devil when he said to the man [*or* to man]: 'Disbelieve', then, when he had disbelieved, he said, "Lo, I am clear of thee, lo, I fear Allāh, the Lord of the Worlds." This is explained by the commentators in three ways: — of man in general; of the story of how the devil misled Abū Djahl at the battle of Badr (cf. Ḳorʾān, viii, 50 and Ibn Hishām, p. 474); of a certain monk or devotee. The following commentators give the first two explanations only: — Zamakhsharī (d. 538); Rāzī (d. 606), *Mafātīḥ*, viii, 132 of Cairo ed. of 1308; Naisābūrī (d. ab. 710), margin of Ṭabarī, *Tafsīr*, xxviii, 33 — he follows Rāzī closely; Abū Saʿūd (d. 982), margin of Rāzī, viii, 258. But the older exegetical tradition prefers the third explanation, which is some form, shorter or longer, of the following story. There was a devotee (*rāhib*, *ʿābid*, *ḳass*, of the children of Israel or otherwise) living in his cell, who had long (sixty years, etc.) withstood Satan. At length he falls with a woman who is brought or comes to him (she is a shepherdess, a neighbour's daughter, a princess, sister of four or three brothers, ill, possessed, left in his charge). She becomes pregnant, and, to conceal his sin, he kills and buries her in his house or under a tree. The stories vary as to how far back the machinations of Satan extend. Some tell that he possesses the woman that she may be brought to be healed. Others, that he tempts the devotee to sin with her after she has been brought. Others, that he only points out the escape by killing her. Then Satan reveals the crime, in a dream or otherwise; this is verified by finding the body and its condition; the devotee is taken and led away to death; Satan reveals himself to the devotee as his tempter and offers deliverance if he will worship him. The devotee does so, and Satan retires, uttering the words of the Ḳorʾān. Four versions of this are given by Ṭabarī (d. 310; *Tafsīr*, xxviii, 31 *et seq.*) going back to ʿAlī, to Ibn Masʿūd, to Ibn ʿAbbās and to Ṭāʾūs. But in

the *Kanz al-ʿummāl* (ed. Hyderabad, 1312, i. p. 268, Nº. 4665) there is still earlier authority than Ṭabarī. The story is told from ʿAbd al-Razzāḳ Ibn Hammām (d. 211) in his *Djāmiʿ*, from Isḥāḳ b. Rāhawaih (d. 233) in his *Musnad*, from Aḥmad b. Ḥanbal (d. 241) on *Zuhd*, from ʿAbd b. Ḥamīd (d. 249) in his *Musnad*, from Bukhārī (d. 256) in his *Taʾrīkh*. After Ṭabarī, according to the *Kanz*, the story was told by Muḥammad b. Ibrāhīm, known as Ibn al-Mundhir (d. 318?) by Abū ʿAbd Allāh Muḥammad, known as al-Ḥākim (d. 405) in his *Mustadrak*, by Aḥmad b. Mūsā, known as Ibn Mardawaih (d. 416) and by Baihaḳī (d. 458) in his *Shuʿab al-īmān*. In a marginal note to the *Djāmiʿ al-bayān* of Muʿīn b. Ṣafī (ed. Delhi, 1296, p. 469) Baghawī (d. 516) is said to have told the story with the name Barṣīṣā, but that had already been done by Abū Laith al-Samarḳandī (d. 375 or 383) in his *Tanbīh al-ghāfilīn*. For his form of the story see Goldziher-Landberg, *Legende vom Mönch Barṣīṣā* pp. 6 *et seq.* There also is given the story as told by Ḳazwīnī (ed. Wüstenfeld, I, 368) and by Abshīhī in the *Mustaṭraf*, chap. lxiv. Baiḍāwī has a mere reference to a *rāhib*, but Suyūṭī, to judge from a marginal note to the *Djāmiʿ al-bayān*, must have much on the story in his *Durr al-manthūr*. To the Ṭabarī authorities he added, from Baihaḳī, that it was told by Ibn Umāma directly from the Prophet. By far the fullest form is in the *Sirādj al-munīr* of Sharbīnī (d. 997, iv. 243 *et seq.* of ed. of 1299) which professes to be derived, through an ʿAlī, from Ibn ʿAbbās but is quite different from the form ascribed to Ibn ʿAbbās in Ṭabarī. It is very close to the longer narrative given by Goldziher-Landberg from the *Forty Vezirs* (ed. Stambul, 1303, pp. 120—126) in which collection the legend had found a permanent resting place in 850. In that edition of the *Forty Vezirs* the story is different and much fuller than in the texts translated by Petis de la Croix and by Gibb. Finally, it forms one of the anecdotes in Ḳalyūbī's *Nawādir* (Nº. 52, p. 20 of ed. of 1324). Through different forms of the *Forty Vezirs* the story passed into Europe and became eventually the source of M. G. Lewis's *Ambrosio or the Monk*. But the pre-Muslim source of the story is still unknown. It is told all over the Muslim world. Goldziher-Landberg found it in Ḥaḍramawt; Hartmann (*Der islamische Orient*, i. 23 *et seq.*) found it localized in the province of Aleppo; Ibn Baṭṭūṭa (i. p. 26) found a *Ḳaṣr* of Barṣīṣ the *ʿābid* east of Alexandria, on the road from Tripoli. For further references see Chauvin, *Bibliographie arabe*, viii, pp. 128 *et seq.* (D. B. MACDONALD.)

BARUDJIRD (BURŪDJIRD) a town in Luristān, south of Hamadhān. Here the Seldjūḳ Barkiyāruḳ [q. v.] defeated Turkān Khātūn in 485 (1093) and he died here in 498 (1104).

Bibliography: Yāḳūt, *Muʿdjam*, i. 596; le Strange, *The Lands of the Eastern Caliphate*, 200 *et seq.*; de Bode, *Travels in Luristan and Arabistan*, ii. 302 *et seq.*

BARZAKH, a Persian and Arabic word meaning "obstacle" "hindrance" "separation". It is found three times in the Korʾān (xxiii. 102; lv. 20 and xxv. 55) and is interpreted sometimes in a moral and some times in a concrete sense. In verse 102 of Sūra xxiii the godless beg to be allowed to return to earth to accomplish the good they have left undone during their lives; but there is a *barzakh* in front of them barring the way. Zamakhsharī here explains the word by *ḥāʾil*, an obstacle and interprets it in a moral sense: a prohibition by God; other commentators take the word more in a physical sense; the *barzakh* is a barrier between hell and paradise or else the grave which lies between this life and the next. In the two other passages of the Korʾān it is a question of two seas, or great stretches of water, one fresh, the other salt, between which there is a *barzakh* which prevents their being mixed. The same thing is mentioned in verse 62 of Sūra xxvii and in this passage the word *ḥādjiz* or hindrance takes the place of *barzakh*. The commentators say that there is here an allusion to the fresh waters of the Shaṭṭ al-ʿArab which flow a great distance out into the Salt sea without mixing with it; the impediment here is the effect of a law of nature established by God.

In eschatology, the word *barzakh* is used to describe the boundary of the world of human beings which consist of the heavens, the earth and the nether regions and its separation from the world of pure spirits and God. See the pictures representing this conception in the *Maʿrifet Nāma* of Ibrāhīm Ḥaḳḳī (Būlāḳ 1251, 1255); cf. also Carra de Vaux, *Fragments d'eschatologie musulmane*.

The same expression is also found in the philosophy known as "illuminating" (*al-ḥikma al-ishrāḳiyya*). It there denotes the dark substances i. e. bodies: *the barzakh* or the body is dark by nature and only becomes light on receiving the light of the spirit. The celestial spheres are "animated" or "living" *barzakh*, inanimate bodies on the other hand are dead "*barzakh*" (Cf. our Article *La Philosophie illuminative d'après Suhrawerdi Meqtoul* in the *Journal Asiatique*, Jan.-Febr. 1902. (B. CARRA DE VAUX.)

BARZAND, a town in the north east of Adharbaidjān. According to the mediaeval Arab geographers it belonged to the district of Mūghān, the extensive marshy plain between the river al-Rās (Araxes) in the north, the Ṭālish mountains in the south and the Caspian sea in the east. Although many authorities on Arab geography (cf. e. g. Yāḳūt, *loc. cit.*) place Barzand in Armenia, this appears to be due to a confusion with Barzandj (south east of Bardhaʿa); on the latter cf. le Strange, *op. cit.* p. 178, 230. Barzand was 14 parasangs (Yāḳūt 15) = about 50 (or 54) miles distant from southern Ardabīl. When Ḥaidar b. Kāwūs Afshīn (see above p. 177), Caliph Muʿtaṣim's general, was engaged in putting down the dangerous revolt under Bābek of the Khurramiya sect in 220—222 (835—837), he made his base at Barzand then deserted and rebuilt the town. In the period following it attained considerable prosperity. Ibn Ḥawḳal (367 = 378) describes it as a large town; Muḳaddasī (375—985) praises the well frequented bazaars there, in which the wares of the surrounding districts destined for export were stored. By the time of Mustawfī (740 = 1340) Barzand had already sunk to the level of an unimportant village and as such still exists to-day (Berzend: situation: 39° N. lat.; 47⅔° E. long. Greenw.).

Bibliography: *Bibl. Geogr. arab.* (ed. de Goeje), passim; Yāḳūt, *Muʿdjam*, i. 562; Abu 'l-Fidā (ed. Paris), p. 402; Balādhorī (ed. de

Goeje), p. 329; le Strange, *The Lands of the Eastern Caliphate* (1905), p. 175-176; Weil, *Gesch. des Chalifen*, ii. 298, Note 2 (reads wrongly Berzend). (M. STRECK.)

BARZŪ-NĀMAH a Persian epic poem, an imitation and continuation of Firdausī's Shāhnāmah; the author is unknown but it probably dates from the vth (xith) or the beginning of the vith (xiith) century. It belongs to the Rustam and Sidjistān cycle and describes the adventures of Barzū, son of Suhrāb and grandson of Rustam; as these are merely variants of the adventures of Suhrāb and Djahāngīr, Nöldeke has suggested that the poem is purely an invention of the poet and is not based on popular tradition. It treats at great length of the wars against the Slavs who are represented as *Dev* (their king is the *Dev* Sikāb). The episode of the Turanian singer Sūsan, who by a ruse, captures the principal Iranian heroes and sends them in chains to the camp of Afrāsiyāb has often been regarded as a separate work. Some fragments of the text have been published by Turner Macan (*Shāhnāmah*, iv. 2166—2296), Kosegarten (*Mines de l'Orient* v. 309) and Vullers (*Chrest. Schahnam.*, p. 87 *et seq.*)

Bibliography: J. Mohl, *Le Livre des Rois*, Pref. p. lxiv *et seq.*; Nöldeke in the *Grundr. d. iran. Philol.*, ii. 209; Ethé, *ibid.*, p. 234; Vittorio Rugarli, *Susen la cantatrice, episodio del Libro di Berzu. Giorn. della Soc. As. ital.*, xi. 1897 *et seq.* (CL. HUART.)

AL-**BASĀSĪRĪ**, ABU 'L-ḤĀRITH ARSLĀN, called al-Muẓaffar, a Turkish general under the last Būyids and military governor of Baghdād. When the vizier of the Caliph al-Ḳā'im bi Amr Allāh, the Ibn Muslima known by the title of Ra'īs al-Ru'asā' was seeking to call in the help of the Seldjūks against the Shī'ite Būyids, he naturally came into conflict with al-Basāsīrī. The latter left Baghdād when Toghrul Beg entered it in 447 (1055) but he found an opportunity to return some years later in 450 (end of 1058) and to revenge himself on the 'Abbāsid Caliph and on his hated enemy, Ibn Muslima. He had in the interval collected around him a number of malcontents and openly declared himself in favour of the Fāṭimid Caliph al-Mustanṣir and thus succeeded in taking the capital with the help of the 'Oḳailid Ḳuraish b. Badrān [q. v.]. The Caliph and his vizier took refuge with Ḳuraish who guaranteed the safety of the former but under pressure from al-Basāsīrī handed over the vizier to him. The latter was executed with the greatest cruelty by orders of al-Basāsīrī. The latter could not hold out however when Toghrul Beg again advanced on Baghdād and was overtaken on his flight by troops sent after him and slain in 451 (1060). The *nisba* al-Basāsīrī is irregularly formed from the famous Persian town of Basā or Fasā, cf. Yāḳūt, *Mu'djam* (ed. Wüstenfeld), iii. 892.

Bibliography: Ibn al-Athīr (ed. Tornberg), ix. 297 *et seq.*; Ibn Khallikān, *Wafayāt*, s. v. Arslān; Abu'l Maḥāsin (ed. Popper), 171 *et seq.*, 225.

BASDJIRT, also written BASHDJIRD, BASHDJIRT, BASHGHIRD and BASHKIRD (or BĀSHGHURD), the Arabic name for the Bāshkirs and Magyars. The Bāshkirs whose territory corresponds roughly to the modern districts of Ufa and Orenburg are first briefly mentioned by Iṣṭakhrī (ed. de Goeje, p. 225 and 227) and a more detailed account of them is given by Ibn Faḍlān (Yāḳūt, i. 468 *et seq.*). The land of the Bāshkirs was then, as it still is in part, covered with forest and their numbers very small (according to Iṣṭakhrī only 2000 men). They were subject to the Bulghār but unlike them had remained heathen; the distance between the territories of the two peoples is estimated at 25 days' journey. Ibn Faḍlān says that every one had to make an idol of wood to carry it with him always and pray to it in the hour of need or danger. Even in the xith century the Bāshkirs had not yet all become Muḥammadans; the traveller Rubruquis (1253) notes that they had been subject to the Bulghār till the arrival of the Tatars when many of them had adopted Islām. It is only in the xvith century that, when the Russians became acquainted with them, we first find the Bāshkirs a completely Muḥammadan people.

From monks of Hungarian origin (cf. the account of this mission in O. Wolff, *Geschichte der Mongolen oder Tartaren*, Breslau 1872, p. 265 *et seq.*), who had been there before the coming of the Tatars, Rubruquis had heard that the language of the Bāshkirs (Pascatur) was the same as that of the Hungarians. The dialect at present spoken by them belongs in spite of some peculiarities of inflection to the Turkish, not like the Hungarian to the Finnish family of languages: even the name itself is popularly explained as composed of *Bash* "head" and *ḳurt* "wolf" (or also *ḳurt* "worm" "bee"). Whether it was otherwise in the xiiith century is doubtful. Marquart (*Osteuropäische und ostasiatische Streifzüge*, 1907, p. 69) supposes that this connecting the Bāshkirs with the Hungarians as well as the description of the land of the Bāshkirs as "magna Hungaria" can only be explained by the Arabic usage. It is remarkable that even the Russian Cossacks are said to have called the Magyars Bāshkirs during the campaign of 1849.

After the conquest of Kazan the Bāshkirs had to submit to Russia. In the xviith century there were frequently fights between the Bāshkirs and the Calmuks and in the xviiith between the Bāshkirs and the Kirghiz; besides, the Bāshkirs have often risen against Russian rule, eight times in the xviith century, and four times in the xviiith, sometimes in conjunction with the Krim Tatars and sometimes at the instigation of native preachers against the rule of the infidel; in greater movements like the revolt of Pugačew (1773-1774) the Bāshkirs are mentioned among the rebels. The Russian Government then adopted the plan of setting one turbulent nomadic people to extirpate another; the last independent rising of the Bāshkirs (1755) was put down almost entirely by Kirghiz hordes who made the cruellest havoc among the conquered people.

Having been trained to the cavalry service since 1789 as irregulars, the Bāshkirs took part in the campaigns in Western Europe (1813-1814), though still armed only with the bow and arrow; it was not till later that they adopted European equipment. In 1874 on the introduction of compulsory service a squadron, and in 1878 a regiment of cavalry was raised from the Bāshkirs but it was disbanded again in 1882.

The wars of the xviiith century have been fatal to the prosperity of the people: besides, then and later a great part of the land has passed into the hands of Russian officials at unfairly low prices.

This acquisition of the "Bāshkir lands" has become proverbial in Russia. A great portion of these lands has been bought again from the new owners by the government and given back to the Bāshkirs as inalienable property. Now each Bāshkir is allotted 15 dessjatins (317 acres) of land which is not sufficient for the nomad: therefore a greater part of the people has gone over to a settled life. The number of Bāshkirs at the present day is estimated at a million.

Bibliography: E. Reclus, *Nouvelle géographie universelle* (Paris, 1880), v., p. 753 *et seq.*; Lewschin, *Opisanije kirgis-kaisackich ord i stepej* (St. Petersburg, 1832), ii. 212 *et seq.*; N. Aristow, *Zamětki ob etničeskom sostavě tjurkskich narodnostej i svěděnija o jich čislennosti* (St. Petersburg, 1897), p. 131 *et seq.* A small Bāshkir dictionary (*bashkirsko-russkij slovar*) has been published by W. Katarinskij in Orenburg (1899).

We find the appellation *al-madjghariya* applied to the Magyars as early as Ibn Rusta (ed. de Goeje, p. 142 *et seq.*); the word Bāshghird or Bāshkird however is used in the same sense not only by Yāķūt (i. 469 *et seq.*) but also in the accounts of Mongol campaigns (cf. d'Ohsson, *Histoire des Mongols*, ii. 620). The Arab notices of the Hungarians are naturally exceedingly scanty; the heathen Magyars are always regarded as "fire-worshippers"; it is to this that the statement in Rashīd al-Dīn (*Djāmiʿ al-tawārīkh*, section on the history of the Franks, unpublished) refers, that Otto I converted many fire-worshippers (*gabrān*) to Christianity. What is the explanation of the story of the Muḥammadan Hungarians, whom Yāķūt (*op. cit.*) saw in Ḥalab, is difficult to say.

(W. Barthold).

BĀSH (T.), head; end, summit; chief, commander; beginning, principle, basis, foundation. *Bunār bāshi*, source; *yil bāshi*, New Year's Day; *Bāsh wekīl*, prime minister, president of the council under the constitutional regime; *Bāsh kātib*, chief secretary. *Bāsh bogh* (a Turco-Bulgarian hybrid word) head of an army, commander-in-chief; more rarely commander of a fleet; sometimes the captain of a galley. *Bāsh-agha*, in Algeria, an Arab chief, who is above several *aghas*; *bāsh ʿadl*, an assistant to the Ķāḍī, clerk of the court.

Bibliography: Barbier de Meynard, *Supplément aux dictionnaires turcs*, Vol. i. p. 261, 264; Belin, *Fiefs militaires dans l'Islamisme* (*Journ. As.* 1870) p. 49, note 3.

(Cl. Huart.)

BĀSHĀ, [See pasha.]

BĀSHI-BOZUĶ (T.), "one whose head is turned", is applied in Turkey to the irregular volunteers, chiefly recruited from the Albanians, Kurds and Circassians, and raised when there is a great war; a militia of undoubted bravery but quite undisciplined whose savagery and love of pillage have earned them an unenviable notoriety. The name appears to have been first used in 1853 during the war with Russia.

Bibliography: Barbier de Meynard, *Supplément aux dictionnaires turcs*, Vol. i. p. 263; A. Gallenga, *Two Years of the Eastern Question*, London, 1877, Vol. i. p. 391 (warsong), Vol. ii. p. 139; A. Ubicini, *Lettres sur la Turquie*[2], Vol. ii. p. 420; Belin, *Fiefs militaires dans l'Islamisme* (*Journal Asiatique*, 1870), p. 38, note 2.

(Cl. Huart.)

BASHĪR (A.), bringer of good news (*bishāra*, *bushrā*); among Christians an evangelist. When in an Eastern town some important news (e. g. change of reign, appointment of a governor etc.), is to be announced, individuals having some connection with the authorities go through the streets from door to door, announcing the event; they receive in return a small fee. These people are called in Turkish *Mushtuldji*. — *Al-Bashīr* is the title of a weekly paper published by the Jesuits in Beyrout since 1869.

Bibliography: Cl. Huart, *Littérature arabe*, p. 430.

(Cl. Huart.)

BASHĪR b. Saʿd, a companion of Muḥammad. Bashīr was born in Mecca and was one of the few Arabs of the pre-Muḥammadan period who could write. In the year 622 he took part in the second conference at ʿAķaba and in the following years took part in several battles under Muḥammad. By command of the prophet he undertook in Shaʿbān 7 (December 629) an expedition with 30 men to Fadak against the Banū Murra. When he came upon them, his men took to flight but Bashīr defended himself with the greatest valour till he was severely wounded in the foot. He was at first thought to be dead but in the evening he was brought to Fadak and tended here for several days by a Jew till he was able to return to Medina. In the month of Shawwāl of the same year (February 629), the prophet was told that a body of the tribe of Ghaṭafān was encamped at Djināb (Djabār) and Yumn between Fadak and Wādī 'l-Ķurā under the command of ʿUyaina b. Ḥiṣn and intended to advance on Medina. Bashīr was at once put at the head of 300 men; he set out, the Ghaṭafān fled, and he captured a large number of sheep and camels. After the capitulation of Ḥīra in the year 12 (633) Bashīr was, according to the usual tradition, sent by Khālid b. al-Walīd against Bāniķiyā, though others say that on this occasion Khālid himself took command. In any case in the battle with the Persian cavalry under Farrukhbandādh the Arabs were victorious but Bashīr was severely wounded and died at the siege of ʿAin al-Tamr in the same year.

Bibliography: Ibn Saʿd, iii. Part ii. 83 *et seq.*; Ṭabarī, i. 1592 *et seq.*; Ibn al-Athīr, *Chronicon* (ed. Tornberg), ii. 172 *et seq.*, 250 *et seq.*, 303; do., *Usd al-Ghāba*, i. 195; Nawawī (ed. Wüstenfeld), 174; Balādhorī (ed. de Goeje), 244, 248, 474; *Aghānī*, xiv. 119, 125 *et seq.*; Caetani, *Annali dell' Islām*, in particular ii. Part ii. 1238.

(K. V. Zetterstéen.)

BASHĪR SHIHĀB, Emīr of the Lebanon district from 1789—1840, really the second of this name, for another Bashīr of the same family had previously been governor of Lebanon and died in 1708. The Shihāb are Ķuraishites on both the male and female line and were governors of Ḥawrān till the time of Nūr al-Dīn when they left their ancient home and settled under the leadership of Munķidh at the foot of Hermon where Ḥāṣbeyā became their settlement. When the last Druse chief of the tribe of Maʿn [q. v.] died in 1109 (1698) the tribe of Shihāb took its place and moved to Dair al-Ķamar. The first ruler of this family was the above-mentioned Bashīr Shihāb. He was succeeded as Emīr of Lebanon by Ḥaidar Shihāb till 1729, Melḥem II till 1756; they were followed by the brothers

Aḥmad and Manṣūr and his son Yūsuf till 1788. During the latter's reign, Bas̲h̲īr S̲h̲ihāb II was born in 1767. He early lost his father Ḳāsim and at first played a subordinate part, as his elder brother Ḥasan was in better favour with the Emīr than he was. But when Bas̲h̲īr grew up he was able to get the governorship of Lebanon from the Pas̲h̲a of ʿAkkā, D̲j̲azzār Pas̲h̲a [q. v.], in place of his uncle Yūsuf who was slain on his way to ʿAkkā (1790).

Bas̲h̲īr, whose father had been a convert to Christianity relied mainly on the Maronites and was able to hold his own after the retreat of the French, even although Buonaparte's Syrian campaign had placed him in a difficult position by ranging him against his patron D̲j̲azzār Pas̲h̲a. The sons of his predecessor took the field against him as rivals for the governorship and Bas̲h̲īr found himself forced to retire to Egypt; he here won the friendship of the powerful Muḥammad ʿAlī and after his return to Syria had both his cousins slain (1807). He then transferred his seat to Bait al-Dīn where he built a commodious Sarāi (palace). When after the death of Sulaimān Pas̲h̲a (1819) ʿAbd Allāh Pas̲h̲a the Turkish governor of ʿAkkā fell into conflict with his colleague Derwīs̲h̲ Pas̲h̲a in Damascus, Bas̲h̲īr was involved in the struggle and again forced to go to Egypt, leaving his brother ʿAbbās as his representative. Muḥammad ʿAlī was able to influence the Sublime Porte in favour of Bas̲h̲īr and ʿAbd Allāh Pas̲h̲a so that the former was able to return to Syria and to overthrow his own brothers and former friends of the powerful family of the D̲j̲ānbulāt who had in the meanwhile taken the governorship of Lebanon into their own hands.

Muḥammad ʿAlī was really influenced by motives of policy in his friendship for Bas̲h̲īr, for he required the Emīr's help in the proposed conquest of Syria, for which he thought the time had come in 1831. He then sent his son Ibrāhīm Pas̲h̲a with troops to lay siege to ʿAkkā, and was assisted by Bas̲h̲īr, who however did not openly take the side of the Egyptians till ʿAkkā surrendered in 1832. From this time he always acted in consort with Ibrāhīm Pas̲h̲a and had great territories allotted to him which he was able to rule almost as he liked. But Ibrāhīm Pas̲h̲a's wars required much money and many men and the Syrians were forced to supply their new Egyptian masters with both. This caused great discontent all round, especially among the now practically independent population of Lebanon, so that Ibrāhīm Pas̲h̲a, to avoid a dangerous revolt in his rear, ordered Bas̲h̲īr to disarm his people. Bas̲h̲īr obeyed this command and with the help of the Druses first forced the Maronites to hand over their weapons and then disarmed the former also with the help of Egyptian troops. He was not however able to prevent the Ḥawrān Druses from openly resisting Ibrāhīm Pas̲h̲a's commands and had finally to look on while the Druses again joined the Turks when the European Powers intervened in the quarrel between Muḥammad ʿAlī and the Sulṭān. The withdrawal of the Egyptians brought about Bas̲h̲īr's fall, for the hope that France would interest herself on his behalf remained unfulfilled. He went on board an English ship (12th October 1840) in Ṣaidā, that took him to Malta. There he remained about a year: he then went to Constantinople and spent the last years of his life here and in various parts of Asia Minor, till his death in Constantinople in 1851. He was buried in the Church of the Armenian Catholics in Galata.

Bibliography: Ṭannūs al-S̲h̲idyāḳ, *Akhbār al-Aʿyān fī D̲j̲ebel Lubnān*; G. Zaidān, *Mas̲h̲āhīr al-S̲h̲arḳ*, i. 58 *et seq.*; F. Perrier, *La Syrie sous le gouvernement de Méhémet Ali jusqu'en 1840*; *Zeitschrift der Deutsch. Morgenl. Ges.* v. 46 *et seq.*, 483 *et seq.*, viii. 475 *et seq.*; von Oppenheim, *Vom Mittelmeer zum pers. Golf*, i, 153 *et seq.* For further literature see the article MUḤAMMAD ʿALĪ.

BĀS̲H̲MAḲ (T.) Sandal, shoe (Arab. *naʿl*). The Bas̲h̲maḳi S̲h̲erīf are famous relics of the Prophet, mentioned as early as the ivth century A. H. The Egyptian Sulṭān al-As̲h̲raf (d. 635 = 1237) possessed one of them which he gave to the As̲h̲rafiya, founded by him in Damascus. At a later period one turned up in Fez and we have a detailed account of it in a treatise by al-Maḳḳarī entitled *Fatḥ al-mutaʿāl fī waṣf al-Niʿāl*. Cf. also the Turkish work: *Bas̲h̲maḳ-i s̲h̲erīf s̲h̲arḥ-iretleri birle* (Kazan, 1848). As is well known the *Bas̲h̲maḳ-i S̲h̲erīf* is also to be found among the relics of the Prophet preserved in Stambul.

Bibliography: Dozy, *Dictionnaire détaillé des noms des vêtements chez les Arabes*, 421 *et seq.*; Goldziher, *Muhammedanische Studien*, ii. 362 *et seq.*

BAS̲H̲MAḲLIḲ, also PAS̲H̲MAḲLIḲ, — shoe-money. It was applied to the revenues allotted to the Sulṭānas and princesses. In general there were the same limitations for the Bas̲h̲maḳliḳ as for the Arpaliḳ [q. v.] viz. that no actual fief should be given as Bas̲h̲maḳlik or Arpaliḳ and that the highest contribution should be 19,999 Akče (not 9999 as given by Hammer, *Geschichte des Osman. Reiches*, ii. 668 (see Ḳoči Beg, Const. 1303, p. 17 = *Zeitschr. der Deutsch. Morgenland Gesell.* xv. 278). These restrictions were however lost sight of at quite an early date. (F. GIESE.)

BAS̲H̲S̲H̲ĀR b. Burd, a poet of the early ʿAbbāsid period who lived in Baṣra and Baghdād. Of Persian descent and thoroughly Persian in his patriotic sentiment the poet delighted in lashing in his satires the national arrogance of the Arabs in whose language he also wrote. His relations with the Muʿtazila, his public intercession for the Zoroastrian religion and his private life, so full of amorous adventures were winked at for his panegyrics on the Caliph al-Mahdī, until he finally was rash enough to attack the minister Yaʿḳūb b. Dāʾūd. For this he was put to death in the year 167 (783). His great influence and popularity is evidenced by the very numerous anecdotes which were still current about him in the third century A. H. and were admitted into the *Kitāb al-Ag̲h̲ānī*.

Bibliography: *Kitāb al-Ag̲h̲ānī* (ed. Būlāḳ), iii. 19—73; vi. 47—53 and passim; Ibn K̲h̲allikān (ed. Wüstenfeld), No. 110; A. v. Kremer, *Culturgeschichtliche Streifzüge*, S. 37 *et seq.*; I. Goldziher, *Muhammedanische Studien*, i. 162; C. Brockelmann, *Geschichte der arabischen Litteratur*, Vol. i, p. 74. (J. HELL.)

AL-**BAṢĪR** the "All-seeing" one of the names of Allāh [q. v., p. 303.]

AL-**BAṢĪR**, ABŪ ʿALĪ AL-FAḌL B. D̲J̲AʿFAR B. AL-FAḌL B. YŪSUF, poet and letter-writer of the first half of the third century; although Ibn

Maiyāda rated him as a poet above Buḥturī, and his prose style was also greatly admired, he is at present known only by occasional citations and scanty references. From these we learn that his early life was spent at Kūfa, that he belonged to the circle of Abu 'l-ʿAinā and Saʿīd b. Ḥumaid, and that he was patronized by ʿUbaid Allāh b. Yaḥyā, when the latter was at the height of his power (245 A. H.); some satirical verses by him on another statesman of the time, al-Muʿallā b. Aiyūb (*ob.* 255) are frequently cited. One of his letters to ʿUbaid Allāh appears to have been written for the Caliph (Mutawakkil). His sobriquet "the seeing" is said to be a euphemism for "the blind" (*al-ḍarīr*). Among his personal acquaintances was Aḥmad b. Abī Ṭāhir. Four letters by him collected from *adab*-works (e. g. *Zahr al-Ādāb*) and addressed to ʿUbaid Allāh are printed in the work called *Miftāḥ al-Afkār* (Cairo, 1314, pp. 312—315). Selections from his verses are given in Masʿūdī's *Murūdj al-Dhahab* (ed. Barbier de Meynard, vii. 328—330, anno 348), and a few are quoted in Thaʿālibī's *Muntaḥal* (p. 74). According to the *Fihrist* his Poems and Epistles were each collected in a *dīwān*, an account of him was given in the supplement of Aḥmad b. Yaḥyā al-Munadjdjim to the *Bāhir*, and he was placed by Ibn Ḥādjib al-Nuʿmān in his list of Poet-scribes.

(D. S. MARGOLIOUTH.)

BAṢĪRĪ, Ottoman poet of the xth century A. H. According to the *Tezkere* of Ḥasan Čelebi and to Sāmī who probably borrowed from the former, he belonged to Khorāsān while Laṭīfī says he came from a place near the Persian border. He came to Constantinople in the time of Sulṭān Bāyazīd II with letters of introduction from the Persian poet Djāmī and the East Turkī Newāʾī and was the first to bring the latter's Dīwān thither. He is thus of a certain importance in the development of Ottoman poetry which has been much influenced by Newāʾī. Of his poems only a few verses are preserved in the *Tezkere*'s and from them it may be concluded that his poetry was only meant to while the time for great men by witty sallies and to amuse them by its smartness. Ḥasan and Sāmī say he died in 941 (1534-1535) while Laṭīfī gives no date.

Bibliography: Gibb, *History of Ottoman Poetry*, ii. 48 Note 2 and 365; Hammer, *Gesch. d. osm. Dichtk.* (F. GIESE.)

AL-**BĀSIṬ**, the "Outstretcher" one of the names of Allāh [q. v., p. 303].

BASĪṬ, the name of a metre, see above p. 464

BASMALA; the formula *bismi 'llāhi 'l-raḥmāni 'l-raḥīmi*, usually translated "in the name of God, the merciful and compassionate", is called the *basmala* or *tasmiya*. The readers and jurists of Medina, Baṣra and Syria, Zamakhsharī tells us, do not consider it a verse at the beginning of the *fātiḥa* or other Suras. They hold that it is only placed there to separate the Suras and as a benediction. This is also the opinion of Abū Ḥanīfa and this is why those who follow him do not pronounce these words in a loud voice in prayer. On the other hand the readers and jurists of Mecca and Kūfa consider the *basmala* a verse at the beginning of the *fātiḥa* and other Suras and utter it with a loud voice. This is Shāfiʿī's opinion and is based on the fact that these words were written on the leaves on which the Ḳorʾānic texts were collected while the word *Āmīn* was not written.

The custom of beginning every important business by invoking the name of God is found everywhere. It is particularly noted that the ancient Arabs prefaced invitations to weddings with the words: *bi 'l-rifā wa 'l-banīn*, or also: *bi 'l-yumn*; and Zamakhsharī supposes that in pagan times they said: "in the name of al-Lāt", or: "in the name of al-ʿUzzā" [cf. article ARABIA, p. 380]. In Sūra xi. verse 43 of the Ḳorʾān we have an example of the *basmala*: "in the name God", said Noah, "be its setting forth and casting anchor!"

It is usual in writing to suppress the prosthetic *alif* of *ism* in *bismi*. Tradition bases this orthography on the authority of ʿOmar, who said to his scribe: "lengthen the *bā*, make the tops of the strokes of the *sīn* prominent and make the *mīm* round". Tradition also requires that stress should be laid on the *lām* of Allāh.

Some Orientalists have raised the question, whether the terms *al-Raḥmān* and *al-Raḥīm* are not the names of gods of paganism, which have survived alongside of that of Allāh and have been reduced to mere epithets [cf. ALLĀH, p. 303 *et seq.* and ARABIA p. 377]. This is not the writer's opinion; this view would not agree with the statements of the commentators. To Zamakhsharī in particular *Raḥmān* and *Raḥīm* are certainly real epithets: the sense is "he who inclines or bends towards . . . . ., gracious"; and this meaning is stronger in *Raḥmān* than in *Raḥīm* because the word is longer. The same commentator however gives some curious uses of the words, formulae in which they are used as substantives or regarded as titles. Thus the false prophet Musailima was called the "Raḥmān of Yamāma" by the Banū Ḥanīfa; the "Raḥmān of this world and the next" or the "Raḥīm of this world" also occur.

The *basmala* has great virtues in the eyes of pious men and magicians; the latter use it in talismans; they believe that it was written on Adam's side, on Gabriel's wing, Solomon's seal and the tongue of Jesus (v. Doutté, *Magie et Religion dans l'Afrique du Nord*, p. 211). This formula is a decorative *motif* much employed in manuscripts and architectural ornamentation.

(B. CARRA DE VAUX.)

AL-**BAṢRA** (in Europe in the middle ages, called BALSORA and nowadays often written BASSORA) a commercial town on the Shaṭṭ al-ʿArab and capital of the Turkish Wilāyet of the same name, 300 miles southeast of Baghdād.

Even in antiquity there were important towns in this district where the Euphrates and the Tigris, the two great channels of traffic for their basins, flow into the sea, where the desert routes from the west from Nedjd and Syria (Boṣra) meet the routes from the Iranian highlands, on the threshold between the swampy district of al-Baṭāʾiḥ [q. v.] and the coast of the Persian Gulf. The Town of Diriditis (= Teredon) mentioned in the time of Alexander is to be sought for in this district. The Arabs found a place called Khuraiba here which is later mentioned as a suburb of Baṣra. Nevertheless the Arab town of Baṣra was a new foundation. The occupation of the point of intersection of the important system of highways which in particular commanded the approach to ʿIrāḳ from the sea, was a military necessity to the conquerors. In place of a camp pitched here as early as the year 14 (635) but deserted again, ʿUtba b. Ghazwān founded the

new town in 16 (637) or 17 (638) by order of the caliph ʿOmar. The place was designed to be a depot for the Arab army. A site was chosen to the west of the river on the borders of the steppe and the arable valley near water and grazing land. The town received the name of al-Baṣra "pale, white stone" from the nature of the ground on which it was built; at first the settlement consisted solely of primitive reed-huts. Abū Mūsā 'l-Ashʿarī built the mosque of sun-dried bricks but it was soon replaced by a building of baked bricks. Even in ʿOmar's time the settlement was connected with the river by canals. The town grew with astonishing rapidity. Its turbulent populace early take a prominent part in the history of Islām. It was from Baṣra that ʿĀʾisha, Ṭalḥa and Zubair set out against ʿAlī, who defeated them in the "battle of the camel" at Khuraiba in 36 (656); the name of Zubair, who fell there is still attached to a place in the neighbourhood which may well indicate his grave and the site of the ancient Baṣra (about 2 hours' journey from the modern town). The importance of the town in the Omaiyad period is evident from the fact that Khorāsān was governed from here. The tribal differences among the Arabs, which became so fatal to the kingdom, early broke out in Baṣra, when in the last years of Muʿāwiya the Azd emigrated hither and allied themselves with the Rabīʿa against the Tamīm and Ḳais. The most energetic officials of the Omaiyad kingdom were constantly required to keep order in the populous town, to the Arabs of which numerous Mawālīs soon attached themselves (even about the year 50 the total population was estimated at 300,000). In addition to the tribal feuds the intrigues of the Khāridjites contributed to make the insecurity complete. Like its sister town of Kūfa, Baṣra was a favourable soil for civil wars. The most important risings against Omaiyad rule had their scene in and around Baṣra. Baṣra however withheld from the victorious advance of the Omaiyads longer than did Kūfa which had always been strongly ʿAlid.

It was under the ʿAbbāsids that the town reached its highest level. It was — with its suburb al-Obolla — the centre of the Arab sea-trade, the ramifications of which extended even to China. The great canals, which connected it with the river, namely the *nahr al-Obolla* and the *nahr Maʿḳil*, branched off into numerous channels most of them navigable, in the streets and gardens of Baṣra. The quarter at the West Gate where the caravans had their quarters on the *mirbad*, developed into the business quarter. In the tales of the "1001 Nights" we have the gay life pictured which was to be found in the canals and bazaars of the commercial town. With economic prosperity intellectual culture also flourished, mosques and libraries supplied the higher interests of life. In Kūfa and Baṣra the new Arabic philology developed. Among the theologians, in addition to Ḥasan al-Baṣrī who falls within the Omaiyad period, may be mentioned as born in Baṣra, al-Ashʿarī the founder of the later orthodox system. Freethinking men held their meetings here. In the ivth = xth century the *Ikhwān al-Ṣafā* [q.v.] lived here. Even in the vth = xith century Baṣra gave to Arabic literature one of its greatest figures, al-Ḥarīrī.

The gradual decline of the central authority put an end to the prosperity of Baṣra. The rebel Zandj [q.v.] wrought great havoc in the town in 257 (871). After the beginning of the ivth = xth century the Ḳarmaṭians [q.v.] were a constant danger to ʿIrāḳ: in 311 (923) Baṣra was plundered by them. This is not the place to detail the vicissitudes of the town under rebel governors of the Caliphs [cf. BARĪDĪ], during the wars of the Būyid, Mazyadid and Saldjūḳ period and through occasional raids of neighbouring Arab tribes like the Muntafiḳ.

The Mongol invasion in 656 (1258) caused a gap in its history. It appears that the continued neglect of the canal-system in the Hulaguid period naturally resulted in the desertion of the town. Ibn Baṭṭūṭa found the greater part of Baṣra deserted, the ancient walls and mosques sometimes miles distant from the parts inhabited in his time. He describes the town as lying on the river. The traveller praises the date-groves of Baṣra but laments the decline, not only of its economic prosperity but also of its intellectual culture. The population was then Sunnī, although the famous mosque in the centre of the town bore the name of ʿAlī. In the centuries following, Baṣra practically shared the fate of Baghdād and that of ʿIrāḳ. If as Tavernier says, the town before the Turkish occupation belonged to the Arabs of the neighbourhood, this probably means that the then suzerains of Baghdād did not trouble much about it. After the conquest of Baghdād by Sulaimān I (941 = 1534) Baṣra also fell into the hands of the Turks. Early in the xviith century a powerful native, Afrāsiyāb succeeded in founding a practically independent dynasty in Baṣra, under whose protection the harbour was opened to European traffic (first to the Portuguese, then to the Dutch and English). The last independent ruler of Baṣra, Ḥusain had to take refuge with the Persians from the Turks whom he had provoked by his arrogance. At this point begins a long period of struggles for the town which ended in 1779 by the Persians vacating Baṣra in favour of the Turks. It has since remained in their hands except for its occupation by Muḥammad ʿAlī in 1832—1840.

The modern Baṣra, concealed in palm-groves, is reached from the Shaṭṭ al-ʿArab by a canal, the *Nahr al-ʿAshshār*, which has been called the *Canale grande* of the Arabian Venice. The town, the population of which had shrunk in the first half of the xixth century to a few thousands in consequence of the continual wars and epidemics, has since then recovered. The estimates of the number of its inhabitants vary from 18,000 to 60,000 of which the smaller number is probably the more correct. Since 1884 Baṣra has been the seat of a Wālī. The economic importance of the town is based on its commerce. The value of the exports, of which dates are the most important was according to the English consular reports for the years 1907—1909 about £ 1,500,000 to £ 2,000,000 and the imports about £ 1,900,000 to £ 2,400,000. The town is expected to receive a great impetus from the completion of the Baghdād railway.

Bibliography: Balādhorī (ed. de Goeje), passim; *Biblioth. Geogr. Arab.* (ed. de Goeje), i. 80 *et seq.*; ii. 159 *et seq.*; iii. 117 *et seq.*; v. 187—192; vii. 323; Ibn Serapion in the *Journ. of the R. As. Soc.*, 1895, p. 29 and 213 *et seq.*; Yāḳūt (ed. Wüstenfeld): i. 636—653; Idrīsī (trans. Jaubert), i. 368 *et seq.*; Ibn Baṭṭūṭa

(éd. Paris), ii. 8—16; L. Caetani, *Annali dell' Islām*, iii. 292—309, 769—784; G. le Strange, *The Lands of the Eastern Caliphate*, p. 44—46; Tavernier, *Les six voyages* (Paris, 1676), i. 217 *et seq.*; Niebuhr, *Reisebeschreibung*, ii. 209 *et seq.*; Wellsted, *Travels to the City of the Caliphs*, i. 141 *et seq.*; Ritter, *Erdkunde*, x. 172—182; x. 1032—1056; E. Sachau, *Am Euphrat und Tigris*, p. 16 *et seq.*; 'Alī Djawād, *Mamālik-i 'othmānīyenin ta'rīkh, djoghrāfiya lughāti*, p. 178 *et seq.*; M. von Oppenheim, *Vom Mittelmeer zum Persischen Golf*, ii. 293—304; Cuinet, *La Turquie d'Asie*, iii. 258 *et seq.*

(R. HARTMANN.)

BAṢRA, a town in Morocco which has now utterly disappeared. Baṣra (called Basat, Basis and Besara by Marmol) was situated on a plateau, commanding on the west the valley of the Wēd Mda, on the east the road to Wazzān and in the northeast the valley of the Wēd Lekkus, about 20 miles from Ḳsar al-Kebir and 80 from Fās (Fez). According to Tissot, it occupied the site of the Roman town of Tremulae and was founded about the same period as Aṣīla, that is to say at the end of the ix[th] century A.D., probably by Idrīs II. When Muḥammad, son of Idrīs II partitioned his kingdom Baṣra fell to the share of his brother al-Ḳāsim with Tangier, Ceuta and Tetwān. Half a century later, after the conquest of the Maghrib by Djawhar, lieutenant of the Fāṭimid Caliph al-Mu'izz (958) it became the capital of a small state comprising the Rīf and Ghomāraland, the administration of which was entrusted to the Idrīsī prince Ḥasan b. Ḳennūn; it was soon afterwards destroyed in 973 by the army of the Omaiyad Caliph of Cordova, al-Ḥākim. Yaḥyā, brother of Dja'far b. Ḥamdūn, the vizier of this sovereign, was given its governorship after the defeat of the Berghawāta by the Spanish troops. [See the article BERGHAWĀTA].

These are almost the only definite statements we have on the history of Baṣra. We only know that the town attained a certain degree of prosperity in the x[th] and xi[th] centuries. Ibn Ḥawḳal and especially al-Bakrī have left us descriptions of the town. Built on two mounds of reddish earth whence it had received the epithet of "al-Ḥamrā", it was surrounded by a wall pierced by ten gateways and included, among other buildings, two baths and a mosque with seven naves. Around it were gardens, corn and cotton fields and pastures supporting large flocks. Milk was so plentiful there that Baṣra was popularly called Baṣra al-Ḍobbān ("Baṣra of the flies"). The Arab writers note particularly the purity of the air, the beauty of the women and the courtesy of its inhabitants. This prosperity was only fleeting however; even by Idrīsī's time, its decline had set in and it was probably complete in the ix[th] (xiv[th]—xv[th]) century. In the time of Leo Africanus the walls were still standing in the midst of deserted gardens; only a few stones are left of them at the present day.

Bibliography: Ibn Ḥawḳal, *Description de l'Afrique et de l'Espagne*, trad. de Slane, *Journ. Asiat.*, iii[rd] Series, Vol. xiii. 1842, p. 192; al-Bakrī, *Description de l'Afrique*, trad. de Slane, p. 250 *et seq.*; al-Idrīsī, trad. Dozy et de Goeje, p. 202; Leo Africanus (ed. Schefer), Vol. ii. p. 235; Tissot, *Recherches sur la géographie de la Mauritanie Tingitane*, p. 160 *et seq.*

(G. YVER.)

AL-**BASŪS**, the mythical originator of the forty years' war between the closely related Taghlabites and Bakrites. — A certain Sa'd of the tribe of Djarm, who is addressed by Basūs in one of her verses (see below) is said to have enjoyed the patronage of the Bakrī Djassās b. Murra and to have been related to Basūs herself. When Kulaib b. Rabī'a of the tribe of Taghlib one day came upon a camel belonging to Basūs on his meadow, which was forbidden to strangers, he slew it — so the story goes — by shooting it in the udder with an arrow. Djassās took his obligations to his clients so seriously that he stabbed his brother-in-law Kulaib in revenge. The verses by Basūs addressed to Sa'd, in which she holds Djassās responsible for the injustice done her, were called *al-muwaththithāt*, "the inciting" for they brought about Kulaib's murder by Djassās and with it the long and bloody tribal feud.

These four short verses are an example of the *taḥrīḍ*, or "incitement", used also by women in the lament for the dead. Whoever it was that, certainly at an early period, inserted them in the story, so rich in songs, of the beginnings of the Basūs war — as this fraternal feud finally came to be called —, perhaps basing them on similar topical verses, was not only skilled in all the niceties of Arab poetry but had also a deep knowledge of human nature. As giving the motive for Djassās's fateful deed, they fill their place in the saga admirably.

The fact that the heroine of a humorous story, which originated in Jewish circles, is also called al-Basūs is probably to be explained as an ironical reaction against this tragic mythical figure. A Jew was allowed three wishes with the promise that they would certainly be granted by God. He was persuaded by his wife to ask that she should become the most beautiful woman in Israel and the request was granted. As she thereupon became vain and unbearable her husband cursed her and wished that God might change her into a bitch. His second wish was fulfilled at once and only one more could now be granted namely that which the children demanded as a third wish for their mother: that she should regain her human form again. People then said of this woman who had defrauded her husband of his three wishes: "More unlucky than al-Basūs", — the same proverbial phrase which is gravely used of the tragic Basūs in the heroic saga.

Bibliography: *Ḥamāsa*, ed. Freytag, 420 *et seq.*; *Arabum Proverbia*, ed. Freytag, i. 687; *Aghānī*, iv. 141 *et seq.*; The Dictionaries, s. v. *b s s*; Ḥarīrī, *Séances, comm.* (ed. de Sacy, 2nd ed.), i. 307; Caussin de Perceval, *Essai*, ii. 279 *et seq.*; Nöldeke, *Delectus*, 29.

(N. RHODOKANAKIS.)

AL-**BAṬĀ'IḤ**. [See AL-BAṬĪḤA N°. 2].

AL-**BATHANIYA**, corresponds in name to the Bashan of the Old Testament, the etymology of which is given by the Arabic *bathna* "soft, fertile area". Historically however it does not coincide with the kingdom of Bashan, mentioned in the Old Testament, which comprised the whole northern half of the Eastern land of Jordan, but was first applied to the district of Batanaea which in the Graeco-Roman period only denoted one, though a central, section of this kingdom. As the districts of Gaulanitis, Trachonitis and Auranitis were then

distinguished from Batanaea the Arabs mention also Djawlān and Ḥawrān with al-Bathaniya.

The identity of Batanaea and al-Bathaniya is besides confirmed by the fact that Adraa (Adhri'āt, q. v.) which is mentioned by Eusebius as a Batanaean town, was also considered by the Arabs to belong to al-Bathaniya. When the Arabs penetrated into these regions in the year 15 A.H. Adhri'āt was the capital of the district of al-Bathaniya, for the latter was given over to the Muslims by the Ṣāḥib of Adhri'āt as Kharādj land. The Arabs here as frequently elsewhere retained the internal organisation of the district, for the geographers and historians always mention Adhri'āt as the capital of al-Bathaniya. It is as little possible to give the exact boundaries of the district for the Islāmic period as for the Greek; but it must at any rate have had its centre in the Nuḳra and the adjoining Zumal hills on the southwest. The plain west of al-Ledjā' must also have belonged to it for Tulmā (Tibnā) is mentioned as a town in Bathaniya. Towards the southeast it stretched to Ḥawrān with its capital Boṣrā [q. v.], on the northwest to al-Djaidūr, to the west of which al-Djaidūr stretches along the upper Jordan and the Sea of Tiberias. The Arabs, like the writers of the Greek period, employ some of those names of districts in a wider sense. Thus "Bathaniya and Ḥawrān" often stand for the whole northern half of the eastern Jordan district, while others, like Yāḳūt, extend the name Ḥawrān to include the other districts and the southern as far as Yarmūk. The modern Bethenīye, which is applied only to the northwest slope of the Druse mountains and the plain to the north of them, is to be distinguished from al-Bathaniya, the original form having been Bathaniya.

The extraordinary fertility of the districts of Bathaniya and Ḥawrān, where tradition places the estates of Job, is emphasised by the Arab geographers.

Bibliography: Schürer, *Geschichte des jüdischen Volkes z. Zeit Jesu Christi*, 3rd ed. 425 *et seq.*; Buhl, *Geographie des alten Palästina*, 83 *et seq.*; Iṣṭakhrī, *Bibl. geogr. arab.*, i. 13, 65, 67; Ibn Ḥawḳal, *ibid.*, ii. 124; Muḳaddasī, *ibid.*, iii. 154, 160, 190; Ibn al-Faḳīh, *ibid.*, v. 105; Ya'ḳūbī, *ibid.*, vii. 326; Mas'ūdī, *ibid.*, viii. 286; al-Bekrī, *Geogr. Wörterbuch* (ed. Wüstenfeld), 138; Yāḳūt, *Geogr. Wörterbuch* (ed. Wüstenfeld), i. 493; ii. 159; al-Balādhorī (ed. de Goeje), 126; Ṭabarī, *Annales* (ed. de Goeje), i. 2154; iii. 52, 2257; Wetzstein, *Reisebericht über Hauran und die Trachonen* (1860), 83 *et seq.*; Schumacher in the *Zeitschr. d. deutschen Palästina-Vereins*, xx. 67—70; Nöldeke in the *Zeitschr. der deutschen Morgenl. Ges.*, xxix. 431.

(FR. BUHL.)

AL-BAṬĪḤA = "the Marshland"; the name applied to a meadowlike depression with a channel bottom, which is exposed to more or less regular inundations and is therefore often swampy. In particular it is the name of two districts.

1. the small plain hemmed in by mountains on the northeast coast of the sea of Tiberias (*buḥairat Ṭabarīya*) in Palestine, south of al-Tell (the Biblical Bethsaida, Julias) which is watered by the Jordan and another perennial river (the Ḏjoramāya). At the present day it is inhabited by Ghawr (Ghōr) Arabs, the Ghawārina, agriculturists, who keep large herds of the Indian buffalo here as well as in the swampy plain to the north of Lake Hūla. The modern name Baṭīḥa (popularly al-Eḥṭēḥa, which may be traced to the diminutive form) does not appear, as far as I know, in the Arab geographers of the middle ages, but first appears in modern European travellers (Seetzen, Burckhardt etc.).

Bibliography: Ritter, *Erdkunde*, xv. 270 *et seq.*; Baedeker, *Palestine and Syria*, 4th ed. 1906 p. 251; E. Robinson, *Palästina*, iii. (1842), p. 559—564, 569; do. *Phys. Geogr. d. heil. Landes* (1865), p. 257; F. Buhl. *Geogr. d. alt. Palästina* (1896), p. 56, 241; Seetzen, *Reisen durch Syrien etc.*, i. (1854), p. 345.

2. In Arab authors the name of the very extensive swampy area on the lower course of the Euphrates and the Tigris, between Wāsiṭ in the north and Baṣra in the south, also frequently called *al-Baṭā'iḥ* (plur. of *al-Baṭīḥa*) and occasionally from the two adjoining towns, the Baṭīḥa (Baṭā'iḥ) of Wāsiṭ or of Baṣra.

The Arabs are of the erroneous opinion that these marshes were first formed in the Sāsānian period in the place of a fertile and cultivated land covered with villages and fields. This is only so far correct in that during the last centuries of Sāsānian rule the marshy area was considerably increased in consequence of several unusually severe inundations, and the bursting of the dams caused by them and the partial neglect to repair them promptly and energetically. But the existence of considerable swamps in South Babylonia generally, stretches back to a great antiquity. The continual raising of the banks of the Euphrates and the Tigris by great deposits of mud gradually prevented the water, which overflowed during inundations, from returning to the river and caused the swamps, which would have soon disappeared but for the annual overflow in times of flood. Even in the cuneiform inscriptions the *agammē* (swamps) and *appārāte* (reedlands) are often mentioned; cf. the quotations in Delitzsch, *Assyr. Handwörterb.*, p. 17, 115. At that period the whole district of Muḥammara in the south to above Ḳurna (Gorna) and eastwards as far as the other side of the river Kārūn must have been filled by a large swampy lake, into which the Euphrates and the Tigris (both had then separate mouths), Kerkha and Kārūn poured their waters. A narrow tongue of land separated it from the Persian Gulf. From Kuyunjik comes an interesting bas-relief which represents king Sennacherib fighting with the inhabitants of these marshes amid high jungle: cf. the reproduction in Layard, *Monuments of Nineveh*, ii. 25—28.

The Assyrians usually call this swampy lake (*nār*)*marratu* = "bitter(water)" or *tâmdu ša mât Kaldi* = "sea of the (land) of Kaldu", and also "swamp (*raḳḳatu*) of Bît-Ḥaimar" or "of the Tigrisbank"; on the latter name, cf. Delitzsch, *op. cit.*, p. 627. The Greek and Roman writers are likewise acquainted with it (as λίμνη or *Chaldaicus lacus*); Nearch's account is peculiarly instructive for he crossed this area of water and gives its breadth as 600 stadia (80 miles). The Tabula Peutingeriana also defines the Babylonian swamps; on it, besides *paludes*, is mentioned the name *Dortahi*, probably to be emended to Biotahi = Baṭā'iḥ. On the notices in cuneiform inscriptions and classical authors cf. Andreas in Pauly-Wissowa, *Realencykl. d. klass. Altertums-*

mis., i. 736, 815, 1878 *et seq.*; 2812; Weissbach, *ibid.*, iii. 2044; vi. 1201 *et seq.*; Streck, v. 1147 (s. v. Diotahi).

Since ancient times the great marshy lake has been gradually filled up by the depositing of sediment brought down by the rivers, except in a few places, and the modern delta has arisen. As isolated remnants of the original lake may be mentioned the Khōr (= swamp) Abū Kelān (west of Ḳurna), the Khōr al-Djazā'ir on the west bank of the upper Shaṭṭ al-ʿArab as well as the marshes in the neighbourhood of Ḥuwaiza (the modern Ḥawīza) called the Khōr al-Aʿẓam = "the great Khōr"; the latter is apparently identical with the *Agmā rabtā* (Aramaic) = "the great swamp" (a reminiscence of former conditions), mentioned by al-Balādhorī (293), and Ḳudāma (241).

The Sāsānians as a rule devoted a good deal of attention to draining the swamps of Babylonia. They instituted drainage and canal works to a great extent and transformed the ground regained from the water into gardens. Under the later kings of this dynasty however, large areas of flourishing country were swallowed up by the floods and the region of swamps grew to such an extent that the Arabs, as has already been mentioned, wrongly date the beginning of the Baṭīḥa to this period. The notices of the Arab authors, (cf. especially Balādhorī, Ḳudāma, Masʿūdī and Yāḳūt) which are on the whole quite in agreement, give the following account of the alteration in the hydrographic conditions brought about by the forces of nature. During the reign of Ḳubādh Fairuz (Fērōz, 457—484), a large dam burst in the lowlying country south of Baṣra and a large area of cultivated land was inundated. It was not till the reign of Khusraw I Anōsharwān (531—578), that the damage was made good; this king soon after his accession was successful after using his utmost efforts in reclaiming the land for agriculture. His institution of new administrative districts in this area, mentioned by Dīnawarī, is no doubt connected with this; cf. Nöldeke, *Gesch. der Perser u. Araber zur Zeit der Sasaniden* (1879), p. 164. But in the last year of the reign of Khusraw II Aberwīz (Parwīz), 627 = 6 or 7 A. H. the waters of the Euphrates and the Tigris swelled at the same time to such an unusual height that the dams burst and a large area was again transformed into lake and swamp. All Parwīz's efforts to drive back the devastating element proved in vain. During the confusion that followed during the Arab invasion the swamps continued to gain ground. In the first period after their occupation of the ʿIrāḳ, the Arabs likewise paid no attention to the Baṭīḥa. It was only in the Caliphate of Muʿāwiya and more particularly in that of Walīd I and Hishām that they began to take an interest in the work of reclamation. Muʿāwiya sent his client, ʿAbd Allāh b. Darrādj as administrator of taxes to the ʿIrāḳ and he made 5,000,000 dirhems out of the swamp lands by cutting down the reeds and drying considerable portions of land, by making little channels through which the water could be drained off: these portions of land, reclaimed for cultivation again, were called *al-Djawāmid* (Sg. *al-Djāmida*) = "the dry strips". Al-Ḥadjdjādj, the vigorous governor of Babylonia under ʿAbd al-Malik and Walīd I brought about a decided turn for the better.

Ḥadjdjādj built just above the Baṭīḥa the "central" town of Wāsiṭ (= the middle"), which, built to command the Baṭīḥa as a new bulwark of Arab power in these lands, soon rose to prosperity. The restoration of the neglected system of canals, on the proper working of which alone the fertility of the lowlying plain on the lower Euphrates and Tigris depended, and the erection of dams and sluices were carefully attended to by him. He dug the two canals of Nīl and Zābī, to lead away part of the superfluous water of these two large rivers before they flowed into the Baṭīḥa, and at the same time to water and fertilise dry areas; cf. Streck, *Babylonien*, i. 29—32; ii. 303—304. The engineer who carried out these works under Ḥadjdjādj and thus rendered great service to ʿIrāḳ was a native Aramaean (Nabaṭī) named Ḥasan. Ḥadjdjādj also settled in the marshes the Zuṭṭ [q. v.], an Indian people with their buffalo herds numbering thousands, who had been sent him by Muḥammad b. al-Ḳāsim the conqueror of India; his limited means prevented Ḥadjdjādj from doing still more for the cultivation of the Baṭīḥa. The sum of 3,000,000 dirhems, asked by him for the rebuilding of all the dams etc. was thought too high by Walīd. Maslama, the Caliph's brother then offered to undertake the task at his own expense, and made it quite a good business financially. To lead away the water he made two new canals called *Sīb*. Cf. in particular Ḳudāma, 240—241. Wellhausen, *Das arab. Reich u. sein Sturz* (1902), p. 156—158.

Of the immediate successors of Ḥadjdjādj in his post of governor of ʿIrāḳ, Khālid al-Ḳasrī was the most prominent in his zeal for agriculture. He energetically continued the work of drainage begun by Ḥadjdjādj, the engineering operations being still under the direction of the above mentioned Ḥasan al-Nabaṭī and obtained for himself considerable estates from the drained areas, from which he drew enormous revenues; he aroused great discontent in the province however by his arbitrary seizure of large tracts of virgin soil. Cf. Wellhausen, *op. cit.*, p. 207.

The area of the Baṭīḥa on the conclusion of these great drainage works by the Arabs is estimated by Ibn Rosta (c. 290 = 903) at 30 parasangs (each of 4 miles) in length and breadth. Ḳudāma (died 310 = 922) speaks of an area of more than 60 Arab miles (each $1^1/_2$ English miles) which taken as square measure (although Ḳudāma says nothing about this) would give 5,184 square miles. In any case Masʿūdī's estimate of the swamp lands at 2,500 square parasangs used by A. Sprenger (*Babylonien, das reichste Land der Vorzeit*, Heidelberg, 1886, p. 47 *et seq.*) in his estimate, based on false premises, of the area of the cultivated land of Babylonia, is much too large and may be simply explained, as by H. Wagner (*op. cit.*, p. 239, see *Bibl.*) by substituting miles for parasangs; for according to Masʿūdī the swamps must have measured not less than 35,000 square miles while the whole of Babylonia only measured 45,000 square miles!

In the northwest the Baṭīḥa stretched nearly to Kūfa and Niffar, while it began farther to the east at a considerable distance from Wāsiṭ and then extended to the southeast as far as the district of Baṣra. The banks of the modern course of the Euphrates as well as the greater part of the district between it and the modern (as well

as pre-Islamic?) chief branch of the Tigris as well as the land for a considerable distance farther over were in the middle ages more or less marshes. The Euphrates, the principal branch of which then flowed past Kūfa and was much used for irrigation purposes in North and Central Babylonia, discharged the remainder of its volume into the Baṭīḥa some miles below the above-mentioned town. The Tigris from about the end of the Sāsānian period to the first half of the xvith century flowed in the western bed, the modern Shaṭṭ al-Ḥay, past Wāsiṭ (site of the modern Kūt al-Ḥay) and then, Yāḳūt tells us, flowed into the Baṭīḥa through five arms, which reunited again at Maṭāra, a day's journey from Baṣra. According to the older and more reliable account of Ibn Serapion (beginning of the ivth = xth century) the Tigris (Shaṭṭ al-Ḥay) reached the swamp area at the village of al-Ḳaṭr. It then took its course through four lakes, formed by inundations (*ḥawr*, also *hawr* and *hawl*, the modern *ḥōr*) which were connected with one another by navigable canals. The waters of the Baṭīḥa, the Nahr Abu 'l-Asad and the "one-eyed Tigris" (al-Diḏjla al-ʿawrā') flowing from Madhār (site of al-ʿUzair) united to form one large river near Ḳurna.

The following brief account may be given of the modern divisions of the swamplands of Central and South Babylonia.

Of the two swampy lakes south of Kefil on both sides of the former bed of the Euphrates, only the longer on the west side now survives, the Baḥr Nadjaf, while the Khōr Abū Nedj(e)m east of the ruins of Kūfa has been almost entirely transformed into arable land (rice-fields). West of Niffar lies the Khōr ʿAfeč (ʿAfek) and south of it extending towards Lamlūn is the Khōr Khazāʾil, both called after the Arab tribes of the same name. The extensive marshes which lie along the Euphrates from Lamlūn to beyond Samāwa and stretch eastwards to the Shaṭṭ al-Ḥay are usually referred to collectively as the Lamlūn swamps. In the angle formed by the Euphrates and the Tigris before their junction, west of Ḳurna, lie the swamps of Abū Kelām and on the west bank of the upper Shaṭṭ al-ʿArab the Khōr al-Ḏjazāʾir (i. e. the Khōr of the islands). The banks of the Shaṭṭ al-Kār (Kehr) a branch of the Euphrates (between it and the Shaṭṭ al-Ḥay) are also, according to Loftus (*op. cit.*, p. 244 *et seq.*) hemmed in by almost impassable reed-beds.

On the Tigris, even below Imām ʿAlī al-Gharbī, all the land on either side, particularly on the west, is full of stagnant water and morasses. The swamps increase as one goes down the river and on the east side have engulfed the whole country as far as beyond Kerkha and up to the outlying spurs of the Pusht-i Kūh. The whole district is nothing but a sea of swamps stretching farther than the eye can reach, out of which there rise here and there only a few date groves and isolated reeds-huts on small islets. The northern part of these marshes of the Eastern Tigris is called the Swamp of Samargha and the much larger southern part, the district liable to inundation by the Kerkha is known as al-Khōr al-Aʿẓam (= the great or chief Khōr, cf. above) along with the Samida marshes in the centre.

Generally speaking the whole land of the Baṭīḥa, particularly the district between the Euphrates, Tigris and Shaṭṭ al-Ḥay has been as yet but little explored; only the banks of the two large rivers are tolerably well known.

Seen from a distance, the marshes present the appearance of an immeasurable green plain, which owes its prairie-like appearance not to grass but to vast masses of reeds and rushes. These frequently form thickets, several feet in height pierced by labyrinths of larger and smaller channels in which the stranger is lost without a native guide. The watercourses themselves are usually so shallow that they can only be traversed by boats of very slight draught (*mashḥūf*'s and *ṭarrāda*'s) which are propelled by reed poles (*murdī*, plur. *marādī*; cf. Abu 'l-Fidā 296, 13; Meissner, *op. cit.*, p. 9: *mirdi*). This style of locomotion (*shalaha*; cf. *Zeitschr. d. Deutsch. Morgenl. Ges.*, xvii. 224), is very ancient as the above mentioned Assyrian reliefs show (cf. e.g. Layard, *Monum.*, ii. 27, and *Orient. Liter. Zeit.*, ix. 190).

On account of their inaccessibility, the Baṭīḥa has always been a welcome hiding-place for all sorts of robbers and vagabonds, as well as for rebels. For the protection of travellers watches were therefore posted in the period of the Caliphate at various points here, who had to guarantee safe passage through the channels.

Most of the tribes at the present day still have the reputation of being feared as highwaymen; at an earlier period the Banī Lām and the Abū Muḥammad had a particularly bad name. They slip out in their small skiffs to the larger boats which use the main waterways, plunder them and conceal themselves in the innumerable small channels which are impassable to the larger craft.

The above mentioned Ḥadjdjādj, in the reign of ʿAbd al-Malik, transplanted hither to the marshes, the Ḏjaṭ (Arab *Zuṭṭ*, q. v.) an Indian people, with their vast herds of buffalo. These Zuṭṭ repeatedly attracted attention in the early ʿAbbāsid period, by making themselves a nuisance to the ʿIrāḳ by robbing and plundering and it was only after strenuous efforts that the Caliph Maʾmūn succeeded in forcing them to capitulate.

Far more dangerous however proved the great rising of the Zandj [q. v.], another people settled on the edge of the Baṭīḥa. These were negro slaves, chiefly from the east coast of Africa (Arabic Zindj, name of the Zanzibar coast, Greek Zingis) who were employed on the hard task of obtaining the saltpetre from the saliferous ground, east of Baṣra. Under the leadership of ʿAlī b. Muḥammad [q. v.], presumably an ʿAlid, they stirred up a formidable rebellion, reinforced by all sorts of low characters (255—270 = 869—883). The Arab historians (Ṭabarī, Ibn al-Athīr, Ibn Khaldūn) give detailed accounts of this servile war, which afford much valuable material for the study of the topography of the Baṭīḥa (cf. also Nöldeke, *Sketches from Eastern History*, p. 146—175). In the centuries following, the Banū Shāhīn [see the article ʿIMRĀN B. SHĀHĪN] and after them the family of al-Muẓaffar [q. v.] founded a more or less independent kingdom in the swamp lands, which they shared at a later period with the Mazyadites [q. v.], who ruled from 403 till 558 in al-Ḥilla. After the decline of the Mazyadites, the Banū Muntafiḳ (see below) began to play their part, although the Caliph al-Nāṣir succeeded in destroying their leaders, the Banū Maʿrūf, in 657 (1220). The later history of these districts under the Mongols and Turks is not known in its details.

In the barren region of the Baṭīḥa, portions of the originally Aramaic (and Christian) population of Babylonia (the Nabataeans of Arab writers) found a temporary asylum after the Arab invasion, and their numbers must have been still so considerable there in the later middle ages that (Abu 'l-Fidā tells us) the "Swamps of the Nabataeans" were occasionally talked of. Their remnants, the Mandaeans (Arabic Ṣubbā', the so called Christians of St. John the Baptist) still survive in a few places in the marshes, particularly around the Khōr al-Aʿẓam, where the very unhealthy town of Ḥuwaiza (the modern Ḥawīza, q. v.) is one of their chief centres.

The greater part of the modern inhabitants is composed of wild, barbaric, Arab tribes who lead a half amphibious life and according to the accounts of travellers are among the rudest people in the whole East. As to religion they have almost entirely adopted the Shī'a and are acquainted with some of the laws of the Bedouins but on the other hand they lack many of the virtues of the latter. Only their great hospitality is favourably emphasised.

The most important of these Arab tribes, which are themselves divided into a large number of subdivisions, are:

1. The Banī Lām, east of the Tigris, between Kūt al-'Amāra in the north and 'Amāra in the south. They wander eastwards as far as the outer spurs of the Pusht-i Kūh and almost into the environs of Baghdād. Kūt al-'Amāra was the residence of their Shaikh in the early decades of the xix[th] century. A. von Kremer has given an account of this tribe in the *Sitz. Ber. der Wiener Akad.*, 1850, p. 251—254 (with specimens of their poetry).

2. The Albū Muḥammad, also called Albū (= Āl Abū i. e. family of Abū) Muḥammad, likewise east of the Tigris. They are the southern neighbours of the Banī Lām and their territory consists of the swamps south of 'Amāra (Samargha-swamp, Khōr al-A'ẓam).

3. The Zubaid (Zubēd), west of the Tigris. Their lands lie between Baghdād on the north and Kūt al-Ḥay in the south-east. In the south they adjoin the land of the Khazā'il.

4. The Khazā'il (Khuzā'il), south of the Zubaid. They dwell in the district between Kefil and the ruins of Niffar (and to the south-east of it). They extend along the Euphrates from Dīwāniya to Lamlūn where they border on the Muntafiḳ. The wild 'Afek ('Afeč, 'Afādj) are a subdivision of them (according to the *Zeitschr. d. Deutsch. Morgenl. Ges.*, xvii. 224), and dwell in the swamps that bear their name. Their chief place, the market for the products of their numerous buffalo herds, is Sūḳ al-'Afeč (south of Niffar). In Niebuhr's time (the middle of the xviii[th] century) the residence of the chief of the Khazā'il was in Lamlūn.

5. The Muntafiḳ (Muntafič, q. v.), now by far the most powerful tribe in Southern Babylonia, which exercises a sort of suzerainty over the smaller confederacies there. They are (according to Moritz, *op. cit.*, p. 200) not so much a tribe in the proper sense of the word, as rather the very numerous followers of a powerful chief's family. Their lands lie below Lamlūn and comprise the banks of the Euphrates, almost down to Ḳurna (with Sūḳ al-Shiyūkh as their centre). In the east they extend beyond the Shaṭṭ al-Ḥay nearly to the Tigris and thus comprise the greater part of the Baṭīḥa proper.

6. The Ma'dān (Mu'dān, sing. Me'ēdī), who pitch their tents between Shaṭra and Ḳurna, are undoubtedly on the lowest level of culture of all the tribes of Babylonia. The chief authority on them is Loftus, *op. cit.*, p. 120 *et seq.*

There must also be mentioned the Khafādja-Arabs (cf. e. g. Weil, *Gesch. d. Chalifen*, iii. 92), who are known to have existed in mediaeval times and in Ibn Baṭṭūṭa's time commanded the road from Kūfa to Baṣra; see Ibn Baṭṭūṭa (ed. Paris), ii. 1, 94. At the present day on account of altered conditions of relationship or dependence they, like the above-mentioned Albū Muḥammad, sometimes appear as a family of the Banī Lām (cf. v. Kremer, *op. cit.*, 1850, p. 253) and sometimes as a branch of the Muntafiḳ (Chiha, *op. cit.*, p. 241).

On the Arab tribes of the portions of South and Central Babylonia dealt with in this article, cf. besides the travellers' accounts in Ritter, *op. cit.*, Vol. xi., Layard and Loftus, *op. cit.*, the list published by Sprenger, from an Arab MS. in the British Museum, in the *Zeitschr. d. Deutsch. Morgenl. Ges.*, xvii. 223 *et seq.*, as well as the lists given in Freiherr von Oppenheim, *Vom Mittelmeer zum Persischen Golf*, ii. 67—76 and in Chiha, *La province de Bagdad* (Cairo, 1908), p. 239, 245 *et seq.*

The settlements of the inhabitants of the swamps are usually on terraces and islands, which are not entirely submerged by the annual inundations, and are sometimes collected in villages. They consist of long huts built of reeds and reed matting (*ṣerīfa's, ṣrīfa's*); we find these rush houses mentioned under the same name as early as the Babylonian Talmud (cf. Nöldeke in the *Wien. Zeitschr. f. die Kunde des Morgenl.*, xvi. 198, note 1).

Ricefields alone are cultivated. A not inconsiderable source of revenue is the reed which is used for all household purposes and from ancient times has been much used for writing implements (see *Orient. Lit. Zeit.*, ix. 190); the reed pens which used to be made of this material in Wāsiṭ and are now manufactured in Dizfūl are considered the best in the east; cf. Cl. Huart, *Les calligraphes et les miniaturistes de l'Orient Musulm.* (1908), p. 13; H. Petermann, *Reisen im Orient* (1861), ii. 134; Stolze-Andreas in *Petermann's Mitteilungen*, Erg. Heft. 77, p. 19. In addition there is a great abundance of fishes which not only afford a continual food supply to the natives but are salted and sent to the surrounding countries. Even in mediaeval times Ibn Rosta (*op. cit.*) says the Baṭīḥa as a producer of reeds and fish formed a real treasury for the people of Baṣra.

The chief wealth of the modern inhabitants of the marshes consists in their enormous herds of buffalo which yield great quantities of milk and butter; the latter is exported (particularly to Baghdād) and is an important article of commerce which brings in much profit. The buffalo, though originally imported from India (cf. above) thrives exceedingly in this land so suited to their requirements; some districts literally swarm with them. Sheep are also reared to a moderate extent. Camels naturally are not found at all.

As to the remaining fauna of the Baṭīḥa, water-

fowl of all sorts are of course innumerable: gulls, wild-duck, geese, swans etc.; there are flocks of cranes, pelicans, flamingoes, storks, bustards and bitterns. There is also no lack of carnivorous animals. The lion is still very frequently to be met with in the reed-beds, according to the accounts of modern travellers, just as it was in antiquity (cf. e.g. Streck, *Die Inschriften Assurbanipals*, p. 213, K. 2867, Rs. 3 *et seq.*); cf. Ritter, *op. cit.*, xi. 940, 941; Layard, *op. cit.*, 566, 567; Loftus, *op. cit.*, 242 *et seq.*, 259 *et seq.*; Moritz, *op. cit.*, p. 191. In addition, large numbers of leopards, jackals, wolves, lynxes and wild cats have their lairs here. Wild swine wallow in large herds in the marshes. The countless swarms of mosquitoes and midges form a terrible plague on the land. Some districts like that of Umm al-Baḳḳ (= "mother of bugs") south of Kūt al-ʿAmara on the Shaṭṭ al-Ḥay (cf. Ritter, x. 190; xi. 935, 1015) have an unenviable reputation far and wide for their intolerable numbers of these obnoxious little pests.

In conclusion we need hardly emphasise the fact that, chiefly on account of the dangerous fevers which are epidemic everywhere, the climatic conditions of the swamp areas of Babylonia are exceedingly unhealthy.

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BĀṬIN (A.) inner, in the esoteric sense in opposition to *ẓāhir*, obvious, outer. In exegesis these conceptions play an important part, cf. the articles *Bāṭinīya* and *Ẓāhirīya*. — With the article: *al-Bāṭin*, the "Hidden One" one of the names of God (Sūra 57, 3).

BĀṬINĪYA. As the name, derived from *bāṭin*, inner, indicates, the Bāṭinites are those who seek the inner or hidden meaning of the Scriptures. Instead of taking the literal meaning of the revealed word, they interpret it; this interpretation is called *taʾwīl*.

The name Bāṭinites has been applied by Arab authors to several quite distinct sects, almost all of which have played a prominent part in history. The most important of these sects are the Khurramites, the Ḳarmaṭians and the Ismaʿīlites [see those articles]. The application of the name has been extended beyond Islām; for among the Bāṭinites are reckoned the Mazdakites, a Manichaean sect founded by Mazdak, who appeared in the reign of the Sāsānian king Ḳobād, son of Fīrūz (Kawādh, son of Pērōz). Shahrastānī says that in the ʿIrāḳ, the Bāṭinites are called Ḳarmaṭians and Mazdakites, while in Khorāsān they are called Taʿlīmites and Malāḥida. The epithet Bāṭinite is also applied to certain Ṣūfīs.

There is then no general doctrine corresponding to this name, but each sect has a doctrine of its own. Shahrastānī however gives us under the title *Bāṭinīya* an exposition of a certain system which is fairly closely connected with that of the Ismāʿīlites. He points out rightly that this system borrows many features from that of the philosophers in the strict sense of the word. The following are some of the ideas which belong to it.

Every external has an internal: every revelation (*tanzīl*) has an interpretation (*taʾwīl*). — One cannot speak of the qualities of God as one speaks of those of men; one cannot say that he is wise or that he is ignorant, that he is, or that he is not, for that would be to fall into the error of likening him to his creatures (*tashbīh*). This doctrine like the system of Avicenna and the philosophers admits of the procession of celestial spheres, distinction between the intelligence and the soul, the latter being inferior to the former, the existence in the upper world of a general or universal intelligence and of a soul equally universal. These two principles are represented in mankind by the *Nāṭiḳ* and the *Asās*, the prophet and his assistant who are entrusted with the duty of guiding the intelligences and the souls of men in the motion of the world. The end of this motion is to guide the soul to a degree of perfection where it attains the level of the intelligence and is confused with it. At the end of time all creatures are to be called upon to give an account of themselves.

All that proceeds from truth will be united in the universal soul and all that partakes of the nature of evil will return to Satan, that is to nothingness. This is what sectarians call the Resurrection. Here we have an example of the interpretation or investigation of the inner meaning of a dogma. (B. CARRA DE VAUX.)

AL-**BĀṬIYA** (A.), the goblet (crater), the name of a constellation in the southern heavens, also called *al-Miʿlaf*; cf. Ḳazwīnī (ed. Wüstenfeld), i. 40; Ideler, *Untersuchungen über den Urspr. u. d. Bed. der Sternnamen*, p. 271.

BATJAN, a fertile, volcanic island 50 square miles in area, in the Moluccas and the centre of the Sultanate of Batjan; it is a mountainous land rising to a height of about 5000 feet. The Sultanate with those of Ternate and Tidore belongs to the Dutch residency of Ternate.

As a spice (cloves) island Batjan early attracted foreign traders and in consequence the population were converted in the xvth century from the island of Java and adopted Muḥammadanism. For the spice trade the Portuguese settled here in later times (about 1524) and the Spaniards and Dutch (about 1609) as merchants and allies of the prince, had children by native women and thereby spread Christianity, which is professed at the present day by that part of the inhabitants (about 350 in number) which is settled in the chief village, Labuha. The number of Muḥammadans in Batjan, who are of a very mixed stock does not exceed 3000 and they live in various settlements on the coast. The interior is uninhabited and entirely covered with forest.

The Sultanate of Batjan consists of this island and several smaller uninhabited islands in the neighbourhood; before the arrival of Europeans and during the first century after their coming, its power extended as far as Ceram; it gradually became less important than Ternate and Tidore. The clove-trade was the mainstay of its prosperity; Batjan became of no importance after the Dutch forced the princes of the Moluccas to give up the growing of this shrub on payment of an indemnity in the xviith century. Since the year 1780 it has been entirely subject to Holland. European exploitation of the island in recent times has not been successful; the principal products are copra and damar resin.

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(A. W. NIEUWENHUIS.)

BATMAN, usually written BAṬMAN or BĀTMAN, in Ḳirghiz BATPAN, a Turkī word, applied to a "heavy weight" (*batpanlai* = "weighing a hundredweight"); it is probably connected with the verbal root *bat* "to sink" although F. W. K. Müller (*Sitzungsberichte Preuss. Akad.*, 1907, p. 847) says that the word is Middle Persian and "like many other Iranian words has reached Mongolian through Uigur" (examples are not given). What weight was originally meant by this word, is unknown; at the present day in the Turkī dialects as elsewhere (cf. the European "pound", the Arabic "*mann*" and "*riṭl*" etc.), the same word is applied to measures of very different weight. The heaviest batman is that of Bukhārā (300 lbs.), the lightest, the Persian (two different batmans of 11½ and 5¾ lbs). In Bukhārā the batman is considered a unit of weight. The different meanings of the word in the spoken dialects of the present day have been most thoroughly collected in Budagow's Turki-Russian Dictionary (*Sravnitel'nyi slovar' turecko-tatarskich narěčij*, i. 231); and in a more incomplete fashion in Radloff's "*Versuch eines Wörterbuchs der Türk-Dialecte*" (iv. 1517). As is shown by the work of an unknown Arab philologist edited by Melioranskij (*Arab filolog o turečkom jazykě*, St. Petersburg, 1900, p. 82, 10) the Turki *batman* had been equated to the Arabic (really primitive Semitic) *mann* by mediaeval times; at the present day also in Bukhārā the Arabic word denotes the same weight as the Turkī. (W. BARTHOLD.)

BAṬN (A.), belly, trough, depression. In the last meaning the word is not uncommon in geographical names; cf. Yāḳūt, *Mu'djam*, i. 665 *et seq.*

AL-**BATRŪN**, as it is now written, the *Botrys* of the Byzantine writers; Arab geographers prefer to omit the article and frequently write Bathrūn; it was a small fortress in Syria on the coast between Djubail and Tripolis. Under the Mamlūks of Egypt, the district gained importance from the *niyāba* of the latter town. The absence of a harbour and the proximity of the lofty summits of Lebanon did not allow it to develop. A modest village at the beginning of the xixth century, Batrūn has since the creation of the autonomous mutaṣarriflik of Lebanon become the chief place of the Ḳaimaḳāmat of the same name. The town is increasing and has now about 6000 inhabitants, among them some Muḥammadan families.

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BAṬṬĀL, SAIYID BAṬṬĀL GHĀZĪ is the name of a legendary Turkish national hero and warrior of the faith, whose presumed grave in the village of Saiyid Ghāzī south of Eski-Shehr (Dorylaeum) is held in great reverence. At the tomb is a monastery (Tekke) of Bektāshī dervishes with a mosque and 'Imāret. The historical original of this hero is a Muḥammadan warrior named 'Abd Allāh al-Baṭṭāl, who, according to Ṭabarī, ii. 1716, met his death in the year 122 (740) in battle with the Byzantines. According to later historians (al-Djannābī and Hazārfenn) his real name was Abū Muḥammad Dja'far b. Sulṭān Ḥusain b. Kabī' b. 'Abbās al-Hāshimī, he was born in Malatia and flourished about the year 1000; these statements are of a legendary character as they are found in the well-known popular romance of Saiyid Baṭṭāl. This romance has been edited in various versions in prose and poetry, and fully discussed by Fleischer in the *Berichte der Kön. Sächs. Gesellsch.*, 1848, iii. 35 *et seq.*, 150 *et seq.* (*Kleine Schriften*, iii. 226 *et seq.*). Ethé has published a German translation entitled: *Die Fahrten des Sajjid Batthâl. Ein alttürkischer Volks- und Sittenroman*, Leipzig, 1871. The prose version has been several times printed under the title: *Menāḳib-i Ghazawāt-i Saiyid Baṭṭāl*; in the year 1287 (1870) for example.

Bibliography: Cf. besides the above mentioned works, *Zeitschr. der Deutsch. Morgenl. Gesellsch.* xxx. 408 *et seq.*

AL-**BATTĀNĪ** (his full name is ABŪ 'ABD ALLĀH MUḤAMMAD B. DJĀBIR B. SINĀN AL-BATTĀNĪ AL-ḤARRĀNĪ AL-ṢĀBI'), the Albategni or Albatenius of our mediaeval authors, one of the greatest of Arab astronomers, was born before 244 (858) very probably at Ḥarrān or in its

neighbourhood; the origin of the *nisba* al-Battānī is quite uncertain. His family formerly professed the Sabian religion, whence the name al-Ṣābi' although our author was a Muslim. He spent almost his whole life at al-Raḳḳa on the left bank of the Euphrates, where several families from Ḥarrān had taken up their abode; from 264 (877) he devoted himself to astronomical observations which he regularly pursued for the rest of his life. Having had occasion to go on business to Baghdād he died on his return journey at Ḳaṣr al-Djiṣṣ, a little to the east of the Tigris and not far from Sāmarrā in 317 (929).

He wrote: 1. *Kitāb ma'rifat maṭāli' al-burūdj fī mā baina arbā' al-falak*, "the book of the science of the ascensions of the signs of the zodiac in the spaces between the quadrants of the celestial sphere"; i.e. of the ascensions of the points of the ecliptic which are not, at the given moment, one of the four "*awtād*" or pivots [see the article ASTROLOGY]; it deals with the mathematical solution of the astrological problem of the "direction" of the significator. 2. *Risāla fī taḥḳīḳ aḳdār al-ittiṣālāt*, "a letter on the exact determination of the quantities of the astrological *applications*", i.e. the rigorous trigonometrical solution of the astrological problem of the *projectio radiorum* [see the article ASTROLOGY] when the stars in question have latitude (i.e. lie outside the ecliptic). 3. *Sharḥ al-maḳālāt al-arba' li Baṭlamyūs*, "commentary on Ptolemy's Tetrabiblon". 4. *al-Zīdj* "Astronomical treatise and tables", his principal work and the only one that has survived to us; it contains the results of his observations and had a considerable influence, not only on Arab astronomy but also on the development of astronomy and spherical trigonometry in Europe in the middle ages and beginning of the Renaissance. It was translated into Latin by Robertus Retinensis or Ketenensis (died at Pamplona in Spain after 1143 A.D.; the version is lost) and by Plato Tiburtinus in the first half of the xii[th] century (an edition of the text without the mathematical tables was published at Nürnberg in 1537 and at Bologna in 1645). Alphonso X of Castile (1252—1282) had it translated directly from the Arabic into Spanish (incomplete MSS. in Paris). Three insignificant astrological pamphlets, of which a Latin version exists in several manuscripts, which give their author's name as Bethem, Boetem, Bereni, Bareni, have been wrongly attributed to al-Battānī.

Al-Battānī determined with great accuracy the obliquity of the ecliptic, the length of the tropic year and of the seasons and the true and mean orbit of the sun, he definitely exploded the Ptolemaic dogma of the immobility of the solar apogee by demonstrating that it is subject to the precession of the equinoxes and that in consequence the equation of time is subject to a slow secular variation: he proved, contrary to Ptolemy, the variation of the apparent angular diameter of the sun and the possibility of annular eclipses; he rectified several orbits of the moon and the planets; he propounded a new and very ingenious theory to determine the conditions of visibility of the new moon; he emended the Ptolemaic value of the precession of the equinoxes. His excellent observations of lunar and solar eclipses were used by Dunthorne in 1749 to determine the secular acceleration of motion of the moon. Finally he gave very neat solutions by means of orthographic projection for some problems of spherical trigonometry; solutions which were known to and in part imitated by the celebrated Regiomontanus (1436—1476).

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(C. A. NALLINO)

BĀTŪ-KHĀN, a Mongol prince, the conqueror of Russia and founder of the "Golden Horde" (1227—1255), born in the early years of the xiii[th] century, the second son of the chief Djōči. Čingiz Khān had, while still alive, granted separate portions of his vast empire to his three elder sons, Djōči, Čaghatai and Ögedei; the youngest son, Tului did not receive his share till the death of his father when he received the eastern part of Mongolia, the latter's ancestral country. According to the provisions of Mongol tribal law (still followed at the present day by some Turki nomads) the youngest son was regarded as heir to the paternal "house", and the father had to provide for his elder sons in his lifetime, which he did, it appears, by allowing the eldest son that part of his property which was most distant from his house and the others the nearer portions. This explains why, with the successes of Čingiz Khān's arms, the *Yurt* (estates) of his eldest son was continually being moved westwards. In the year of the conqueror's death (1227) the whole steppe country west of the Irtish "as far as the land has been trampled under the foot of Mongol horse", with the adjoining arable lands like Kh"ārizm and the Persian provinces on the southern shores of the Caspian Sea were regarded as the property of Djōči and his descendants. Djōči himself had died six months before his father (about February 1227); of his fourteen sons, the second, Bātū was recognised by the hordes in the west as his father's successor and this choice was afterwards confirmed by Čingiz Khān or his successor Ögedei. The boundaries of his lands from those of Čaghatai and Ögedei were not defined by any agreements or arrangements; still less could the question be answered, what rights Bātū could claim against the other sons of Djōči or against the Great Khān ruling on the Orkhon (in Mongolia). In spite of the division carried out by Čingiz Khān, the empire founded by him continued to be regarded as a single state after his death as before. In accordance with the nomadic conceptions of the law of property the empire was regarded as the possession of the whole family of the ruler, whose individual members had certain portions of the common estate allotted to them for their own subsistence.

Of the first ten years of Bātū's reign we only know that he was present at the Ḳuriltai (parliament) of the year 1229 (or 1228, as in the Mongol epic which dates back to about the year 1241), in Mongolia, at which Ögedei was chosen as Great Khān, probably also at the Ḳuriltai of 1235 at which it was decided to renew the war against the Russians and neighbouring peoples; he was never in eastern Asia at a later period. In the army which set out in the spring of 1236, there were also sons of Čaghatai, Ögedei and Tului; like all enterprises of the period, this campaign was entered upon for its importance to the whole empire and not to any individual section of it;

the whole army, however, naturally was under the supreme command of Bātū. The army is said to have reached the land of the Volga Bulghārs by the autumn of the same year; the destruction of the important commercial town of Bulghār is mentioned by Djuwainī and also in the Russian annals but according to Russian accounts it did not take place till the autumn of 1237. The campaigns of the following years are only known to us from the accounts by the historians of Russia and western Europe (most fully treated by O. Wolff, *Geschichte der Mongolen oder Tataren*, Breslau, 1872); the Muḥammadan chroniclers give but the scantiest accounts (cf. d'Ohsson, *Histoire des Mongols*, ii. 613 *et seq.*, and Hammer-Purgstall, *Geschichte der Goldenen Horde*, p. 102 *et seq.*). From 1237 (in November of this year the Tatars crossed the ice-covered Volga) till 1240 Russia, and in 1241-1242 Poland, Hungary and Dalmatia were ravaged; Bātū himself on Christmas Day 1241 crossed the Donau which was frozen on account of the unusually cold winter and soon afterwards took the town of Gran, turned in the spring of 1242 against Bulgaria and went from there in the winter of 1242-3 through Wallachia and Moldavia back to the Volga country again. His army was never defeated anywhere in Russia or Western Europe; the retreat of the Mongols was brought about partly by differences in their own camp (Guyūk son of Ügedei and Būri, grandson of Čaghatai had rebelled against Bātū and on this account are said to have been recalled by Ügedei) and partly the news of the death of the Great Khān which took place in December 1241.

After 1243 Bātū took no further part in warlike campaigns. Of the lands ravaged in the years 1237—1242 only Russia remained subject to the Tatars; even in 1243 the Grand Prince Jaroslaw presented himself in Bātū's camp and was confirmed by him in the rank of "Senior over all princes of the Russian people"; in 1250 the independent prince (king after 1255) Daniel of Galicia had to be confirmed in the same way and do homage to the Khān.

By the events of these years Bātū's attention was drawn to the east. Ügedei's eldest son Guyūk, a personal enemy of Bātū, had been chosen to succeed his father and raised to the throne by the Kurultai of 1246. Five brothers of Bātū had also appeared at this ceremony; Bātū himself had stayed away, pleading his physical infirmities (*dard-i pā* = pain in the foot, probably gout) as his excuse. In the next year the new Great Khān announced his intention of going to his ancestral estates on the Imil (a river in the modern district of Tarbagatai on the frontier between Russia and China) the climate of which was more beneficial to his health. Bātū had been informed that the Great Khān had hostile designs against him and therefore advanced against the latter at the head of an army. While still in Mongolia, five or six days' journey (apparently in a northerly direction) from Bishbalik (the modern Gučen) at a place which is called Kamastaki by Abu 'l-Faradj (ed. Pocock, p. 492), Samarkand by Djuwainī and the writers who follow him (not, of course, identical with the famous town on the Zarafshān), and by the Chinese, Hongsiang-yi-erh (apparently on the Urungu), Guyūk died suddenly (according to Abu 'l-Faradj on the 9th Rabī' II 647 = 22nd July 1249, according to the Chinese in the third month i.e. the spring of 1248). Bātū received this intelligence in Alā-Kamāk, seven days' journey from the town of Kayāligh (the Cailac of Rubruquis not far from the modern town of Kopal), probably at the mountain of Ala-tau south of the Ili.

Although his elder brother Orda was still alive, Bātū was looked upon as senior member of the ruling house; all the princes are said to have therefore paid homage to him and declared their readiness to submit the succession to his decision. The assembly which was to settle this question was summoned by Bātū to Alā-Kamāk; homage was there paid to prince Möngke (Turkī Mangū), the eldest son of Tului, as Great Khān, on Bātū's proposal. The sons and grandson of Čaghatai and Ügedei either did not appear at all or had left Alā-Kamāk before the settlement of the question; when they heard what result had been come to, they resolutely declined to recognise the decision. The coronation ceremony had to take place at a Kurultai held in Mongolia; it was not till 1251 that Berke, brother of Bātū, at his brother's request, succeeded in assembling the Kurultai at which the ceremony was completed on the 9th Rabī' II 649 = 30th July 1251.

The princes of the houses of Čaghatai and Ügedei did not attend the coronation but appeared soon after it to pay homage to the new sovereign. The Great Khān was told that they had made preparations to take his camp by surprise and cut down him and his adherents; on this accusation they were arrested and on trial found guilty, whereupon a fearful punishment was meted out to them, their families and clients. Almost all the grown-up members of the two houses were either put to death or condemned to banishment; the prince Būri was also handed over to Bātū, whom he had injured, and executed by his orders.

After this event, the Mongol empire was practically divided between Möngke and Bātū although only the name of the Great Khān appeared on the coins throughout the whole empire and in Bulghār also. The Franciscan Rubruquis (Ruysbroek) says that he heard the following words from Möngke in 1254: "As the sun sends its rays everywhere, so extends my power and the power of Bātū over all lands". The boundary between the lands of Möngke and Bātū was, according to the same Rubruquis, in the steppes between the rivers Talas and Ču. According to the same traveller's narrative, more respect was shown to Bātū's people in the Great Khān's kingdom than *vice versa*. It is certain that Bātū who was regarded as senior member of the ruling house and to whom the Great Khān owed his throne, then enjoyed considerable prestige. Even in such lands as, like Mā warā' al-nahr, did not belong to the ancestral territory of Djūčī and his descendants, he exercised some sovereign rights; thus for example, according to Djuwainī (cf. the Persian text in Schefer, *Chrestomathie Persane*, II, 117) he confirmed the son of Timūr-Malik, the famous defender of Khodjend, as heir to the goods and estates of his father.

Rubruquis tells us that Bātū had twenty-six wives and Rashīd al-Dīn that he had four sons. According to the Russian annals the homage of the Russian princes was usually received after 1249 by his eldest son Sartāk, to whom his father appears to have handed over a share of his power in his life time. The year 650 (March 1252-1253)

is given by Rashīd al-Dīn as the year of Bātū's death (he is said to have then been 48 years old); but this date cannot be correct: for Rubruquis was received by Bātū as late as August 1253; on the same traveller's return journey (October—November 1254) also the Khān was still alive. We must therefore prefer Djuwainī's story according to which Sartāk was sent to Mongolia by Bātū in the year 653 (10th February 1255—29th January 1256) to the Great Khān and received news of his father's death while on the way thither. From Rubruquis's narrative, it is plain that Bātū lived during the latter years of his life on the left (eastern) bank of the Volga, going in the summer months as far up the river as Lat. 52° north, and spending the winter near the mouth of the river, where the town of Sarāi was founded by him on the Achtuba during this period.

Bātū, whom the Russians only know as a cruel conqueror, received the epithet of *Sayin-Khān* = "the good Khān" from his contemporaries of his own people. He is praised as a just, mild, and wise ruler even by such historians as the Persian Djūzdjānī (*Ṭabaḳāt-i Nāṣirī*, transl. Raverty, p. 1171 *et seq.*) and the Armenian Maghakiya (Russian translation by Patkanow, p. 18) who are by no means prejudiced in favour of the Mongols; according to the narrative of the Franciscan Johannes de Plano Carpino he was terrible in war but a gracious ruler to his subjects. According to a report, given by Djūzdjānī, he was said to have secretly adopted Islām; Waṣṣāf (lithogr. edition, p. 579) says he was a Christian (this story may well have arisen through confusion with his son Sartāk); it is much more probable that, as Djuwainī tells us, he gave no preference to any one of the (revealed) religions and adhered to the ancestral faith of "knowledge of God" (*Yazdān-Shināsī*) i. e. to the worship of heaven.

Bibliography: The portions concerned of the most important original authorities, viz. the *Ta'rīkh-i Djihān-Kushāi* of Djuwainī and the *Djāmi' al-Tawārīkh* of Rashīd al-Dīn, are still only accessible in manuscript; cf. the digest of the original sources in d'Ohsson, *Histoire des Mongols*, ii. 120 *et seq.*, and (not always reliable) in Hammer-Purgstall, *Geschichte der Goldenen Horde*, p. 95 *et seq.* The Oriental sources were not directly accessible to the authors of the later works (among which may be mentioned Howorth, *History of the Mongols*, ii. 36 *et seq.*). The Russian annals (*Lětopis' po Lavrent'evskomu spisku*) were published in 1872 by the Archaeographic Commission in St. Petersburg and the narratives of the two Franciscans Johannes de Plano Carpino and Rubruquis in the *Recueil de textes et de mémoires, publié par la Société de géographie* (Vol. iv.). The Mongol epic of the year 1241 has as yet only been published in a Russian translation (from the Chinese; *Trudi rossijskoi duchownoi missii w Pekině*, t. iv). Cf. also K. Patkanow, *Istorija mongolov inoka Magakii*, xiii v'eka, St. Petersburg, 1871.

(W. Barthold.)

al-**BATŪL** (a.) "the Virgin"; cf. the articles fāṭima and maryam.

BĀWAND, an Iranian dynasty which reigned in Ṭabaristān from 45 (665) to 750 (1349); it traced its origin from Bāw son of Shāpūr, son of Kayūs, a contemporary of Khusraw Parwīz (Chosroes II) and called by him *Ispahbed*. It comprised three branches, the first of which had thirty princes (45—397 = 665—1006), the second, eight (466—606 = 1073—1210) and the third, eight also (635—750 = 1237—1349).

Bibliography: Fr. Justi, *Iranisches Namenbuch*, p. 431—432; *Ta'rīkh-i Munedjdjimbāshī*, t. ii. p. 401 *et seq.*, Edw. G. Browne, *History of Ṭabaristān* (*Gibb Memorial Series*, t. ii.) by Muḥammed b. al-Ḥasan b. Isfandyār, p. 58 *et seq.*; *Grundriss der iran. Philologie*, ii. 547—549; *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xlix. 661.

(Cl. Huart.)

BAWĀRDĪ, "musket bearers", the name "of the bodyguard composed of freemen and bondmen, armed with flintlocks, of the Great Sharīf" of Mecca; cf. C. Snouck Hurgronje, *Mekka*, i. 197, note 3.

BAWĀZĪDJ, or Bawāzīdj al-Malik, a former town in the province of Mawṣil on the west i. e. the right bank of the little Zāb, not far from its mouth.

The name is the Syriac Bēth Wāzīk, "the house of the toll-collector". As the Sāsānian name there appears occasionally Khunyā-Sābūr "Shāpūr's song" after the usual style of the poetical names of towns common in the Sāsānian period. In the older geographers and historians the place is only briefly mentioned along with Takrīt, Ṭīrhān and Sinn. Some one with an accurate knowledge of the town has, however interpolated a detailed description in the text of Ibn Ḥawḳal (ed. de Goeje, p. 169, note 9). The place was notorious in the middle ages as the abode of the Khāridjites — the inhabitants say they are descended from the troops of 'Alī b. Abī Ṭālib — and as a nest of robbers. The town lived by receiving goods stolen by the Banū Shaibān Beduins from caravans. Yāḳūt however also mentions some scholars who were born in Bawāzīdj. A portion of its inhabitants must have been Christian; the miracle-working bones of a Syrian martyr Bābōje were there. There was occasionally a Jacobite bishop of Bēth Remmān (i. e. the village of Bārimmā) and Bēth Wāzīk, or a Nestorian of Shennā (i. e. Sinn) and Bēth Wāzīk.

The ruins of the town have not yet been discovered. On my journey past its neighbourhood on the Tigris, in the winter of 1907—1908, a place called Mbāzīye was mentioned to me, in which the name Bawāzīdj is possibly preserved. Another Bawāzīdj was at Anbār-Fairūzsābūr on the Euphrates, and a Mawāzīdj in Diyār Hudhail in South Arabia.

Bibliography: Ibn Khurdādhbeh (ed. de Goeje), p. 94; Ibn Ḥawḳal (ed. de Goeje), p. 169, Note 9; Bakrī, p. 183; Yāḳūt, s. v.; G. Hoffmann, *Syrische Akten Persischer Märtyrer*, p. 189; cf. his note on de Goeje, Ibn Khurdādhbeh, translation, p. 68; E. Herzfeld, *Untersuchungen zur historischen Topographie* etc. in *Memnon*, i. 1907, 1 and 2; F. Sarre and E. Herzfeld, *Archaeologische Reise im Euphrat- und Tigris-Gebiet* (1910-1911), chap. iii.; G. le Strange, *The Lands of the Eastern Caliphate*, p. 91 and 98.

(E. Herzfeld.)

BAWIĀN, a Kurd village of five or six huts, with the larger village of Hinnis, half a mile distant, in the district of the Mizūriya Kurds, between the district of Nawkūr in the Djebel Maḳlūb near Mawṣil and the district of 'Amādiya, famous for the Assyrian sculptures which are found in the adjoining ravine of the Khūsir. The

rock reliefs were first visited by M. Rouet, the French consul, Botta's predecessor, then by Mr. Ross, an English merchant in Mawṣil, a friend of Sir Henry Layard's (not the well known M. D. Ross) whose account is given by Layard in his *Nineveh and its Remains*, ii. 142. They were afterwards drawn by V. Place, the excavator of Khorsābād and by Layard himself. Layard's companion, Mr. Bell was drowned while bathing there in 1851. Photographs and squeezes are still wanting; the inscription of the relief made by Sanherib (705—681) contains the so-called Bāwiān date viz. the statement that Sanherib brought back the images of the gods of the town of Ekallāte, which had been carried off by Mardukuādinaḫē of Akkad (Babylon) in the time of Tiglath-pileser (I), from Babylon to their ancient restingplace after 418 years. This statement contains an important problem of Assyrian chronology.

Bibliography: H. Layard, *Nineveh and its Remains*, ii. 142; do., *Nineveh and Babylon*, p. 207 *et seq.*; V. Place, *Ninive et l'Assyrie*; G. Hoffmann, *Syrische Akten Persischer Märtyrer*, Index under Bavian and Ḫinnis; C. F. Lehmann Haupt, *Zwei Hauptprobleme der altoriental. Chronologie* (1878); P. Schnabel, *Studien zur babylon.-assyr. Chronologie* in the *Mitteilungen der Vorderasiat. Ges.* 1908, i.

(E. HERZFELD.)

BAYĀN (A.), Lucidity, explanation. *'Ilm al-Bayān* is often used synonymously with *'Ilm al-Balāgha* [see BALĀGHA] although strictly it only denotes a subsection of it. (A. SCHAADE.)

BAYĀN b. SAM'ĀN AL-TAMĪMĪ, Shī'a sectarian, who was burned along with al-Mughīra b. Sa'īd [q. v.] and a few adherents by command of Khālid b. 'Abd Allāh al-Ḳasrī, governor of Kūfa in 119 (737). He believed that the words of the Ḳor'ān (Sūra 3, 132): "this is an explanation (*bayān*) for mankind etc." — referred to him and was therefore regarded by his followers as a prophet and incarnation of the divine. He taught by a false explanation of Sūra 55, 26—27 and 28, so that the King of Light (God) is subject to dissolution with the exception of his face and revealed himself in the Prophet and afterwards in the 'Alid Imāms (down to Abū Hāshim b. Muḥammad Ibn al-Ḥanafiya) and again in him himself. His doctrine was apparently based on older conceptions such as we already find among the Mandaeans.

Bibliography: Ṭabarī (ed. de Goeje), ii. 1619 *et seq.*; al-Shahrastānī, ed. Cureton, 113 (Haarbrücker, 171); al-Baghdādī (ed. Muḥam. Badr), 227 *et seq.*; Friedländer in the *Journal of the Americ. Orient. Soc.*, xxix. 88.

BAYĀS, usually written BAIYĀS, also BĀYĀS, the modern PAYĀS, the ancient BAIAE, a coast village on the Gulf of Issus at the foot of the Djebel al-Lukkām, a station on the road from al-Maṣṣīṣa to al-Iskandarūna. In the 'Abbāsid period, Bayās belonged to the Syrian Thughūr [see 'AWĀṢIM]; it shared the vicissitudes of that land, so often fought for, without itself playing any important part. After the revival of the town in the beginning of the xixth century, it was still described by recent travellers as a miserable village inhabited by Turks; nevertheless Sāmī-Bey gives the number of its inhabitants at about 5000 and Cuinet at 6325. It is the centre of a Ḳaẓā in the Wilāyet of Adana.

Bibliography: *Bibl. Geogr. Arab.* (ed. de Goeje), i. 63; ii. 125, 127; iii. 154; vi. 253; Yāḳūt, *Mu'djam*, i. 772 *et seq.*; Abu 'l-Fidā (ed. Reinaud), p. 29; le Strange, *Palestine under the Moslems*, p. 422; v. Kremer, *Beiträge zur Geographie des nördl. Syrien*, p. 21; Ritter, *Erdkunde*, xvii. 1830, 1840 *et seq.*; Tomaschek in *Sitzungsber. der Wiener Akad.*, 1891, ix. 71; Humann and Puchstein, *Reisen in Kleinasien*, p. 160—163; M. Hartmann in the *Zeitschr. der Ges. für Erdkunde*, xxix. 174; Cuinet, *La Turquie d'Asie*, ii. 105 *et seq.*

(R. HARTMANN.)

BĀYAZĪD, a town in Turkey in Asia, capital of a Sandjaḳ of the province of Erzerūm, 168 miles from this town and 17 from the Persian frontier, at the foot of Mount Ararat; it has about 2000 inhabitants mostly Armenians. Founded by Sulṭān Bāyazīd I Yildirim to serve as a post of observation against Timūr's designs, it has an old fortress dating from this period, enclosing a beautiful mosque built by Behlūl Pasha in the xviiith century. In 1805 Amédée Jaubert, entrusted by Napoleon with a secret mission, spent six months here in confinement (*Voyage en Arménie*, p. 29 *et seq.*). The town which commands the road to Ādharbaidjān, was taken by the Russians in 1828 (the inhabitants were taken to Eriwan and Alexandropie which ruined it), 1854 and 1877. The Ḳaẓā of which it is the largest place comprises 110 villages of which 78 belong to the town, regarded as centre of a nāḥiye; the total population is 7,785 inhabitants. It manufactures Kurdistān carpets and cattle are reared on the prairies.

Bibliography: 'Alī Djewād, *Djoghrāfiya lughātī*, p. 153; *Sālnāme* 1325, p. 860; V. Cuinet, *Turquie d'Asie*, i. 228; Sāmī-bey, *Ḳāmūs al-A'lām*, ii. 1454. (CL. HUART.)

BĀYAZĪD (Turkish pronunciation of the Arabic Abū Yazīd) I, surnamed YILDIRIM, "the lighting", Ottoman Sulṭān, son and successor of Murād I Khudāwendigār, married the daughter of the prince of Germiyān who brought him as her dowry the town of Kutāhia and three other smaller towns and succeeded his father, who was assassinated on the battlefield of Kosovo (791 = 1387); his first act was to order the execution of his only brother Ya'ḳūb whose popularity he feared, a crime which was regularly enacted by the Ottoman Sulṭāns down to the period of reform. He completed the conquest of Servia and concluded a treaty with Etienne, son of Lazar which placed this prince under the suzerainty of Turkey. He placed John VII, one of the sons of Andronicus IV, on the throne of Constantinople in place of the Emperor John V Palaeologus, and then dethroned him to replace him by Manuel II, son of John V, as co-regent (1390). The Greek auxiliaries furnished by Manuel conquered for him Ālā Shehir (Philadelphia) which its commander had refused to surrender; the prince of Aidin submitted; the principalities of Ṣārūkhān and Menteshe were incorporated in the empire; 'Alā al-Dīn, of the dynasty of Ḳaramān, conceded Aḳ-Shehir, Nigde and Aḳ-Serāi (793 = 1391) to him. He sent razzias to ravage the island of Chios, Euboea and Attica, and blockaded Constantinople which John Palaeologus had hurriedly fortified and Manuel had again entered secretly for seven years. The prince of Ḳaramān having rebelled, was defeated and the towns of Ḳonia and Larenda, again incorporated

in the empire; Toḳāt, Sīwās and Ḳaiṣariya preferred to offer themselves to him rather than be given back to the son of the Ḳāḍī Burhān al-Dīn (795 = 1392). Kötürüm Bāyazīd, of the dynasty of the Banū-Isfendiyār at Sinope, having taken to flight, all the province of Ḳasṭamūnī fell into his hands.

Sigismund, king of Hungary, disturbed by the progress of Bāyazīd on his frontiers declared war against him, after interesting the sovereigns of Europe in his cause, including Charles VI, king of France, who sent him a body of troops commanded by the Comte de Nevers, son of the Duc de Bourgogne, who afterwards was called Jean-sans-Peur. The Grand Prior of the Teutonic Order, Frederick, Count of Hohenzollern and Philibert de Naillac, Grand Master of the Chevaliers of Rhodes all joined in the Crusade. The allies besieged Nicopolis but were completely defeated before its walls (798 = 1396). Following up this victory the Ottomans invaded Styria, Syrmia and Bosnia; in Asia, their territories were increased by the addition of Karghrī, Divrigi, Behesnī, Malaṭya and Kemākh; in Europe by Yeni-Shehr (Larissa) and Tirḥāla; their incursions brought them as far as Athens and into the Peloponnese.

Bāyazīd was rejoicing in his successes at Brusa when the capture of Erzingān and Sīwās by Tīmūr turned his attention from Constantinople, the conquest of which he was planning, and forced him to march against the invaders, around whom gathered the princes dispossessed of their territories by the Ottomans. The siege of Angora by Tīmūr brought him up to the walls of this town; the battle took place to the northeast in the plain of Čibuḳ Ābād. The auxiliary troops, formed of contingents levied from the ancient principalities of Ṣārūkhān, Menteshe and Germiyān, went over to the enemy with whom were their former masters; the Serbs remained faithful and Bāyazīd fought till nightfall surrounded by his Janissaries almost all of whom were slain. The Sulṭān attempted to escape but his horse fell and he was taken prisoner (19th Dhu 'l-Ḥidjdja 804 = 20th July 1402). Bāyazīd was treated with consideration by the victor; nevertheless as he attempted to escape, they took the precaution of putting him in chains during the night and making him travel in a litter surrounded by a grille (*Ḳafas*) carried by two horses. It is this word *Ḳafas* which has given rise to the belief, supported by a misunderstood passage in Ibn ʿArabshāh that Bāyazīd was shut up in an iron cage, as well as the word *Κλουβόκλιον* used by Phrantzes (I. 26). While accompanying Tīmūr who returned to Samarḳand after the capture of Smyrna from the Chevaliers of Rhodes, Bāyazīd died at Aḳ-Shehr from an attack of gout (14th Shaʿbān 805 = 8th March 1403); he was buried at Brusa by his son Mūsā. The Ottoman Empire was no longer in existence; it was not reconstituted till ten years later by the energy of Sulṭān Muḥammad I.

Bibliography: Hammer Purgstall, *Histoire de l'empire ottoman*, I. 292—356; II. 1—120; Jouannin et Van Gaver, *Turquie*, p. 38—46; N. Jorga, *Geschichte des osmanischen Reiches*, I. 266—325; A. Müller, *Islām*, II. 202—308; Saʿd al-Dīn, *Tādj al-tawārīkh*, I. 125—208.

(Cl. Huart.)

BĀYAZĪD II, Ottoman Sulṭān, son of Muḥammad II, was governor of Amasia at the time of his father's death; a revolt of the Janissaries assured him the throne by foiling the intrigues of the Grand Vizier Nishānī Muḥammad who favoured Djem, his younger brother; he rewarded their services by making them a gift on his accession which became a regular custom after him (21st Rabīʿ I 886 = 20th May 1481). Djem seized Brusa but being beaten on the field of Yeni-Shehr (26th Rabīʿ II = 20th June) he fled to Ḳōnia and then to Syria and Egypt; after a pilgrimage to the holy towns he tried his fortune again and advanced from Aleppo on Ḳōnia and Angora where, abandoned by his troops he had to flee for refuge to the Knights of Rhodes. Bāyazīd induced Pope Alexander VI Borgia to put out of the way his unfortunate brother, whom he caused to be buried after his death (29th Djumādā II 900 = 24th February 1495) in the tomb of Murād II at Brusa. In Italy Khair al-Dīn the defender of Otranto had to capitulate (10th September 1481); the raids into Bosnia, Dalmatia and Hungary were continued; Herzegovina was entirely subdued. Bāyazīd directed the Moldavian campaign in person and took Kilia and Aḳ-Kermān with the help of the Tatars of the Crimea (Djumādā II 889 = July 1484). In Asia Hersek Aḥmad Pasha was entrusted by him with the direction of the campaign against the Egyptian Mamlūks but on this general's defeat Bāyazīd lost Adana and Tarsūs (891 = 1486), which were regained two years later only to be lost again after the battle with the Egyptians in the field of Agha Čāiri (8th Ramaḍān 893 = 17th August 1488); peace was not brought about till 1491. Having given up the siege of Belgrade in consequence of the Hungarian victories, Bāyazīd turned his attention to Albania, ravaged Styria, Carinthia and Carniola; the Turks were defeated near Villach and their leader Mikhal Oghlu ʿAlī Pasha shot; the Hungarians in their turn were defeated at Abdera (9th September 1493). Ainā-Bakhti (Naupactus, Lepanto) abandoned by the Venetian fleet had to capitulate (26th August 1499) and became the Ottoman arsenal for that neighbourhood. In the following year the Sulṭān conquered Modon, Navarino and Coron but failed before Nauplia. A coalition of the Venetian, Papal and Hungarian forces, with the addition of the French and Spanish fleets swept the Archipelago and threatened the islands; Santa Maura (Leucadia) surrendered to the allies but was restored on the conclusion of peace (14th December 1502).

To all these troubles abroad civil war was added. Bāyazīd had nominated his son Aḥmad as his successor. Selīm, supported by the Janissaries, left his governorship in Asia and fought against his father at Čorlu, where he was totally defeated (8th Djumādā I 917 = 3rd August 1511) and had to take refuge with his father-in-law, the Khān of the Crimea, but he was restored to favour the following year, went to Constantinople and with the support of the army constrained his father to abdicate in his favour (8th Ṣafar 918 = 25th April 1512). The latter wished to retire to Demotika, his native town, but died three days later on the way, at Aya near Hafṣa (10th Rabīʿ I = 26th Mai).

Bāyazīd was a mystic, devoted to Ṣūfī doctrine, which earned him the title of Walī (saint). He built a mosque in Constantinople in which he is buried, with an ʿimāret (hospice, kitchen for the poor), another in Adrianople, and various dervish monasteries, in the capital and in the provinces as

wall as bridges over the Ḳizil-Irmāḳ and the Ṣakaria.

Bibliography: Saʿd al-Dīn, *Tādj al-tawārīkh*, ii. 2—215; *Gulshani maʿārif*, i. 527—536; *Rawḍat al-abrār*, p. 388–398; Hammer-Purgstall, *Histoire de l'empire ottoman*, iii. 337—374; iv. 1—135; Jouannin et Van Gaver, *Turquie*, p. 93—106; N. Jorga, *Geschichte des osmanischen Reiches*, ii. 231—315; Ḥādjdjī Ismāʿīl Iwānserāīlī, *Ḥadīḳat al-djawāmiʿ*, i. 14.

(Cl. Huart.)

BĀYAZĪD Anṣārī Pīr Rōshān, son of Shaikh ʿAbdullāh and his wife Banīn, born at Djālandhar in the Pandjāb about 1525. His parents were Afghāns, and when Bābur defeated Ibrāhīm Lōdī and destroyed the Afghān dynasty, they removed to Kānigūram in the hill-country near Ḳandahār. Bāyazīd was descended from the saint Sirādj al-Dīn Anṣārī and early showed a tendency to religion and mysticism. He is said in his youth to have rigidly conformed to the ordinances of orthodox Islām, but later on his theology became more and more pantheistic until he asserted that nothing existed except God, and set little value on the observance of the precepts of the Muslim law. He announced that he was a perfect Pīr and promised salvation to all who followed him. He instituted an active propaganda, which met with considerable success among the Afghāns.

It appears from a passage in the Dabistān, (p. 387), incorrectly translated by Leyden, that early in 994 = 1585, a report of the death of Bāyazīd was sent to Akbar. But if Niẓām al-Dīn Aḥmad is correct (see Elliot-Dowson, v. 450), Bāyazīd was dead in or before 1581; for he says under the account of Akbar's 31st year, that Bāyazīd "had gone to hell" when his son Djalāl al-Dīn at the age of 14, appeared before Akbar in 989 A. H. Djalāl al-Dīn was the fifth son of Bāyazīd and succeeded to his influence. He was kindly received by Akbar, but soon afterwards deserted his camp, and was for many years a religious leader and a disturber of the public peace. He was killed in 1600-1601. He was succeeded by his nephew Aḥdād, who was slain in 1625-1626.

According to Ākhūnd Darwīza, Bāyazīd was a highway robber, and an infidel, and was twice defeated by one Muḥsin Khān Ghāzī, who was perhaps a servant of Akbar's half-brother Mīrzā Muḥammad Ḥakīm. But Ākhūnd's account must be received with caution for he was a fanatical opponent of Bāyazīd's teaching, and he is a rather late authority, for he wrote his book in 1021 A. H. (1612). If, as he says, Bāyazīd was born some years after 900 A. H., he cannot have known him personally. According to the Dabistān, Bāyazīd became prominent in 949 (1542).

Bāyazīd composed an account of his doctrines, entitled *Ḥāl-nāma*, and a work called *Khair al-Bayān*, besides numerous others; but none of them is known to be extant. According to his great opponent Ākhūnd Darwīza (whose* real name was ʿAbd al-Karīm), the principal doctrines of Bāyazīd were that all existing objects are manifestations of God, the highest of which are Pīrs or religious teachers; the sole test of right and wrong is obedience to the Pīr, and all who disobey the Pīr may lawfully be put to death; the Ḳorʾān and Ḥadīth are not to be interpreted literally but in a mystical sense, which can only be learned from a Pīr, who is thus the source of all highest knowledge.

Bibliography: *Makhzan al-Islām* by Ākhūnd Darwīza (Ethé's *Cat. of Persian MSS. in the Library of the Indian Office*, Nos. 2632—8); *Dabistān*, ii. 380 (ed. Calcutta); *Maʾāthir al-Umarā*, ii. 242 (*Bibl. Ind.*); Leyden, *On the Roshenian Sect and its founder, Bayezid Ansari* (*Asiatic Researches*, xi. 363 sqq.); Graf Noer, *Kaiser Akbar*, ii. 180 sqq. There is in the British Museum a MS. (Or. 222, Rieu's Catalogue i, 28), which appears to be the Persian edition of the Pashtū work of Ākhūnd Darwīza described by Leyden. It is called *Tadhkirat al-Abrār*. The account of Bāyazīd will be found at folio 114 *et seq*. (H. Beveridge).

BĀYAZĪD al-Bisṭāmī, his real name was Abū Yazīd Ṭaifūr b. ʿĪsā b. Ādam b. Surūshān, a famous Ṣūfī, who died in 261 (875) or 264 (877-878). His grandfather was a Magi; of the circumstances of his own life, little is known except that he led an ascetic life. Legend has therefore adorned his biography all the more richly, and deduced from certain misunderstood Ṣūfī utterances that he ascended to heaven (*Miʿrādj*). His doctrine is only known to us from occasional utterances handed down by ʿAṭṭār amongst others. From these it is clear that he was a convinced pantheist and very probably the first to introduce the doctrine of *Fanāʾ* (Nirvana). His followers are called Ṭaifūriya or Bisṭāmiya. His tomb in Bisṭām is still held in great reverence by pious Ṣūfīs; the Ḳubba on it was erected in 700 (1300-1301) by Uldjaitū.

Bibliography: Ibn Khallikān, *Wafayāt*, s. v. Ṭaifūr; al-Ḳushairī, *Risāla* (ed. 1287), 16; Farīd al-Dīn ʿAṭṭār, *Tadhkirat al-Awliyā* (ed. Nicholson), i. 134 *et seq.*; Djāmī, *Nafaḥāt al-Uns*, 62; Shaʿrānī, *Ṭabaḳāt al-Kubrā*, i. 61; Nicholson in *Journal Royal Asiat. Soc.* 1906, 325 *et seq.*; al-Hudjwīrī, *Kashf al-Maḥdjūb* (translated by Nicholson), 106 *et seq.*, 184 *et seq.*

BĀZ BAHĀDUR, or Bāyazīd, ruler of Mālwa, Central India, in the 16th cent. He was the son of Shudjāʿ Khān, who had been appointed governor of Mālwa by the Afghān emperor, Shēr Shāh. On his father's death in 1554, he assumed independence, with his capital at Sārangpur, and coined money in his own name. In 1560 Mālwa was conquered by the Mughal emperor, Akbar, and Bāz Bahādur after struggling ineffectually for some years, surrendered in 1570 to the emperor by whom he was taken into favour. He died at Udjdjain in 1588. Bāz Bahādur is known in legend for his romantic attachment to his Hindu wife, Rūpmatī, herself the composer of songs that are sung to this day throughout Mālwa.

Bibliography: *Ṭabaḳāt-i Akbarī* (Elliot-Dowson, *History of India*, v.); Blochmann, *Translation of the Āʾīn i Akbarī*, i. 428-9.

BĀZĀR, market (Pahlavi *vāzār*, Persian *bāzār*, J. Darmesteter, *Études Iraniennes*, ii. 129; P. Horn in the *Grundriss der Iranischen Philologie*, Vol. i., Part 2, p. 11), strictly a row of shops in a street covered in by a wooden or stone roof and closed by doors at each end; when this street crosses another like it, forming a crossroad, this is called in Arabic *murabbaʿ*, a translation of the Pahlavi *čahār-sūg*, Persian, *čār-sū*, Turkish, *čārshy* (four-sided, cf. Latin *quadrivium*). Caravanserais usually have their doors opening into the middle of the bazaar. At Teheran there

is for example the *bāzār Emīr* built by the minister Mīrzā Taḳī-Khān in the xix[th] century. There are also smaller markets in the various quarters of the town called *bāzārča*. Idlers spend hours talking in the bazaars, they are called *bāzārī* and *bāzār-gard*.

Bibliography: J. E. Polak, *Persien*, i. 81.
(Cl. Huart.)

BEDEL-I ʿASKERĪ (the erroneous form Bedel-i ʿAskeriye is also often used) means in Turkey the taxes which are paid by non-Muslims for exemption from military service and have taken the place of the ancient *Kharādj*. The latter appellation survived into the middle of last century. Under pressure from foreign powers, particularly England, after the abolition of the *Kharādj* and the enrolment of non-Muslims as soldiers in the Turkish army, a decree was promulgated on the 10[th] May 1855, after long resistance by the government, which promised non-Muslims conscription and the abolition of the Kharādj. In the Khaṭṭ-i humāyūn of the year 1856, the decree was confirmed but at the same time exemption was allowed by providing a substitute or buying oneself off. As the resentment at this innovation was equally great among Muslims and non-Muslims and the latter were not inclined to serve, the practical result was that the only difference was the change of the name from Kharādj to *Bedel-i ʿaskerī*. The amount paid also was the same as the Kharādj (cf. Morawitz, *Les finances de la Turquie*, p. 76 note 1). The taxes were paid *en bloc* by the communities and shared by them among the individual members according to their means and income. At first the payment was 5000 piastres (about £ 45) for 180 persons and later for 135. The total revenue to the state from this source is given by Morawitz (p. 76) at £ 800,000 Turkish in round numbers. Clergymen, women, children under 15, old men over 75, the poor and the inhabitants of the privileged districts and of Constantinople were exempted from the tax. The collection was first made by officers of the state, after the reforms of 1257 (1841) by the spiritual heads of the communities, and again since 1902 by the government tax-collectors. (The Turkish text of the law is given in *Lāyiḥa-i Ḳawānīn*, ii. 347, and the French in Young, *Corps de droit ottoman*, v. 276).

After the revolution of 1908 the *bedel-i ʿaskerī* was abolished by a provisional law of the 20[th] Radjab 1327 (25[th] Tammūz 1325, published in the *Djerīde-i ʿaskerīye* of the 2[nd] Shaʿbān 1327 = 16[th] Aug. 1325 and also in the *Medjmūʿa-i Ḳawānīn-i djedīde-i ʿothmānīye*, Const. 1327 Vol. i.) and in its place universal military service for non-Muslims also, introduced.

Bibliography: Young, *Corps de droit ottoman* (Oxford, 1906), v. 275 *et seq.*; Rosen, *Geschichte der Türkei* (Leipzig, 1866), ii. 235 *et seq.*; Morawitz, *Les finances de la Turquie* (Paris, 1902), p. 76; Ubicini, *État présent de l'empire ottoman* (Paris, 1876), p. 127.
(F. Giese.)

BEDEL-I NAḲDĪ, a tax paid by Muḥammadans liable to bear arms, who wish to buy exemption for the rest of their period of service after serving three months. It amounts to £ 50 Turkish and is allowed on condition the man liable can pay it without having to sell his agricultural implements. For further information see the article bedel-i ʿaskerī.

Bibliography: Young, *Corps de droit ottoman* (Oxford, 1906), ii. 399; Morawitz, *Les finances de la Turquie* (Paris, 1902), p. 125.
(F. Giese.)

BEDJA. The name Bedja or Bodja — more correctly pronounced Beja or Boga — is applied to a group of Hamitic tribes, who live between the Nile and the Red Sea, and whose influence was formerly felt from as far north as Cairo to the Abyssinian frontier. The name Bega is met with in pre-Muḥammadan times in the Aksum inscription (E. Littmann and D. Krencker, *Vorbericht der Deutschen Aksum-expedition*, Berlin, 1906, p. 6 *et seq.*) between 300 and 500 A.D.; in the Greek text King of the Βουγαειτῶν corresponds to the "King of the Bega" (D. H. Müller, *Epigraphische Denkmäler* in *Denkschr. Ak. Wiss., phil. hist. Kl.*, Vol. 43, Wien, 1894, p. 16), both of which are here titles of the prince of Axum. To the Bedja of the Arab geographers corresponds the name, still in use at the present day, applied collectively to these tribes "Bedaûye, Bejaûye", from which their language is called "to-Bedaûye" (Leo Reinisch, *Wörterbuch der Bedauye-Sprache*, Vienna, 1895).

The Bedja have often been identified with the Blemmyes. The latter however certainly did not belong to this group of tribes; the ancient name has survived not in the Bedja but in the Baliyūn whom de Goeje (Edrīsī, p. 26, note 3) has already identified with the Blemmyes. In the beginnings of Islām the Bedja were considered by the Muslims as rude heathen unworthy of a treaty. It was not till the beginning of the second century that negotiations were entered into when ʿUbaidallāh b. al-Ḥabḥāb made an agreement with them, which was renewed under the Caliph Maʾmūn. Their land offered great attractions to the Arabs by its rich stones of gold (al-ʿAllāḳī) and jewels (emeralds). The Rabīʿa and the Djuhaina, more particularly the former, settled in Bedjaland but gradually blended with its natives. From ancient times the names of two subdivisions of the Bedja have been known. According to Maḳrīzī the Ḥadārib are the ruling part of the nation and the Zanāfidj or Ranāfidj a sort of helots. Ibn Baṭṭūṭa says (i. 110) that the king of ʿAidhāb was called "al-Ḥadrabī". The relationship is said to have formerly been the opposite. The Ḥadārib early became converts to Islām, most probably direct from paganism and not from Christianity as some authorities state. As to their Islām, we can only add to the full account given by Vollers [see the article ʿabābde] that daughters among them did not inherit (Ibn Baṭṭūṭa, i. 110) and that therefore contrary to ancient popular law the prescription of the Sharīʿa on this point could not be put into force. In spite of the strong influx of Arab blood the Bedja have preserved their individuality to the present day. Their chief divisions are the ʿAbābde [q. v.] and the Bishārīn [q. v.].

Bibliography: Besides the references under ʿabābde and bishārīn cf. Schweinfurth, "Bega-Gräber" in the *Verhandlungen der Berliner Gesellschaft für Anthropologie, Ethnologie und Urgeschichte*, 1899, p. 538 *et seq.*; W. Munzinger, *Sitten und Recht der Bogos*, Winterthur, 1859; Maḳrīzī, *Khiṭaṭ*, i. 194 *et seq.*; Idrīsī (ed. de Goeje and Dozy), p. 21 *et seq.*, 26 *et seq.*; Ibn Baṭṭūṭa, Index sub Bodjāh; ʿAlī Mubārak, *Khiṭaṭ Djadīda*, ix. 8 *et seq.*
(C. H. Becker.)

BEDJKEM, an Amīr al-Umarā'. Bedjkem was a manumitted slave of Turkish origin. He first attached himself to the prince of Gīlān, Mardāwīdj b. Ziyār, and then deserted him because his countrymen had been slighted by Mardāwīdj. In 323 (935) the latter was slain and, as Bedjkem had been the leader of the assassins, he had to flee from fear of vengeance. He then betook himself to the Caliph, was appointed commander of the troops accompanying him by the Amīr al-Umarā' Muḥammad b. Rā'iḳ and received the name al-Rā'iḳī. In 325 (936-937) he twice defeated an army of the rebel governor of al-Ahwāz, Abū 'Abd Allāh al-Barīdī; when the latter sought the help of the Būyids, his luck turned. Bedjkem was put to flight and had to retire to Wāsiṭ. Here he began to cherish the plan of making himself Amīr al-Umarā'. The vizier Abū 'Alī b. Muḳla wished to bring about the fall of Ibn Rā'iḳ and to this end entered into negotiations with Bedjkem. When the chief Emir heard of this he had Ibn Muḳla thrown into prison where the unfortunate vizier soon died. Ibn Rā'iḳ then sought to win over his erstwhile enemy al-Barīdī but the latter was defeated by Bedjkem and forced to take his side. All Ibn Rā'iḳ's efforts were of no avail. In Dhu 'l-Ḳa'da 326 (September 938) Bedjkem entered the capital and was appointed Amīr al-Umarā' in place of Ibn Rā'iḳ by the Caliph. His first task now was to bring the recalcitrant Ḥamdānids to a fulfilment of their pledges. These were refusing to pay the tribute due, but when Bedjkem had gone to Mosul against the Ḥamdānid Ḥasan, Ibn Rā'iḳ suddenly appeared in Baghdād at the head of two thousand men. Bedjkem had to make peace with Ḥasan in 327 (938) and to return to the capital. A peaceful settlement was soon reached with Ibn Rā'iḳ by the terms of which the latter received the governorship of Ḥarrān, Edessa and Kinnesrīn with the districts on the Upper Euphrates and the frontier fortresses. Only the Būyids now remained to be dealt with. Al-Barīdī therefore sent an army corps against Sūs. Mu'izz al-Dawla, the Būyid lieutenant, was not able to defeat it but his brother Rukn al-Dawla came to his assistance, advanced against Wāsiṭ and occupied a part of the town. Bedjkem arrived with reinforcements however, and Rukn al-Dawla had to retire. While Bedjkem and al-Barīdī were drawing up common plans for the prosecution of the campaign, the latter began to intrigue with a view to securing power for himself and was therefore deprived of his office. The Caliph al-Rāḍī died soon afterwards. His successor al-Muttaḳī confirmed Bedjkem as Amīr al-Umarā' and the latter now sent an army against al-Barīdī. His lieutenant was defeated however and Bedjkem had to take the field himself. Before he reached the scene of operations however, al-Barīdī was completely defeated and soon afterwards in Radjab 329 (April 941), Bedjkem was surprised and slain on an expedition by some Kurds. The highest praise is bestowed on him by Oriental historians not only for his military ability but also for his talents in other directions.

Bibliography: Ibn al-Athīr, *Chronicon* (ed. Tornberg), viii. 225 *et seq.*; Ibn Khaldūn, *'Ibar*, iv. 432 *et seq.*; Abu 'l-Fidā' (ed. Reiske), ii. 400 *et seq.*; Weil, *Gesch. d. Chalifen*, ii. 664 *et seq.*; Müller, *Der Islam im Morgen- und Abendland*, i. 566.

(K. V. Zetterstéen.)

BEDR. [See BADR, p. 559.]

BEDUINS [See ARABIA, p. 372 *et seq.*]

BEG, a Turkish title, Ottoman *bey*, Kirghiz *bi* or *biy*. The various meanings, which are given in the dictionaries (cf. in particular *Sravnitelnij slovar' turetskikh narěčij*, i. 263 *et seq.* and W. Radloff, *Versuch eines Wörterbuches der Türk-Dialecte*, iv. 1568 and 1580), may be traced back to three fundamental notions: 1) a *beg* is any noble, in opposition to the common people, and usually also to the princes of the ruling house (the term is however also occasionally applied to the latter); 2) the "prince" of a small tribe or community is called *beg* in opposition to the *kaghan* or *khān*, the ruler of a larger domain; 3) finally the word *beg* is applied to any "position of authority" in the widest sense whether it has been obtained from a ruler, by election or by usurpation: the commanders of divisions of armies from the largest to the smallest (cf. in particular the expressions *ulus-begi*, *tümen-begi*, *min-begi*, *yüz-begi* and *on-begi* in the sources for the history of the "Golden Horde"), the holders of administrative offices from the headman of a village to the governor of a province, civil officers and judges. The word appears to be found in all three meanings in the very earliest monuments of the Turkish language, the inscriptions of the viii[th] century A. D. *Begler* is there the noble in opposition to the people (*budun*); the prince of the Kirghiz, Bars-*beg* is given the title of *Kaghan* by the ruler of the Turki kingdom; the "wise and valiant" *buyuruk* who rule the kingdom with the Kaghan are in some places distinguished from the main body of the people as well as from the nobles; the expression *buyuruk-begler* also appears however. Cf. the glossary to the inscriptions in W. Radloff, *Die alttürkischen Inschriften der Mongolei*, St. Petersburg, 1895, p. 138 and 143. In the mediaeval glossary published by Meliorandskij (*Arab filolog o turetskom yazykě*, St. Petersburg, 1900, see Index) the word *Beg* is translated by the Arabic Amīr.

(W. Barthold.)

Among the Ottoman Turks every son of a Pasha is entitled to bear the title *bey*; in addition the title is granted to military officers of the 5[th] and 6[th] rank (*Mīr Alāi*, *Ḳāim maḳām*) as well as by courtesy to the *personnel* of the foreign diplomatic missions (whence *Bey oghlu*, the Turkish name of Pera where the Ambassadors reside). In former times the chief governors of Roumelia, Anatolia and Syria bore the title *begler beg* (*begler begi*) = Arabic *Amīr al-Umarā'*, Persian *Mīr Mīrān*, but now these are merely titles of honour. — *Begzāde* (v.) hence means in general a distinguished man of noble rank. — Further derivatives: *Beylik* the rank of a *Beg*, any office the tenant of which holds the rank of *Beg*. — *Beylikdji*, prime minister, president of the Sulṭān's chancellory (*Dīwān-i Humāyūn*). Cf. S. Kekule, *Über Titel, Ämter, Rangstufen und Anreden in der offiziellen osmanischen Sprache*.

BEGA. [See BEDJA.]

BEGTEGINIDS, the name of a dynasty in Arbela (Irbil), founded by Zain al-Dīn 'Alī Kūčik b. Begtegin. The latter was one of Zangī's [q. v.] Emirs and was sent by him (539 = 1144) as governor to al-Mawṣil. On Zangī's death, he retained not only this office but also became lord of Shehrazūr, Hekkāriye, Tekrīt, Sindjār, Ḥarrān etc. The real seat of the family however was Irbil; 'Alī had his ḥarem and his treasures there

and he retained this town for himself when in 563 (1167) on account of advancing years he abandoned his other lands and towns in favour of Ḳuṭb al-Dīn Mawdūd [q. v.]. After his death in the same year, Irbil fell to his son Zain al-Dīn Yūsuf, who was still very young, while an elder son, Muẓaffar al-Dīn Kökbüri [q. v.], afterwards received the town of Ḥarrān from the then lord of al-Mawṣil, ʿIzz al-Dīn Masʿūd, son of Mawdūd. In the struggle which took place some years later between Ṣalāḥ al-Dīn and the Zangids, both took the side of Ṣalāḥ al-Dīn. On the death of Yūsuf in 586 (1167) his brother Kökbüri became lord of Irbil also and bequeathed his lands to the ʿAbbāsid Caliph when he died childless in 630 (1242).

Bibliography: Ibn al-Athīr (ed. Tornberg), xi. and xii.

BEGTIMUR, Lord of Khilāṭ from 581—589 (118—1193). Begtimur Saif al-Dīn was originally a slave of Shāh-i Arman Ẓahīr al-Dīn and played a prominent part in the reign of his son Sukmān II. As the latter, as Ibn al-Athīr states, was childless, the neighbouring princes hoped to be able to seize Khilāṭ on his death. Sukmān therefore in his lifetime ordered the chief men of his domain to pay homage to Ḳuṭb al-Dīn Ilghāzī, Urtuḳid of Māridīn, who was his sister's son, but as the latter died before him in 580 (1184) and his successor was still a child, there was no one on Sukmān's death, which took place soon after, who had a legitimate claim to the throne. Begtimur took advantage of the situation to make himself lord of Khilāṭ, after putting Shāhi Arman's vizier Madjd al-Dīn Ibn Rashīḳ out of the way. He did not succeed without opposition however, for at this time the renowned Ṣalāḥ al-Dīn was preparing to subdue Khilāṭ and other towns in that district. Taḳī al-Dīn ʿOmar, a nephew of Ṣalāḥ al-Dīn, put Begtimur's troops to flight, released Ibn Rashīḳ from his imprisonment and was on the point of taking Khilāṭ when death carried him off and left Begtimur master of the field. When his dangerous enemy Ṣalāḥ al-Dīn died in the beginning of 589 (1193) Begtimur showed an almost insane joy. He took the title from this period of al-Sulṭān al-Muʿaẓẓam Ṣalāḥ al-Dīn ʿAbd al-ʿAzīz, and was planning the siege of Maiyafāriḳīn when his son-in-law Hazār Dīnārī had him murdered. The latter thereupon seized the throne of Khilāṭ, but some years later we again find a son of Begtimur mentioned as lord of the town.

Bibliography: Ibn al-Athīr (ed. Tornberg), xi. 322 *et seq.*; *Kitāb al-Rawḍatain* (ed. Cairo, 1288), ii. 63 = *Rec. des Histor. des Crois.*, Orient., v. 78 and 107.

BEGUM (t.), the English way of writing *Bigum*, *Bigim* "Queen-Mother, widow of a prominent man, lady".

BEHĀR. [See BIHĀR.]

BEHAR-I DĀNESH. [See BAHĀR-I DĀNESH, p. 575.]

BEHĀRISTĀN. [See BAHĀRISTĀN, p. 575.]

BEHESNI, derived from the Syriac BĒT ḤESNĀ, the BAHESNĀ of the Arabs, a Ḳaẓā and town in the Sandjaḳ Malaṭya of the Wilāyet of Maʿmūret al-ʿAzīz. The population of the whole Ḳaẓā amounts according to Cuinet to 45,120, including 23,600 Muḥammadans, 5500 Kurds, 13,191 Ḳizilbashis, 2829 Gregorian Armenians and the town itself — again following Cuinet — has 1500 inhabitants. This figure is probably an error. Balhassanoghlu (see below), apparently following Sāmī's *Ḳāmūs* gives the number at 12,000 of whom 1500 are Armenians. This would rather agree with the statements of Ritter and Ainsworth, who estimate the number of houses at 2500 of which 250 were Armenian. The town has a few relics of the past, among them a fortress which was once famed for its strength. Under the Mamlūks of Egypt, it was one of the chief frontier-fortresses against the *Bilād al-durūb*, "the land of the great passes" through the Taurus. It was taken as early as 1396 by Timurtāsh for the Ottomans (Hammer, i. 204) but it was not till the reign of Selīm I in 1576 that it finally became a permanent Ottoman possession, when by the occupation of Ḥalab all the other Syrian border fortresses of the Mamlūks fell into the hands of the Turks. After the battle of Nizib (1839) in which Ḥāfiẓ Pasha was defeated by Ibrāhīm, son of Meḥmed ʿAlī, the Ottoman army after its flight reassembled here before its retreat over the Taurus.

Balhassanoghlu gives some specimens of the Turkish dialect spoken there in *Keleti Szemle*, 1903, p. 125 (he is wrongly called Balkanoghlu here; Nedjīb ʿĀṣim is meant).

Bibliography: G. le Strange, *Palestine under the Moslems*, p. 408; do., *The Lands of the Eastern Caliphate*, p. 123, 128; v. Kremer, *Nördl. Syrien*, p. 37; Sāmī, *Ḳāmūs*; Cuinet, *La Turquie d'Asie* (Paris, 1891—1895), ii. 376; Ritter, *Erdkunde*, x. 895; Ainsworth, *Travels and Researches in Asia Minor* (London, 1842), i. 265. (F. GIESE.)

BEHISHT. [See BAHISHT, p. 377.]

BEHISTŪN. [See BISUTŪN.]

BEHMAN. [See BAHMAN, p. 577.]

BEHNESĀ. [See BAHNASĀ, p. 578.]

BEHRĀM. [See BAHRĀM, p. 585.]

BEI. [See BEG, p. 688.]

BEI OGLU. [See PERA.]

BEILĀN (BAILĀN, BĒLĀN, BELES), a village in the Amanus Mountains (Alma-Dagh, see above, p. 312) in North Syria situated in 36° 16' East Long. (Greenw.) and 36° 30' N. Lat. It is the capital of a Ḳaẓā (and therefore the residence of a Ḳāʾimmaḳām) belonging to the Wilāyet of Ḥalab (Aleppo) with an area of 600 square miles and 10,800 inhabitants; cf. Supan in *Petermann's Geogr. Mitt.*, Erg. Heft 135 (1901), p. 15. Beilān possesses a picturesque situation and an excellent climate. It fills a deep valley, stretching from east to west between the Ḳara-Dagh and Djebel Mūsā ranges, so that its houses of wood stand partly on the banks of the Nahr Beilān (also called Dere-baghdsche) and partly rise in terraces up the northern face of the hill. The fact that Beilān is situated on a slope accounts to a certain extent for the differences in the estimates of the height above sea-level: Schaffer and Baedeker 1400 feet; M. Hartmann and Janke: 1580 feet; Cuinet: 1650 feet; Ainsworth: 1760 feet; Oberhummer-Zimmerer: 2325 feet. The vegetation (including many fruit-trees and vines) is exuberant here as the land is well watered by numerous mountain streams; the air is very healthy on account of the high situation, and the high cliffs running along the sides of the valley protect it from the oppressive heat; Beilān is therefore a favourite country resort of the fever-stricken merchants of Alexandretta (Iskanderūn) and is also much visited by the inhabitants of the

more distant Ḥalab. The figures given for the number of inhabitants (which is higher in summer) have varied since the middle of the xix[th] century from 2000 to 4000; Neale (1850): 3500 inhabitants, Kotschy (1862) and Czernik (1875): 2000 inhabitants, Oberhummer-Zimmerer (1896): 2100 inhabitants, Schaffer (1902): 4000 inhabitants, Janke (1902): 2000—3000 inhabitants, Sepan, *op. cit.*, p. 26: 4200 inhabitants. The latest estimate, in Baedeker (1910), 7500 inhabitants, if correct, implies a considerable increase in the town in the last decade. Its present inhabitants are according to Baedeker mostly Muslims; earlier travellers e. g. Eli Smith (1848), H. Petermann (1853), and Oberhummer-Zimmerer say that two thirds of the population are Turks and one third Armenian.

Oriental authors of the middle ages never, as far as I am aware, mention Beilān. The statement of the *Sālnāme* of the Wilāyet of Ḥalab (year 1300 = 1882, p. 88) and of Adhana (year 1308 = 1890, p. 188) that Beilān was first founded by the Ottoman Sulṭān Sulaimān II (1520—1566) is therefore quite credible. This new foundation is said to have filled a previously unoccupied area called *ʿAin Nīl*. The emendation of Nil (نيل) to Bail (بَيْل) and the derivation of the word Beilān from the earlier name of the *Bail*-spring (*ʿAin*) seems quite obvious. In this case the explanation, quite satisfactory in itself, of the word Beilān from the Turkish "pass" (Turk. *bel*, *beil*), which is proposed e. g. by Sachau (*Sitz. Ber. der Berl. Akad.*, 1892, p. 322) would be quite unnecessary. The conjecture put forth by Leake and H. Petermann that Beilān (or the above *Bail*) represents a corruption of the Greek πύλαι (cf. Σύριαι πύλαι below) is not to be entirely despised.

Beilān owes its importance entirely to its favourable situation on the most important route over the Amanus, which attains its highest ridge a short distance from the town (1¼ miles to the south, ¾ hour). It was naturally fitted to be the halting station for all caravans from the Syrian-Mesopotamian hinterland (in particular from Ḥalab, Anṭākiya and ʿAintāb) journeying to the sea, usually to Alexandretta (Iskanderūn); there is therefore a large Khān here. The various estimates of the height of the pass differ in a rather remarkable degree; the figures given vary from 1980 feet (Murray) and 1996 feet (Baedeker) as minimum to 2900 feet (Oberhummer-Zimmerer) as maximum; most authorities give it as between 2220 and 2290 feet; cf. Janke, *op. cit.*, p. 158, note 96.

The pass of Beilān is by no means the only pass over the Amanus; there are, for example two other routes over the mountain from the ʿAmk [q. v., p. 331], the plain of Antioch to Iskanderūn; cf. M. Hartmann, *op. cit.*, p. 10. But these and all the other passes (cf. Janke, *op. cit.*, p. 34 *et seq.*) are in the main mere footpaths and cannot in any way be compared in comfort with the Beilān pass, which is suitable for vehicular traffic. Trade and commerce between Syria and Cilicia have therefore from the earliest times been carried on over the Beilān pass and even armies have crossed it. Σύριαι πύλαι (Ptolemy, Strabo) or Portae Syriae (Pliny) also Ἀμανίδες πύλαι (Portae Amani cf. Pauly, *Realencykl. der klass. Altertumswiss.*, vi. 1547; Pauly-Wissowa, *op. cit.*, i. 1723). Alexander the Great marched through these "Syrian Gates" to his victory at Issus 333) B. C.) and Roman armies in later times frequently used them.

In antiquity and the middle ages the principal place nearest the ridge of the Beilān pass was Pagrae (Πάγραι), Arabic Baghrās [q. v., p. 570]. The pass seems usually to have been called after Baghrās in mediaeval times; cf. Balādhorī (ed. de Goeje, p. 164, 167), and the passages mentioned by M. Hartmann, *op. cit.*, p. 88, note 1. The name *ʿaḳabat al-nisāʾ* = "Pass of the Women" is also given (Balādhorī, p. 167 = Yāḳūt's *Muʿdjam*, ed. Wüstenfeld, iii. 692, p. 12), the origin of which is ascribed to a tragic incident. When Maslama, son of the Caliph ʿAbd al-Malik, was traversing the Beilān road on his expedition against ʿAmmūriya (Amorium), one of his wives is said to have fallen into a ravine there. The Beilān pass was included in the area of the Syrian military frontier instituted against Byzantium, cf. G. le Strange, *Palestine under the Moslems* (1890), p. 37; the Caliph al-Muʿtaṣim (218—227 = 833—842) further strengthened the road over the pass, as Balādhorī tells us (p. 167), by a specially built stone wall.

The name *Baghrās beli* (for *bel* see above) appears occasionally at the present day (cf. Ritter, *op. cit.*, p. 1829) but the usual name now is, since the rise of Beilān, *Beilān bel(i)* or *gedik(i)* (a synonym of *bel*).

In military history this mountain pass last figured in the struggle between Turkey and Muḥammad ʿAlī as the scene of a decisive battle (30[th] July 1832) in which the Egyptian Crown Prince Ibrāhīm Pāshā utterly defeated the Turkish forces who were posted in positions easily defended on the height which dominate the valley, and by this victory became the undisputed lord of all Syria. Since that time the Beilān pass has also been called *Top-Yol* = "Cannon road" or *Top-Boghāz* = "Cannon-pass".

That part of the Amanus range which is traversed by the Beilān pass bears the name of Beilān-Dagh; the names Nawlū-Dagh and Giawr (Djawūr-Dagh) are also applied to it, however; cf. thereon M. Hartmann, *op. cit.*, p. 36-37 and above p. 312.

Bibliography: R. Pococke, *Beschreib. des Morgenlandes*, ii. (1791), p. 252—253; Chesney in *Journ. of the Roy. Geogr. Soc.*, 1837, p. 414—415; Ritter, *Erdkunde*, xvii. 1607, 1785—1788, 1795, 1802, 1811, 1826, 1847—1849; H. Petermann, *Reisen im Orient* (Leipzig, 1861), p. 4—5; Th. Kotschy in *Petermann's Geogr. Mitteil.*, 1865, p. 340 *et seq.*; Czernik, *ibid.*, *Erg.-Heft* Nº. 45 (1875), p. 33—34; Sachau, *Reise in Syrien u. Mesopotam.* (1883), p. 464; do., *Am Euphrat und Tigris* (Leipzig, 1900), p. 149 and in the *Sitz.-Ber. der Berlin. Akad.*, 1892, p. 322; M. Hartmann, *Das Liwa Haleb* (in the *Zeitschr. der Ges. f. Erdk.*, 1894, Vol. 29), p. 7, 10, 11, 26, 32—37, 87—88; R. Oberhammer and Zimmerer, *Durch Syrien und Kleinasien* (Berlin, 1896), p. 102 *et seq.*, 328 (Geological section); Schaffer, *Cilicia* = *Petermann's Mitteil.*, *Erg.-Heft* Nº. 141 (1903), p. 96; Janke, *Auf Alexanders des Grossen Pfaden* (Berlin, 1904), p. 6, 32—34, 158—160; Baedeker's *Syrien u. Palästina*[7] (1910), p. 337—308, 362.

(M. STRECK.)

BEIRAMĪYA. [See BAIRAMĪYA, p. 595.]

BEISHEHR, pronounced Bīshehri by the Turks, a Ḳaḍā and small country-town in the Sandjaḳ of

Ḳoniya of the Wilāyet of the same name. The place at the present day has 2000 inhabitants, who are all Muslims, and is situated on the lake of the same name. According to Ramsay, *Historical Geography of Asia Minor*, p. 390 the town is built on the site of the ancient Karallia. The lake is the Karalis of the ancients and not the Trogitis as Hammer (*Gesch. des osmanischen Reiches*, i. 160) supposes. The Turkish town was founded by the Seldjūḳs, apparently by ʿAlā al-Dīn I and was one of the six chief towns of Ḥamīd in the xivth century. It was acquired in 1381 by purchase by Murād I when his son Bāyazīd was married to the daughter of the prince of Kermiyān, and it became definitely an Ottoman possession in 1443 under Meḥmed I. Even at the present day the town enjoys a certain importance for the surrounding country on account of its fertile soil and the richness of the lake in fishes, which are sent to Ḳoniya and Nigde, as well as for its weekly market on the Saturday. The population suffers much from fever.

Bibliography: ʿAlī Djewād, *Memālik-i ʿothmāniyenin taʾrīkh we djoghrāfiyāti* (Stambul, 1314); Ramsay, *Historical Geography of Asia Minor* (London, 1890), p. 390; Sāmī, *Ḳāmūs-i aʿlām*; Sarre, *Reise in Kleinasien* (Berlin, 1896), in particular, p. 118 *et seq.* (F. Giese.)

BEIYŪMĪYA. [See BAIYŪMIYA, p. 599.]

BEKR. [See BAKR, p. 604.]

BEKRĪ MUṢṬAFĀ AGHA, the name of a drunkard, who lived in the reign of the Sulṭān Murād IV (1623-1640) and is said to have led him into habits of drunkenness; the name *bekrī* therefore in Turkish still commonly means a drunkard. In the popular literature the drunkard Bekrī Muṣṭafā Agha is a favourite character. Ewliya even gives the title of a Taḳlīd: *Bekrī Muṣṭafā and the Blind Arab Beggar*. Jacob who has collected the material referring to him, recently published a Karagöz play from Brusa in the *Zeitschr. der Deutschen Morgenl. Ges.*, liii. (1899), p. 621.

Bibliography: Jacob, *Traditionen über Bekri Mustafa Aga* in *Keleti Szemle*, v. (1904), 271; Menzel, *Bekri Mustafa bei Mehmed Tewfik*, *ibid.*, iii. (1906), 83. (F. Giese.)

BEKTĀSH, an Islāmic saint who has given his name to the Derwīsh order of the Bektāshīya. The accounts of Ḥādjdjī Bektāsh Walī are quite legendary. He is said to have belonged to Nīshāpūr and to have been a pupil of Aḥmad Yesewī. The date 738 A.H. (1337 A.D.) given as the year of his death is merely the numerical value of the word Bektāshīya. On the *Maḳālāt* (sayings) ascribed to Ḥādjdjī Bektāsh and the *Wilāyat-nāma*'s which relate his miracles cf. Jacob, *Bektaschijje*, p. 4, 7 *et seq.* The tradition that Bektāsh blessed the Janissaries under Orkhān appears to be a story based on the later connection of the Bektāshīs with the Janissaries.

The story that Bektāsh himself founded the Derwīsh order which bears his name is equally unworthy of credence. Jacob (*Bektaschijje*, p. 24) has advanced the supposition that the real founder was the Bālim Bābā (died 922 A.H. = 1516 A.D.) mentioned in the list of Grand Masters as "second Pīr", and that he has been connected with a mythical Bektāsh Walī. At any rate we can certainly prove the existence of the Bektāshī order under this name only from the beginning of the xvith century. The religious movement which has been organised by the order in the west of Turkey, is however older and even after the foundation of the order has spread far and wide beyond its limits. The Ḳizil-bāsh ("Red-heads") in the east of Asia Minor and in Kurdistān and the ʿAlī-Ilāhīs (those who deify ʿAlī) in Persia agree in their main doctrines with the Bektāshīs; they lack only the rigid organisation of the order. In some districts, particularly in Albania and in the Sandjaḳ Tekke in Lycia (Jacob, *Türkische Bibl.*, ix. 13 *et seq.* has shown that the Takhtadjis discussed by Luschan in the *Archiv f. Anthropologie*, viz. are Bektāshīs) the Bektāshīs are a sect rather than an order, for almost the whole population belongs to them.

In the doctrines of the Bektāshīs the Ṣūfī ideas of the original equality of all religions and of the worthlessness of external ceremonies play an important part. Many Christian, Gnostic and pagan elements have remained incorporated in Derwīsh doctrines.

Although they for the most part profess to be Sunnīs and some few indeed possess Sunnī characteristics (on their illogical attitude to Abū Bakr, cf. Jacob, *Bektaschijje*, p. 42), the Bektāshīs are, as far as one may reckon them adherents to Islām, extreme Shīʿites and revere ʿAlī, while the names of the first three Caliphs are tabooed. They recognise the twelve Imāms and among them particularly revere Djaʿfar al-Ṣādiḳ. The fourteen *Maʿṣūm-i-pāk* ("the pure, innocent children") mostly ʿAlid martyrs also enjoy the highest esteem. Graves of saints are held in such honour that prayers offered at them may take the place of ritual worship. The Bektāshīs have often settled at old and famous places of pilgrimage and thereby made them their own.

The important Christian elements which are found among the Bektāshīs, give rise to the hypothesis that they were originally Christians who have only adopted the external ceremonies of Islām. They have the doctrine of the Trinity, in which ʿAlī has taken the place of Jesus (Allāh-Muḥammad-ʿAlī). At their meetings in the *Maidān odasy*, the hall of assembly in the monastery (*Tekkiye*; these correspond to the *Zikr* of other Derwīsh orders, although the Bektāshīs themselves deny that they have *Zikr*), they celebrate a sort of communion with the sharing of wine, bread and cheese. This particularly recalls the Artotyrites who are connected with the Montanists (cf. Jacob, *Fortleben von antiken Mysterien und Alt-Christlichem im Islam*: *Der Islam*, ii. p. 232 *et seq.*). They also confess their sins to their *Bābās* (chiefs) and receive absolution. The drinking of wine is not forbidden on account of the importance of the vine in the cult. Their women also do not wear veils. One section of the Bektāshīs lives in a state of celibacy. This was probably originally the rule; a particularly strong testimony to the non-Islāmic origin of the sect. The ascetic tendencies were chiefly manifested in the Ḳizil-Delī Sulṭān Monastery, at Dimetoḳa which was very powerful in the most flourishing period of the order and was broken up in 1826.

The Bektāshīs have adopted the mystic doctrine of numbers (for the most part Pythagorean) from Faḍl Ḥurūfī, whose *Djāwidān* in the Persian text and in the Turkish edition by Ferishteoghlu, called *ʿAshḳ-nāma* is held in high esteem by them, particularly the cult of the number four

and they have further developed the system independently. They also believe in the transmigration of souls.

The whole order is governed by the Grand Master (*Čelebī*) who resides in the mother-monastery (*Pīr ewi*) at Ḥādjdjī Bektāsh (between Ḳirshehr and Ḳaiṣarīye; cf. the picture in Jacob's *Bektaschijje* and the description in Edmund Naumann's *Vom Goldenen Horn zu den Quellen des Euphrat*, p. 193 *et seq.*). This office is not necessarily hereditary but it has been transmitted from father to son for the last 150 years. The narrower circle of celibate Derwishes has since the middle of the xvi[th] century had a head of its own, the *Mudjerred babasy*, who also resides in the mother-monastery. The head of a single monastery (*Tekkīye*) is called *Bābā*, the ordinary Derwish *Mürīd*, a layman attached to the *Tekkīye*, *Müntesib*.

The dress of the order of Bektāshī's consists of a white cloak and a white cap (*sikke*), composed of several, usually twelve triangular pieces (corresponding to the number of the Imāms), around which the Bābās wear the green turban (cf. the pictures in Jacob, *Bektaschijje* and *Türk. Bibl.*, ix.). The amulet of stone called *Teslīm Tash* is usually worn round the neck. The double axe and long staff complete the full dress. Those Bektāshīs who practice celibacy wear earrings as a distinguishing mark.

The political importance of the Bektāshīs depended on their close connection with the Janissaries, whose chaplains they were. The Janissaries are often actually called Bektāshīs or sons of Ḥ. B. (*Hādjdjī Bektāsh oghullary*). An official representative (*wekīl*) of Ḥādjdjī Bektāsh lived in the barracks of the 94[th] Orta. The Bektāshīs were accessory to many of the Janissary revolts. Therefore when Maḥmūd II annihilated the Janissaries in 1826, the blow also fell on the order allied to them. Many monasteries, especially those in the neighbourhood of Constantinople, were destroyed and their occupants for the most part banished, although some of their heads, e. g. of the monastery of Merdivenkjöj, were executed (cf. Esʿad Effendi, *Üss-i Ẓafer*, Constantinople 1243).

Although the order has never regained its former powerful position, it has again become more and more flourishing and at the present day is much stronger and more widely diffused than is generally supposed. On the monasteries in the neighbourhood of Constantinople see the appendix to Jacob's *Bektaschijje*. In Asia Minor besides the "mother monastery", ʿOsmandjyk in the north and in the west the Tekkīye at the grave of Baṭṭāl at Eskishehir are important centres. There are a few isolated monasteries outside of Turkey e.g. on the Muḳaṭṭam in Cairo.

Bibliography: The chief work is Georg Jacob, *Die Bektaschijje in ihrem Verhältnis zu verwandten Erscheinungen: Abhandl. der K. Bayer. Akad. der Wissensch.*, i. Kl., xxiv. Part iii. (München, 1900) — cf. the authorities given there p. 4—12; do. *Beiträge zur Kenntnis des Derwischordens der Bektaschis: Türkische Bibliothek*, ix. (Berlin, 1908). To the Oriental literature given by Jacob, *loc. cit.*, should be added the recent apologetic work *Bektāshī Sirri* by Rifḳī (Constantinople, 1326 *et seq.*). (Tschudi.)

BEL (T.), the "saddle of a mountain", "pass", occasionally appears in place-names.

AL-**BELĀDHORĪ**. [See AL-BALĀDHORĪ, p. 611.]

BELBĪS. [See BILBĪS.]

BELFORT. [See ḲALʿAT AL-SHAḲĪF.]

BELGRADE (Slav: "white town"), the capital of Servia. The possession of Belgrade was often fought for by the Ottomans and the Holy Roman Empire. It was first besieged in 845 (1441) in the reign of Sulṭān Murād II by ʿAlī Beg, son of Ewrenos, and hemmed in by land and water but supported by the Hungarians and defended by Prior Zowan of Ragusa, it was able to hold out for six months, till it was relieved by the intervention of Wladislaus, king of Poland. Muḥammad II (860 = 1456) made great preparations for the capture of the town; he had collected over 300 cannon. Nevertheless the attempt to storm the town, led by the Sulṭān himself, was brought to naught by the bravery of Hunyadi and Capistrano (21[st] July). — The fortress was not won for the Turks till the reign of Sulṭān Sulaimān on the 25[th] Ramaḍān 927 (29[th] August 1521). Belgrade had to surrender, for its supplies were exhausted. The Bulgarians who belonged to the garrison were allowed to found a village in the forest to the north of Constantinople; they called it Belgrade and it bears this name to the present day. The older Belgrade was besieged in 1099 (1688) by the Imperial troops and given up by the Ottoman governor Yegen ʿOthmān without a fight. Two years later the Grand Vizier Köprülü Muṣṭafā Pasha regained it. Laṭīfī who was present on this occasion jocosely calls the town *Bi'r al-Aghrāḍ*: "spring of bad intentions" (Seybold, *Tübinger Arab. Handschriften*, p. 70 *et seq.*). The imperial forces attempted in vain to recover it in 1105 (1693). Five years later, Belgrade was destroyed by a great conflagration (5[th] Djumādā I, 1110 = 9[th] November 1698). After Prince Eugene had won the battle of Peterwardein (5[th] August 1716), the Imperial troops appeared before the town. An attempt by the Turks to dislodge them led to a great battle under the walls of the town in which they were utterly routed (16[th] August, 1717). On the second day after this battle the fortress surrendered on being granted honourable terms. On the Peace of Passarowicz (21[st] July 1718) it passed to Austria. In 1152 (1739) the Ottomans again undertook a siege of the town and by the Treaty which bears its name, it was ceded to them (27[th] Djumādā I, = 1[st] September). In the beginning of the reign of Selīm III, the Austrians recaptured Belgrade after the battle of Fakshānī (1203 = 1789) and held it till the Treaty of Sistow (4[th] August 1391). The mutiny of the Janissaries of the garrison (1803) facilitated the revolt of the Servians (1806). They made Belgrade, which had been captured by Ḳara-Georg, their capital, till they were defeated in 1813, by Redjeb, Pasha of Widdin. Belgrade received a Turkish garrison, which only vacated the citadel in 1867, after bombarding the town (which had again been the capital since 1832) in 1862.

Bibliography: Hammer-Purgstall, *Gesch. des Osman. Reiches*, see Index; Jouannin, *Turquie*, p. 362, 366, 390. (Cl. Huart.)

BELĪG, the name of two Turkish poets, who are often — even by Turks — confused or mistaken for one another, viz:

1. Ismāʿīl Belīg of Brusa. Little is known of his life. Like his father he was an Imām in Brusa, where he was born and died. Accounts differ as

to the year of his death. Sâmi gives 1140, Ḥādjdjī Khalfa, 1143, and once by a slip 1133, and the biography at the end of his printed works (see below), 1142 or 1143 A. H. The latter = 1730 or 1731 A. D. is the most likely. Of his poetical works which are said to be in Brusa, are there mentioned: 1. *Gül-i ṣadberk*, a commentary on a hundred Ḥadīths; 2. *Sergusht-nāme*; 3. *Seb'a-i seyâre*, according to Ḥādjdjī Khalfa composed about 1125. A *Shehrengiz* is attributed to him by Ḥādjdjī Khalfa, but this is probably a confusion with the other Belig. He is said in addition to have written a biography of poets. His chief work however is the *güldeste-i riyāḍ-i 'irfān we waṣfiyāt-i dānishmeran-i nādiredān*, printed in Brusa in 1302. It consists of five parts (*gülbun*) in which the most prominent people of Brusa (Sulṭāns, princes, scholars, poets, musicians etc.), are dealt with. At the end of the printed work is a biography of the poet.

Bibliography: Ḥādjdjī Khalfa; Sâmi, *Ḳāmūs* and the above mentioned biography.

2. MEHMED EMIN BELIG of Larissa (Turkish Yenishehr). Little is known of his life either. He belonged to the 'Ulemā and on his death in 1172 = 1758-1759 held the office of Ḳāḍī in Eski Zaghra. He was not a great celebrity, and the verdict of Turkish critics on him varies. Hammer does not mention him, but Gibb rightly emphasises his importance. His Ḳaṣīdas, Ghazels and his *Sāḳināme* are of mediocre quality. His most original work is his four poems: *Ḥammamnāme*, *Kefshgernāma*, *Khaiyāṭnāme* and *Berbernāme*. In these, influenced by Mesīḥī's *Shehrengīz*, he describes the beautiful youths engaged in the trades mentioned in the bazaar and at the same time gives us very interesting glimpses of the life of the time. In these he writes relatively pure Turkish. Unfortunately his fondness for archaic expressions renders his style cumbrous.

Bibliography: Gibb, *A History of Ottoman Poetry*, iv. 117 *et seq*. In the Index he is confused with the preceding. (F. GIESE.)

BELVOIR, a fortress of the Crusaders in South East Galilee, high above the valley of the Jordan, called KAWKAB by the Arabs, the modern KAWKAB AL-HAWĀ. The castle, built by King Fulko about 1140, passed in 1168 into the possession of the order of Knights-Hospitaller. In 584 (1188) it fell into the hands of Ṣalāḥ al-Dīn after a long resistance. Al-Mu'aẓẓam 'Īsā of Damascus demolished the fortress in 615 = 1219, as he did not feel strong enough to hold it against the Franks. It thus ceased to play an active part in history although it is still occasionally mentioned in later documents. In its considerable ruins there is a village at the present day.

Bibliography: Yāḳūt, *Mu'djam*, iv. 328; *Recueil des Historiens des Croisades*, Orient., iv. 344—349, 386—389; Ibn Shaddād (Leiden, Manuscript 1644), p. 227; E. Rey, *Les colonies Franques de Syrie*, p. 436 *et seq*.; Guérin, *Galilée*, i. 129—132; *Survey of Western Palestine*, *Memoirs*, ii. 85, 117—119. (R. HARTMANN.)

BENARES, or BANĀRAS (also called KĀSĪ), a holy city of the Hindus, United Provinces, on the r. bank of the Ganges: pop. (1901) 209, 331, including 53,566 Muḥammadans, of whom many belong to the Djulāhā or weaving class. Some descendants of the Mughal Emperors of Dihlī reside here. Benares is not prominent in Muḥammadan history, except for Awrangzīb, who razed to the ground the most sacred Hindu temple and built on its site a mosque, whose white domes and minarets are still the most conspicuous object from the river. He also changed the name of the city to Muḥammadābād, in which style it appears on his coins. There are other mosques and *dargahs*, constructed from Hindu or Buddhist materials, which date back to the 14th cent.

Bibliography: M. A. Sherring, *The Sacred City of the Hindus* (1868); E. B. Havell, *Benares* (Calcutta, 1906); *Benares Gazetteer* (Allahabad, 1909). (J. S. COTTON.)

BENDE, the Persian word for slave. The number of slaves still in existence in Persia is gradually decreasing. The black slaves come from Africa and are introduced while still young, usually via Masḳaṭ and Būshire, more rarely via Arabia and Baghdād. A distinction is made between Abyssinians (*Ḥabashī*) and negroes (*Zangī*); the former are preferred for their beauty and intelligence. The few white slaves are Turkomans or Balōčis. Some Kurdish tribes sell their daughters to Persian families, but these girls are usually afterwards married to a member of the family and therefore cease to be slaves. This formerly was also the case with Circassians. The Russian occupation of the Caucasus and the English cruisers in the Indian Ocean have now put an end to this trade. Besides, the climate of Persia is not fitted for negroes, who cannot rear their children there and certain illnesses carry off half-breeds in the second or third generation. — The eunuchs also are slaves or freedmen. They are all black, the last white eunuch, who had been taken in the Caucasus wars, having died in 1856. — The word *bende* has having taken the meaning of "servant" and is used as a polite way of referring to oneself: *bende* = "your servant", i. e. "I", similarly in Turkish *bende-ñiz*.

Bende is also the *Takhalluṣ* or penname adopted by Mīrzā Muḥammad Rāḍī of Tabrīz, a Persian poet who was employed as calligrapher and secretary in the government offices in the reign of Fatḥ 'Alī Shāh. He died in 1222 (1807) and was buried at Nedjef. He has left poems in Arabic, Persian and Turkish, as well as some writings in prose (*Zīnat al-tawārīkh*) dedicated to the Shāh.

Bibliography: J. E. Polak, *Persien*, Vol. i. p. 247. — Riḍā-Ḳulī-Khān, *Madjma' al-Fuṣaḥā'*, Vol. ii. p. 80. (CL. HUART.)

BENDER, the chief town in Bessarabia, on the right bank of the Dniester. This town was built on the site of a Genoese fortress dating back to the viith century. It belonged to the princes of Moldavia, then to the Turks, who changed its old name of Tigin to its present one. The Swedish king Charles XII (called *Demir-bash*, "Iron Head" by the Turks) fell back here after the battle of Pultawa (8th July 1709). He had a house built outside the walls and it was in it that he was besieged and taken prisoner (12th February 1713) when he declined to leave Bender. It was taken by assault after a two months' siege by the Russians on the 27th September 1770; occupied again in 1789 and in 1806, it was definitely ceded to Russia by the treaty of Bucharest (28th May 1812).

Bibliography: J. de Hammer, *Histoire de l'Empire ottoman*, xiii. 208, 248; xvi. 266; Jouannin et Van Gaver, *Turquie*, p. 325, 363; Wāṣif, *Maḥāsin al-Āthār*, Vol. ii. p. 66. (CL. HUART.)

BENDER, in Persian, a harbour on the sea or on a large river; it has passed into the Arabic of Syria and Egypt with the sense of place of trade or exchange of moneys (Bocthor, Vollers) and even workshop (Cuche); *Shāh-bender* is the Syndic of the merchants; the Ottomans use the word to designate their consuls abroad. *Bender-i Gez* is the name of the harbour of Astarābād on the Caspian Sea. (CL. HUART.)

BENDER-ʿABBĀS, a Persian seaport situated in 56° 20′ East L. (Greenw.) and about 27° North Lat. in the south-east of the province of Fārs, near the Kermān frontier. From its geographical position it is the most advantageous point on the whole Persian coast; for, built on the northern bend of the strait of Hurmūz (Ormūz) the town with the islands in front of it, commands the entrance to the Persian Gulf as well as to the Gulf of ʿOmān. Just opposite is the long island of Kishm (Arabic Ṭawīla = the "long") which is only separated from the continent by a narrow channel, called Clarence Strait on the maps. To the east of Kishm are two small islands, the southern of which is called Lārek and the northern Hurmūz [q. v.].

In antiquity and during the greater part of the middle ages, the capital of this district was the town of Hurmūz (in the classics: Ἁρμόζεια, Armysia etc.; Arabic Hurmūs) half a day's journey distant from the shore. On account of the constant raids of robber nomadic tribes, the then prince of the town transported the inhabitants in the beginning of the viii[th] (xiv[th]) century to the adjacent island of Djarūn, which has since then generally been known by the name of Hurmūz (Ormus). The abandoned settlement on the mainland (Old-Hurmūz) soon fell into decay (its ruins still exist at the modern Mīnāb), while the newly founded town on the island (New-Hurmūz) quickly attained considerable importance and became the chief emporium on the Persian Gulf and an international harbour for the wares of the Orient. When at the time of the decline of the rule of the Ak-Koyūnlū [see above, p. 225, 441] and the rise of the Ṣafawīs, there was no strong authority in South Persia, the Portuguese under Albuquerque seized the island of Hurmūz in 920 (1514) and were left in undisturbed possession of this valuable island for over a century. When the English appeared in the Indian Ocean, they, being jealous of the influence of Portugal, supported the efforts of Shāh ʿAbbās I, to whom this flourishing European colony at the gates of his kingdom was a thorn in the flesh. With the help of a fleet of the East India Company he took the island from the Portuguese and utterly destroyed the town in 1301 = 1622; cf. above p. 8ᵃ. The successor of New Hurmūz was the already very old settlement of Gumrun (Gomron), directly opposite the island which had been used by the Portuguese as an occasional landing-place on the mainland, where English, French and Dutch factories had recently been built.

The older Arab geographers mention a fishing village on this site, called Sūrū (Shūrū) whose inhabitants, as Muḳaddasī tells us, carried on commerce with the opposite coast of ʿOmān. Mustawfī in 740 (1340) calls this place Tūsar (?). As to the name Gumrun or Gombron, which with many variants (Gambron, Kamron, Komorun, Combarao etc.) was the usual one among Portuguese and European travellers of the xvi[th] and xvii[th] centuries, it can hardly be explained, as has often been done, as derived from the Turkish as meaning Custom House (corruption of the Turkish *gümrük* = toll) but is rather connected with the earlier name of the island of Hurmūz, Djarūn or perhaps better Djarrūn; according to the latter reading of the name, Gamrūn (Gumrūn) would have to be regarded as a form of the name in which nasalisation has taken place in compensation for the loss of the double consonant (a phonetic change for which other examples could be quoted). Just as the name of the Hurmūz on the mainland had been transferred to the island of Djarūn, the latter older name seems to have been transferred to the town on the neighbouring coast.

Shāh ʿAbbās gave to the village of Gumrūn which soon became prosperous on the fall of New Hurmūz, the name of Bender-ʿAbbās = "Harbour of ʿAbbās", which it still bears. But the plan of the Persian king to make his foundation the centre of a foreign trade which was to be gradually developed, could not be fulfilled on account of the disinclination of his subjects for nautical affairs. As the successor of Hurmūz, Bender-ʿAbbās inherited and filled for over a century its role of a maritime commercial centre, though in a much more modest degree. A dangerous rival arose to it in the harbour of Bushir (Bushehr, q. v.) called into being by Nādir Shāh, which soon obtained the commercial supremacy of the Persian Gulf.

In 1795 Saiyid Sulṭān, the ruler (Imām) of Maskat (in ʿOmān) received Bender-ʿAbbās with the adjoining lands along the coast (from Lingah to Yashk) on lease, and it was retained till 1854 when the Persians again occupied the town. Saiyid Saʿīd, the then prince of Maskat was able in 1856 to obtain an extension of the terms of the lease for a further 20 years but under much less favourable conditions. The town and district is now ruled by a Persian governor of its own. The importance of Bender-ʿAbbās has increased again considerably in the last decades so that it now ranks as the second commercial town on the Persian Gulf immediately next to Bushir. The revival of Yazd and Kirmān and the cultivation of opium, which is being constantly extended, has contributed much to the continual increase in the volume of trade there. The commerce is almost entirely in the hands of native and Indian merchants. On the amount and development of exports and imports cf. the statistical tables given in Stolze-Andreas, *op. cit.*, p. 76, 77 and M. v. Oppenheim, *op. cit.*, p. 321, note 2, which are based on material from English official sources. Almost all the eastern provinces of Persia as well as eastern Fārs send their products to Bender-ʿAbbās; traffic by land is rendered possible by three roads of which two run in a north-westerly direction from Shīrāz (the one viâ Lār and the other viâ Ṭārum) while the other runs north in a fairly straight line to Kirmān.

The harbour of Bender-ʿAbbās is the next best to that of Bushir; it is on the whole well sheltered, being only open to the winds from the south-east; but the flatness of the coast makes the landing of large ships difficult. The passage through the above mentioned Clarence Strait is rendered difficult by shoals and by the mangrove islands which are submerged at flood-tide. The anchorage at 3 fathoms deep is one mile from land and at 4 or 5 fathoms, two miles.

As to the modern town, its appearance, with its low mud houses, many of them in ruins, suggests a village rather than a town. Only fragments remain of the earlier fort and the European factories. The custom house (*gümrük*) dates from the Portuguese period. The Serāi, the residence of the governor is a modern building of one story. Gardens surround the town on both sides; the coast is in part overgrown with mangrove bushes which afford a welcome fuelsupply. In the background rises a high mountain wall with peaks rising to about 10,000 feet.

The climate of Bender-'Abbās is usually described as very unfavourable. The heat of the sun in summer is terrific; to escape the burning heat, the population for the most part migrate in the hot season to Mīnāb lying just at the foot of the mountains (near the ruins of Old Hurmūz) or to other high lying places in the neighbourhood. For purposes of ventilation the houses are usually furnished with towers. The supply of drinking water is also bad; the large cisterns built by Shāh 'Abbās I are still pointed out.

The inhabitants are for the most part Arabs. They have a reputation for being unruly, and in conjunction with the Arab tribes of the hinterland, give much trouble to the Persian government by their unrest. Under 'Abbās I the population is said to have risen to 20,000 souls; even in 1674 Chardin numbered the houses at 1400—1500, which would give 15,000—20,000 inhabitants. Since the middle of the xviii[th] century the number has declined, a fact which is partly to be explained by the dangerous competition of Bushir, which began at that time. Dupré's estimate of 20,000 (in 1808) is certainly much too high, Fraser (1820) estimated the number at 3000—4000, Pelly (1864) 500 houses (about 4000—5000 inhabitants), Stolze-Andreas: 8000 inhabitants; the latest figures of Lovini (7000 inhabitants) and Curzon (5000 inhabitants) seem to show a recent increase in the population there; on the last two estimates see Supan in *Petermann's Geogr. Mittеil.*, Erg. Heft, n°. 35 (1901), p. 26. The already mentioned unhealthy condition of the town forms a serious obstacle to its ever attaining any great prosperity.

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(M. STRECK.)

BENG (Sanskr. *bhangā*, Avest. *banha*, Pahl. *mang*, *bang*, hemp), strictly the name of various kinds of hemp (*Hyoscyamus niger*), is in Persia however the popular name for the *Hashīsh* (*Cannabis Indica*). It is sold in the form of leaves or pills (*ḥabb*). Such pills are also pounded up and placed in fresh milk from which "Beng-butter" (*raughan-i beng*) is prepared. A tea-like infusion (*beng-āb*) is also prepared from the Beng (1—3 grammes a dose), which is regarded as an excellent remedy for acute urethritis. — The Arabs have borrowed the word in the form *bendj*.

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BENGAL, the largest and most populous province of British India, comprising the lower courses of the Ganges and Brahmaputra rivers, together with their joint delta. The name does not appear in any Muḥammadan writer before the end of the 13[th] cent. As a Muḥammadan province, its area and limits were practically the same (though there were frequent changes on the frontier, especially on the W. and the N. E.), from that period until the end of the 16[th] cent., when it was regularly assessed by the orders of the Emperor Akbar. "On the south the province was bounded by the swamps of the Sundarbans and by the dense forests which then made Orissa practically inaccessible: the eastern frontier followed the river Megna northward, and then turned eastward to include Silhat; thence it passed along the lower slopes of the hill country of southern Assam to a point on the Brahmaputra near Dhubri. The northern boundary extended from this point westward along the south of the Kuč Bihār state, and thence along the Terai to the river Kosi. To the west and north-west the frontier extended little beyond that river, but under some of the earlier Sultans the kingdom of Bengal included North Bihār as far as the river Gandak. South Bihār belonged to Bengal only for a short time, and the more permanent boundary line of Bengal to the south of the Ganges started from Colgong, including Rādjmahāl, passed to the confluence of the Barākar and Dāmūdar rivers, and then followed the western boundaries of the modern districts of Hūghlī and Howrah down to the point where the Rupnarāyan river runs into the Hūghlī. Speaking generally, therefore, the dominions of the Sultans of Bengal included most of the present districts of the Bardwān, Presidency, Dhākā, Rādjshāhī, Bhāgalpūr and Patna (north) Divisions, and embraced an area of about 75,000 square miles." (H. N. Wright, *Catalogue of Coins in the Indian Museum*, Calcutta, ii., 140).

In English official usage the word Bengal has borne many significations. At first it was applied to the area ceded in 1765 by the *dīwānī* grant of Bengal, Bihār, and Orissa, forming the original Bengal Presidency. Then it was extended to the acquisitions gradually made in Northern India, until it came to be coextensive with all British territory that was not included in one of the other two Presidencies of Madras and Bombay. This signification lasted until quite recent times for the Bengal army and the Bengal civil service. In 1854 a lieutenant-governor was appointed to the province of Bengal in its original sense, which

had hitherto been administered by the Governor-General in person, or in his absence by a deputy governor. Finally, in 1895, the eastern portion with Assam was constituted a new lieutenant-governorship, leaving the old name for the portion round Calcutta, together with the sub-provinces of Bihār, Orissa, and Čhoṭā Nāgpur. In this official sense, the area of Bengal is 148,592 sq. m.; pop. (1901), 54,662,529. But, for the purposes of the present article, Eastern Bengal may be included, adding 50,000 sq. m. to the area and 25 millions to the population.

At the time of the Muḥammadan conquest, the greater part of Bengal was ruled by a Hindu dynasty of the Sen family, with its capital at Nadiya, while Bihār was under a Buddhist dynasty of the Pāl family, who had been driven from Bengal by the Sens. The Muḥammadan conquest of Bengal was almost contemporary with their conquest of Hindustan, being accomplished during the lifetime of Mu'izz al-Dīn Muḥammad Ghōrī. About 1197, one of his generals, Muḥammad Bakhtiyār Khildjī, conquered Bihār, and two years later advanced into Bengal with a small body of horse. The last Sen king, named Lakshman, fled ignominiously from his capital, and thenceforth all Hindu resistance seems to have ceased. For more than a century (1202—1339) Bengal was ruled by a succession of 25 Muḥammadan governors, more or less subordinate to the Dihlī emperors, with their local capital at Gaur (or Lakhnauti), while for the later portion of this period Eastern Bengal revolted against Dihlī; and for a second period of two centuries (1338—1537) there are reckoned 24 independent Muḥammadan kings, who mostly also had their capital at Gaur, or at the neighbouring cities of Pandua and Tāndā, now all alike in ruins. In 1537 Humāyūn conquered Bengal, only to be driven out shortly afterwards by his rival, Shēr Shāh. In 1576 Bengal was finally annexed to the Mughal empire by Akbar; and then follows a third period of nearly two centuries (1576—1757) during which about 30 governors each acknowledged his appointment from Dihlī, though latterly such recognition was only nominal and the office tended to become hereditary. Akbar's Rādjpūt governor, Mān Singh, fixed the capital at Rādjmahāl on the Ganges, not far from Gaur, whence it was soon removed to Dacca (then on the Brahmaputra), for convenience in dealing with Portuguese and Arakanese pirates. In 1704, Murshid Kuli Khān transferred it again to Murshidābād, on a branch of the Ganges then frequented by European traders. After the battle of Plassey (1757), the Nawwābs of Bengal became dependent on the British, without any express surrender of sovereignty other than contained in the *dīwānī* grant from Shāh 'Ālam. Their descendant now ranks as the first nobleman in Bengal, with the title of Nawwāb Bahādur of Murshidābād.

In 1901, before the division of the province, the number of Muḥammadans in Bengal was 25½ millions, being two-fifths of the number in all India. The proportion to the total population was 33%, though in some districts of eastern and northern Bengal the proportion rises above 75%, and in the new province of Eastern Bengal and Assam the proportion is 56%, compared with 10% in Western Bengal and only 1% in South Bihār. This irregular distribution can best be explained by assuming that the inhabitants of the delta belong to aboriginal races, who were never admitted into the higher castes of Hinduism and therefore received Islām readily from their conquerors. It has been proved by anthropometric evidence that the vast majority of the Muḥammadans in Eastern Bengal cannot be distinguished physically from their Hindu fellows; and it is also true that they preserve to this day many Hindu observances and superstitions. It may be added that, apart from some slight amount of conversion, they certainly increase at a quicker rate than the Hindus, which is attributed to their occupation of a more fertile region, their use of a more nourishing diet, and their permission of widow marriage. Almost without exception they belong to the Sunnī sect, and describe themselves as Shaikhs, which is the usual name throughout India for the descendants of converts. The number of Saiyids in 1901 was 236,468, of Paṭhāns or Afghāns 423,740, and of Mughals only 18,678. The doctrines of the Wahhābī sect were introduced into Bengal early in the 19th cent. by two separate movements. One of them, derived from Saiyid Aḥmad Shāh of Rāē Barēlī and subsequently headed by Mawlānā Karāmat 'Alī [q. v.] of Djaunpūr, had its headquarters at Patna. The other, which was mainly local in Eastern Bengal and confined to the lower classes, is associated with the name of Dudhu Miyān, a weaver of Farīdpur district. Their followers are generally known as Farāʾiḍī [q. v.] or followers of the *farāʾiḍ* or obligatory ordinances of the religious law. Apart from Hindu superstitions, certain forms of worship not based on the Ḳorʾān are common among the Muḥammadans of Bengal. Such are the adoration paid to departed *pīrs*, often of local origin, and the homage of certain mythical personages, among whom Khwādja Khiḍr stands preeminent as the saviour of seamen from shipwreck.

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(J. S. Cotton.)

BENGHĀZĪ (so called after a Marabout whose grave is farther to the north on the sea shore) is the economic capital of Cyrenaica and the seat of the government of the Turkish province of Benghāzī. It lies at the north end of a bay open to the west, not more than 10 feet deep and badly protected by a dilapidated breakwater (the

larger vessels have to anchor at a considerable distance out and in winter cannot unload in rough seas) and is enclosed on the east by a salt bed dry in summer, on the southeast by a sand-flat which is often inundated, so that it is only on the north that there is good ground communicating with the continent through a palm-grove. The surrounding country is very fertile, but is not yet cultivated very intensively and so appears desert and dreary. There are no ancient ruins, with the possible exception of some foundations of a quay but the soil is rich in sculptures, vases, inscriptions and coins. The simply built mosques, synagogues, churches and one or two-storied dwelling houses call for no remark. In the west of the town is a large Kaṣr, in which the Mutaṣarrif lives and the military also are quartered. There are Turkish and Italian Post Offices, an Italian school, and branches of the Banco di Roma. From its situation — although the harbour which year by year becomes more silted up and the lack of drinking water which has to be brought in from the country, are grave disadvantages — Benghāzī commands on the one side the trade of the eastern part of the Golf of Sidra and the northern coast, on the other the commerce of the western two thirds of Cyrenaica and the caravan routes by the Awdjila where the roads branch, *a.* to Kafra, the oasis south east to Tibesti and Wadāi, *b.* to Murzūḳ. Through political changes in the central Sūdān it temporarily attained (to the detriment of Tripolis) a larger sphere of commerce but soon gradually sank again to its former insignificant position so that at the present day its inhabitants may be estimated at from 12,000—15,000, of whom the greater part are Muhammadan Libu Berbers, strongly mixed with negro blood, 1200 Maltese, Greeks and Italians as well as a few other Europeans and 2500 Jews. The imports comprise cotton stuffs, linen, olive oil, soap, candles, petroleum, sugar, coffee, rice, tea, wood, and charcoal; the exports consist mainly of cattle and corn to Malta and Crete, wool to Marseilles, and sponges. Large quantities of salt have been obtained by the government from the *Sebkhas*. The exports averaged for the years 1902—1906: £ 455,700 in value annually and the imports only £ 214,000. There is a regular fortnightly service of steamboats from Malta via Tripoli to Alexandria and from Alexandria to Malta four times a month. The settlement of Euhesperides founded about 500 B. C. by the king's (Arkesilaos IV) party, probably on an older native site, was called Berenice after the occupation of Cyrenaica by the Ptolemies of Egypt in honour of the wife of Ptolemy III. Its temporary prosperity, largely due to the large number of Jews there, gradually declined as the land became desert, and did not revive till the middle ages during the period of Genoa's supremacy in the Mediterranean, when it was known by the name of Berniḳ (Yāḳūt, *Mu'djam*, i. 595; Idrīsī, ed. Dozy and de Goeje, 132 *et seq.*). With the decline of the Italian republics, Benghāzī also began to sink from its prosperity; the stirring times of the Corsairs did not help it either and in 1820 the town now called Benghāzī had only 2000 inhabitants.

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(EWALD BANSE.)

BENĪḲA, the government offices of the Makhzen in Marocco. The Benīḳa are large rooms in one of the courts of the Dār al-Makhzen in Fās (Fez) or wherever the Sulṭān is for the time. The viziers reside there with their secretaries and see that business is dispatched. The following nine officials are each entitled to a "benīḳa": the *Wazīr* (Minister for the Interior), the *Wazīr al-Baḥr* (Foreign Minister), the *Amīn al-Umanā'* (Minister of Finance), the *Amīn al-Dakhl* (in charge of the revenues), the *Amīn al-Shkāra* (entrusted with the expenditure), the *Amīn al-Ḥisāb* (Accountant-General), the *Wazīr al-Shikāyat* (Minister of Justice) and the *Ḥādjib* (Chamberlain, who has control of the Sharīf's household). Each benīḳa therefore has a minister in the European sense of the word at its head (Aubin, *Le Maroc d'aujourd'hui*, Chap. xi.).

(G. YVER.)

BENJAMIN. [See BINYĀMĪN.]

BERĀR, a province in India, lying between 19° 35' and 21° 47' N. and 75° 59' and 79° 11' E., bounded on the north by the Sātpurā hills, on the east by the river Wardhā and on the south by the river Pengangā. The population (in 1901) was 2,754,016, of whom 212,040 were Musalmans. Berār was first invaded by the Muhammadans in 1294 but was not permanently occupied until 1318, when it became part of the Dihlī empire. It formed one of the provinces of the kingdom of the Bahmanī Shāhs [q. v.], and constituted the dominions of the 'Imād Shāhs [q. v.] when 'Imād al-Mulk, governor of Berār, proclaimed his independence in 1490, in the reign of the Bahmanī king Maḥmūd Shāh II. When the 'Imād Shāhī dynasty came to an end in 1575, Berār passed under the sway of the Niẓām Shāhī kings of Aḥmadnagar, and in 1596 was annexed to the Mughal empire. When in 1724 Āṣaf Djāh, who had been appointed viceroy of the Dakhin with the title of Niẓām al-Mulk, made himself independent, Berār ceased to be a province of the Mughal empire and from that time has been nominally subject to the Niẓāms of Ḥaidarābād. By the treaty of 1853 Berār, together with some other districts, was assigned to the East India Company, its revenues being employed partly in the payment of debts contracted by the Ḥaidarābād State and partly in maintaining the Ḥaidarābād contingent. In 1902 the British Government entered into a fresh agreement with the Niẓām, whereby the rights of the Niẓām over Berār were reaffirmed and the province was leased to the Government of India at an annual rental of 25 lakhs of rupees (£ 166,666).

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BERĀT. [See BARĀ'A, p. 651.]

BERBER, a town in the Anglo-Egyptian Sūdān, lying on the Nile in 18° 1′ North Lat. and 33° 59′ East Long. (Greenw.). The town which as "the key of the Sūdān" formed the starting point for the roads to Assuan and Sawākin, was the seat of a *Mek* nominally dependent on the Fundj kingdom of Sennār, till it was forced to recognise the suzerainty of Egypt in 1821. In 1884 it fell into the hands of the Mahdī Muḥammad Aḥmad and Gordon became completely invested. In 1897 it was abandoned by the Mahdists and occupied by Kitchener. It became the centre of the *Mudīriya* of the same name. In 1905 however the seat of government was transferred to al-Dāmer. The railway from 'Atbara to Port Sūdān and Sawākin (Suakim), opened in 1906 seriously affected the caravan traffic from Berber and destroyed the importance of the town.

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BERBERĀ, the chief town and harbour of British Somaliland, lying in 10° 26′ North Lat. and 45° 4′ East Long. (Greenw.). The *Periplus maris Erythraei*, as well as Ptolemy and Cosmas give the name Βαρβαρικὴ ἤπειρος or Βαρβαρία to the coast of the Land of Frankincense; the town itself is probably identical with Μαλάω ἐμπόριον. The older Arab geographers know only a land of the name of Berberā, after which the Gulf of 'Aden is called *Baḥr Berberā* or *al-Khalīdj al-Berberī*. The land owes its name to the natives who are called Βάρβαροι, *Berbera* or *Barābir*. The people whom Yāḳūt (iv. 602), describes as being between the Zandj and the Ḥabash are apparently the ancestors of the modern Somalis. Whether the Berberā ever were Christians is doubtful, although the Christian Abyssinians extended their power for a period over a part of the Berberā coast. In Yāḳūt's time Islām had already penetrated among them, although he describes the Berberā as negroes with barbarous customs (poisoned arrows, castration of prisoners). Ibn Sa'īd (died 1286) says that they had adopted Islām for the most part and Ibn Baṭṭūṭa describes them as Shāfi'is which they are to-day.

Ibn Sa'īd seems to be the first to mention the town of Berberā. Little is known of its history. Native tradition tells of numerous arrivals of missionaries of Islām. The stories are to be connected with the great advance of Islām which had been going on since the xiiith century and the striving for independence in the outer Abyssinian provinces. Berberā must have been a part of the kingdom of Adal-Zaila' [q. v.] in the xivth century. Varthema who travelled in the beginning of the xvith century speaks of a Muhammadan prince of the "Island" of Barbarā. Presumably the reference is to the kingdom of Harar under Aḥmad Grañ, who fought against the Abyssinians, who were supported by the Portuguese with the help of the Turks, who had been ruling in Yaman since the time of Selim I. The claims of the Turks as lords of South Arabia to suzerainty scarcely appear to have affected the independence of the Somali coast in later times. The town of Berberā, which on account of internal disturbance gradually declined, acquired an evil reputation through the massacre of the crew of the Mary Ann in 1825 and the attack on Burton in 1855. In 1855 the Egyptians occupied Berberā but they had to retire in 1884 on account of the Mahdist rising whereupon England occupied Zaila' and Berberā. In recent times, particularly in 1902, the hinterland of Berberā has been disturbed by the "Mad Mulla".

Travellers in the middle of the xixth century describe Berberā as a poverty-stricken settlement of miserable huts, the population of which was considerably multiplied however during the period of the great markets from November to April. Ships from the Arabian coasts, the Persian Gulf, and from India trafficked in slaves and cattle. In the Egyptian period a new town was founded at a little distance from the native one; it was burnt down however in 1888 and rebuilt by the English in European fashion. The market, which had sunk into insignificance, is beginning to regain its importance and the town the ordinary population of which is from 10,000—20,000, numbers 30,000 inhabitants during the market. The not inconsiderable foreign trade (the chief exports are hides) is chiefly carried on by English steamers.

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BERBERS.

HISTORY.

The Berbers have been settled in North Africa since remote antiquity. The ancient historians and geographers mention them under various names; the Nasamones and Psylli in Cyrenaica and Tripolitania; the Garamantes leading a nomadic life in the Sahara; the Makyles and Maxices in the Tunisian Ṣāḥel, the Musulani and the Numidians in the eastern Maghrib, the Gaetuli on the borders of the desert and the high tablelands and lastly the Mauri occupying central and western Maghrib. The establishment of foreign colonies, Phoenician, Carthaginian, and Greek exercised but a slight influence on all these peoples except perhaps in the immediate neighbourhood of Carthage. Divided into numerous rival tribes, although sometimes capable of uniting at once against a foreign foe, they were never able to form powerful or permanent states. At the period of the Punic wars, although the east remained in a state of anarchy, in the centre and the west the beginnings of political organisation may be traced in the formation of the Massyli, Massaesilli, and of Mauretania. The genius of Masinissa, aided by the support of Rome, enabled this prince to reunite under his sway all Numidia, and in the space of a few years to create a kingdom comprising all the Berber tribes from the Mulūya to the Gulfs of Syrtis. This kingdom had but an ephemeral duration however. It disappeared in 46 B. C. and Eastern Numidia became a Roman province. When reconstituted some years later, the kingdom of Numidia was merely a Roman protectorate. The duration of the Mauretanian kingdom created by Augustus in 17 B. C. for Juba II was still briefer, for it became a Roman province again in 42 A. D.

The domination of Rome in Africa lasted till the v[th] century of our era. During this period the Berbers were assimilated in the province of Africa and in Numidia but they were hardly affected in the great mountains and high tablelands on the borders of the Sahara and in Mauretania. The Romans were at most satisfied with compelling the Berbers to pay tribute and furnish auxiliaries and left the government of the tribes to the local chiefs (*reguli*). The spirit of independence among the Berbers was not stifled however. It manifested itself sometimes in rebellions, led by natives more or less Romanised such as Tacfarinas (17—29 A.D.) and sometimes in inroads by the peoples of the desert or the hardly civilised tribes of the interior. Such were the raids led by the Nasamones and Garamantes in the reigns of Augustus and Domitian; the insurrections of the Mauri in the reigns of Hadrian, Antoninus and Commodus; of the Gaetuli during the period of military anarchy; the rising of the Quinquegentiae (Kabili of the Djurdjura at the end of the third century A.D.). The gradual weakening of Roman authority is marked by a more and more energetic reaction on the part of the Berbers. The natives asserted their individuality by the adoption of heterodox doctrines such as Donatism, so that the religious disputes which desolated Africa in the iv[th] century are in many respects a war of races. The rising of the "Circumcelliones" appears to have been a kind of Berber "Jacquerie". Revolts like those of Firmus (372—375) and of Gildon (398) give another example of the hot-bloodedness of the Berbers. But the Berbers were no more able now than they had been in ancient times to unite against the common enemy and displace him. Their hostility to the Romans only facilitated the Vandal conquest. The Germanic conquerors, like the Romans, had to reckon with the Berbers. Although Geiserich succeeded in restraining them by enrolling them in his armies, his successor had to carry on a perpetual warfare with them. Mauretania, Kabylia, the Awrās, and Tripolitania remained independent. The Byzantines who held Africa for over a century (531—542) after their conquest of the Vandals, were not more fortunate. Native chiefs, Antalas in Byzacene, Yabdas in the Awrās, Masiinas in Mauretania, resisted Solomon, the governor sent by Justinian and he had great difficulty in overcoming them. After the death of this general, who was slain in an expedition against the Levates (Lawāta in Tripolitania), the situation in Byzantine Africa became very critical. It was only with the assistance of the Berbers of the Awrās that John Troglita was able to repel the invasion of the Lawāta. But Byzantine authority was not recognised by all the native peoples. With the exception of Byzacene, the former province of Africa (Tunisia), and the northern part of the modern province of Constantine, the towns on the coast and some strongholds in the interior, the Berbers were everywhere independent. At this time they formed three main groups: 1. in the east, the Lawāta (Howāra, Awrigha, Nefzāwa, Awraba) occupying Tripolitania, Cyrenaica, the Djerīd and the Awrās; 2. in the west the Ṣanhādja scattered through central and western Maghrib (Ketāma in Little Kabylia, Zwāwa in great Kabylia), Zenāta on the Algerian coast between Kabylia and Shelif, Benū Ifrēn from Shelif to Malūya, Ghumara in the Rīf, Berghawāta, Maṣmūda on the Atlantic coast of Morocco, Gezūla on the Great Atlas, Lemṭa in the south of Morocco, Ṣanhādja "wearers of the *lithām*", nomads in the Eastern Sahara; 3. the Zenāta in parallel divisions on the borders of the plateaux from Tripolitania to the Djebel ʿAmūr, and gradually advancing towards central and western Maghrib.

The arrival of the Arabs scarcely affected this state of affairs. Their first expeditions were merely raids and left no trace other than the devastation caused by marauding bands of Muḥammadans. The foundation of Ḳairawān (670) gave the Muhammadans a permanent base for operations but ʿOḳba's expeditions through the Maghrib were merely raids rather than a real conquest. The towns still occupied by the Byzantines did not fall to the Moslem leader, nor did the mountain fastnesses, the natives of which he could not overcome. The latter were so far from being subdued that one of their chiefs, Kusaila, was able to surprise and kill ʿOḳba at Tehūdha, to drive the Arabs out of Ifrīḳiya and found a Berber kingdom comprising the Awrās, the south of the department of Constantine, and the greater part of Tunisia (687—690). Kusaila could not hold out for long, however, and in spite of the resistance offered by the Berbers in the Awrās, which has been embodied in the legendary figure of *Kāhina*, the Moslems were finally victorious by the end of the first century A. H. The conversion of the Berbers to Islām, begun with no great success by ʿOḳba, was carried out in the century following. It was effected less by conviction than by self-interest, as the Arab generals hit on the plan of enlisting the Berbers in their armies and thus winning them to their religion by the hope of booty. The Berbers formed the nucleus of the armies which, under the leadership of Arab generals or even Berbers like Ṭāriḳ, completed the conquest of the Maghrib in a few years and in less than half a century effected the conquest of Spain.

These friendly relations did not long subsist however between the Arabs and the Berbers. The latter complained that their services were poorly recompensed and that, although Muslims, they were treated more like inferiors than equals. They also left the paths of orthodoxy and adopted Khāridjī (Abāḍī, and Ṣufrī) doctrines, which indeed appealed more to their democratic sentiments; then they rose in revolt against the Arabs. The movement began in the west, led by Maisara a water-carrier in Tangier, in 122 (740). In spite of a victory by the Emir Khālid over the rebels and the death of their leader they swept through the whole of the Maghrib and even crossed into Spain. The Arabs suffered momentuous defeats such as that of Kulthūm at Bagdūra in 123 (741). They were driven out of Ḳairawān which was plundered by the Warfadjūma, who were followers of Ṣufrī doctrines, in 139 (756). The Abāḍī Howāra under Abu ʾl-Khaṭṭāb [q. v.] were victorious over the Warfadjūma and became masters of Tunisia and Tripolitania. The authority of the ʿAbbāsid Caliph was for the moment of no avail in Africa.

But the Berbers, divided against themselves, were not capable of taking advantage of the situation and following up their success. The destruction of Abu ʾl-Khaṭṭāb's army by Syrian troops, gave Ifrīḳiya back to the Arabs in 144 (761). Forty years of bloody fighting and numberless battles (300 according to Ibn Khaldūn) were required before they could again assert their sway in the

eastern Maghrib. The remaining lands were quite lost to them; states with a Berber population under leaders of Arab descent were set up in various places, quite independent of the ʿAbbāsid Caliph; for example, the kingdom of Tāhart (Tagdemt) founded by the Imām Ibn Rustam with the survivors of the Abāḍīs, who had fled from the eastern to the central Maghrib; that of Sidjilmāsa under the Banū Midrār, that of Tlemcen, founded by Abū Ḳarra, the leader of the Banū Ifren, that of Nukūr in the Rīf; that of the Berghawāta on the shores of the Atlantic Ocean and lastly the kingdom of Fās founded at the beginning of the ixth century by the ʿAlid Idrīs II with the help of Berber tribes, the Miknāsa, Sodrāta and Zwāgha. Only the semi-independent dynasty of the Aghlabids (802—908) recognised the suzerainty of the ʿAbbāsids. They raised from the Berbers their troops for the conquest of Sicily, but they had, on the other hand, to put down frequent rebellions by the natives in Tripolitania, Southern Tunisia and in the Zāb and Hodna territory.

The resistance of the Berbers to the Arabs really was quite as keen as before. It was strong enough to assure the supremacy of Shīʿite doctrines in the Maghrib, although these were radically opposed to the Khāridjī doctrines adopted by the Berbers only the century previous. The Ketāma furnished the *Dāʿī* Abū ʿAbd Allāh with the troops who fought the Aghlabids and laid the basis of the Fāṭimid power for the *Mahdī* ʿUbaid Allāh. The Fāṭimids were never able however to subdue all the Berbers. Although they succeeded in suppressing the Imāmate of Tāhart, they could not prevent the Idrīsids from retaining their power in the western Maghrib; they were unable to make vassals of the Maghrāwa and Zenāta, who out of hatred for the Fāṭimids placed themselves under the Omaiyads of Spain; and lastly they had to put down the revolt of the Khāridjīs led by Abū Yazīd "the man with the ass", (942—944), a revolt which endangered their power and from which they only emerged victorious with the help of the Ṣanhādja of the Central Maghrib. Besides, the Fāṭimids soon turned their attention to the east and as soon as the Caliph al-Muʿizz was firmly established in Egypt they lost interest in the Maghrib. North Africa again fell a prey to various Berber tribes, no one of which was able to overcome the others. In the east the Ṣanhādja displaced the Ketāma and supported the Zīrids, who were governors of Ifriḳiya and Tripolitania. In the west, since the Idrīsids had fallen, the power passed into the hands of the Zenāta, who were at first only governors for the Spanish Omaiyads but became independent princes. In the beginning of the xith century the Zīrid kingdom broke up; the Ḥammādid kingdom was formed in the centre of the Maghrib the rulers of which recognised the authority of the Caliph of Baghdād and first made their capital at Ḳalʿa, then at Bidjāya (Bougie). The state of anarchy, resulting from the quarrels of the Berbers among themselves, was complicated in the middle of the xith century by the invasion of the Hilālī tribes, the immediate results of which were the devastation of Ifriḳiya and a part of the Maghrib and the ultimate consequences a radical modification of the ethnography of Northern Africa.

Just when the confusion had reached its height, two Berber dynasties, the Almoravids and the Almohads, each proclaiming different reformed religious doctrines, succeeded in establishing their preponderance for a time in Northern Africa. The triumph of the Almoravids was that of the Lemtūna, who had up till then led a nomadic life between Southern Morocco and the banks of the Senegal and Niger. Though converted to Islām in the third century of the Hidjra, they had for long been Muhammadans only in name. They were taught the true doctrine and orthodox practices by the Marabout Ibn Yāsīn and resolved to carry the true faith to the negroes of the Sūdān and the untutored peoples of Southern Morocco. Their conquests soon stretched beyond those limits. Their chief Yūsuf b. Tāshfīn founded Marrākush in 1062, subdued all Morocco and central Maghrib up to the Ḥammādid frontier in a few years, drove back the advancing Christians in the Iberian peninsula by the victory of Zallāḳa in 1086, deposed the Andalusian Emīrs and became sole master of Muḥammadan Spain. The decline of the Almoravids was as rapid as their rise. Exhausted by their own victories and vitiated by contact with a superior civilisation, these Berbers from the Saḥara rapidly disappeared. In their place the Caliphs had to employ Christian mercenaries, while they themselves, heedless of orthodoxy, scandalised good Muhammadans by their conduct. The Maṣmūda of Deren, converted to Unitarianism (*Tawḥīd*, whence the name Almohads) by the preaching of Ibn Tūmart, rose against them. Led by a Kūmiya Berber, of great ability, named ʿAbd al-Muʾmin they soon put an end to the Almoravid rule, without much difficulty. The empire founded by the Almohads was even larger than that of their predecessors. Although ʿAbd al-Muʾmin was not actually able to conquer all Spain, he destroyed the Ḥammādid kingdom of Bidjāya, the Zīrid kingdom of Ifriḳiya, drove the Christians out of the ports they had seized and made himself lord of all the country between the Gulf of Sidra and the Atlantic. A great Berber empire thus extended over the whole of northern Africa, though it was likewise soon to crumble away. The Almohad Caliphs were no more able than the Almoravids to keep to the paths of orthodoxy; one of them, Ibn Maʾmūn, went so far as openly to curse the memory of Ibn Tūmart and raged against true believers. The rivalry of the diverse Berber factions also hastened the break up of the empire founded by al-Maʾmūn. The quarrels of the Maṣmūda and the Kūmiya bathed the Moroccan court in blood; the tribes of the Maghrib favoured the efforts of the Banū Ghāniya or attempted to make themselves independent. A century after the death of ʿAbd al-Muʾmin, the last of his descendants, Abū Dabbūs came to an inglorious end as leader, of a robber band in 1279. By this time the Maghrib was partitioned among new powers, the Marinids in Fās, the ʿAbd al-Wādīs at Tlemcen, and the Ḥafṣids in Tunis. None of these dynasties was able to impose its authority on the others, nor even to make itself respected by its own subjects. In Morocco the tribes of the mountain regions were in a constant state of revolt against the Marinids; in central Maghrib, the Banū Wemannū of Warsenīs (Wānsherīsh), the Zwāwa of the Djurdjura, the Ḳabyls of the province of Constantine, the peoples of the Zāb and the Djarīd threw off the yoke of the princes of Constantine, Bidjāya and Tunis. The same thing happened at

the oases of the Djebel Nefūsa and the Awrās. The inability of the Berbers to unite to form a great empire was once more clearly demonstrated. The only way to trace their history from this period is to write the history of the various tribes. The task is still farther complicated by the changes brought about by the Hilālī invasion. In the plains and plateaus the Berber population has been mingled with the Arabs; they have gradually abandoned their language and customs; they have even lost their ancient name which has been replaced by that of some individual from whom they trace their descent; they have become quite arabicised. Other groups have escaped this transformation, owing to the difficulty of access to their abodes such as those of the Awrās, of Kabylia and the Rīf; they have been augmented by fugitives of all sorts, who have taken refuge with them; some have even gone down to the Sahara so that since the xivth century "the Berbers form a cordon on the frontier of the land of the negroes parallel to that formed by the Arabs on the borders of the two Maghribs and Ifrīḳiya" (Ibn Khaldūn, *Histoire des Berbères*, transl. de Slane, ii. p. 104). This disintegration was accompanied by the retreat of Muḥammadan civilisation. It is no exaggeration to say that many Berber groups returned to a semi-savage state and only retained the most rudimentary notions of Islām. Their reconversion to Islām was the work of Marabouts in the xvth and xvith century, who very often claimed to come from the south of Morocco, from the legendary Sāḳiyat al-Ḥamrā, which popular imagination believed to be a regular nursery of missionaries and saints. The influence of these pious individuals was so great that whole tribes at the present day regard them as their ancestors. Some few groups escaped their attention; such perhaps are the Zekkāra whose religious customs and beliefs, so different from those of the Islām of the Maghrib, have given rise to the strangest and most far-fetched hypotheses.

Geographical Divisions.

At the present day the Berbers are no more a homogeneous mass than they were in the first centuries of the Hidjra. Their descendants still form the basis of the population of North Africa but they have been so greatly modified by the Arab element that it is often impossible to recognise them. They have lost all memory of their real origin, as well as their language and customs. Some considerable groups have however persisted in the mountains and in the desert, that is to say, in those regions into which the Arabs could not penetrate or which they did not succeed in retaining. They are linked up by smaller groups more or less related which are rapidly disappearing and survive as evidence of the ancient ethnographic conditions. It is besides, very difficult to give an exact list of these tribes. The retention of the Berber dialect appears to be the most reliable criterion, although some tribes which claim to be of Berber origin have ceased to speak the language of their ancestors.

Speaking generally, it may be said that the density of the Berber communities increases from east to west and from north to south. They are scattered over an immense area, bounded on the east by the oases of Sīwah, the desert of Libya, and the mountains of Tibesti, on the west by the Atlantic, on the south by the Hausa countries, the middle course of the Niger and the Senegal.

Tripolitania and Cyrenaica. There are some Berber tribes in the mountains of the land of Barḳa, in the Ghuryān and the Djebel Ifren and in the Djebel Nefūsa, the religious stronghold of the Abāḍīs. They are also met with in the oases of Sīwah, Awdjila, Saḳna, Timissā and in the Fezzān. We may also mention the Modjabra of Awdjila and the Urfella of the environs of Tripoli who, although they speak Arabic, say they are of Berber stock.

Tunisia. Berber dialects are spoken among the Djerbī (island of Djerba), who, like the Nefūsī, belong to the Abāḍī sect, among the Troglodytes of the Maṭmāṭa and amongst some of the inhabitants of the Djebel (Sened). The other Berber tribes of the protectorate, such as the Khūmīr have been arabicised.

Algeria. Kabylia in the north, the Awrās in the south-east have been the great centres of resistance of the Berbers. Although Little Kabylia was more affected by the Arabs than Great Kabylia, Berber dialects are still spoken in the neighbourhood of Burdj bū ʿArarīdj, in the Babars and among the Telāghma, ʿAbd al-Nūr and the Zwāgha of the district of Seṭīf. In the Djurdjura Kabylia the Zwāwa have preserved a dialect which is regarded as the purest of all those in the north; they are connected with the tribes of the Wādī Sāḥil (Wed Sahel) in the east, the Banū Khalfūn in the west. In the south and east of the department of Constantine, the Ūlād Khiar (Sūḳ Ahrās), the Harakta (ʿAin Baiḍā), the Nemengha (Tebessa) are allied to the Shāwiya of the Awrās. In the Tell of Algiers and Oran, some insignificant groups, which are rapidly disappearing, found in parallel lines from east to west, such as the Usara, the Zaʿatīt, the Banū bū Yaʿḳūb, and the Merāghda of the Blida Atlas. The Benī Menāṣer between Miliana, Cherchell and Tenes; the Harāwa of Teniet al-Ḥād (Thanīyat al-Aḥad), the Banū bū Khannūs of the Warsenis, the Aʿshāsha of the Dahra, the Bei Halima of Frenda, the Banū Snūs and the Banū bū Saʿīd of the Algero-Moroccan frontier. In the Algerian Sahara, the oases of Wād Rīgh and Wārglā, the oases of the Mzāb peopled by Abāḍī Berbers, the Ḳṣūrs of Moghar, of Bū Semghūn of ʿAin Ṣfisifa mark the road between South Constantine and South-east Morocco.

Morocco. Of all the parts of North Africa Morocco is the one in the which the Berber element is the most important. It predominates in the Rīf, in the various ranges of the Atlas, in the Sūs, in the valleys of the Wād Nūn and of the Draʿa and in the oases. All the Berber tribes are not yet known however. A certain number of principal groups may nevertheless be distinguished. 1. The peoples of the lower Mulūya territory (the Banū bū Zeggū and Banū Iznāsen, who form a connecting link between the Berbers of Algeria and those of Morocco). 2. The tribes of the Rīf (Gueleʿia [Ḳalaʿa], Temsaman, Boṭṭwa, Banū Uriaghen, B. Saʿīd). 3. The Berāber, occupying, in the centre of Morocco, the lands round the sources of the Mulūya, the Sebū, the Wād Draʿa (Darʿa) and scattered between Fās and Miknāsa to the north and the Tafilelt to the south-east, with a few outposts as far away as the Atlantic coast area near Rbāṭ and Slaʿ (Sale). The Zayan, Banū

Mtir, Banū Mguild, Aït Sherroshen, Aït Atta and Aït Yafälman (a confederacy of the Berāber) also belong to this group. 4. The Shilḥa, occupying the land to the south of Mogador and Marrākush, the valleys of the Great Atlas Range and of the Anti-Atlas, the Atlantic coast, the valleys of the Sūs, and Wād Nūn and the upper course of the Wād Tansift and the Wād Drā'a (Dar'a). (To this group otherwise but little known, belong the Ihalen of the Ḥāḥa country, the Gundafa, the Guezūle, Glawa of the Great Atlas, the Huwāra, Aït Yaḥyā of the Sūs, the Shtūka, Aït Iklef, Aït Isimūr of the Sāḥil etc.). 5. The inhabitants of the oases (Tafilelt, Figuig and Twāt). In these oases, alongside of a Berber population in the strict sense of the world, there lives a dark skinned people, the Harafīn, whose origin has given rise to controversies, some writers regarding them as black Berbers, and others as a cross between Berbers and negroes, analagous to the Melanogaetuli of the ancients, while others again say they are the last representatives of a negroid race called the "Garamantic". 6. The Berbers of the Sahara. The ancient tribes of the Zenāta and Zenāga who ruled in the western Sahara in the early centuries of the Hidjra, were overcome by and made tributary to the Arab element so that the word Zenāga has become almost a synonym for "slave". Some tribes have nevertheless retained their independence; the Ulād Dalim, descendants of the Almoravids, the Duiḥ (Idā ū 'Aïsh) and the Meshdūf of Tagant. Lastly a certain number of sections of the large tribe of Trārza in the north of Senegal, notably the Ulād Daimān and the Tendagha still speak Berber. In the Central Sahara, the Tuāreg preserve one of the most characteristic of Berber types. They class themselves into two great groups; the Northern Tuāregs (the Azdjer of Tassili and Ahaggar, occupying the massive mountains of the same name), and the Southern Tuāregs (Awellimids, Kël Wï (Kel Wi) of the Aïr); the latter are already mixed with negro elements.

Manners and Customs.

Their manners and customs are with their language the distinguishing mark of the Berber tribes. Although we possess but scanty notices of certain Berber groups which have as yet been little studied, such as those of Morocco, the information available is sufficient to prove the identity of their customs with those of groups which are well known such as the Ḳabīls, the Shāwiya of the Awrās and the Tuāregs. The most striking characteristic is the part played by custom in legislation. Among the Berbers the source of their laws is not, as with the Arabs, the Ḳor'ān. Although they have adopted Islām, they have sharply separated dogma from law. The Ḳor'ān is the undisputed authority on all that pertains to faith or religious hygiene but only affects civil and criminal law in so far as it does not come into contact with the law of custom. The proportion in which the two elements combine varies according as the tribes have been more or less deeply affected by Arab influence. This statement of Hanoteau's with reference to Kabylian law, is apparently true for other Berber groups also. One result of the profane origin of Berber law is that it may be modified, while Muḥammadan law, taken from the Ḳor'an, a divine and immutable book, is essentially unalterable. As to the customs themselves, they fall into two classes; *a*) *'āda* or general usages transmitted from generation to generation by oral tradition; it is applied in Ḳabylia to all that concerns individual rights and the transference of property; and *b*) the *'urf* or local usage. The modification of principles consecrated by the *'āda* requires the consent of the tribes; the alteration of prescriptions sanctioned by the *'urf* requires only the approval of the village assembly. The Morocco Berbers likewise have a particular code (*izerf*) for each tribe or each locality, whose prescriptions, almost always in accord with ancient tradition, are settled by the *anfālis* or assembly of the elders. Infractions of civil and criminal law have given rise to a regular system of fines called *ḳānūn*, which varies in the different villages; it is sometimes written down but as a rule is committed to memory by the elders. Tariffs of the same kind appear to exist among some of the Berāber tribes of Morocco, the Aït Atta and the Aït bū Zīd, for example. Many ordinances consecrated by custom, go back to a very ancient period, anterior even to Islām, for example the application of the *talio* in criminal law; the right of *reḳba* or private vengeance allowed to the family of a murdered man; the institution of the *'anāya*, which is the safeguard granted to an individual or body of strangers; and that of the *debiḥa*, the immunity, sometimes hereditary, of an individual or body of people. There is however one Berber group whose laws present striking differences to those we have just mentioned, that is the Abāḍi group of the Mzāb, whose laws are of religious origin and are distinguished from the orthodox laws by their exceeding severity.

The social life of the Berbers likewise differs in many respects from that of the Arabs. One of the most striking features is the place of woman amongst them. She enjoys greater consideration and influence than among the Arabs; for example, she is not forced to wear the veil; monogamy is the rule among Berber families; and lastly among the tribes which have best preserved the original such as the Tuāregs traces are found of an organisation of the family based on matriarchy.

The political organisation of the Berbers varies in the various districts. Two principal types may be distinguished however: 1. The aristocratic type: a noble and warlike class under whom is a class of vassals and serfs, sometimes with a marabout class intermediary. 2. The democratic type: a municipal republic making its own laws and governing itself, for example the villages in Kabylia, the Awrās and the Moroccan Atlas. In these latter public business is carried on and magistrates elected by the general assembly of the people (*djamā'a*, *anfālis*). This form of government however looks more democratic than it really is for the influence in the assembly is in the hands of the old men and powerful individuals. In the Mzāb country power was in the hands of a clerical aristocracy (*'azzaben*). Each of these little republics, divided by the rivalries of its "sofs" (*ṣuff*), or parties grouped round an important individual is very jealous of its independence. In former times in Kabylia there was a practically permanent state of war between the various villages and tribes; in Morocco this is still the case. The individualistic spirit of the Berbers prevent them at the present day as in the past

from forming political groups of any importance; although they are capable of forming temporary or permanent confederacies they never rise to the conception of any more complete organisations.

(G. YVER.)

RELIGION.

In ancient times the religion of the Berbers appears to have consisted of a number of local cults corresponding to the division into tribes. The objects of their worship, about which we have only sparse and incomplete details were undoubtedly natural objects: caves, rocks, springs, rivers and mountains (e. g. the Atlas) to which should be added the celestial bodies, at least the sun, the moon and certain stars. The veneration in which these objects were held may still be traced in certain superstitions. It is certain that since the Punic epoch, there has not only been a borrowing of foreign divinities but also an assimilation of the latter to the native deities. Judaism also made numerous converts and if it did not play the role which some have tried to credit it with, it was certainly disseminated throughout the whole of North Africa; indeed with the exception of the descendants of the Jews, who were banished from Spain in the xv[th] century, the greater part of the indigenous followers of Judaism, are descended from converts made before the introduction of Islām. Judaism paved the way for Christianity which soon, as elsewhere broke off from it, and flourished in spite of the strenuous struggle it had to wage with paganism, and the internal dissensions which rent it within. This is not the place to write its history (cf. Dom Leclercq, *L'Afrique chrétienne*, Paris, 1904, 2 Vols.; Monceaux, *Histoire littéraire de l'Afrique chrétienne*, Paris, 1901—1909, 3 Vols., in course of publication); it will be sufficient to note that it gave the Berbers an opportunity to unite against Roman rule and that they eagerly adopted the heresies opposed to the doctrine of the Church of Rome. The same thing happened after the Muḥammadan conquest, only the name of their adversaries was changed. We do not exactly know the details of the conversion of the Berbers to Islām; we only know that they renounced it twelve times and that had they found stronger support than the Byzantine or the ephemeral Visigothic kingdom, their resistance would have had quite another result. Islām did not finally triumph till the xii[th] century of our era; it was at this date that the last of the native Christians disappeared.

At the beginning of the conquest, the Berbers professed the orthodox doctrine, the only one they knew; but their spirit of independence soon showed itself in the adoption of Khāridjī doctrines, which laid the most emphasis on the conception of universal equality. That at heart they were really little concerned with religious dogma, is clearly shown by the fact that one section of them took the side of the Shīʿites, not only on behalf of the Idrīsids of Fās but of those who, steeped in Persian doctrines, saw in the *Imām* an incarnation of the Deity. This also explains why we have the Fāṭimids beside the Khāridjis, Ṣufris and Abāḍīs and the Ketāma the principal supporters of the Mahdī ʿUbaid Allah. A reaction brought the triumph of Sunnī doctrines with the Lamtūna (Almoravids) of the Sahara who had only been converted in the x[th] century; it was further emphasised by the Maṣmūda of the Atlas who founded the Almohad empire and exterminated those who still professed other faiths, Christians and Shīʿites except a few Khāridjī communities who were protected by the mountains, desert or sea. [See the articles KHĀRADJĪS, ṢUFRĪS, ABĀḌĪS, NOKKĀRĪS, NEFŪSA, RUSTAMIDS.]

From the point of view of religion, the Berbers, without distinction of sects, have only produced theologians with a fondness for disputation; they have produced no great original thinkers, whether orthodox or heterodox. It was the narrowest and least liberal of the four Musulman sects (next to that of Ibn Ḥanbal), that of Mālik b. Anas that became the most wide spread amongst them: this has remained the case to the present day. Sunna doctrines now reign supreme, more or less mixed with local superstitions, in particular the cult of marabouts, many of whom have replaced obscure indigenous divinities, except in a few Abāḍī communities which have survived in the Mzāb, in Djerba, and in the Djebel Nefūsa and who keep up a connection with their co-religionists in Zanzibar. In addition to official Islām, two attempts to found in Morocco a religion which was to bear the same relation to Islām as the latter professes to bear to Christianity, must be mentioned; in the Rīf the attempt of Hā-Mīm al-Moftarī (the "forger", q. v.) in the iv[th] century A. H. and in Tāmesnā, the modern Shawiyā, the religion founded by a former Khāridjī, Ṣāliḥ ibn Ṭarīf, among the Berghawāṭa [q. v.] which lasted from the second to the fifth centuries A. H.

LANGUAGE AND LITERATURE.

In spite of the impossibility of proving their common origin, there is a linguistic unity among the Berber languages and although we know but little of the ancient language it may be presumed that its dialects did not differ from one another more than the modern dialects. Inscriptions alone could give us the key; but unfortunately they have not yet yielded up their secrets and the attempts that have been made to decipher them have not given satisfactory results. They were collected by Faidherbe in 1870 (*Collection complète des Inscriptions numidiques*, Lille, 1870; cf. also J. Halévy, *Essai d'épigraphie libyque*, Paris, 1879); since then however not a year has passed without new ones being discovered (see the collections in the *Recueil de la société archéologique de Constantine*, in the *Revue africaine*, in the *Comptes de l'Académie des Inscriptions* etc.). The Lybian alphabet has hitherto been thought to be of Phoenician origin (cf. Halévy, *op. cit.*, p. 13—16); an attempt to connect it with one of the South Semitic alphabets, more particularly the Thamūdenian has not been successful (E. Littmann, *L'origine de l'alphabet libyque*: *Journ. As.*, x. Series, iv. p. 422—440); but the proposal to connect it with the Aegean alphabet still requires to be examined (cf. also Ph. Berger, *Histoire de l'écriture dans l'antiquité*, Paris, 1891, p. 324—332). It ceased to be used in the north after the Arab conquest and it is represented at the present day only by the Tuāreg alphabet. Besides the inscriptions the only materials we have for the study of ancient Berber language are a certain number of words preserved in a more or less corrupt form by the writers of antiquity, they are only of importance from the lexicographic point of view.

The same remark applies to those which have been handed down to us by Arab writers. One point may be confidently asserted however namely that the great invasion of the Banū Hilāl, which definitely established Arab power in the xith century in the north-west of Africa, had a considerable influence on the Berber language: some dialects disappeared; others were invaded by numerous words which may be easily distinguished from those which had been borrowed in previous centuries (cf. R. Basset, *Les mots arabes passés en berbère: Oriental. Studien, Th. Nöldeke gewidmet*, i. 429—443). A knowledge of the Guanche dialect, which was not exposed to the Arab invasion, would have to a certain extent made up for our ignorance of ancient Berber: unfortunately, all that we now possess of this dialect, spoken in the Canary Islands down to the xviith century, exists only in the corrupt form in which it has been transmitted by Spanish writers: all that remains has been collected by S. Berthelot (Parker Webb and Sabin Berthelot, *Histoire naturelle des Îles Canaries*, Vol. i. Part 1, Paris, 1832).

The Berber language, which belongs to the Kūshite or Ḥamitic family of language which is related to the Semitic group, is still spoken from the oases of Sīwa to the Atlantic Ocean and from the northern Niger to the Mediterranean but it is far from being the predominant language in this vast area. Only a provisional classification of its dialects has as yet been made: when each of them has been completely studied it will be possible to settle their inter-relations, and connect them with the Libyan inscriptions when these have been deciphered. The principal dialects, going from east to west are the Zenāga, spoken in the north of Senegal, the Tuāreg of the Awelimmida, the Ahaggars (Taitoḳ) and the Azgers; the Shilḥa of Sūs and the Tamazight of the Atlas, the Rīf language in the north of Morocco, the Berāber in the south-east, the Zenātia of the east of Morocco and the west of Algeria, the dialect of the Ḳṣūr, that of the oases (Tidikelt, Twāt and Gūrāra) the Zenātia of central Algeria (Wārsenis, Aʿshāsha, and Harāwa) which is closely connected with the dialect of the B. Menāser and through the mountains of the Atlas links up with the Zwāwa of Great Kabylia (one of the best preserved) and the dialects of Bidjāya and the Wādī Sāḥel (Wed Sahel); in the south the dialects of the Mzāb, Wārglā and the Wādī Rīgh; the Shāwiya of the Awrās and that of the tribes from Saṭīf to Sūḳ-Ahras. In Tunisia, Berber only survives in the extreme south; at Sened, among the Maṭmāṭa, at Djerba and up to the frontiers of Tripolitania where it passes into the dialect of the Djebel Nefūsa. The only other areas in which it is found are the oases such as Ghadāmes, Ghāt, Awdjila and lastly in Sīwa. The study of these dialects has been begun but has not been advanced in the same degree for each.

Religious literature must have been well developed among the Berbers, particularly among the Khāridjis as we may gather from the scattered notices in chroniclers and biographers. Although we have lost the Kurʾāns of Hā-Mīm and Ṣāliḥ (except a few scarce fragments) there still remains, out of all the Abāḍī literature Ibn Ghānim's treatise entitled *Mudawwana* (cf. de Motylinski, *Le manuscrit arabo-berbère de Zouagha: Actes du XIVe Congrès des Orientalistes*, Algiers, 1909, ii. 64—78). As to Sunnī literature, we have lost the translation of the Kurʾān and the Berber text of three treatises in the Shilḥa dialect composed in the XIth century of our era by the Mahdī Ibn Tūmart, founder of the Almohad empire, but we have two works dating from the XVIIIth century and composed in the same dialect by Muḥammad b. ʿAlī b. Brahīm: the *Ḥawḍ* (a treatise on religious duties) after the *Mukhtaṣar* of Sīdī Khalīl (published and translated by M. Luciani, Algiers 1897) and the *Baḥr al-dumūʿ* a complement to the preceding (manuscripts in Algiers and Paris); the two first chapters were published with a translation by de Slane, *Appendices à l'Histoire des Berbères*, Vol. iv. pp. 552—562. With this class of literature are connected certain religious poems, all in Shilḥa, like that of Ṣabi which tells of the descent into hell of a young man in search of his parents (R. Basset, *Le Poème de Çabi*, Paris, 1879; 8vo.); the poems of Sīdī Ḥammū (Stumme, *Dichtkunst und Gedichte der Schluḥ*, Leipzig, 1895; Johnston, *Fadma Tagurramt: Actes du XIVe Congrès des Orientalistes*, Vol. ii, p. 100-101), an account of the Ascension of the Prophet and a version of the *Burda*.

Works of profane literature are rare and have only been published by Europeans e. g. Sīdī Brahīm's account (in Shilḥa) of West Africa (published by Newman in the *Journ. of the Roy. As. Soc.* 1848 p. 215—260, transl. by R. Basset, Paris, 1882) and the account of the Djebel Nefūsa in the Nefūsī dialect by Brahīm b. Slīmān al-Shammākhī (edit. and transl. by de Motylinski, text Algiers, 1885); transcription and translation, Paris, 1898). We may also mention here a collection of tales entitled *Kitāb al-Shilḥ* (Ms. in the Bibl. Nat. Paris), which is largely borrowed from the *Bakhtiyār-nāma* and the *Hundred Nights*; extracts have been edited and translated by de Slane, Basset and Rochemonteix.

The popular literature (stories, poems and riddles) is more important than all these texts which are so strongly mixed with Arabic. These are to be found in almost all the above mentioned dialects and will be found detailed in the particular articles concerning them. General collections (translations only) have been published by R. Basset (*Contes berbères*, Paris, 1887; *Nouveaux contes berbères*, Paris, 1897; *Contes populaires de l'Afrique*, Paris, 1903). Of collections in particular dialects one may mention: for the Shilḥa of Tazerwalt: Stumme, *Elf Stücke im Šilḥa-Dialekt*, extract from the *Zeitschr. der Deutsch. Morgenl. Ges.*, 1894; do., *Märchen der Schluḥ von Tazerwalt*, Leipzig, 1895 (Texts and translation); de Rochemonteix, *Contes du Sous et des Oasis de la Tafilalt*: *Journ. As.*, xi (1889), p. 198—225; for the dialect of the Ḳṣūr: R. Basset, *Recueil de textes et de documents pour la philologie berbère*, Algiers, 1887; for the dialect of the Banī Menāṣer: R. Basset, *Textes berbères dans le dialecte des B. Menacer*, Rome, 1892; for the Zwāwa: Hanoteau, *Poésies populaires de la Kabylie du Jurjura*, Paris, 1882 (translation only); Moulièras, *Légendes et contes merveilleux de la Grande Kabylie*, Paris, 1882 (translation only); Ben Sedira, *Cours de langue Kabyle*, Algiers, 1887 (text only); Moulièras, *Légendes et contes merveilleux de la Grande Kabylie*, Paris, 1893—1897 (8 parts, text only, unfinished); Le Blanc de Prébois, *Essai de Contes Kabyles*, Batna, 1897

(2 parts, unfinished); Luciani, *Chansons Kabyles de Smail Azikkiou*, Algiers, 1899; Boulifa, *Recueil de poésies Kabyles*, Algiers, 1904; for the dialect of Wādī Sāḥil: R. Basset, *L'insurrection algérienne de 1871 dans les chansons populaires Kabyles*, Louvain, 1892; for the Shāwiya: G. Mercier, *Cinq textes berbères en dialecte chaouia*, extract from the *Journ. As.* 1900; for the Djerid: Stumme, *Märchen der Berbern von Tamazratt*, Leipzig, 1900; for the Taitok: Masqueray, *Observations grammaticales et textes de la temahaq des Taitoq*, Paris, 1897.

We may also mention the *Ḳānūns* or collections on customary law, which are still used among certain Berber tribes. These only exist in oral tradition but some of those of Great Kabylia have been taken down and published; by Hanoteau (*Essai de grammaire Kabyle*, Alger, n. d., p. 313—324; *La Kabylie et les coutumes Kabyles*, Paris, 1873, Vol. III, Appendix, p. 327—443, translation only, reprinted partly in Masqueray, *Formation des cités chez les populations sédentaires de l'Algérie*, Paris, 1886, p. 263—324, translation only); by Ben Sedira (*Cours de langue kabyle*, p. 205—355 text only); Boulifa (*Le Kanoun d'Adni*: *Recueil de mémoires et de textes publiés en l'honneur du XIVe Congrès des Orientalistes, par les professeurs de l'École Supérieure des lettres*, Algiers, 1905, p. 152—178). It is not necessary to enumerate the various translations of the Old and New Testaments which have been made by Catholic and Protestant missionaries.

Bibliography: The most important materials have been collected by Fournel, *Les Berbers* (Paris, 1877—1881, 2 vols.) but he stops with the departure of Mu'izz lidīn Allāh for Egypt. As to the Arab historians: Ibn Khaldūn, *Kitāb al-'Ibar* (Būlāḳ, 1284 7 vol.), vols. vi. and vii., the French translation by de Slane, *Histoire des Berbères* (Algiers, 1852—1856, 4 vol.); S. Lane-Poole, *The Mohammadan Dynasties*, p. 33—63 (Lond., 1894); Ibn Abī Zer', *Rauḍ al-Ḳirṭās*, ed. Tornberg (Upsala, 1843—1846; 2 v. in 4°.); Ibn 'Adhārī, *al-Bayān al-Moghrib*, ed. Dozy (2 v., Leyden, 1848—1851); al-Marrākoshī, *History of the Almohads*, ed. Dozy (Leyden, 1847); al-Bakrī, *Description de l'Afrique septentrionale*, ed. de Slane (Algiers, 1857); transl. by de Slane (Paris, 1859); de Goeje, *Descript. al-Maghribi* (Leyden, 1860: extract from al-Ya'ḳūbī); Masqueray, *Chronique d'Abou Zakaria* (Algiers, 1878); al-Barrādī, *Kitāb al-Djawāhir* (Constantine, 1302); R. Basset, *Les Sanctuaires du Djebel Nefousa* (Paris, 1899); Quedenfeldt, *Eintheilung und Verbreitung der Berberbevölkerung in Marokko*, (*Zeitschr. für Ethnologie*, 1888, 1889); Daumas, *La Grande Kabylie* (Paris, 1847); Carette, *Études sur la Kabylie proprement dite* (Paris, 1848, 2 v.); Barth, *Travels and Discoveries in North and Central-Africa* (London, 1847); Duveyrier, *Les Touaregs du Nord* (Paris, 1864); Bissuel, *Les Touaregs de l'Ouest* (Algiers, 1888); Jean, *Les Touareg du Sud-Est de l'Aïr* (Paris, 1908); Hanoteau et Letourneux, *La Kabylie et les coutumes Kabyles* (Paris, 3 v., 1872-1873); Renan, *La Société berbère* in the *Mélanges d'histoire et de Voyages* (Paris, 1878) p. 319—352; le P. Dugas, *La Kabylie* (Lyon, 1877); Masqueray, *Formation des cités chez les populations sédentaires de l'Algérie* (Paris, 1886); Morand, *Les Kanouns du Mzab* in the *Études de droit musulman algérien* (Algiers 1910), p. 419—457; T. W. Arnold, *Preaching of Islam* (Lond. 1896), p. 258—262; R. Basset, *Recherches sur la religion des Berbères* (Paris, 1910) authors quoted; de Slane, *Appendice à l'histoire des Berbères*, Vol. iv. p. 488—584; R. Basset, *Étude sur les dialectes berbères*, (Paris, 1894); id. *Loqmân berbère*, (Paris, 1890), and the papers presented to various Oriental congresses (London, 1891; Paris, 1897; Hamburg, 1902; Copenhagen 1908). (René Basset.)

BEREIDA or Buraida (the diminutive of Burda), a large village in the Ḳaṣīm province of Nedjd, situated 26° 17′ N., 43° 55′ E. It lies on the left bank of the Wādī Rumma, about ten miles from 'Onaiza on the opposite bank. 'The names of Boreyda and 'Aneyza are from bergs in them' (Doughty). Buraida probably occupies the site of the ancient Fayda (Sprenger, *Die alte Geographie Arabiens*). The present town is said to have been founded three or four hundred years ago, by people of the Banū Tamīm. After the fall of the Wahhābī state it became independent under chiefs of the family of 'Alaiyān (Palgrave). When Faiṣal, the representative of the Ibn Sa'ūd or Wahhābī dynasty, had recovered most of the lost ground, he crushed Buraida by treachery, and placed it under a native of al-Riyāḍ named Moḥanna, who was governor at the time of Palgrave's visit (1862). His son Ḥasan was governor when Doughty stayed there (1878). The former estimated the population at 25,000, the latter at 5,000 or, counting the surrounding hamlets, 6,000. The people are merchants and caravaners. The town is built of clay and surrounded by a wall only two feet thick. The gardens form a ring round the town outside the wall. The palms and tilled land stretch for three miles on the side next the Wādī. They are irrigated from wells, made by digging in the sand. The water is raised by means of a wheel set on a frame of *'ithl* wood, which grows plentifully here. At the time of Palgrave's visit there was a busy market, rock-salt from western Ḳaṣīm being a common article of sale. The streets were fairly broad and regular. The height of the minaret proves the mosque to have been built before the rise of the Wahhābīs [q. v.]. It is probably about 200 years old. The castle Palgrave considered to be in part older, some of it being of stone. It had no architectural features, and there appear to be no ancient inscriptions in the town.

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BERGAMA, the name of a district (*ḳaḍā*) and its capital in the Sandjak of Izmir in the Wilāyet of Aidīn (Smyrna). The town, which is situated in 24° 35′ east Long. and 39° 5′ north Lat., is the ancient Pergamon, as has now been ascertained from the excavations of Humann, Conze etc. This is not the place to discuss the history of Pergamon and the excavations; the reader may be referred to the brief but excellent account in Baedeker's *Constantinople and Western Asia Minor*, p. 246—254.

In the beginning of the xiv^th century the town fell into the hands of the Turkish dynasty of the Ḳarāsī and with Bālikesrī was the most important

town of this Emirate. Ibn Baṭṭūṭa visited it in 733 (1333) and found it as at the present day. He describes it as being in ruins but with a strong fortress on the hill. He calls the Sulṭān Yakhshī. Orkhān took the town soon afterwards (according to the Turkish historians in 735 (1334) or 737 (1336) but Mordtmann, *Über d. Türkische Fürstengeschlecht der Karasi*, relying on Byzantine historians places the date later. Since then it has belonged to the Ottomans. At the present day it is an imposing, picturesquely situated little town with about 20,000 inhabitants (Cuinet 14,502, Sāmī 12,000, ʿAlī Djewād 21,197) and the seat of the Ḳāʾimmaḳām. The neighbourhood is fertile and tobacco and cotton are particularly cultivated. In addition the art of working in leather, for which the ancient Pergamon was famous (parchment) is still flourishing. According to ʿAlī Djewād the town has 10 tanneries.

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BERGHAWĀṬA, is the name formerly applied to a group of Maṣmūda tribes of which the more important were the Berānis, the Zwāgha, the Maṭmaṭa, the Maighāra, the Banū Būrgh and the Banū Wāghmer. They were settled in the west of Morocco in the district of Tāmesnā which now bears the name of Shāwiya from Salé (Salā') and Azemmūr to Asfī and Anfā. They adopted the teachings of the Khāridjīs and took part in their wars against the Arabs under the leadership of Maisara, the water-carrier of Tangier. Their chief at that time was Ṭarīf Abū Ṣāliḥ. He left his power to his son Ṣāliḥ who had fought with him in the ranks of the Khāridjīs. Ṣāliḥ had obtained a reputation for learning and virtue among his people and conceived the idea of founding a new religion which would be to Islām what the latter was to Judaism and Christianity. This project has also been ascribed by some authorities to his father Ṭarīf. In any case Ṣāliḥ claimed to be the *Ṣāliḥ al-Muʾminīn* mentioned in the Ḳorʾān (lxvi. 4) and it was said that he first appeared at the beginning of Islām. In reality he lived in the reign of the Omaiyad Caliph Hishām b. ʿAbd al-Malik though if the date 127 be adopted for his appearance, it must have taken place in the reign of Marwān II as Hishām had died in 125. Some enemies of Ṣāliḥ assert that he was of Jewish origin, that the real name of his father was Shemaʿūn (Simeon) b. Yaʿḳūb b. Isḥāḳ and that he was born in Barbāṭ, in the vicinity of Xeres in Spain whence the name Barbāṭī, corrupted to Berghawāṭī, borne by his disciples. These views of the author of the *Naẓm al-Djawhar* have rightly been combatted by Ibn Khaldūn. Ṣāliḥ composed a regular code of religious laws, if we may believe al-Bakrī in his notice of the "leader of prayer" Zemmūr Abū Ṣāliḥ b. Mūsā b. Hishām (or Hāshim) b. Wārdīzen who was sent on a mission to the court of al-Ḥakam al-Mustanṣir, Caliph of Cordova, in Shawwāl 352 (October—November 963) by Abū Manṣūr ʿĪsā b. Abī 'l-Anṣār, king of the Berghawāṭa. This code, composed in the Berber language, was translated into Arabic by Abū Mūsā ʿĪsā b. Dāwūd, a Muḥammadan of Shella. The month prescribed for fasting was that of Radjab and not Ramaḍān, a certain day each week was also to be observed as a fast; prayers were to be offered five times a day and five times a night; the "feast of sacrifice" was celebrated on the 11th of Muḥarram and not on the 12th Dhu 'l-Ḥidjdja. Ablutions had to be made by beginning with the navel and the hips, then the privy parts, the mouth, neck, the forearms beginning at the elbows, the ears and lastly the knees. Some of their prayers consisted only of gestures; others resembled those of the Muslims. Their prostrations (*sudjūd*) were made three times in succession; they raised the forehead and their hands half a palm's breadth from the ground. The *takbīr* was replaced by the following formula, *A bism en Yaḳūsh* (Berber: in the name of God) followed by *Mokkor Yaḳūsh* (God is great). This name *Yaḳūsh*, which means God, in which some scholars have wrongly thought to recognise that of Bacchus — or rather the Bacax of the inscriptions of Numidia — on account of a variant, Baḳūsh, appears to be the translation of the Muḥammadan *Wahhāb* "he who gives", an epithet of God, and the fact that it is also found among the Abāḍīs recalls the Khāridjī antecedents of Ṣāliḥ (cf. A. de Motylinski, *Le nom berbère de Dieu chez les Abadhites*, Algiers, 1905, and R. Basset, in the *Bulletin de la Société archéologique de Sousse*, 1906). In repeating the profession of faith they hold their hands open with the palms downwards. At public prayer, which was celebrated on the Thursday and not the Friday, they repeated half of their Ḳorʾān, standing and the remaining part, while making their prostrations. The ceremony was completed by repeating in Berber the following formulas: God is above us, nothing which is on the earth nor in the heavens is hidden from him. Then they repeated twenty times the formula: *Mokkor Yaḳūsh* = God is great; *Ihan (Iwan?) Yaḳūsh* = God is one; *ur dam Yaḳūsh* = there is none like God. It is evident therefore that with the exception of the use of Berber their religion did not differ essentially from Islām. — Following the example of Muḥammad, Ṣāliḥ composed a *Ḳorʾān* in Berber. It contained eighty Sūras each of which as a rule was called after some prophet. The first was that of Aiyūb (Job), from which al-Bakrī gives an extract (p. 140); the others were those of Firʿawn (Pharaoh), Ḳārūn (Korah), Hāmān, Yādjūdj and Mādjūdj, al-Dadjdjāl (the Antichrist), al-ʿIdjl (the Golden Calf), Hārūt and Mārūt, Ṭālūt (Saul), Nimrūd and Yūnus (Jonas) the last. There were also the Sūras of the Cock, the Partridge, the Camel, the Eightfooted Snake and the Wonders of the World. Its imitation of the Moslim Ḳorʾān is manifest. A tenth part of all cereal produce was levied as legal alms, except from Muḥammadans; it was also forbidden to intermarry with the latter. Any one could marry as many wives as he could afford, but marriage was forbidden between collaterals to the third degree. Thieves were put to death, adulterers stoned, and liars banished, while murder could be atoned for by the payment of a hundred oxen. Certain prohibitions appear to be a survival of native customs; for example, it was forbidden to eat the head of any animal, or eggs (this prohibition still exists among certain tribes of Algeria and the Sahara). Cocks were held in reverence

as calling to prayer (cf. the name *mu'adhdhin* still given to them in vulgar Arabic). As is still the case with certain Marabouts, the saliva of their prophet was a remedy for sick people.

Another fact that shows the close connection of the religion of the Berghawāṭa with Islām, is that Ṣāliḥ attributed some of his sermons to Moses, to the seer Ṣāliḥ (who had prophesied the coming of the Prophet) and to Ibn ʿAbbās, the cousin of Muḥammad and ancestor of the ʿAbbāsids.

If the tradition may be relied on, Ṣāliḥ, after reigning forty-seven years, set out for the east, after promising to return in the reign of his seventh successor. He advised his son Elīsaʿ (Elyas) to keep his doctrine secret till the favourable moment which was not to be till the reign of his grandson Yūnus. It is difficult to take this literally; either, in the reign of this last prince, the teachings of Ṣāliḥ, after having been neglected were vigorously enforced or Yūnus was their real author but ascribed them to his grandfather. In addition there are some gaps in the chronology: Elīsaʿ reigned fifty years; his son Yūnus, who propagated the new doctrines with fire and sword, forty-four years; his nephew Abū Ghufair Aḥmad, who died in 300, twenty-nine; Ṣāliḥ must therefore have reigned fifty years to fill the gap between 127 when he first appeared and 300. ʿAbd Allāh Abu 'l-Anṣār, who is buried at Tāmesṅikht, died in 341 after a reign of 42 years. As a rule the Berghawāṭa sought the support of the Omaiyad Caliphs of Spain to help them in their struggle against the other powers who shared the Maghrib. They held out for long in their own territory and in addition to the troops raised from tribes which professed their religion, they had contingents furnished by Muḥammadan Berber tribes, such as the Izmāir, Banū Ifren, Banū Ifellūsa etc. Arab historians mention the wars which the Berghawāṭa had to wage against the Arabs of Spain, the Ṣanhādja vassals of the Fāṭimids and the Banū Ifren, and say they suffered severe defeats. This may well be doubted, as they remained independent and a constant danger to the Almoravid empire, which is said to have exterminated them, but they defeated the army of the celebrated ʿAbd Allāh b. Yāsīn, who perished in the battle in 450. A century later (543) we find the founder of the Almohad dynasty ʿAbd al-Muʾmin marching against them and being defeated by them; he afterwards gained the upper hand and the Berghawāṭa disappear from history.

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(René Basset.)

BERKE b. Djūčī (in most Egyptian authorities wrongly called Berke b. Bātū), a Mongol prince, chief of the Golden Horde, grandson of Cingiz-Khān and third son of Djūčī. From the accounts of the Egyptian ambassadors, who were received by him during the last years of his life, he cannot have been more than a few years younger than Bātū. Little is known of his career before he ascended the throne. He took no part in the wars in Russia and Western Europe in the years 1234—1242; he was more frequently in Mongolia than Bātū and took part in the great parliaments of 1246 (coronation of Güyük) and 1251 (coronation of Möngke). The latter assembly was presided over by Berke as the eldest member of the ruling house present, as perhaps also was the assembly which decided the punishment of the descendants of Čaghatai and Ügedei [cf. the article bātū khān]. As the Armenian Kirakos tells us, Alghū, grandson of Čaghatai afterwards held Berke chiefly responsible for the misfortunes of his house.

Soon afterwards he returned to his ancestral territory and did not again visit eastern Asia. Rubruquis (1253) mentions the camp of Berke in his journal; he was a Muḥammadan even at this time so that no swine's flesh was allowed to be eaten in his camp. The story, given by Abu 'l-Ghāzī (ed. Desmaisons, p. 172 *et seq.*), that Berke became a convert to Islām after he ascended the throne, is apparently a later invention. Djūzdjānī (*Ṭabaḳāt-i Nāṣirī*, transl. Raverty, p. 1284) says that Berke was instructed in the Ḳorʾān while still a youth in Khodjand by a theologian of this town. Djūzdjānī (p. 129) also gives a story of the hatred in which Sartāḳ, son of Bātū, and a Christian, held his Muḥammadan uncle; with this story may be compared the statement of the Armenian Kirakos who accuses Berke of having poisoned his nephew. If these two princes were really so hostilely inclined to one another, their enmity can hardly be explained solely by detestation of one another's religions. That Sartāḳ was baptised is denied by Rubruquis but on the other hand expressly affirmed not only by Syrian and Armenian but also by the Muḥammadan sources (including the two contemporary but independent authorities Djuwainī and Djūzdjānī). In any case Sartāḳ, who had six wives according to Rubruquis, and according to Kirakos exempted the Muḥammadan as well as the Christian clergy from all taxes, can no more have been a fanatical Christian than Berke, whose capital Sarāi was in 1261 the seat of a Christian bishop, a fanatical Muḥammadan.

According to Djuwainī, Sartāḳ received the news of the death of his father Bātū while on his way to Mongolia in the year 653 (February 1255—January 1256) to the Great Khān Möngke but continued his journey. He was appointed successor of Bātū by Möngke and lord of the ancestral territory of Djūčī and second in rank to the great Khān in the whole empire but died soon after, according to some authorities while on his return journey and to others soon after his return. The young prince Ulāḳčī (called the son of Sartāḳ by Djuwainī and of Bātū by Rashīd al-Dīn) was installed as chief of the Golden Horde by the Great Khān's commissioners and the regency entrusted to Bātū's widow Boraḳčin-Khātūn. According to Russian annals the camp of "Ulawčij" was visited by Russian princes as late as 1257. It was not till the death of the young Khān, probably in the same year 1257, that the succession passed to Berke.

Like Bātū, Berke during the earlier years of his reign ruled not only over the ancestral territory of his father but also over Mā Warāʾ al-Nahr. According to Djūzdjānī he visited Bukhārā and showed great honour to the learned men of that town;

he is also said to have ordered the Christians of Samarḳand to be severely punished and their church destroyed, as they had taken some liberties with their Muḥammadan fellow-citizens. When the news of the death of the Great Khān arrived (1259) it is said that the Friday prayer (Khuṭba) was read for Berke, not only in Mā Warā' al-Nahr but also in Khorāsān and the other provinces of Persia (*Ṭabaḳāt-i Nāṣirī*, transl. Raverty, p. 1292).

During the next four years (1260—1264), two brothers of the dead Great Khān, Khubilai and Arigh-Buga, engaged in a struggle for the throne in Eastern Asia. As the coins struck in Balghār show, the younger claimant Arigh-Buga (who was ultimately overcome by his opponent), was recognised as the rightful heir to the throne by Berke. Prince Alghū, a grandson of Čaghatai, appeared in Central Asia about the same time, at first in the name of Arigha-Buga and afterwards in open revolt against him; he succeeded in bringing under his sway not only the whole ancestral territory of his grandfather but also Khwārizm, which had always belonged to the kingdom of Djūčī and his successors; the governors and the officials appointed by Berke were driven out of all their towns. The massacre mentioned by Waṣṣāf (Indian edition, p. 51), of a division of Berke's army, 5,000 strong, in Bukhārā must have been carried out, not, as Waṣṣāf himself says by Khubilai, nor as d'Ohsson supposes (*Histoire des Mongols*, iii. 381 *et seq.*) by Hūlāgū, but by Alghū. The war between Berke and Alghū lasted till the death of the latter; even in the last years of his life, after the final victory over Arigha-Buga, Alghū's troops occupied and destroyed the commercial town of Otrār. Berke, whose forces were required in the South and West, could do nothing against his enemies in the East but did not however yield his claims; Prince Ḳaidū, grandson of Ügedei, who was in Arigh-Buga's army, continued the war against Alghū on the overthrow of Arigh-Buga and was supported by Berke.

The campaigns in the West against the Poles and against King Daniel of Galicia, who, not content with declaring himself independent in 1257, was bold enough to attack the Tatars, were of no great importance and were successfully carried by the troops, whose duty it was to guard the frontier districts, without it being necessary for Berke to take the field in person. King Daniel had to destroy at the bidding of the Tatar General most of the fortresses which he had built in his kingdom. The war between Berke and his cousin Hūlāgū, the conqueror of Persia, was more important and prosecuted with less success. The causes of the war are variously given; as was previously the case in the story of the enmity between Berke and Sartāḳ, Berke is here pictured by some authorities as the defender of Islām. He is said to have bitterly reproached Hūlāgū for his devastation of so many Muḥammadan countries and particularly for the execution of the Caliph Musta'ṣim. Those authorities who say that the princes of the house of Djūčī felt their rights endangered by the foundation of a new Mongol kingdom in Persia are probably more trustworthy; some of the territories such as Arrān and Adharbaidjān which were incorporated in the new kingdom, had already been trod by the "Hoof of the Mongol horse" in the reign of Čingiz-Khān and therefore according to the conqueror's directions ought to have belonged to the ancestral territory of Djūčī [cf. above in the article Bātū Khān]; the right to these lands was also constantly claimed but without success by the chiefs of the Golden Horde.

Berke twice made war on his Persian relatives. In the first war, Hūlāgū was at first victorious, advanced as far as over the Terek (in November and December 1292), but was there defeated by Berke's troops (the Khān himself was not present with his army) and lost a great part of his army on his retreat; many perished in the Terek, the ice on which was broken by the hoofs of the horses. After this war Hūlāgū massacred all merchants from Berke's kingdom who could be found in his domain; Berke retaliated by a massacre of those from Hūlāgū's lands; no further attempts were made on either side to continue the war, however, during the next few years. Even before war broke out between these two princes, the Egyptian Sulṭān Baibars [q. v.] had decided to get into communication with Berke and to make an alliance against their common enemy Hūlāgū. A message in this strain had been sent from Cairo as early as the year 660 (26th November 1261—14th November 1262) to Berke; in Muḥarram 661 (15th November—14th December 1262) an embassy was equipped for the same object. Before the ambassadors had returned, there appeared in Cairo in the spring of 1263, an embassy from the kingdom of Berke; when these envoys set out on their return journey the Sulṭān sent a second embassy to accompany them to the country of the Mongol prince. It is scarcely possible to reconcile the various statements given by the authorities on these transactions; apparently the accounts of the two embassies have been confused by the Egyptian historians. The accounts brought back by the envoys of the country of the Khān and his appearance (thin beard, yellow complexion, the hair bound behind both ears, apparently in plaits, a gold ring set with a jewel in one ear, a high turban on the head, a girdle of green Bulgarian leather, set with gold and jewels, around his waist, and shoes of red leather) are worthy of note; he is said to have then been 56 years of age; like Bātū he was afflicted with gout. In connection with these embassies, mention is made of a Mongol campaign against the Byzantine emperor, who had detained one of the two Egyptian embassies, probably the second, in his territory. In the year 1260 the Balkan Peninsula to the Aegean Sea was ravaged by a Mongol army (Berke took no part in this campaign either) and the Seldjūḳ Sulṭān 'Izz al-Dīn Kai-Kāwus, who had been driven out of Asia Minor and placed in custody in the fortress of Enos (on the Aegean Sea) was set free and brought to the Crimea.

In the year 1266 war was renewed by Berke against Persia where Hūlāgū's successor Abāḳā now ruled, but it led to nothing. The two armies lay for a considerable time inactive on the banks of the Kura opposite one another; Berke, who was on this occasion at the head of his army (at least so the Persian authorities tell us), wished to ascend the Kura to Tiflis and there cross the river, but died on his way thither whereupon his army returned home. In the Egyptian sources the date of Berke's death is given as 665 (2nd October 1266—21st September 1267). In Ṣafar (22nd

Oct.—19 Nov. 1267) a message of sympathy was sent from Egypt to his successor Möngke-Timür. The Russian annalists say that Berke died in the years 6774 of the Creation of the World (1st Sept. 1265—1st September 1266).

Berke left no family, so that the throne passed to Bātū's grandson Möngke-Timür. During the last years of his reign he was no longer, as Bātū had been, second to the Great Khān in the Mongol Empire, but the ruler of an independent state, although this evolution was not completed till the reign of his successor who was the first to strike coins in his own name. It is difficult to estimate how much he did as a Muḥammadan to further the culture of Islām among his Mongols. The Egyptian accounts speak of schools, in which the youth was instructed in the Ḳor'ān; not only the Khān himself but each of his wives and Emirs also had an Imām and a Mu'adhdhin attached to their establishments; yet we learn from the same sources that all sorts of heathen customs were observed at the court of the Khān with the same strictness as in Mongolia. How little education the Khān himself had, may be gathered from the question which he asked the ambassadors, whether it was true that an enormous human bone was used as a bridge across the Nile. Not only the Khān himself but several of his brothers are said to have adopted Islām; nevertheless half a century was still to elapse after his death before Islām definitely became predominant in his kingdom. Most of the later authorities ascribe the foundation of the capital Sarāi on the Achtuba to Berke (Ibn Baṭūṭa in his journal, ed. Defrémery, ii. 447, therefore calls this town Sarāi-Berke) but the town as we know from the narrative of Rubruquis was already founded by Bātū; perhaps it was only under Berke that it rose to be a town in the strict sense of the word.

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BESHIKTĀSH, a suburb of Constantinople, 2½ miles from the bridge of Galata on the European shore of the Bosporus. It was called Diplokionion by the Byzantines after a double column erected here by the elder Romanus. It was from here that Sulṭān Meḥmed II, the conqueror of Constantinople had his fleet dragged over the hills of Pera into the Golden Horn, the entrance to which from the Bosporus was barred by a chain drawn across it. In the xviith and xviiith centuries the summer palaces of the court were situated here, which were more than once burned down. The place is now surrounded by the picturesque castles of Dolmabaghče, Čirāghān (at present also burned down) and by the Yildiz palace. Among the buildings of historical interest dating from the Turkish period may be mentioned the tomb of Khair al-Dīn Barbarossa, the great Turkish corsair (died 953 = 1546). The place now forms the viith *dā'ire-i belediye* of Constantinople. (F. Giese.)

BESHLIK, a Turkish coin, which was introduced with the currency reforms of Sulṭān Sulaimān II (1099—1102 = 1687—1691). It was based on the *ghurūsh*, the *grossus* (*gros*, groat) of European countries; the foreign *ghurūsh* had previously been current in Turkey but it was not till now that they were actually struck by the government. The smaller coins were called paras. Five paras were a beshlik. How many paras originally made a *ghurūsh*, we do not know; Lane Poole supposes twenty. With the gradual debasement of the coin the relationship was continually changing. As a rule a *ghurūsh* was to be equal to 40 paras. The oldest beshliks, that we have, are of the reign of Aḥmad III (1115—1143 = 1403—1450). The beshlik, also called *ičrek* — from *ichār yek* = ¼ — was retained in the new currency instituted in Muḥarram 1260 = February 1844 during the reign of 'Abd al-Medjīd. It is a quarter of the Medjīdiye or 5 piastres, which are now called ghurūsh. It is about the equivalent of the franc at the present day.

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BESHPARMAḲ (= five fingers) denotes the cinque foil. In combination with *Dāgh* it frequently appears as the name of a mountain. The best known Beshparmaḳdagh is the mountain range in the ancient Caria on the left bank of the Maeander, the ancient Latmos. Its highest eminence of five steep peaks about 5000 feet high has given its name to the whole range. (F. Giese.)

BESIKABAY, called Beshike körfezi by the Turks is a bay on the western coast of Asia Minor opposite Tenedos. Although it is open, it affords a good anchorage sheltered from the north and north east winds, which gives secure protection in summer when the south and west winds do not blow. In 1853 the English and French fleets assembled here before proceeding to the Crimea. The ships of foreign powers have also cast anchor here when they wished to bring pressure to bear on the Porte. (F. Giese.)

BESSARABIA. [See Bučak.]

BEST (P.), band, place of refuge; hence *bestī*, one who claims the right of asylum.

BETEIGEUZE. This is the name given by the mediaeval astronomers of the west to the star of the first magnitude a Orion. The *i* has arisen from the careless writing of an *l* and the better form is therefore *Betelgeuze*. This star has three names among Arab astronomers. The first is *Mankib al-Djauzā'* (= Shoulder of Orion), the second

Yad al-Djawzā' (= Hand of Orion) and the third *Dhirā' al-Djawzā'* (= Forearm of Orion). The general opinion is that Betelgeuse is a corruption of *Yad al-Djawzā'*; a *y* might easily be read for a *b* in Arabic though less readily a *t* for *d*; this explanation is due to Th. Hyde. L. Ideler considers it more probable that Betelgeuse comes from *Ibṭ al-Djawzā'* (= shoulder of Orion). As a matter of fact in the vulgar dialect of Egypt for *ibṭ* there is a form *bāṭ* which perhaps also occurred in the Maghrib and was there pronounced *bīt*; with regard to this alluring hypothesis, it must be pointed out however that *ibṭ* in place of *mankib* or *yad* has not yet been found in any Arab astronomical works. A third attempt to explain the derivation suggests that *bet* comes from *bait*. The heavens were of course divided by the astrologers into twelve sections which were called *Buyūt* (houses). These houses however were denoted by the first twelve numerals but it is just possible that some astrologist called the house in which the star α Orion is, *Bait al-Djawzā'*, and the name may have afterwards been applied to this star itself, the brightest in Orion and the Twins. — Why Orion and the Twins were usually included by the Arabs under the common name of *al-Djawzā'* (properly meaning a black sheep, with a white patch on it) while the more important astronomers elsewhere give them the separate names of *al-Djabbār* (the Giant) and *al-Taw'amān* (the Twins), is a question which is not to be discussed here but the reader may be referred to Ideler's work (see below).

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BETEL, the leaves of the *Piper Betel* are wrapped round the fruit of the *Areca Catechu* also called betel nut and chewed. In Persian and Arabic the Indian name *tānbūl* or *tunbul* is used.

Bibliography: Ibn Baṭṭūṭa (ed. Paris), ii. 204 *et seq.*; L. Lewin, *Über Areca Catechu, Chavica Betle und das Betelkauen*.

BEY. [See BEG, p. 688.]

BEZOAR — Arab. *fādizahr*, from the Persian *Pā(d)zahr*, i. e. removing poison — a highly esteemed remedy against all kinds of poison for which high prices were paid throughout the middle ages down to the xviii[th] century and to the present day in the East. The real (Oriental) bezoarstone is obtained from the Persian bezoar-goat (*Capra aegagrus Gm.*) and according to Wöhler's researches is a gallstone. A description of its properties and supposed effects is to be found as early as in the *Kitāb al-Aḥdjār*, which is ascribed to Aristotle. The effect of poisons is to make the blood coagulate; the bezoarstone stops this process and drives the poisons out of the body in strong perspiration. The fullest and most adequate account of the origin of the stone is to be found in Tīfāshī. According to him the bezoarstone is a light, soft, yellow, rather speckled stone which is composed of concentric layers; it may be pounded into a white powder which is readily dissolved in water. The largest pieces, weighing as much as 5 mithḳāls come from Persia and the lands on the borders of China. The animal, from which it is obtained is a goat indigenous to these regions which lives chiefly on poisonous snakes. The stone is said to form when the animal has eaten too much snake's flesh; to find a cooling remedy for the heat of its internal sores, the animal plunges itself up to the head in water, a fine vapour rises to its head and is exuded at the corners of its eyes, where it consolidates and remains hanging on the hairs; from a repetition of this process the concentric layers are formed. According to others the stone is formed in the heart; Tīfāshī himself considers the formation in the gall-bladder the correct one, for the genuine bezoarstone has a disagreeable bitter taste.

Bibliography: *Kitāb al-Aḥdjār* (Arab. Ms. 2772 in the Bibl. Nat.), cf. V. Rose, *Aristoteles de lapidibus*, in the *Zeitschr. f. deutsches Altert.*, 1875; Ikhwān al-Ṣafā according to Dieterici, *Naturanschauung und Philosophie d. Arab.*, 1876, p. 112, 131; Ibn al-Baiṭār according to Leclerc, *Notices et extr. des Mss.* 1877, p. 196; Tīfāshī, *Azhār al-Afkār*, translated by Raineri Biscia, 2[nd] ed., p. 64—68; Ḳazwīnī (ed. Wüstenfeld), i. 231; do. (transl. by J. Ruska), p. 29; H. Fühner, *Bezoarsteine*, in *Janus*, 1901. (J. RUSKA.)

BEZZISTĀN, usually written BEDESTĀN (from the Arabic *bazz*, "silk, linen" and more particularly "cotton") the central part of a bazaar, a stone building which can be closed by iron doors, where the more valuable wares are sold. In Ḳoniya it used to be called *bazzāzīya* "place of the clothmercers" (Huart, *Epigraphie*, n[o]. 38); in Constantinople the corrupt form *bedestān* was used. The latter was built by Sulṭān Meḥmed II. The corresponding Arabic word is *ḳaisārīya* (or *ḳaiṣārīya*).

Bibliography: Barbier de Meynard, *Dictionnaire turc-français*, i. 289; Galland, *Journal*, ed. Schefer, i. 24; Jouannin, *Turquie*, p. 454. (CL. HUART.)

BHARATPUR, a native state of India, in Rādjpūtāna: area 1,982 sq. m.; pop. (1901) 626,665, of whom 18%/₀ are Muḥammadans. The ruling chief is a Hindu of the Djāṭ caste, descended from a family that actively contributed to the downfall of the Mughal empire in the 18[th] century. Under their famous leader, Suradj Mal, the Djāṭs sacked Dihlī in 1753, and permanently occupied Agra from 1761 till 1774, where they mutilated the Tādj and are said to have desecrated the tomb of Akbar.

Bibliography: *Imperial Gazetteer of India*. (J. S. COTTON.)

BHARŪČ, or BROAČ, a town and district of India, in Gudjarāt, Bombay Presidency. Area of district: 1,467 sq. m.; pop. (1901): 291,763, of whom 22%/₀ are Muḥammadans, mostly Bohrās [q. v.]. The town, on the right bank of the Narbada, about 30 m. from the sea, was from early days the chief port of Gudjarāt, being known to the Greeks as Barugaza; pop. (1901): 42,896. It contains a Djāmi' Masdjid, almost entirely built of pillars from Hindu temples; and the ruined tomb of a saint called Bāwa Rahan, said to date from the 11[th] cent. In 1736, the governor was raised to the rank of Nawwāb by Niẓām al-Mulk, the founder of the Ḥaidarābād state, and his descen-

dants still receive a small pension from the British government.

Bibliography: *Broach Gazetteer* (Bombay, 1877). [J. S. COTTON.]

BHAṬṬI, or **BHĀṬI**, a Rādjpūt tribe settled on the borders of the Pandjāb and Rādjpūtāna, who have given their name to the towns of Bhatner and Bhatinda and a former British district of Bhattiāna. The majority of them have long been converts to Islām. The mother of the Dihli emperor Fīrūz Shāh is said to have been a Bhatti, while the Phūlkiān Sikh chiefs of the Pandjāb claim a similar ancestry.

Bibliography. W. Crooke, *The Tribes and Castes of the North-Western Provinces and Oudh*, ii, 42 *et seq.* (Calcutta, 1896). (J. S. COTTON.)

BHOPĀL, a feudatory Native State in Central India, lying between 22° 29′ and 23° 54′ N. lat. and 76° 28′ and 78° 51′ E. long. — next to Haidarābād the most important Muhammadan State in India. Population (1901) 665,961, of whom 83,988 are Musalmans.

History. This state was founded by Dōst Muḥammad Khān, an Afghān soldier of fortune, who at an early age had entered the service of the Emperor Awrangzēb. He took advantage of the anarchy that prevailed after the death of Awrangzēb in 1707, to set himself up as an independent ruler with the title of Nawwāb, over the territory he had acquired, partly as a reward for services rendered, and partly by stratagem. He died about 1740, at the age of sixty-six. His two sons and three grandsons who succeeded him, were either children or incompetent rulers, and the conduct of affairs was left in the hands of their Hindu ministers, men distinguished alike for honesty and ability. In 1778, in the reign of Hayāt Muḥammad Khān (the third grandson of Dōst Muḥammad), the state of Bhopāl first entered into relations with the British, and the foundations were laid of a friendship that has remained unbroken ever since. Towards the close of the 18th cent. the territories of Bhopāl were overrun by hordes of Pindārās (the marauders who spread desolation throughout Central India during this period) and was invaded by the Marāṭhas, who were called in to expel the Pindārās. In this crisis, Bhopāl was saved from destruction by a young cousin of the Nawwāb, Wazīr Muḥammad Khān, who assumed the sole direction of affairs and succeeded in reconquering most of the territories that had been lost to his country. But his endeavours on behalf of the state were constantly thwarted by the jealousy of the heir apparent, Ghawth Muḥammad Khān, who called in, first the Pindārās, and afterwards the Marāṭhas, in order to compel Wazīr Muḥammad to retire from Bhopāl. Despite the want of confidence shewn in him, Wazīr Muḥammad seems to have scrupulously avoided any act of open hostility to the recognised ruler of his country, but when Ghawth Muḥammad had reduced himself to the condition of a mere puppet in the hands of the Marāṭhas, he took advantage of a favourable opportunity to return to Bhopāl and drive the Marāṭhas out of the city (1807). (Nawwāb Hayāt Muḥammad, who had long withdrawn from all active participation in public life, died in the same year). From this time Wazīr Muḥammad was the real ruler of the state, though Ghawth Muḥammad still enjoyed the titular dignity of Nawwāb. In 1812 a combination was made between the Marāṭha chiefs of Gwalior and Nāgpūr to crush him, and Bhopāl was besieged by their united armies towards the close of the following year. Wazīr Muḥammad made a gallant defence during a siege of eight months and the Marāṭhas were obliged to retire unsuccessful. They made active efforts to renew the siege in the following year, and would probably have effected the destruction of Bhopāl as an independent principality but for the intervention of the British Government. Wazīr Muḥammad died in 1816, at the age of fifty-one, after having ruled Bhopāl for nine years. He was succeeded by his son Naẓar Muḥammad Khān, who had married Ḳudsiyah Begam, the daughter of Ghawth Muḥammad, who though still called Nawwāb had sunk into obscurity and made no objection to the elevation of his son-in-law. The first efforts of Naẓar Muḥammad were directed to forming a treaty of alliance with the British Government, whereby Bhopāl was guaranteed to him and his descendants, on condition of his assisting the British with a contingent of troops and co-operating in suppressing the Pindārā freebooters. He died after a reign of 3½ years, during which the state had entered upon a new era of prosperity and the revenues had increased tenfold. As he left but one child, an infant daughter, Sikandar Begam, it was arranged that the regency should be in the hands of his widow, Ḳudsiyah Begam. The regent, wishing to retain the power in her own hands, delayed the marriage of her daughter until 1835, but as she was even then unwilling to resign, a civil war broke out, in the course of which her son-in-law, Djahāngīr Muḥammad, a nephew of Naẓar Muḥammad, was defeated and besieged in a fort by the troops of his wife and mother-in-law. Through the mediation of the British Government, the administration of the state was in 1837 entrusted to Djahāngīr Muḥammad, and Ḳudsiyah Begam retired on a pension. On his death in 1844 he was succeeded by his widow, Sikandar Begam, who ruled Bhopāl until her death in 1868. This remarkable woman displayed in all departments of the state an energy, an assiduity, and an administrative ability such as would have done credit to a trained statesman. In six years she paid off the entire public debt; she abolished the system of farming the revenue, and made her own arrangements directly with the heads of villages; she put a stop to monopolies of trades and handicrafts; she re-organised the police, and made many other improvements. Throwing aside the restrictions of the pardah, she appeared in public unveiled and in masculine attire. During the Sepoy Mutiny of 1857, she distinguished herself by her unflinching fidelity to the British Government; when her nobles were urging her to proclaim a Djihād, and the contingent raised in Bhopal and commanded by British officers had mutinied and was clamouring to be led to join the rebels in Dihli, she never faltered; she caused the British officers to be conducted in safety into British territory, allayed the excitement in her capital, put down the mutinous contingent with a strong hand, and finally restored order in every part of the Bhopāl territory; further, she liberally assisted the British troops in every way that lay in her power. In return for these services, the Begam received various honours

from the British Government, besides a substantial enhancement of the territories of her state. In 1863-1864 she performed the pilgrimage to Mecca, leaving her daughter under the protection of the British Government; on her return she published an account of her travels. (For an account of Sikandar Begam and her court, see L. Rousselet, *L'Inde des Rajahs* (Paris, 1877); Eng. trans. *India and its Native Rulers* (London, 1881). She was succeeded by her daughter Shāh Djahān, who like her mother was a woman of great administrative ability. After the death of her first husband in 1867 she threw aside the restrictions of the pardah and made herself accessible to all, but retired again on her second marriage in 1871 with a mawlawi named Saiyid Muḥammad Ṣadīḳ Ḥasan Khān [q. v.] who received the honorary title of Nawwāb; he died in 1890. Shāh Djahān died in 1901 and was succeeded by her daughter and only child, Sulṭān Djahān Begam, the present ruler, who personally directs the administration of her State, assisted by her eldest son Nawwāb Muḥammad Naṣr-allāh Khān, (born 1876).

Bibliography: H. H. Nawwāb Shāh Djahān Begam, *Tādj al-iḳbāl ta'rīkh-i Bhopāl* (Kānhpūr, 1289 H.); Sir John Malcolm, *A Memoir of Central India* (London, 1823); G. B. Malleson, *An Historical Sketch of the Native States of India* (London, 1875); Sir Charles U. Aitchison, *A Collection of Treaties, Engagements and Sanads relating to India*, Vol. iv. (Calcutta, 1909); *Imperial Gazetteer of India. — Central India*; *A Pilgrimage to Mecca by the Nawab Sikandar Begum of Bhopal, G. C. S. I., translated from the original Urdu, and edited by Mrs. Willoughby-Osborne: followed by a historical sketch of the reigning family of Bhopal, by Lieut.-Col. Willoughby-Osborne* (London, 1870). (T. W. Arnold.)

BHOPĀL CITY. Population (1901): 77,023, of whom 41,888 are Musulmans. Capital of the State of the same name, surrounded by two lines of fortifications. The chief buildings are the palaces, the Djāmiʿ Masdjid, built of a purple-red sandstone by Ḳudsiyah Begam, and the unfinished mosque, Tādj al-Masādjid, which Shāh Djahān Begam intended should become the dominating feature of the city; she at first proposed to pave this mosque with sheets of looking-glass in imitation of the floor that Solomon had made to deceive Bilḳīs, the queen of Sheba, but abandoned the project in deference to the protest of the ʿulamāʾ.

BĪ (cf. Beg), in Bukhārā, a title of viziers and officials of high rank. With it is connected *bīke*, a title of Muhammadan women of Turkish birth, which at the present day, is still occasionally found in Asia Minor.

Bibliography: Vámbéry, *Čagataische Sprachstudien*, p. 250; Sulaimān-Efendi, *Lughāt-i čaghatai*, p. 88; Mohammed Djingiz in the *Revue du Monde Musulman*, Vol. iii. (1907), p. 449. (Cl. Huart.)

BĪʿA (A.) "Church", loanword from the Aramaic, cf. S. Fraenkel, *Die aramäischen Fremdwörter im Arabischen*, p. 274. [See kanīsa.]

BĪBĀN, famous passes in Algiers, called *Demir Ḳapū*, "Iron Gates" by the Turks, and still called "Portes de Fer" by the French. They are breaches made by erosion in the mountains of the same name, which form the northern border of the plateau of Seṭīf and connect Dire d'Aumale with the Babors of Little Kabylia [cf. the articles algeria, atlas and kabylia]. There are two of these narrow passes, the "Great Gate" (*Bāb al-Kebīr*), in the depths of which flows the Wād Shebba and through which the road and railway from Algiers to Constantine pass; and the "little gate" (*Bāb al-Seghīr*), the valley of which is occupied by the Wād Būktūn. The "Little Gate" is the narrower; it is a valley four miles long, hemmed in on either side, by precipitous cliffs 300 to 500 feet high, which in any places are scarcely 60 yards from one another.

These dangerous passes were not used by the Romans, who made a deviation from Caesarea to Auria southward around the Bībān range. The Turks allowed troops, which had to go from Algiers to Constantine, to march through them but not without previously purchasing the neutrality of the surrounding tribes. On the 28th October 1839, a French column of 8000 men, under the command of Marshal Valée, the governor-general of Algeria, with whom was the Duke of Orleans traversed the "Little Gate" without mishap. The neighbouring tribes, who might easily have prevented their advance, had received the usual toll through the intermediary of al-Makrānī, the Bash-Agha of Medjāna, who was friendly to the French. This so called "expédition des Portes de Fer" aroused great enthusiasm in France where it was celebrated as a brilliant feat of arms but it ultimately led to a breach between the French and ʿAbd al-Ḳādir, who regarded it as a breach of the treaty of Tafna. [Cf. the article ʿabd al-ḳādir]. (G. Yver.)

BĪBĀN al-MULŪK, a village in Egypt. Bībān al-Mulūk i. e. "Gates of the Kings" is the modern Arabic name for the graves of the kings of Ancient Egypt of the xviiith—xixth dynasty on the west bank of the Nile near Luxor.

Bibliography: Baedeker: *Egypt*, 6th ed. (C. H. Becker.)

BĪBĪ, a word of Eastern Turki origin meaning "lady" in Persian is found quite early in a verse by Enwerī (xiith century) quoted in the *Farhang-i Nāṣirī*. The mausoleum of the daughter of Yezdigerd III, the last Sāsānian king, the wife of Husain, son of ʿAlī, is known by the name of Bībī Shahrbānū and lies near Teherān on the ruined site of Ray. *Bībī Maryam* is the Virgin Mary. — The queen in cards is also called *Bībī*.

Bibliography: Edw. G. Browne, *A Year amongst the Persians*, p. 88; do. *A Literary History of Persia*, i. 130; Gobineau, *Religions et philosophies*, p. 275; Yāḳūt (ed. Houtsma), ii. p. 293 (= Harār with the epithet Ghazāla); Bogdanow, *Persiya* (in Russian), p. 82. (Cl. Huart.)

BIDʿA is the exact opposite of *sunna*, and means some view, thing or mode of action the like of which has not formerly existed or been practised, an innovation or novelty. The word became important theologically in the revolt against the precise following of the Sunna of the Prophet, and came thus to indicate all the unrest of new ideas and usages which grew up naturally in the Muslim church, covering dogmatic innovations not in accordance with the traditional sources (*uṣūl*) of the Faith, and ways of life different from those of the Prophet. The word, therefore, came to suggest

individual dissent and independence, going to the point of heresy although not of actual unbelief (*kufr*). In modern Arabic it can mean "paradox" (Dozy and Badger).

In this development two broad parties showed themselves. One, conservative but gradually vanishing, in the past mostly Ḥanbalite and now practically Wahhābite only, taught that the duty of the believer was "following" (*ittibāʿ*) — the Sunna understood — and not "innovating" (*ibtidāʿ*). The other accepted the facts of change of environment and condition, and taught, in varying degrees and ways, that there were good and even necessary innovations. According to al-Shāfiʿī, anything that is new and contradicts Ḳurʾān, Sunna, Agreement or Traditions (*āthār*) is a *bidʿa* which leads astray. But a good novelty which does not so contradict is a praiseworthy *bidʿa*. A more elaborate classification divides innovations under the five rules (*aḥkām*) of canon law. Innovations which are also duties incumbent on the Muslim community (*farḍ kifāya*) are study of Arabic philology in order to understand the Ḳurʾān etc.; accepting and rejecting legal witnesses (*ʿadl*), distinguishing sound from corrupt traditions; codifying canon law (*fiḳh*); confuting heretics. Forbidden are all heretical systems (*madhāhib*) opposed to orthodox Islām. Recommended (*mandūb*) are such things as the founding of religious houses for devotees (*ribāṭāt*) and schools. Disliked (*makrūh*) is such as the decorating of mosques and Ḳurʾāns. Permitted (*mubāḥ*) is such as expenditure in eating, drinking etc.

Finally, the distinction between *bidʿa*, heresy, and *kufr*, unbelief, is said to lie in the origin of *bidʿa* being only a confusion (*shubha*) as to a sound proof, while that of *kufr* is obstinate opposition (*muʿānada*).

Bibliography: The classical history of the development is by Goldziher, in his *Moh. Studien*, ii. pp. 22 ff. See, too, Macdonald, *Development of Muslim Theology*, *bidʿa* and *mubtadiʿ* in index. (D. B. MACDONALD.)

BĪDAR, an ancient Hindu city, situated in 17° 55′ N. and 77° 32′ E., first occupied by the Muḥammadans in 1322; it became the capital of the Bahmanī Kings [*q. v.*] in 1429, and of the Barīd Shāhī dynasty [*q. v.*] that followed them. It contains many monuments of the grandeur of these dynasties; among them are the massive tombs of the last ten Kings of the Bahmanī dynasty; the tombs of the Barīd Shāhī kings are of a more graceful type, the most beautiful being that of ʿAlī Barīd Shāh, adorned with fine coloured tiles. The Barīd Shāhī Kings are said to have deliberately destroyed the palace of their predecessors, the Bahmanīs, which is now entirely in ruins; but fine remains of their own palaces remain, among which may be mentioned the Rangīn Maḥall, with its beautiful inlaid work of mother-of-pearl. Of the great madrasa, built in 1478—1479 by Maḥmūd Gawān [*q. v.*], part only survives, richly decorated with enamelled tiles.

Bibliography: *Report on the Antiquities in the Bidar and Aurangabad Districts*, by James Burgess, p. 42 et seq. (*Archaeological Survey of Western India*, Vol. iii. 1878); T. W. Haig, *Historic Landmarks of the Deccan* (Allahabad, 1907), pp. 95—104.

BĪDIL (P., "unfortunate, disheartened") the name of several Persian poets:

1. MĪRZĀ ʿABD AL-ḲĀDIR BĪDIL, a Persian poet of India, born 1054 (1644) at Akbarābād, died 4th Ṣafar 1133 (5th Dec. 1720) at Dihlī, wrote amongst other works a poetical handbook of mysticism called *ʿIrfān* (knowledge), an allegorical Mathnawī *Ṭilism-i ḥairat* (Talisman of Amazement) and in prose a collection of letters (mostly to his patron Shukr Allāh and his two sons) entitled *ruḳaʿāt* or *inshā*. His collected works (*Kulliyāt-i B.*) were lithographed at Lucknow in 1287.

2. ḤĀDJDJĪ MĪRZĀ RAḤĪM BĪDIL, a poet of Shīrāz, a descendant of a family of scholars, which had given the Ṣafawīds a number of physicians. His father Mīrzā Muḥammad Ṭabīb had gone from Iṣpahān to settle in Shīrāz at the request of the Wakīl Karīm-Khān Zand (died 1779), he himself was physician to Fatḥ ʿAlī Shāh and died at Ḳumm while returning from a pilgrimage to Mecca, in the beginning of the reign of Muḥammad Shāh (about 1786).

3. MUḤAMMAD AMĪN BEG BĪDIL, a poet of Nīshāpūr.

Bibliography: Ethé in the *Grundriss der Iran. Phil.*, Vol. ii. p. 300, 310, 337; Riḍā-Ḳulī-Khān, *Madjmaʿ al-Fuṣaḥā*, Vol. ii. p. 82. (CL. HUART.)

BĪDJĀN, AḤMAD, the son of a certain Ṣāliḥ al-Dīn al-Kātib, wherefore he is sometimes like his brother Muḥammad, called Yāzidjī Oghlu (son of the clerk), a Turkish author, who lived in the first half of the ixth (xvth) century. Both the brothers were pupils of the famous Ḥādjdjī Bairam, the founder of the darvish order of the Bairamīya [see above, p. 595] and led an ascetic life whereby Aḥmad is said to have become so emaciated that he appeared to be lifeless (whence the epithet Bīdjān). His literary activity was therefore mainly devoted to Ṣūfism. He translated into Turkish the *Maghārib al-Zamān* composed by his brother in Arabic and gave the translation the title *Anwār al-ʿĀshiḳīn* (Constantinople, 1261, 1291; Kazan, 1861; Būlāḳ, 1300 etc.). Another Turkish treatise, a kind of history of the prophets bears the title *Rawḥ al-Arwāḥ*. He also busied himself with cosmography, especially in the sense of a description of the wonders of creation after the pattern of the Arab author al-Ḳazwīnī. His *ʿAdjāʾib al-Makhlūḳāt* is an extract from the latter's work (cf. Rieu, *Cat. Turk. Mss. of the Brit. Mus.*, 106 *et seq.*); a similar work entitled *Durr Maknūn* is more original. The first mentioned work was written in the year of the conquest of Constantinople 857 (1453) so that the author must have been still alive at that date, cf. the article YĀZIDJĪ OGHLU.

Bibliography: v. Hammer, *Geschichte der Osm. Dichtkunst*, i. 127; Gibb, *Ottoman Poems*, 169; do., *a History of Ottoman Poetry*, i. 396 *et seq.*; cf. also the Catalogues of Rieu (London), Pertsch (Berlin), Flügel (Vienna) etc.

BIDJANAGAR. [See VIDJAYANAGAR.]

BIDJĀPUR, or VIJAYAPURA, (= "city of victory"), a town and district of India, in the Bombay presidency. Area of district: 5,669 sq. m.; pop. (1901): 735, 435, of whom only 11% are Muḥammadans. It consists for the most part of a barren upland tract, very liable to drought. The language of the great majority is Kanarese, and many belong to the Lingāyat sect. The town has been the head quarters of the district (formerly called Kalādgī) since 1885; pop. (1901): 23, 811. It was the capital of the ʿĀdil

Shāhī dynasty [q. v.] which established its independence of the Bahmanis in 1490, and was finally conquered by Awrangzīb in 1686. Magnificent palaces, mosques, tombs, and other buildings still remain in a fair state of preservation, together with the city walls enclosing an immense area. Conspicuous among them are the Rawḍa of Ibrāhīm ʿĀdil Shāh (ob. 1626); the Gōl Gumbaz of Muḥammad ʿĀdil Shāh (ob. 1656), said to be the second largest dome in the world; and the Djāmiʿ Masdjid of ʿAlī ʿĀdil Shāh (ob. 1673). All of these have recently been the subject of careful restoration by the British government.

Bibliography: H. Cousens, *Guide to Bījāpur* (Bombay, 1905); *Bombay Gazetteer*, xxiii; J. Fergusson and P. Meadows Taylor, *Architecture at Beejapoor* (London, 1886).

(J. S. COTTON.)

BIDJĀYA. [See BOUGIE.]

BIDJNAWR or BIDJNOR, a town and district of India, in Rohilkhand, United Provinces. Area of district: 1,791 sq. m.; pop. (1901): 779,951, of whom as many as 35% are Muḥammadans. The town — pop. (1901): 17,583 — is of little importance, but the district is prominent in Rohilla history. It contains the town of Nadjībābād, founded about 1750 by Nadjīb al-Dawla, who rose to be Wazīr of Dihlī, and whose son was Zābita Khān. In the Mutiny of 1857, a grandson of Zābita Khān, with the title of Nawwāb of Nadjībābād, was one of the most formidable opponents of the British. He finally died in prison, his property was confiscated, and his palace razed to the ground.

Bibliography: *Bijnor Gazetteer* (Allahabad, 1908).

(J. S. COTTON.)

BIDLĪS or BITLIS, a town in Turkish Armenia, capital of the district of Kurdistān, situated in 42° 4' East Long. (Greenw.) and 38° 23' North Lat., 14 miles from the western shore of the Sea of Van, and 35 miles north east of Siʿird (Seʿort); according to Ḳudāma (*Bibl. geogr. arab.*, vi. 229), it was four post-stations (*sikkes*) from Akhlāṭ [q. v., p. 235 *et seq.*]. Bitlis (or Bidlis) is the Turkish pronunciation of the name; arabic Badlīs and Armenian Baghēš.

The appearance of the town is described as very striking and most picturesque. It is built at the bottom of a deep valley and in two narrower ravines which run into it. The Bidlis-čai flows from north to south through the town. This stream, which takes its name from Bidlis rises about 16 miles to the north and flows into the Bohtān-ṣu, the socalled Eastern Tigris, near Bensia, about 10 miles southwest of Siʿird. In the centre of the town the Bidlis-čai receives a tributary from the west; another from the north east joins it at the south end of Bidlis. The town is divided by this system of rivers or ravines into four separate quarters, the inhabitants of which often took separate sides during hostilities and blockaded one another. The houses, usually surrounded by beautiful gardens rise up the steep cliffs all around; many dangerously steep and twining little streets, which however are always paved, contrary to the usual custom of the east, communicate with one another, numerous bridges span the river. The remarkably solid style of architecture of most of the dwelling houses makes a very pleasant impression on the visitor. Excellent building material is furnished by the red-brown volcanic rocks of the district.

The whole town is commanded by a strong citadel, now partly in ruins, perched on the top of a steep cliff. The date of its foundation is not known; the walls bear a series of Arabic inscriptions. It may be assumed that the fortification of this dominant height was contemporaneous to the foundation of the town. Oriental legend ascribes the latter to Alexander the Great. The citadel of Bidlis played an important role from the military point of view throughout the vicissitudes of Armenian history. Since about the end of the middle ages Kurdish Chiefs (begs) had resided here, who, as elsewhere, exercised unlimited power, quite independent of the Porte; only on one occasion had Bidlis to submit to its nominal suzerain, viz. in 1638 when Sulṭān Murād IV. set out for the reconquest of Baghdād with a vast host. It was not till 1847 that after severe fighting the Turks succeeded in breaking the power of the Kurdish princes ruling in Bidlis and Vān and ruling the town and district directly. The ancient Kurdish castle is now used as the residence of the principal Turkish officials.

The climate of Bidlis is on account of the high altitude (5180 feet; citadel 5310 feet) raw and damp. As everywhere on the Armenian plateau, a long winter is followed by a short relatively hot summer; snow often lies on the roads from November to May, conditions are very favourable for the cultivation of fruits however; vegetables and excellent fruit flourish in abundance.

The industries of Bidlis are on the whole not unimportant. The many channels of waters drive numerous mills. The textile industry may be particularly mentioned. The tastefully decorated carpets woven in the Bidlis district are famous throughout Turkey. Colouring with madder is a speciality here. The principal exports are: red dyed stuffs (cotton and linen), carpets, goat and and buffalo hides, and large flocks of sheep; of special importance is the exportation of gallapples collected in the mountains of Kurdistān and of white and red gums (tragacanth) which find their way to Europe.

Bidlis is a most important town commercially and indeed must be regarded as one of the chief towns in Armenia; for it is one of the chief places through which passes the caravan traffic between Armenia and Georgia on the one side and the basins of the Euphrates and Tigris and Syria on the other. According to Layard there are three routes from Bidlis to the Djazīra, two over the mountains to Siʿird, which are usually traversed by caravans but are steep and difficult; a third (which was taken by Layard) makes a detour through the valleys of the eastern arm of the Tigris. Of the two roads mentioned by Layard connecting Bidlis and Siʿird, the first Arab town in Mesopotamia proper, one, of which nothing further is known, must be a mere footpath. We know more about the road which is more frequented from Bidlis via Dukhān to Siʿird (2 days' journey), the Bidlis pass proper, which has several times been traversed and described by European travellers. This narrow pass is already mentioned in the Byzantine (George Cypr.: κλεισοῦρα Βαλαλείτου) and Arab sources (Balādhorī, *op. cit.*: *al-darb*) and more often in Armenian literature, cf. Gelzer, Georg. Cypr. (Lipsiae, 1890), p. 168; H. Hübschmann, *op. cit.*, p. 317, 318.

The main route from Bidlis into the interior

of Armenia turns immediately in a north-westerly direction towards Mūsh and before crossing the Nimrūd-dagh, 7000 feet high, sends off a side road which goes directly north-east towards the Sea of Wān (to Tadwan). All these passes are often quite snowed up during the long severe winters and then are exceedingly difficult to traverse.

Before the last Russo-Turkish war the district of Bidlis was under the Governor-General of Erzerūm; it was then raised to the rank of a separate district (wilāyet) by the Porte, chiefly in order to put a check on the individualistic tendencies and quarrels of its citizens. The modern Wilāyet of Bidlis comprises 4 Sandjaḳs (Bidlis, Mush, Si'ird and Gindj) with 19 Ḳazās and 13,500 sq. miles in area. The population numbers 254,000 Muḥammadans, 140,000 Christians, 3,900 Jews etc., in all 398,700 souls. The Sandjaḳ of Bidlis (with 4 Ḳazās) comprises 2800 sq. miles with 108,227 inhabitants including 70,000 Muḥammadans, 32000 Armenians, 963 Yazidis and 3740 Syrian Jacobites. As to the town of Bidlis itself the older estimate of Kinneir (1814) gives 12,000 inhabitants, while Southgate (1837) and Brant (1838) give 3000 families, which would give about 13,000—15,000 inhabitants. Müller-Simonis and Hyvernat estimated the population in (1888) at 30,000 inhabitants in 6000 houses, (of which 5000 were Kurds and 1000 Armenians); Nolde (in 1892) 36,000 inhabitants. The last, more accurate estimate by Cuinet, *op. cit.* whose statistics on the Wilāyet of Bidlis have also been used by Supan in *Petermann's Mitteilungen*, Erg.-Heft n° 135 (1901), p. 5, 14—15, 21 gives the present population as 20,000 Muḥammadans (almost all Kurds) 16,086 Gregorian Armenians, 200 Protestant Armenians, 1800 Jacobites, a total of 38,886 souls in 8300 houses; there are 15 mosques and 4 Takkiyas (Dervish monasteries). The Gregorian Armenians, who live exclusively in the south quarter are governed by a Bishop and have 4 Churches; there is another church for the Jacobites.

Bidlis is still the typical Kurdish metropolis, and was their political centre during the last great revolts of the Kurds in the xixth century. It is no wonder therefore that it has repeatedly been the scene of awful massacres of Christians, during the Armenian troubles of the last two decades, cf. above p. 443.

Bibliography: *Biblioth. geogr. arab.* (ed. de Goeje), passim; Balādhorī (ed. de Goeje), p. 176; Yāḳūt, *Mu'djam* (ed. Wüstenfeld), i. 529; le Strange, *The Lands of the East. Caliphate* (1905), p. 184; Weil, *Gesch. der Chalifen*, ii. 638, Note 2; H. A. Barb, *Geschichte der kurdischen Fürstenherrschaft* in the *Sitzungsber. der Wiener Akad.*, xxxii (1850); Ritter, *Erdkunde*, ix. 1002—1068; x. 685—689 (accounts of Brant and Southgate); Cuinet, *La Turquie d'Asie*, ii. (Paris, 1892), p. 524—621 (particularly 559—563); H. Hübschmann in the *Indogerm. Forsch.*, xvi (1904), p. 317, 318, 324, 390¹; Hommaire de Hell, *Voy. en Turquie et en Perse* (Paris, 1834 *et seq.*), and atlas, pl. xlix; A. H. Layard, *Niniveh und Babylon* (Leipzig, 1856), p. 35—38; H. Rassam, *Asshur and the Land of Nimrod* (New-York, 1897), p. 104—108, 584 (in particular the account of the American Mission in Bidlis); E. Nolde, *Reise nach Innerarabien, Kurdistan und Mesopotamien* (Braunschweig, 1895), p. 237—241; Müller-Simonis and Hyvernat, *Vom schwarzen Meer zum persisch. Meerbusen* (Mainz, 1897), p. 224—229; Lynch, *Armenia* (London, 1901); Lehmann-Haupt, *Armenien einst u. jetzt*, i. (1910), 337—351 (Bidlis-Pass). (M. Streck.)

BIDLĪSĪ, Mawlānā Idrīs Ḥakīm, a Turkish general and historian, son of the mystic Ḥusām al-Dīn, who belonged to the school of Shaikh 'Omar Yazir, was first of all, an official in the chancellory of Ya'ḳūb, son of Uzun Hasan, Sulṭān of the Turcomans of the White Sheep (died 806 = 1400-1401). His reply to the Ottoman Sulṭān Bāyazīd II on the latter's message announcing his victory, induced the Sulṭān to invite Bidlisi to his court where he remained in the service of Selim I. He accompanied the latter on his campaign against Persia and took possession of Kurdistān for Selim. At the head of a Kurdish army he defeated the Persians, conquered Mārdīn, played an active part in the annexation of al-Ruhā (Edessa) and Mawṣil and consolidated the internal affairs of the land.

In the name of the Sulṭān he granted Ḥiṣn-Kaifā to the Aiyūbid Khalīl. He also took part in the conquest of Egypt and celebrated Selim in a panegyric, in which he took the opportunity to give him some advice on the government of Egypt. He died in 926 (1520) the year in which Selim also died and left a history in Persian verse (80,000 *bait*) of the first eight Ottoman Sulṭāns, called the *Hesht-behisht* "the eight Paradises".

Bibliography: H. A. Barb, *Geschichte der Kurdischen Fürstenherrschaft*, p. 12 (*Sitzungsber. der Wiener Akad.*, xxxii. 1859, p. 145); J. de Hammer, *Histoire de l'empire ottoman*, Vol. vi. p. 222, 253 *et seq.*, 259, 415; Sa'd al-dīn, *Tādj al-tawārīkh*, Vol. ii. p. 566; Gibb, *History of Ottoman Poetry*, Vol. ii. p. 267, n. [where a wrong date is given]. (Cl. Huart.)

BIDLĪSĪ, Sharaf Khān, a Persian historian, eldest son of the Emīr Shams al-Dīn, prince of Bidlis, born 20th Dhu 'l-Ka'da 949 (26th February 1543), at Kerahrūd near Ḳumm, was brought up with the family of Shāh Tahmāsp I (958 = 1551). At the age of 12, he was appointed an Emīr of the Kurds, an office which he held for three years. He carried out with zeal the task of subduing the province of Gīlān, with which he was entrusted. He was afterwards summoned to the court of Shāh Ismā'īl II (1576-1577) and was governor of Nakhcewān when Sulṭān Murād III placed him on the throne of his ancestors in Bidlis. In 1005 (1596-1597) he abdicated in favour of his son Shams al-Dīn in order to complete his Persian history of the Kurds, entitled the *Sharaf-nāma*; it was translated into Turkish by Muḥammad Bey b. Aḥmad Bey Mirzā in 1078 (1667-1668) and by Shamī shortly after 1095 (1684). There is an autograph Ms. in the Bodleian (Elliot 332); the text has been edited by Véliaminof-Zernof (St. Petersburg, 1860—1862); and a French translation by Charmoy (1868—1897).

Bibliography: Wolkow, *Notice*, in the *Journ. As.*, Vol. viii. (1826), p. 291; Véliaminof-Zernof, *Scheref-nameh*, Vol. i. p. 3 *et seq.*; H. A. Barb, *Geschichtliche Skizze*, iv. (*Sitzungsber. der Wiener Akad.*) = *Geschichte der kurdischen Fürstenherrschaft*, p. 96 *et seq.*

(Cl. Huart.)

BIDPAI, Bilpai or Pilpai is the form usual

in the west, of the name of the author of the *Kalīla wa-Dimna*; this form may be traced to the Arabic *Bidbā* or *Bidbāh*. The Syriac version of the book (compiled from the Pahlavi) has the name *Bidag* or *Bidwag*. This form is said by Benfey to be derived from the Sanskrit *vidyāpati* which means "lord of knowledge".

All that we know of this (legendary) personage is given in the preface by Bahnūd b. Sahwān, alias ʿAlī b. al-Shāh al-Fārisī, to the Arabic version of the *Kalīla wa-Dimna*. This can only be briefly given here and the reader may be referred for other points to the article KALĪLA WA-DIMNA.

After the prince who had been set over India by Alexander the Great had been driven out, king Dabshalīm, a scion of the native ruling house was placed on the throne by the people. He soon began to conduct himself in an arbitrary fashion and to neglect the interests of his subjects. This grieved a wise Brahman, Bidbā by name, who after a fruitless consultation with his pupils reproached the king at an audience with his misgovernment. The latter threw him into prison, where he lay for a time forgotten by everyone. One evening the king was absorbed in the study of the starry heavens and was reminded of Bidbā, whom he ordered to be brought to him. He pardoned him his bold speech, appointed him vizier, and showed him great honour. The king henceforth devoted himself entirely to the arts of peace and expressed a wish to have his name, like those of his ancestors, go down to posterity associated with some great book, which would give deep wisdom in a popular form. Bidbā then retired from the world with a supply of writing-materials and food, and attended by one pupil, to whom he dictated the *Kalīla wa-Dimna*.

When the work was completed, the king invited all the people of his kingdom to hear it read, which was done by Bidbā in the presence of the king.

Bibliography: Benfey, *Einleitung zu Kalilag und Damnag* in Bickell's edition, p. xliii, note 3; *Kalila wa-Dimna*, ed. de Sacy, p. 3—31 of the Arab. text; ed. Cheikho, p. 5—18 of the arab. Text. See also Bibl. to KALĪLA WA-DIMNA.

(A. J. WENSINCK.)

BIDRĪ WARE, inlay metal work, so called from Bidar [q. v.] where it is said to have been first manufactured; it is made of a composite alloy of copper and zinc (the proportions of which vary in different localities), to which tin, lead or steel powder is sometimes added; the surface is inlaid in silver or gold, and finally polished and coloured to a dark green or black colour by means of a composition of sal ammoniac, saltpetre and other ingredients; the patterns are generally of a floral description, one of the oldest and most prevalent being the poppy pattern. The chief centres of manufacture are Bidar, Purniah, Lucknow, Dacca and Murshidābād; in the three last towns the trade is almost entirely in the hands of Muḥammadans.

Bibliography: Benjamin Heyne, *An account of the Biddery Ware in India* (*Asiatic Journal*, iii. 220 sqq. London, 1817); George Smith, *Description of the manufacture of Biddery ware* (*Madras Journal of Literature and Science*, xvii, 81—84, 1857); Sir George Birdwood, *Industrial Arts of India*; T. N. Mukharji, *Bidri-Ware* (*Journal of Indian Art* (Nº. 6, 1885); Sir George Watt, *Indian Art at Delhi, 1903*, pp. 46—49. (London, 1904).

BĪGHA a measure of land in India, 5/8 of an acre or 3025 square yards. This is the standard bigha as fixed by the Emperor Akbar, but at different times and in different parts of India it has varied considerably.

Bibliography: Abu 'l-Faḍl, *Āʾīn-i Akbarī*, transl. Jarrett, ii. 61—62; H. H. Wilson, *Glossary*, s. v.

BIGHA (Greek Πηγαί), a town in Asia Minor on the Granicus (Turkish Čanau or Čančai, a tributary of the Ḳodja čai) about 14 miles distant from the Sea of Marmora, capital of a Ḳaẓā with about 5000 inhabitants (Cuinet, see below, iii. 763, gives 10,000). The whole northwestern province of Asia Minor (Mutaṣarrifiḳ) is also called after Bigha although it is not the capital, which is Ḳalʿa-i Sulṭānīye or Čanaḳ Ḳalʿesi (Dardanelles). The harbour (Scala) of the town at the mouth of the Ḳodja čai is Ḳara Bigha or Bighaniñ Eskelesi.

Bibliography: ʿAlī Djawād, *Mamālik Othmānīyaniñ taʾrīkh*, *djoghrāfiya loghāti*, 224 *et seq.*; Cuinet, *La Turquie d'Asie*, iii. 689 *et seq.*

BIH'ĀFRĪD B. MĀHFARWADĪN, a Parsi revivalist, who appeared at Khawāf in the district of Nīshāpūr in the last years of the Omaiyad Caliphate and was slain with many of his supporters by Abū Muslim at the instigation of the Mobeds. He is said to have spent seven years in China early in his career and to have suddenly appeared to the people on his return pretending he had been dead and in heaven during this period. According to one writer he actually simulated death and spent a year in a tomb, which he had built for himself. His teaching, which he claimed to have learned in heaven, was contained in a Persian work. In it he abolished certain ceremonies and customs of Magism e.g. the muttering (*zamzama*), the worship of fire, the marriage of near relatives, the drinking of wine and the eating of animals that had died etc., while he substituted in their place new rites, for example, the repetition of certain prescribed prayers seven times daily and turning towards the sun while repeating them.

Bibliography: *Fihrist* (ed. Flügel), 344; *Mafātīḥ al-ʿUlūm* (ed. van Vloten), 38; al-Bīrūnī, *Chronology of Ancient Nations* (ed. Sachau), 210; do. (transl. Sachau), 193 *et seq.*; al-Shahrastānī, *Milal wa Niḥal* (ed. Cureton), 187; *Wiener Zeitschr. für die Kunde des Morgenl.*, iii. 30 *et seq.*

BIHĀR, or BAHĀR, a town and historic tract of India, in the province of Bengal. The town — pop. (1901) 43,063 — derives its name from *vihāra* = a Buddhist monastery, and is surrounded by Buddhist remains. It is believed to have been the provincial capital under the Muḥammadans from early in the 13th cent. until the time of Akbar, when the seat of government was removed to Patna. The province was never an independent kingdom, being on the borderland between Bengal proper and Hindustan. Under the Mughals it formed a *ṣūbah*, divided into eight *sarkārs*, which was always subordinate to the *ṣūbah* of Bengal, and as such it passed to the British in 1765, with the grant of the *dīwānī* of Bengal, Bihār, and Orissa. Bihār, however, differs from Bengal proper in almost every respect — in climate and

agriculture, in population and language. Only 18% of the inhabitants are Muḥammadans, compared with 54% in Bengal. Their language, known as Bihārī, is directly derived from the ancient Māgadhī Prākrit, and may be described as intermediate between Eastern Hindī and Bengalī. It comprises three dialects, Maithilī, Magahī, and Bhojpurī. In 1901, it was found to be spoken by 34½ millions, showing that the language has spread beyond the administrative province, which contained only 24,241,305 persons.

Bibliography: *Imperial Gazetteer of India*; G. A. Grierson, *Bihār Peasant Life* (Calcutta, 1885). (J. S. COTTON.)

AL-**BIHĀRĪ** (MUḤIBB ALLĀH B. ʿABD AL-SHUKŪR AL-ḲĀḌĪ AL-BIHĀRĪ), born in a village in Bihār, India, one of the most eminent ʿUlamāʾ of his time. ʿĀlamgīr appointed him Ḳāḍī of Lucknow, and afterwards of Ḥaidarābād, Dakhin. For a time he fell under the displeasure of the Emperor, but was restored to favour and appointed tutor to ʿĀlamgīr's grandson, Rafīʿ al-Ḳadr, son of Muḥammad Muʿaẓẓam. On the death of the Emperor ʿĀlamgīr, Muḥammad Muʿaẓẓam succeeded him under the title of Shāh ʿĀlam I and bestowed upon Muḥibb Allāh the title of "Fāḍil Khān" and made him Ḳāḍī al-Ḳuḍāt (chief justice) of the entire Mughal Empire; but he did not live long to enjoy this post, as he died a few months after in A. H. 1119 (A. D. 1707). He is the author of the following works: 1. *al-Djawhar al-Fard*, a treatise on the indivisible atom, (Loth, Ind. Off. N°. 581, ix.); 2. *Musallam al-Thubūt*, on the principles of Muslim jurisprudence, according to the Ḥanafī school, (printed Aligarh, 1297; Dihli, 1311); 3. *Sullam al-ʿulūm*, on logic; as this has long been a favourite textbook in India, it has frequently been printed, and numerous commentaries and super-commentaries have been written upon it.

Bibliography: Āzād al-Bilgrāmī, *Subḥat al-Mardjān*, 76; Ṣiddīḳ Ḥasan, *Itḥāf al-Nubalāʾ*, p. 905; Faḳīr Muḥammad al-Lāhorī, p. 431; Brockelmann, *Gesch. d. Arab. Litter.*, II. p. 420; Loth, *Cat. of Arabic MSS., India Office*, Nos. 332, 563, 567, 571-572.

(M. HIDAYET HOSAIN.)

BIHISHT. [See BAHISHT, p. 600.]

BIHḲUBĀDH, the mediaeval name of three districts (Pers. *ustān* = Arabic *kūra*) of Sawād or ʿIrāḳ (Babylonia). The division of this area in Sāsānian times, adopted by the Arabs, was as follows: 1. Upper Bihḳubādh with six divisions (*ṭassūdj*), including Bābil, Khuṭarniya, Upper- and Lower-Fallūdja and ʿAin al-Tamr; 2. Central-Bihḳubādh with four divisions including Sūrā and Nahr al-Malik; 3. Lower Bihḳubādh with five divisions, among them Furāt Bādaḳlā and Nistar. All three districts are occasionally comprised under the plural form Bihḳubādhāt. In general the term is applied to the lands along the banks of the Euphrates in its course south-west of Baghdād as far as the district of Kūfa. The name Bihḳubādh means: "Good (or "better", modern Persian *bih* = middle Persian *weh*)-Ḳubādh"; analogous appellations may be quoted elsewhere; cf. Marquart, *op. cit.*, p. 41. The Ḳubādh referred to is the first Sāsānian king of that name (reigned 488 or 496—531): a number of other district and town-names may be traced to him; cf. e. g. the articles ABARḲOBĀDH [above, p. 5] and ARRADJĀN [p. 460]. In the geography of Pseudo-Moses-Xorenaçi the name of the Bihḳubādh province appears in the form Kevat; cf. Marquart, *op. cit.*, p. 142.

Bibliography: *Bibl. Geogr. Arab.* (ed. de Goeje), passim, particularly iii. 133; vi. 7, 236; Yāḳūt, *Muʿdjam* (ed. Wüstenfeld), i. 770; *Marāṣid al-Iṭṭilāʿ*, *Lexic. geogr.* (ed. Juynboll), i. 57, 183; iv. 98, 412 *et seq.*; Balādhurī (ed. de Goeje), p. 271, 464; M. Streck, *Babylonien nach den arab. Geographen*, i. (1900), p. 16, 20; J. Marquart, *Ērānšahr* = *Abh. der Götting. Ges. d. Wiss.*, New Series, Vol. iii. n°. 2 (1901), p. 142, 163 *et seq.* (M. STRECK.)

BIHRŪZ, MUDJĀHID AL-DĪN, was prefect of Baghdād with short intervals for more than 30 years from 502—536 (1108—1141) and for a period, of all ʿIrāḳ for the Seldjūḳ Sulṭāns. After being finally deposed in 536 he retired to his private property, the town of Takrīt, and spent the remainder of his life there till his death in 540 (1145-1146). During his government he earned the gratitude of his contemporaries by the many useful public works which he had undertaken for the improvement of the general welfare.

Bibliography: Ibn al-Athīr (ed. Tornberg), x. 330 *et seq.*

BIHZĀD, KAMĀL AL-DĪN, the most famous of Persian miniature painters, born in Herāt, a pupil of Pīr Saiyid Aḥmad of Tabrīz and favourite of the Tīmūrid Ḥusain-i Bāiḳarā and the Ṣafawī Shāh Ismāʿīl. Bāber (*Memoirs*, i. 412) praises his delicate talent but criticises him for making the lines of the chin too thick on beardless faces. He was still alive when Khōndemīr completed his *Ḥabīb al-Siyar* (930 = 1524). Among the manuscripts illustrated by him may be mentioned a *Tīmūr-Nāmah* written by Sulṭān ʿAlī Mashhadī, which belonged to the library of the Great Moghal Humāyūn, when it was plundered and afterwards found a place in Akbar's library (perhaps the identical example, now in the Schultz collection, *Orientalisches Archiv*, i. Plate vi. n°. 5). He also illustrated a *Bustān* of Saʿdī (893 = 1488) in Cairo and the *Dīwān* of Ḥusain-i Bāiḳarā in Paris; there are seven sketches by him in Vienna. His pupils were Shaikh-zāde Khorāsānī, Mīr Muṣawwir of Sulṭāniya, Aghā Mīrek of Tabrīz, who decorated the public buildings of Herāt with inscriptions, and Muẓaffar ʿAlī, who ornamented the Cihil Sutūn palace at Ispahān. His nephew Rustam ʿAlī was an excellent calligrapher.

Bibliography: Cl. Huart, *Calligraphes et miniaturistes*, p. 222, 224, 226, 230.

(CL. HUART.)

BIḲĀʿ. [See BUḲʿA.]

BIKR (A.), first born, virgin.

BILĀD (A.), plural of *balad* [q. v.], "district", "province", appears in the names of countries, e.g. *Bilād al-ʿArab*, Arabia; *Bilād al-Rūm*, land of the Romans, Asia Minor; *Bilād al-Durūb*, lands of the Taurus passes; *Bilād al-Djarīd*, see below.

BILĀD AL-**DJARĪD** (Land of Palms), or as it is popularly called al-Djerīd, a district in Central Tunisia. The name is now given to a group of four oases, viz. Tūzer, Nefṭa, al-Wadiān and al-Ḥamma [cf. the articles TŪZER and NEFṬA]. The Djarīd is a rocky stretch of land bounded on the north by the Shoṭṭ Gharsa and in the south by the Shoṭṭ al-Djarīd. The latter forms with its eastern continuation the Shoṭṭ Fedjedj an almost

unbroken depression from the shores of the Gulf of Gabes to the Algerian frontier. Shut in by mountains and sand hills against which measures have had to be taken to prevent the invasion of the oases by the sands of the desert, the Djarīd forms a kind of natural hot-house, where the average temperature throughout the year is 70°, with, however, a maximum of 120° and a minimum of 25° Fahr. The rainfall is small, — 5 inches annually — but the springs provide a plentiful supply of water. They are skilfully utilised by the inhabitants, by a system of irrigation which has been described by al-Bakrī, and nourish in the oases a luxurious crop of fruit-trees, mainly date-palms, which shade the cornfields at their feet. Date-palms constitute the principal wealth of Djarīd, which contains about a million of them, producing annually from 38.000—40.000 tons of dates. The inhabitants also derive a portion of their income from the manufacture of silk and cotton stuffs and carpets, which are much esteemed in Tunisia. The Djarīd was besides, in the middle ages as at the present day, the starting-place and the destination of caravans. Nefta was once known as the "port of the Sahara". But this traffic, now much diminished since the suppression of slavery under the governorship of Aḥmad Bey, has lost almost all its former importance. The population, which is scattered through the various oases, numbers 30,000 of which 10,000 are in Nefṭa, 9000 in Tūzer, 1400 in al-Ḥamma and 8000 in al-Udiyān.

The modern Djarīd does not quite correspond to the region mentioned by the Arab historians and geographers under the names of Bilād al-Djarīd or land of Ḳasṭīliya. Ibn Ḥawḳal (*Description de l'Afrique: Journ. Asiat.* 1842, p. 243) regards the name Ḳasṭīliya as being applicable only to the town of Tūzer. Al-Bakrī (*Description de l'Afrique*, trad. de Slane, p. 116 *et seq.*) extends it to the adjoining country. "The land of Ḳasṭīliya" he writes, "contains several towns such as Tūzer, al-Ḥamma and Nefṭa". Ibn Khaldūn (*Berbères*, trad. de Slane, i. p. 192) regards the two names as identical and in addition includes Gafsa on the north, and Nefzāwa on the south, in the Djarīd. "The towns with the date-palms are situated to the south of Tunis; they include Nefṭa, Tūzer, Gafsa and the towns of the Nefzāwa country. All this area is called the land of Ḳasṭīliya and supports a large population". Leo Africanus uses the name Djarīd in a much wider sense; the limits he gives, are, on the one side Pescara (Biskra) and on the other the Mediterranean shores near Djerba (*Description de l'Afrique*, ed. Schefer, iii. Chap. vi. p. 296).

Inhabited originally by Nefzāwa Berbers and colonised by the Romans, the Djarīd had to bear the first brunt of the Muḥammadan invasion. In 647 A. D. it was ravaged by the army of Ibn Zuhair, in 669 by that of Oḳba, who deprived the Christians of the towns they occupied in this region and forced them to adopt Islām. Their conversion to Islām was neither general nor permanent, however, for there were Christian communities in Ḳasṭīliya down to the time of the Almohads. Incorporated for administrative purposes with Ifrīḳiya, the Djarīd tolerated the authority of the Emirs of Ḳairawān with a very bad grace. The Berbers of the Djarīd repeatedly rose against the Aghlabids, notably in 137, 209 and 224 A. H. At the beginning of the Fāṭimī rising, the *Dāʿī* Abū ʿAbd Allāh had no difficulty in conquering the country of Ḳasṭīliya. The inhabitants had readily adopted the heterodox doctrines of the Abāḍites in the 4th century (Ibn Ḥawḳal, *op. cit.*, p. 248); they preserved, as al-Bakrī particularly mentions (*op. cit.*, p. 119) as a peculiarity of the Djarīd, the habit of eating dogs' flesh, which is, it is said, still practised by the heretics of Djerba and the Mzāb. At this period, the Djarīd was enjoying remarkable prosperity, for according to al-Bakrī, the taxes produced an annual sum of 200,000 dinārs (£ 80,000).

Protected by its isolation, the Djarīd succeeded in preserving a practical autonomy, while nominally recognising the suzerainty of the various dynasties that succeeded one another in Ifrīḳiya. The towns formed little republics, governed by councils of the more prominent men, or ruled by powerful families, such as the Beni Forḳān, and later the Beni Wāṭās at Tūzer. The Hammādids, to whom the tribes of the Djarīd paid their homage after casting off the authority of the Zīrids, treated these local councils with deference. The Almohads suppressed them. As soon, therefore, as the Almohad empire began to break up, the Djarīd, which had fallen to the Ḥafṣids, tried to regain its independence. The civil wars, which broke out between the rulers of Tunis and of Bougie (Bidjāya), gave these tribes of the oases the looked for opportunity. Taking advantage of the weakness of Tunis, the towns of the Djarīd again organised themselves into republics. Under the leadership of powerful families, the Beni Yamlūl at Tūzer, Beni Khalef at Nefṭa, the Beni Abū Manīʿ at al-Ḥamma, with the aid of Hilālī tribes and in alliance with the Beni Mozni of Biskra [see the article BISKRA] they fought throughout the xivth century against the Ḥafṣids. Conquered by Sulṭān Abū Bakr, who entrusted the government to his son, the Djarīd rose again on the latter's death in 1346. It recognised Marīnid authority, then after the destruction of Abu 'l-Ḥasan's army at Ḳairawān, and regained its independence. The successes gained by the Ḥafṣid Abu 'l-Abbās do not appear to have had any enduring results. During the xivth and xvth century the Djarīd was practically independent and affairs have not altered much under Turkish suzerainty. The Turks had to send an expedition every winter into the oases to collect the taxes.

Bibliography: in particular Ibn Khaldūn, *ʿIbar*, passim, especially vi. 412—420 (= *Histoire des Berbères*, trad. de Slane, iii. 141—157).

(G. YVER.)

BILĀL B. RABĀḤ, the first Muʾadhdhin, a slave of Abyssinian origin, who belonged to a man of the tribe of Djumaḥ b. ʿAmr, was early attracted by Muḥammad's preaching and joined his little band of followers. For this he was persecuted by the Prophet's enemies, but remained steadfast in his belief in the one God, which induced Abū Bakr to purchase him and give him his freedom. He fled with Muḥammad to Medina where he immediately found a welcome from Saʿd b. Khaithama. He afterwards dwelled in the house of Abū Bakr, where he like the other members of the household was attacked by the fever then raging in Medina. According to Ibn Isḥāḳ, Muḥammad established a bond of brotherhood between him and the Khathʿamī Abū Ruwaiḥa; so that he — one of

the five non-Arabs to whom grants were assigned by ʿOmar — appears in the lists of names along with Abū Ruwaiha, according to others this bond was made with ʿUbaida b. al-Ḥāriṯh b. al-Muṭṭalib. When the Prophet after some hesitation introduced the call to prayer [see the article ADHĀN] he appointed Bilāl his Muʾadhdhin. He was also entrusted with the office of carrying the prayer-spear ʿ*Anaza* before the Prophet at public prayer on the great festivals. He accompanied Muhammad on all his campaigns and is said to have had Umaiya b. Khalaf put to death at Badr to revenge himself for his ill treatment of him in the past. After the occupation of Mecca he had the glory of calling to prayer from the roof of the Kaʿba. In several narratives he is mentioned as the man whose duty it was to look after the food supply on journeys and Abū Hadjar calls him the Prophet's steward (*Khāzin*).

After the death of Muḥammad he was filled with a longing to take part in the holy war, which was granted him, not however, as one version has it, by Abū Bakr but only in the time of ʿOmar. He accompanied Abū ʿUbaida on the campaign into Syria and when ʿOmar visited the conquered land, he is said to have been once more asked to call to prayer, which he did amidst the sobs of all present. He died in A. H. 20 = 641 A. D. (according to others in 21 or 28 A. H.) about the age of 60, in Damascus and was buried there or in the adjacent Dāraiyā (according to others in Aleppo). He is described as tall and thin with a stooping gait; his complexion was dark, his face thin and his thick hair strongly tinged with gray.

Bibliography: Ibn Hishām (ed. Wüstenfeld), 205, 345—347, 414, 448; Wāḳidī (transl. by Wellhausen), 401 etc.; Ṭabarī, *Annales* (ed. de Goeje), i. 1326, 2525, 2594; Balādhorī (ed. de Goeje), 11, 455; Ibn Saʿd (ed. Sachau), iii. 1, p. 165—170; Ibn Hadjar, *al-Iṣāba*, i. 336 *et seq.*; Nawawī, *Biographical Dictionary* (ed. Wüstenfeld), 176—178. (FR. BUHL.)

BILĀL, in the Dutch East Indies, the usual name for the Muʾadhdhin.

BILBĪS, a town in Lower Egypt, north-east of Cairo on the edge of the desert.

The name Bilbīs appears in many forms e. g. Balbīs, Belbīs, Bilbais and is derived from the Coptic Phelbes. As a halting-place on the road from Syria to Cairo, Bilbīs played a certain part during the period of the conquest. Tradition connects a daughter of Muḳauḳis with it. In the year 109 (727) the first regular settlements of Arab tribes took place in the neighbourhood of Bilbīs. It is again mentioned in 386 (996) as the place where the Fāṭimid Caliph ʿAzīz died. At the end of the Fāṭimid period it was a point of considerable strategic importance for King Amaury of Jerusalem and later during the Aiyūbid wars. Though for a long period a flourishing town with mosques, bazaars, baths and a hospital and the capital of the province of Sharḳiye, it must have suffered a serious reverse at the beginning of the modern period. At the present day it is a small town, the chief of a district (*markaz*) with 9875 (or with its 20 dependencies 11,267) inhabitants. The whole district of Bilbīs, which is still part of the province of Sharḳiye, has 122,736 inhabitants.

Bibliography: Boinet Bey, *Dictionnaire Géographique*, p. 110; Ḳalḳashandī (transl. by Wüstenfeld), p. 110; Yāḳūt, *Muʿdjam*, i. 712; Ibn Duḳmāḳ, *Kitāb al-intiṣār*, v. 51; Maḳrīzī, *Khiṭaṭ*, i. 183; ʿAlī Mubārak, *Khiṭaṭ Djadīda*, ix. 70; Quatremère, *Description de l'Égypte*, 333; C. H. Becker, *Beiträge zur Geschichte Ägyptens*, ii. 126 *et seq.* (C. H. BECKER.)

BILDĀR (P.), "Shovel-bearer"; labourers who are employed from the villages for archaeological excavations and work with a long shafted, triangular shovel are so called. This shovel is a much used agricultural implement, and takes the place of the plough in irrigated or damp soil and is used in connection with the planting of vegetables and melons. The inhabitants of Iṣpahān and the Parsis of Yazd are famous for their skill in the use of this implement.

Bibliography: Polak, *Persien*, ii. 131; Jane Dieulafoy, *A Suse, journal des fouilles*, p. 92. (CL. HUART.)

BILEAM. [See BALʿAM, p. 613].

BILEDJIK, the Byzantine BELOKOMA, a town in Asia Minor on the Anatolian railway (Haidar-pasha-Eskishehr), capital of the Sandjaḳ of Ertoghrul in the Wilāyet of Brusa (Khodāwendikiār) famous for its silk spinning and weaving. The present town has about 5000 inhabitants and contains several mosques which are said to have been built by the early Ottoman Sulṭāns ʿOthmān and Orkhān, a Madrasa, Tekke etc. Biledjik was one of the first towns conquered by the Ottomans (in 1299) and the scene of the legendary story of the princess Nilūfer and the wise Shaikh Edebali, whose grave is shown here, is placed here.

Bibliography: ʿAlī Djawād, *Djoghrāfiya lughāti*, 227; Cuinet, *La Turquie d'Asie*, iii. 169 *et seq.*; v. d. Goltz, *Anatolische Ausflüge*, 145 *et seq.*

BILGRĀM, a town in the United Provinces, India, (27° 10′ 30″ N. lat., and 80° 4′ 30″ E. long.), chiefly famous as a seat of Muslim learning from the time of Akbar to the 19th cent. The *Āʾīn-i Akbarī* (ed. Blochmann, I, 434) describes the inhabitants as being for the most part intelligent and fond of singing; there was a well in the town, the water of which possessed such marvellous properties that any one who drank of it for forty days grew in understanding and personal beauty. The Saiyids of Bilgrām trace their descent to Saiyid Abu'l-Faraḥ of Wāsiṭ, who is said to have migrated to India after Hūlāgū's conquest of Baghdād; this family has produced a number of poets, scholars and administrators, among whom may be mentioned Saiyid ʿAbd al-Djalīl (died 1733), Mīr Ghulām ʿAlī, Āzād [*q. v.*] (died 1786), Amīr Ḥaidar Ḥusainī (grandson of the above), author of Sawāniḥ-i Akbarī (Elliot-Dowson, viii, 193) and Muftī of the Ṣadr Dīwānī ʿAdālat in Calcutta, and Nawwāb ʿImād al-Mulk Saiyid Ḥusain Bilgrāmī, the first Muḥammadan placed on the Council of the Secretary of State for India (1907). Among the Shaikhs of Bilgrām, (who settled there before the Saiyids), are also found several persons of distinction, such as Rūḥ al-Amīn Khān, deputy-governor of Gudjarāt, Shaikh Allāhyār (killed at Aḥmadābād, 1730), and his son, Murtaḍā Ḥusain, Shaikh Allāhyār Thānī, author of *Ḥadīḳat al-Aḳālīm*.

Bibliography: Ghulām ʿAlī Bilgrāmī, *Maʾāthir al-kirām fī taʾrīkh-i Bilgrām* (MSS. in Berlin, British Museum and India Office Libraries); Saiyid Muḥammad b. Saiyid ʿAbd al-Djalīl, *Tabṣirat al-Nāẓirīn*; Ghulām Ḥasan

Ṣiddīḳī Firshawrī Bilgrāmī, *Sharḥ-i ʿUthmānī*, *Gazetteer of the Province of Oudh*, I, 311 *et seq.* (Lucknow, 1877).

BILḲĪS is the name among Muḥammadans for the Queen of Sheba. The story, given in I Kings x, 1—10, 13, of how the Queen of Sheba (Saba) came to Solomon to prove him with hard questions, early gave rise to the formation of further legends.

Muḥammad in the Ḳorʾān xxvii. 20—45 relates how the heathen Queen of Sheba, who worshipped the sun, received a letter, borne by a hoopoe, from Solomon demanding that she should worship the true God. The Queen in terror sent presents to Solomon which were not well received. When she herself came to Solomon, the latter had her throne taken away by an ʿIfrīt to see if she would recognise it again. He afterwards led her to a room paved with glass. As Solomon expected — according to the commentators he wished to see if she really had goats' feet — she took the glittering floor for water and raised her garments. Finally she became converted.

The very fragmentary story in the Ḳorʾān presupposes a considerable development of the legend. In its main features the Targum II to Esther agrees with it but this may possibly have been influenced by the Muslim tradition. The story, which certainly reached Muḥammad through Jewish sources, appears even by that time to have been subjected to Iranian influence.

The name Bilḳīs is not found in the Ḳorʾān. It has been variously explained: as the Greek παλλακίς, which would point to the story of the marriage of Solomon and the Queen of Sheba, which was wide spread among the Jews at quite an early period, or as a corruption — quite comprehensible in the Arabic script — of Naukalis, as Josephus calls his Queen of Sheba, whom he regards as ruler of Egypt and Ethiopia. The later Muslim legend, the development of which is not yet quite clear, places Bilḳīs in the dynastic lists of Southern Arabia. It is possible that the Biblical figure may yet be identified with some South Arabian princess whose name has not hitherto been found in inscriptions. Cf. A. von Kremer, *Über die Südarabische Sage*, p. 65 *et seq.*, M. Hartmann, *Die Arabische Frage*, p. 478. The elaborate Muslim legend given by Hammer-Purgstall in *Rosenöl* and G. Weil, *Biblische Legenden der Muselmänner*, p. 247 *et seq.*, could only have attained its final form under Indian and Persian influences. The story appears elsewhere in different forms. The Persian extract from Ṭabarī (transl. by Zotenberg, i. 443 *et seq.*) for example, contains a pretty tale of the birth of Bilḳīs, according to which she was the daughter of a Chinese king Abū Sharḥ and a Peri. Zotenberg wished to recognise the Himyarite deity Ilmuḳah in the name of her mother Balḳamah — according to the Arabs she was called Yalmaḳa, Balḳama or Yalḳama — (on the connection of these names see also D. Nielsen, *Der Sabäische Gott Ilmuḳah*). Al-Bīrūnī, *Chronology*, p. 49, only says that, like Dhu 'l-Ḳarnain, she was the offspring of a demon, while according to Zamakhsharī she belonged to the family of the Himyarite Tubbaʿ, son of Shoraḥbīl and lived in the palace of Maʾrib. At any rate it appears that the Muslims were long aware of the fact that she did not properly belong to Islām; we therefore have occasional polemics against individual portions of the story such as her super-human origin.

In Christian Abyssinia the legend of the Queen of Sheba has become naturalised in a form which traces the descent of the ruling house from the marriage of Solomon and the Queen of Sheba who is here called Mākedā.

Bibliography: Grünbaum, *Neue Beiträge zur semitischen Sagenkunde*, p. 211—221; Salzberger, *Die Salomosage* (Diss., 1907); for the Abyssinian Legend see Praetorius, *Fabula de regina Sabaea apud Aethiopes*; E. Littmann, *The legend of the Queen of Sheba in the tradition of Axum* (*Bibliotheca Abessinica*, i.).

(B. Carra de Vaux.)

BILLAWR, Ballūr — whether from the Greek βήρυλλος is a disputed point, cf. Dozy, *Supplément*, i. 110 — the rock-crystal. According to the *Petrology* of Aristotle the stone is a kind of glass but harder and more compact. It is the finest, purest and most translucent of natural glasses, and is mentioned as one of the "colours" of the *Yāḳūt*; by the dust coloured rock-crystal is meant the smoky topaz. It may also be artificially coloured; it concentrates the sun's rays so that a black rag or piece of cotton or wool may be set on fire by it; valuable vessels for kings are made of rock-crystal. A commoner kind which is harder and looks like salt — i. e. quartz — gives out sparks when struck by steel and is used for striking fire by kings' servants. No account of its crystalline formation, which Pliny gives, is given nor is the general distribution of quartz known. Tīfāshī says that at 13 days' journey from Kāshghar are two mountains the interiors of which consist entirely of beautiful rock-crystal, it is worked in the night time as the reflection of the sun's rays render work by day impossible. Akfānī (publ. in *al-Machriq*, 1908) gives the fullest account of the places in which it is found; according to him it comes from Ethiopia (Zandj), Badakhshān, Armenia, Ceylon, the land of the Franks and Maghrib al-Aḳṣā.

Bibliography: Clément-Mullet, *Essai sur la min. arabe* in the *Journ. As.*, Series 6, xi. p. 230; Tīfāshī, *Azhār al-Afkār* (transl. by Raineri Biscia), 2. ed., p. 118; Ḳazwīnī (ed. Wüstenfeld), i. 212; do. (transl. by Ruska), p. 9; *al-Machriq*, xi. p. 762. (J. Ruska.)

BILLITON or Blitung on the south-east coast of Sumatra, with the 150 adjoining islets has an area of 88 square miles and with regard to its situation, formation, greatest height (1700 feet) flora and fauna, population (338 per square mile) products (tin), agriculture and trade, it is exactly similar to Banka. Tandjung Pandan is the capital of this independent assistant-residency. The original population (34,181 souls in 1905) consists of Muḥammadan Malays (agriculturists) and heathen Sekah's (about 1600) who are fishermen, living on their boats and workers in the bush of whom one tribe (*suku*) has however become Muḥammadan and is sedentary. In Tandjung Pandan (about 3300 inhabitants) live the foreign merchants (Chinese and Arab) and the European officials (46 of the 136 on the whole island).

Before 1850 Billiton was a worthless nest of pirates but since 1861 the exploitation of the valuable tin mines by the Billiton Maatschappij, which employs 1800 Chinese coolies, has altered the economic conditions.

Bibliography: Th. Posewitz, *Die Zinninseln im Indischen Ocean* (Budapest, 1885); C. de Groot, *Herinneringen aan Blitong* (the Hague, 1887: complete Bibliographies); *Koloniaal Verslag*, 1891; *Indische Gids*, 1883, 1892; *Tijdschrift v. h. Batav. Gen. v. Kunsten en Wetenschappen*, Parts 1, 9, 24, 26, 34.

(A. W. Nieuwenhuis.)

BILLŪR KÖSHK, "Crystal Palace" is the title of a collection of 14 Turkish fairy tales, so called from the first of them, printed in Constantinople, n. d. Cf. G. Jacob, *Türkische Volkslitteratur* (Berlin, 1901), p. 5—7, 9 *et seq.*

BILMA, an oasis of the Sahara on the caravan route from the Lake of Chad to Tripoli at a height of 1016 feet, belongs to the group of oases, called Kawār by the Arabs, and Henneri Tughe by the Tebbu (= Rocky Valley according to Nachtigal). Kawār occupies the centre of a sandstone basin of the cretaceous period beneath which impermeable schists collect, not far from the surface, the water which filters down from the mountains of Tibesti. It is a valley running from north to south, about 60 miles long and according to Barth and Nachtigal 5—7 miles, according to more recent travellers (Monteuil, Chudeau, Gadel), 3—4 miles in breadth. A wall of rock about 300 feet high protects it on the east from the winds from the desert. The population, which is called Tebba-Dirku appears to represent a mixture of the Tebbu proper with negroes from Bornu. These natives are of medium height, hardy but not so powerful or warlike as the Tebbu of Tibesti. They are ruled by a chief called *Mai* or *Dardai* who is elected by the more important men, and live in about twelve villages, in which they have adopted various ways of living according to their origin; the Tebbu build their houses on the rocks while the Bornuans build clay houses separated from one another by streets and surrounded by a wall. The most important of their villages are Anay, Dirkū founded by a Bornuan colony, perhaps in the v[th] century A. H., Ashenuma, Shimendru, the site of a Senūsī-Zāwiya, Kalala or Kolo and Garū.

Garū is the chief place of the district of Bilma, and the most important in all Kawār. The population of this little town, according to Nachtigal, is about 2000. In this district the Bornu element predominates, and the Kanūri language is more used than the Teda. The district of Bilma, like the other oases of Kawār possesses some unimportant palm groves (there are about 100,000 palm trees in the Kawār) and a small area devoted to cereals but its real importance lies in the fact that it is a halting place on the routes from Bornū to Fezzān and in the salt deposits in its neighbourhood. The salt, which is melted into pillar-like blocks or "*kantu*" of which ten form a camel-load is carried by the nomads into the oases of the Sahara and to the Sūdān. The Tebbu trade in it to Tibesti, and the Dāza to Kānem and Bornu. The Kelwi of Aïr [q. v.] retain the monopoly of the trade towards the north and north-east. They organise annually a caravan called the *airi* for this purpose, which has been described by Barth. These nomads have for long exercised a sort of suzerainty over Bilma, even going so far as to forbid the inhabitants of the oasis to grow cereals so as to have them more dependent on them. The value of this trade has been variously estimated. Barth estimates it at 3000 camel loads annually, Chudeau at 4000, Gadel at 15,000, and he says it may be as much as 40,000. As to the through trade, which has been much affected by the suppression of the slave trade which formed its staple and by the ruin of Bornu under the domination of Rabah [see BORNU], it is now almost insignificant. The diminution in the number of caravans has now forced the inhabitants of Kawār and Bilma to seek new sources of income and to devote more attention to agriculture. The occupation of Bilma by the French (1906) by assuring the inhabitants of an efficient protection against the nomads will no doubt contribute to accelerate this change in their manner of living.

Bibliography: Barth, *Reisen*, Vol. vi. Chap. vi.; Rohlfs, *Quer durch Afrika*, i.; Nachtigal, *Sahara und Sudan*, i.; Monteil, *De Saint Louis à Tripoli par le Tchad* (Paris, 1894), Chap. xiii.; Chudeau, *Le Sahara Soudanais* (Paris, 1909), p. 118 *et seq.*; Gadel, *Notes sur Bilma et les oasis environnantes* (*Revue Coloniale*, 1907), p. 361—386.

(G. Yver.)

BIMBASHI, properly *bin-bāshi*, "Chief of a thousand", has been the name of the commander of a battalion in Turkey since the introduction of the reforms.

(Cl. Huart.)

BINĀ' (A.), properly "building" or "structure", hence comes in grammar to mean "form" (e. g. Sībawaihi, ed. Derenbourg, i. 2, 2 *infra*) and particularly the indeclinability of the (vowel or consonantal) termination (the opposite is *I'rāb*). It must however be noted that words like *'aṣan* "stick" according to the Arab view have a virtually declinable ending and are therefore not regarded as *mabnī*. The *Binā'* moreover appears in all three classes of words (nouns, verbs and particles).

Bibliography: Sībawaihi (ed. Derenbourg), i. 2, 1—2, 16—3, 22; Ibn Ya'īsh, p. 400—405 and elsewhere; Ibn 'Aḳīl, Commentary on Ibn Mālik's *Alfiya*, verses 15—17.

(A. Schaade.)

BINGÖLDAGH, one of the most important elevations of the Armenian highlands on the borders of the Wilāyets of Erzerum and Bidlis [q. v.]; the geographical position of the highest peak is about 41° 20' East Long. (Greenw.) and 39° 20' N. Lat. Strecker and Radde describe the Bingöldagh as a gigantic, extinct volcano, the edges of the crater of which have for the most part fallen in. According to the more recent geological investigations of Oswald, it is not however really a volcano, but only a dome, the material of which has been poured forth through a system of fissures, and is faulted on the south with a downthrow from N.N.W. to S.S.W. (the so called Bingöl Cliffs on which there are precipices 3700 feet high). The greatest heights are found on a ridge 5 miles long running from east to west; two parallel ridges running north and south one at each end of this range form with it the letter H. The massif culminates in the eastern Demir or Timur-ḳal'a (= Iron Fort), 10,120 feet in height; this is the height given by Oswald in Stieler's *Handatlas*, n°. 59, 1910; Radde estimates the height at 12,087 feet which is much too high; H. and R. Kiepert's figure of 11,378 feet, given in the *Formae orbis antiqui*, Pl. v. 1910, Abos (followed by me above p. 435[b]), is also too high; Strecker's estimate of 10,285 feet is much nearer the truth. The western peak Bingöl-ḳal'a or Toprak-

Ḳal'a (East Fort) is only a little less. The northern part of the mountain is cut up by two large circular depressions, separated by a steep bridge, which the central peak Ḳara-Ḳal'a (= Black Fort) sends out to the north.

The Bingöldagh is unusually well watered; it has received its Turkish name "Thousand (*bin*)-lake (*göl*)-mountain" (*dagh*) from its innumerable little lakes (these are really merely pools in the impermeable soil). No fewer than six important water-courses rise in this centre of erosion, in which Armenian tradition for this reason places the site of the Biblical Paradise. The lava plateau in the N.W. of the range is the area of the sources of the Arax (al-Rass, q. v.); in the west rises the Tuzla-Ṣu, a tributary of the so called western (rather: northern) Euphrates and the Bingöl (Peri)-Ṣu; in the S.W. the Gönük (Ganak)-Ṣu; in the S. the Čabaghur-Ṣu in the E. and N.E.; the Khunus (Khinis)-Ṣu. The latter four are tributaries of the so called eastern (rather: southern) Euphrates. The great humidity of this mountain range produces a remarkably rich flora; Radde found it a paradise for the botanist.

In the classics the Bingöldagh probably appears under the name Abos (Ἄβος); cf. Pauly-Wissowa, *Realencykl. d. klass. Altertumswiss.*, i. 108; vi. 1197, 1198; H. Hübschmann in the *Indogerman. Forsch.*, xvi. (1904), p. 427. The ancient Armenian name was Srmanç, cf. Hübschmann, *op. cit.*, p. 370. On the other hand it is nowhere mentioned in the Arab geographers of the middle ages, as far as I have been able to discover. J. B. Tavernier (about the middle of the xvii[th] century) appears to be the first modern European traveller to use the name Bingöldagh.

At the present day the region of the Bingöldagh is inhabited by robber Kizilbashes, the descendants of manumitted slaves of the Turks, cf. thereon p. 426[a] above.

Bibliography: K. Ritter, *Erdkunde*, x. 79, 81, 385—386; M. Wagner, *Reise nach dem Ararat* (Stuttgart, 1848), p. 272. Minute descriptions of the range were first given by Strecker and Radde; cf. Strecker, *Zur Geogr. von Hocharmenien* in the *Zeitschr. der Ges. f. Erdk.*, Berlin, 1869, iv. (particularly Chap. 3 and 4); G. Radde (travelled in 1874) in *Petermann's Geogr. Mitteil.*, 1877, p. 411—422 (with original map, pl. 20); E. Naumann, *Vom goldenen Horn zu den Quellen des Euphrat* (München, 1893), p. 321—322; J. Oswald, *A treatise on the Geology of Armenia* and cf. thereon the comprehensive review by F. Schaffer in *Petermann's Geogr. Mitteil.*, 1907, p. 145 *et seq.* (particularly p. 149). See also the Bibliography to the article Armenia (see above p. 446 *et seq.*).

(M. Streck.)

BINT (A.) "Daughter", "Maiden".

BINTU, Plural *Bintiyāt*, form the Italian *venti*, in the popular Arabic of Egypt denotes the twenty franc piece.

BINYĀMĪN (the printed edition of Zamakhsharī's *Kashshāf* gives the form Bunyāmīn), one of the sons of Jacob. The Muḥammadan stories of Benjamin agree in their main points with the Biblical narrative; there are however some additions which are connected with Rabbinical legends. The non-Biblical elements take the following form: when Joseph's brothers visited him, he had a feast prepared for them and made them sit at it in pairs. Binyāmīn was thus left out and began to weep and said: "If only Joseph were alive, he would take me with him". Joseph heard this, placed him beside him and asked after his children. Binyāmīn said that he had ten all of whose names had some reference to his lost brother Joseph. Joseph then said: "Wilt thou agree to take me as thy brother in his stead?" and Binyāmīn replied: "Who could find a brother like thee? and yet thou art not the son of Jacob and Rachel". Joseph then wept and said: "I am thy brother Joseph".

It is also related that when the brothers entered, Joseph tapped his cup and said: "It tells me that you are twelve brothers and that you have sold one of your number". Binyāmīn then flung himself at his feet and said: "O King, ask the cup about our brother Joseph". Then follows the recognition and the concealment of the cup, or of the corn-measure in Binyāmīn's sack, concerted between Joseph and Binyāmīn.

According to another version, the tapping on the cup did not take place till after it had been concealed, that is on the return of the brothers to Joseph.

Bibliography: Ṭabarī (ed. de Goeje), i. 397—404; Ibn al-Athīr (ed. Tornberg), i. 105 *et seq.*; The Koranic commentaries on Sūra 12, 69 *et seq.*; Grünbaum in *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xliii. 12.

(A. J. Wensinck.)

BI'R (A.), Plural *Ābār* and *Bi'ār*, "Well", appears in compounds, and in the Plural by itself as a place-name.

BI'R MAIMŪN, a well not far from Mecca on the road to Minā, about an hour's journey from the town of Mecca, which had been already dug before Islām by a certain Maimūn, whose origin is variously given. According to Hamdānī (ed. D. H. Müller, 129) this well is referred to in the Ḳor'ān, Sūra lxvii, 30. The Caliph al-Manṣūr died here in 158 (775) while engaged in making the pilgrimage to Mecca. The well was repeatedly repaired e.g. in the year 604 (1207-1208) at the expense of the lord of Irbil.

Bibliography: besides Hamdānī: Yāḳūt, *Mu'djam*, i. 436; *Chroniken der Stadt Mekka*, ed. Wüstenfeld, ii. 124, iii. 96.

BI'R MA'ŪNA, a well in the mountains on the road from Medina to Mecca, not far from the mine (*ma'din*) and the Ḥarra of the Banū Sulaim, between the lands of this tribe and those of the Banū 'Āmir b. Ṣa'ṣa'a. We do not exactly know to which of these tribes the well belonged. Near it was the dam *Sadd Ma'ūna*, sometimes corrupted to *Sadd Mu'āwiya*. This district was the scene of the defeat at Bi'r Ma'ūna, a place only rarely mentioned by the geographers. The scanty topographical notes collected by them have apparently been obtained from oral tradition regarding that event.

'Āmir b. Mālik Abū Barā', called Mulā'ib al-asinna, a chief of the Banū 'Āmir asked the Prophet to send him missionaries to preach Islām to his people and guaranteed their safety. Muḥammad thereupon sent him a deputation of 70 Anṣār *Ḳurrā'* who were treacherously slaughtered with one exception by the Banū 'Āmir. The revelation in Ḳor'ān iii. 163 is said to refer to this. This is the traditional account supported by the *Sīra*.

As a matter of fact, we have here an actual campaign, as may be seen from the book of the *Maghāzī*, and may be rendered certain by a comparative study of the sources. 70 *Ḳurrā'* were not necessary to teach the Ḳor'ān and indeed at that time Medina did not possess that number. On such occasions Muḥammad used only to send one or two *Ḳārī'* (cf. *Aghānī*, vi. 19, 9 etc.). The story was invented by the Traditionists, to cover an unfortunate campaign and also to prove the large number and great antiquity of the *Ḳurrā'* and to give sanctity to the body. Muḥammad had been asked by the Banū Liḥyān, Ri'l, Dhakwān etc., divisions of the Banū Sulaim, for help against their relatives, possibly also by Abū Barā' for support against a rival, 'Āmir b. al-Ṭufail. The Prophet's policy required him to interfere in such secular quarrels. A division of 70 horsemen, all Anṣār sent by him, was surprised in the neighbourhood of Bi'r Ma'ūna by the Banū Sulaim and cut to pieces. 'Āmir b. al-Ṭufail was leader of the enemy and his name has ever after been held accursed by Tradition. This happened in Ṣafar of the year 4 or in the 36th month of the Hidjra, in the 14th month after the battle of Uḥud. To allay the great excitement in Medina another verse, besides Ḳor'ān iii. 163, is said to have been revealed but was afterwards forgotten or omitted from the Ḳor'ān: "Announce from us to our people that we have met our Lord and he is content with us, even as he has made us content". Abū Barā' himself appears to have played a double part in this affair. The Prophet continually cursed the authors of this calamity, which was the greatest blow he had suffered next to the disaster at Uḥud.

Bibliography: Ibn Ḥanbal, *Musnad* (Cairo), iii. 109; Ṭabarī, *Annales*, i. 1441—43. 1446—48; Ibn Sa'd, *Ṭabaḳāt*, ii. 1, p. 36—39; Yāḳūt, *Mu'djam*, i. 106, 435—36; Sibṭ b. al-Djawzī, *Mir'āt al-zamān* (Ms. Köprülü, Constantinople), ii. 239—40; Caetani, *Annali dell' Islām*, i. 580, n. 3; Nöldeke-Schwally, *Geschichte des Ḳorāns*, p. 177, 246.

(H. LAMMENS.)

AL-BĪRA, the name of several places, generally in districts where Aramaic was once spoken, for al-Bīra is a translation of the Aramaic *birthā* = "fortress", "citadel". The best known is al-Bīra on the east bank of the Euphrates in North-west Mesopotamia, the modern Bīredjik [q.v.]; on other places, bearing the name Bīra, cf. Yāḳūt, *Mu'djam* (ed. Wüstenfeld), i. 787; Nöldeke in the *Nachr. der Götting. Ges. der Wiss.*, 1876, p. 11—12 and in de Goeje, *Bibl. geogr. arab.*, iv (gloss.), p. 441; Le Strange, *Palestine under the Moslems* (1890), p. 423. (M. STRECK.)

BIRĀDER, popularly *bilāder*, Turkish pronunciation of the Persian *birāder* "brother", is a form of address used only between Muslims who speak Turkish, and is never applied to one who is not a Muhammadan. (CL. HUART.)

BIRDJAND, a town in Persia, situated in 59° 10' East Long. (Greenw.) and just below 30° North Lat. on a plateau 4440 feet high. The older Arab geographers do not mention it. Yāḳūt (c. 623 = 1225) is the first to note it and describes it as one of the finest towns in the district of Kūhistān, which in the time of the Caliphate was a dependency of the province of Khorāsān. At the present day Birdjand is regarded as the chief town of Kūhistān, while in the middle ages this honour fell to Ḳā'in which is about 70 miles farther north. Mustawfī (740 = 1340) describes Birdjand as an important town, the surroundings of which were not very favourable for the cultivation of corn but produced large quantities of grapes and other fruits; the saffron, as at the present day, was then extensively cultivated; with the above mentioned Ḳā'in, Birdjand produces the greatest quantity of this plant and dye, of any town in Persia. The district of Birdjand has long been famed for its carpets which almost all come from the village of Derākhsh (50 miles north-east of Birdjand) and sometimes fetch very high prices. The *Barāks*, which are manufactured in Birdjand of camel's hair are also highly esteemed and are used as felt-carpets, *namads*, as well as cloth. Birdjand at the present day is one of the busiest commercial towns in Persia for there the caravan routes from Samnān, Meshhed, Herāt, Seistān, Kirmān and Yazd meet.

Birdjand is built on the slope of a hill and makes a pretty picture with its houses all of which are surmounted by domes and from the distance look like bee-hives. Four underground aqueducts (*kārīz*) provide the town with a plentiful supply of water. When the springs in the surrounding country dry up in summer, the country people therefore flock into the town and the number of inhabitants is for a period doubled. Goldsmid estimated the number in 1873 at 15,000, Stewart in 1886 at 14,000, Lorini quite recently at 18,000; on the latter estimate cf. Supan in *Petermann's Geogr. Mitteil.*, Erg.Heft nº. 135, p. 125.

Since the middle of the xixth century Birdjand has been better known; Ritter (see *Erdkunde*, viii. 263) had no very definite information about the town. The name of the town often appears on maps in the erroneous form Birdjan (Ritter, *op. cit.*: Bridschan).

Bibliography: Yāḳūt, *Mu'djam* (ed. Wüstenfeld), i. 783; *Marāṣid al-iṭṭilā'*, *Lexic. geogr.* (ed. Juynboll, Lugduni Batav., 1850 *et seq.*), i. 188, iv. 426; G. Le Strange, *The Lands of the Eastern Caliphate* (Cambridge, 1905), p. 362; F. J. Goldsmid in the *Journ. of Roy. Geogr. Soc.*, 1873, p. 65 *et seq.*; E. Reclus, *Nouv. géogr. univers.*, ix. (1894), p. 227—228, 229; Stolze-Andreas in *Petermann's Geogr. Mitteil.*, Erg.-H., nº 77, p. 17b, 24—25; Prellberg, *Persien, eine histor. Landschaft* (Leipzig, 1891), p. 35; Barbier de Meynard, *Dictionnaire de la Perse*, s. v. (M. STRECK.)

BĪREDJIK, a town in Mesopotamia, on the left bank of the Euphrates, situated in 38° East Long. (Greenw.) and 37° 2' North Lat. The name Bīredjik, popularly *Beledjik*, in the Ḥalabī dialect (according to Sachau) *Bīrādjīk*, means "little Bīra", i. e. "small Fort" (Arabic *bīra*, with the Turkish diminutive suffix); the etymologies given by Ritter, x. 951, 965 and Moltke, *op. cit.*, p. 214, are wrong.

Bīredjik (1170 feet above sea-level), is the centre of a plain which is surrounded by a semi-circle of mountains sloping down to the Euphrates. The place itself is overshadowed by an isolated cone of rock rising sheer out of the river, which has been fortified from the remotest times, to guard the passage. Bīredjik therefore naturally possesses one of the most important positions in nearer Asia. The Euphrates here leaves the narrow confines of the steep mountain walls and enters the Syrian-Mesopotamian plain, through which it flows till it reaches the sea. It is here too that the

river first becomes navigable, after leaving behind it the dangerous cataracts formed where it breaks through the Taurus, and traffic may proceed up to this spot with the greatest ease.

There can hardly be any doubt that on the site of the modern Biredjik we must locate the ancient Til- (= hill) Barsip or Barsip of the Assyrian inscriptions. In the ix[th] century B.C. the position of this town as the capital of the small Aramaic state of Bit-Adini in North Syria and Mesopotamia was by no means an unimportant one. Salmanassar II (859—824 B.C.) always crossed the Euphrates here on his campaigns into North Syria; he repeatedly mentions the fortress taken by him there (apparently the modern castle), to which he gave the new name of *Kār-Sulmanu-ašarid* = "Salmanassar's citadel", which we find again in the *stele* inscription of his successor Shamshi-adad V. When Sanherib required ships to cross the Persian Gulf, he had them built at Til-barsip and taken down the Euphrates. On the references in cuneiform inscriptions cf. E. Schrader, *Keilinschr. u. Geschichtsforsch.* (Giessen, 1878), 143 *et seq.*, 219 *et seq.* and F. Delitzsch, *Wo lag das Paradies?* (Leipzig, 1881), 4, 141, 263. It is not improbable that the old name Barsip is preserved in Ptolemy (v. 18, 5) in the corrupt form Ὀρρίκα (for Βαρσίκα).

In the Assyrian period, the passage over the stream was usually made on inflated skins (the modern *kelleks*), as is expressly mentioned. After the beginning of the Seleucid period there were two bridges of boats over the Tigris, just at its exit from the Taurus, both called Zeugma and often mentioned; the northern one, apparently the less used, near Samosata (Arabic, Sumaisat) in Commagene and the southern at Biredjik. Each of the towns which arose at these bridges had a suburb on the Mesopotamian side; that of the southern Zeugma, was founded by Seleucus I and called after his first wife, Apamea. The Zeugmas are often confused with their eastern suburbs (for example by Ritter, Forbiger, Mommsen and Chapot). Cf. thereon, particularly H. & R. Kiepert, *Formae Orbis Antiqui*, Heft v. 1910, p. 1—2, 5; cf. also on this area where the Euphrates could be crossed, Mannert, *Geogr. d. Griech. u. Röm.*, vi. i. (Leipzig, 1831), p. 389 *et seq.*; Ritter, *Erdkunde*, x. 959—1003; Nöldeke in the *Nachr. der Götting. Ges. d. Wiss.*, 1876, p. 1 *et seq.*; Streck in Pauly-Wissowa, *Realencykl. d. klass. Altertumswiss.*, Suppl. i. 99 (Apamea 4), 274 (Capersana, Caphrena); V. Chapot, *La frontière de l'Euphrate* (Paris, 1907), p. 272 *et seq.* We have evidence of the existence of a bridge at the southern Zeugma down to the second half of the xv[th] century (cf. Khalīl al-Ẓāhirī). By the possession of the fortress on the dominating rock, the eastern town soon gained an advantage over the western; the latter quite disappeared in the middle ages, while the former gradually increased in importance. The official name Apamea, which possibly never became generally current, also disappeared and was succeeded by the indigenous name used by the Aramaic population of the district, Birthā = "fortress". Birthā often appears as a place-name in areas where Aramaic was spoken (cf. the article AL-BĪRA); the modern Dēr ez-Zōr on the right bank of the Euphrates, 40° 8' East Long. (Greenw.), also denotes the site of another Birthā, which is mentioned by Ptolemy, Isid. Charac., the Notit. Dignit., Hierocl., Georg. Cypr. (Birthon) and the Syrian Chronicle of Joshua Stylites. This Mesopotamian Birthā has often wrongly been identified with Biredjik; this identification has been combatted by C. Müller, *Geogr. Graeci Min.*, i. 245; Regling, *op. cit.*; and R. Kiepert, *op. cit.*, p. 5[b].

The Arabs adopted the name Birthā in the form al-Bīra, which appears in the later Syriac writers (cf. e. g. Barhebraeus, *Chronic. Syriac.*, ed. Paris, p. 405) in the form Bīreh. In historical literature Bīra appears to be first found in the Crusading period. In 1099 Baldwin, Count of Edessa, took possession of it, and it remained well nigh half a century in the hands of the Franks. In 539 (1144) they defended themselves valiantly in the citadel of Bīra, under the command of the then Lord of Edessa, against the assaults of the troops of Zangī, Emīr of Mosul; but the town surrendered soon after of its own accord to the Urtuḳid prince of Māridīn out of fear of Zangī, cf. Weil, *Geschichte der Chalifen*, iii. 288—289. Since then, it has always remained in Muhammadan hands except for a brief period when the Byzantines held it (cf. Ritter, x. 931, 950, 965). During the Tatar invasions of the xiii[th] century the impregnable citadel of Biredjik remained a stronghold of Islām (cf. Abu 'l-Fidā, *loc. cit.*).

The older geographical works of the Arabs never mention Bīra; nor does Yāḳūt. It is not till the middle of the xiii[th] century that it appears, for example in Dimishḳī, Abu 'l-Fidā, the *Marāṣid*, and Khalīl al-Ẓāhirī. After Syria and Mesopotamia had passed under the power of the Crescent and Turks had gradually attained a numerical preponderance in the population of Bīra, the Arab name was gradually supplanted by the Turkish Biredjik. This is first given among European travellers by Niebuhr (1766) while all travellers before him write the name Bir or Beer (C. Federigo, 1563; L. Rauwolff, 1574; Tavernier, 1638 and 1644; Maundrell, 1699; Otter and Pococke, both in 1737).

In the history of modern warfare, Biredjik is famous for the decisive battle which took place quite near it (at Nisib, 10 miles west of the Euphrates) in the war between Turkey and Egypt in 1839. The Turkish army under the command of Ser'asker Ḥāfiẓ Pasha had taken up a position on the heights on the right bank of the Euphrates, two hours journey from Biredjik. In the Turkish camp was v. Moltke, afterwards General Field-marshall, but his advice was, unfortunately for the Turks, not taken. The encounter between the two armies took place on the 24[th] June and ended in a brilliant victory for the Egyptian troops, who had an experienced leader in the Crown Prince Ibrāhīm Pāshā. The retreat of the Turks soon degenerated into a headlong flight and ended in the total dispersion of their army.

According to the accounts of all travellers Biredjik forms a pretty picture. The houses are built in terraces along the river bank for over a mile up the slopes of four connected hills and form a sort of amphitheatre around the highest mass of rock which is crowned by a fortress. The numerous cypress trees and orchards, which rise above the houses, enhance the beauty of its situation. A ruined wall with four gateways, built by Sulṭān Ḳā'it-bāi in 887 (1482) (cf. v. Berchem, *op. cit.*, p. 106[2]), and flanked by four towers,

likewise in a dilapidated condition, encloses the town, the streets of which are tortuous and dirty.

The most remarkable feature of Bîredjik is the very extensive fortress, now in ruins, on the oval summit of a chalk hill (about 172 feet high), the top of which has been levelled partly by nature and partly artificially; it rises sheer out of the river, just below where it flows out of the rocky valley and turns to the south into the open plain. As this steep cone (in parts, artificial, it has been supposed) was covered by a coating of hewn stones, traces of which still remain, the taking of the citadel built upon it was absolutely a thing of impossibility. v. Moltke to whom we are indebted for most of our knowledge on this point calls it the most extraordinary building that he had ever seen. It consists, as he tells us, of three or four stories of arches of enormous size, and in spite of the many great earthquakes it has suffered, most of it still remains unharmed. This fortress certainly goes back to a very great antiquity. It is possible, as Regling suggests, that some portions of it may date from the Seleucid period: in the main, however, the modern building may be said to date from the xii[th] century. There are six Arabic inscriptions on it, of which the oldest is of the reign of the Mamlūk Sulṭān Baraḳat-Khān (676—678 = 1277—1279), and the most recent are of the years 887—888 = 1482—1483 of Sulṭān Ḳā'it-bāi who, while on his Syrian journey in 882 (1477-1478), inspected all the fortresses as far as Rūmḳala' (above Bîredjik) and repaired them. The inscriptions are thoroughly discussed, with six others on the gates and other buildings in Bîredjik, by M. van Berchem in *Beiträge zur Assyriologie*, Vol. vii. Heft 1, 1909, p. 101—108.

In one of the lofty vaults of the citadel are two remarkable figures of men, larger than life-size in bas-relief painted in three colours; cf. T. J. Arne in Grothe's *Oriental. Archiv*, i. (1910), p. 82—85. The castle at the present day is called Ḳal'a-i bēḍa i. e. "white palace", probably after the dazzling white chalk, of which the hill is formed.

The district of Bîredjik is regarded by the later geographers as a part of the province of Ḥalab; the present administrative division of the Turkish Empire has also placed it in the Wilāyet of Ḥalab and it forms a separate Ḳaẓā (therefore it is the seat of a Ḳā'immaḳām) of the Sandjak of Urfa with an area of 1500 square miles and 26,500 inhabitants in 129 towns and villages (following Cuinet, *op. cit.* and Petermann, *Geogr. Mitteil.*, Erg. Heft, n⁰. 135, 1901, p. 15).

The town of Bîredjik had about 500 houses in Niebuhr's time; Buckingham estimated the number at 400 (with 3000—4000 inhabitants), Petermann (1853) 2000 houses, Czernik (1873) 2000—3000 inhabitants; Sachau's estimate (1879), 6000 houses with 30,000 inhabitants is certainly too high. The residential population of the town is estimated at the present day at 10,000; cf. Cuinet, *Petermann's Mitteil.*, *op. cit.*, p. 21; Baedeker's *Syr. und Palást.*[7] (1910), p. 386. According to Cuinet, who gave the exact figure as 10,162, the population in 1892 consisted of 8707 Muslims (mostly Turks and Kurds), 978 Gregorian and 437 Catholic Armenians and 45 Jews. There are 7 mosques, 4 churches and 3 Christian schools. The language spoken is Turkish; the area where the Arabic language is spoken does not begin till somewhat further down, near the mouth of the Sādjūr.

Bîredjik, as has already been mentioned, derives its chief importance from its position as a station for caravan traffic from North Syria to Mesopotamia and on to Kurdistān and Babylonia. Everything going from the Mediterranean to the Tigris *viâ* Anṭākiya, Ḥalab and 'Aintāb passes through this town. The three main routes, which enter it, come from 'Aintāb (35 miles distant), Urfa-Edessa (50 miles distant) and Ḥarrān (90 miles distant). It is here that the river, which in its normal state is 130 yards (in floods 1100—2200 yards) wide, is now crossed on primitive rafts (*felūka*) specially built for the transit of cattle, for the early boat-bridges have disappeared for centuries. The congestion is often very great; as many as 5000 camels have been counted here waiting to be loaded or unloaded (Czernik); there is a large Khān on the western bank. The inhabitants depend for their livelihood mainly on this traffic; the bazaars are in consequence well managed. The trade in wheat, oil and opium, is by no means inconsiderable. According to Petermann, coarse woollen cloths and mantles for the Fellāḥs are manufactured and sold here. If the route of the proposed Baghdād railway does not go *viâ* Bîredjik but as the plan now is, *viâ* Djerābis, which is more to the south, it appears inevitable that considerable injury will be done to the economic prosperity of Bîredjik.

The Euphrates is navigable for large boats and even for steamers of small draught from Bîredjik down, as the investigations of Captain Chesney's expedition to the Euphrates (in 1836—1837) have shown. Chesney's experiment has not been repeated and the proposal to make a connection by steamship with Bîredjik and the Persian Gulf has been allowed to drop. At the present day only a few rafts and barges use the river and go from Bîredjik to Dēr ez-Zōr with corn.

Bibliography: al-Dimashkī (ed. Mehren), p. 206, 214; Gregorii Abulfaragii *Histor. oriental.*, (*mukhtaṣar al-duwal*), ed. Pococke, p. 255, 311; Abu 'l-Fidā' (ed. Paris), p. 269; *Marāṣid al-iṭṭilā'*, *Lexic. geogr.* (ed. Juynboll), i. 189; Khalīl al-Ẓāhirī, *Zubdat kashf al-mamālik* (Tübinger Dissert. by R. Hartmann, 1907, p. 65, 84); Le Strange, *Palestine under the Moslems* (1890), p. 423; — R. Pococke, *Beschreib. des Morgenl.*, ii. (Erlangen, 1791), p. 236 *et seq.*; C. Niebuhr, *Reisebeschreib. nach Arabien etc.*, ii. 412 *et seq.*; Buckingham, *Travels in Mesopotamia* (London, 1827), i. 45 *et seq.*, 57 *et seq.*; H. v. Moltke, *Briefe über Zustände und Begebenh. in der Türkei*[2] (1877), p. 224—226, 342—344, 366 *et seq.* (battle of Nisib); C. Sandreczki, *Reise nach Mosul und Urmia* (Stuttgart, 1857), ii. 411—417; H. Petermann, *Reisen im Orient* (Leipzig, 1861), ii. 17—19; J. Oppert, *Expéd. scientif. en Mésopotamie*, i. (Paris, 1863), p. 44—46; Czernik in *Petermann's Geogr. Mitteil.*, Erg.-H. n⁰. 45 (1876), p. 24; Sachau, *Reise in Syrien und Mesopotamien* (Leipzig, 1883), p. 178—180; Ritter, *Erdkunde*, x. 931, 933—934, 944—959, 989—994, 1003—1028; Fr. Spiegel, *Eranische Altertumskunde*, i. (Leipzig, 1871), p. 165 *et seq.*; Reclus, *Nouv. géogr. univers.*, ix. (1884), p. 393, 441, 443; Cuinet, *La Turquie d'Asie*, ii. (1892), p. 114, 132, 248, 265—269; K. Regling in *Klio*, i. (1902), 446.

(M. STRECK.)

BIRGE (Perga) properly BIRKI (also pronounced BERGI), a town in Asia Minor, on the slopes of Tmolos in the valley of the Küčük Menderes (Kaystros) belonging to the Wilāyet of Smyrna, and the Ḳaẓā of Ödemish, 5 miles distant from the latter town, was a fairly important place in the middle ages and the summer residence of the princes of Aidin. The mosques and madrasas, with the graves of these princes, which still survive, testify to the past glory of the town. Here also is the grave of the Turkish scholar Birgewī, who taught for many years [see the next article] in the madrasa of this town.

Bibliography: ʿAlī Djawād, *Mamālik ʿOthmāniyanin ta'rīkh*, *djoghrāfiya lughāti*, 169; Cuinet, *La Turquie d'Asie*, iii. 516.

BIRGEWĪ or BIRGILI, Muḥammad b. PīR ʿALī, a Turkish theologian, born in Balikesri 928 (1522) received his earlier education in his native town and afterwards studied in Constantinople, where he attached himself to the Bairamiya order [q. v.]. After next spending some time in Edirne, he wished to retire from public life but was appointed Mudarris at the Madrasa in Birge by ʿAṭā Allāh Efendi. He worked here until his death in 981 (1573). Numerous works and schoolbooks mostly composed in Arabic, testify to his literary activity. The majority of those deal with theology in its widest sense, the art of reading the Ḳor'ān, dogmatics, homiletics, legal questions, e. g. on the conditions of Waḳf-foundations, on which he had a controversy with his contemporary, the Chief Muftī Abu 'l-Suʿūd [q. v., p. 108]; others of his works deal with Arabic grammar. A list of these writings is given by Brockelmann, *Geschichte der Arab. Litter.*, ii. 440 *et seq.* He is particularly known by his Turkish catechism, which is usually briefly known as *Risāla-i Birgewi*, also called the *Waṣīyet nāme*, and has been repeatedly printed and translated. Cf. thereon Zenker, *Bibliotheca orientalis*, i. N°. 1463 *et seq.*; ii. N°. 1192 *et seq.*; *Journal Asiatique*, 1843, ii. 32, 55; 1859, i. 524; Dieterici, *Chrestomathie Ottomane* 38 *et seq.*; of the translations, the French one by Garcin de Tassy in his *l'Islamisme d'après le Coran* etc. 3rd ed. (1874) may be particularly mentioned here.

Bibliography: in addition to the works above mentioned: ʿAlī b. Bālī, *al-ʿIḳd al-manẓūm fī Dhikr Afāḍil al-Rūm*, 430 *et seq.* (on the margin of edition of Ibn Khallikān of 1310, Cairo).

BIRKA (A.) "Pond".

BIRMA. [See BURMA.]

BIRS, also called BIRS NIMRŪD, in the older literature BURS, a ruined site 9 miles S. W. of the town of Ḥilla on the Euphrates, about 12 miles S.S.W. of Babylon on the eastern shore of the Lake of Hindiya.

The place is the ancient Borsippa, the sister town of Babylon. Its immense ruins, the largest that have survived from the Babylonian period, were thought by the Arabs to be the palace of Nimrūd ibn Kanʿān (*ṣarḥ Nimrūd*, Yāḳūt, i. 136) or of Bukhtnaṣṣar (Yāḳūt, i. 165). Even in modern times they were thought to be the ruins of the Tower of Babel and this erroneous view used to crop up even after H. Rawlinson had proved from inscriptions that they were the ruins of the tower of the Temple of Nebo of Borsippa. Whether there was still a town on the ancient site in the early Islāmic period is not quite clear. Balādhorī only speaks of the *adjamat Burs* (Ass. *agammē*) the land around the marshy lakes of Burs, which were taken possession of by ʿAlī. Upper and Lower Burs appear in Ḳudāma and are called al-Sibain and al-Waḳāf by Ibn Khurdādhbeh in the lists of taxes, as districts (*ṭassūdj*) in the circle (*ustān*) of Central Bihḳubādh.

Even in ancient times the district of Babylonia and in particular Borsippa was famous for its textile industry (e. g. Strabo, xvii. 1, 7). This industry survived into the Arab period. The garments made in the district of Burs were, according to Masʿūdī (*Murūdj*, vi. 59) called Bursiya or also Khutarniya, after the district between Burs, Bābil and Ḥilla (following G. Hoffmann's emendation). In Yāḳūt, iv. 773, Narsiya should therefore be emended to Bursiya.

Bibliography: Ibn Khurdādhbeh (ed. de Goeje), p. 11; Balādhorī, *Kitāb al-futūḥ*, Index; Ḳudāma (ed. de Goeje), p. 238; Masʿūdī, *Murūdj* (ed. Paris), vi. 59; Bakrī, p. 149; Yāḳūt, i. 136, 565; iv. 773; M. Streck, *Babylonien nach den arabischen Geographen*, p. 16; A. Berliner, *Beiträge zur Geographie und Ethnographie Babyloniens im Talmud und Midrasch*, p. 26; G. Hoffmann, *Syrische Akten Persischer Märtyrer*, p. 26, N. 206; H. Rawlinson, *On the Birs Nimrūd or the Great Temple of Borsippa* in the *Journ. of the Royal As. Soc.*, xvii. (1860); H. V. Hilprecht, *Explorations in Bible Lands*, p. 182 *et seq.* (ERNST HERZFELD.)

AL-**BĪRŪNĪ** (BERŪNĪ), ABU 'L-RAIḤĀN MUḤAMMAD B. AḤMAD, Arab author of Persian origin born in Dhu 'l-Ḥidjdja 362 = (September 973) in a suburb of Khwārizm; studied mathematics, astronomy, and medicine, and chronology and history in addition, and entered into correspondence with Ibn Sīnā. As a result of these studies he composed his first great work his *Kitāb al-Āthār al-Bāḳiya ʿani 'l-Ḳurūn al-Khāliya* (*Chronologie orientalischer Völker*, edited by Eduard Sachau, Leipzig, 1878; *Chronology of Ancient Nations*; *an English Version of the Arabic Text of the Athār ul Bākiya of Albiruni or "Vestiges of the Past", collected and reduced to writing by the Author in A. H. 390-391, A. D. 1000, translated and ed. with Notes and Index by C. E. Sachau*. Or. Transl. Fund. London, 1879). In his maturer years he went to India, which had just then been opened to Islām by the victorious campaigns of Maḥmūd of Ghazna. He there taught the Greek sciences and in exchange made himself acquainted with the achievements of Hindu learning. The results of these studies he used for his second great work, the *Ta'rīkh al-Hind* (*Alberuni's India, an Account of the Religion Philosophy, Literature, Chronology, Astronomy, Customs, Laws and Astrology of India about 1030*, ed. by Edw. Sachau, London, 1887; — An English edition with notes and indices, by E. Sachau, London 1888, 2 voll., new edit., London 1910; cf. E. Sachau, *Indo-arabische Studien zur Aussprache und Geschichte der Indischen in der 1. Hälfte des XI. Jahrh.*, *Abh. d. Berl. Akademie* 1888). After his return from India he settled at the court of Ghazna and in the year 421 dedicated to Sulṭān Masʿūd b. Maḥmūd an account of the whole science of astronomy entitled *al-Ḳānūn al-Masʿūdī fī 'l-Haiʾa wa 'l-Nudjūm* (cf. Ahlwardt, *Verzeichnis der arab. Hdss. der Kgl. Bibliothek zu Berlin*, N°. 5667; Rieu, *Supp. to the Catalogue of the ar. Mss. in the Brit. Museum*, N°. 756; *Biblio-*

thecae Bodleianae Codd. Mss. orient. cat., ii. 370; *Mulla Firuz*, p. 35, N°. 65). In the same year he also composed a short catechism of geometry, arithmetic, astronomy and astrology, entitled *al-Tafhīm li Awā'il Ṣinā'at al-Tandjīm* (vgl. Ahlwardt, *op. cit.*, N°. 5665-5666; *Bibl. Bodl.*, i. 1020; ii. 282; de Slane, *Catalogue des mss. arabes de la Bibliothèque Nationale*, N°. 2497; a Persian version: *Catalogue of the Pers. Mss. in the Brit. Museum*, ii. 451ᵇ). Al-Bīrūnī died on the 3rd Radjab 448 = 13th December 1048. Besides the above-mentioned works and some smaller mathematical and astronomical treatises (cf. H. Suter, *Das Buch der Auffindung der Sehnen mit Kommentar von Abu 'l-Raiḥān Muḥammad al-Bīrūnī übers. mit Komm.* etc.: *Bibl. Math.*, Series iii, xi, 151, Leipzig, 1910), he also composed a Materia Medica entitled *Kitāb al-Ṣaidala* (*Ṣaidana*) which was translated into Persian by Abū Bakr b. 'Alī b. 'Othmān al-Asfara 'l-Kāsānī in India after the year 607 (1211), cf. H. Beveridge in the *Journ. of the Royal As. Society*, 1902, p. 333—335. For al-Malik al-Mu'aẓẓam Abu 'l-Fatḥ Mawdūd (died 440 = 1048) he wrote a book on gems called *K. al-Djamāhir fī (ma'rifat) al-Djawāhir* (Casiri, *Bibl. arabico-hispana Escurialensis*, i. 322; Steinschneider, *Zeitschr. d. Deutsch. Morgenl. Ges.*, 49, p. 252). Finally there has survived a treatise from his pen on the relations of the volumes of metals and jewels (MS. in the Library of the Three Moons of the Orthodox Greeks in Bairūt, cf. L. Cheikho, *Mashriq*, 1906, p. 19; E. Wiedemann in the *Sitzungsber. der physikalisch-medizinischen Sozietät in Erlangen*, Vol. 38 (1906), p. 163—166).

Bibliography: Ibn Abī Uṣaibi'a (ed. by A. Müller), ii. 20; al-Suyūṭī, *Bughyat al-Wu'āt* (Kairo, 1326), p. 20; Wüstenfeld in *Lüdde's Zeitschr.*, i. 36; *Die arab. Ärzte*, N°. 129; do., *Die Geschichtschreiber der Araber*, N°. 195; Leclerc, *Histoire de la méd. arabe*, i. 480; Reinaud in *Géographie d'Aboulféda* (trad.) i. p. xcv; do. in *Mémoires de l'Académie des inscriptions*, xviii, 2, 29; Mehren in *Annaler for nordisk Oldkundighed*, 1857, p. 23, N°. 15; Elliot-Dowson, *History of India*, ii. 1; H. Suter, *Die Mathematiker und Astronomen der Araber und ihre Werke*, p. 98, N°. 2, 18; Brockelmann, *Gesch. d. ar. Lit.*, i. 475; M. Schreiner, *Les juifs chez Albîrûnî* in *Revue des Études Juives*, xii. 258; M. Fiorini, *Le projezioni cartographiche di Albiruni* in *Bollettino della società geographica italiana*, Series iii. vol. iv. p. 287—294. (C. BROCKELMANN.)

AL-BIRZĀLĪ, ABU 'L-ḲĀSIM B. MUḤAMMAD B. YŪSUF 'ALAM AL-DĪN AL-SHĀFI'Ī, Arab historian, was born at Seville in Djumādā I 665 = February 1267, of Berber parents, and travelled to the east on the conclusion of his studies, where he first took up his abode in Ḥalab in 685 (1286). After making the pilgrimage to Mecca in 688 (1289), he settled in Damascus. Here he received a professorship in the al-Ashrafīya-school of Tradition, and in 713 (1313), a teaching post in the Ẓāhiriya also. He ultimately became the first professor in the Nūrīya and in the Nafīsīya. He died on his fourth pilgrimage at the halting place at the well of Khulaiṣ between Mecca and al-Medina on the 4th Dhu 'l-Ḥidjdja 739 = 14th June 1339. His chief work is a continuation of the chronicle of Damascus by Abū Shāma down to the year 728 = 1338 entitled *Ta'rīkh Miṣr wa Dimashk* or *Kitāb al-Wafayāt* (MS. in Stambul, Köprülü N°. 1047); his pupil Muḥammad b. Rāfi' [q. v.] continued the work. He composed a short chronicle of the years 601—736 (1204—1335) which gives obituary notices, brief notes of political events and remarkable occurrences, entitled *Mukhtaṣar al-Mi'a al-Sābi'a* (s. Ahlwardt, *Verzeichnis der arab. Hss. der Kgl. Bibliothek zu Berlin*, N°. 9448).

Bibliography: Kutubī, *Fawāt al-Wafayāt*, ii. 130; Subkī, *Ṭabaḳāt al-Shāfi'īya*, VI, 246; Suyūṭī, *Ṭabaḳāt al-Ḥuffāẓ*, xxi. 14; Wüstenfeld, *Geschichtschreiber der Araber*, N°. 403; Brockelmann, *Gesch. d. ar. Lit.*, ii. 36. (C. BROCKELMANN.)

BISBARĀI B. HARICARHIDĀS KĀYATH, also called B. HARKARN, a Persian author who translated the collection of tales called the *Vikramacaritam* from Sanskrit into Persian in the reign of Shāh Djahān in 1061-1062 (1651-1652), making use of the work of his predecessors. The translation is known by the name of *Singhāsan Battīsī* and was translated into French by Lescallier (New York, 1817). On the various editions of the Sanskrit original as well as the Persian translations cf. the works cited below.

Bibliography: Ethé, *Grundriss der iranischen Philol.*, ii. 353; Rieu, *Cat. Brit. Mus.*, ii. 763 *et seq.*; Pertsch, *Cat. Berlin*, 1034 *et seq.*

BĪSHA (also written BĪ'SHA with *hamza*) an important village in a populous valley in the Yemen, twenty-four miles from Tabāla, and one of the districts subordinate to Mecca, from which it is distant five days' journey. The valley begins in the mountains of the Ḥidjāz and flows towards Nedjd until it comes to an end in the country of the Benī 'Uḳail. In Bīsha were many families belonging to the tribes of Khath'am, Hilāl, Suwā'a, Salūl, 'Uḳail, al-Ḍibāb and Ḳuraish. The last had a property in the Wādī Bīsha called the Ma'mal. It is famous for its palm trees and palm shoots, and also for a forest haunted by lions. Cf. Ḥarīrī, *Maḳāma* 48, fin.; the *Kāmil* (ed. Wright), 349, 16; 503, 14; *Kitāb al-Aghānī*, iv. 75; Idrīsī (ed. Jaubert) gives the distance between Bīsha and Tabāla as fifty miles. The present Ḳal'at Bīsha lies about 20° N., 43° 20' E. Ibn Ḥawḳal mentions also a Bīsha in al-Baḥrain. Cf. De Goeje, *Bibl. Geogr. Arab.*, Indices. Snouck Hurgronje, *Mekka*, i. 181, says that the policemen of the Sharīf of Mekka are also called Bīsha after the South-Arabian tribe of this name.

Bibliography: al-Hamdānī (ed. Müller), see Index; Yāḳūt, *Mu'djam* (ed. Wüstenfeld), i. 791; Sprenger, *Die alte Geographie Arabiens*, 47; Ritter, *Erdkunde*, xii. 202, 949 *et seq.* (T. H. WEIR.)

BĪSHAR' (P.), a name applied to those Ṣūfīs, who say that the laws of Islām are abrogated for the mystically enlightened (Antinomians).

BISHĀRĪN, a tribe of nomads between the Nubian Nile and the Red Sea. The Bishārīn form with the 'Abābde, Hadendoa, Benī 'Āmer and some smaller tribes a homogeneous body (from the physical point of view and originally from the linguistic also), which even at the present day is comprised under the name Bega or Bedja [q. v.], which was the usual one with mediaeval Arab writers. On the earlier history of the Bedja, cf. J. Marquart, *Benin*, p. CCCXL.

et seq. in addition to the bibliography given in that article. Very little is known of the history of the collateral tribe of the Bis̲h̲ārīn. They themselves say they are of Arab descent and trace their genealogy to a certain Bis̲h̲ar. If they are certainly not wholly of Arab blood, it must not be forgotten that the Rabī'a in the iiird (ixth) century began to mix with the Bedja and that in the beginning of the ivth (xth) century a certain Bis̲h̲r b. Marwān b. Isḥaḳ b. Rabī'a, the lord of the land of the mines, is said to have taken the field with 30,000 of the Bugs, in fact with the Ḥadārib, who still bear their name and are sometimes regarded as a branch of the Bis̲h̲ārīn. The application of the name Bis̲h̲ārīn appears to be very uncertain. Sometimes the Hadendoa are included among the Bis̲h̲ārīn and sometimes the Ḥadārib (south of Suakim [Sawākin]) are classed with them as an independent Bedja tribe. It follows that their territory cannot be sharply defined. In general they dwell to the south of the 'Abābde [q. v., p. 1]; Bis̲h̲ārīn are however mentioned in the neighbourhood of al-Ḳuṣair in the Red Sea and they are always to be found in Assuan (see Baedeker, *Aegypten*, p. 335). They stretch to the south beyond the 'Atbara. Hartmann in the *Zeitschrift für Ethnologie* xi. (1879), p. 197, estimated their number at 50,000—60,000; others give much higher figures.

In physique they are described as resembling the 'Abābde, dolichocephalic, with lofty brow, pleasant expression, almost European profile, the figure muscular and well built, the skin dark-brown to brownish-red, (Schweinfurth in *Petermann's Mitteilungen*, 1865, p. 338). Their character is unfavourably described; inhospitable, treacherous and taciturn, inquisitive, covetous to the extent of begging and stealing.

They are on an exceedingly primitive level of civilisation. They are purely nomads and possess great herds of camels, sheep and goats. Intractable and suspicious they keep away from wells and roads while the more peaceful and honourable 'Abābde guide caravans. The clothing of the Bis̲h̲ārīn consists of a loin-cloth for the men and a girdle for the women. Extraordinary care is devoted to the arrangement of the hair, which is worn in the form of a roll twisted together with tallow, on the top of the skull, while around it the hairs stand out like rays. Heuglin (*Petermann's Mitteilungen*, 1860, p. 333) says that their chief weapons are light javelins and clubs, but particularly two-edged daggers.

Islām, which a section of them (particularly the Ḥadārib) had adopted by about 300 A. H. has not had any civilising effect on them. Indeed from the accounts of Arab authors it would appear that they were on a higher level a thousand years ago than modern travellers tell us they are to day.

Bibliography: Besides the works cited with the article 'Abābde cf. in particular H. Almkvist, *Die Bischari-Sprache*, Upsala, 1881—1885, Vol. i. p. 7 *et seq.*; E. Chantre, *Les Bicharieh et les Ababdeh* (Lyons, 1900); E. A. W. Budge, *The Egyptian Sudan*, ii. 435.

(R. Hartmann.)

BIS̲H̲BALIĶ, usually written Bis̲h̲balīḳ, or Bis̲h̲balīgh, (Turkī "Five Towns", Pentapolis); Chinese Pei T'ing (North Town), a town in the modern Chinese Turkestan, north of the Celestial Mountains (T'ien-s̲h̲ān). The site of this town, often mentioned from the viiith (in the Orkhon inscriptions) to the xvth century, has only recently been satisfactorily located. Since the days of Klaproth and Abel Remusat, Sinologists and geographers have sought for Pei-T'ing and Bis̲h̲balīḳ at the modern Urumči. Grum-Gržimailo (*Opisanie putešestviya v Zapadnii, Kitai*, i. 221 *et seq.*) was the first (in 1896) to put forth the view that the town must have been situated farther to the east, somewhere near the modern Guček. In the second volume of the same work (1899, p. 42 *et seq.*) this view is placed on a more explicit foundation, with reference to the *Meng-ku-yu-mu-ki*, translated by Popov in 1895. Independently of Popov and Grum Gržimailo, Ed. Chavannes had in 1903 (*Documents sur les turcs occidentaux*, p. 11) quoted the same references from another Chinese work (the *Si-yu-shui-tao-ki*); in the year 1908 it was proved by Dolbežew that in the area defined by the Chinese writers (at the village of Hu-pao-tse, 6 miles north of the town of Tsi-mu-sa) there actually were the ruins (now called Po-čöng-tse) of a relatively important town $2^1/_2$ miles in circumference (*Izviestiya Russkago Komiteta dlja izučeniya Srednej i Vostočnoe Azii*, nº. 9, p. 65 *et seq.*). The results of these researches were not known to M. Hartmann (*Chinesisch Turkestan*, Halle, 1908 p. 7) nor to G. Blochet (*Introduction à l'histoire de Rashid ed-din*, London-Leyden, 1910 p. 212, 316), and they still adhere to the old identification of Bis̲h̲balīḳ with Urumči.

According to the Chinese authorities, in ancient times (after the latter Han dynasty 25—220 A. D.) the town was the residence of a native prince and was called Kag̲h̲an Stüpa (cf. Chavannes, *Documents etc.*, p. 19 and 305). The Chinese names Kin-man and Pei-t'ing do not appear till the viith century. After 658, Pei-t'ing was the capital of a Chinese protectorate, the government of which was in the hands of Chinese governors and occasionally of Turkish princes. In 714 the Chinese governor was successful in repelling an invasion of Turkish tribes led by the son of K̲h̲ān Mo-čo: nevertheless by the end of the century the Chinese supremacy had been overthrown by Turks and Tibetans. Pei-t'ing passed into the possession of the Uighurs from whom it was taken by the Ḳarluḳ in the year 791.

The town is later mentioned as the seat of a Uighur prince, at whose court in Pei-t'ing, Wang-yen-té, the ambassador of the Sung dynasty of China, was received in 982. It is to the account of this embassy (transl. by St. Julien, *Journ. Asiat.*, ivth Series, ix. 50 *et seq.*) that we owe the most detailed description of Bis̲h̲balīḳ, that we possess. It is therefore quite conclusive evidence for the identification of Bis̲h̲balīḳ with the ruins of P'o-čöng-tse, that, as Dolbežew tries to show, all that Wang-yen-té tells us about the situation of the town, its surroundings etc., agrees perfectly with what has been ascertained by exploration of the remains, which have been preserved in P'o-čöng-tse. The lake on which Wang-yen-té made the voyage by boat, which he describes, was apparently to the east of the town; traces of a dam may still be found there, by which the stream which flows past could be used to form a lake. West of the ruins, a Buddhist monastery appears to have stood. According to Wang-yen-té there

were Buddhist temples at Pai-č'ing in his time, which had been built in 637. The inhabitants not only engaged in gardening but also manufactured articles of gold, silver, copper and iron.

There appears to be only one notice of Bishbalik in Muḥammadan literature before the Mongol period viz., in the anonymous *Ḥudūd al-ʿĀlam* (377 = 982-983), the town of Pandjikath (Five Towns, apparently a Persian translation of the name Bishbalik) is mentioned to the north of the Tafḳūs (T'ien-Shan) mountains as the summer-residence of the Princes of Tughuzghuz; in the summer it was said not to be so warm there, as in the towns to the south of these mountains. Even in the description of the road from the land of Tughuzghuz to the mountains of Kögmän (the Saian mountains) in Gardīzī (in Barthold, *Otčet o poězdkie v Srednjuju Aziju*, p. 86) Bishbalik (Pandjikath) is never mentioned, although the writers of the Mongol period show that Bishbalik, like the modern Gučen, was of great importance as the starting place of a caravan route through the desert to Mongolia; for this reason the district of Bishbalik was one of the first of the settled areas of Central Asia to be reached by the tribes fleeing out of Mongolia before Čingiz-Khān in the xiiith century and later by the hordes of the Conqueror himself.

At that time Bishbalik was with Ḳara-Khodja (near the modern Turfān) the chief town of a Uighur prince, who bore the title of Idiḳut and was a vassal of the Gurkhān of the Ḳara-Khiṭai. In the year 1209 the Idiḳut took advantage of the successes of Čingiz-Khān's arms to cast off his obedience to his suzerain and to place himself under Mongol protection. In the course of the following decade the ravages of the bands sent out by Muḥammad Khwārizmshāh are said to have extended as far as Bishbalik, to follow a not very trustworthy account of the historian Djuwainī (*Taʾrīkh-i Djahānkushāy* in Barthold, *Turkestan v epochu mongolskago našestviya* i. 115). It is also Djuwainī who gives us most of our information regarding the relations of the subjects of the Idiḳut with the representatives of Muḥammadanism during the earlier years of Mongol rule. The land of the Uighurs had been united into a political whole with the Muḥammadan countries of Central Asia by the victorious campaigns of Mongols to the West, in which the Idiḳut had taken part at the head of 10,000 men and could not in the long run resist the advance of Islām, particularly as Muḥammadans by their wealth and education had attained influential positions in all the lands of the Mongol Empire, even in China, and had gradually superseded the Uighurs, the first teachers of the Mongols. A bitter feud thus arose between the Uighurs and the Muḥammadans. Under Möngke-Khān (1251—1259) the governorship of all the lands of Khwārizm up to the Chinese frontier was entrusted to Masʿūd Beg, son of Maḥmūd Yalwādj, a native of Khwārizm. Masʿūd-Beg is also mentioned by the Chinese as governor of Bishbalik. About the same time, 650 (1252-1253) the Idiḳut was accused by Saif-al-Dīn, who was living in Bishbalik (probably as representative of Masʿūd-Beg) of having given secret orders for the massacre of all Muḥammadans in his land: the court, appointed by the Mongols to try him, found the prince guilty and he was executed in Bishbalik. Djuwainī himself made a journey to Mongolia (649—651) in the retinue of the Mongol governor of Persia, Arghūn-Agha and at least on his return journey visited Bishbalik but he only gives his readers fabulous stories from Uighur sources, including one about the foundation of Bishbalik (cf. especially W. Radloff, *Kudatku-bilik*, Introduction, p. xli *et seq.*). He tells us nothing about the town itself, its extent etc. The other travellers who visited Bishbalik in the xiiith century, such as the Chinese Čang-Č'un (1221 cf. Bretschneider, *Mediaeval Researches*, i. 65) and Hethūm, the King of Little Armenia (1255), tell us as little about the town. Bishbalik is never mentioned at all by travellers from western Europe in the Mongol period, although the road from Armalec (Almalik near Kuldja) to Cambalec (Khānbalik, i. e. Pekin), mentioned by Pegolotti (cf. Yule, *Cathay*, p. 288), Marignolli, (*ibid.*, p. 338) and others must apparently have passed Bishbalik; according to Waṣṣāf (ed. Hammer p. 29, Indian edition, p. 12) it took two weeks to go from Almalik to Bishbalik.

We know still less of the later history and final destruction of the town. After the break up of the empire founded by Čingiz-Khān, the Idiḳut succeeded for a period in holding an independent position between the kingdom of the Great Khān (China) and the Mongol Empire in Central Asia; about 1275 an invasion from Central Asia was successfully repelled (cf. d'Ohsson, *Histoire des Mongols*, ii. 451 *et seq.*).

According to the Chinese map of the year 1331 (Bretschneider, *Mediaeval Researches*, ii. frontispiece) both parts of what had earlier been the Uighur Kingdom, i. e. Bishbalik as well as Ḳara-Khodja, belonged to the dominions of the sons of Čaghatai [q. v.] During the wars between the latter country and the great Khān's, the dynasty of the Idiḳuts must have perished. These wars as well as the struggle between the sons of Čaghatai were also fatal to the existence of the town. According to Muḥammad Ḥaidar, the author of the *Taʾrīkh-i Rashīdī* (xth = xvith century) the land of Bishbalik belonged to Moghulistān, which stretched from the Lake of Balkhash [q. v.] to Bars-kul (the modern Barkul) on the Chinese frontier (*Taʾrīkh-i Rashīdī*, English trans., London, 1895, p. 365); like the other towns of this area, which are mentioned in the xiiith and xivth century (Balāsāghūn, Almalik etc.), Bishbalik had apparently by that time long disappeared. The Chinese also appear to have used the name Bishbalik in the xvth century only as the name of a district. In the same century Buddhism appears to have been finally superseded by Islām in these lands.

Even in the xvith century mention is made of the first inroads of the Kalmucks on the lands of the descendants of Čaghatai; all the lands of the eastern half of Central Asia were afterwards incorporated in the great nomad kingdom founded by the Kalmucks, which was not conquered by the Chinese till the years 1755—1758. This period was naturally not favourable to the development of cities and civic life; there was nevertheless, according to the map prepared by the Swedish lieutenant Renat during his residence among the Kalmucks (1716—1733, *Carte de la Dzungarie, dressée par le Suédois Renat*, St. Petersburg, 1881), in the district of the modern Gučen, a town „Börbensin", about which nothing else appears to be known. Gučen (Chin. Ku-č'ong, Turk. Kučhang)

was only founded after the establishment of Chinese rule. (W. BARTHOLD).

BISHR, a mountain in Syria, famous as the site of a "memorable battle" of the ancient Arabs, probably the modern Djebel Bishri, a long chain running in a northeasterly direction from Palmyra to the Euphrates. R. Kiepert's map shows a place-name Rebih in the centre of the Djebel Bishri. The battle of Bishr was also known by this name and this corroborates the identification of Bishr with the Djebel Bishri. An aqueduct brings the water from this range to Oriza. Akhtal describes Bishr as a place on the outermost western border of the area inhabited by the Taghlibites. Khālid b. al-Walīd is said to have surprised them there on his march from the 'Irāk into Syria. If, as can hardly be doubted, Akhtal was a native of Syria, we may locate his home in the district of Bishr. It was here that he was suddenly overwhelmed by the last outburst of the long and bitter feud, between the Kais and Taghlib, the "day" of Bishr.

While with 'Abd al-Malik, Akhtal had been unbounded in his praises of his fellow tribesmen at the expense of the Kaisites, he had specially directed his shafts against Djahhāf b. Hukaim, a Sulaimite chief, celebrated for his hotheaded courage, an ill-advised provocation. Although Djahhāf had been early dragged into the feud between Kais and Taghlib, he appears to have remained neutral at first. He now swore to be revenged however. With 1000 Kaisites he fell under cover of night upon the Taghlibi camp at Bishr; the men were put to the sword; even pregnant women were ripped open.

A son of Akhtal, named Abū Ghiyāt, lost his life there. The poet himself owed his safety to his presence of mind alone; he pretended to be a slave and was allowed to go. Akhtal hurried from Bishr to Damascus to claim vengeance. Djahhāf had to take refuge on Greek territory, but returned some years later on promising to pay the price of blood.

Bibliography: H. Lammens, *Le chantre des Omiades*, p. 140—143; Akhtal, *Dīwān*, 10 *et seq.*, 286; Barth in the *Wiener Zeitschr. f. d. Kunde des Morgenl.*, 1901, p. 8; *Aghānī*, xi. 59 *et seq.*; Balādhorī (ed. Ahlwardt), p. 238; Yākūt, i. 631; Tabarī, i. 2068, 2072 *et seq.*; Djarīr, *Nakā'id* (ed. Bevan), 401 *et seq.*, 507 *et seq.* (H. LAMMENS.)

BISHR B. ABĪ KHĀZIM (or HĀZIM), a poet of the Ignorance (*Djāhiliya*) belonging to the tribe of Asad b. Khuzaima (*Kāmil*, ed. Wright, 42,9; 133,7; Ibn Kutaiba, *Tabakāt*, ed. de Goeje, 145 *et seq.*) He it was who carried to Harb b. Umaiya and the other Kuraishite chiefs assembled at the fair of 'Ukāz warning that al-Barrād, the ally of Harb, had killed 'Urwa al-Rahhāl of Hawāzin. This enabled them to receive back their arms from 'Abd Allāh b. Djudh'ān and leave 'Ukāz before they were attacked by Hawāzin in the war of the second Fidjār, which lasted during the years 585—589 A. D. Bishr was on friendly terms with Hātim al-Tā'ī. On one occasion al-Nābigha al-Dhubyānī, 'Ubaid b. al-Abras al-Asadī and Bishr, journeying to visit al-Nu'mān of al-Hīra, fell in with an Arab tending some camels and asked for hospitality. The Arab, who was Hātim, killed for each a she-camel, because, he explained, he saw them to belong to different tribes, and he wished his generosity to be known to each. According to this explanation Bishr could not have been of Asad, but was of Kuraish. When Aws b. Hāritha was adjudged by al-Nu'mān to be more excellent than his fellow tribesman Hātim, Bishr satirized the former. Afterwards he was captured by some of the Tai', but was rescued from their hands by Aws, in consequence of which Bishr wrote for every satire a panegyric. Bishr's poetry was not free from defects. He and al-Nābigha are bracketed as being two poets of the first rank who admitted the fault called *ikwā'* (or a mischyme in the final vowel of the line) into their verses. When the fault was pointed out to them they did not return to it. Bishr is also said to have been not always accurate in his descriptive pieces, as when he gives a horse two aortae (Ibn Kutaiba, p. 146). His verses are frequently cited in illustration of uncommon uses of words (*Hamāsa*, p. 247). Some of his poems are in praise of al-Hārith b. Hudjr (*Kitāb al-Aghānī*, xv. 87). He took part in the war between Asad and Tai' and was present with his son Nawfal at the conclusion of the peace; and he mentions in his verses the day of al-Nisār, on which Asad and Dhubyān defeated Djusham b. Mu'āwiya. His verses are included among the *Mufaddaliyāt*, and in the *Djamharat al-'Arab*. His poetry contains many original ideas and curious figures, for example in his ode ending in *mīm*. Bishr was killed as he was raiding the Benī Wā'il, one of whom shot him with an arrow in the breast, which caused him to fall from his horse. As he lay on the ground he composed some verses, announcing to his daughter his death.

Bibliography: In addition to the books referred to above, see Freytag, *Arabum Proverbia* and Caussin de Perceval's *Essai*. (T. H. WEIR.)

BISHR B. AL-BARĀ', one of Muhammad's Companions. In the year 622, Bishr took part in the second 'Akaba where his father, al-Barā' b. Ma'rūr took part.

He was famous for his skill as a bowman and took part in the battles of Badr and Uhud, the "Battle of the Ditch", the campaign to Hudaibiya and the conquest of Khaibar. After the capitulation of the Jewish population of Khaibar in the year 7 (628), Bishr was poisoned by a Jewess named Zainab bint al-Hārith, because she had lost all her male relatives in the war and wished to avenge their deaths. For this purpose she brought to the Prophet a slaughtered sheep which she had steeped in poison. Muhammad accepted it and invited some guests, including Bishr to share it with him. At the meal the Prophet at once saw what had happened from the unpleasant taste and spat out the poison, but Bishr would not commit such a breach of good breeding and swallowed his portion. According to some authorities he died on the spot, while others say, not till a year later.

Bibliography: Ibn Sa'd, iii. Part ii. 111 *et seq.*; Ibn Hishām (ed. Wüstenfeld), 309, 764; Tabarī, i. 1583 *et seq.*; Ibn al-Athīr, *Chronicon* (ed. Tornberg), ii. 170; *Usd al-Ghāba*, i. 183 *et seq.*; Caetani, *Annali dell' Islām*, see Index. (K. V. ZETTERSTÉEN.)

BISHR B. GHAIYĀTH B. ABĪ KARĪMA ABŪ 'ABD AL-RAHMĀN AL-MARĪSĪ, one of the chief Murdji'ite teachers of his time. He was the son of a Bagh-

dād Jew and was enfranchised by Zaid b. al-Khaṭṭāb. He studied jurisprudence with the Ḳāḍī Abū Yūsuf and soon excelled in several branches of knowledge. He then devoted himself to the science of *Kalām* and adopted the opinion that the Ḳor'ān was created, for which he was persecuted. He was a pious ascetic but found no adherents among good Moslems on account of his too public profession of the science of *Kalām*, which was then looked upon with suspicion. Abū Zor'a al-Rāzī says that he was a heretic, (*zindīḳ*). He died in 218 A. H. (833).

It was in the reign of al-Rashīd, that the Mu'tazilites first ventured to express openly their doctrine of the creation of the Ḳor'ān, which they had up till then only held in secret. The Caliph, hearing rumours of this, said "I have been told that Bishr al-Marīsī holds that the Ḳor'ān was created; by Allāh, if Providence causes him to fall into my hands, I shall put him to death as I have never put any one to death". Bishr therefore kept in concealment throughout the reign of al-Rashīd, that is to say, for about 20 years. After the death of this Caliph the situation remained the same during the reign of his son Amīn. It was only under the latter's successor al-Ma'mūn that the Mu'tazilite doctrine found favour with those in authority.

Shahrastānī says that the theological views of Bishr b. Ghaiyāth were closely connected with those of Ḥusain al-Nadjdjār. In opposition to other Mu'tazilites, they both held that God wills for eternity, good or evil, belief or unbelief, which then must become manifest.

Bishr did not believe in an eternity of punishment for believers, guilty of grave sins: the eternity of punishment is, according to him, absurd and contrary to justice. He teaches that faith presupposes affirmation both with the heart and with the tongue; to worship an idol is not in itself impiety; but it is a sign of impiety. — In jurisprudence, Bishr was a follower of Abū Ḥanīfa and adhered to the system of *ra'y*.

Bibliography: M. Th. Houtsma, *De Strijd over het Dogma*, p. 79; W. Patton, *Aḥmed ibn Ḥanbal and the Miḥna*, p. 48; Shahrastānī (ed. Cureton), p. 63, 106, 107, 161; Abu 'l-Maḥāsin (ed. Juynboll), i. 647 and note; Ibn Khallikān.

(CARRA DE VAUX.)

BISHR B. MARWĀN B. AL-ḤAKAM, third son of the Caliph Marwān and a Beduin woman of the Banū Kilāb, from whom her son inherited his partiality for the Ḳaisites. Marwān had placed him under the tutelage of his elder brother 'Abd al-'Azīz, but Bishr left him to live with 'Abd al-Malik, when the latter became Caliph. In his early youth he had borne a banner at the battle of Mardj Rāhiṭ. On the death of Muṣ'ab b. Zubair, 'Abd al-Malik appointed him governour of Kūfa. He was fond of wine, musicians, and poets and was an artistic prince, feared only by deserters, whom he nailed to the pillory; his generosity and affability earned him the warmest praises of the poets. The most famous of them, such as Oḳaishir, 'Abd Allāh b. Zabīr and Aiman b. Khoraim not to mention the triad Akhṭal, Farazdaḳ, and Djarīr, sang his praises at this epoch of the renaissance of literature. 'Abd al-Malik had given him, in addition to the famous Faḳīh Ḳabīṣa b. Ḏhu'aib, one of his best and most faithful ministers, Rawḥ b. Zinbā', but Bishr was not long in freeing himself from their tutelage. After the deposition of Khālid b. Asīd, Bishr, who was by this time in bad health, received the governorship of Baṣra in addition to that of Kūfa, which he already held. Meanwhile the Azraḳites had again taken the field. Bishr hated the able general Muhallab, who was ordered to suppress the revolt, and went so far as to order Muhallab's chief lieutenant to cause his plans to miscarry. Thus hampered in his movements, the commander-in-chief lay in camp for several weeks opposite the enemy till Bishr died unexpectedly in the prime of life (74-75 = 694). The news of his decease was the signal for the soldiers to desert en masse. To improve the grave situation 'Abd al-Malik had to entrust the supreme command in the whole of 'Irāḳ to the energetic Ḥadjdjādj.

Bibliography: Ibn Sa'd, *Ṭabaḳāt*, v. 24; *Aghānī*, i. 131, 134; vii. 52, 185 *et seq.*; xii. 42—45; xix. 33; xx. 122; Akhṭal, *Dīwān*, 40 *et seq.*, 63 *et seq.*, 173; Mas'ūdī, *Prairies*, v. 254; Ibn Ḳotaiba, *'Uyūn al-Akhbār*, 207; Ṭabarī, ii. 856; Ibn 'Asākir (Ms. Damascus), iii. 176—180; H. Lammens, *Chantres des Omiades*, p. 165; Farazdaḳ, *Dīwān* (ed. Boucher), 118, 166, 185.

(H. LAMMENS.)

BISHR B. MU'TAMIR, a Mu'tazilite teacher, and Shaikh of the Baghdād school, flourished in the caliphate of al-Rashīd (Mas'ūdī, *Les Prairies d'or*, vi. 373). Shahrastānī (text, p. 44) enumerates six points on which this theologian differed from other Mu'tazilites. It was he who first raised the question of *tawallud*, also called *tawlīd* (*Ta'rīfāt*); there is *tawlīd* when an action results from an agent acting through an intermediary, as in the case of a key which is held in the hand; the movement of the key results from the will of the agent through the intermediary of the hand. Some physicists, as Shahrastānī points out, had previously studied intermediate causes, but Bishr brought this point of view into the study of morals and showed how the intermediary agent could modify an action and diminish the responsibility of the agent. Numerous discussions took place on this point and are given in the *Mawāḳif* (pp. 116—125).

Bishr also discussed the will in God, which he considered as a quality of his being, and a quality of his action. He also studied important questions of theodicy; the justice of God as regards children; his providence regarding people who have had no knowledge of the revelation; the problem of optimism. Bishr did not agree that God could damn infants, for that would assume that they are capable of deserving rewards or punishment, which is absurd. He believed that people, who had never heard of the revelation, could guide their lives by the light of natural law. He also taught that this world of ours is not the best possible, that God was not bound to create the best but only to reveal himself to man at such time as he should think fit.

(CARRA DE VAUX.)

BISHR B. AL-WALĪD B. 'ABD AL-MALIK, son of the Caliph Walīd I, and an *Umm Walad*. His knowledge earned him the title of *'Ālim banī Marwān* "the scholar of the Marwānid dynasty", a title which a false reading sometimes gives to his brother Rawḥ b. al-Walīd. He was leader of the pilgrimage in 95 A. H. and took part in several invasions of Asia Minor. As admiral of the Egyptian fleet, he landed in Thrace and ad-

vanced as far as Adrianople. The date of his death is not known. He married Sa'dā, a divorced wife of Walīd II, took part in the rising against this Caliph and was still alive after his assassination.

Bibliography: A short notice of Bishr b. al-Walīd is given by Ibn 'Asākir (Vol. ii. of the MSS. in Damaskus); Ibn Ḳotaiba, *Ma'ārif* (Egypt. edit.) p. 123; Mas'ūdī, *Prairies*, v. 362; Ibn 'Abd Rabbihi, *'Iḳd*, ii. 333; de Goeje, *Fragm. hist. arab.*, p. 12—14; Ṭabarī, ii. 1270, 1787; *Aghānī*, vi. 137. (H. LAMMENS.)

BISHR AL-ḤĀFĪ (the "barefooted") a famous Ṣūfī, born 150 (767) in Matersām, a village in the district of Marw. He bore the *kunya* Abū Naṣr and the name of his father was al-Ḥārith. His own home was in Baghdād, where he gathered round him a number of pious ascetics to whom he taught his doctrines. He died there in 226-227 (841) and his tomb at the Bāb Ḥarb was for long a popular place of pilgrimage.

Bibliography: Ibn Khallikān (ed. Būlāḳ 1299), i. 158; Sha'rānī, *Ṭabaḳāt al-Kubrā*, i. 57 *et seq.*; Farīd al-Dīn 'Aṭṭār, *Tadhkirat al-Awliyā* (ed. Nicholson), i. 106 *et seq.*; al-Hudjwīrī, *Kashf al-Maḥdjūb* (transl. by Nicholson), 105 *et seq.*

BISKRA, a town and oasis in Southern Algeria in the department of Constantine; 5° 42' East Long. (Greenwich) and 39° 27' North Lat. The oasis of Biskra, lying at the foot of the Awrās, at a height of 428 feet above sea-level is the principal oasis of the Zībān (cf. the article Zāb). It extends for 3 miles along the Wād Biskra, has an area of 3200 acres and encloses 150,000 palm trees. The native population is distributed over the villages of Mṣid and Dār al-Ḥarb on the east, Rās al-Guerria, Sīdī Barkāt, Medjeniah and Gaddesha on the west, which together make up "Old Biskra". The smaller palm-groves of Benī Mora in the west, Kora in the south, al-Aliya and Filiyash in the south-east are merely outlying portions of the main oasis. The modern town of Biskra lies above the oasis around the fort, which has been built by the French since their occupation. Biskra has attained a certain importance as a winter resort since it has been connected by railway with Constantine (180 miles distant). It is the capital of an autonomous commune with 7357 inhabitants, including 661 Europeans, (census of 1906) attached to which is the military territory of Tuggurt with 63,436 inhabitants, of whom only 60 are Europeans, and an area of 540 square miles.

Biskra appears to occupy the site of the Roman town of Vescera, one of the military stations for the defence of the Zāb. The name Biskra itself, first appears in Arab authors, where it is mentioned in connection with the suppression of a revolt of the population of the Zībān against the Aghlabid Emīr Abū 'Abdallāh Muḥammad, called Abu 'l-Gharānīḳ, in 865 A.D. Biskra surrendered without resistance to the general Abū Khafādja, sent to put down the insurrection. In the time of the Ḥammādids, Biskra was ruled by a council of prominent men, among whom the Benī Rommān, a family belonging to the town and deriving its influence from the number of its members and the possession of almost all the neighbouring lands (Ibn Khaldūn, *Berbères*, transl. by de Slane iii. 125), were the most powerful. One of them, Dja'far tried to make himself independent. At his instigation, Biskra rose against Buluggīn bin Muḥammad. This revolt was harshly suppressed, Biskra was taken by assault, Dja'far taken prisoner and put to death in the Ḳal'a of the Benī Ḥammād, whither he had been taken with his accomplices. The government of the town then passed into the hands of the Benī Sindī, who succeeded in keeping the Hilālī Arabs in check and at the same time remaining faithful to the Ḥammādids till the overthrow of this dynasty by the Almohads.

Biskra was then at the height of its prosperity; al-Bakrī (*Description de l'Afrique*, transl. by de Slane, pp. 129 *et seq.*) describes it as "a large and beautiful town". It possessed a chief ("Djāmi'") mosque, and several smaller mosques and baths, and was surrounded by a wall and a ditch beyond which were extensive suburbs. The inhabitants, who were for the most part Mālikites, were of a mixed race (*Muwalladūn*) resulting from the fusion of Berbers with descendants of the Romans, while around the town lived people of Berber stock of the tribes of Sedrāta, Maghrāwa etc. The pursuit of knowledge was held in great esteem there. Al-Bakrī concludes by praising the fertility of the soil, the beauty of the palm-groves and the quality of the dates of which certain kinds in the Fāṭimī period were reserved for the exclusive use of the sovereign.

On the fall of the Ḥammādid dynasty, Biskra passed under the sway of the Almohads. Yaḥyā b. Ghāniya, however, succeeded in taking it in 1201 (598). We again find him in possession of it 23 years later (621—1224) but he evacuated it on the approach of an Almohad army, which occupied and plundered the town. On the break-up of the Almohad Empire, Biskra fell to the Ḥafṣids of Tunis. The real masters of the town in the xiiith and xivth centuries were the Mozni, the chiefs of an Arab family of the tribe of Laṭīf, who had come to the Zāb at the Hilālī invasion. Settling at first around Biskra, the Mozni soon entered the town, forced their way on to the council and entered into competition with the Benī Rommān. The quarrels which broke out among the princes of the Ḥafṣid house gave the Mozni an opportunity to overthrow their rivals. Faḍl b. Mozni took the side of the Emīr Abū Isḥāḳ, who had rebelled against his brother, the Caliph al-Mustanṣir, and opened the gates of Biskra to him. Forced to flee, he followed Abū Isḥāḳ to Spain, where this prince had taken refuge on being defeated. Becoming sovereign of Tunis on the death of al-Mustanṣir, Abū Isḥāḳ recompensed the fidelity of Faḍl by giving him the governorship of the Zāb. Enraged at the triumph of their enemy, the Benī Rommān caused him to be assassinated (1284 = 683). His son Manṣūr, who was then in Tunis, was thrown into prison where he remained for seven years. The revolt of Abū Zakarīya, who proclaimed himself lord of Constantine and Bougie (Bidjāya), turned the fortunes of the Mozni. Manṣūr, who had managed to make his escape, received the governorship of the Zāb, brought this region again under the rule of the king of Bougie (Bidjāya) and drove the Benī Rommān out of Biskra. He overcame the "Marabuts", who rose in the Sūdān at the instigation of the Sharīf Sa'āda and was the real master not only of the Zāb, but also of Hodnā, the Awrās and Wārglā. He quarrelled with Abu 'l-Baḳā, king of Bougie, and taking up arms against him besieged Constantine, but came

to terms with him again: he soon quarrelled with the Ḥafṣids again and fought with them till his death in 725 (1325). His son and successor ʿAbd al-Wāḥid, was assassinated by his brother Yūsuf. The latter stirred up a new rising of the Marabuts and succeeded in turning towards the Wed Rīgh, a Ḥafṣid army sent to enforce the authority of the Sulṭān of Tunis in the Zāb.

Hostile to the Ḥafṣids, he showed a lively sympathy with the Marīnids and cordially welcomed Abu 'l-Ḥasan when the latter undertook his campaign against the Ḥafṣids in 1347 (748). He supplied assistance to Abu ʿInān at the siege of Constantine but on the final defeat of the Marīnids he again went over to the Ḥafṣids. His successor Aḥmad was likewise very powerful, although he had to reckon with the enmity of the Arab chiefs settled in the Zibān.

From this period to the xiith century we have no information regarding the history of Biskra, but it is probable that the bonds which bound the Zāb to the kingdom of Tunis were gradually loosened. At the beginning of the xvith century Biskra appears to have been completely freed from Ḥafṣid authority and to have remained independent for thirty years. In 1541 the Turks made their appearance in the south. Ḥasan-Agha took Biskra, placed a garrison and built a fortress there. The real representative of Turkish authority however was the Shaikh al-ʿArab chosen from the Bū-ʿAokkāz, one of the more important families of the district. The influence of this family ultimately aroused the suspicions of the Turks and in the xviiith century Ṣalāḥ, the Bey of Constantine, set up a rival family, the Ben Ganah. Exposed to the rapacity of the Turks and the raids of the Arab tribes, Biskra rapidly declined. Early in the xvith century, Leo Africanus (ed. Schefer Vol. iii., vi. 351) notes the poverty of its inhabitants. Biskra, according to the accounts of the Arab travellers al-ʿAiyāshī (1662) and Mūlāy Aḥmad (1740), continued to retain some of its importance owing to the richness of the oasis and its position as a commercial emporium. In the second half of the xviiith century the town was abandoned; the inhabitants dispersed over the oasis and built the villages which we now find. Down to the time of the French occupation there still survived a minaret of the ancient town but at the present day there are only some shapeless ruins left.

From 1830—1840 the possession of Biskra was disputed between Farḥat b. Saʿīd representing the Bū-ʿAokkāz, and the Ben Ganah, supported by Aḥmad, the Bey of Constantine. After having tried from 1831—1837 to get the French to interfere on his behalf, Farḥat decided to call in ʿAbd al-Ḳādir. The Emir took advantage of the occasion to set up a Caliph, al-Ḥusain b. ʿAzzuz, at Biskra. But in 1138, the Ben Ganah, seeing that Aḥmad Bey's cause was definitely lost, submitted to the French. On the 2nd March 1840 they put the caliph appointed by ʿAbd al-Ḳādir to flight at Saâda and in the following year rid themselves of Farḥat. Anarchy however only ceased with French rule. On the 21st March 1844, the Duc d'Aumale occupied the town: on the 12th May of the same year, in consequence of the massacre of the little body of soldiers which he had left there, he installed a permanent garrison and built a fort. Biskra then became the chief place in a circle under the command of a superior officer, entrusted with the task of administrating the country with the aid of native chiefs and thus became the base of military operations in the south of Constantine. (G. YVER.)

BISMI'LLAH. [See BASMALA, p. 692].

BISṬĀM (also BASṬĀM, now usually pronounced BOSṬĀM) a town in the Persian province of Khorāsān (on the slopes of the Alburs), at the northern extremity of the great desert; Long. 55° East (Greenw.) and Lat. 36° 30′ north. During the caliphate, Bisṭām was the most important place in the district of Ḳūmis, next to Damaghān (the capital). Bisṭām was apparently founded by Bisṭām, a maternal uncle of the Sāsānian king, Khusraw II. Parwīz who was appointed governor of Khorāsān, Ḳūmis, Djurdjān and Ṭabaristān, after the overthrow of the rebel Bahram Čōbīn, assumed the regal title and ruled for about six years (590—595) till he was overthrown. The newly founded town received its name from Bisṭām (Middle Persian *Wistakhm*, modern Persian *Bistahm*). On this Bisṭām cf. in particular Nöldeke, *Gesch. der Araber und Perser zur Zeit der Sasaniden* (Leiden, 1879), p. 96³, 478—487; A. v. Gutschmid in *Zeitschr. d. Deutsch. Morgenl. Ges.*, xxxiv, 748; Marquart, *Ērānšahr* = *Abhandl. d. Götting. Ges. d. Wiss.*, N. F. iii. Nº. 2 (1901), p. 71.

Bisṭām lies in a valley surrounded by hills through which flows a river from the Alburs mountains and brings a plentiful supply of water to irrigate the surrounding land with its numerous gardens. In the middle ages, the fine apples which grew here were particularly famous and these, known as the Bisṭāmī variety, as Yāḳūt tells us, were exported in large quantities to the ʿIrāḳ. Yāḳūt further describes Bisṭām as a large town with numerous market-places; he specially mentions the very extensive palace crowning a hill, said to have been built by the Persian king Shāpūr (Sapor) II. as well as the famous tomb of the great Ṣūfī Abū Yazīd al-Bisṭāmī [See BĀYAZĪD, p. 686]. The present mosque with the shrine of the saint dates from the beginning of the xviiith century; on this sanctuary cf. Houtum-Schindler in the *Journ. of Roy. Asiat. Soc.*, 1909, p. 161-192; Sarre gives an illustration in the *Zeitschr. der Ges. für Erdk.*, 1902, p. 110.

Bisṭām also possesses some other graves of saints as well as several mosques; a wall fortified with many round towers surrounds the town. The number of inhabitants at the present day is estimated at 7000. In the middle ages, Bisṭām held an important position as junction for the North Persian caravan traffic. It has for several centuries yielded pride of place in this respect to Shāhrūd, situated two hours' journey to the south-west (which is never mentioned by the mediaeval Arab geographers), where the important routes to Ṭeherān, Meshhed and Astarābādh now cross one another. The decline of Bisṭām through the change in trade routes has been accompanied by a corresponding revival of Shāhrūd (which now has about 8000 inhabitants).

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339—341; A. D. Mordtmann in the *Sitz.-Ber. d. bayr. Akad. d. Wiss.*, 1869, p. 516—520 gives the *Travels* of Fraser and Ferrier in the years 1822 and 1845; Prellberg, *Persien, eine hist. Landschaft* (Leipzig, 1891), p. 24.

(M. STRECK.)

AL-**BISṬĀMĪ**, ʿABD AL-RAḤMĀN B. MUḤAMMED B. ʿALĪ B. AḤMAD AL-ḤANAFĪ AL-ḤURŪFĪ of Antioch, a mystic, who, in addition to numerous mystical works, also wrote on history and biography. The most important is the great encyclopaedia *al-Fawāʾiḥ al-Miskiya fī Fawātiḥ al-Mekkiya*. He lived in Cairo and Brusa where he died in 858 = 1454. Cf. Brockelmann, *Gesch. der Arab. Litt.*, ii. 231 *et seq.*

AL-**BISṬĀMĪ**, ʿALĀʾ AL-DĪN ʿALĪ B. MUḤAMMAD, called MUṢANNIFEK, "the little author", on account of his early *début* in the field of literature, born in 803 (1400-1401) in Bisṭām, settled in Turkey in 848 (1444-1445) where he died in 875 (1470-1471). At the request of Sulṭān Muḥammad II, he issued a *Fatwā*, which annulled the capitulation granted to the king of Bosnia by the Grand Vizier Maḥmūd and, either out of servility or religious fanaticism, offered to execute the sentence of death on the king with his own hands and actually cut his head off. — al-Bisṭāmī composed numerous works in Arabic and Persian, including a commentary on Zamakhsharī's *Kashshāf*. He was a descendant of Fakhr al-Dīn al-Rāzī.

Bibliography: Hammer, *Gesch. des osman. Reiches*, s. Ind.; Saʿd al-Dīn, *Tādj al-Tawārīkh*, i. 496.

(CL. HUART.)

AL-**BISṬĀMĪ**, BAYAZĪD. [See BĀYAZĪD, p. 686.]

AL-**BISTĀNĪ**. [See AL-BUSTĀNĪ.]

BĪSTĪ (P.) "Twenty-piece", a small Persian coin (according to Vullers' *Lexicon Persico-Latinum* = viginti denarioli) of the value of $^1/_5$ Maḥmūdī. In the modern coinage 10 Dīnārs make a Bīstī and 1000 Bīstī a Tomān, the Bīstī is therefore about equal in value to the tenth of a penny.

BĪSUTŪN, a mountain about 20 miles east of Kirmānshāh, on the road from Baghdād to Hamadān.

The name appears in Greek sources (Ktesias quoted by Diodorus Siculus and Isidoros Charax) as τὸ Βαγίστανον ὄρος and in the earlier Arab authors, such as Ḥamza al-Iṣfahānī and al-Khwārizmī, as Baghistān (or Baghastān). This form goes back to an old Persian Bagastāna, i. e. "Place of the Gods" and as Bāga was particularly Mithras, it may be presumed that this mountain, one of the most beautiful in North Western Īrān, was in ancient times the site of a cult of Mithras. The early mediaeval form (Bahistān, Bihistūn) and the modern Bīsutūn (Bīsitūn) have regularly developed from the ancient name. Even the mediaeval Arabs and Persians no longer understood its etymology. As the place lay on the great military road to Khorāsān it is repeatedly mentioned in itineraries. High up the mountain in a ravine, is the great monument of the victory of Darius the Great, and at the foot a relief commemorating a victory of the Arsakid Gotarzes, one of the very few Arsakid rock-reliefs, which has however been almost destroyed by a modern niche with a Persian inscription. These sculptures caused the Muḥammadans to regard the mountain as one of the wonders of the world. Those writers, who follow Abū Zaid al-Balkhī, give a short description of the sculptures, which is however not very clear and is confused with a description of the neighbouring Sāsānian sculptures of Tāḳ-i Bustān (Khusraw II Parwēz with his horse Shibdīz, the work of Ḳaṭṭūs b. Sinimmar). In Ibn Ḥawḳal we find a curious explanation of the Darius relief and the nine "kings of falsehood" as a teacher and his pupils, the bow of Darius being taken for a whip in the hand of the teacher. The great trilingual inscription of Bīsutūn, in Babylonian, Elamite and Old Persian, gave the key to the decipherment of the Babylonian cuneiform to Sir Henry Rawlinson and laid the foundations for the study of Assyriology.

Bibliography: Ḥamza (ed. Gottwaldt); al-Khwārizmī (ed. van Vloten), p. 111 *et seq.*; *Biblioth. Geogr. Arab.* (ed. de Goeje), i. 195 *et seq.*, 203; ii. 256, 265 *et seq.*; iii. 396 *et seq.*, 401; v., 255; vii. 166; Yāḳūt, s. v.; Abu 'l-Fidā (ed. Reinaud), p. 71; Ḥamdallāh Mustawfī (ed. le Strange), s. Index; Le Strange, *The Lands of the Eastern Caliphate*, p. 187-188; Barbier de Meynard, *Dictionnaire de la Perse*, s. v.; J. F. Jones, *Memoirs* in the *Selections from the Records of the Bombay Government*, 1857, (with H. Rawlinson); Ch. Texier, *L'Arménie*, Plates 62—68; Flandin & Coste, *Voyage en Perse*, i. Plates, 16—19, and Text, Vol. I. Chap. xxviii; H. Rawlinson, in the *Journ. of the Royal As. Soc.*, x and xi (1847) and xiv. (1853) and in the *Journ. of the Royal Geograph. Soc.*, ix. 112—116; G. N. Curzon, *Persia and the Persian Question*, i. 563—566; F. Spiegel, *Die altpersischen Keilinschriften*, p. 143—148; F. Delitzsch, *Assyrische Grammatik*, 2. ed. (1906), p. 36* *et seq.*; F. H. Weissbach, in *Pauly-Wissowas Realencyklopädie*, 4th Half vol. colum. 2769—2771; and *Keilschrifttexte der Achämeniden* (Leipzig, 1910), p. 8—79; F. Sarre and E. Herzfeld, *Iranische Felsreliefs*, Plates xxxiii—xxxv, Text, p. 189—198; L. W. King, *The Sculptures and Inscriptions of Darius the Great on the Rock of Behistun in Persia*, London, 1907; *A Guide to the Babylonian and Assyrian Antiquities in the British Museum* [2], London, 1908, pp. 102—105, Plate xxviii.

(ERNST HERZFELD.)

BITIKČI, an Eastern Turkī word for "writer" from the verb *bitimek* "to write". The root is derived by Shiratori (*Sinologische Beiträge zur Geschichte der Türkvölker*, ii. St. Petersburg, 1902 p. 16) and more recently by Radloff (*Alttürkische Studien* in the *Bulletin de l'Acad.*, 1911) from the Chinese *pit* "a paint-brush". Like the Japanese and Coreans many peoples of Central Asia also first learned the art of writing under Chinese influence; among the linguistic evidence in confirmation of this fact, Shiratori adduces the Hungarian *betü*. The Chinese notices quoted by this scholar show that in Eastern Asia even in the time of the dynasty of Topa Wei (386—558 A. D.) the words *Pi-teh* (apparently for *bitik*, script) and *Pi-tchien*, the name of an office (probably for *bitikči*) were known. The words *bitimek* "to write" and *bitig* (sic) "writing" are already found in the Orkhon inscriptions, while the title *bitikči* (according to Radloff, *Wörterbuch*, iv. 1346 *pidikči*) first appears in the *Kudatku-bilik*. The Mongols, in later times (xiiith century) took over this title from their teachers the Uighurs; in the historical sources and docu-

ments of the Mongol period the form *Mitkili* appears alongside of *bitikli*. (W. BARTHOLD.)

BITLIS. [See BIDLIS, p. 714].

AL-**BIṬRŪDJI**, NŪR AL-DĪN ABŪ ISḤĀḲ, called ALPETRAGIUS by European authors, a Hispano-Arab astronomer, pupil of Ibn Ṭufail, flourished about 600 = 1200 A. D.; Suter, *Die Mathematiker und Astronomen der Araber*: *Abhandl. zur Gesch. der math. Wissens.*, x. p. 131; *Nachträge* in Heft xiv. p. 174.

BIZERTA, in the Arab authors: BENZERT, a town on the northern coast of Tunisia, about 40 miles to the N. E. of Tunis; 9° 53′ East Long. (Greenwich) and 37° 17′ N. Lat., Population 35,000. Bizerta lies between the sea and a lake which runs 11 miles inland and covers an area of 35 square miles. The location of Bizerta, commanding the strait between Sicily and the African coast, renders its position of the highest strategic importance.

Bizerta occupies the site of the Phoenician town of Hippo-Diarrhytus (It. Hippone Zarito, Ar. Benzert). It became a Carthaginian possession, was next taken by the Romans, and made a colony under Augustus. It was laid waste by the Vandals and again in the year 41 A. H. (661-662 A. D.) sacked by Mu'āwiya b. Hodaidj. After being temporarily regained by the Byzantines, it was finally taken from them at the same time as Carthage by Ḥasan b. al-No'mān. In the third century A. H. it is mentioned by Ibn Ḥawḳal as the capital of the maritime province of Seṭfūra (سطفورة), although it was by that time almost entirely abandoned and in ruins (Ibn Ḥawḳal, *Description de l'Afrique*, transl. by De Slane in the *Journ. Asiat.*, 1842, p. 179). It recovered however from its decadence, for in the time of al-Bakrī it was surrounded by a stone wall, had a Djāmi' (mosque) and several bazaars and was the centre of a considerable trade in fish. Above the town rose a castle which served as a refuge to the inhabitants against the incursions of the Byzantines (*Rūm*) and also as a monastery (*ribāṭ*) for those who wished to lead a devotional life. The roadstead then bore the name of "Roadstead of the Dome", *Marsa 'l-Ḳubba* (al-Bakrī, *Description de l'Afrique*, ed. de Slane, p. 47 *et seq.*; transl. do., p. 129). Idrīsī also tells us that Bizerta was a busy commercial town. The town however suffered much from civil wars and the invasions which devastated Tunisia. As a result of the Hilālī invasion it fell into the hands of an Arab adventurer named al-Ward al-Lakhmī, who made himself independent in it. It submitted to 'Abd al-Mu'min in 1160, and later in 1202-1203 was occupied by the Almoravid Yaḥyā ibn Ghāniya. Bizerta remained in a stagnant condition till the xvith century in spite of the arrival of the Moors from Andalusia who there built the "suburb of the Andalusians". Leo Africanus describes it as "a small town the inhabitants of which are poor and wretched" (Leo Africanus, *Description de l'Afrique*, iii. Bk. V. ed. Schefer, p. 129).

As in all the other harbours of the Barbary states, the corsairs increased in numbers in the xvi[th] century and later to such an extent that the Christian Powers had to take steps to put a stop to their raids. A Franco-Genoese expedition led by the Archbishop of Salerno appeared before the town in 1516 without being able to take it. In revenge as soon as Khair al-Dīn had made himself master of Tunis 1534, (cf. the article KHAIR AL-DĪN) the Bizertines hastened to throw off the Ḥafṣid suzerainty and to submit to him. But in the following year Charles V, after the capture of Tunis, took Bizerta also and placed a garrison there. He at once dismantled the fortifications which were soon afterwards rebuilt by the Spaniards, who added another, the "Fort of Spain", which still exists. Spanish rule only ended here in 1572, when Bizerta was finally occupied by the Turks. Throughout the xvii[th] century, Bizerta was one of the most notorious strongholds of the Barbary pirates. The corsairs, who sailed from this harbour, in spite of the ships of the Knights of Malta, were not afraid to ravage the coasts of Sicily and Italy and to attack vessels of the chief powers in Christendom. The bagnios of Bizerte held as many as 20,000 Christian captives. It was not till the end of the xvii[th] century that France, after fruitless negotiations, decided to resort to force and Bizerta was bombarded by Duquesne in 1681 and 1684. The same causes in the xviii[th] century brought about renewed bombardments by a French squadron under the command of Admiral De Boves (4[th] and 5[th] July, 1770) and by the Venetian Admiral Emo who almost completely destroyed the town in 1785. The suppression of piracy and the silting up of the harbour brought about the decline of Bizerta in the xix[th] century. It was only a wretched little town straggling along narrow channels almost filled up with sand, when the French troops occupied it on the 1[st] May 1881, at the beginning of the Tunisian campaign.

Since the establishment of the French protectorate, Bizerta has been quite transformed by numerous improvements. The old canal was partly filled up and a new canal, navigable by ships of greater tonnage, dug between the sea and the lake, a commodious outer harbour built, large buildings laid on the shores of the lake and an arsenal built at Sīdī 'Abd Allāh, 10 miles from the sea. Strong forts were erected on the surrounding heights to defend the town. Finally a new town was laid out between the old town and the canal, which developed very rapidly although the increase in population and trade has not yet quite fulfilled the expectations of its founders.

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(G. YVER.)

BLIDA (BULAIDA), a town in Algeria (department of Algiers) with 29,000 inhabitants of whom 6,000 are Europeans. It is built on the southern edge of the plain of Mitīdja at a height of 770 feet. The Wēd el-Kebīr (Wādī 'l-Kabīr) runs through the town, bearing to the Shifa the waters of the Djebel 'Abd al-Ḳādir, the highest peak of the Atlas in this part of Algeria. It is surrounded by gardens and orange-groves.

Blida is a town of modern origin, the foundation of which is not earlier than the x[th] century of the Hidjra. According to the legend it was founded by a celebrated Marabut of that period, Sīdī Aḥmad al-Kabīr. After numberless wanderings, this sacred personage is said to have settled in the valley of a Wādī, called Wēd al-Rummān (Wēd Sīdī Aḥmad

al-Kabīr or briefly the Wād al-Kabīr, as it is now called). A group of disciples settled around him; next came Andalusian refugees who had been driven out of their original settlements in Tipaza by the attacks of the Kabyls of Shanua and forced to seek refuge at the foot of the Atlas. At the request of the Marabut, the tribe of Ūlād Sulṭān granted the new-comers the land required to build their dwellings on. The Beglerbeg of Algiers, Khair al-Dīn, who had come to see Sīdī Aḥmad al-Kabīr while these things were going on, decided to build a mosque, a bath, and a public bake-house, around which the Andalusians grouped their dwellings. This agglomeration of buildings received the name of Blida or "little town" (942 A. H.). The town flourished rapidly and the surrounding land was soon covered with gardens, mainly owing to the efforts of the Andalusians who introduced the cultivation of the orange into this country and taught the natives the methods of irrigation practised in Spain.

Under Turkish rule, Blida became part of the *Dār al-Sulṭān*, that is to say, of the territory administered directly by the Dey of Algiers, who was represented in it by a governor or *ḥākim* of Turkish origin. A detachment of Janissaries formed a garrison there. The population, composed of Andalusians, Moors, Jews and Mazābites was famous for its easy-going and pleasure-loving disposition. Sīdī Aḥmad bin Yūsuf, in one of the epigrams which are attributed to him, said that Blida ought not to be called *Blida* ("little town") but *Wrida* ("little rose"). Severer censors branded it with the name *Kaḥba*, ("prostituted") on account of the license which prevailed there. The caravan-leaders of the south for whom Blida was the centre for the exchange of merchandise between the Tell and the Sahara, found great facilities for enjoyment there; the Ra'īs, enriched by the proceeds of their piratical expeditions and the great Algerian officials had country-houses here and brought large retinues to the town. Officials who had fallen into disfavour were interned here and led quite an endurable exile. The prosperity of Blida was affected only by visitations of nature; the plague swept through it on several occasions in the xvii[th] and xviii[th] centuries and earthquakes wrought great havoc in it. The most disastrous was that of 1827, which almost entirely destroyed the town. The inhabitants at first thought they would rebuild it some distance away but they gave up this project and rebuilt it on the original site.

After the occupation of Algiers by the French (1830) Blida remained for some years independent, administrated by its *Ḥākims*. Bourmont appeared before the town in July 1830 but went no farther. Clauzel entered it, after a fiercely contested battle on the 19[th] November of the same year but evacuated it a few days later; the Duc de Rovigo sacked it in 1832 but did not stay any time there. As a result of the treaty of the Tāfna, which recognised France's occupation of the Mitīdja, Maréchal Valée, to put a stop to the intrigues of 'Abd al-Ḳādir, placed his troops around the town and then, in 1839, decided on its effective occupation. Since then Blida has remained peaceably under French rule. It was severely affected by another earthquake in 1865, and only a few fragments of its Muhammadan buildings have survived. There has however been but little change in the life of the natives and many traditions and ways of living have been preserved, which are now being studied and collected.

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(G. Yver.)

BOABDIL = Aboabdilĺlāh = Abū 'Abdallāh Muḥammad XI, the last king of Granada (887—897 = 1482—1492), son of 'Alī Abu 'l-Ḥasan (= Mulai Hasen = Mulahacen: 866—887 = 1461—1482), was called El Rey Chico ("The Little King") by the Spaniards and by the people of Granada el-Zogoybi ("the Poor Devil" cf. Dozy, *Supplément s.v.: Zoghbi*) while his uncle the Pretender Muḥammad XII b. Sa'd (890—892 = 1485—1487) was called al-Zagal = *al-Zaghall* ("the Valiant"; cf. Dozy, *ibid.*). Boabdil dethroned his father in 887 (1482) but the latter regained it from 888—890 (1483—1485). M. J. Müller (*Die letzten Zeiten von Granada*) was the first to write the true history of the last days of Granada, which has been so much interwoven with legend, from contemporary Arabic and Spanish documents (even August Müller, *Der Islam*, ii, 678, follows too closely the legend "*el último suspiro del Moro*"). More recently M. Gaspar Remiro has carefully sifted fact from fiction, cf. his *Documentos árabes de la corte Nazarí de Granada* (*Revista de Archivos, Bibliotecas y Museos*, 1910); *últimos pactos y correspondencia íntima entre los Reyes Católicos y Boabdil sobre la entrega de Granada* (Granada, 1910); *Entrada de los Reyes Católicos en Granada al tiempo de su rendición* in his recent *Revista del Centro de estudios históricos de Granada y de su reino* (Granada, 1911, 7—24). Bargès erroneously believed he had found Boabdil's grave in Tlemcen, while he really died in exile in Morocco. (C. F. Seybold).

BOBASTRO, a ruined mountain fortress in Andalusia. After Casiri and Conde Bobastro had been confused with the Babastro in Aragon and also with Huéscar in the extreme north east of the province of Granada Dozy thought (*Recherches* I, 323—327 and *Histoire des Musulmans* II, 195), that it ought to be identified with the ruins of the ancient Municipium Singiliense Barbastrense (Singilis Barba), the modern el Castillon near Teba, west of Antequera in the upper Guadalhorce valley. Simonet more correctly seeks to connect it with Estébanez Calderon between Antequera, Ardales and Casarabonela in Las Mesas de Villaverde, 1½ leagues north east of the modern Carratraca, at an almost inaccessible height, sheer above the Middle Guadalhorce. After 267 (880-881) this rocky retreat was the impregnable refuge of the rebel 'Omar Ibn Ḥafṣūn [q. v.].

Bibliography: Cf. in particular Simonet, *Historia de los Mozárabes de España*, p. 173 *et seq.* (where however we should read N.E. [= N.O.] instead of N.O. [= N.W.]).

(C. F. Seybold.)

BOGHA al-Kabīr, Bogha, the elder, a Turkish general under al-Mu'taṣim and his successors, won a name for himself in various campaigns, in which he held the supreme command, against the Beduins around al-Medina in 230 (844-845), against the Armenians in 237 (851-852), against the Byzantines in 244 (858) etc. At the time of the assassination of the Caliph al-Muta-

wakkil in 247 (861) he was away from court, but returned immediately to the palace and after the death, which took place very soon after, of the Caliph al-Muntaṣir raised al-Musta'īn to the throne in 248 (862). He died in the same year.

Bibliography: Ṭabarī (ed. de Goeje), iii. 1174 *et seq.*; Ibn al-Athīr (ed. Tornberg), vi. 317 *et seq.*; Weil, *Geschichte der Chalifen*, ii. 299 *et seq.*; Thopdschian in *Mittheil. des Seminars für orient. Sprachen* 8, 2, p. 121 *et seq.*

BOGHA AL-SHARĀBĪ, also called Bogha al-Saghīr (Bogha the younger), likewise a skilful general, defeated the rebels in Ādharbaidjān in the reign of al-Mutawakkil. It was he who led the conspiracy against this Caliph and brought about his assassination. During the brief reigns of al-Muntaṣir and al-Musta'īn, all authority really was in the hands of Bogha and his confederate Waṣīf. When Musta'īn was forced to abdicate in 252 (866), Bogha was to receive the governorship of al-Ḥidjāz, but the new Caliph al-Mu'tazz tried to deprive him of it and finally succeeded. In 254 (868) Bogha was taken prisoner and beheaded.

Bibliography: Ṭabarī (ed. de Goeje), iii. 1348 *et seq.*; Ibn al-Athīr (ed. Tornberg), vii. 28 *et seq.*; Weil, *Geschichte der Chalifen*, ii. 356 *et seq.*

BOGHAR (BOGHĀR = ABŪ GHĀRĪ), a small town in Algeria (department of Algiers) about 50 miles from Medea (Lamdiya) on the left bank of the Shalif, at a height of 2800 feet above sea-level; the population is 2386 of whom 2041 are natives. The situation of Boghar, the "Balcony of the South" on the borders of the plateaus, on the natural road, formed by the Shalif where it enters the Tell, which is followed by the nomads on their migrations, has always been of the highest strategic importance. The Romans had a military station here. 'Abd al-Ḳādir built a fortress which was destroyed by General Baraguay d'Hilliers on the 23rd May 1841. The French have built a fort and other extensive buildings for military purposes.

Boghar is a place of modern origin. Five miles to the east on the right bank of the Shalif at a height of 3700 feet is the ancient village of Bokhārī (incorrectly called Boghari), a market for the natives of the plateaus, the native quarter of which begins to resemble the Sahara Ḳṣūr (cf. the descriptions of Fromentin, *Un été dans le Sahara* [1872] p. 25—35, and Maupassant, *Au soleil* [1884] p. 31—33). According to the legend, Bokhārī was founded by a saint of the same name. About 1830 a Marabut of the Madaniya order, named Sī Mūsā b. Ḥasan, won a great following in this district and even attempted some years later to use his influence to supplant 'Abd al-Ḳādir. He was defeated by the Emir however and after the defeat of his subordinate Si Ḳuīder by the French, the power of the Madaniya was at an end. The Shādhiliya-Derḳāwa took its place, owing mainly to the influence of Sīdī 'Adda b. Ghulām Allāh and the activity of Shaikh al-Mīsūm (1825—1883). The latter founded an important *zāwiya* in Bokhārī which is now however in a state of decay (cf. A. Joly, *Etude sur les Chadouliyas*: *Revue Africaine*, 1906 and 1907).

Bokhārī is the chief place of an autonomous commune with 4299 inhabitants (of whom 3387 are natives) and of a "mixed commune" of 1079 square miles with 33,587 inhabitants of whom 32,295 are natives. (G. YVER.)

BOGHĀZ (T.) "Ravine", "gully" (literally "strangling" from the root *boghā*) hence in geographical names "pass" or „strait". It is particularly applied to the Thracian Bosporus (*Khalīdj-i Ḳusṭanṭīnīye*), a strait 18 miles long and from 600 to 3,500 yards broad with 7 bays and 7 promontories. The various parts into which it is broken up, together form the *boghāz-ichi*, "the interior of the Bosporus". This runs from the heights of the Serai cape and Scutari up to the Black Sea. It separates the European coast from the Asiatic and is traversed by two lines of steamers which start from the bridge of boats at Ḳara-Kiöi between Stambul and Galata. A third service crosses and recrosses the Bosporus in zigzag and links up the two shores (*dilendji vapor* "steamboat for picking up", sometimes translated wrongly as "Beggars' boat"). Passengers land from the steamers by wooden piers at the various stations of which the following is a list (from south to north). On the European coast: Ḳaba-Tāsh, Beshik-Tāsh, Orta-Kiöi, Ḳuru-Česhme, Arnaut-Kiöi, Bebek, Rūmili-Ḥiṣār, Emirghān (Mir-Gūn), Stenia, Yeñi-Kiöi, Therapia, Böyük-Dere, Mazār-burnu, Yeñi-Maḥalle; on the Asiatic coast: Scutari (special service) Ḳūzghundjuḳ, Beylerbey, Čengel-Kiöi, Wānī-Kiöi, Kandilli, Anadolū-Ḥiṣār, Ḳanlydja, Pasha-baghče, Rif'atpasha maḥallesi, Beiḳōz, Anadolū-Ḳawaḳ (served from the European coast). The villages above these limits are not served by steamboats (Rūmili-Ḳawaḳ, and the two Fanaraki). The ruins of the fortresses on the European and Asiatic sides (Rūmili-Anadolū-Ḥiṣār) recall the siege of Constantinople; the former, built by Sulṭān Muḥammad II (1452), who wished the plan of the building to represent his name, the same as that of the Prophet, in Arabic letters; it was built in less than three months by six thousand workmen and received the name of Boghāz-Kesen, "cut-throat"; the second was built earlier by Bāyazīd I Yildirim on the ruins of a temple of Jupiter Urius (Güzeldje-Ḥiṣār). It is at this point that the current which carries the waters of the Black Sea into the Sea of Marmora is at its strongest, whence its name of *Shaiṭān Āḳyntisi* "The Devil's Stream". The Bosporus is a favourite resort during the heat of summer for the people of Constantinople; its shores therefore present a continuous succession of houses and palaces built on the very edge of the sea (*Yālī*, *Sāḥil-Khānē*) as far as Mazār-Burnū and Beiḳoz; there are numerous beautiful walks here, Gök-Ṣū (Sweet waters of Asia) Khunkiār-Iskelesi, Kestāne-Ṣuyu (Valley of Roses Ṣārī-yār).

Bibliography: Ḥādjdjī-Khalfa, *Djihān-numā*, p. 664 (map, p. 672); Sa'd al-Dīn, *Tādj al-Tawārīkh*, Vol. i. p. 148; Baedeker, *Constantinople*, pp. 130—137. (CL. HUART.)

BOGHĀZ-KIÖI, a village in Asia Minor near Sunghurlu, formerly the capital of a Kazā (in the Wilāyet of Angora, Sandjaḳ of Čorum). The ruins of Pterium "the City of the Medes" were found here by Texier on the 28th July 1834. It has Hittite monuments. Since the summer of 1906, important excavations have been carried on there by H. Winckler.

Bibliography: J. Garstang, *The Land of the Hittites* (1910), Chap. IV; V. Cuinet, *La Turquie d'Asie*, i. 302; *Mitteilungen der deutschen Orientgesellschaft*, 35. (CL. HUART.)

BOGHDĀN, the Turkish name for Mol-

davia, borrowed from that of its founder Boghdān I. Dragosh (1352). Stephen the Great had gained a victory over the Turks at Racova (1475) but in the following year he was in turn defeated in the White Valley (*Valea Albă*). In alliance with the Turks he laid waste a part of Poland in 1498; but a year later he threw off the suzerainty of the Ottomans. In alliance with the Poles and Hungarians, he repelled another invasion in 1499. On his death-bed (2nd July 1504) he advised his son Boghdān to submit to Turkey (Treaty of 1511). During the siege of Vienna in 1529, Peter Raresh offered the suzerainty of Moldavia to Sulṭān Sulaimān and went to Sofia to take the oath of allegiance; as he was accused of intriguing with Ferdinand, king of Hungary, and of having taken part in the assassination of Aloisio Gritti, Sulamān decided to make war on him. He left his capital on the 11th Ṣafar 945 (Tuesday 9th July 1538), was joined at Jassy by Ṣāḥib-Girāi, Khān of the Crimea, burnt the town and set out in pursuit of Raresh who had taken refuge in Transylvania. After the surrender of Sucsawa the Sulṭān summoned an assembly of boyards who elected Stephen, brother of Raresh to take his place. Stephen embraced Islām and surrendered Budjak at the mouth of the Dniester to the Turks. Peter Raresh, who had been living in Pera, obtained a firmān for himself, which reestablished him in power. His son Elias II, accused of having brought about the defeat of the Ottomans by Martinuzzi in 1548, was deposed and his place was taken by his brother Stephen, who was soon afterwards assassinated (1552). He was the last of the Boghdānids. The Turkish garrison of Jassy was massacred in a popular rising on the 13th November 1594. Muḥammad III made the province a Pashalik and gave it to Dja'far, but by the treaty of Carlsberg (1595), it became a dependency of Hungary; it was conquered in 1600 by Michael the Wallachian. Moldavia which had hitherto been governed by native princes, now fell a prey to the cupidity of intriguers who purchased the governorship which was sold to the highest bidder: the Saxon Jankul (1580), the Croatian Gratiani (1619), the Pole Barnowski (1626), the Greek Alexander Elias (1630). This state of affairs lasted till 1115 (1703) when Sultan Aḥmad III allowed the boyards to choose one of their number as Hospodar; they unanimously elected Michael Rakovitza, son-in-law of Constantine Cantemir (governor from 1685 to 1693 and father of the historian) who was invested by the Porte on the 22nd Djumādā I = 3rd October. From 1716 on, it was the Greek families of Phanar who supplied princes to Moldavia as well as to Wallachia: Ghyka, Maurogordato, Callimaki, Murusi, Ypsilanti. Alexander Ypsilanti obtained a firmān from the Porte in 1774, which abolished a portion of the charges of the *ra'is* and regulated the taxes. In 1781 Russia installed a Consul-General at Jassy as "Censor of the conduct of the Princes" and fixed the tribute to be paid at 115,000 piastres. The fruitless insurrection led by another Alexander Ypsilanti, son of Constantine, in 1821, led the Ottomans to occupy Moldavia with a military force and to establish there a native Hospodar, Sturdza (19th October 1822). The treaty of Adrianople (14th September 1829) between Russia and Turkey established the independence of Moldavia and Wallachia under Hospodars elected for life, who had only to pay tribute (Michael Sturdza 1834—1843, Gregory Ghyka 1849—1856). The two provinces (*eyaletleri*) were reunited to form the principality, (Cuza 1861; Charles of Hohenzollern elected by plebiscite 8th April 1866), then the kingdom of Roumania and were definitely recognised as independent by the Treaty of Berlin (Article 43).

(Cl. Huart.)

BOGRA, a district of India, in Eastern Bengal: area 1,359 sq. m.; pop. (1901) 854,533, of whom no less than 82% are Muḥammadans, being the highest proportion in the province.

Bibliography: *Imperial Gazetteer of India*.

(J. S. Cotton.)

BOHORĀS (Bohras, Buhrah), a Muḥammadan sect in Western India, (mainly of Hindu descent), for the most part Shī'as of the Ismā'īlī sect, and belonging to that branch of it which upholds the claims of al-Musta'lī (487—495 = 1094—1101) to succeed his father al-Mustanṣir, in the Fāṭimid Caliphate of Egypt, in opposition to his brother Nizār, whose adherents (the ancient Assassins) are represented in India by the modern Khodjahs [q. v.]. The name Bohorās denotes "traders", (from the Gudjarātī *vohoru* 'to trade') and records the occupation of the earliest converts to Islām; the appellation, however, is not confined to Musulmans, and in the census of 1901, 6652 Hindus and 25 Djains returned themselves as Bohorās. The number of Musulman Bohorās was 146,255, of whom 118,307 resided in the Bombay Presidency. They fall into two main groups the larger of which, belonging to the mercantile class, is Shī'a (with the exception of the Dja'farī Bohorās, who are Sunnī); the other, composed of peasants and cultivators of the soil, is Sunnī.

Some of the Shī'a Bohorās claim to be descended from refugees from Arabia and Egypt, but the majority are of Hindu origin, their ancestors having been converted by Ismā'īlī missionaries. The first of these is commonly stated to have been called 'Abd Allāh and to have been sent from Yaman by the Imām of the Musta'lī Ismā'īlī sect, to have landed in Cambay in 460 (1067), and there to have initiated an active propaganda. But other accounts give Muḥammad 'Alī, whose tomb is still reverenced in Cambay, as the name of the first missionary in India, (ob. 532 = 1137). The Čālukya Dynasty of Anhilvāḍa was then ruling over Gudjarāt and the Ismā'īlī missionaries seem to have been allowed by the Hindu government to carry on their propaganda without interruption and with considerable success. In 1297 the Hindu kingdom came to an end and for a century Gudjarāt remained more or less in subjection to Dihlī. Under the independent kings of Gudjarāt (1396—1572) who favoured the spread of Sunnī doctrines, the Bohorās were on several occasions exposed to severe persecution.

Up to 946 (1539) the head of the sect resided in Yaman and the Bohorās made pilgrimages to him there, paid tithes, and referred their disputes for settlement; but in 946 Yūsuf b. Sulaimān migrated from Yaman to India and settled in Sidhpur (a town now in the Baroda State). About fifty years later, a schism occurred after the death, in 1588, of Dā'ūd b. 'Adjab Shāh, the then head of the sect. The Bohorās of Gudjarāt

chose as his successor, Dā'ūd b. Ḳuṭb Shāh, and sent news of the appointment to their co-religionists in Yaman; but the latter supported the candidature of a certain Sulaimān, who claimed to be the rightful successor in virtue of a formal mandate from Dā'ūd b. 'Adjab Shāh. (This document the Sulaimānīs assert to be still in their possession). Sulaimān came over to Gudjarāt, but found his claim rejected by all but a small number of Bohorās; he died in Aḥmadābād, where his tomb and that of his rival, Dā'ūd b. Ḳuṭb Shāh, are still reverenced by their respective followers. Those who recognise his claim are called Sulaimānīs and their Dā'ī resides in Yaman, but he has a representative in India in the city of Baroda. The number of the Sulaimānīs is now very small; the majority of the Bohorās (about 130,000 in number) are Dā'ūdīs, and their head Mullā or Dā'ī has been residing in Surat since the latter part of the 18th cent.; his decisions on both religious and civil questions are held to be final; discipline is enforced by fines and grievous offences are punished by excommunication. The Dā'ūdīs are said to subscribe a fifth part of their income to the head Mullā, as well as pay other dues on the occasions of birth, marriages etc. The head Mullā has a deputy Mullā attached to every Dā'ūdī settlement of any importance.

Two insignificant secessions from the Dā'ūdīs may be mentioned, — (i.) the 'Aliya Bohorās, who in 1624 supported the claims of 'Alī, the grandson of Shaikh Ādam, the head Mullā, in opposition to Shaikh Ṭaiyib, whom Shaikh Ādam had nominated as his successor; — and (ii.) the Nāgoshīs, who broke away from the 'Aliya sect about the year 1789; their name is derived from their doctrine that the eating of flesh is sinful.

The Bohorās keep their religious books secret, and only a few unimportant books of prayer have been published e. g. *Ṣaḥīfat al-ṣalāt* (partly in Arabic, partly in Gudjarātī). Among still unprinted books of this sect may be mentioned *Da'ā'im al-islām* and *al-Ḥaḳā'iḳ*, which contain an exposition of the doctrines and rites of Islām according to Shī'a theology, and accounts of the Bohorā Dā'īs and their sayings.

The Dja'farī Bohorās are mainly descended from the Dā'ūdī Bohorās who became Sunnī in the reigns of Muẓaffar Shāh (1407—1411) and succeeding kings of Gudjarāt, but they have received accessions to their numbers from Hindu converts. They derive their name from a saint named Saiyid Aḥmad Dja'far Shīrāzī (15th cent.), whose descendants they reverence as their spiritual guides.

Bibliography: Nūr Allāh b. Sharīf al-Shushtarī, *Madjālis al-Mu'minīn* (Madjlis-i duwum, ad fin.); 'Alī Muḥammad Khān, *Mir'āt-i Aḥmadī*, ii, 87 (Bombay, 1307); A. K. Forbes, *Rās Mālā, or Hindoo Annals of the Province of Goozerat*, i, 343-344 (London, 1856); *Gazetteer of the Bombay Presidency*, Vol. ix, Part ii, p. 24 sqq. (Bombay, 1899); D. Menant, *Les Bohoras du Guzarate* (*Revue du Monde Musulman*, x, 465 sqq.). (T. W. Arnold.)

BOHTĀN (Buhtān), the name of a Kurdish district south of the Lake of Vān. The name is applied to the whole district between the Tigris and the Bohtān-ṣu and the (little) Khābūr, which flows into the Tigris at Meghāra (about 42° 20' East Long Greenw.). This area which is separated from the surrounding country by large rivers has the form of a triangle with unequal sides, the base of which is the Bohtān-ṣu and the sides the Tigris and the Khābūr, continued by a line to Ṣānā. In the north, Bohtān is bounded by Shīrwān, in the south by the district of Zākhō, in the west by Ṭūr 'Abdīn and in the east by Hakk(i)ārī.

The Bohtān-ṣu or -ćai (the so-called Eastern Tigris) which takes its name from this district, in which it rises, falls into the western or main Tigris (al-Shaṭṭ) a few miles below Til (31° 50' East. Long. Greenw.) after receiving the waters of the Bidlis-ćai [cf. the article BIDLIS] from the north, about 10 miles southwest of Si'ird; on the confluence see Lehmann-Haupt, op. cit., i. 337 *et seq.*; the source of the Bohtān-ṣu (in the Ḳaẓā Nörduz) was first definitely located by the explorations of R. Wünsch in 1883. The Arab geographers call the river the Wādī 'l-Zarm; cf. M. Hartmann, op. cit., p. 65 *et seq.*

Bohtān is a geographical, not a political division. Like Shīrwān and Ṭūr 'Abdīn it finds no place in the Turkish administrative division of the country. There has never been a Wilāyet or Ḳaẓā of Bohtān; even when one is, as sometimes happens, mentioned in Oriental works, it is merely due to a carelessness of expression. All the places which go to make up Bohtān belong to one of three modern administrative districts, Arwāh, Djazīra and Shirnāḳ. The inhabitants however know only the name Bohtān for the area as above defined.

The modern pronunciation of the name is usually Bohtān; European travellers and American missionaries in particular also write Bootān and Bottān; Modern Syriac: Boṭān and Boṭān. The original form of the word however was Bokhtān; for the best authorities (Balādhurī, p. 176; Yāḳūt, passim, e. g. s. v. *Āḏil*, *Bāz* and *Djurdhaḳīl*; Sharaf al-Dīn's *Chronicle of the Kurds*), always write the name of the people as *Bukhtaiya*. This is also true of the Syriac authors (*Bukhtāiyē*); for the latter see Tuch in the *Zeitschr. d. Deutsch. Morgenl. Ges.* i, p. 59. The name is derived from the Bokhtī-Kurds, who have been settled here for centuries and were at an earlier period the ruling race. Nöldeke, (op. cit.,) and H. Kiepert (*Lehrb. der alt. Geogr.*, 1878, p. 81) agrees with him, suggested that this widely branched tribe might be identified with the Πάκτυες whom Herodotus III, 93 mentions along with the Armenians. M. Hartmann (op. cit., p. 103) regards this identification as doubtful on account of the difference in the labials.

The name of the district Bohtān or Bokhtān never appears in the mediaeval Arab geographers (only as above mentioned the name of the inhabitants); in its place we find Zawazān which has a somewhat wider denotation; Yāḳūt says of it: "It is a fair province (*kūra*) among the mountains of Armenia, Khilāṭ (Akhlāṭ, q. v.), Ādharbaidjān, Diyārbakr and Mawṣil (Mosul); the inhabitants are Armenians but there are also some Kurdish tribes". Among the latter he mentions the Bashnawī- and the Bokhtī-Kurds, to whom belonged all the strongholds in this extensive area; Djurdhaḳīl was the most important town of the Bokhtī-Kurds and the residence of their 'king'.

The area of the whole of Bohtān is about 2300 square miles. Hyvernat and Müller-Simonis, who travelled through it in 1887, before the last Armenian troubles (in which many settlements were

destroyed) estimated the number of towns and villages at 300, which would give a population of about 40,000. M. Hartmann gives a list of 269 place-names of which about 230 may be claimed for Bohtān with certainty. The most important towns have naturally always been on the banks of the main rivers, e. g. Bāzabdā (the modern Djazīrat ibn ʿOmar), Finik and Siʿird (Seʿört), which is now the largest town in Bohtān (cf. Lehmann, op. cit., i. p. 334), although strictly speaking it lies outside of it. The Arab geographers mention also amongst others: Ardumusht, Alkī, the famous mountain fastness of Dergulī, etc. The inhabitants at the present day are mainly Kurds, who, according to Lehmann, belong to 10 different tribes, of whom the chief of Shāwā-Kurds bears the title of Bohtān-Agha, i. e. Lord of Bohtān. There are also Armenians and Nestorians.

Bohtān is as yet comparatively unexplored; the accounts of most of the travellers of the xixth century (among whom may be mentioned: J. Rich, Layard, Sandreczki, Socin, Černik, Sachau, Müller-Simonis, Lehmann-Haupt and Belck) are as a rule very scanty; their accounts also deal almost exclusively with the banks of the Tigris and the Bohtān-ṣu, the area visited by them. Wünsch (1883), Maunsell and H. Burchardt (1894) alone have penetrated into the interior of the country. Except for a not very extensive plain between the Tigris and the Khābūr, the whole of Bohtān is covered by wild and lofty mountains; this enormous mountain system was, however, till lately a terra incognita and was usually represented on maps by Djebel Djūdī [q. v.] (12,000? feet high), the mountain on which the ark rested according to primitive Mesopotamian and later Muḥammadan tradition.

Regarded from the purely geographical standpoint, Bohtān belongs to Armenia. In history, however, this district, inhabited from the earliest times by nomads, has always been a sort of connecting link between the Semitic south and the Indo-Germanic north, and has been loosely attached sometimes to the one and sometimes to the other, as a sort of frontier province, while it has often been completely independent. Turkish authority in Bohtān was not at first rigidly enforced. Even after the battle of Čaldirān (1514) the Kurdish chiefs enjoyed almost unlimited authority in their inaccessible mountain castles; it was not till the middle of last century that the Porte began gradually to put a check on the independence of the Kurdish princes and to bring their lands directly under the sway of the Sulṭān.

M. Hartmann has given a valuable topographical and historical study of Bohtān (see *Bibliography*). What he gives is not exactly a systematic account, but rather the materials for the preparation of one, consisting mainly of lists of places compiled from 1. the Kurdish-Arabic dictionary of al-Khālidī (Stambul, 1310); 2. the Arab geographers, chiefly Yāḳūt; 3. the Kurdish chronicle (*Sharaf-nāma*) of Sharaf al-Dīn (died 532 = 1137), edited by Véliaminof-Zernof (St. Petersburg, 1860—1862); 4. the official Turkish year books; 5. the accounts of European travellers. In a supplement he also gives a fairly important itinerary (written in modern Syriac) published in 1852, by two Syriac priests of Urmi(a). There is still much valuable and little explored material for the history of Bohtān in Armenian and Syriac literature.

Bibliography: Yāḳūt, *Muʿdjam* (ed. Wüstenfeld), ii. 57, 957, s. v. Djurdhaḳīl and Zawazānu; Ritter, *Erdkunde*, ix. 706 *et seq.*; Roediger and Pott in the *Zeitschr. f. d. Kunde des Morgenl.*, iii. p. 9 (on the Bohtān-Kurds); Nöldeke, *Neusyrische Grammatik* (Leipzig, 1868), p. xviii. note 2 (on the name Bohtān); Wünsch in *Petermann's Geogr. Mitteil.*, 1889, p. 115 *et seq.*, 139 *et seq.*; Maunsell's route and map in *The Geographical Journal*, iii (1894), p. 81 *et seq.*; Hyvernat and Müller-Simonis, *Vom Kaukasus zum persischen Golf* (Mainz, 1897), p. 236 *et seq.*; M. Hartmann, *Bohtān*, in the *Mitteil. der Vorderasiat. Ges.*, i. 1896, N⁰. 2, p. 85—144; ii, 1897, N⁰. 1, p. 1—103 (continuous pagination of both parts: p. 1—163; Bibliography: p. 147—149); Lehmann-Haupt, *Armenien einst und jetzt*, i (Berlin, 1910), p. 334 *et seq.*

(M. Streck.)

BOḲṬOR (Bocthor), Elias, an Arabic philologist, born of Christian parents on the 12th April 1784 in Siūṭ, served as a dragoman in the French army during the Napoleonic expedition and accompanied it to France on its retreat, was appointed Professor of Modern Arabic at the Bibliothèque du Roy in 1818 and died on the 26th September 1821. He compiled a *Dictionnaire Français-Arabe*, published by Caussin de Perceval, 2 voll., Paris, 1827—1829, 2nd edition, ib. 1848.

Bibliography: *Biographie Universelle*, lviii. Suppl., p. 408; *Nouvelle Biographie Universelle*, vi., 314; Brockelmann, *Gesch. d. ar. Lit.*, ii. 479.

(C. Brockelmann.)

BOLAN, a mountain-pass in Balūčistān, see above p. 625.

BOLI, a town in Asia Minor on the Boli-ṣū, a tributary of the Filyasčai (Billaeus), capital of a Sandjaḳ in the Wilāyet Kastamūnī with 10,796 inhabitants. The name appears to be an abbreviation of Claudiopolis, the ancient Bithynium. The site of the latter town is to be sought for in Eski Ḥiṣar about one hour's journey to the east of Boli.

Bibliography: ʿAlī Djewād, *Djoghrāfiya lughāti*, 215; Cuinet, *La Turquie d'Asie*, iv. 507 *et seq.*; Pauly-Wissowa, *Realenc. der Klass. Altertumswiss.*, s. v. Bithynion.

BOLOR DAGH, see the article pamir.

BÖLÜK, A Turkish word, properly meaning "division" (*böl* to separate), group or troop. Since the reforms, it has been the name applied to a company of infantry (about a hundred men) commanded by a captain (*yüz-bāshī*), and to a squadron of cavalry. The *bölük-emīni* is the farrier-sergeant. It was also the name of one of the three divisions of the corps of Janissaries, composed of sixty-one *orta* ("regiments"), of which thirty were distributed throughout the provinces, while the others were quartered, as a garrison, in Constantinople. Those who composed it were called *bölük-lü* or *bölük-khalḳi*. The register for the year 1033 (1624) gives 12,768 men as the effective strength of this division. *Bölükāt-i-erbaʿa* "the four squadrons" was the name given to four companies attached to the corps of *sipāhs* and *silāḥdārs* which were themselves subdivided into *bölük*, the leaders of which were called *bölük-bāshī*. These *bölükāt-i-erbaʿa* were the oldest body of cavalry in the Empire; they were originally raised by Orkhān and at first numbered 2,400 men but the number gradually rose to 16,000. This corps having become notorious for its unruly conduct, was reduced to

its original number by Muḥammad IV and incorporated in the *sipāh* and *silihdār*. From its institution this body had always been entrusted with the duty of guarding the Standard of the Prophet (*sandjak-i sharīf*).

Bibliography: Barbier de Meynard, *Dictionnaire turc-français*, Vol. i. p. 346; M. d'Ohsson, *Tableau de l'Empire Ottoman*, Vol. vii. p. 266, 313, 364 *et seq.*; A. Ubicini, *Lettres sur la Turquie*², Vol. i. p. 443, 451; A. Djevad-bey, *Etat militaire ottoman*, Vol. I, p. 28, 33, 144.

(Cl. Huart.)

BÖLÜK-BĀSHI, an officer in the Ottoman army under the old *régime*, "captain of a squadron" commanding a *bölük* or squadron of the *sipāh* and *silihdār* cavalry. The fourth general officer, commander-in-chief of the *sipāhs* was called *Bash-bölük-bāshi*.

Bibliography: M. d'Ohsson, *Tableau de l'Empire Ottoman*, vol. vii. p. 364.

(Cl. Huart.)

BOMBAY PRESIDENCY, a province in western India, with its capital at Bombay city [q. v.]. It stretches from Sind, through Gudjarāt, to the Konkan, with a landward extension across the Ghāts into the Dakhan and the Carnatic. Comprised within its limits are the Portuguese possessions of Goa, Damān, and Diu, and also the state of Baroda. The settlement of 'Aden at the mouth of the Red Sea is politically a part of Bombay. It differs from other provinces in that more than one third consists of native states. Including these, the total area is 188,745 sq. m.; total pop. (1901), 25,424,235. For its history under Muḥammadan rule, see the separate articles GUDJARĀT, DAKHAN and SIND. The more important Muḥammadan states at the present time are Khairpur [q. v.] in Sind, Djunagarh [q. v.] in Kāthiāwār, Cambay [q. v.], Pālanpur [q. v.] and Rādhanpur [q. v.] in Gudjarāt, and Djandjira [q. v.] in the Konkan. Though the whole of the province was at one time under Muḥammadan rule, it was from the Marāṭhās that the British acquired it, with the exception of Sind [q. v.]. Of the total population in 1901, Muḥammadans numbered 4,567,295, or 18%; but if Sind be excluded, the number falls to less than 2 millions, and the proportion to 7%. While in Sind the proportion of Muḥammadans is as high as 76%, elsewhere it exceeds 10% only in Bombay city, in two districts of Gudjarāt and two districts of the Carnatic. This uneven distribution shows that Islām never made much way among the Marāṭhās of the Dakhan, though they were for nearly four centuries under Muḥammadan rule. As throughout India, the vast majority are Sunnis, estimated at 97%. The Shī'a sect is represented by the Khodjas [q. v.] (50,837) and the Bohorās [q. v.] (118,307). The latter belong to two distinct classes: a wealthy commercial community in Bombay city and other trading centres, and a group of agriculturists in Gudjarāt, who are Sunnis and not Shī'as. The sect of Aḥmadiyas, [q. v.] founded in the Pandjāb by the late Ghulām Aḥmad of Ḳādiān, is said to have made 10,000 converts in Bombay. Of other communities or races, Memons numbered 97,000, Balōčī 543,000 (mostly in Sind), Arabs 262,000, Paṭhāns or Afghāns 170,000, and Mughals only 28,000. Apart from the prosperity of Sind, there is no reason for thinking that the Muḥammadans increase faster than the rest of the population.

Bibliography. *Census Reports* for 1872, 1881, 1891, and 1901; Sir J. M. Campbell, *Bombay District Gazetteers* (Bombay, 1877—1901); *Imperial Gazetteer of India. Provincial Series. Bombay Presidency*. (Calcutta, 1909).

(J. S. Cotton.)

BOMBAY CITY, an island on the W. coast of India, now connected by causeways with the mainland, capital of the presidency of the same name, chief sea port of India, and centre of cotton trade and manufacture. Area, 22 sq. m.; pop. (1901), 776,006. The census was taken in time of plague, and a special enumeration in 1906 gave a total of 977,822. The name is undoubtedly derived from Mambādevi, a Hindu goddess whose shrine is still worshipped. The island, though commanding the only safe harbour for large ships in all India, hardly figures in history until 1661, when it was ceded to Charles I by the Portuguese as part of the dowry of Catharine of Braganza. In 1668 it was granted by the king to the East India Company, and in 1687 the headquarters of the company, were transferred to Bombay from Surat.

Of the total population in 1901, Muḥammadans numbered 155,747, or 20%. They include representatives of all the races that have embraced Islām: Arabs, Persians, Turks, Afghāns, Malays, and Africans. Three classes of traders are specially numerous and influential — Memons, Bohorās, and Khodjas. Their dealings are chiefly with the Persian Gulf and Zanzibar, but they do not shrink from visiting Europe and the British colonies for trade purposes. They are scarcely less prominent in finance, in industrial enterprise, in charitable works, and in the municipal administration. Other special classes are Nawaits from the Konkan, descendants of Hindu women by Arab fathers, originally sailors but now a wealthy community; Arab horsedealers, conspicuous by their national dress; Sidis or Africans, some of whom have been long settled on the west coast; and Djulāhās, who come to the cotton mills from as far as northern India. The Djāmi' Masdjid dates only from 1802; but the oldest Muḥammadan monument is the tomb of Shaikh 'Alī Paru, built about 1431 and repaired in 1674, which is the scene of an important annual fair. The celebration of the Muḥarram festival in Bombay not seldom results in riots between Sunnis and Shī'as.

Bibliography: *Census Reports* for 1872, 1881, and 1901; Sir J. M. Campbell, *Materials towards a Statistical Account of the Town and Island of Bombay* (Bombay, 1894); S. M. Edwardes, *The Rise of Bombay* (Bombay, 1902); J. M. Maclean, *Guide to Bombay*.

(J. S. Cotton.)

BŌNA (French Bône), a town on the Algerian coast in the department of Constantine, situated at the mouth of the Sebus on the western shore of the gulf of the same name, which lies between Cape Garde in the west and Cape Rosa on the east. The town is built between the sea and the wooded heights, which form the outer buttresses of the *massif* of the Edough (ايدوغ). It is called BŪNA by the Arab geographers and 'ANNĀBA by the natives.

The population (census of 1906) is 42,934 of whom 16,457 are French, 11,880 foreigners, 1662 Jews and 12,935 natives.

The modern town of Bōna is about $1^1/_2$ miles from the site of Hippōne (*Hippo regius*). Founded by the Phoenicians, conquered by the Carthaginians, and then held by the kings of Numidia, Hippo was annexed to the Roman province of Africa on the defeat of Jugurtha. Under the Empire it attained a high degree of prosperity and after the spread of Christianity became one of the religious centres of the country. Councils assembled here in 393, 395 and 426 A. D.: Saint Augustine was Bishop of it. Taken by the Vandals in 430, it was occupied in the century following by the Byzantines, in whose power it remained till the Arab conquest. It passed into the hands of the Muḥammadans probably at the same time as Carthage, that is to say, in the last years of the vii[th] or early in the viii[th] century A. D., during the governorship of Ḥassān b. al-Nu'mān.

During the centuries following, the district of Bōna, inhabited by a Berber population of the tribes of Awraba and Maṣmūda (al-Bakrī, *Description de l'Afrique*, transl. de Slane, p. 134) was successively ruled by Arab governors of Ḳairawān, Aghlabids, Fāṭimids, Zīrids and lastly by the Ḥammādids. During this period, a new town was built close to the sea, at some distance from the ancient Hippōne, perhaps to protect the coast from the attacks of the Christians. "The governor of the town", we read in Ibn Ḥawḳal (*Description de l'Afrique*, transl. de Slane: *Journ. Asiat.* 1842, p. 182) "is independent and keeps a body of Berbers always ready for service, as are the troops quartered in the *ribāṭs*". Al-Bakrī (*op. cit.*, p. 133) clearly distinguishes between an ancient and a modern town. The former, the birthplace of "Oḳoshtīn" (St. Augustine) built on a hill and difficult of access, was called Madīnat Zāwī, probably, as de Slane suggests, because it had been granted by al-Mu'izz b. Bādīs, fourth ruler of the Zīrid dynasty, to his relative Zāwī b. Zīrī. The second, built three miles away, was called New Bōna, and had been surrounded by walls some time after 450 A. H. (1058 A. D.). The date of the disappearance of Madīnat Zāwī is not known. At the present day there is nothing on the site of Hippōne but a few traces of Roman buildings. Both geographers agree in extolling the prosperity of the town, and the richness of the neighbourhood in fruits, cereals, and cattle. There was a great trade here in hides and wool, and merchants visited the town in large numbers, particularly from Andalusia. In the time of Ibn Ḥawḳal, besides the sums levied for public purposes, Bōna supplied 2000 dīnārs annually to the privy purse of the Ḥammādid Sulṭān. At this period and in the century following, it still numbered among its inhabitants some native Christians and was the see of a Bishop, as a letter from Pope Gregory VII to the Sulṭan al-Nāṣir in 1076 shows (Mas Latrie, *Traités entre Chrétiens et Arabes au Moyen Âge*; *Introd. Hist.*, p. 22).

The piratical expeditions to which the people of Bōna devoted themselves, brought down upon them the wrath of the Christians. In 1034, a naval expedition of Pisans and Genoese sacked the town. A century later, Roger II of Sicily, taking advantage of the destruction of the kingdom of Bougie by the Almohads sent his Admiral, Philippe de Mahdiya, to occupy Bōna and set up a prince of the Ḥammādid house as his representative there in 1153. Bōna remained but a brief time in Christian hands and by 1160 it was regained by the Almohads. In the xiii[th] century, they lost it temporarily and for two years (599-601 A. H. = 1203—1205 A. D.) it recognised the authority of Yaḥyā b. Ghāniya. On the break-up of the Almohad empire, Bōna fell to the lot of the Ḥafṣids of Tunis and later became a bone of contention between the princes reigning at Tunis, Bougie, and Constantine. It was (1358—1360) the capital of a little kingdom founded by the Ḥafṣid prince al-Faḍl. In 1366, it was given by Abu 'l-'Abbās, king of Bougie, to his nephew Abū 'Abd Allāh Muḥammad. It still continued to be an important seaport, visited not only by Muḥammadan but also by Christian merchants. The Pisans, Genoese, Marseillais, and Catalans all had countinghouses here. As the increase in piracy gradually interfered with maritime trade, Bōna began to decline. At the beginning of the xvi[th] century, it was only a small town with 300 houses (*Leo Africanus*, ed. Schefer, Vol. iii. p. 107).

The settlement of the Turks in Algeria induced the people of Bōna to throw off Ḥafṣid authority. In 1533, they rose against Sulṭān Mūlāy Ḥasan and appealed to Khair al-Dīn. The latter went to Bōna and there completed his preparations for the expedition by which he became master of Tunis in 1535. But as a result of the occupation of this town by the Spaniards, Charles V obtained the cession of Bōna from Mūlāy Ḥasan, now re-established on his throne. The Marquis of Mondejar came to take possession of it and placed a garrison of 600 men in the Ḳaṣba, which they evacuated after five years (1535—1540) during which they were closely blockaded by the Turks and the natives. After the departure of the Spaniards, the Turks again became definitely the owners of the town, where they established a garrison and held it till 1830. During these three centuries, in spite of the annoyance caused to commerce by the corsairs, Bōna was regularly visited by French merchants. The Compagnie du Corail, founded in the middle of the xvi[th] century by some merchants of Marseilles, obtained permission to have a countinghouse here. This building was destroyed in 1609 but rebuilt in 1626 as the outcome of negotiations by Sanson Napollon and remained till 1799. The various companies, which under the name of "Compagnie d'Afrique" were engaged in commerce with Barbary, made it the centre of their operations, particularly for the purchase of hides, wool and cereals. The importance of Bōna was such that Louis XIV thought of taking it and making it a fortified station. Restored to France in 1801, the countinghouse at Bōna was again taken from them and granted to the English who held it from 1807 to 1815. It was then given back to France but evacuated in 1827 as a result of the rupture between France and the Dey Husain.

After the capture of Algiers, an expeditionary force was sent against Bōna. General Damrémont, who commanded it, entered the town on the 2[nd] August 1830 and took possession of the Ḳaṣba; on being recalled by De Bourmont, the general in chief command, he re-entered Algiers by the 15[th] August. The inhabitants, who had thrown off the authority of Aḥmad, the Bey of Constantine, retained their independence in spite of the attacks on them by Aḥmad's lieutenants. Another attempt

by the French to establish themselves in the town in 1831 failed and ended in the murder of the two officers who led it, Commandant Huder and Captain Bigot. Ibrāhīm, a former Bey of Constantine, who sought to become lord of Bōna on his own account, had been the instigator of this assassination. However, a year later, the inhabitants of Bōna finding themselves unable to resist any longer the attacks of Ben Aissa (Ibn ʿĪsā), the Khalīfa of the Bey of Constantine, had to appeal to the French as a last resource. Captains d'Armandy and Yūsuf managed by a bold stroke to get a number of soldiers and sailors into the Ḳaṣba and in spite of the resistance of the Turks, unfurled the French flag there on the 27th March 1832. Ibrāhīm fled and Ben Aissa disappeared after setting fire to the town. Soon afterwards a French garrison was placed in Bōna, which became the base of operations in the eastern province and from it the expeditions against Constantine were sent in 1836 and 1837.

Since that date the prosperity of Bōna has been continually on the increase. The utilisation of the plain of the Sebus, now devoted to agriculture, the exportation of the products of the forests of the Edough, and of the beds of iron ore at Maḳṭaʿ al-Ḥadīd and more recently of the phosphates from the Tebessa district, now connected by rail with Bōna, have assured its rapid development. The harbour of Bōna is now the third port in Algeria and seems destined to a still more brilliant future. A modern town, the population of which is daily increasing, has been built beside the native one of which there remain only a few insignificant traces and the Ḳaṣba, built in the xivth century by the Ḥafṣids but since completely transformed.

Bibliography: R. Bouyac, *Histoire de Bône* (Paris, 1892); Féraud, *Documents pour servir à l'Histoire de Bône*: *Revue Africaine*, 1873.

(G. Yver.)

AL-BONDĀRĪ, AL-FATḤ B. ʿALĪ B. MUḤAMMAD AL-IṢFAHĀNĪ, with the honorific (*Laḳab*) ḲAWĀM AL-DĪN, an Arab historian, compiled an epitome of ʿImād al-Dīn's history of the Saldjūḳs entitled *Zubdat al-Nuṣra wa Nukhbat al-ʿUṣra* (published by M. Th. Houtsma in the second volume of his *Recueil de Textes relatifs à l'Histoire des Seldjoucides*). He is said to have previously dealt with another work by ʿImād al-Dīn (*al-Barḳ al-Shāmī*) in a similar fashion. He also translated the *Shāhnāme* of Firdawsī into Arabic and dedicated his translation to the Aiyūbid al-Malik al-Muʿaẓẓam, who died in 624 (1227). Nothing more definite is known regarding the date of his death or the events of his life.

Bibliography: Houtsma in the preface to the second volume of the work quoted above, p. 37 ff.; Brockelmann, *Geschichte der Arab. Litteratur*, i. 321.

BONDŪ, a country in Senegal, bounded on the north by the circle of Bakel, on the west by the Sandugu, a tributary of the Gambia, which separates it from Ferlo, on the south by the Fuladūgū, on the east by the Faleme, a tributary of the Senegal which separates it from Bambūk. The Bondū measures about 120 miles from east to west and 110 from north to south; it lies between 13° 12′ and 14° 49′ north Lat. and 16° 40′ and 18° 10′ west Long. (Greenw.) and covers an area of about 15,000 square miles.

Bondū presents the appearance of a level plain over which are scattered isolated mounds from 250 to 500 feet high. It rises towards the south where ranges of hills, which rarely exceed 300 feet in height, separate the basin of the Faleme from that of the Gambia. The waters of this area are thus carried off in two directions, either to the north by the Faleme, which forms the boundary of Bondū for 100 miles of its course; or towards the south by the tributaries of the Gambia, of which the largest, the Niaule, is nearly 200 miles long. Besides these rivers, a number of small lakes, most of which never dry up and a subterranean sheet of water from 6 to 60 feet below the surface, assure a plentiful supply of water to nourish the soil. Rain falls in abundance from June to November but is usually rare in the dry season from November to June.

The soil, usually composed of ferruginous laterite, is not of the same fertility everywhere. The western district, near Ferlo, is covered with steppes which are almost bare in the dry season but are clothed with a green mantle of vegetation after the first rains. In the centre, steppes and cultivated lands are found adjacent to one another. In the south appear tropical growths, tamarisks, cotton-trees, bamboos, figs etc., but too far apart to constitute regular forests. The cultivated plants are earth-nuts, millet in the districts with clay soils, rice near the perennial marshes, but agriculture has been much retarded by the wars of which Bondū has been the theatre and by the ignorance of the inhabitants in such matters. In spite of the large numbers of domestic animals, horses, cattle and asses, but little attention is devoted to breeding them. The mineral resources of the country are small. The gold, obtained by washing the sands of the Faleme is not abundant enough to justify the introduction of a more remunerative method of obtaining it; the deposits of iron are inconsiderable. Industry is confined to the manufacture of the most necessary articles of domestic life, with the exception of weaving; strips of cloth are made which are used as money in commercial transactions.

The population consists of very different elements. To the peoples of the Mande race, Malinkes, Soninkhes, and Bambāras who constitute the main stock, have been added Wolfs, Tucolors and lastly Fūls, who came from Fūta Djallon, few in number, but forming a kind of aristocracy.

Bondū is governed by an *almamy* residing at Būlebanīa, in the south of Bakel. He is not only the military but also the religious head of the state and exercises absolute authority, although according to Raffenel, he is bound to consult the principal chiefs before he can declare war. His power is hereditary but is transmitted not to the son of the late *almamy* but to the son of his eldest brother. The villages are ruled by hereditary chiefs; alongside of them the Marabuts hold an important position. These are divided into three classes: *Imāms*, whose duty it is to divide inheritance and arrange successions, *tamsirs*, judges intermediary in rank between the village chiefs and the *almamy*, and Talibes who attend to education and public worship.

According to tradition, Bondū was founded by the Sissibes of Fūta. Driven out of their country by political troubles, these fugitives came to seek refuge with the chief or *tunka* of Galam. The latter received them kindly and allowed their chief

to choose a residence for himself. The frontier of the two states was then fixed at the point where the two chiefs setting out at the same time from their respective capitals should meet. In the time of Raffenel, certain symbolic ceremonies still recalled the indebtedness of Bondū to Galam. At first very limited, the territory of Bondū increased as a result of victorious wars against neighbouring tribes and the population was increased by refugees from Fūta, Fūta Djallon, and by numerous colonies of Sarrakoles.

The inhabitants, in spite of the Muḥammadan propaganda carried on by Soninkhe merchants, remained pagans for a long time. They were converted to Islām in the second half of the xviii[th] century by the Pūls of Fūta Djallon, who, under the leadership of the *almamy* ʿAbd al-Ḳādir, invaded Bondū and imposed on them the religion which they had only recently adopted themselves. As a result, incessant wars broke out between the Pūls and the people of Bondū, in the course of which the *almamy* ʿAbd al-Ḳādir was slain by Sego, the *almamy* of Bondū, whose brother he had caused to be assassinated. In the xix[th] century the rulers of Bondū broke off their alliance with the French. The *almamy* Bū Bakar Saʿāda remained faithful to the French cause till his death. He especially refused to join the Marabut al-Ḥādjdj ʿOmar [q. v.], whose hordes were ravaging Bondū. After his death, a party, hostile to his successor ʿOmar Penda, embraced the cause of the agitator Maḥmadu Lamin. From 1885 to 1887, Bondū was again laid waste. Maḥmadu drove out the *almamy* and remained master of the country up till the time when he was driven out by Colonel Frey's troops. In our own times a notable change has taken place in the attitude of the people of Bondū, who for long resisted the doctrines of the Tidjānīya and were rather lukewarm Muḥammadans; they now appear disposed to adopt the doctrines of this brotherhood, which is hostile to European influence.

Bibliography: Mungo Park in Rennel, *Voyages et découvertes dans l'intérieur de l'Afrique*. (Paris, year vi), p. 110—111; Raffenel, *Voyage dans l'Afrique occidentale* (Paris, 1846), Chap. iv. v. and Chap. ix. p. 268 *et seq.*; Turdieu, *Sénégambie* (Paris, 1847), p. 24 *et seq.*; Rançon, *Le Bondu* (*Bulletin de la Société de Géographie commerciale de Bordeaux*, 1894); Le Châtelier, *L'Islam dans l'Afrique occidentale* (Paris, 1899), p. 39 *et seq.* et 229 *et seq.*

(G. Yver.)

AL-BŌNĪ. [See AL-BŪNĪ.]

BONNEVAL, Claude Alexandre Comte de, a French adventurer, who served first in the French army, afterwards in the Austrian, and finally entered the Turkish service after becoming a convert to Islām and adopting the name of Aḥmad Pasha. Bonneval was born in 1675, took part in Prince Eugen's campaign against the Turks in 1716 and became a Muḥammadan in 1730. He was appointed governor of Karamān and endeavoured to bring about an alliance between France and Turkey, at the same time trying to reform the Turkish army, particularly the artillery. In 1738 he lost the favour of the Grand Vizier Yegen Muḥammad Pasha and was banished to Kastamuni, but recalled when the vizier was deposed in 1739. He died on the 23[rd] May 1747 and his adopted son Sulaimān, likewise a renegade, succeeded him as commander of the bombardiers.

Bibliography: von Hammer, *Geschichte des Osmanischen Reiches*, see Index; *Leben und Begebenheiten des Grafen von Bonneval* (Hamburg, 1737); de Ligne, *Mémoire sur le Comte de Bonneval*; Vandal, *Le Pacha Bonneval*.

BŌRAḲ, Bawraḳ, Būraḳ, borax. The description in Ḳazwīnī shows that the most different salts were confused under the general name of borax; he mentions natron as a kind of borax; i. e. the Armenian borax, the borax of the metal-founders, tinkār, which is brought from India, bakers' borax, the borax of Zerāwand and of Kirmān. Even in the *Petrology* of Aristotle the peculiar property of borax is said to be that it melts all bodies, hastens smelting and facilitates casting. Natron is particularly mentioned in this connection as a kind of borax; tinkār is said to be specially useful in connection with the smelting of gold. It has also numerous applications in medicine.

Bibliography: Ḳazwīnī (ed. Wüstenfeld), p. 212; do. (transl. Ruska), p. 9.

(J. Ruska.)

BORNEO, the largest island in the Malay Archipelago and next to New Guinea in the whole world (332,000 square miles), lies under the equator and is covered with luxuriant tropical forests up to its highest mountain tops. The mountain ranges running from west to east give the island its massive form, which is most pronounced in the mountains of the Upper Kapuas which run right through Borneo from west (Cape Dato) to East (Cape Mangkalihat). It consists of crystalline schists and varies greatly in height (from 500—6000 feet.) To the south separated by parallel depressions are plateaus of tertiary sandstone, viz. the Mahdi Plateau to the north and the Schwaner Mountains to the south of the River Mĕlawi. These ranges continue westwards to the China Sea and eastwards through a region the geology of which has as yet been little studied. South of the area in which the Kapuas rises they are crossed by a tuff formation, the Müller Range, more than 3000 feet thick and much excavated by water. To the north of the Upper Kapuas range also the west-easterly direction of the mountains is very marked. These sedimentary formations have been broken through by masses of granite and andesite, which now rise as isolated mountains above the surrounding country as a result of great erosion. In the north Kinabalu (12,900 feet) in the centre of the Gunung Balu (6,800 feet) is the highest eminence among the mountains which have been thus formed.

The great rainfalls (on the west coast about 160 inches and in Bandjarmasin 90 inches annually) supply numerous large rivers which rise in the centre of the island. The Sambas and the Kapuas, which is in places as much as 1500 yards broad, flow to the west coast; the Kahajan, the Kapuas-Murung and the Barito (about 600 miles long) to the south; the Mahakam of the same length and the Kajan to the east; the River Baram, the Batant Redjang and the Batang Lupar to the north. These and numerous smaller rivers have all filled their valleys which are of older formation with masses of debris, sand and mud. The alluvial plains which have thus arisen are still mainly on the north, west and south coasts, gradually advancing and regaining ground from the surrounding shallow seas. The coasts are thus

low and marshy and covered with rhizophors. Only along the east coast is there a low range of hills which has apparently arisen and separated the interior of the modern Kutei from the basin of the sea. This was gradually filled up by the deposits from the rivers running into it and is now a very flat country in which a few lakes have been left. Borneo has from ancient times been famous as producing precious metals and diamonds. These however have not been found in sufficient quantities to repay working by Europeans either in the alluvial deposits which are of general distribution, or in rock-veins. The natives however, as were in former times the Chinese on the west coast, are still able to obtain a sufficient recompense for their labour. It has been mainly through its deposits of antimony and quicksilver that Sĕrawak has been able to develop into a principality. The Tertiary deposits of coal, which are found in many places, only exceptionally pay Europeans for working them (on Pulu Laut on the south-east coast) and the natives at surface-workings in various places (the middle course of the Kapuas and Barito). The petroleum industry has become of great importance in late years (the main centres are at the mouth of the Mahakam and at Balik Papanbai).

To its tropical forests, the island of Borneo owes its exports of guttapercha (*Gĕtah pertja*), caoutchouc, rotan, camphor etc. Agriculture and cattle rearing have been but little developed by the natives so that copra, pepper and sago are exported in relatively small quantities. In the north-east and south tobacco of good quality is grown by Europeans for export to Europe and America.

The basins of the rivers on the west, south and east coasts (250,000 square miles) belong to the Netherlands, the watershed of the northern rivers (88,000 square miles) belongs indirectly to England by the contract of the 20th July 1891; the latter consists of the kingdom of Sĕrawak in the west and the territory of the British North Borneo Company in the east with the smaller English possessions, the Island of Labuan, the town of Brunei and a small stretch in the centre.

The Dutch territory is divided into two residencies, that of the Western Division of Borneo with the capital Pontianak, from the centre to the west coast and the Southern and Eastern division of Borneo with its capital Bandjarmasin.

In the first residency are the Malay kingdoms of Sambas, Mampawa, Pontianak, Kubu, Simpang and Matan; along the Kapuas, Landak, Tajan-Mĕliau, Sanggau, Sĕkadau, Sintang, Silat, Suhaid, Salimbau, Piasa, Djongkong and Bunut. Their chiefs bear titles like Sultan, Panembahan, Pangéran etc. and are quite subject to the Dutch government. Although frequently possessing only a small territory and little power, they are all despots; each has a vice-regent and a council consisting of members of the ruling family and the most important feudal chiefs. The great mass of the population which consists of Muḥammadan Malays and almost always of subjected heathen Dyaks also, appears only to exist to assure a lazy life for the chiefs and nobles by paying taxes, which are regularly and arbitrarily levied.

Borneo became known later than the other islands of the Archipelago. Although Ptolemy (Chap. iii. 2, 3) describes the land of the Orang Utan and the Kinabalu (?) and the many Viṣṇuite Hindu antiquities in Kutei argue intimate relations with further India, and on the Kapuas and Barito with Hindu Java, the earliest definite accounts are found in the Chinese annals. These refer to the west coast, from which according to the *History of the Sung Dynasty* (Book 489) camphor was brought as tribute in the year 977 A. D.; in the *History of the Ming Dynasty* there is a similar entry for the years 1370 and 1405. In this period the Chinese had commercial relations with the important state of Brunei on the north coast, with Bandjarmasin and the Karimata Islands. In these notices we find descriptions of the natives which agree in many points with present conditions; important kingdoms on the coasts are also mentioned. These were founded either by Malays from Djohor (e. g. Brunei and Sambas on the west coast) or by Javanese (Sukadana on the west coast, Kotawaringin and Bandjarmasin on the south coast and Kutei on the east coast). The rulers of many smaller kingdoms on the Kapuas are descended from the Hindu chiefs of Sukadana, who settled there in the xivth century.

In the middle of the xvith century Islām was preached in Sukadana and Matan from Palembang; in the year 1590 Giri Kusuma ascended the throne there as the first Muḥammadan prince. During his reign Europeans first began to visit the west coast (van Waerwijck in 1602), while the Portuguese and Spaniards had been visiting Brunei on the north since 1518 (de Gomez) or 1528 (de Menezes) or 1521 (Pigafetta in Magelhaen's ship).

The kingdoms on the coast of Borneo were able to retain their independence longer than those on many other islands of the archipelago. For nearly 300 years, the Portuguese, Spaniards, Dutch, English, and other Europeans successively visited their capitals to trade and build counting-houses there but made no permanent settlements. Bandjarmasin [q. v.] was the first to surrender a part of its independence to the Netherlands in the middle of the xviiith century. Sukadana on the west coast was for a short time conquered by Bantam [q. v.] on West Java in 1699, but regained its independence about 1725 with the help of Buginese from Celebes. From that time many Buginese began to settle on the west coast and became themselves rulers of separate kingdoms (Mampawa). The kingdom of Sukadana was first overthrown by the Dutch and the Sulṭān of Pontianak in 1786; its kings henceforth ruled only over Matan. The Sultanate of Pontianak owed its foundation to an Arab adventurer, Sharīf 'Abd al-Raḥmān, son of Sharīf Ḥusain Ibn Aḥmad al-Kadri, whose tomb in Mampawa is still visited by pilgrims, and a Dyak woman. In his youth he endeavoured to satisfy his thirst for adventure and lust for gold by trading voyages and piracy but was therefore cursed by his pious father and, leaving Mampawa, settled with his following of robbers in 1772 at the confluence of the river Landak and the Kapuas. By his ability and energy he succeeded in making himself master of this favourably situated position and founding an important trading centre, the modern Pontianak. By the year 1779 he was able to get himself recognised as Sultan of Pontianak by the Dutch East India Company and to make a treaty with them. His descendants still reign in Pontianak although they are very much under the control of the Dutch government.

The Sultanate of Sambas (capital Sambas) was founded by Malays from Djohor, the suzerainty of which was recognised at first; as early as 1609, it entered into a trading agreement with the Dutch East India Company. In the first half of the xviith century the ruling house was driven out by Radin Sulaimān, a son of Radja Tengah, prince of Brunei and a princess of Sukadana, who lived in Sambas; the latter reigned under the name of Muḥammad Safī al-Dīn. He was the first Sultan of the present dynasty. In the xviiith century Sambas was notorious as a nest of pirates; in the year 1811, an English expedition had to be sent to destroy it. The practice of piracy, by introducing foreign elements, exercised a great influence on the kingdoms on the north and west coast of Borneo, as did the goldwashing industry in the hands of the Chinese, which has been developing since the middle of the xviiith century. The first relations of the Chinese with Borneo certainly date from as early as the middle of the viith century as we know from their annals; in later centuries they traded chiefly with Brunei and settled in the commercial centres. It was not till later, when the Malay chiefs began to plunder them more and more, that these trading voyages ceased. Numerous descendants of their marriages with native women are however still to be found in the coast towns of Borneo and some Dyak tribes of the north coast are thought to show an admixture of Chinese blood.

The Malay chiefs of Mampawa and Sambas brought the first Chinese goldwashers from Brunei to their territories about the year 1760. They obtained such good results that soon hundreds of their countrymen began to pour in; according to their custom they formed numerous, secretly organised, mining companies (*kongsi*) which however changed very much in the course of time. They were soon able to make themselves independent of their Malay and Dyak neighbours. In the year 1774, fierce feuds broke out among these companies, which have been constantly renewed. The consequence was that the Chinese spread themselves more and more over the land and occupied not only the districts of Larah and Lumar but also Montrado and Mandor. It was not till the second half of the xixth century that the Dutch succeeded in quite subduing them. The goldwashing industry has now almost ceased and the Chinese still settled there live by agriculture.

The origin and development of the kingdom of Sĕrawak (capital Kuching) affords us a unique and highly interesting opportunity of seeing the beneficent effect which a firm but not harsh application of European ideas may have on the political and economic conditions of a native population. When its founder James Brooke, an English naval officer, landed in 1838 in the west of the kingdom of Brunei with a ship which he had equipped himself, he found the country in a dreadful condition, brought about by the plundering of the people, piracy, slavery, bloodshed and the licentiousness of the Malay chiefs. With his help the well-meaning but weak prince Radja Muda Hassim was able to restore order to some extent and in 1842 Brooke was recognised as Radja of the country of Sĕrawak by the Sultan of Brunei. Relying mainly on the oppressed heathen Dyaks and the proceeds of the antimony mines he was able to restore order and suppress the rebellion of the Chinese and Malays who formed the hostile elements in the population. It was only for the suppression of the Arab chiefs, who with the Malays and Dyaks in the east, lived by piracy, that he required English help (1845). With the help of only a few Europeans besides the princes of the native populace who all enjoyed equal rights, Sir James Brooke ruled his domain with great success so that it prospered economically and extended its boundaries. In 1863 he left to his nephew Charles Brooke an orderly kingdom which now stretches to the lands on the Limbang river. Sĕrawak has placed itself under the suzerainty of England. The Sultanate of Kutei on the east coast with its capital Tengaron and the fort of Samarinda occupies the lower course of the Mahakam river. Extensive Hindu remains, which are found along this river, point to a lengthy period of colonisation in the Hindu period of the Archipelago (till about 1500). Kutei was one of the lands dependent on the kingdom of Modjopahit in Java; afterwards it belonged to the kingdom of Bandjarmasin. During the xixth century the Sultans made several treaties with the Dutch government whereby this kingdom also yielded its independence.

In the year 1905 the census of the Dutch territory gave the following figures: 1,382 Europeans, 55,522 Chinese, 3,141 Arabs, 746 foreigners from the Archipelago, and 1,172,864 natives. The last figure is partly based on a rough estimate. The population of the island of Borneo consists of pagan Dyaks in the interior and a Muhammadan population on the coast which is Malay. It is small in number, estimated at from 1—3 every two square miles, i. e. about 2,000,000 in all. The Dyaks are agriculturists and grow rice, tuberous plants, maize etc.; they also hunt and fish. In the forests around the sources of the large rivers wander various separate tribes of hunters, known by the names of Ot, Punan, Bĕkĕtan etc. The agricultural Dyaks are divided into numerous small tribes which are organised on a patriarchal basis, speak many different dialects, are hostile to one another and are thus able to offer little resistance to the more closely united Malays. The Dyak tribes belong to the older stratum of the Malay peoples of the Archipelago but differ markedly from another, probably through admixture with other stocks. The independent Dyaks, who live in the centre, are well advanced, some of their achievements in the field of art and industry, for example, being really wonderful. As they are little developed they are helpless against the injurious influences of their environment and make but poor use of the materials at hand for food, clothing and dwelling. Neither do their numbers increase nor does their culture make much advance. They have had an evil reputation for their head-hunting from the earliest times. They are driven to this practice rather by their animistic ideas than by their character, for they are described as mild in temperament. Where the Dyaks are more or less subject to the Malay chiefs, a greater or less degeneration may be observed amongst them. This is a result of the harsh way the Muḥammadan chiefs have exploited the heathen tribes; the less the latter were able to retaliate the more cruelly were they treated.

The Malay tribes on the coast differ very much in physique, intellect and customs according to

their composition. They have remained purest on the west coast, being strongly mixed with Buginese only in the delta of the Kapuas. In the commercial towns like Pontianak and Sambas the richest merchants, next to the Chinese, are the Bandjarese and Buginese. The Malays have extended farthest inland along the Kapuas; here however they often marry Dyak women; besides, when a Dyak becomes a convert to Islām, he is reckoned a Malay. Nevertheless we find many among them with little or no Malay blood in their veins.

As a rule these Malays are little developed; they devote much less attention to industries than the indigenous Dyak, do not care for agriculture and only take it up when driven by necessity. They prefer to live by trading, fishing (formerly by piracy), hunting and like a free, roaming life. As they are more closely united by their political system, have a greater unity of religion and language and import better weapons and wares from abroad, they have been able to rise to be the dominating race. As they always settled at the mouths of rivers, the only trade routes in these pathless lands, they were soon able to control the imports and exports to the whole basin of the river. Here as throughout the island the great demand from European merchants for products of the interior such as guttapercha, caoutchouc, rotan and camphor has caused the Malays to seek them farther and farther inland. They are therefore now found at the present day, either individually or in groups, among the most remote Dyak tribes, and thus involuntarily help to spread Malay civilisation and Muḥammadanism. The expansion of European dominion, which has increased the security of the lands under its sway, allows traders to proceed farther up the rivers and to visit the Dyaks in greater numbers with the same results.

On the south coast, the Bandjarese with a strong admixture of Javanese, form a centre of progress and commercial enterprise in the ancient kingdom of Bandjarmasin [q. v.]. On the east coast, the presence of numerous Buginese, who are distinguished for their commercial ability and enterprise, is of great political and economic importance. The great mass of the Malay inhabitants of the former and present kingdoms of Pasir, Kutei, Gunung Tabur, Sambaliung and Bulungan, are no higher on the scale of civilisation than those of the west coast.

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(A. W. NIEUWENHUIS.)

BORNŪ, a state in Central Sūdān. Bornū is bounded on the north by the Sahara, on the west by the Hausa country, on the south by the Adamawa, in the south-east by the Bagirmi, on the east by Lake Chad. These boundaries are, as Nachtigal points out, rather indefinite in the neighbourhood of the desert, and on the other sides they have continually varied with political circumstances. During the last quarter of the xix[th] century Bornū might have been regarded as lying between 11° 19′ and 14° 30′ North Lat. and 9° 50′ and 16° 29′ East Long. (Greenw.). Its area may be estimated at about 80,000 square miles.

The origin of the word Bornū is still uncertain. The etymology which derives the name from *Barr Nūḥ* "the land of Noah" ought certainly to be rejected. Barth says the word is of Berber origin, relying on the analogy of the words Beraunī (Bornūans), Berdoa or Berdāwa (a Libyan family from which, according to tradition, the first kings were descended) and Berber. He quotes also the name "Ba-berbertchē" (the "Berber" nation) used by the Hausas to designate their neighbours of Bornū (Barth, *Reisen*, Vol. ii. Ch. vii. p. 293). As to the name Bornū, it is found for the first time under the form البرنو in Ibn Faḍl Allāh al-ʿOmarī, *Taʿrīf bi 'l-Muṣṭalaḥ al-sharīf* (Cairo, 1312), p. 27. The country itself was for long only known from a few notes in Arab historians and geographers, Ibn Saʿīd, Ibn Khaldūn, Maḳrīzī, and a chapter in Leo Africanus (*Description de l'Afrique*, Part iii. Bk. vii. Ch. 14, ed. Schefer) who made a brief stay there at the beginning of the xvi[th] century A. D. Bornū was practically only made known to Europeans by the narrative of Denham, Oudney and Clapperton, who visited Kūka in 1823. From 1851 to 1854, Barth, the sole survivor of the expedition organised by Richardson, explored several provinces, made three prolonged stays at Kūka and collected documents and traditions among the natives, which enabled him to give a brief account of the history of Bornū. His researches have been supplemented by those of Vogel (1854—1856), Beurmann (1860), Rohlfs (1866), Nachtigal, who was entrusted with the task of bearing to Shaikh ʿOmar, the presents of King William of Prussia (1870—1872), Matheucci and Massari (1880-1881), Monteil (1892) and quite recently by the works of officers and administrators in Nigeria, the Cameroons, West Africa and French Congo.

Bornū, strictly speaking, is an almost level plain. The ground only rises on its outskirts, in the Munio and Zinder country on the N. W., where some eminences reach a height of 3000 feet and towards the S. E. in the Marghi and Mandara country. The nature of the soil varies in different districts. Around Lake Chad, it is very permeable, while towards the south stretch great expanses of impermeable clay which becomes baked and cracked during the dry season and after the rainy season, forms basins in which marshy pools form and stagnate. The streams are carried to the Chad by the Yō and the Ye-u, wrongly called Komadugu Waube by Barth, the word Komadugu meaning an expanse of water and being applied to the marches and the Lake itself as well as to actual rivers. The Ye-u flows from S. W. to N. E. It receives numerous tributaries of which the most considerable are the Chaba on the left, and the Koshe on the right, and flows into the Chad 12 miles north of Kūka after a course of about 450 miles. The Lake itself forms the frontier of Bornū, from the village of Ngigmi at its N. W. corner to the delta of the Shāri. Its banks are very undefined elsewhere. Sometimes immense stretches of the lake dry up; this is particularly the case with the N. E. part which at the present day is nothing but a pestilential marsh; sometimes on the other hand it suddenly inundates the surrounding country. It would even appear, from the most recent explorations that the N. W. shore is being carried away by the waters while on the south considerable deposits of soil are constantly being laid down. Thus Kaua, the harbour of Kūka in the time of Barth is now 14 miles from the lake.

Intermediate between the tropical zone and the equatorial, Bornū presents all the characteristics of a transitional region in flora, fauna and climate. The seasons, instead of being reduced to one as on the Congo, or to two as in the western Sūdān, are three in number. The cold and dry season, from November to March, during which the temperature never rises above 77° Fahr. and falls as low as 59°, the hot and dry season, from March to June, during which the thermometer remains at about 104°; the rainy season from June to October, characterised by abundant downpours and storms of great violence; it is also the season of illnesses, malarial fevers, dysentery etc. which attack the natives as well as Europeans. The flora becomes gradually richer as one goes from north to south. Near the Sahara is a region of prairies covered by scanty green vegetation over which are scattered a few shrubs; this zone, desolate and arid during the dry season, is transformed after the rains into verdant plains "pleasant to the eye". Then in Bornū, in the stricter limitation of the word, the number and variety of the trees increase, acacias give place to the *dūm*-palm, the tamarisk, the baobab, the butter-tree, the cotton-tree, growing in clumps but not dense enough to constitute forests. It is only in the southern part of Bornū, particularly in the regions bordering on the tropics, that we find forests. Besides the natural flora, plants that have been cultivated by man are also much grown here. The Bornūans are excellent agriculturists and grow millet, sesame, and corn, which is reserved exclusively for the Sulṭāns, tobacco and lastly rice in those areas which are periodically flooded or in the stretches of water which stand for a while after the rains. Little attention is paid to trees, though around the towns may be found gardens in which are planted citron and pomegranate trees. Dates, which form part of the sustenance of the people, are imported from Kānem and the oases of the Sahara. The fauna is very rich, particularly in the steppes adjoining the deserts where antelopes, gazelles, giraffes, lions, hyenas as well as numerous varieties of birds (herons, storks, pigeons etc.) literally swarm. The banks of the rivers and marshes are frequented by herds of elephants and hippopotamuses. Crocodiles and reptiles abound, as well as insects, of which some kinds such as termites and ants, are perhaps more noxious to man than the larger animals. The domestic animals are the horse, ass, cow, sheep and pig. The camel alone is not fitted for the soil or climate of Bornū.

Population. The population of Bornū, to which the general name of Bornuni is applied, is composed of very diverse elements: Kanūri, Negroes, Arabs, Berbers and Fulbe.

1. The Kanūri are the preponderating element both in point of view of number (1,500,000 out of a total of 5,000,000, according to Barth and Nachtigal, as well as in political influence. Their name has not yet been explained. According to Nachtigal, the natives derive it from the Arabic word *nūr* and the prefix *k*; it would thus mean "the bearers of light", in allusion to Islām, which the Kanūri have long professed and have propagated among the idolatrous tribes. According to another hypothesis, the word Kanūri of which the primitive form would have been Kānemri, is to be connected with Kānem, the home of the invaders who came in the xivth century A. D. and settled in Bornū proper. In any case, the word Kanūri is not applied to any particular race nor even to a definite tribe; it is applied to a mixture of peoples of diverse origins in opposition to the original elements themselves, which combined to form this group and some portions of which still preserve an independent existence. The ancestors of the present Kanūri came from Kānem in the xivth century. These invaders numbered in their ranks representatives of tribes who had long been settled in Kānem and claimed Arab origin, as well as of the Kānembu, Tubū and other elements, traces of whom may still be found in the population of Bornū. To the first category for example belong the Māgomi who are scattered in small groups in the provinces of Munio and Zinder and the Ngalma-Dukko. The Tubū are represented by the Kai-Dāza, who form the greater part of the population of Koyām, the Ngalma scattered throughout the whole length of Bornū, the Tūrā etc. On the other hand the invaders have themselves intermarried with black peoples and groups of half-breeds have thus arisen such as the Ngoma, who inhabit the country between Dikoa and Ngornu.

In physique, the Kanūri present a type intermediate between the Tubū and the negro; they have not the slight build of the former and their limbs are better proportioned than those of the latter. The profile approaches the European rather than the negro type but like the latter they have curly hair, prominent maxillaries and thick lips. The colour of the skin varies from reddish-brown to dark grey. In their social relations and manner of living the Kanūri are likewise readily

distinguishable from their neighbours. They are not inclined to drunkenness and their industry contrasts with the indifference and laziness with which the negro is usually reproached. Men and women work together at agriculture and weaving. The men prepare the strips of cloth for the manufacture of "tobes", a garment peculiar to the country; the women practise the art of embroidery. The Kanūri engage in numerous trades, e. g. the making of pottery, basketwork, and working in iron. They are incontestably the most industrious of black peoples. Their nobles alone look down upon manual labour and physical fatigue and even think themselves disgraced if by chance they are compelled to walk.

The position of woman among the Kanūri is relatively better than among the majority of African peoples. In girlhood she enjoys great liberty and is allowed to associate with young men; when married she is not forced to work. Polygamy is only practised by princes, and great nobles who keep large harems in imitation of them. Family life, according to travellers, is well developed. The influence of the wife is considerable in all classes of society; the Sulṭān's mother or *Magera* enjoys very great privileges, notably the right to dispose of the government of various districts as she pleases; the first wife of the Sulṭān possesses similar privileges. The genealogy of the princes and high officials is given by their bearing the names of their mothers and not of their fathers.

It is possible that in these peculiarities we may trace the Berber origin of some of the elements which have gone to form the Kanūri? As among the Berbers also, hospitality is largely cultivated among the Kanūri although Barth and Nachtigal have perhaps exaggerated their disposition to welcome strangers. It may easily be that the cordiality of the Bornūan is really inspired by cupidity and the desire to receive presents and gratuities from the guest.

2. Native tribes, distinct from the Kanūri in language and customs. Amongst these may be mentioned:

The Makkari or Kotoko, who live in the south of Bornū in the province of Kotoko and the vassal kingdom of Logon. They appear to have come from Central Shāri and to have subdued the Sō, the original inhabitants before being themselves overcome by the Kanūri. Of a darker skin and stouter build than the former, they devote themselves to agriculture and fishery.

The Keribina live in the same region. They appear to be the last representatives of the Sō.

The Mobber live on the left bank of the Ye-u, three days' journey from Kūka.

The Manga are found over an area of 130 miles from the north of the Ye-u. Barth regards them as a cross between the Kanūri and Nachtigal, as the survivors of an aboriginal conquered race.

The Bedde and the Kerrikerri, to the south of the Manga.

The Fika and the Bābir, neighbours of the Adamawa.

The Marghi, to the S. E. of the Bābirs.

The Gamergu.

The Mandara or Wandala, to the S. and E. of the Gamergu.

The Musgo between the country of the Mandara and the Logone.

According to Nachtigal the total number of these various tribes amounts to about 1,500,000 people.

3. Arabs. — The Arabs settled in Bornū are known by the name of Shoa or Shwā, in opposition to the Arab merchants, who make brief stays, called "Wassili". They have preserved a more or less fair complexion, according to their degree of admixture with the natives. Some of their tribes, such as the Asela, the Djō'ama, the Selāmāt, came, according to Barth, from the east about the beginning of the xvi[th] century A. D.; others like the Khozzām and the Ūlād Hamet only left Kānem to settle in Bornū, early in the xix[th] century. They are found scattered throughout the provinces of Kotoko, Mandara and Logon. They have settlements there in which they live during the rainy season, while they lead a nomadic life with their flocks during the dry season. Some of their subdivisions, whose flocks have been decimated by epidemics have given up their nomadic life and become quite sedentary. Their numbers estimated by Barth at 290,000, have much diminished since that time, according to Nachtigal the figure does not exceed 150,000.

4. Various tribes. To the tribes mentioned above should be added a few Tuāregs, known by the name of Kindin, who have been settled for centuries on the northern frontier in the district of Dūtshi and around Zinder; Fellāta (Fulbe, Pūl) who have formed colonies in various places since the xvi[th] century A. D.; lastly Hausas, who, mixed with Kanūri, Fellāta and Tuāregs, inhabit the provinces of Zinder and Gummel.

The population of Bornū is, on the whole, sedentary. The inhabitants live in villages and towns of which some are of considerable size. The most important at the end of the xix[th] century was the capital Kūka. Founded in 1814 by Muḥammad al-Kānemī in a plain 10 miles from Lake Chad, it grew rapidly. Barth estimated the number of inhabitants at 120,000, Nachtigal at 60,000, Monteil, the last European to visit it before Rabah's conquest of Bornū, at 50,000. It was divided into two parts, separated from one another by a surrounding wall and by a wide open space, used as a market. The western town was inhabited by the lower classes and the merchants, particularly by the Turawa who came originally from Tripolitania and were often related to the chief families of the land. A large street called *Dendal* ran through it from side to side and opened out on the market-place. The eastern town enclosed the palaces of the sovereign and the dwellings of the great dignitaries. Barth, Rohlfs and Nachtigal dilate at some length on the picturesque appearance of this agglomeration of huts or cottages of clay, built in the centre of the green country and on the commercial activity of this great city, the real metropolis for commerce between Central and Northern Africa. The products of Europe, brought from Tripoli in caravans, are here exchanged for hides, ostrich plumes, ivory and slaves. As many as 15,000 or 20,000 people sometimes assembled here. Only the memory of this period of prosperity now remains. Kūka was utterly destroyed by Rabah and has not recovered from this disaster.

Among the other places in Bornū, may be mentioned: Ngornū (20,000 inhabitants according to Rohlfs) 20 miles S. E. of Kūka; Barrawa (1500

inhabitants) on the banks of Lake Chad. Ngigmi (1500) at the N. W. corner of the lake, on the borders of the prairies; — in the basin of the Ye-u, Ngurutwa (the "village of the hippopotamuses") which has about 10,000 inhabitants, situated not far from the ancient capital Ḳaṣr-Eggomo; Bornūri (7500); Maghena (12,000); — in Damerghu the vassal town of Zinder (10,000 inhabitants); — in the country of the Kerrikerri, Magommeri; Gudjba (12,000 inh.); — to the South of Chad Yedi; Ngāla (7000 inh.); — in the basin of the Shari, Gulfei; Karnak (15,000 inh.) on the Logone; Dikoa (15,000 inh.); Doloo, Capital of the Mandara country (30,000 inh.).

Various languages are spoken in Bornū. The most widespread is the "*Kanūri*". This language presents analogies to the language of the Tubū and also to certain Sūdānese languages like the *Bagrimma*. It offers a great wealth of forms, which according to Koelle renders it capable of expressing with precision the most delicate shades of thought. There is no written literature, but stories, traditions and historical narratives have been col- on the lips of the natives. The Kanūri language is still spreading. It has been imposed on a number of native tribes, like the Manga, and it is now tending more and more to take the place of Arabic as the official language. — Arabic, outside the entourage of the Sulṭān, is spoken by the Shoa. The dialects spoken by them, differ appreciably from those of northern Africa and approach the dialects of the Ḥidjāz, from which they claim to have come. These tribes cling to their own language and, even in the neighbourhood of Kūka, have not allowed it to be ousted by Kanūri.

Islām is the dominant religion. Introduced in the middle ages by invaders from Kānem, who had already practised it for several centuries, it is professed by the sovereign, the nobles and the inhabitants of the principal towns; it is daily gaining ground among the fetish-worshipping tribes of the west and south. The Marghi and the Mandara are at the present day Muḥammadans and the chiefs of the Musgo have adopted Islām, although their subjects are still pagans. Islām has not however yet penetrated deeply among the mass of the people. The Kanūri language for example, does not have a word to express the monotheistic idea. *Kema* which is used as the equivalent of *Allāh* merely signifies "lord" or "master". Of Muḥammadan belief, only the external ceremonies and a few more or less fantastic notions about Paradise and Hell are known to the main body of the people. They have forgotten their ancient divinities, *Kelyram*, the spirit of the forests and *Ngamaram*, the spirit of the waters, but they have preserved numerous superstitions. The Muḥammadan festivals are regarded as corresponding to the periodical manifestations of natural phenomena, phases of the moon, the return of the rainy season etc. The Islām of the Bornūans is thus much degraded; it is likewise rather lukewarm. Travellers are agreed in noting the tolerance of the inhabitants and their little enthusiasm for proselytising. Religious brotherhoods play an insignificant part. The most extensive is that of the Tidjāniya, to which the sovereign belongs. The Ḳādiriya numbers a few adherents while the Sanūsiya has only a few scattered members. These remarks do not apply to the Shoa who along with their language, have preserved their religious fanaticism. For example, they left Bornū in great numbers, to follow to Mecca the Fulbe pilgrim, Sharaf al-Dīn, who caused a regular emigration of Sūdānese Muḥammadans about 1850. Nevertheless Islām has been a civilising influence in Bornū as in all the negro countries and has raised it well above the level of the adjoining countries. Bornū is however far from justifying the reputation which some travellers have given it. Intellectual life has always been at a low stage of development there. At the beginning of the xix[th] century Muḥammad al-Kānemi was regarded as a learned man because he was able to write Arabic correctly. At the present day, schools, which are for boys only, are few in number and are only found in the large towns. There was, it is true, in Kūka a kind of university attended by 2,000 or 3,000 students who lived on alms or on the liberality of the nobles whose children they taught, but instruction there was limited to the teaching of the Arabic script and to the learning of a few Sūras of the Ḳor'ān by heart. "The professors" says Rohlfs (*op. cit.* I, 342) „are hardly more learned than the students, intellectual development is non-existent".

The existence of a political organisation singularly more complex than that of the other negro countries and recalling in many ways that of Europe in the middle ages made a deep impression on the early travellers who visited Bornū. Only a few traces remain at the present day of this constitution as the Bornūan empire disappeared at the end of the xix[th] century. To study it, one must go back to the years 1850—1872 when Barth, Rohlfs, and Nachtigal were able to study its inner workings.

The empire of Bornū then comprised two distinct groups of countries: Bornū proper or *bild* (*bilād*) *Kūka*, administered directly by the sovereign; and vassal sulṭanates governed by native chiefs. To this second category belong Inglewa (capital Būne) Munio, Zinder, the land of the Bedde, that of the Kerrikerri, Maghena, Gummel, Mandara, Kotoko, Logone, Udjda. The chiefs of these various countries had to pay a tribute in kind and in slaves, whom they procured by raiding neighbouring tribes. Some of them like the Sulṭāns of Kotoko and Logon were practically almost independent.

The Sulṭān of Bornū until the middle of the xix[th] century bore the title of *Mai* or Sulṭān. After the death, in 1846, of the last representative of the Saifiya dynasty, the sovereigns were content with the title of Shaikh, borne by Muḥammad al-Kānemi, the founder of the new dynasty. The ruler exercises despotic authority and combines in his person both spiritual and temporal power; he disposes at will of the lives or goods of his subjects. He is however surrounded by a council or *nōkena* whose members are called *kōkenāwa* and which Nachtigal regards as a survival of the ancient aristocratic constitution of Bornū, but it has no real power. This council includes the heir presumptive (*yerima*), the sons and brothers of the Sulṭān, his relatives or *maina*, the great nobles and captains commanding the troops. The sovereign lives surrounded by a splendid court. He has in his service several officers, of whom in the xvi[th] century there were twelve, according to Barth, but the number has varied since that time.

The chief are the *Sāntal-ma* or Lord High Cupbearer, the *Mainta* or Lord High Steward and the *Marmakallo-bē*, who has charge of the slaves. Eunuchs, as at all Muḥammadan courts are numerous and sometimes play a very important part in politics. One of them, Seliwa 'Abd al-Karīm, has been the real master of Bornū for half-a-century, during the reigns of Shaikh 'Omar and his successors.

Next to the dignitaries attached to the personal service of the Sulṭān are the officials entrusted with administration (*Kegnana*, *Kökenāwa*), some of whom are free-born and others of servile origin. They receive no salary but are given lands or governorships, out of which they make as much as possible, though they have to give presents to the Sulṭān every year. Such, for example are the *Digma* or *Dugma*, a kind of minister for Foreign Affairs; the *Fugoma*, executioner and at the same time governor of the town of Ngurnu; the *Kaselma*, governor of the district of Yō, the *Galadima*, an important feudatory, entrusted with the administration of the western districts of Bornū. As a rule the aboriginal tribes have retained their own chiefs under the supervision of Bornūan officials. This is the case with the Makkari, whose townships are governed by chiefs who are controlled by a Bornūan official called *Ali-fa*, and with the Shoa, who are allowed to retain their *Shaikhs* and *Bagh-shaikhs*, on condition that they remit to a representative of the Sulṭān a quarter of their regular incomes.

The Sulṭān has at his disposal an army comprising about 1000 footsoldiers, 1000 horsemen armed with flintlocks, and 3000 men armed with lances and bows. He also possesses an artillery battery of a score of cannon, a body guard of a thousand archers and lancers wearing coats-of-mail and helmets, mounted on horses, protected by thick padded covers. The officers, recruited from among the slaves are the *Katchella Blall* or *Kaigama*, chief of the archers and lancers, the *Katchella s'burza*, commanding the mounted riflemen, and lastly the *Katchella* each of whom commands a company of one hundred men. In addition to these regular troops there are the contingents furnished by the Shoa whose tribes have to do military service in time of war, and the bands raised by the *Katchella* or *Kagna*. The regular soldiers are not paid but receive lands on the cultivation of which they subsist. Bornū can put in the field a total of from 25 to 30 thousand men. Its cavalry and fire-arms give it an advantage over the negro tribes who are not so well equipped.

History. The history of Bornū has been sketched by Barth who, in addition to the traditions collected by him in the country, has made use of several written documents: 1. an anonymous chronicle, giving a list of the Sulṭāns from the earliest times to Ibrāhīm, in whose reign Denham and Clapperton visited Kūka; 2. two other lists of sovereigns; 3. the chronicle of the first twelve years of the reign of Idrīs Alaōma, compiled by the Imām Aḥmad. Besides these chronicles, the Bornūans told Barth of another, called the Chronicle of Masfarmā which neither he nor Nachtigal was able to procure. Nachtigal, however, modified in a few points the statements of Barth; for example he reduces the number of sovereigns, who had reigned in Bornū during the period stated above, from 67 to 64; he has also altered the dates of several reigns; on the whole, however, he has added nothing to the work of his predecessor. The information derived from these chronicles may be supplemented by that given by Leo Africanus, and by the accounts collected by Koelle, of which the most interesting refer to the coming of the Kānemkī family.

Bornū was ruled till the middle of the xixth century by the Saifua (Saifiya) dynasty, which, after reigning for several centuries in Kānem, transferred its seat to the western shores of Lake Chad. The name of the dynasty is derived from Saif, son of Dhū-Yazan. This legendary hero of Islām, son of the last king of Yaman, according to tradition, founded a kingdom in Kānem, by subjecting to his authority various tribes (Tubū, Berbers and Kānembu) living in that country. As a matter of fact, it appears that the Muḥammadan kingdom of Kānem was founded by invaders who came, about 1100, from the country of the Bardoa, a tribe who led a nomadic life in the eastern Sahara. According to the Imām Aḥmad, the capital of this kingdom was Njīmi. The accounts handed down to us of the early Saifites are quite legendary; two of them, Dūgu and Katori, are, for example, credited with reigns of 250 years. The direct line from Saif became extinct at the end of the Vth century A. H. in the person of Selma'a. According to legend, the power then passed to another branch of the same family that of the Banū Ḥami (or Ḥumē). The founder of this dynasty, Ḥami, (479—490 A. H. = 1086—1097 A. D.) perhaps the Muḥammad b. Djabal (read 'Abd al-Djalīl) b. 'Abd Allāh of Maḥrīzī, is probably the first historical personage in the history of Kānem (see Becker, *Der Islām*, Vol. I. p. 171). He adopted Islām and died in Egypt while on a pilgrimage to Mecca. The adoption of the new religion was followed by a rapid growth in the power of the rulers. Dūnama (491—545 A. H. = 1098—1150 A. D.) extended his kingdom by successful wars. He organised an army in which the cavalry was the principal force. He thrice made the pilgrimage to Mecca but was drowned in the Gulf of Suez by the Egyptians, who were disturbed by his ambition and the success of his arms. His son Bīri acquired a great reputation as a jurist and scholar.

All these princes were of white race; they had, the chronicle tells us, a complexion as fair as that of the Arabs. After the vith century A. H. they were supplanted by negro sovereigns. Salmama, the first of these (590—617 A. H. = 1194—1220 A. D.) was held in great esteem and was victorious over the neighbouring tribes. He entered into friendly relations with the Hafsids of Tunis, which continued under his successors. He was succeeded by Dūnama (618—657 A. H. = 1221—1257 A. D.) who triumphed over the Tubū after a seven years' war, forced the people of Fezzān to recognise his authority and extended his empire from the southern shores of Lake Chad to the Nile and the Niger. After his death the kingdom passed through a critical period. The Sulṭāns had to wage long wars against the Sō, a people living between the Yo-u and Lake Chad, who, after being conquered by the princes of Kānem, had taken up arms against them. Within four years, the Sō fought and killed four Sulṭāns. It was not till the middle of the xivth century A. D. that king Idrīs

(754—778 A. D. = 1353—1376 A. D.) finally overcame them. Then the kingdom was attacked by a new enemy, the Bulāla, whose chiefs, descended from a branch of the royal family of Kānem, ruled in the country around Lake Fittri. Sulṭān Dā'ūd, driven from his capital Ndjimi, perished in an encounter with the invaders (788 A. H. = 1386 A. D.). Several of his successors met a similar fate in trying to keep back the Bulāla. 'Omar, son of Idris (796—800 A. H. = 1394—1398 A. D.) was finally forced to abandon Kānem and move his capital to Kaghā, between Udj and Gudjba. The Bulāla did not cease to harass the Saifiya and the latter had finally to seek refuge in the marshy districts of the Sō country, constantly changing their place of residence to escape the enemy. This state of affairs, aggravated still further by civil wars, epidemics, and famines, continued for several years.

Order was only restored in the reign of 'Alī Dūnamami (877—909 A. H. = 1472—1505 A. D.). This prince, called 'Alī Ghadjidāni by the Bornūans, put an end to the civil wars, forced the great officials, who were in rebellion to obey his authority, particularly the *Kaigama* who had tried to make himself independent. He built a capital, Ḳaṣr Eggomo or Birni on the Yo-u, three days' journey to the east of the modern town of Kūka. He waged several successful campaigns and thus earned the title al-Ghāzī. Thus restored, the power of Bornū still further increased in the reign of Idris Katakarmābi (910—932 A. H. = 1504—1526 A. D.) who brought about the ruin of the Bulāla and recaptured the town of Ndjimi, out of which his ancestors had been driven 122 years before, and during the rule of his sons Muḥammad and 'Alī; Dūnama Ghamarāmi, son of Muḥammad, suppressed a revolt of the Bulāla, fortified Ḳaṣr Eggomo and concluded a treaty of alliance with Dragut (Durghūth, Pasha of Tripoli). Idris Amsāmi, also surnamed Alaoma, from the place of his burial, Alao (آلو), appears to have been still more powerful (979-1011 A.H. = 1571-1603 A.D.).

He ascended the throne after the brief regency of his mother and undertook to subdue the heterogeneous elements in his kingdom. He was successful owing to the superiority of his army which included a body of musketeers and well mounted cavalry. The Sō, although a tributary state, harassed Bornū very much by frequent risings. Idris conquered them, deprived them of the strongholds they still possessed, and dispersed them or reduced them to slavery. The Kanawa lost all their fortresses with the exception of the rock of Dala, at the foot of which the town of Kanō was afterwards built. The Tuāreg in the N. W. and the Berbers of the Aïr, who were ravaging the northern lands of the kingdom were defeated, as well as the pagan tribes of the east and south (Marghi, Mandara, etc.)

Five expeditions were sent against Kānem, where a usurper had dethroned the legitimate Sulṭān Muḥammad, whose father had declared himself a vassal of Bornū. At the same time, important buildings were being erected in the various towns, notably a mosque at Ḳaṣr-Eggomo. All these details refer to the first twelve years of the reign of Idris. We know nothing, however, of the events which took place in the second part of his reign; he perhaps died in the course of an expedition against the neighbouring pagan tribes of Bagirmi.

The xvi[th] century was the most brilliant period in the history of Bornū. In the xvii[th] century, however, the decline began, perhaps in consequence of the weakness of the sovereigns who no longer took an interest in public affairs. 'Alī, son of Ḥādjdj 'Omar and fourth in succession from Idris (1055—1096 A. H. = 1645—1685 A. D.) alone took any active part in politics. He had to wage a momentuous war against the Sulṭān of Agades. Besieged in his own capital by the Tuāreg and the Kōana, he succeeded in setting his adversaries against one another and ultimately drove the Tuāreg into the desert. But his successors lived in luxury and indolence, allowing their neighbours to attack the country while its unfortunate inhabitants, exposed to the constant depradations of robber bands, gave up cultivating the soil and were decimated by disease and famine. At the beginning of the xix[th] century, Bornū was quite unfit to resist the redoubtable enemies who began to attack it: the Pul or Fulbe.

The invasion of the Fulbe took place in the reign of Aḥmad b. 'Alī (1208—1225 A. H. = 1793—1810 A. D.), an educated and generous prince but utterly devoid of energy. The Fulbe, after subduing the Hausa provinces tributary to Bornū, made an alliance with their compatriots, who had been settled since the xvi[th] century at various points in Bornū and invaded the country. Aḥmad attempted to resist them but saw his army cut to pieces near Ḳaṣr-Eggomo. He himself only escaped with difficulty through one of the gates of the town, while his enemies were entering by the other, and transported his head quarters to Kurnawa (1224 A. H. = 1808 A. D.). On becoming masters of Ḳaṣr-Eggomo, the Fulbe destroyed it.

At this critical juncture, Bornū was saved by the intervention of an outsider, Muḥammad al-Amīn al-Kānemi (Shaikh Laminū). Born in Fezzān, but married to a daughter of the prince of Nghāla in Kānem and already renowned for his wisdom and piety, Muḥammad had refused to leave the country on the approach of the Fulbe. He organised a small body of Kānembu, opposed the progress of the invaders at the east of Lake Chad and was in the end successful in freeing the whole of the eastern part of Bornū from the invaders after a decisive victory at Ngornū. Aḥmad called him to his assistance, placed him in command of the army and was restored to his capital by him. Aḥmad died soon after in 1810.

Dūnama, son of Aḥmad, at first tried to continue the combat, single-handed, against the Fulbe. He was defeated however and forced to wander from town to town, had in his turn to appeal to Muḥammad al-Kānemi. As a reward for his services, the latter received half the provinces retaken from the enemy. From this time there were two rulers in Bornū: Muḥammad, who exercised the real power, contented himself with the title of Shaikh, and lived in Ngornū, while Aḥmad reduced to the rôle of nominal sovereign, resided with his court at Berberuā. To escape from his humiliating situation and to free himself from the tutelage of the Shaikh, the Sulṭān, abandoning Berberuā, installed his court at Wūdi, to the N. W. of Lake Chad. But he could not regain his independence.

Muḥammad brought him by force back to Berberuā, then deposed him and put one of his uncles on the throne. This new Sulṭān also declined to comply with the wishes of the Shaikh and when he began to build a new residence at Birni al-Djadīd, two miles to the N. E. of Ngornū, Muḥammad deprived him of his power and restored it to Dūnama, who retained the title of Sulṭān till his death in 1818.

At the same time, no doubt in order to emphasise his independence of the older dynasty, Muḥammad resolved to build himself a capital. In 1814 he began the building of Kūka, socalled after a *baobab* (in Kanūri: *kuka*) which grew in the plain at the place chosen by the Shaikh as the site of his palace. At the same time he tried to restore the fallen fortunes of Bornū; he regained from the Fulbe a part of the provinces conquered by them and sent expeditions against the tribes of the East. In alliance with ʿAbd al-Karīm Sabūn, Sulṭān of the Wadāi, he declared war on ʿOthmān Burgumanda, Sulṭān of Baghirmi (see BAGIRMI and WADĀI). But Sabūn after ravaging Baghirmi, concluded a treaty which placed that country under his sway. To make up for this loss, Muḥammad made an alliance with the Shaikh of Fazzān, ravaged the northern part of Baghirmi, and advanced to Masenya, but could not gain a decisive victory over the enemy who were strongly entrenched behind the Shāri. The war continued till 1824 and was ended by a decisive victory of the Bornūans at Nghāla. At peace in this direction, Muḥammad turned his attention to the west, and recovered the province of Bautchi but had to make peace with the Fulbe in 1826, after a defeat at the hands of Sulṭān Bello. He also made several attempts to conquer Kānem; he died in 1835, leaving the succession to his second son ʿOmar, the eldest of his sons having been killed in 1817 during the war with Baghirmi.

Shaikh ʿOmar (1835—1881) was at first content to govern in the name of the Sulṭān Ibrāhīm (1233—1263 A. H. = 1818—1846 A. D.), brother of Dūnama. He was of a peace-loving disposition and remained on good terms with the Fulbe and the Baghirmi, but he had much difficulty in keeping down the governors of the various provinces, who were constantly trying to make themselves independent. Taking advantage of these disorders, the partisans of the Saifids attempted, with the help of the Sulṭān of Wadāi, to restore the ancient dynasty to its former power and overthrow the Kānemiid influence. Muḥammad Ṣāliḥ, Sulṭān of Wadāi, acting in arrangement with the malcontents, took advantage of the absence of the Shaikh's troops on an expedition into the Zinder country to invade Bornū. On hearing of this, ʿOmar threw Ibrāhīm into prison, and, collecting all the soldiers at his disposal, marched against the Wadāian army. He was totally defeated at Kusseri in an encounter in which his vizier Tirāb was slain and his brother ʿAlī taken prisoner and had to take refuge in the western provinces after executing Sulṭān Ibrāhīm. The Wadāians ravaged Bornū, and burned Kūka, but retired on the approach of a Bornūan army from Zinder. Before departing, Muḥammad Ṣāliḥ had installed ʿAlī, the son of Ibrāhīm as Sulṭān in Birni al-Djadīd. Left to his own resources, this prince was unable to resist Shaikh ʿOmar successfully and was defeated at Mināresa, perishing in the battle. With him disappeared the last representative of the ancient Saifid dynasty. The rebels were crushed at all points, the partisans of the Saifids cruelly punished and Birni al-Djadīd destroyed. Another revolt broke out in 1853, stirred up by ʿAbd al-Raḥmān, brother of ʿOmar, jealous of the influence of the vizier Ḥādjdj Bashīr over the Shaikh. The rebels were victorious, Bashīr was put to death and ʿOmar forced to abdicate; but on being threatened with exile in Dikoa, the Shaikh gathered some supporters, defeated ʿAbd al-Raḥmān and had him executed in 1854.

Henceforth ʿOmar was allowed to rule undisturbed till his death in 1881. He could have claimed the title of *Sulṭān* but like his father, was content with that of *Shaikh*. He was a just and peace-loving ruler. Well disposed to Europeans, he gave a hearty welcome to Barth and Nachtigal. He unfortunately lacked energy and allowed himself to be dominated by those around him. After the death of his vizier Bashīr, he fell under the influence of the eunuch Settima who in the name of the Shaikh was the real master of Bornū. He carried out the wishes of ʿOmar, who wished the throne to pass to his sons and decided the order in which they were to succeed him.

The eldest, Bū-Bakr, renowned for his generosity and military skill, reigned only three years (1881—1884). He died while preparing an expedition against Wadāi. He was succeeded by his brother Shaikh Brāhīm (1884-1885), who was followed by Shaikh Hāshim (1885—1894) another of ʿOmar's sons. Monteil who visited this prince describes him as a gentleman and an ardent and educated Muḥammadan. He took little interest in the affairs of state and lived in his palace surrounded by his 450 wives and 350 children. Ruled by his favourite, Maladam, he was not at all popular. The decline of Bornū, already apparent during the last years of Shaikh ʿOmar became more manifest every day. The population had devoted themselves to agriculture and gradually lost all military qualities and in consequence of the tendency of the sovereigns to entrust the most important offices to individuals of servile origin, no one any longer took an interest in public affairs. Symptoms of disorganisation multiplied rapidly. The tributary princes and the great officials acted as they pleased. The Sulṭān of Zinder refused to pay tribute, the *Galadima* declared himself independent; the tribes of Wadāi made continual incursions and plundered and murdered with impunity up to the very market-place of Kūka. The Sultanate of Bornū was a tottering edifice, which the slightest blow might overthrow. It collapsed under the attacks of Rabah [q. v.].

In 1893, Rabah, after laying waste Baghirmi, entered Bornū. He seized Karnak Logon where he was rejoined by his ally Hayatu, the claimant to the throne of Sokoto. The Bornūan army, sent to meet them, was defeated at Gilbe near Karnak and at Hamdje between Dikoa and Nghala. Shaikh Hāshim, having himself taken command of his troops, was likewise defeated at Ham Habiu on the shores of Lake Chad. This victory opened the gates of Kūka to Rabah and he was able to enter it without striking a blow. Hāshim then tried to come to terms with him; he was assassinated in 1894 by his nephew Abū Kiari who attempted to continue the struggle but was defeated and slain near Kūka. Rabah then destroyed Kūka and chose

Dikoa as his capital. Some of the sons of Hāshim stayed with the conqueror but others retired to Zinder where they were afterwards rejoined by the heir presumptive ʿOmar Sanda, who had first of all sought refuge with the Sulṭān of Mandara.

The rule of Rabah in Bornū was brief. On the 22nd February 1900, the conquering African was slain near Kossuri by the French troops under Commandant Lamy. ʿOmar Sanda, whom Foureau, the explorer, had discovered in Zinder, was restored as Sulṭān of Bornū but soon afterwards deposed in favour of his brother Djerbai, who appeared more capable of facing the difficulties of the situation. Faḍl Allāh, son of Rabah, prepared to regain the throne by force. Djerbai attempted to check him but was defeated and driven into Kānem. French troops had again to intervene to rid Bornū of Faḍl Allāh, who took refuge in Nigeria on being routed on the 2nd February 1901. From there he attempted another invasion of Bornū but came in contact with the French troops on the 13th August 1901 at Gudjba and perished in the battle.

The death of Faḍl Allāh has assured the reestablishment of the Kānemid family in Bornū. The Sulṭānate itself however has now lost much of its importance. The lands which compose it, are practically divided among the three European Powers whose spheres of influence extend up to Lake Chad: England, France and Germany. Kānem and Damergu are now part of the French possessions; Bornū proper with Kūka which is being rebuilt has fallen to England. The southern districts, with Dikoa, the most populous town at the present day are among the possessions of Germany.

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(G. Yver.)

BOROLLOS. [See BURULLUS.]

BOSNA-SARĀI (Slav Sarajevo), the capital of Bosnia, built at a height of 1500 feet at the confluence of the Migliazza (Miljačka) and Bosna. In the xivth century there was a town called Vrhbosna on the site of the modern Sarajevo. The town did not become important till it became the residence of the Turkish governors. It is to the greatest Wālī of Bosnia, Ghāzī Khosraw-Beg that Bosna-Sarāi owes most of its buildings and foundations. On the 19th August 1878 it was taken by General Baron Philippovich; occupied by Austria in terms of the treaty of Berlin, Sarajevo was finally annexed in 1908. The town, in which twelve towers of the ancient fortress still stand as witnesses of its history, has over 40,000 inhabitants and 106 mosques. See BOSNIA.

(Cl. Huart.)

BOSNIA AND HERZEGOVINA.

I. Statistics.

The area of Bosnia and Herzegovina is 19,702 square miles; Bosnia alone being 16,173 sq. m. and Herzegovina 3529 sq. m. According to the census taken by the Turkish authorities in 1875, when these lands were still under their rule, the population was approximately 1,051,000 souls.

According to the census of 1910 the total population of B. H. was 1,898,044 of whom

612,000	were	Muḥammadans
825,338	„	Servian Orthodox
434,190	„	Roman Catholics
8,136	„	Greek Catholics
5,849	„	Augsburg Confession
488	„	Swiss Confession
8,202	„	Sephardic (Spanish) Jews
3,658	„	other Jews
96	„	various other creeds

The greater part of the population is engaged in agriculture. There are (reckoning by heads of families): 14,742 landowners; 136,854 free peasants; 79,701 kmets; free peasants who are also kmets 31,416; other individuals connected with agriculture 20,450; 1,668,587 persons in all with their families. The remainder of the population is chiefly engaged in trade and manufactures.

II. History.

The north-western corner of the Balkan Peninsula may be compared to the entrance to a bridge over which various peoples have passed from the earliest times on their migrations from the South-East to the West and from North to South. Before Roman times, Bosnia and Herzegovina were occupied by various Illyrian tribes. The only sources for our knowledge of pre-Roman conditions are the prehistoric remains. The oldest and richest deposit in Bosnia is the site of Butmir at Sarajevo; it dates from the Stone Age. The Illyrians were divided into numerous smaller tribes. Those who lived on the sea coast are described as pirates by the writers of antiquity and those who lived in the mountains are branded as robbers. The bravest Illyrian tribes lived in the modern Bosnia and Herzegovina. It was only after much fighting that the Romans succeeded in subduing them (6 B. C. — 9 A. D.). For four centuries Bosnia and Herzegovina were Roman provinces. At first they formed a part of the province of Illyricum but were later united with the territory along the Adriatic coast to form the province of Dalmatia. In the first and second centuries A. D. the mines of Bosnia were worked with great energy. To transport more easily the products of the mines and to be able to defend more readily the area between the Save and the Danube and the lands to the north of the Danube (Pannonia), roads were made which ran from Salona (the modern Spalato) to the modern Sisek and Mitro-

vina and were thence further extended. In Ilidže near Sarajevo, there was a beautiful bath, and very fine mosaic pavements have been found in Stolac (Herzegovina). The second and third centuries A. D. furnish numerous examples of Pannonian and Illyrian soldiers who rose to be Emperors. The greatest Illyrian Emperor was Diocletian who did a great deal for his favourite province and native land of Dalmatia. In his division of the Empire, Bosnia and Herzegovina remained with Italy and the west. It was from there that the Christian religion first spread among the towns of the coast and thence into the highlands of Bosnia. After the division of the Empire in 395, the influence of the new Imperial city of Constantinople began to make itself felt in this area.

The Turano-Slav migration of Avars and Slavs in the vii[th] century destroyed the remains of Roman civilisation and brought about the modern ethnographic conditions in the region along the Bosna and the coast of Herzegovina, which was then called Hum (Chlm). The Slav tribes, among whom the bond of union was a loose one, were led by chiefs, called Voivods and until the defeat of the Avars at the attack of Constantinople (626) were under their rule. Between 626 and 640 some of the larger tribes, known collectively as Croats and Serbs threw off the Avar yoke and penetrated into the north-western part of the Balkan Peninsula where they conquered Dalmatia, Bosnia and Herzegovina, Montenegro, North Albania and the territory of Novi-Bazar. The Slav tribes, who occupied the modern Dalmatia as far as Cetina and part of modern Bosnia approximately up to the River Urbas, were known as Croats. At the head of these tribes was the Great Župan whose vassals were called Župans. The original stock of the Serbs settled in Montenegro and the surrounding country, in Zeta and the land of Raška called after the river of the same name. The Croats later adopted Roman Catholicism, while the Serbs from the beginning were adherents of the Orthodox Greek Church. In the midst of these Croats and Serb tribes, thus divided into two nations, arose Bosnia, inhabited by tribes speaking the same language. Bosnia and Herzegovina was divided into Banates. The rank of Ban is probably of Avar origin and the name certainly is.

From the vii[th] to the xii[th] century the people of Bosnia and Herzegovina shared the lot of the Croats and Servs. They recognised the Byzantine Emperor as suzerain, although not directly, till Hungarian power incorporated in its Empire or at least its sphere of influence, first Croatia, then advancing southward in the beginning of the xii[th] century, the territory around the confluence of the Rama and the Narenta. Under the Hungarian king Koloman (1096—1116) whose rule extended not only over the interior of the ancient Croat kingdom but also down to the Dalmatian coast, the partial occupation of Bosnia took place. In the year 1137, Bosnia submitted to King Bela II, who appointed his 5 year-old son Ladislaus, "Duke of Bosnia". The Hungarian supremacy did not, however, destroy the power of the native chieftains. The ancient laws and customs remained intact and the country continued to develop on its own lines. In Bosnia, neither the Roman Catholic nor the Orthodox faith was able to become supreme. The New Slav inhabitants of the Dinaric Alps retained for long their pagan beliefs and were thus inclined to be neutral in religious matters. The position of this people between two different religions prepared the way for a new faith, Bogumilism, which in spite of the persecutions of the Popes, the Hungarian and Servian Kings, gradually became more powerful and has left its mark on the history of Bosnia. Thousands of more or less rudely executed monuments attest to the present day the once general dissemination of this faith. The splendid tombs at Stolac and Kakanj-Doboj may be specially mentioned. The nobles of Bosnia and Herzegovina, the Voivods and Knezes early became converts to this faith and even the Lord of the land, the Banus, for a period professed the new religion.

The history of Bosnia from 1137 to 1878 may be divided into six periods. I. Bosnia under Bans who ruled the whole land (1137—1251), II. Bosnia under Bans who ruled various parts contemporaneously (1251—1314). III. the period of the two Kotromans (1314—1377). IV. the Bosnian kingdom and the Duchy of St. Sava (1377—1463). V. the division of the land between Hungary and the Ottoman Empire (1463—1528) and VI. Bosnia as a province of the Turkish Empire (1528—1878).

The first period of the rule of the Bans in Bosnia covers the reigns of four Bans of whom the most important was the Ban Kulin. At the end of the twelfth century the Bogumil sect began to spread and the Papal court took energetic steps to suppress them. In the year 1180 Ban Kulin appears as ruler of the land. It is related of him that he did much for the material prosperity of the country. The Kulenovićbegs (a prominent Muḥammadan family in Bosnia) believe they are descended from him though there is no documentary evidence on this point. The period after the death of Kulin-Ban, is a gloomy one in the history of Bosnia. The Catholic party regarded Prijezda of the Banal family of Kulin as ruler, while the Bogumil national party, who were in the majority, flocked round Mate Ninoslav. During his long reign, Ninoslav sometimes made peace with the king of Hungary and sometimes called in the help of the Pope against him and was always able to extricate himself cleverly from the most difficult complications and embarrassments. Fortunately for Ninoslav, the Dalmatian towns, struggling with one another fully occupied the forces of the Hungarian king.

After the death of Ninoslav, however, in the fifth decade of the xiii[th] century the power of Bosnia began to totter. The Hungarian king Bela IV had given the western part of the modern Servia with the fortress of Mačva to the Russian Duke Rostislav, who had married his daughter Anna. At this period the leading Croat-Dalmatian vassal-families, who had come to the king's help against the Tatars, particularly the Šubić the ancestors of the Zrinyis, began to come to the front. For these families Bela created Banates in some districts such as the Banate of Soli (Tuzla) and of Usora (Ozora). Bosnia thus became a land divided up into numerous little divisions, while in Herzegovina the feudal tenure was in the hands of a few of the chief families. The confusion, which arose on the extinction of the Arpad dynasty of Hungary, further favoured this partitioning of the country.

In 1314 arose a dynasty in Bosnia: the family of Kotroman which was descended from Prijezda.

Stefan Kotromanović (died 1353) reigned 30 years. He also was a Bogumil although surrounded by Catholic clergy; his wife was certainly a Catholic. Outwardly he appeared strongly attached to the alliance with Hungary and claimed its protection but in secret when it suited his interests he intrigued against this power. His daughter Elizabeth came to the Hungarian court at Ofen where the young and widowed king Louis the Great fell in love with and married her.

After the death of Kotromanović his nephew Twrtko succeeded him as Ban. At the beginning of his reign during his minority he was under the guardianship of his mother. He had to defend himself against many risings of his vassals, and not only acknowledge the suzerainty of his uncle (as the rock-inscription at Drežnica shows) but also feel it. But all this adversity only served to steel the character of this prince whose keen eye quickly saw the weaknesses of his enemies and who is easily the most prominent figure in the history of his country. In the year 1377 he took the title of king, had himself crowned by the Church and founded the kingdom of Bosnia which was destined however to but a brief existence. King Louis of Hungary made no objection to his elevation to the regal title. The exact details of this procedure are unknown. The most important part of the reign of Twrtko falls into the epoch (1382—1391) of the confusion which arose on the death of Louis the Great. He took advantage of the rebellions in South Hungary and Croatia against the queen Elizabeth and extended his territory at the expense of the Hungarian power which had been broken in these areas. One after the other the Dalmatian towns with the exception of Zara submitted to him. He fought on the side of the Servians in the sanguinary battle of Kosovo (15th June 1389) and entered into possession of the Servian lands on the coast. Whether by his adoption of the Servian regal title he is to be regarded as the champion of the downtrodden Servian national spirit, is uncertain. It is certain that he made himself independent on all sides and he is to be regarded as the founder of the kingdom. Twrtko I was succeeded by his younger brother Stephen Dabiša (died 1395) who was followed by Twrtko's natural son Stephen Ostoja I (died 1418); on the latter's death, the rule was shared by his legitimate son Stephen Ostojić (1418—1421) and Stephen Twrtko II (1404—1443) son of Stephen Twrtko I. From 1444–1461 reigned Stephen Tomaš, natural son of Ostoja, whose son Stephen Tomašević was the last male heir of the Kotromanović.

The great results of Twrtko's reign disappeared under Stephen Dabiša. He became the vassal, in the mediaeval sense of the word, of King Sigismund of Hungary, on which account the Dalmatian towns lost their confidence and interest in the king of Bosnia. The reign of Sigismund of Hungary was unpopular; the disastrous battle of Kosovo was followed by the victory of the Turks at Nikopolis in 1396. The opponents of the King of Hungary made alliances with the Turks; so did the Christian princes of the Balkan Peninsula. The kings of Bosnia in this period were mere tools in hands of their "Magnates". Affairs were managed by two real statesmen; in Bosnia, Hervoja, Duke of Spalato (died 1416) a scion of the family of Hrvatin and in the south Sandalj Hranić (died 1435) son of the Voivod Hranja Vuković from whose family sprung the later independent princes of Herzegovina. In the year 1408 the fortress of Dobor was taken after much fighting by Sigismund's generals, Nicolas Garay and John Maróthy and King Twrtko II taken prisoner.

The Ottomans profited by this struggle. Hervoja became the governor for the Hungarian king but in the year 1415 with the help of the Turks he annihilated a Hungarian army. He made his headquarters in the fortress of Jajce which he had built, but the Turks remained, although in a small part of the country (in the south-east of the modern district of Serajevo), nevertheless permanently within Bosnian territory. Bosnia henceforth was in the sphere of influence of the Turks, Hungarians and Venetians. A further blow to the unity of Bosnia was that Sandalj's nephew, Stephen Vukčić, "The chief Voivod of Bosnia by the grace of God" in 1448 adopted the title of Duke of Saint-Sava and forced Bosnia to recognise it. From this time on, his land was called "Herzegovina". Till the year 1463 the devoted country offers a melancholy picture. Even the victories of John Hunyadi could not inspire the kings of Bosnia to throw off the Turkish influence under which they had so completely fallen. After the fall of Constantinople in 1453, it was only a question of time when the advancing tide of Ottoman power would attain like successes in the north and west. Turkey ultimately took possession of Bosnia. The last king Stephen Tomašević fell a victim to his double dealing. His contemporaries accused him of the murder of his own father; he was suspected of having sold the fortress of Semendria to the Turks and the powers that might have protected him finally paid no heed to his promises and left him to his fate. He took refuge in the strong fortress of Jajce and made it his residence as he no longer felt secure in the southern parts of his country. The Turkish hordes occupied Bobovac, Jajce and Ključ in rapid succession and the king himself was taken prisoner. The end of this unfortunate monarch is variously given; it is certain that the Sultān had him beheaded to make sure of keeping his lands. (A head joined to a skeleton is still shown as that of Stephen Tomašević).

Bosnia did not yet pass totally under Turkish rule however. King Mathias of Hungary captured the north from the Ottomans and in 1463 went to war for the possession of Jajce which he also took and retained in spite of the valiant defence of the Janissaries. Nominally he preserved the independence of the conquered district intact and gave it a titular king in the person of Nicolas Ujlaky, a rich magnate, in 1471. This district comprised the ancient Banate of Bosnia (the lands on the Save as far as Srebenica, the modern district of Tuzla) with the addition of Teočak (near Zvornik). The Banate of Jajce remained under military occupation and was in close relations with the Lower-Slavonic counties. Nicolas Ujlaky's rule soon came to an end. His son John became Regent of Bosnia in 1491 and Hungarian arms withstood the Turks even after the disastrous battle at Mohács in Bosnia. Till 1528 only part of Herzegovina and the southern part of Bosnia were in the hands of the Turks.

It was only after the break-up of the Hungarian kingdom in 1526 that the lands which still retained their independence, succumbed, and the continuous exertions of the great conqueror Su-

laimān I finally made all Bosnia a Turkish province. The richer and more intelligent classes of the population, the greater part of the landowners, adopted Islām; they proved zealous professors of the faith of Muḥammad, since their ancient privileges were confirmed. The history of Bosnia and Herzegovina after the Turkish conquest is that of the Ottoman Empire. The annals of the xvi[th] and xvii[th] century are full of fights with Hungary under the Hapsburgs. "The lords, formerly Bogumil, brought up amid the turmoil of constant warfare, born to command natives of the country, well acquainted with the affairs of Hungary and the Hungarians, filled with a fanatical hatred of the Papal Court, were qualified to play a prominent part in the war against Hungary". As long as the power of Turkey was still at its zenith, and the army of the German Emperor was unable even for a period to free Hungary from the Ottoman yoke, the Christian population of Bosnia took no active part in the struggle. The ruling element was the native Muḥammadans who made their influence felt in the Turkish part of Hungary also. From their ranks came the heads of the civil and military services. Between 1544—1611 nine statesmen born in Bosnia held the office of Grand Vizier, the highest in Turkey; among them were three of the family of Sokolović (of Goražda). The Muḥammadans of Bosnia undertook the defence of the northwestern frontier of the kingdom alone. The number of Wālīs of Bosnia is variously given, according to the date which is taken as authoritative for the first appointment of a governor, and whether an individual who held the office of Wālī on several occasions is counted once or several times. The Muḥammadan historians of Bosnia and Herzegovina call Isḥāḳbeg, appointed in 1418, the first Wālī. From 1418—1878, 264 Wālīs were appointed. The most famous Wālī of Bosnia and particularly celebrated by the Muslims of the country was Ghāzī Khusrawbeg (1506—1512 and 1520—1542). The value of the *Waḳfs* which he devoted to scientific and humanitarian purposes was several millions of crowns in the modern reckoning. A part of his endowments and of the library still exists. The Mosque, Medrese and Khānḳāh which he founded in Sarajevo are still the objects of pious reverence. Till 1583 Bosnia was a Beglik and after that date a Pashalik. The first Pasha was Ferhād Pasha Sokolović. The Sulṭān's governor resided first in Sarajevo, later, when all Bosnia passed under Turkish sway, in Banjaluka and after 1686 (according to some even earlier) in Travnik. Turkish Bosnia comprised: the interior of Bosnia Krajina (Turkish Croatia with Bihać, which was conquered at the close of the xvi[th] century), the Sandjaḳ of Novi-Bazar, and Herzegovina with Trebinje and Zeta. The feudal troops, under their hereditary captains, remained faithful to the provincial government as long as the Turkish power was unshaken, and Bosnia was a bulwark of the Ottoman Empire. In the xvii[th] century the fortune of war changed. Ofen fell; in 1697 Count Eugen of Saxony burnt the suburbs of Sarajevo and Bosnia's reputation as impregnable was lost. After the peace of Požarevac (1718) the Sulṭān surrendered a part of Bosnia on the lower course of the Save to the Emperor and King Charles III. This district had, however, to be given back to Turkey after the unfortunate campaign of 1739.

As the policy of the Hapsburgs was mainly concerned with the west, Bosnia remained unmolested under Turkish rule in the xviii[th] century, the Eastern policy of the statesmen of Vienna now being to preserve the integrity of the Turkish kingdom, in agreement with Western Powers. This principle was adhered to in spite of the beginning of the decline of Turkey and the loss of Servia (1804-1815), Egypt and Greece. In Bosnia, nevertheless, affairs began to be more and more unsatisfactory early in the xix[th] century. The "European" reforms of government in Constantinople met with little favour in Bosnia and the Slav Muḥammadans took up arms to resist them under the leadership of Ḥusain, captain of Gradačac (1830). The Vizier Meḥmed Wedjīhī Pasha wished to introduce in 1840 the modern administration which had been announced in 1839 through the Khaṭṭ-i Sherīf of Gül-Khāne and began to replace the native captains of each district by Muḥammadans, who had been appointed in Constantinople. The Bosnian aristocracy felt this to be a heavy blow to them and therefore the Muḥammadans of Sarajevo rose against the Vizier. They were put to flight by the Sulṭān's troops at Vitez (in the district of Travnik). In the years 1843 and 1846, revolts broke out in Krajina (Turkish Croatia) because the Turkish government demanded the payment of the legal dues by the Muḥammadans there who would not pay their taxes. The rebels were scattered on both occasions. A fertile source of unrest was the undefined relationship of the Muḥammadan landlord (*spāhī, beg agha*) and the peasant (*kmet*).

The kmets complained that they were at the mercy of the will of the landlords. The Wālī Ṭāhir Pasha decreed in 1848 that the forced labour of the kmets on the private estates (*beglik*) of the landowners should cease, while the kmets were to give the landlord one third (the so called Tretina) of the corn, fruit and vegetables produced on their own holdings and the half of the hay. Neither the kmets nor the landowners were satisfied with this enactment. Therefore, when Ṭāhir demanded that every Muḥammadan and Christian household should pay 44 piastres half yearly and each Christian 7 piastres *Kharādj* in addition and that the legal tithe was to be paid on all holdings, the Muḥammadans in Krajina rose in revolt and besieged the fortress of Bihać. The rising was secretly favoured by ʿAlī Pasha Rizvanbegović, the then Vizier of Herzegovina, and soon spread over almost the whole of Bosnia till the Serdār ʿOmar Pasha defeated the rebels in the winter of 1850-1851. In the spring of 1851 he had ʿAlī Pasha Rizvanbegović arrested in Buna (near Mostar) and led away, a prisoner. It was given out that ʿAlī Pasha had been accidentally shot while being taken away. Some of the remaining prisoners were executed, some banished and the ancient political institutions reorganised. The residence of the Wālī was moved from Travnik to Sarajevo again and the power of the Bosnian aristocracy broken. Parallel with the unrest among the Muḥammadans of Bosnia, discontent developed among the Christians who complained that the reforms promised in 1839 and 1856 by the Khaṭṭ-i Humāyūn had not been carried out. In some districts the Christian peasants rose against the Muḥammadan landlords and as the Turks took harsh measures in reprisal, numerous Bosnian Christians fled to Austria and besought the government at

Vienna to intervene (1888). They also presented to the Turkish Ambassador, a petition to the Sultān, in which they asked to be protected against their landlords. The Porte sent a commission to Bosnia to settle the point in dispute. In 1859, the ordinance of the 14th Ṣafar 1276 A. H. (17th September 1859) regarding the Bosnia-Herzegovinian Čiftliks came into force, which regulated the payments of the kmets to their landlords and other rights and obligations, on both sides. The enforcement of the decree of Ṣafar was defective however and gave cause for new disputes. In spring 1875 a rising of Christians took place in Herzegovina, which proved fateful to Turkey and spread into Bosnia also among the Servian Orthodox Christians and really only came to an end on the occupation of the two provinces by Austria-Hungary as a result of the Berlin Congress of 1878. The last Wālī of Bosnia was Aḥmad Maẓhar Pasha (1878).

On the 5th October 1908, the annexation of Bosnia and Herzegovina was proposed and the European powers and finally Turkey also agreed. On this day the Emperor Franz Josef I published through his Foreign Minister, Count von Aehrenthal, an autograph letter in which he extended the rights of his suzerainty to Bosnia and Herzegovina and decreed that the order of succession in the ruling house was to apply to these lands also.

III. Legislation.

In the proclamations issued on the advance of the Austro-Hungarian troops into Bosnia and Herzegovina it was announced that the old laws were to remain in force in so far as they were not abrogated by new ones. The first thing necessary therefore on the occupation was to collect the Turkish laws then in operation and translate them. These were published in the Collection of Laws and Ordinances of Bosnia and Herzegovina in 1878—1880 and deal with various branches of law particularly the land laws, the various kinds of landed property and its conveyance, commercial law and the commercial and Sharī'at courts etc.

Till the proclamation of the new constitution in 1910, legislative power in Bosnia and Herzegovina belonged to the Crown and the right of bringing in bills proposing legislation to the Provincial Government of B. H. By the new constitution a Parliament (*sabor*) has been summoned to co-operate in the legislation of the country. The Parliament consists of nominated *ex officio* members and elected deputies. The *ex officio* members are: the Ra'is al-'ulamā, the director of the Wakf-Ma'ārif; the Muftis of Sarajevo and Mostar and in addition the Mufti who has held his office longest, the four Orthodox Servian Metropolitans and the Vice-President of the Grand Administrative and Educational Council of the Orthodox Servian Church, the Roman Catholic Archbishop and two Roman Catholic Diocesan Bishops and the two Provincials of the Franciscan Order. The Sephardic Chief Rabbi, the President of the Chamber of Advocates, the Mayor of the capital, Sarajevo, and the President of the Chamber of Commerce and Industry in Sarajevo. The number of elected Deputies is 72. The period of office of the members of Parliament is fixed at five years. A resolution is only valid if more than half the members are present and those present must be absolutely unanimous. For a resolution which concerns legislation in religious matters, the presence of at least four fifths of all members and a majority of at least two thirds of those present is required. All bills within the province of the Parliament require the approval of the government of Austria and Hungary before being brought into the House. Bills approved by the Parliament have to be approved by both states of the monarchy and require the sanction of the Crown. The sphere of legislation of the Parliament of Bosnia and Hungary is confined exclusively to domestic affairs. A provincial council of nine of its members is chosen by the Parliament to represent its interests and give utterance to its wishes in such public matters as Bosnia and Herzegovina is interested in. Each denomination in Parliament elects representatives to the provincial council in proportion to its numbers in the country.

The most important matters, that fall to be dealt with by the Parliament are: the settlement of the annual Budgets, the borrowing of new loans and the conversion of those already existing; the sale or mortgage of the property of the state; criminal law; civil law with the proviso that the application of Sharī'at law in dealings of Muhammadans with one another as regards marriages, inheritances or family affairs, shall be guaranteed; sanitation; industrial conditions; matters affecting the general prosperity of the people, educational matters relative to all educational institutions; religious questions, concerning the relations of the denominations to one another or to the government in so far as the enjoyment of equal rights, the internal organisation and the public exercise of worship of the several denominations recognised by law is not interfered with; agrarian laws; the introduction of new taxes and the increasing of those existing or the making of special additions to a tax already being levied; the building of railways, for which proposals are made by the government, the making of roads, ways and other means of communication; the organisation of the communities; the examination and approval of accounts etc. The estimates of the provincial income and expenditure have to be placed before Parliament annually and regularly by the provincial government, and Parliament must proceed without delay to discuss them so that they may be passed before the beginning of the next year. If the estimates are not dealt with punctually by Parliament the Budget of the coming year remains in force until the new one is passed in the statutory fashion to replace it.

The members of Parliament are elected by the people on a denominational basis. All male citizens of Bosnia and Herzegovina, over 24 years of age, who have had a fixed abode in the country for at least a year, are entitled to vote, as also are similarly qualified citizens of Austria-Hungary who are engaged in the Civil Service of Bosnia and Herzegovina as civil servants or teachers. All males over 30 years of age, who are qualified to vote, and are in full enjoyment of civil rights are eligible for election to parliament, with the exception of officials in the Civil Service of Bosnia and Herzegovina, officials and employees on active service on the national railways and also teachers and other officials in the public schools. The electorate is divided into Curias. Of the 72 deputies to be elected, 18 are allotted to the first Curia, 20 to

the second and 34 to the third. Within the first Curia and in the second and third Curias taken together, the seats are divided in proportion to the numbers of the three chief denominations of the population, so that in the first Curia the Catholics have four seats, the Muslims 6, the Servian Orthodox Church 8, and in the second and third Curias, the Catholics have 12, the Muslims 18, the Servian Orthodox Church 23. In addition the Jews in the second Curia have one seat. In the first Curia the following are eligible to vote: *a*) in the first class of voters: all Muḥammadan landowners who pay a land tax of at least 140 Kr. (£ 5—16—8). Landowners of other denominations, who pay a tax of not less than 140 Kr. are allowed to vote either in this class or in the division of the second class into which they would fall by their religion; *b*) in the second class of voters: all persons who pay not less than 500 Kr. (£ 21—6—8) in direct taxes excluding licenses; persons who have completed their studies in all High Schools and other similar educational institutes within the Austro-Hungarian monarchy; the clergy of all denominations recognised by the law; all officials and teachers whether active or pensioned in the Civil Service of Bosnia and Herzegovina as well as officials on the railway or officers in the army; and lastly officers on the retired list. The Second Curia consists of all inhabitants of towns who are not already in the First Curia. Eligible voters living in the country and not in the first Curia form the Third Curia. In the election of representatives of the first class of voters in the First Curia, the whole country forms one Muḥammadan electoral district, while for the election of representatives of the second class of voters in the First Curia, the whole country forms an electoral district for each of the two religions. Each voter in the First Curia has to vote for as many candidates as there are seats allotted to the electoral district he is voting in. For the election of representatives of the Second and Third Curias, the whole land is divided into denominational electoral districts each of which elects a deputy. Each voter is also entitled to vote for candidates in another Curia than that to which he himself belongs. The members of those denominations which are too small to have a separate seat allotted to them, e. g. the Protestants, are entitled to vote at the elections in one of the denominational electoral bodies of the Curia according to the particular Curia to which they belong.

The first ceremonial opening of the Parliament took place on the 15th June 1910 in Sarajevo. The new provincial constitution has in the first session of Parliament answered the expectations placed on it in a most satisfactory manner and proved a most useful instrument for the harmonious co-operation of the people and the government in the administration of the country. The new Parliament has already instituted, within the brief period for which it has existed, numerous reforms in all branches of public life.

IV. Administration.

Bosnia and Herzegovina form a single province, which, in accordance with the Austrian statute of the 22nd February 1880 and article VI of the Hungarian statute of 1880, is under the responsible government and supervision of the common ministry of the Empire and Kingdom. The Common Minister of Finance attends to the above mentioned classes of business on behalf of the common ministry. The administration of the county and the carrying out and enforcing of the laws is the duty of the provincial government of s. u. in Sarajevo, which is under the common ministry and is responsible to it for its administration. The head of the provincial government is as a rule, a military officer of high rank (the Commandant of an Army Corps or an Army-Inspector) who is assisted in the civil administration of the county by the civil Adlatus. The provincial government consists of four divisions, viz. the administrative departments and the departments of Justice, Finance and Commerce. At the head of each department is a Chief Secretary. The division of the country as it was under Turkish rule has been taken over by the new government with a few unimportant alterations. The country is divided into six districts, viz. Banjaluka, Bihać, Mostar, Sarajevo, Travnik and Tuzla. The number of counties is 54. The counties in the district of Banjaluka are: Banjaluka (the town and the county round it forming two separate counties), Dervent, Bosnian Dubica, Bosnian Gradiška, Bosnian Novi, Kotor-Varoš, Prjedor, Prnjavor and Tešanj; in the district of Bihać: Bihać, Cazin, Ključ, Krupa, Bosnian Petrovac, Sanskimost; in the district of Mostar: Bilek, Gacko, Konjica, Ljubinje, Ljubuški, Mostar (the town and the country round it forming two separate counties), Nevesinje, Stolac and Trebinje; in the district of Sarajevo: Čajnica, Foča, Fojnica, Rogatica, Sarajevo (the capital Sarajevo has its own organisation) Višegrad and Visoko; in the district of Travnik: Bugojno, Glamoč, Jajce, Livno, Prozor, Travnik, Varcar-Vakuf, Zenica, Žepče and Županjac; in the district of Tuzla: Bjelina, Brčka, Gračanica, Gradačac, Kladanj, Maglaj, Srebrenica, Tuzla (the town with the industrial area forming one county and the country district another), Vlasenica and Zvornik. The number of civil servants and other officials in the service of Bosnia and Herzegovina was in 1909, 10,944. Of these 3,846 were Austrian, 3037 Hungarian citizens, 4024 citizens of Bosnia and Herzegovina and 17 citizens of foreign states. The estimates approved by the government for 1910 were:

Expenditure . . .	5,182,886 Kr. (£ 215,954)
Income	5,338,570 Kr. (£ 222,438)

In regard to Public Health it may be noted that in 1909 there were a provincial public hospital in Sarajevo, 9 county and 14 local hospitals, 1 private hospital and 55 dispensaries. Steps have been taken in 34 counties to eradicate the syphilis which is very prevalent among the people. To counteract the dangers to which pilgrims are liable on their journey to Mecca, suitable steps have been taken. In the year 1909-1910 56 individuals made the pilgrimage.

V. Religion.

Before the Austrian occupation Islām as a denomination did not have a particular organisation in Bosnia and Herzegovina any more than in the other districts of Turkey. The Orthodox Servs, who were officially considered to belong to the Greek Church, the Catholics and Jews (Spanish) were regarded as *Millets*. The Greek Catholic and the Evangelical Church only appeared after the

occupation through the immigration of adherents. The organisation of the Evangelical Church in the country is at present being carried out. The Serv. Orth. Church was reorganised in 1905 and was granted permission to regulate and govern its ecclesiastical and educational affairs independently and free from state supervision provided the laws of the country were not infringed. There is a special statute of the same year defining the work and sphere of influence of the autonomous Serv. Orthod. Church in ecclesiastical and educational matters.

The Muslims had, as early as 1881, expressed the wish to have a head of their own (*Ra'is al-'ulamā*), who, supported by a committee of men learned in the law, could govern their religious affairs. In 1882 this wish was granted and the committee mentioned, consisting of the Ra'is as President and four other members, was constituted. In 1883 a provisional Waḳf Commission was appointed, whose duty it was to ascertain details of all Waḳfs in the land, to control their expenditure and to carry out any new regulations regarding the administration of the Waḳfs. In 1884, provisional Waḳf commissions were instituted in all the districts; these were presided over by the Ḳāḍī of the district and had to enquire what Waḳf property existed, to look after mosques and Waḳf buildings and particularly to supervise the trustees (*Mutawallī*) and officials, to lay their accounts before the Provincial Waḳf Commission and to carry out the directions of the latter. In 1894 the Waḳf administration was reorganised. In place of the provisional Waḳf Commission, a Provincial Waḳf Commission, a deliberative and administrative body, and a Provincial Waḳf Board as an executive body were introduced. The Provincial Waḳf Commission is composed of the President, Inspector (*Mufattish*), Secretary (*Kātib*), four members of the *Madjlis-i 'Ulamā*, two judges of the Chief Sharī'at Court and two prominent Muḥammadans from each of the six districts of B. H. who hold office for 3 years and are nominated by the ministry. The Provincial Waḳf Board consists of the President of the Provincial Waḳf Commission, the Inspector, Secretary and the necessary clerical staff and accountants.

This was the state of affairs till 1909, when the Muḥammadans received the right which had already been granted to the Servian Orthodox Church in 1905, of managing their religious affairs themselves. The main provisions of the Statute are as follows: The duties of the Waḳf-Ma'ārif committee of management are: the foundation and maintenance of mosques and other Muḥammadan buildings, religious, educational or charitable; the education and payment of the required number of clergy and teachers; the education of the Muḥammadan youth in the belief and spirit of Islām; and as far as possible the propagation and consolidation of a knowledge of their religion among Muḥammadans. The administrative machinery of the Waḳf-Ma'ārif consists of: the Djamat (*djamā'at*)-assemblies; the Djamatmadjlises; the district commission; the Provincial Assembly and the Committee of the Provincial Assembly. There are also certain specially elected bodies; the district assemblies and the county committees. All the above mentioned bodies are elected by the Muḥammadan populace in accordance with the provisions of the Statute. The autonomous Waḳf-Ma'ārif and religious authorities discharge all business falling within their province according to the provisions of the statute absolutely, so that there is no appeal to the civil courts against the decisions of these boards so long as they are not contrary to the common law of the land. In case the law should be broken by a legal decision of one of these autonomous boards, the government has only the right to annul the decision and to refer the matter to the autonomous board concerned for reconsideration with a view to coming to a new decision.

The provincial government may demand that the 'Ulamā-Madjlis, the provincial assembly and its committee shall give it particulars of its own proceedings and of the managing body of the Waḳf-Ma'ārif and these committees are bound to supply the desired information.

All the Muḥammadans in a community with at least 100 Muḥammadan members form a Waḳf-Ma'ārif Djamat. The Djamatmadjlis is elected for 3 years. The representatives of all the djamats in a district form the district assembly. The work of the district commission consists mainly in acquiring information on all the movable and immovable property of the Waḳf-Ma'ārif, the supervision of the religious and Waḳf-Ma'ārif buildings; supervising the work of the Mutawallīs as well as of all individuals in the district, who are paid out of the funds of the Waḳf-Ma'ārif; seeing that the curriculum of the Medreses, Mektebs and other Waḳf-Ma'ārif institutions is properly carried out and making a report to the Muftī, the 'Ulamā-Madjlis or to the political officials in cases where it comes to the knowledge of the commission that the curriculum for instruction in the Muslim religion is not being adhered to in public schools or institutions.

The Waḳf-Ma'ārif Provincial Assembly is the chief autonomous governing and supervising body for all the Waḳf-Ma'ārif property in Bosnia and Herzegovina. Its meeting place is in the capital Sarajevo. Its members are the Ra'is al-'Ulamā, the Muftīs of Banjaluka, Bihać, Mostar, Travnik, Tuzla and Sarajevo, the Waḳf-Ma'ārif Director and lastly 24 members elected by the district commissions. The statutory President of the national assembly is the Ra'is al-'Ulamā, while the Vice-President is elected by the members themselves from their number. The special duties of the Provincial Assembly are the supervision of all that is done by the various branches of the Waḳf-Ma'ārif and of all the officials of the Waḳf-Ma'ārif and their subordinates; deciding on the erection of mosques, medreses, mektebs and the refectories connected with them; deciding on the erection of schools, educational and charitable institutions of all sorts and on the purchase, exchange or burdening of all the movable or immovable property of the Waḳf-Ma'ārif, as far as it is in accordance with Sharī'at law; the settlement of the annual estimates for the individual Waḳfs and the funds of the Central Waḳf-Ma'ārif; the alteration of existing and the passing of new regulations regarding the management and supervision of the property of the Waḳf-Ma'ārif.

The committee of the Provincial Assembly is its governing and executive body. It consists of the Waḳf-Ma'ārif Director who is president, the Muftī of Sarajevo and six other members elected from its midst by the Assembly. The committee of the National Assembly is particularly concerned

with the routine business of the Waḳf-Maʿārif property, the supervision and direction of the activities of the district commissions; the supervision of individual Waḳfs as regards the management of their property and the fulfilment of the object for which they were founded; the collecting of the revenues of the Waḳf-Maʿārif and the application of them in accordance with the decisions of the Provincial Assembly; the approval of the foundation of Waḳfs for pious or useful purposes and the acceptance of presents and legacies; the appointment of Mutawallis and other administrative officials of the Waḳf-Maʿārif; the appointment of secular teachers at the Waḳf-Maʿārif schools, of officials and servants at the district commissions, the exercise of disciplinary authority over these individuals; the making of proposals to the ʿUlamā-Madjlis, regarding the appointment of ecclesiastical or educational officials paid out of Waḳf-Maʿārif funds.

Each independent Waḳf is managed by a Mutawalli, appointed by the committee, according to their regulations. The Mutawalli represents the Waḳf managed by him before a court or other authority.

The resources of the Central Waḳf-Maʿārif consist of the movable and immovable property which has been collected in the past in the National Waḳf Fund or may be accumulated in the future. The object of the Central Waḳf Fund is: the defrayal of all the expenses of administration of the machinery of the Waḳf-Maʿārif; the settlement of the expenses of maintenance and of the public contributions to the Waḳf Funds; the granting of subsidies for the repair and building of mosques, the maintenance of the staff of mosques, religious institutions and schools for which there are no or only insufficient Waḳfs etc.

The ʿUlamā-Madjlis, which has its seat in Sarajevo, is entrusted with the supreme direction of Muḥammadan ecclesiastical affairs in Bosnia and Herzegovina. The ʿUlamā-Madjlis consists of: the Raʾīs al-ʿUlamā as president and four members. The Raʾīs al-ʿUlamā and the members of the ʿUlamā-Madjlis are appointed by a separate Curia at a secret sitting. This Curia is composed of 30 persons of the rank of Khōdja viz: the Muftis of Sarajevo, Banjaluka, Bihać, Mostar, Travnik and Tuzla as *ex officio* members and 24 elected members. The King-Emperor appoints as Raʾīs al-ʿUlamā one of three candidates who are selected by the Curia. When there is a vacancy in the membership of the ʿUlamā-Madjlis the Imperial and Royal Common Ministry appoints one of two candidates selected by the Curia. The Curia applies to the Shaikh al-Islām in Constantinople to grant powers to take up the religious duties of his office to the individual appointed Raʾīs al-ʿUlamā by the King-Emperor. This request is transmitted to the Shaikh al-Islām through the Royal and Imperial Embassy in Constantinople. The ʿUlamā-Madjlis is empowered to govern, supervise and direct all the affairs of Islām; to note any necessity for building mosques or other religious buildings such as Mektebs, Medreses and other denominational educational and charitable institutions and to lay proposals with regard to them before the administrative of the Waḳf-Maʿārif; to see that the laws of Islām are not broken in the Muslim denominational schools, nor in the public schools and institutions as well as generally; to co-operate with the Waḳf-Maʿārif Provincial Commission to prepare a curriculum for all the education in the Medreses and Mektebs as well as for the religious instruction in the other institutions of the Waḳf-Maʿārif; to define the course of Muḥammadan religious instruction in the state schools and institutions in co-operation with the provincial government; to appoint the Mudarrises and other religious and educational officials of the Waḳf-Maʿārif on the proposal of the committee of the Assembly; to choose instructors in the Muslim religion in the state schools and other public institutions and to lay their appointments before the Provincial Government for confirmation; to examine candidates for the office of Sharīʿat judge and positions in the Waḳf educational institutions and issue certificates to them; to propose candidates for vacancies in the office of Mufti to the Provincial Government. The Raʾīs al-ʿUlamā has the following special privileges: the appointment of *Murāsals* to the Sharīʿat judges; the appointment of Imāms and Khaṭībs; the supervision of the Sharīʿat Law College in Sarajevo. The ʿUlamā-Madjlis is bound to apply to the Shaikh al-Islām in Constantinople for a decision or *fetwā* in doubtful or contested points of dogmatics or Sharīʿat Law. The documents containing the question to be settled have to be conveyed through diplomatic channels on behalf of the Provincial Government and the reply comes by the same route.

In the chief town of each district of s. u. there is a Mufti. The Muftis are appointed by the Provincial Government on the nomination of the ʿUlamā-Madjlis. For this purpose the ʿUlamā-Madjlis proposes the names of two candidates for the vacancy, who possess the requisite qualifications. The Government appoints one of them Mufti. The main duties of the Mufti are as follows: to issue *fetwās* when necessary, to visit the mosques and other places of worship to see that the curriculum, proposed by the ʿUlamā-Madjlis for Muslim religious instruction in the state and denominational schools and other institutions, is adhered to; to preside at the examination of the pupils in the Medreses etc.

The Provincial Government is empowered to erect and maintain institutions in Bosnia and Herzegovina for the advancement of education in the religion of Islām in co-operation with the ʿUlamā-Madjlis. The most important Waḳf-Maʿārif schools are the Mektebs and the Medreses. The Provincial Assembly may also found other institutions for the education of the Muḥammadan youth but the approval of the Provincial Government is necessary. Secular education in all Waḳf-Maʿārif schools can only be imparted by teachers qualified for the purpose. The Mektebs are elementary schools for instruction in the Muslim religion. Education is free. The curriculum, the apportionment of the subjects and the time-table for the Mektebs are all planned by the ʿUlamā-Madjlis. Every Muslim is bound to send his children to a Mekteb, the boys before they are eight and the girls before they are seven years old. The Medreses are more advanced schools for religious instruction and their aim is to educate a sufficient number of Khōdjas for the religious requirements of the country. These institutes are under the supreme direction and supervision of the ʿUlamā-Madjlis. The subjects of instruction in the Medreses are taught by Mudarrises who are appointed by the ʿUlamā-

Madjlis on the proposal of the committee of the Provincial Assembly.

The Provincial Assembly has the permanent right to collect a tax for religious purposes to defray all the expenses of public worship and the administration of the Waḳf-Maʿārif and to cover the requirements of education and religion generally. This tax is levied and collected as a percentage in addition on all direct taxes. For the first ten years during which the statute was in force, the amount of this tax was fixed at 10 % of all direct taxes. The total Waḳf budget of 1909 showed on expenditure of 761,114 Kr. (£ 31,713) and on income 768,277 Kr. (£ 32,011), giving a credit balance of 7,163 Kr. (£ 2,98). The movable and immovable Waḳf property was estimated in the same year at 9,931,061 Kr. (£ 413,793). The number of individual Waḳfs was 1050.

VI. Education.

The Turkish act of the year 1285 A. H. (1869) which however was never put into force did not suit the altered conditions in Bosnia and Herzegovina after the occupation and sweeping reforms were introduced in the educational system by the new government.

In the year 1909 there were 434 elementary schools in Bosnia and Herzegovina of which 389 were undenominational, 134 denominational and 11 private with a total attendance of 38,950 pupils. To make allowance for the peculiar social and religious requirements of the Muḥammadans, special elementary schools (*Rushdīyas*) were instituted in the capitals of the six districts of the country and also in Brčka, which is the chief town of a county. These schools have the same educational objects and curriculum as the ordinary elementary schools except that Arabic and Turkish are additional subjects taught in them. Attention was also devoted as far as possible to the education of Muḥammadan girls. The largest institution of this kind is the Muḥammadan Girls' School in Sarajevo, which is supported by the state, which has four elementary classes and a three years' course of secondary instruction, the object of which is to prepare Muḥammadan women as teachers of the preparatory classes in elementary schools. In 1909 there were also in Bosnia and Herzegovina, 9 commercial schools, 1 military boarding-school for boys, the object of which is to prepare native boys for entrance to the military academies; 5 undenominational and 7 denominational girls' schools; 2 industrial schools, 12 industrial continuation courses, 1 technical school, 1 school of forestry, 1 training college for male teachers and denominational training college for women teachers, 3 public *gymnasia*, 2 denominational *gymnasia*, 1 Franciscan seminary and 2 State *realschulen*.

In all these institutions provision has been made for religious instruction by appointing teachers of all denominations. Muḥammadan pupils at the *gymnasia* can learn Arabic instead of Greek. The educational institutes supported by the Muḥammadan community are the Mektebs, the Medreses and the Dār al-Muʿallimīn in Sarajevo. Before Muḥammadan children go to the undenominational elementary schools, they have as a rule to attend the Mektebs where they receive their first religious instruction. Other subjects are rarely taught in the Mektebs. As the methods of the Khōdjās in these Mektebs produced but poor results, a movement was set on foot in the nineties by the Waḳf Commission with the support of the government to reform the Mektebs. In 1909 there were nearly 1000 of the old-fashioned Mektebs (*Ṣibyān mekteb*) and 92 reformed Mektebs (*mekteb ibtidāī*) of which 83 were for boys and 9 for girls.

The Medreses in Bosnia and Herzegovina are organised on the same lines as those in Turkey and need to be reformed. In 1909 there were 42 with 1613 pupils (*sōkhta*). The best known are the Ḳurshūnli and Khānḳāh Medreses in Sarajevo which are supported by the Ghāzī Khosrawbeg Waḳf. The Dār al-Muʿallimīn, founded in 1893 in Sarajevo, provides a kind of supplementary course to the Medreses and gives the scholars in addition to the subjects of the Medreses, which are mainly Turkish and Arabic, instruction in the mother tongue as well as in such useful subjects as history, geography, arithmetic and pedagogy, and qualifies them for posts as teachers (*muʿallim*) in the Mektebs, or as religious instructors etc. The course lasts three years. In the session 1900—1909, 60 sōkhtas attended the Dār al-Muʿallimīn.

In the Sharīʿat Law College in Sarajevo founded in 1887 which is supported by the state and the main object of which is to educate suitable candidates for posts in the Sharīʿat courts, the Muḥammadans have an institute which supplies one of the requirements of Islām. Admission to this college is obtained by nomination from the Raʾīs al-ʿUlamā through the government. In the session 1908-1909 the college was attended by 28 students of whom 25 lived in the college and received full board and clothing. The course of instruction lasts for five years. The curriculum includes the following subjects: Arabic, Logic (*manṭiḳ*), *maʿānī wa bayān*, *ʿaḳāʾid*, Sharīʿat Law (*fiḳh*), *uṣūl al-fiḳh*; *ṣakk*, *farāʾiḍ*, *uṣūl al-muḥākama*, European Jurisprudence, the vernacular, mathematics, geography, history, and Arabic calligraphy. In the year 1908-1909 there were 9 teachers on the staff of the College.

The National Museum in Sarajevo which was founded in 1885 and taken over by the government in 1888, may also be classed with the educational institutions of the country. Its literary organ is the: *Glasnik zemaljskog muzeja u Bosni i Hercegovini*, which has appeared quarterly since 1889. A selection of the articles published in it are issued annually in a German version under the title: „*Wissenschaftliche Mitteilungen aus B. und H.*"

55 newspapers appeared in 1909, which may be classed according to their political or religious tendencies as 6 Croat, 6 Servian, 13 non-party, 4 Muḥammadan, 4 Roman Catholic and 2 Servian Orthodox.

The Muḥammadans of Bosnia and Herzegovina, who before the occupation shared the intellectual life of Turkey and wrote in Arabic and Turkish are now using their Servian vernacular more and more for literary as well as scientific purposes. They usually write in the Latin alphabet. Of late years, particularly among the Khōdjās, a movement has arisen to write at least literary works of a religious nature with a Slav text in Arabic characters. The Arabic alphabet has therefore been adapted to the requirements of the Slav language. The organ of the National Society of Muʿallims and Imāms in Sarajevo, the *Muʿallim*, appears in this form.

VII. Administration of Justice.

The right of having their subjects tried by their respective consuls, which had been obtained from the Turkish government by various countries, was abolished in 1878—1881, with the approval of the governments concerned, not only as regards Austria Hungary but also for the other countries. After the occupation, the organisation of the courts was adjusted to the organisation of the government authorities. In Sarajevo there is a High Court which is the chief court of the country; there are district courts at the headquarters of each district and county courts in the chief towns of each county. In addition there are county courts in some of the more important towns.

The Sharī'at courts, which have been incorporated in the above mentioned courts are organised on special lines. The county Sharī'at court consists of the Sharī'at judge (*kāḍī*), a Muḥammadan who has been educated for this profession and has graduated in the Sharī'at Law College in Sarajevo (see above) and the assistants and clerical staff assigned to him. The Sharī'at High Court consists of the President of the High Court, two judges of the High Court and two Sharī'at Chief Magistrates. The sphere of judicature of the Sharī'at Courts was defined by the Government of Bosnia and Herzegovina in 1883. They are to deal specially with: *a*) questions arising out of the Muḥammadan law of marriage, when both husband and wife are Muḥammadan, whether the question is one of the law of the property or any other point; *b*) disputes, concerning the Muḥammadan law of parent and child; they have also to deal with the Muḥammadan law of inheritance and the division of estates in so far as they consist of the class of property known as *Milk*.

The Sharī'at court deals with the first class of cases by itself but with the second in a joint court. Before coming to a decision, the High Court may ask the opinion of the 'Ulamā-Madjlis on any point, which requires further elucidation. As regards the decisions of the Sharī'at courts, a clause is attached to them by the Sharī'at court stating that the sentence is to be carried out, but the actual enforcement is done through the medium of the ordinary courts.

In 1909, 2629 lawsuits were dealt with by the Sharī'at courts and 17,467 transactions regarding inheritances, 7312 marriages were registered and 819 divorces granted. The payment of the judges of the Sharī'at court is on the same scale as those of other officials of the same rank.

Regarding the criminal statistics it may be noted that the number of individuals sentenced for crimes or misdemeanours was 3072, of whom 1032 were Muḥammadans, 1504 Orthodox Greeks, 517 Catholics, 10 Jews and 9 belonging to other faiths.

VIII. Finance.

According to the Austrian and Hungarian acts of 1880 the administration of Bosnia and Herzegovina is to be so arranged that the expenses of government can be met out of the revenues of the country itself. The Budget of Bosnia and Herzegovina shows a great increase since the occupation, proportionate to the development of the means of communication and the improvement in economic conditions generally. The first Budget of the civil government in 1879 showed an income of 9,321,000 K. (£ 388,696) and an expenditure of 8,942,224 K. (£ 372,592) giving a surplus of 378,976 Kr. (£ 15,749). In the year 1890 the expenditure was 19,373,282 K. (£ 807,220) in 1900 it was 41,526,368 K. (£ 1,730,262) according to the estimates for the year 1910, the total expenditure was estimated at 74,251,960 K. (£ 3,093,832) and the income at 74,376,409 K. (£ 3,099,017) yielding a surplus of 124,099 K. (£ 5185).

The revenue department is based on the laws and methods which were in operation under Turkish rule. The Turkish laws have practically been retained almost unaltered. The most important direct tax is the tithe (*'ushr* pl. *a'shār*) which in its essence, is the taking by the state of one tenth of each agricultural product from the owners. This tax, which was originally paid in kind, was in most places farmed out under Turkish rule. As the payment in kind and the farming out of the tax had its disadvantages both for the government and the populace, the government ordained in 1879 that henceforth payment should be made in cash according to the prevailing market prices. The inconvenience caused by the annual variation in the amount of the tithe induced the government to fix it in 1906 at a regular figure, based on an average. By this provision it was not the nature of the tax which was altered but only the way of collecting it; in place of a tithe which varied annually an average one was introduced. The amount raised in 1909 by tax was 9,308,000 K. (£ 387,833).

IX. Economic Statistics.

As soon after the occupation as orderly economic conditions were restored in the country the government took various measures to improve the condition of the country particularly with regard to agriculture.

The yields of various products for the years 1905-1909:

	1907	1908	1909
		Metric Cwts.	
Wheat . .	566,318	752,515	723,373
Barley . .	518,312	320,150	765,580
Maize . .	1,678,189	2,240,250	2,787,066
Oats . . .	376,187	318,500	766,808
Potatoes . .	802,647	633,667	1,439,703
Hay	4,780,351	3,241,850	7,016,190
Plums . .	433,623	1,302,433	222,358

Of tobacco which is a government monopoly 52,267,37 metric cwt. were taken out of bond of the value of 5,152,790 K. (£ 214,700).

The ground available for agriculture is either the freehold property of the landowner or certain rights of the peasant (*kmet*) are attached to it. The kmet's holding (*Čiftlik*), so long as he is able to cultivate it properly, must remain in his tenure. In other matters the landlord can deal with the holding as he pleases. The kmet has to pay the landlord a certain portion of the produce annually in kind. There are government provisions for the eviction of the kmet when he neglects to cultivate his holding. The relation between the landlord and tenant was defined by the Ottoman decree of the 14th Safar 1276 (12th September 1859) which has been retained in force by the Austro-Hungarian government. The kmet may buy his Čiftlik by agreement with the ground

landlord and thus become himself owner of it. From 1879 to the end of 1909, 26,221 kmets' holdings had been purchased by their occupiers at a cost of 20,259,574 K. (£ 843,318).

The richness of Bosnia in minerals was famous even in ancient times. At the present day the mining of salt, coal and iron has attained great importance. The value of these products in 1909 was 12,952,502 K. (£ 539,692).

The total area under forests in Bosnia and Herzegovina is 6,374,287 acres of which 48,945 acres are Waḳf forests. The latter belong for the most part to the Ghāzī Khosrawbeg Waḳf in Sarajevo.

The total length of railway line in Bosnia and Herzegovina is 1088 miles, of which 743 are broad gauge and 345 narrow gauge. The length of the high roads was in 1909, 1372 miles and of the district roads 1556 miles.

The imports of fat stock and draught animals were 31,051 head in 1909 and the exports 266,940. The remaining trade amounts to 13,970,000 metric hundredweights of which 22,72 % were imports and 77,28 % exports.

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(J. KRCSMÁRIK.)

BOSPORUS. [See BOGHAZ, p. 737].

BOṢRĀ (BOSTRA), at the present day also called ESKI-SHĀM (Old Damascus), the centre of a Nāḥiya, is a wretched village in Ḥawrān, with imposing ruins recalling its past splendour. The existence of the town can first be definitely proved in the Maccabee period (1 Macc. v. 26) but in the period following, it is much more frequently mentioned and in Roman times under the name of Nova Trajana Bostra it was expanded and fortified; after Diocletian it was the capital of the province of Arabia. It does not seem to have belonged to the Ghassānids but to have been ruled directly by the Byzantines. In the year 613 or 614 it was destroyed, like Adhri'āt [q. v., p. 135] by the Persians and never afterwards regained its former greatness. According to the legend, Muḥammad visited Boṣrā as a boy with his uncle Abū Ṭālib and was recognised as a future prophet by Baḥīrā [q. v., p. 576 *et seq.*] a monk, who lived there. At a later period in his career, he sent a messenger, who was killed on the way, to the *Ṣāḥib* or "King" of Boṣrā, probably the Governor. Boṣrā was the first town in Syria to be captured by the Arabs, for it surrendered to Khālid in 634 and promised to pay *Djizya*. Under Arab rule it retained its importance as the chief town in the district of Ḥawrān. In the year 906 it suffered much at the hands of the Ḳarmaṭians and Kalbites led by Abū Ghānim, as did the whole of the northern part of the country east of Jordan. During the period of the Crusades, the treacherous commander handed over the town to Balduin III, but Nūr al-Dīn prevented the Christians from taking possession of it. Ṣalāḥ al-Dīn and his successors fortified it strongly, so that the Christians were unable to take it at a later period. After the Mongols had laid it waste, like other Syrian fortresses, it was rebuilt by Baibars after his victory in 1261. It remained the capital of an administrative district under Damascus during the Mamlūk period. Most of the ruins date from Roman times but some, as the inscriptions show, belong to the Aiyūbid period. The once splendid Djāmi' al-'Arūs is rapidly falling into ruins.

Abu 'l-Fidā' describes Boṣrā as a very old town inhabited by the Banū Fazāra and Murra, the houses in which (as at other places in Ḥawrān) were built of black stone which was also used for the roofs: he also mentions the mosque, the fortress, which reminded him of Damascus, and the market held there. Muḳaddasī mentions the viniculture of Boṣrā which is also referred to by Nābigha (27,9) and speaks with admiration of the monastery there, traditionally connected with Baḥīrā, for which special taxes were annually collected by order of the Sulṭān.

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BOSTĀN (P. *bō-stān*, "place of perfumes"), properly a "garden of sweet-smelling flowers", also means "orchard". As a loanword it appears in Turkish with the meaning of "vegetable-garden", in which melons, water-melons and vegetables are grown; in Arabic (plur. *basātīn*) its meaning varies in different districts; in Bairūt, for example, *bostān* means a piece of ground (Cache) planted with mulberry trees and surrounded by a hedge, in Algeria it means also "cypress" (Beaussier). — Bostān is also the title of a Persian didactic poem by Sa'dī, English translation by Forbes Falconer (*Selections*, London, 1838), German, (metrical) by Graf (*Sadis Lustgarten*, Jena 1850) and by Schlechta-Wssehrd (Vienna, 1852) and French by Barbier de Meynard (Paris, 1880).

(CL. HUART.)

BOSTĀNDJI (T.), the gardeners of the Imperial palaces of Constantinople, who form a regular body of troops. This organisation dates from Sulṭān Muṣṭafā II, who, on taking command of the army in 1107 (1695), formed three regiments each of 1000 men with a particular uniform, out of 3000 bostāndji, half of whom were drawn from

the palaces of Adrianople and Constantinople: their dress consisted of a long red head dress (*kečes*) peculiar to the corps, red jacket and blue trousers for the first regiment, blue jacket and red trousers for the second, green dolman and blue trousers for the third. In their capacity as guards of the garden they were divided into nine sections, distinguished by the colour of their girdles. Like the Janissaries, they were recruited from the *ʿadjami oghlān* [q. v., p. 140]. They were also privileged to row the barges of the Sulṭān and all the palace officials when they walked abroad. Muṣṭafā III built a place of worship for them in the Sarāi and founded near it a library for the use of the officers of the corps.

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BOSTĀNDJI-BĀSHI, chief of the gardeners, a high official in the Sulṭān's palace in Constantinople under the old *régime*, who commanded the *bostāndjis*. Under him were the *khāṣṣeki-agha*, his representative and chief of the *khāṣṣeki* (subordinate officers chosen from the *bostāndji* and serving as a bodyguard), the *odjak-ketkhudāsi*, the lieutenant-colonel, the *tuchāju-bāshi*, inspector of the forests under the care of the *bostāndji-bāshi*, the *terchedji-bāshi*, who collected the duties earmarked for this office and the revenues of the Imperial estates, the *bostāndjilar-oda-bāshi*, his agent with the government, who lived in the palace of the Grand Vizier, the *wezir-ḳara-kulāghi*, the intermediary between the Sulṭān and his Vizier, and the *agha-ḳara-kulāghi*, who watched for fires from the tower of the palace of the Agha of the Janissaries and had to report immediately to the Sulṭān any dangerous outbreaks of fire. The *bostāndji-bāshi* had to inspect the shores of the Bosporus and the Sea of Marmora from the Black Sea to the Dardanelles. His permission was necessary to build or repair a house or building, of any kind, and for this he charged arbitrary and extortionate dues. When the Sulṭān went for a trip by water, it was he who held the rudder of the imperial barge. He also exercised the functions of a provost-marshall and supervised the executions of people of high rank when these took place in the palace; he also had charge of the *Furūn* prison (so called because it was near the bakery), where torture was inflicted on officials to make them confess their crimes or give up property which had been confiscated. As Inspector-General of the waters and forests around the town, he had charge of the hunting and fishing, and through his agents controlled the trade in wine and lime. The Governor of Adrianople, who commanded a body of 1500 *bostāndjis* bore the same title.

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BOUGIE (Arabic: Bidjāya, Kabylian: Bogaith), a town on the coast of Algeria (department Constantine), Long 5° 9′ (Greenwich), Lat. 36° 49′ N., Population in 1906: 5528.

The town is built in an amphitheatre formed by the outermost spurs of the Djebel Gūrāya (2000 feet) around a bay, well sheltered from the winds from the open sea by high cliffs. The temperature is remarkably mild in winter and as the rainfall is very abundant, the vegetation is luxurious (olives, holm-oaks, cork-trees etc.).

Of the history of Bougie for the first three centuries after the Muḥammadan invasion we know very little. We do not even know at what period the Roman town of Saldae disappeared, which once occupied the site of the present town. It appears probable that the anchorage never ceased to be frequented by ships and that there was always a town of some importance at the foot of the Djebel Gūrāya. Al-Bakri (*Description de l'Afrique*, transl. de Slane, p. 192) actually describes Bougie as a very ancient town inhabited by Andalusians and having a good harbour suitable for wintering in. According to Ibn Khaldūn (*Hist. des Berbères*, transl. de Slane, II, p. 51) the site of the town was formerly inhabited by a Berber tribe called Bidjāya or according to the native pronunciation, Bikāya, in Kabylian *Begaith*. Bougie did not however begin to play any important part in the history of Barbary till the time of the Ḥammādid dynasty [see ḤAMMĀDIDS] when the Sulṭāns of Ḳalʿa, threatened by the invasions of the Hilālī Arabs, decided to move towards the coast. In 455 A. H. (1062-1063 A. D.) al-Nāṣir b. ʿAlennās, the fourth in succession from Ḥammād took possession of the hill of Bougie and built a town to which he gave the name of al-Nāṣiriya, but which the natives continued to call Bidjāya. He soon attracted a large population thither, by exempting all the new inhabitants from taxes and also, the story goes, by forcing all his subjects to build a house there and making every one who entered it bring a stone or pay a piece of gold. In 461 (1068-1069) he himself settled there, built a palace, the Ḳaṣr al-Luʾluʾa ("Castle of Pearls"), a mole, an arsenal, aqueducts and a wall flanked with bastions around the town. His son and successor, al-Manṣūr, transferred the capital of his kingdom from Ḳalʿa to Bougie in 483 (1090-1091). He built the Ḳaṣr Amīmūn, erected a mosque adorned with a minaret sixty cubits high, and a façade with 17 porticoes and finally constructed an aqueduct to bring to the town the waters of the Djebel Tūdja. Bougie thus became one of the most prosperous towns of the Maghrib. It was divided into 21 quarters and contained 72 mosques. Travellers praised its wealth, magnificence and commercial activity. "Bidjāya" wrote Idrīsī "is the capital of the Banū Ḥammād. Ships unload there, caravans come to it by land and it is a depot for merchandise. Its inhabitants are rich and have more skill in various arts and trades than those of other towns so that commerce is in a flourishing condition. The merchants of this town trade with those of western Africa as well as with those of the Sahara and the east; merchandise of all sorts may be found warehoused here. Around the town are cultivated plains on which grow wheat, oats and fruit in abundance. The surrounding mountains and valleys are well wooded and produce resin and tar of excellent quality so that large ships for war and commerce are built here" (Idrīsī, transl. by de Goeje and Dozy, p. 104). The inhabitants work the iron mines which yield very good ore. To sum up, the town is a busy centre of industry. Learning was held in honour as well as the pursuit of industry and commerce. The historian al-Ghubrīnī, himself a native of Bougie, gives the biographies of 140 personages illustrious for their knowledge or piety who lived in this town in the vii[th] century A. H. Among them may be

mentioned the Faḳīhs 'Omāra b. Yaḥya 'l-Ḥusainī, 'Abd al-Ḥaḳḳ b. Rabī' and 'Abd al-'Azīz b. 'Omar al-Ḳaisī; the historians 'Abd Allāh b. Muḥammad b. 'Ibāda, Muḥammad b. al-Ḥasan b. Maimūn, Aḥmad b. 'Isa 'l-'Omarī, Abu 'l-Ḥasan b. Abī Nūr, Nāṣir Fataḥ b. 'Abd Allāh; the physicians Aḥmad b. Khālid, Muḥammad b. Aḥmad al-Umawī, Abu 'l-'Abbās Aḥmad, a Persian by birth who settled in Bougie after travelling in China, India and Armenia, Taḳī al-Dīn of Mosul, 'Abd al-Ḥaḳḳ b. Ibrāhīm b. Sebaīm etc.; the poet Ibn Faḳūn, who has left an account in verse of a journey to Morocco and his rival, the poetess 'A'isha, the daughter of the Faḳīh al-Ḥusainī. Ibn Tūmart appeared in Bougie as a preacher in the reign of 'Abd al-'Azīz and Sīdī Abū Madyan taught there for many years [see IBN TŪMART, and ABŪ MADYAN, p. 98].

The prosperity of Bougie survived the fall of the Ḥammādids and continued under the Almohads. 'Abd al-Mu'min [q. v.] took possession of the town in 546 (1152), dethroned the Sulṭān Yaḥyā and replaced him by one of his sons. Bougie then became the capital of a province, the administration of which was in the hands of a prince of the ruling house. Occupied in 1183 by Ibn Ghāniya [see ALMORAVIDS], Bougie was soon reconquered by the Almohads but when Abū Zakarīyā I had made himself independent in the east in 629 (1298) it passed into the power of the Ḥafṣids [q. v.]. Following the example of the Almohads, Abū Zakarīyā' gave the governorship of the town to his eldest son. During the latter half of the xiii[th] century and the two following centuries the history of Bougie was an exciting one. On several occasions (1284—1309; 1310—1318; 1364—1368) the Ḥafṣid governors threw off the suzerainty of the Sulṭān of Tunis and made Bougie the capital of an independent state, which covered the greater part of the present province of Constantine. They also had to repel the attacks of the 'Abdalwādids of Tlemcen and the Marīnids of Fās [see 'ABD AL-WĀDIDS, ZIYĀNIDS and MARĪNIDS]. The former besieged Bougie without success in 1310, 1316 and 1388-1319. To gain their end and to blockade the town narrowly, they established themselves permanently at Temzezdekt, in the valley of the Summam. — The Marīnids were more fortunate and succeeded in taking the town. Abu 'l-Ḥasan entered it without striking a blow in 1347 and the Marīnid rule lasted till 1301. In this year the Ḥafṣids again succeeded in forcing the town to recognise their authority, Bougie again became the capital of a principality administered by a son of the Sulṭān of Tunis and like Constantine formed a sort of appanage for the prince of the royal house. Harmony did not long reign between the governors of Constantine and Bougie; their constant wars bathed Algeria in blood throughout the xv[th] and during the early years of the xvi[th] century.

In spite of these vicissitudes, Bougie continued to play an important part in the economic life of Northern Africa. The Ḥammādids had always been on friendly terms with the Christian states, particularly with Rome and the Italian republics. Al-Nāṣir had even signed a treaty with the Pisans authorising them to come to trade in his dominions. The Almohads followed the same policy, renewed al-Nāṣir's treaty with Pisa and granted similar concessions to Genoa and Marseilles. Under the Ḥafṣids the harbour of Bougie (mentioned in western texts in the forms Bugia, Buria, Bugea and Buzana) was regularly visited by Catalans, Provençals and Venetians. "Christian merchants had *funduḳs* there and came to buy wool, oil, hides and wax". This state of affairs was however changed at the end of the xiv[th] and beginning of the xv[th] century, in consequence of the revival of piracy, which had never really disappeared. The inhabitants of Bougie soon took their place among the corsairs most dreaded by Christian sailors.

When the Spaniards had decided to occupy the principal places on the Barbary coast, they meant to take Bougie also from the Muḥammadans. Pedro Navarro seized the place in January 1509. The fortifications were strengthened but the town was sacked and the Ḥammādid palaces, which were still standing, destroyed. Attacked in 1513 by the corsair 'Arūdj [q. v.] the Spaniards were able to hold out and retained the town till 1555. Their rule nevertheless was always precarious. Continually blockaded by the Ḳabyls, the garrison never could receive sufficient reinforcements of men, munitions or provisions from Spain. The walls were falling into ruins when the Beylerbey Ṣalāḥ Ra'īs laid siege to the town. In six days he was able to take all the defences of the town and forced the governor, Don Alonso de Peralta to capitulate (28[th] September 1555). On his return to Spain, Peralta was tried by court-martial, condemned to death and beheaded.

After thus gaining Bougie, the Turks held it for 188 years. They placed a garrison there but were never able to appease the hostility of the Ḳabyls of the neighbourhood, nor to restore the town to its past prosperity. In the xvii[th] century Bougie never had more than 500 or 600 inhabitants, exclusive of its garrison of 168 Janissaries.

On hearing of the capture of Algiers by the French in 1830, the Ḳabyls drove the Turkish garrison out of Bougie and seized the town. The French government, after first trying to set up a chief chosen by it here, decided to take possession of the town, perhaps to prevent it being occupied by another Power. An expedition, fitted out in Toulon, disembarked a body of troops commanded by General Trézel in September 1833. After much fighting and bloodshed (30[th] September—12[th] October), he remained master of the town. The situation of the French, constantly harassed by the Ḳabyls was for a long time very critical, and on several occasions it was thought they would have to evacuate the town, the occupation of which did not appear to be worth the trouble. It was not till the conquest of Ḳabylia (1847—1857) that the safety of the town was assured. Since that date, the exploitation of the valley of the Summan and of the abundant mineral deposits in this region, as well as the construction of roads and railways connecting Bougie with Great Ḳabylia on the one side and with the plateaus of Saṭīf and Madjāna on the other have restored a fair share of prosperity to the town and given its port the beginnings of a great trade.

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BOZANTI, the BADHANDŪN (or BADANDŪN, BUDANDŪN) of the Arab geographers and the Greek PODANDOS, the name of a river and a town of great strategic importance situated on it, at the *darb al-salāma*, the Pylae Ciliciae, south of Lu'lu'a (Lulon). The place is famous in history, because the 'Abbāsid Caliph, al-Ma'mūn (218 = 833) died suddenly there on a campaign against the Greeks after incautiously drinking cold water. He was buried in Ṭarsūs at the Gate of Badhandūn. The modern Bozanti is a wretched village with 500 inhabitants.

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BRAHŌĪ. [See BALŪČISTĀN, p. 627.]

BROACH. [See BHARŪČ, p. 710.]

BRUSA, Turkish BURSA, the ancient PRUSA, is situated in 26° 40′ East Long. and 40° 31′ N. Lat. at the foot of Olympus (Kashīshdagh). The number of inhabitants in 1907 was 66,151; a railway connects the town with the harbour of Mudania. The principal occupation of the population is the rearing of silk-worms, but wine, olive-oil, opium and fruit are also exported. Near the town and the village of Čekirge, some distance off, are the well known and much frequented warm sulphur and chalybeate baths. Among the sights of the town are the mosques built by the early Ottoman Sulṭāns, i. e. the Yeshil Djāmi' built by Muḥammad I, the Ulu Djāmi', the mosque of Murād II with the tombs of the Sulṭāns and the Yilderim Mosque. Brusa first attained importance for the history of Islām, after its conquest by Orkhān, son of 'Othmān in 726 (1326). — He made it his residence and after his time it remained the capital and imperial residence till the conquest of Constantinople. Brusa is now the capital of the Wilāyet of Khodawendik'ar.

Bibliography: Ewliya Čelebi, *Siyāḥet-nāme*; 'Alī Djewād, *Djoghrāfiya lughāti*, 170 *et seq.*; Belig, *Güldeste-i riyāḍ-i 'irfān we waḍīyāt-i dānishwerān*; Lāmi'ī, *Die Verherrlichung der Stadt Brussa*, German transl. by Pfizmaier, Vienna, 1829; Cuinet, *La Turquie d'Asie*, iv. 120 *et seq.*; Baedeker, *Konstantinopel und Kleinasien*, 140 *et seq.*; H. Barth, *Konstantinopel*, 130 *et seq.*; *Khodawendikiār sālnamesi* 1325, cf. *Revue du monde musulman*, v. 145 *et seq.*; H. Wilde, *Brussa* (Heft 13 of the *Beiträge zur Bauwissenschaft*, 1909). On pre-Islāmic Brūsa cf. Pauly's *Realwörterbuch* etc.

BSHARRĀ or, according to the modern pronunciation, BSHERRE, one of the most ancient villages in northern Lebanon. In the Arab geographers the district of Bsherre usually bears the name Djobbat Bsharrīya or Bsharrā, which it has preserved to the present day; under the Mamlūks, the district belonged to the *Niyāba* of Tripolis and appears always to have been governed by Christian Moḳaddams. Near Bsherre grow the famous cedars of Lebanon, which are nowhere mentioned by Muḥammadan writers. The great market town of Bsherre (3000 inhabitants) belongs to the Ḳā'immaḳāmat of Batrūn. The whole district is Maronite.

Bibliography: Ḳalḳashandī, *Ṣubḥ al-a'shā* (MS. in the University of Bairūt), ii. 1177; do., *Ḍaw' al-ṣubḥ* (Cairo, 1324), p. 304; al-'Omarī, *al-Ta'rīf bil-muṣṭalaḥ al-sharīf* (Cairo, 1312), p. 182; Dimashḳī (ed. Mehren), p. 208; Ritter, *Erdkunde*, xvii. 659; H. Lammens, *Le Liban, notes archéologiques* etc., i. 127 *et seq.*, *Dalīl Lubnān* (Ba'abdā, 1906), p. 687. (H. LAMMENS.)

BTEDDĪN (abbreviated from BAIT AL-DĪN), a small town in Lebanon (with about 400 inhabitants) not far from Dēr al-Ḳamar, from which it is separated by a deep ravine. About 1812 the Emir Bashīr Shihāb [q. v.] began to build a palace here with courts and gardens planned on a splendid scale. It is now used as the summer residence of the governor of Lebanon. Besides the Sarāi there are several other palaces in Bteddīn, in one of which the Ḳā'immaḳām of the Ḳaḍā al-Shūf resides for a time. The place consists mainly of government buildings and the houses of officials with a few shops and hotels. For administrative purposes, it belongs to the district of Dēr al-Ḳamar, which, although situated in the centre of Ḳaḍā al-Shūf, does not form part of it, but is administrated directly by the governor.

Bibliography: Ritter, *Erdkunde*, xvii. 679 *et seq.*; von Oppenheim, *Vom Mittelmeer zum Persischen Golf*, i. 26 *et seq.*; *Dalīl Lubnān* (Ba'abdā, 1906), p. 704. (R. HARTMANN.)

BŪ. [See ABŪ, p. 73.]

BU'ĀTH, a place near Medina famous for the battle fought there between the related tribes of the Aws and Khazradj, some years before the Migration of Muḥammad and his adherents to that town. It belonged to the Jewish tribe of Ḳuraiẓa, and according to Samhūdī, was two miles east (to be more accurate south-east) of Medina, above a cornfield called Ḳawrā. A few incidental mentions of the place in the traditions help to locate it more accurately. Muḥammad's men, who slew Ka'b b. Ashraf, went past the Banū Ḳuraiẓa, thence past Bu'āth, and thus reached Ḥarrat al-'Uraiḍ and from there went to Baḳī' al-Gharḳad to the east of the town. At the attack on the Ḳuraiẓa, Khawwāt b. Djubair slipped past the 'Abd al-Ashhal, and Zuhra and thence past Bu'āth and thus came up to the Ḳuraiẓa. The battle, which was the climax of a series of petty feuds, at first went against the Awsites but ended in the total defeat of the Khazradjites. It gave rise to a number of songs which became very popular.

Bibliography: Wellhausen, *Skizzen und Vorarbeiten*, iv. 33—36, and 52—64, where the extracts from Ibn al-Athīr, the *Kitāb al-Aghānī* and the *Ḥamāsa* are given. Wüstenfeld, *Die Geschichte Medinas* (*Abhandl. der Gött. Ges. der Wissensch.* 1860, Vol. 9), p. 52; Yāḳūt, *Geogr. Wörterbuch* (ed. Wüstenfeld), i. 670 *et seq.*; Ṭabarī, *Annales* (ed. de Goeje), i. 1372; Ibn Hishām (ed. Wüstenfeld), p. 385 *et seq.*, 552; Wāḳidī (transl. by Wellhausen), p. 97, 198. (FR. BUHL.)

BUČAK is the Turkish name of the steppe, which forms the southern part of the Russian province of Bessarabia, roughly equivalent to the circle of Akkerman and is sometimes used as a name for the whole of Bessarabia. This district passed under Turkish rule during the reign of Bāyazīd II, in 889 (1484) and was not finally ceded to Russia till the treaty of Bucharest in 1812, although it had been several times previously occupied by the Russians during the wars with Turkey. On the Turco-Tatar elements in the population see the article GAGAUS.

BUCHAREST, Turkish BÜKÜRESHT, the capital of Roumania, [see IFLĀḲ]. The Peace between Russia and Turkey was signed here on the 28th May 1812, by which the Pruth to its confluence with the Danube and thence along the left bank of the latter till its entrance to the Black Sea became the frontier.

BUDAIL B. WARḲĀʾ, chief of the Banū Khuzāʿa, a tribe living near Mecca, who served Muḥammad as spies, kept him informed of the enterprises of the Ḳoraish and after the agreement at Ḥudaibiya (6 = 628) were his allies. Budail appears for the first time in the camp at Ḥudaibiya to tell Muḥammad that the Meccans were armed to resist him. On his return he carried the Prophet's offers to Mecca, where he had a *dār*. The Banū Khuzāʿa fled thither during their war with the Banū Bakr, when the Ḳoraish took the side of the latter, their clients, against the former. This was a breach of the treaty of Ḥudaibiya, by which the Banū Khuzāʿa had been recognised as allies of Muḥammad and thus gave him an opportunity to attack his native town. Budail hurried to Medina to make an arrangement with Muḥammad and on the way met Abū Sufyān [q. v., p. 107] who was on the way to Medina on a similar errand. Apparently they both came to an arrangement with Muḥammad in Medina regarding the terms of a peaceful surrender of Mecca for which they offered their services. Muḥammad advanced against Mecca at the head of 10,000 men under the pretence of avenging the Banū Khuzāʿa. On the day before his arrival in Marr al-Ẓahrān (the middle of Ramaḍān 8 = beginning of June 630) Budail went out with Abū Sufyān to reconnoitre. If the two had not been secretly in agreement the Umaiyad could not have been able to persuade the chief of the Khuzāʿa, who was the cause of the campaign, to go with him at such a critical moment. After they entered the Prophet's tent, they are both said to have paid him homage and adopted Islām. The conversion of Budail cannot have taken place earlier, because he is mentioned among the "Muslims of the conquest (*fatḥ*)" of Mecca. It was granted him that his house in Mecca, should be recognised as a place of asylum for the belligerents. After the capitulation of Mecca, Budail accompanied Muḥammad with his adherents to Ḥunain. He was not present at the siege of Ṭāʾif because he had to guard the booty taken at Ḥunain, in the camp of Djiʿrāna. He is not again mentioned and must have died before the Prophet, i. e. between the years 9 and 11 (630 and 632).

Bibliography: Ṭabarī, *Annales*, i. 1335, 1621—1628, 1634; Ibn Saʿd, *Ṭabaḳāt*, ii. 1. Part, p. 70 *et seq.*, 98; *Aghānī*, vi. 97; Balādhorī, *Futūḥ* (ed. de Goeje), 35 *et seq.*; Ibn Hishām, *Sīra* (ed. Wüstenfeld), 807; Ibn al-Athīr, *Usd al-Ghāba*, i. 170; Caetani, *Annali*, ii. 1. Part, year 8, Nº. 22, 39, 40, 43, 46, 51, 57. (H. LAMMENS.)

BUDALĀʾ (A.), Plur. of *Badīl*, s. above under ABDĀL.

BUDAN, BĀBĀ, the eponymous saint of the Bābā Budan mountains, the loftiest range on the Mysore table-land, India, situated between 13° 23' and 13° 35' N. lat. and 75° 37' and 75° 52' E. long. Bābā Budan is said to have introduced the cultivation of coffee into India in the 17th century, on his return from a pilgrimage to Mecca. His tomb is located by the Muḥammadans in a cave, which the Hindus, on the other hand, venerate as the place into which the sage Dattātreya vanished and out of which he is expected to re-appear as a prophetic sign of the last avatār of Vishṇu; the spot is thus a place of pilgrimage for the adherents of both creeds.

Bibliography: *Gazetteer of Mysore and Coorg*, by L. Rice, (Bangalore, 1876), ii. 429.

BUDAPEST, the capital and chief town of Hungary, which arose in 1872 through the union of the towns of Buda (Budin) and Pest, is only of importance in the history of Islām at an earlier period, when the town of Buda (Budin, Budun) was under Turkish rule (1541—1686). Sulaimān entered Buda on the 10th Sept. 1526, after his victory at the battle of Mohács and three years later the fortress was occupied by him. The Emperor Ferdinand's attempts to regain the town (1530 and 1540) failed and provoked a third campaign into Hungary, Sulaimān thereupon appointed a Pasha governor of Buda and by various other means endeavoured to make the town quite Muḥammadan. In the years 1598 and 1602, the town was unsuccessfully besieged by the Archduke Matthias and again in 1684 by the Duke of Lothringen who was finally able to take the town in 1686. The only relic of the Muḥammadan occupation is the tomb of the saint Gülbābā [q. v.] which is still sometimes visited by Turkish pilgrims.

Bibliography: Ewliya Čelebi, *Siyāḥatnāme*, Vol. 6; von Hammer, *Geschichte des osman. Reiches*, s. Index.

BUDD. The word *Budd* or *budda* is used with various meanings. It is applied either to a pagoda, to Buddha himself, or to idols, not necessarily figures of Buddha. The word means pagodas, for example in a passage in the *ʿAdjāʾib al-Hind* (*Les Merveilles de l'Inde*, ed. and translated by Marcel Devic p. 5), where it is said that a town in the island of Ceylon possesses six hundred large *budd*. This meaning is the rarest.

Budd or *Budda* sometimes means Buddha in authors like Masʿūdī, al-Bīrūnī and Shahrastānī. For example, Masʿūdī, speaking of the temple in Multān known as the "House of Gold", says that in it the Indians preserve their archives from the date of the coming of the first Buddha amongst them, i. e. 12,000 times 36,000 years ago (*Kitāb al-Tanbīh*, *Livre de l'avertissement*, transl. by Carra de Vaux, p. 201; cf. al-Bīrūnī, *India*, transl. Sachau, i. 368; ii. 18). — Al-Bīrūnī, though possessing such a good knowledge of Brahmanism, knows very little of Buddhism. The reverse holds true of Shahrastānī whose article on Buddhism is of some interest. This writer defines a *budd* as a person in this world, who is not born, does not marry, neither eats nor drinks and never grows old or dies; this definition evidently refers to incarnate

or living Buddhas. Shahrastānī (ed. Cureton, p. 416) refers indirectly to the doctrine of successive Buddhas for he says that "the first Buddha" appeared five thousand years before the Hidjra; he was called *Shākmin*, — the Arabic form of Sakyamuni. This historian knows also of the Bodhisattvas: the next rank to that of the Buddha, he tells us, is that of the Būdis'iya, i. e. of the men who seek the path of truth. He explains that this is attained by patience, renunciation of the world, abstention from desire, sympathy with others, practising ten virtues, which are all virtues of gentleness and avoiding ten sins of which the chief are: the slaughter of any thing that has life, fornication, lying, slander and calumny. The Buddhas appear in various forms; the Buddhists assume the eternity of the world and believe in the retribution of acts in another life. This is almost all that Muḥammadan scholars know of Buddhism; Shahrastānī thinks that this religion flourished in India because of the climate of the country and the large number of ascetics in it.

The Arabs give the name of Būdasp to the mythical founder of the religion of the Sabaeans. In the reign of Tahmuret or Tahomers, Būdasp is said to have proclaimed this religion to the Persians who were previously *Ḥunafā*, i. e. pagans. The name of Būdasp, a corruption of Būdāsf is found in Iranian (*Bundahish*, xxviii); it is not formed directly from Buddha but rather from Bodhisattva (cf. *Avesta*, transl. J. Darmesteter, ii. 259 and iii. p. XLVII: Mas'ūdī, *Kitāb al-Tanbīh*, transl. de Vaux, p. 130).

The name *budd* is often also used in the sense of idol; thus the author of the *Compendium of Wonders* says that "the most prominent feature of the religion of the people of India is the worship of *budd*". The *Silsilat al-Tawārīkh* (p. 134-135) gives the name *budd* or *budda* to an idol worshipped in a country in India to which courtesans are dedicated; the word *budd* is here explained by *ṣanam*, idol. The idol of Somnath, the capital of Lāristān was well known to Muḥammadans. It is of it that Sa'dī tells in his Bustān (transl. by Barbier de Meynard, p. 354), that he surprised the priest in the act of pulling the string, with which he worked the arms of the statue. The story is, however, evidently fictitious. Dimishkī (*Cosmography*, ed. Mehren, p. 170-171) describes in detail the idol of Somnath; it evidently belonged to a Sivaite cult; he gives the name of *budd* to the principal object of worship which consisted of two stones representing the male and female organs of generation; this object was adorned with precious stones and placed on a pedestal, large enough for ten men to stand on. The pedestal itself was placed on the top of a pyramid with nine steps, covered with idols in human forms, very hot dishes were offered to these divinities and the vapours rising from them were thought to nourish the spirits of the fetish and those of the idols that surrounded it as well as the souls of the dead (cf. also what Reinaud says of the idol of Multān in the *Journal Asiatique*, 1844 and 1845). (B. CARRA DE VAUX.)

BUDJNURD, a town in Khorāsān, formerly called Būzandjird, to the north of Elburz in the valley of the Atrek at the foot of Nakhčīr-kūh on the north and of the Alā-Dagh and Schāh on the south; it has about 4000 houses. A citadel, in which the governor resides rises above the town. A boulevard planted with trees (*Khiyābān*) leads in a straight line from the gate of the citadel to the farthest end of the town, which before the Russian occupation, was exposed to the inroads of the Tekke Turkomans.

Bibliography: Nāṣir al-Dīn Shāh, *Siyāḥat-nāma-i Khurāsān*, p. 348. (CL. HUART.)

BUDŪḤ is an artificial talismanic word formed from the elements of the simple three-fold magic square

4	9	2
3	5	7
8	1	6

expressed in *Abdjad* by

د	ط	ب
ج	ه	ز
ح	ا	و

Other groups of letters from that square are similarly, but not so generally, used, e.g. بطد, زهج, واح and together بطد زهج واح. From some, also, larger squares are built up, as a four-fold on بدوح and a six-fold on ب ط د و ا ح. In the older Arabic books on magic (e.g. al-Būnī, d. A. H. 622, *Shams al-ma'ārif*) this formula plays a comparatively minor part; but after it was taken up by al-Ghazālī and cited in his *Munḳidh* (pp. 46 and 50 of ed. of Cairo, 1303) as an inexplicable, but certain, assistance in cases of difficult labour, it came to be universally known as "the three-fold talisman, or seal, or table of al-Ghazālī" (*al-wafḳ*, *al-khātam*, *al-djadwal*, *al-muthallath lil-Ghazālī*) and finally has become the foundation and starting point for the whole "Science of Letters" (*'ilm al-ḥurūf*). Al-Ghazālī is said to have developed the formula, under divine inspiration (*ilhām*), from the combinations of letters كهيعص and حمعسق which begin Sūras xix. and xlii. of the Ḳur'ān, and which by themselves are also used as talismans (Reinaud, *Monuments musulmans*, ii. p. 236). For the process see pp. 170 *et seq.* of *Mafātīḥ al-ghaib* (Cairo, 1327) by Aḥmad Mūsā al-Zarḳāwī, a contemporary Egyptian magician, and on the subject in general, the sixth and seventh *Risālas* in that volume. Others trace the formula back to Adam, from whom it passed down to al-Ghazālī (*Al-'ināya al-rabbāniya* p. 44, and *Al-asrār al-rabbāniya* p. 16, both by Yūsuf Muḥammad al-Hindī, a contemporary Egyptian writer on magic, who also has a special treatise on this *wafḳ* which I have not seen). In all this al-Ghazālī's established reputation as a custodian of mystical knowledge and especially of the book *Al-Djafr*, evidently played a part (*Journ. Am. Or. Soc.*, xx. p. 113; Goldziher, *Ibn Toumert*, pp. 15 *et seq.*). Another suggested origin is the Aramaeo-Persian name of the planet and goddess Venus, *Bīdukht* ܒܝܕܘܟܬ, بيدخت G. Hoffmann, *Auszüge aus syrischen Akten persischer Märtyrer*, pp. 128 *et seq.*). But though this name appears in the *Fihrist* (i. 311, 7) with magical and diabolic associations and is quoted very occasionally in connection with Zuhara (e.g. Maḳrīzī in his *Khiṭaṭ*, i. p. 8 of edit. of 1324; Tha'labī in his *Ḳiṣaṣ*, p. 29 of edit. of 1314 — both with misprints) it appears to be totally unknown in magical or Djinn literature. Yet the name evidently passed early into South Arabic, became used there as a feminine proper name and as a feminine epithet, *fat*,

and was confused with the root بذخ (*Lisān*, iii. p. 484 sub بدخ). Other standing in Arabic it does not have. Further, when Budūḥ is associated with a particular planet, it is with Saturn (*Zuḥal*) and its metal is lead (*Mafātīḥ*, above, p. 170), not copper as Venus would require. Hardly worthy of mention is Von Hammer's fancy that Budūḥ is one of the names of Allāh (*Journ. As.*, 1830, p. 72) though it may have a Turkish basis (and see, too, de Sacy below), and the derivation he suggests or the story told by Michel Sabbagh to de Sacy (*Chrest. ar.*, iii. 364 *et seq.*) that it was the name of a pious merchant whose packages and letters never went astray, though that may well be a popular Syrian explanation. In magical books there are few cases even of personifying the word (e.g. *Yā Budūḥ* in *Al-fatḥ al-raḥmānī* by Ḥādjdj Sa'dūn, p. 21) but for the popular mind Budūḥ has become a Djinnī whose services can be secured by writing his name either in letters or numbers (*Journ. As.*, Ser. 4. xii. 521 *et seq.*; Spiro, *Vocabulary of Colloq. Egyptian*, p. 36; Doutté, *Magie et Religion*, p. 296, with *Ḳaiyūm* as though a name of Allāh; Klunzinger, *Upper Egypt*, p. 387). The uses of this word are most various, to invoke both good and bad fortune. Thus, in Doutté (*op. cit.*), against menorrhagia (p. 234), against pains in the stomach (p. 229), to render one's self invisible (p. 275), against temporary impotence (p. 295). Lane's Cairo magician also used it with his ink mirror (*Modern Egyptians*, chap. xii), and so in several magical treatises. It is also engraved upon jewels and metal plates or rings which are carried as permanent talismans, and it is inscribed at the beginning of books (like *Kabīkadj*) as a preservative, e.g. in *Fatḥ al-Djalīl*, Tunis, 1290. But by far the most common use is to ensure the arrival of letters and packages. Besides the references above, see also Reinaud, *Monuments musulmans*, ii. pp. 243 *et seq.*, 251 *et seq.* and 256.

(D. B. MACDONALD.)

BUGHRĀ, in Eastern Turkī means a dromedary (cf. *bughur*), generally a male one; it was also the name of several rulers in Central Asia (cf. BUGHRĀ KHĀN), after whom a certain dish is named, a kind of pastry called in Ottoman Turkish *'adjem yakhnisi* "Persian ragout" and *tawa böreki* "pasty".

Bibliography: Sulaimān-Efendi, *Lughāt-i djaghatāi*, p. 82; Vámbéry, *Čagataische Sprachstudien*, p. 248; Pavet de Courteille, *Dictionnaire turc-oriental*, p. 172; [Mīrzā Ḥabīb], Glossary to the *Dīwān-i aṭ'ime* of Abū Isḥāḳ Ḥalladj, p. 175.

(CL. HUART.)

BUGHRĀ-KHĀN, the name of several rulers of the Turkoman dynasty of Ilak Khāns or Ḳarākhanids (in Central Asia). The most famous are:

1. Satūḳ-Bughrā-Khān 'Abd al-Karīm, said to be the first member of this dynasty to adopt Islām and propagate it in his kingdom. He is called Satuḳ (so Shabaḳ is to be emended) Ḳara-Khāḳān by Ibn al-Athīr (ed. Tornberg, xi. 54). We have no reliable information either regarding his reign in general or his conversion unless the account given by Ibn al-Athīr (viii. 396) of the adoption of Islām by a numerous Turkī people in 349 (960) refers to the subjects of this prince. According to Djamāl al-Ḳarashī (in Barthold, *Turkestān v epochu mongolskago nashestviya*, i. 130) he was dead by 344 = 955-956; his tomb at Artūdj (the modern Artish) near Kāshghar is still a place of pilgrimage. The account of his life known as the *Tadhkira-i Bughrā-Khān*, which has been edited by F. Grenard (*Journ. Asiat.*, ix[th] Series, xv. *et seq.*) is certainly legendary. Some portions of the saga are to be found in the oldest document that has survived to us, in Djamāl al-Ḳarashī, and others have been added at later periods; it cannot be proved that there is any real historic basis for these traditions.

2. Bughrā-Khān Hārūn b. Mūsā (in Ibn al-Athīr, ix. 68: Hārūn b. Sulaimān), grandson of the preceding, the first of this dynasty to conquer Mā warā' al-Nahr. The power of the Sāmānids had been shaken by internal dissensions during the reign of Nūḥ b. Manṣūr (365—387 = 977—999); when the conqueror set out from his capital of Balāsāghūn [q. v., p. 614] and appeared before Isfīdjāb (the modern Sairām near Čimkent), the frontier town of the Sāmānid kingdom on the northwest, he met with no great opposition anywhere. The nobles, who were hostilely disposed to the Sāmānids, are even said to have called in the Turks themselves; Bughrā-Khān was able to enter Bukhārā, the capital of the Sāmānids in Rabī' I, 382 = 7[th] May—5[th] June 992, but soon afterwards he became very ill through overindulgence in fruit and had to vacate the conquered land again. By the middle of Djumādā II. of the same year, on a Wednesday (the 17[th] August) Nūḥ returned to his capital; Bughrā-Khān died on the way to Kāshghar in Ḳočkar-bashi, perhaps not far from the source of the Ču, which is still called Ḳočkar. Ibn al-Athīr (ix. 68 *et seq.*) who could not find any exact details in his chief authority, the *Ta'rīkh-i Yamīnī* of 'Utbī, makes Bughrā-Khān first conquer Bukhārā in 383 (993-994) but this statement is definitely disproved by the accounts of Gardīzī (in Barthold, *Turkestān* etc. i. 12) and Baihaḳī (ed. Morley, p. 234) which are quite in agreement.

3. Bughrā-Khān Muḥammad b. Yūsuf, grandson of the preceding. In the lifetime of his father Kadr-Khān Yūsuf, who ruled in Kāshghar, he bore the title Yighān-Tegin; in 423 = 1032, after the death of his elder brother Arslān-Khān Sulaimān, he received the title of Bughrā-Khān and was granted Tarāz, (the modern Awliyā-Ata) and Isfīdjāb. Both as prince and ruler, he entertained relations with the Ghaznawids and hoped with their help to drive his opponent 'Alī Tegin [q. v., p. 297], out of Mā warā' al-Nahr; this plan was never carried out; nor was his marriage with Zainab, daughter of Sulṭān Maḥmūd and sister of Sulṭān Mas'ūd, ever celebrated, although the prince himself came to Balkh in 416 (1025) in the reign of Maḥmūd to fetch his bride (cf. Baihaḳī, ed. Morley, p. 655 *et seq.*). When the consummation of this alliance was again postponed in the reign of Mas'ūd, Bughrā-Khān made an alliance with the Saldjūḳs and became the enemy not only of the Ghaznawids but also of his own brother Arslān-Khān; Abū Ṣādiḳ Tabānī, the Imām sent by Mas'ūd, who left Ghazna on the 7[th] Dhu 'l-Ḳa'da 428 = 23[rd] August 1037 and spent 18 months in the land of the Turks, succeeded in appeasing Bughrā-Khān, however, and in reconciling him to his brother. During these years coins were struck in the name of Bughrā-

Khān even in Mā warā' al-Nahr from which it may be concluded that his rule was recognised there also. According to Ibn al-Athīr (ix. 358), he put down a Shī'a movement in Mā warā' al-Nahr, with great severity. Shī'ite emissaries had at that time been successfully winning adherents for the Fāṭimid Mustanṣir (427—487 = 1036—1094); Bughrā-Khān himself made a pretence of being in sympathy with the heretics but it was only to deceive them; when they believed they were safe from all danger through the protection of the Khān, the order was suddenly issued to destroy all heretics in the provinces as well as in the capital. Ibn al-Athīr (ix. 211) makes Bughrā-Khān reign only till 439 = 1047-1048, Baihaḳī (p. 230) who as a contemporary, is naturally the more reliable, till 449 = 1057-1058. According to both sources (the text of the MSS. of the *Ta'rīkh-i Baihaḳī* is here, as the Persian lithographed edition of 1307 = 1889-1890, p. 193 rightly remarks, hopelessly corrupt) he had driven his brother out of his kingdom and occupied it shortly before his death. According to Ibn al-Athīr, Bughrā-Khān was poisoned by his wife, who also had his imprisoned elder brother strangled.

4. Bughrā-Khān, prince of Kāshghar, to whom Yūsuf Khāṣṣ Ḥādjib of Balāsāghūn dedicated his didactic poem, the *Ḳudatḳu-Bilik* in 462 = 1069-1070. He was probably Bughrā-Khān Hārūn, according to Ibn al-Athīr (ix. 212 *et seq.*) a brother of the preceding. This Bughrā-Khān is said to have reigned for 16 years as joint-ruler with his brother Ṭoghrul Ḳara-Khān, and afterwards for 29 years alone over Kāshghar, Khotan and Balāsāghūn; the date 496 = 1102-1103 is given as the year of his death. The notices in Ibn al-Athīr (x. 112 *et seq.*) of the "Khān of Kāshghar" who submitted to Sulṭān Malik-Shāh in 482 (1089) must refer to him; the same author tells us of the wars between this Khān his brother Ya'ḳūb-Tegin (prince of Atbāsh) and a third prince Ṭoghrul but gives no information, regarding the ultimate result of these wars.

BUGI. [See CELEBES.]

BUḤAIRA (A.) "lake", diminutive of *Baḥr* "sea", p. 578.

BUḤAIRA (BEHERA) is the name of the north-western province of Egypt. It comprises the whole territory west of the Rosetta arm of the Nile. It is bounded on the north by the sea and on the south by the hills at the south-east end of the Wādī Naṭrūn which separate it from the province of Djīza 30° 25' n. B. In 1896 the population was 631,225 persons and the province is divided into the following seven districts (*Marākez*): Abū Ḥummuṣ, Shubrā Khīt, Damanhūr, Kafr al-Dawār, al-Nadjīla, Rashīd, and Etyā'i (pronounced Teh) al-Bārūd. These districts comprise 365 towns and villages and 2582 smaller settlements. Alexandria has its own government and is not included in the province.

The province of Buḥaira has existed since the division of Egypt into provinces by the Fāṭimid Caliph al-Mustanṣir. It corresponds roughly to the ancient Ḥawf Gharbī which was divided into eleven circles (*kūra*) down to the rearrangement of the provinces by Mustanṣir. One of these circles, mentioned by Ḳuḍā'ī, was called al-Buḥaira. Ḳalḳashandī supposes that this name refers to the "Sea of Būḳīr". This suggestion is correct in so far as the name Buḥaira might have been applied to the whole province from one of the large lakes in the north which periodically dry up. Buḥaira, however, may also be regarded as the diminutive of *baḥra*, according to Lane, "a wide tract of land, low or depressed land". For a while in the middle ages, Buḥaira was of much greater extent, for the district of Fuwwa which now belongs to Gharbiya then belonged to it. Since the division into provinces, Damanhūr has been the capital of Buḥaira. Ibn Dji'ān gives the amount of taxes at which it was rated at 741,294 $^{7}/_{3}$ dinārs and the number of the districts (*nāḥiya*) in it at 222.

Bibliography: W. Willcocks, *Egyptian Irrigation*, 2nd ed., 221 *et seq.*; Boinet Bey, *Diction. Géographique de l'Egypte*, sub Béhéra; Ḳalḳashandī, *Ḍaw' al-ṣubḥ*, 239; do. (transl. by Wüstenfeld), 99, 111; Ibn Duḳmāḳ, v. 101; Ibn Dji'ān, *al-Tuḥfa al-saniya*, 4; Maḳrīzī, *Khiṭaṭ*, i. 72 *et seq.*, 169; Yāḳūt, i. 514.

(C. H. BECKER.)

AL-BUḤAIRA AL-MUNTINA, "the Stinking Sea", is the Dead Sea, s. BAḤR LŪṬ, p. 582.

BUHLŪL AL-MADJNŪN, ABŪ WUHAIB, B. 'AMR B. AL-MUGHĪRA AL-ṢAIRAFĪ AL-KŪFĪ was one of the *'uḳalā' al-madjānīn*, "intelligent madmen", a contemporary of Hārūn al-Rashīd (d. 193) and the source of many edifying and pious anecdotes and paraenetic verses. His name, Buhlūl, had in his time no association with idiocy. The lexicons (*Ṣiḥāḥ*, *Ḳāmūs*, *Lisān*, xii. 77, Lane p. 2670) give it the meanings "great laugher", "one who is generous or noble", "a chief combining all good qualities", "a generous tribe" and in Ibn Taghrībirdī's *Annales* (i. 513, 697; ii. 185), for example, we find it borne by eminently sane and respectable men who d. in 183, 233 and 298. That one of these who died in 183, the year which Ibn Taghrībirdī gives for Buhlūl al-Madjnūn's death, was Buhlūl al-Rashīd, may explain the persistent tradition (Ibn Tagh., i. 518, Vollers in *Zeitschr. der Deutsch. Morgenl. Ges.*, xliii. 115, for present day Cairene popular legend) connecting our Buhlūl with al-Sabtī, the semi-legendary son of Hārūn al-Rashīd (Chauvin, *Bibliogr. ar.*, vi. 193 and references there). An early reference to Buhlūl is in the *Kitāb 'uḳalā al-madjānīn* (Berlin Cat. ix. p. 316, No. 8328) by al-Ḥasan b. Muḥammad al-Naisābūrī (d. 406) although he may be mentioned also in the similar work (Derenbourg, *Escur.* No. 482, Brockelmann, i. 154) by Muḥ. b. Mazyad (d. 325). According to Kern, quoted in Meissner's *Neuarab. Geschichten*, p. v, he is mentioned by Ibn Zūlāḳ (d. 387) in his *Akhbār Sībawaihi al-Miṣrī* (Cairo Cat. v, 7) as "eine altbekannte Persönlichkeit". Ibn al-Djawzī (d. 597) tells that in 188 Hārūn al-Rashīd was met at Kūfa by Buhlūl who imparted to him a tradition from the Prophet, and refused a reward (Amedroz in *Journ. of the R. As. Soc.*, 1907, p. 35), there are also anecdotes of Buhlūl in his *Adhkiyā*, pp. 180 *et seq.* of ed. of 1277. Ibn Taghrībirdī (d. 870 or 874) gives a longer account, based in part on Dhahabī (d. 748). Buhlūl's insanity was intermittent (evidently resembling that of Sa'dūn al-Madjnūn, Sha'rānī's *Ṭabaḳāt*, p. 54 of ed. of 1316), his language was good, and quick-witted stories came down from him. Dhahabī said that he narrated traditions from 'Amr b. Dīnār, 'Āṣim b. Bahdala and Aiman b. Nā'il; but as a traditionalist he was neither accepted nor rejected, and students did not write down anything which he gave. He lived through

the whole reign of al-Rashīd, whom he used to exhort and whose gifts he rejected. Sha'rānī (d. 973) gives, in his *Ṭabaḳāt* (p. 54), an account of such an interview and exhortation. In Yāfi'ī's (d. 768) *Rawḍ al-rayāḥīn* there are two anecdotes (pp. 33 and 45 of ed. of 1315) of a Buhlūl, but one of them describes a conversation with Shiblī who died in 334. Shiblī meets him riding on a cane with a stick in his hand, and going to present himself before Allāh. The conversation is similar to those above. The second is an interview at Baṣra reported by Buhlūl himself, with a pious boy, a descendant of Ḥusain b. 'Alī. It is different in that the exhorting is done by the boy.

His grave was shown to Niebuhr at Baghdād where he is described in an inscription dated 501, as the sulṭān of the *madjdhūbs* (saints attracted to Allāh) and the dulled soul (*al-nafs al-mutammana*). To Niebuhr he was called Bahlūl-dāna, "wise fool", and was described as a relative of al-Rashīd and as his court fool. Stories of his wit and sagacity were told in the coffee-houses, and he had evidently been transformed entirely from the pious idiot of the earlier legend (*Reisebeschr.*, ii. 301 *et seq.*; Le Strange, *Baghdad*, p. 350). The extreme of this last development of the legend is reached when Buhlūl became the hero of erotic stories, as in the *Rawḍ al-'āṭir* of Nafzāwī (fl. at Tunis early xvi[th] cent.: p. 14 of Cairo ed. and p. 9 of ed. of 1315), who makes Buhlūl a contemporary of Ma'mūn. See, too, the stories in Meissner's *Neuarab. Geschichten*, pp. v. and 73—83. From the above it is plain that Ibn Khaldūn's (d. 808) distinction of *buhlūls* (*bahālīl*), idiots whose reason (*'aḳl*) alone failed, but whose logical soul (*nafs nāṭiḳa*) was still intact and who were, therefore, capable of sainthood, and the insane (*madjānīn*) in whom the logical soul was corrupted, arose quite late, after *buhlūl* had become a common noun (*Proleg.*, ed. Quatremère, i. 201 *et seq.*; de Slane's transl. i. 229 *et seq.* and Macdonald, *Relig. Attit. in Islam*, p. 103). So Ibn Baṭṭūṭa (d. 779) had one of his very minor *karāmāt* with a *Buhlūl* (ii. 89). The later and modern development of this, especially in the Maghrib, can be read at length in E. Doutté's *Les Marabouts*, pp. 75 *et seq.* where it should be noticed that the *bahālīl* are characterised by great bursts of laughter. There are also *buhlūlāt*. This curious persistence of the original meaning of *buhlūl* suggests that the word itself, equally with the existence of the historical Buhlūl may have led to this application. To judge by Redhouse's *Turkish and English Lexicon* (p. 416[a]) *buhlūl* still means "great laugher" in Turkish. Dozy (*Suppl.*, s. v.) quotes a similar Arabic usage from Bocthor. For references to stories about Buhlūl, mostly of the court-fool type, see Chauvin, *Bibliogr. ar.*, vii. p. 126 *et seq.* Asserted poems by him and stories about him are catalogued in Berlin, Cat. vol. iii. p. 251, N°. 3437; vol. vii. p. 170, N°. 8061; p. 233, N°. 8103; p. 670, N°. 8784; vol. viii. p. 51, N°. 9065; in Cat. of Biblio. Nat., p. 623, N°. 3653. (D. B. MACDONALD.)

AL-**BUḤTURĪ**, ABŪ 'UBĀDA AL-WALĪD B. 'UBAID, Arabic poet and anthologist of the third century (204—284 approximately). His *nisba* signifies member of the Buḥtur clan of the tribe Ṭai', whose glories he frequently celebrates. His birthplace was Manbidj (or, according to one account a village near Manbidj called Zardafna), and of Manbidj he often speaks as his home; here he ultimately acquired property, which seems to have been inherited by his son Thābit, who was living there in Iṣṭakhrī's time. The woman who forms the subject of his erotic prologues in the greater number of cases was one 'Alwa of Buṭyās near Ḥalab, daughter of Zuraiḳa; in a poem addressed to al-Fatḥ b. Khāḳān (i. 44) he speaks of her (outside the prologue) as "his friend and the joy of his heart" whom he had left behind in Syria; and in another (ii. 109) she is obscenely satirized; there is no doubt then that she is historical, which is probably not the case with the other women mentioned in the prologues. What appear to be authentic traditions bring him into connexion with the other great Ṭā'ī poet Abū Tammām, though the accounts of their meeting are inconsistent; Abū Tammām is said to have recommended him as encomiast to the people of Ma'arrat al-Nu'mān, who engaged him at a salary of 4,000 dirhems. If this be true, the poems belonging to that period appear not to be included in the dīwān, where "the village of Nu'mān" is mentioned in connexion with Ibn Thawāba (i. 117), who must have come into the poet's life much later. The earliest poems included in the dīwān appear to be addressed to eminent families belonging to the poet's tribe, the Banū Ḥumaid, three brothers Abū Nahshal (mentioned in *Aghānī*, ix. 102), Abū Muslim, and Abū Dja'far (this last can scarcely be identical with the victim of Bābak, ob. 214), and the family of Abū Sa'īd Muḥammad b. Yūsuf (ob. 236), at whose house he is said to have met Abū Tammām; a poem in which this personage is consoled for the death of Mu'taṣim (i. 169, probably of the year 227) is perhaps the earliest in the collection. An early patron of the poet was the vizier Muḥammad b. 'Abd al-Malik b. al-Zaiyāt, whom he eulogized in the reign of Wāthiḳ (ii. 104). Another family to which he addressed encomia was that of 'Abdallāh b. Ṭāhir, whose son Muḥammad was made viceroy of Baghdād in the year 237; a poem which is perhaps not much later congratulates him on his appointment (ii. 125); two other sons, Sulaimān and 'Ubaid Allāh, also form subjects of encomia, as well as more distant connexions. He appears to have become court-poet first in the reign of Mutawakkil, when he enjoyed the patronage of al-Fatḥ b. Khāḳān, to whom his *Ḥamāsa* is dedicated; to both he addressed a large number of encomia, though his relations with al-Fatḥ appear at times to have been strained. From the year 235, when Mutawakkil proclaimed his three sons heirs to the throne, these encomia follow the events of the reign, such as the Armenian revolt (237), the Caliph's temporary residence in Damascus (243), his restoration of the Nairūz (245), his building of Mutawakkiliya (245-246). Mas'ūdī has preserved a narrative in which Buḥturī records as an eye-witness the murder of his two patrons; and indeed he confesses in his dirge on Mutawakkil (i. 28), that he was present, and excuses himself for failing to defend his patrons effectively on the ground that he was unarmed: he did however what he could with his hands. These two he continued to regard as his chief patrons (ii. 163, i. 112). After the catastrophe he retired to Manbidj, but speedily came forward with a eulogy on Muntaṣir, and he continued to officiate as court poet under the succeeding Caliphs, Musta'īn,

Mu'tazz, Muhtadī and Mu'tamid. He appears to have been in especial favour with Mu'tazz, to whom he addressed numerous odes, and whom he even employed as mediator between himself and 'Abd Allāh b. Mu'tazz. It would seem that his powers failed before the end of Mu'tamid's reign.

His success as court-poet naturally brought him into connexion with all the leading men of the empire, and of the large number of persons mentioned in his odes the greater number are otherwise known. These include statesmen, such as the viziers 'Ubaid Allāh b. Yaḥyā b. Khāḳān, Ḥasan b. Makhlad, Sulaimān b. Wahb, and Ismā'īl b. Bulbul; generals and governors, etc. such as Ibrāhīm and Aḥmad sons of al-Mudabbir; Aḥmad b. Ṭūlūn, Mālik b. Ṭawḳ, and his brother Muḥammad; secretaries of state such as Ibn Thawāba, Abū Nūḥ 'Īsā b. Ibrāhīm, etc.; the courtiers 'Alī b. al-Munadjdjim and Ibn Ḥamdūn; the grammarian al-Mubarrad; the geographer Ibn Khurdādhbeh; the litterateur Abu 'l-'Ainā. His dīwān thus forms a welcome supplement to the chronicles of the time, to which it not unfrequently adds details, sometimes by giving us the full names of the personages, at others by recording events which the historians appear to have overlooked.

The poems addressed to the Caliphs contain numerous references to the controversy between the 'Abbāsids and the 'Alids on the one hand, the Umaiyads on the other; only on one occasion, when a Moslem official had been delivered over to a Christian to torture, does the poet wish Umaiyad days back. Ordinarily he insists, on the claim of the uncle to the succession, on the merits of 'Abbās himself and his privilege of *siḳāya*, which the poet seems to interpret quite correctly as the right of obtaining rain (i. 21, 23), the services to Islām of the Persians, whom he calls *Mawālī*, and their equality with the Arabs, and the services of the 'Abbāsids to the 'Alids, which he extols somewhat in the same style as did Manṣūr (i. 63). He delights in describing palaces, e.g. the ship-palace called *Zaww*, those built by Mutawakkil, the Dausaḳ of Mu'tazz, those of Mu'tamid called Ma'shūḳ and Mashūḳ, and the ruined Īwān of the old Persian kings, which he visited in the company of his son Abu 'l-Ghawth, and on which he has an interesting ode (i. 108); somewhat similar is his description of a warship (i. 257), and the aqueduct constructed for the benefit of the pilgrims by the mother of Mu'tazz (ii. 146). As might be expected, the battles of Muwaffaḳ and his captains with the rebel Zandjs are frequent subjects of allusions.

Like most of his class Buḥturī was constantly begging, either for assistance towards his *kharādj* (i. 106, 127, 189), or for help in the matter of his estates (i. 150, ii. 152), or against officials who were attempting to defraud him (ii. 153), and complaining that his remuneration was insufficient (i. 257) or that promises made him had not been fulfilled (i. 222). In the *Aghānī* a singularly ingenious device is explained whereby he raised money, which was to induce friends to purchase his slave-boy Nasīm, and then complain so bitterly of the parting that the purchaser gave him back; a series of poems addressed to Ibrāhīm b. al-Mudabbir illustrate this process (i. 179—181).

Buḥturī is said to have given dying injunctions to the effect that his satires should be destroyed, and the author of the *Aghānī* thinks that the best may have perished; nevertheless a considerable number remain, and it is clear that he employed the common plan of extorting remuneration for his eulogies by threatening to satirize those who refused it; in consequence there are numerous cases in which the dīwān contains eulogies and satires on the same personage; at other times (e.g. in the case of Ibn Ṭūlūn) his attitude veered with political and not only personal considerations. Of his fellow-poets 'Alī b. al-Djahm (ii. 88, 99, 107) and al-Ḥasan b. Radjā (ii. 107) form the subject of satires; on the other hand he seems to have been on friendly terms with Di'bil (ii. 177). He attacks the grammarians in one of his odes (ii. 132), and Christians more than once (ii. 96, 112).

Native criticism classifies him with Abū Tammām and Mutanabbī as one of the three chief poets of the 'Abbāsid period; and comparison between him and Abū Tammām is a favourite subject of essays. In his own opinion his best was below Abū Tammām's best, and his worst above Abū Tammām's worst; Mas'ūdī devotes some pages to the consideration of this subject, and it is treated at length in the *Kitāb al-Muwāzana baina Abī Tammām wal-Buḥturī* of al-Ḥasan b. Bishr al-Āmidī, who however is charged with gross favouritism towards Buḥturī. Probably most European critics would find Buḥturī less brilliant than Mutanabbī, yet far more poetical than Abū Tammām.

The *Fihrist* attributes to Buḥturī besides the dīwān a work on "Poetic ideas" and a *Ḥamāsa*, which is preserved in a Leyden MS., and was both facsimiled and edited in 1909 [see ḤAMĀSA]. The dīwān was published in Constantinople, 1300, ostensibly from a MS. of the year 424; the odes are roughly grouped by the persons and families to whom they are addressed, but this arrangement is not consistently observed. A similar copy is that in the Vienna Library (Catal. i. 436). The poems were arranged in alphabetical order by Ṣūlī, and part of such a copy exists in the Munich Library (no. 508). 'Alī b. Ḥamza al-Iṣfahānī (Yāḳūt, *Dictionary of Learned Men*, v. 200) is said to have arranged them excellently in order of subjects (*Fihrist*, 165). The dīwān sometimes bears the title *salāsil al-dhahab*. Of Abu 'l-'Alā's commentary upon it called *'Abath al-Walīd* some extracts have been printed in the *Muḳtabas*. This author (Abu 'l-'Alā) in his *Rasā'il* (ed. Oxon., p. 90) records the curious detail that Buḥturī had "peacocks' feet".

Bibliography: *Aghānī*, xviii. 167—175; *Ibn Khallikān*, (transl. de Slane), iii. 657—666.

(D. S. MARGOLIOUTH.)

BŪḲĀ (also written BŪḲA), a Turkish chief of the tribe of Ghuzz (Turkomans) is mentioned in Ibn al-Athīr (ix. 267 *et seq.* and 343) and Baihaḳī (ed. Morley p. 71). Būḳā belonged to that section of this people which had separated from the rest of the tribe in Mā warā' al-Nahr in 420 = 1029 and crossed the border into Khorāsān [see BALKHĀN above, p. 623]. By command of Sulṭān Mas'ūd who had taken them into his service, these Ghuzz were attached to the army of Tāsh-Farrash who was sent against 'Alā al-Dawla b. Kākūya (422 = 1031, cf. DUSHMANZIYĀR); Tāsh had more than 50 of their leaders seized and executed, on account of the robberies which they committed in Khorāsān; on this occasion as in the reign of Maḥmūd, Mas'ūd's predecessor, one section of them was massacred; the

others moved to the west and passed through various provinces of Khorāsān in the next few years to Diyār-Bakr, owing allegiance to no one, till they suffered an annihilating defeat from the Arabs of Diyār-Bakr under Ḳirwāsh b. Muḳallad (a prince of the Banū ʿOḳail) on the 20th Ramaḍān 435 = 21st April 1044. During these years they wrought terrible havoc on many towns from Damghān to Mawṣil; the harm done by these nomads however was not permanent; the Ghuzz came and went "like a summer cloud", says Ibn al-Athīr (ix. 277). Būḳā is several times mentioned in the accounts of these marauding excursions, once as chief of a division which returned to Raiy from Ādharbaidjān and plundered it for a second time, and afterwards took part in the siege and plunder of Hamadhān. His name is also found in the list of the chiefs who rejected in the abruptest fashion the offer of Sulṭān Tughril-Beg, who belonged to the same stock as they did, when he wished to take them into his service. Būḳā was also present at the last battle against Ḳirwāsh; whether he was slain in this battle or was one of few who survived, is not related.

(W. Barthold.)

BŪḲĀ or Būḳa (both forms are found), a place first mentioned in connection with the inroads of the Djarādjima-Mardaites into Syria. The name is again found in the history of the conquests under the Umaiyad Caliph Hishām. After its first destruction it was rebuilt and Būḳā is mentioned in the 4th century, after the Kūras of Antioch and Tīzīn; it must have been still in existence in the time of the geographer Yāḳūt; we know that it lay not far from Antioch and from the Djabal al-Lukkām (southern Amanus); its site therefore is to be sought in ʿAmḳ or in that part of the plain of Antioch, to which the name of Djūwa is applied. Its neighbourhood must have been swampy, for in the reign of Walīd I. the Zuṭṭ with their buffaloes were sent from Syria by Ḥadjdjādj and settled here. This description suits the district in which we noticed the little village of Djordjām, the name of which reminds us of Djarādjima. It also agrees with the very probable Syriac etymology *bōḳā* "mosquito", which is further testimony to the marshy nature of the district. The population of Būḳā was possibly Mardaite.

Bibliography: Ed. Sachau in the *Sitzungsber. der Preussischen Akademie*, Berlin, 1892, p. 327 *et seq.*; H. Lammens, *Études sur le Calife Moʿâwiya*, p. 17; Yāḳūt i. 762; ii. 55; Ibn Khordādhbeh (ed. de Goeje), p. 75; Balādhorī, *Futūḥ*, p. 149, 162.

(H. Lammens.)

BUḲʿA also Baḳʿa (A.), according to the lexicographers means a strip of land which is in some way distinguished from its surroundings and is particularly applied to a place where water lies and stagnates. The word, with its diminutive al-Buḳaiʿa often appears in the names of plains. — The plural al-Biḳāʿ is the name of the long plateau, with an average height of 3000 feet, which forms the central part of the great Syrian depression between the mountain masses of Lebanon on the one side and Hermon and Antilebanon on the other which, according to a theory now rejected, put forth by Th. Nöldeke in *Hermes*, x. 167, had given its name to the Κοίλη Συρία "Hollow Syria". The word *al-Biḳāʿ* has often been connected with the Hebrew *Biḳʿā*, "Chasm, valley" and even with the name Baalbek [q. v.] the largest town in the district. For the explanation of the name — in accordance with the meaning of the Arabic — one ought rather to point to the marshy district situated between Karak Nūḥ and ʿAin al-Djarr (the modern ʿAndjar), which was drained and settled by Tengiz, governor of Damascus about 1330. — Al-Biḳāʿ belonged to the *djund* of Damascus from quite early times. In the Mamlūk period, the district was divided into two administrative districts, al-Biḳāʿ al-Baʿlabakkī in the north and al-Biḳāʿ al-ʿAzīzī, with its administrative centre in Karak Nūḥ, in the south which belonged to the northern frontier province (*ṣafaḳa*) of the *niyāba* of Damascus. Arab authors derive the name al-Biḳāʿ al-ʿAzīzī from al-ʿAzīz [q. v., p. 540] son of Ṣalāḥ al-Dīn but modern scholars from the name of the God Ἄζιζος (see Pauly-Wissowa, s. v.). The numerous sanctuaries, such as the Grave of Noah, Ḳabr Elyās, and Nebī Shīth may perhaps justify the conclusion that the place once had a peculiarly sacred character. According to the modern Turkish administrative division, Baʿalbek and Biḳāʿ al-ʿAzīz (with its seat of administrations in Djubb Djenīn) are two Ḳaḍās of the Sandjak of Damascus.

Bibliography: Yāḳūt, *Muʿdjam*, i. 699; Ibn Djubair (ed. de Goeje), p. 281; Ibn Faḍlallāh al-ʿOmarī, *Taʿrīf* (Cairo, 1312), p. 179; Ḳalḳashandī, *Ḍawʾ al-ṣubḥ* (Cairo, 1906), i. 289; G. Le Strange, *Palestine under the Moslems*, p. 69 and 422; Quatremère in Maḳrīzī, *Histoire des Sult. Maml.*, ii. 1, p. 257—259; Ritter, *Erdkunde*, xvii. 213 *et seq.* (R. Hartmann.)

BUKAIR b. Māhān Abū Hāshim, one of the most zealous propagandists of the ʿAbbāsids. Bukair was originally employed as secretary or interpreter with Djunaid ʿAbd al-Raḥmān, governor of India when the latter was dismissed. Bukair went to Kūfa in 105 (723-724) where he was won over to the ʿAbbāsid faction and placed his great wealth at their disposal. After the death of the ʿAbbāsid emissary Maisara, he was entrusted by Muḥammad b. ʿAlī, the leader of the ʿAbbāsids, with charge of the propaganda in ʿIrāḳ. He displayed particular ability and energy in his efforts to win over the people of Khorāsān to the ʿAbbāsid party. In 107 (725-726) he sent several agents to this province; they were seized and executed however, by the governor Asad b. ʿAbd Allāh, only one, ʿAmmār al-ʿAbbādī, being able to escape by flight and return to Bukair. In the following year he is said to have made another attempt which ended in the execution of ʿAmmār and the flight of those accompanying him; but this appears to be merely another version of the preceding story. In 118 (736) Bukair appointed ʿAmmār b. Yazīd to take charge of the ʿAbbāsid propaganda in Khorāsān; the latter settled in Marw, took the name of Khidāsh and eagerly threw himself into the task of winning adherents for Muḥammad b. ʿAlī. At first he met with great success, but when he adopted the doctrines of the Khurramīs and preached the coarsest immorality and irreligion, he was seized by Asad and executed with the cruellest tortures. Another consequence of his agitation was that Muḥammad b. ʿAlī was incited against the followers of Khidāsh and broke off relations with them. To appease him the latter sent Sulaimān b. Kathīr to him in 120 (738) when he returned, Muḥammad gave

him a letter to take with him which only contained the words *bi'smi 'llāhi 'l-raḥmāni 'l-raḥīm.* He also sent Bukair to Khorāsān openly to deny the doctrines of Khidāsh. Bukair however was received with suspicion and had to return with his object unaccomplished. Muḥammad then sent him again to Khorāsān, and gave him with him a number of sticks, some of which were shod with iron and others with copper. When Bukair divided the sticks among the leaders of the factions, they saw their mistake and were converted. In 124 (741-742) Bukair was seized and imprisoned; meetings were being held in a house in Kūfa and as the chief agent of the 'Abbāsid propaganda, Bukair was held mainly responsible. Even while in prison he worked for the 'Abbāsids and succeeded in winning 'Īsā b. Ma'ḳil to their cause. The latter had a slave named Abū Muslim, the future general and governor of Khorāsān. According to some accounts Bukair bought him from 'Īsā and gave him to Ibrāhīm, son of Muḥammad b. 'Alī; but the exact details of the manumission of Abū Muslim are not certainly known. In 126 (743-744) Bukair was commissioned by Ibrāhīm to go to Khorāsān to announce the death of Muḥammad to the adherents of the 'Abbāsids and proclaim Ibrāhīm as his successor. After receiving the homage of the people of Khorāsān on behalf of Ibrāhīm, Bukair returned, bringing with him the money that had been collected in Khorāsān for the 'Abbāsid cause. Bukair died in 127 (744-745). On his deathbed he recommended Abū Salama Ḥafṣ b. Sulaimān as his successor. This choice was confirmed by Ibrāhīm and Abū Salama was recognised as his plenipotentiary.

Bibliography: Ṭabarī, ii. 1467 *et seq.*; Ibn al-Athīr (ed. Tornberg), v. 93, 101 *et seq.*; Ya'ḳūbī (ed. Houtsma), ii. 383; Weil, *Gesch. d. Chalifen*, i. 628; Wellhausen, *Das Arabische Reich und sein Sturz*, p. 316 *et seq.*

(K. V. Zettersteen.)

BUKAIR B. Wassādj, Governor of Khorāsān. In the war between 'Abd Allāh b. Khāzim governor of Khorāsān and the Tamīmites, Bukair is often mentioned. Ibn Khāzim was a supporter of the rival Caliph 'Abd Allāh b. al-Zubair and rose against the Umaiyads. As soon as he had made his position secure, he began to oppress the Tamīmites, who were scattered throughout Khorāsān. When the latter appealed to his son Muḥammad in Herāt, whose mother was a Tamīmite, Ibn Khāzim wrote to Shammās b. Dithār and Bukair b. Wassādj, his lieutenants in Herāt and ordered them to drive back the Tamīmites. Shammās, however, went over to their side, while Bukair sought to carry out the order but in the end could not prevent the Tamīmites from entering the town and slaying Muḥammad b. 'Abd Allāh b. Khāzim. In 72 (691-692) when Ibn Khāzim refused to take the oath of fealty to 'Abd al-Malik, Bukair was appointed governor of Khorāsān by the Caliph. Ibn Khāzim then advanced against Marw, but was challenged by Baḥīr b. Warḳā' and a battle ensued in which the former was slain. Bukair now wished to take the credit for the death of Ibn Khāzim and threw Baḥīr into prison. As the population of Khorāsān was afraid of renewed unrest, they wished to have a Ḳoraishite governor and Bukair was therefore deposed in 74 (693-694) and Umaiya b. 'Abd Allāh b. Khālid, appointed his successor. Baḥīr was then set free and became reconciled with Bukair. In 77 (696-697) Umaiya equipped an expedition against Bukhārā and placed Bukair in command of it. As he had, however, been warned against Bukair by Baḥīr, he took the field himself, taking Bukair with him and leaving his son behind in Marw. As soon as Umaiya had crossed the Oxus, Bukair set the boats on fire to make his return impossible and hurrying back to Marw, declared himself independent and threw Umaiya's son into prison. Umaiya was thus forced to make peace with the people of Bukhārā and advance against Bukair. According to another account, the latter never went with Umaiya, but remained in Marw during the campaign. In any case, his rebellion ended in Umaiya's having to grant him honourable terms of surrender. Among other points he promised no longer to pay attention to the defamatory statements of Baḥīr. Nevertheless Bukair was accused of treason at the instigation of Baḥīr and executed in the same year.

Bibliography: Ṭabarī, ii. passim; Ibn al-Athīr (ed. Tornberg), iv. 130, 171, 295 *et seq.*, 359 *et seq.*; Ya'ḳūbī (ed. Houtsma), ii. 324; Balādhorī (ed. de Goeje), p. 415—417; Weil, *Gesch. der Chalifen*, i. 448.

(K. V. Zettersteen.)

BŪḲALAMŪN. [See ABŪ ḲALAMŪN, p. 94.]

BUKHĀRĀ, a city in Turkestān, on the lower course of the Zarafshān. We have only the scantiest notices of the history of the city in pre-Muḥammadan times. There can be little doubt, however, that the Iranians had settlements and even towns on the Zarafshān at a very early period; even in the time of Alexander the Great of Macedon there was another town in Sogdiana besides Maracanda (Samarḳand) on the lower course of the river; but whether this town corresponded to the modern Bukhārā may be questioned. Local tradition in the early centuries of the Hidjra described some other settlements in the same neighbourhood as "older than Bukhārā"; one of these, the village of Rāmīthan, Riyāmīthan, or Aryāmīthan (the modern Čarshamba-i Ramitan) is regarded by Muḳaddasī (ed. de Goeje, p. 282) as the "ancient Bukhārā (*Bukhāra 'l-ḳadīma*)".

In any case a city was founded on the site of the modern Bukhārā several centuries before Islām. From the vth century A. D. onwards, this town is known to Chinese writers as Nu-mi, which corresponds to the ancient name Numidjkath which survived into Muḥammadan times. The name Bukhārā (Chinese Pu-ho) seems to be first given by the Chinese pilgrim Hüan-Čuang (about 630). That the name, as has been suggested, is identical with *bukhar*, the Turki-Mongol form of the Sanskrit *vihāra*, "monastery" is not improbable; the same explanation is given in the viith (xiiith) century by Djuwainī (cf. the text in Schefer, *Chrestomathie Persane*, ii. 122). In any case there was a Buddhist monastery at Bukhārā as at Balkh and Samarḳand; indeed the notices on the topography of the town in the ivth (xth) century which are quoted below enable us to fix its site approximately.

Of the native (or possibly Turkī) dynasty of the Bukhār-Khudāt (or Bukhārā-Khudhāh, princes of Bukhārā) which ruled here before the Arabs, we only know from Chinese sources that one of these princes boasted about 627 A. D. that his ancestors

had been ruling the land for 22 generations. The remainder of our information about the Bukhār-Khudāts is obtained from historians of the Muhammadan period. Besides the information contained in works on universal history or in the literature of the conquests, we also possess, although only in later recensions, a separate history of the town, composed in the year 332 = 943-944 by Muhammad Narshakhī; this work contains much valuable information and is specially valuable for the historical topography of the town; nevertheless what Narshakhī tells us about the pre-Muhammadan history of Bukhārā obviously rests on no very reliable tradition. It is, for example, more than doubtful whether Narshakhī had any evidence for his statement that the Bukhār-Khudāt who first struck coins in Bukhārā was a contemporary of the Caliph Abū Bakr (11—13 = 632—634 A. D.).

The accounts of the first Arab conquests across the Oxus are also partly legendary and still require critical examination. The first Arab army is said to have appeared before Bukhārā in 54 = 674 under ʿUbaid Allāh b. Ziyād. The ruler of Bukhārā at that time was a woman, the widow of the late prince, who is usually called Khātūn (Turk. = "Woman"; in Ṭabarī, ii. 169 in place of her, Ḳabadj-Khātūn is mentioned, not as a widowed princess of Bukhārā but as the wife of the reigning king of the Turks). According to Narshakhī (ed. Schefer, p. 7) she ruled 15 years as regent for her infant son Tughshāda (in Ṭabarī, ii. 1693 Ṭūḳ Siyāda); but this Bukhār-Khudāt appears again in Ṭabarī as still a youth in 91 = 710, when Ḳutaiba b. Muslim after overthrowing his enemies, installed him as prince of Bukhārā. The rule of Islām in Bukhārā was first placed on a firm footing by Ḳutaiba. Even Tughshāda, adopted Islām or at least pretended to and ruled for 30 years afterwards in Bukhārā. In Ramaḍān 121 (11th Aug.—9th Sept. 739) he was murdered by two nobles in the camp of the governor Naṣr b. Saiyār at Samarḳand. During his long reign several rebellions against the Arab suzerainty took place and the Turks invaded the country several times; in 110 = 728-729 the town of Bukhārā itself was lost to the Arabs and they had to besiege it but regained it next year (Ṭabarī, ii. 1514 and 1529). What attitude Tughshāda took up during these wars, is unknown.

His son and successor, called "Ḳutaiba" in honour of the conqueror, behaved at first like a good Muslim and earned the gratitude of the House of the Prophet; when in the year 133 = 750-751 the Arab Sharīk b. Shaikh raised a revolt in Bukhārā against the new dynasty of Caliphs, the rebellion was put down by Ziyād b. Ṣāliḥ who had been sent thither by Abū Muslim, with the help of the Bukhār-Khudāt. Nevertheless the Bukhār-Khudāt was at a later period accused of apostasy from Islām and put to death by order of Abū Muslim. His brother and successor Buniyāt (the reading is not certain) met the same fate during the reign of the Caliph al-Mahdī (159—169 = 775—785) for the Caliph had him put to death as a follower of the heretic al-Muḳannaʿ. After this period the Bukhār-Khudāts appear to have been of litte importance in the government of the country but they held an influential position on account of the great estates in their possession. In the early years of the reign of the Sāmānid Ismāʿīl, while his brother Naṣr was still alive, mention is made of the Bukhār-Khudāt. Abū Isḥāḳ Ibrāhīm deprived the latter of his lands but he was to be allowed the same income (20,000 dirhems) from the state treasury, as he had previously derived from his estates. How long the government fulfilled this obligation to the Bukhār-Khudāt or his successors is not related.

Besides the native prince, the Bukhār-Khudāt, there was of course, in Bukhārā from the first years of the conquest (at least from the time of Ḳutaiba b. Muslim) an Arab Emīr or ʿĀmil who was subordinate to the Emīr of Khorāsān, whose headquarters were in Marw. On account of its geographical situation, Bukhārā was much more closely connected with Marw than with Samarḳand and the other towns of Mā warāʾ al-Nahr; the Bukhār-Khudāt had even a palace of his own in Marw (Ṭabarī, ii. 1888, 14; 1987 7; 1992 16). In the iiird (century ixth) also when the Emīrs of Khorāsān transferred their seat to Nīshāpūr, the administration of Bukhārā remained separate from that of the other parts of Mā warāʾ al-Nahr; till 260 = 874, Bukhārā did not belong to the Sāmānid territory but was under a separate governor, immediately responsible to the Ṭāhirids; the successors of these governors at a later period also had their palaces in Marw (Iṣṭakhrī, ed. de Goeje, p. 260). After the fall of the Ṭāhirids (259 = 873) the usurper Yaʿḳūb b. Laith was recognised only for a brief period in Bukhārā as Emīr of Khorāsān; the clergy and the populace applied to the Sāmānid Naṣr b. Aḥmad, who was ruling in Samarḳand and he appointed his younger brother Ismāʿīl governor of Bukhārā. Bukhārā henceforth was ruled by Ismāʿīl and his successors till the fall of the Sāmānids. Ismāʿīl continued to live in Bukhārā, after the death of his brother, Naṣr in 279 (892) when the whole of Mā warāʾ al-Nahr passed under his sway and also after his victory over ʿAmr b. Laith in 287 (900) when he was confirmed by the Caliph in the rank of Emīr of Khorāsān. The city thus became the seat of a mighty ruling house and the capital of a great kingdom (the officials also had their residences in Bukhārā) although it never equalled Samarḳand, the ancient capital of Mā warāʾ al-Nahr in size or wealth during this period.

The Bukhārā of the Sāmānid period is described in detail by the Arab geographers of the ivth (xith) century; we also owe much information to Narshakhī and later editors of his works. A comparison of these accounts with the descriptions of the modern town (particularly thorough in Khanikow, *Opisanie Bukharskago Khanstva*, St. Petersburg, 1843, p. 79 *et seq.*), shows clearly that in Bukhārā, unlike Marw, Samarḳand etc., only an expansion of the area of the town and not a shifting of the town from one place to another, may be traced. Although Bukhārā has been as little spared by fire and sword as the other cities of Central Asia, it has always been rebuilt on the same site and on the same plan as in the iiird (ixth) century. It is thus much easier to understand the original authorities on the subject. We can rarely trace the development and the topography of a mediaeval town so distinctly as here.

As in most Iranian towns, the Arab geographers distinguish three main divisions of Bukhārā: the citadel (Pers. *kuhandiz* = "ancient fortress", usually written *ḳuhandiz* in Arabic and afterwards contracted to *ḳundiz* or *ḳunduz*); the original town proper (Arab. *madīna*, Pers. *shahristān*)

and the suburb (in Persian works also only the Arabic name *rabaḍ* is applied to it) lying between the original town and the new wall which has been built in Muḥammadan times. The citadel from the earliest times has been on the same site as at the present day, east of the square still known, as in the Sāmānid period, as "Rīgistān"; two gates then led into the fortress (at the present day there is only one, from the Rīgistān side), the "Rīgistān Gate" on the west and the "Ghūriyān Gate" or "Gate of the Friday-Mosque" on the east; a street led from the one gate to the other. As the area of the citadel was naturally limited by the site on which it was built, probably no alterations have been made in it from the earliest times; it is now about 1 mile in circumference and has an area of 23 acres. Within the fortress, probably on the site that is now occupied by the palace of the Emir of Bukhārā, was the palace of the Bukhār-Khudāt. This building is said to have been erected in the vii[th] century A. D. before the conquest; it was supported by seven stone columns, which represented the constellation of the Great Bear (*banāt al-na'sh*). Above the gate of the palace was fastened an iron plate with the builder's inscription. According to an old popular belief no prince has ever fled out of this palace before an enemy nor has one died within its walls; death overtook them all while without it. The translator of the *Ta'rīkh-i Bukhārā*, Aḥmad al-Ḳubawī (wrote in Djumādā I 522 = May 1128) says that the palace was first destroyed in his lifetime and the plate with the founder's inscription perished also. As Iṣṭakhrī shows (p. 306 above) it was however still being used by the Sāmānids; the later Sāmānids did not inhabit it; according to Muḳaddasī (p. 280, ?) they had only their treasuries and their prisons there. Besides the palace there was in the citadel the oldest Friday Mosque, erected by Ḳutaiba; a temple of idols (*but-khāna*) is said to have occupied the site previously. When the ancient mosque was replaced by a larger one, the old building was used as a revenue office (*dīwān al-kharādj*). The citadel was several times destroyed in the vi[th] (xii[th]) and vii[th] (xiii[th]) centuries and rebuilt; the last remains of the ancient buildings were destroyed in 560 = 1164-1165 and used as building material to repair the town-walls.

Unlike most other towns, the citadel of Bukhārā was not within the Shahristān but outside it; between them, to the east of the citadel, was an open space where the Friday Mosque stood from the second half of the second (viii[th]) century to the vi[th] (xii[th]) century. What part of the modern town corresponds to the Shahristān may be exactly determined, for, according to Iṣṭakhrī (p. 307), there was no running water on the surface either in the citadel or in the Shahristān on account of their high situation. According to the plan given by Khanikow in his book, this high-lying portion of the town is about twice as large as the citadel; it is of course long since it was surrounded by the separate wall which encompassed it in ancient times. This wall had seven gates, the names of which are given by Narshakhī and the Arab geographers. As was the rule in Central Asia the market place in pre-Muḥammadan times was without the city walls, before the gate which in later times was called the "Bazar Gate", but which Narshakhī still calls "The Gate of the Spice-Merchants" (*dar-i 'aṭṭārān*); while the Arabs called it the "Iron Gate" (*bāb al-ḥadīd*); it is probably to be sought for on the east side of the town.

We have the express testimony of Narshakhī (p. 29) that at the time of the conquest the whole town (*shahr*) consisted of the Shahristān alone; there were a few separate palaces and small settlements outside but these had not yet been linked up, as they were later. Narshakhī gives us a fairly exact account of the topographical details of the Shahristān and it would probably be possible to determine which of the streets of the modern town correspond to the streets mentioned by him; no one has as yet, however, investigated this point. Unlike most other towns, the Shahristān of Bukhārā partly retained its earlier importance at a later period after the extension of the boundaries of the town. A new Friday Mosque was built by Arslān Khān Muḥammad b. Sulaimān in the year 515 (1121-1122) in the Shahristān, probably in the southern part of it where the chief mosque with the Madrasa Mīr-'Arab built in the x[th] (xvi[th]) century and the great Minaret still stands.

It was not till the Muḥammadan period that the Shahristān was linked up with the suburbs to form one town and surrounded by a wall, according to Narshakhī in 235 (849—850). By the iv[th] (x[th]) century another wall had been built close to the old one, enclosing a greater area. Each of these walls had, like the wall of the present town, 11 gates; the distance between the gates of the inner and outer walls is, unfortunately, not given, otherwise we might be able to determine how far the development of the town had been furthered by its elevation to be capital. The question how far the names given by the Arabs to the city-gates correspond to the modern names, can be readily answered with certainty. One gate, the "Samarḳand Gate", the gate on the north, bears the same name at the present day as did the corresponding gates in the Sāmānid period; the other names may be easily identified. The gates of both walls are given by Iṣṭakhrī in their proper order: on the outer wall he begins with the "Gate of the Square" (*bāb al-Maidān*) in the south-west, through which one came on to the road leading to Khorāsān (the modern Ḳarakul Gate), thence passes on to the Darb Ibrāhīm, immediately to the east (the modern Gate of Shaikh Djalāl) and round by the south-east, north, and west sides. In detailing the inner gates he begins with the Samarḳand Gate on the north but does not state in which direction the next mentioned gate lies from this one so that the order of succession cannot be determined with the same accuracy from the Arabic text. Narshakhī (p. 93 *et seq.*), however, in his account of the conflagration of the year 325 (937) gives us the clue, as to which of the gates mentioned by Iṣṭakhrī were north of the main canal and which to the south. Since the canal, as is clear from Muḳaddasī (p. 331) corresponds to the canal which flows through the town at the present day (the Kallābād Gate corresponds to the modern Ḳarshī Gate on the east side of the town), the task of locating the sites of these gates is considerably lightened by this statement of Narshakhī's; it is clear that Iṣṭakhrī, in the case of the inner wall also, went to the east from the Samarḳand Gate and gives the names of the remaining gates of the inner wall in the order of

succession of the east, south and west sides.

The identification of some of these names is also of importance for the understanding of the accounts of the early history of the town. The "Nawbahār" from which a gate on the outer wall (the modern "Mazār Gate") had taken its name was apparently a Buddhist monastery; it is a remarkable coincidence that at the present day, the way to the most important Muḥammadan Sanctuary in the neighbourhood of Bukhārā, the tomb of Bahā' al-Dīn Naḳshband, who died in the viiith (xivth) century, lies through the same gate (whence its name also). It cannot quite be determined what connection the places called Nawbahār, which, according to Iṣṭakhrī, were in the Shahristān as well as in the suburbs, had with this monastery.

The gates on the inner walls, in the south-east part of the town, were called after the "Mosque of Māk͟h" so that we can approximately determine the site of this sanctuary also. As Narshakhī (p. 19) tells us, the mosque was built on a site which had first been dedicated to the worship of idols (probably some Buddhist cult is meant) and later the worship of fire; whether, as Christensen (*Orient. Litt. Zeit.*, vii. 49 *et seq.*) supposes, the word *Mākh* is to be taken as a dialectic form for *Māh* "moon" and the cult was originally connected with the worship of the moon is doubtful. Narshakhī (born 286 = 899) says that even in his lifetime "idols" were offered for sale here on two fixed days of the year. Probably these were little clay figures of the kind that are frequently dug up in Samarḳand; in the ivth (xth) century they must have been merely regarded as toys.

Of the other gates of the inner wall, the "Gate on the Road of the Magi" (*bāb sikka mughān*) in the north-west of the town, ought to be mentioned. This was probably the quarter of the town which as late as the Sāmānid period still bore the name of "Palace of the Magi" (*kūshk-i mughān*). According to Narshakhī (p. 28 *et seq.*) after the conquest the rich merchants, the Kash-Kushān, retired to this part of the town. According to the agreement with Ḳutaiba the inhabitants had to give up half of their houses and estates (*ḍiyā'*) to the Arabs; this treaty appears, however, only to have referred to the town proper, the Shahristān. The Kash-Kushān preferred to evacuate their houses in the Shahristān entirely, leave them to the Arabs, and to build 700 palaces in the neighbourhood for themselves. Before every palace there was a garden, and the servants' houses; in the time of Abū Muslim, this settlement had a population more numerous than the town itself (Narshakhī, p. 62). These palaces are said to have been destroyed in a popular rising; their gates on which the owners had depicted their "idols" were used in the buildings erected to extend the Friday Mosque. The above mentioned Aḥmad al-Ḳubāwī says that one of these gates was still to be seen in his time (viith = xiith century, Narshakhī p. 47 *et seq.*).

Besides the palace in the citadel the princes of Bukhārā in pre-Muḥammadan times had their palaces in the Rīgistān also. In later times the Sāmānid Naṣr II (301—331 = 914—943) built a palace there; accommodation for the ten state chancelleries (*dīwānhā*) the names of which are given by Narshakhī (p. 24) was provided for in the buildings before the palace gate. During the early years of the reign of Manṣūr b. Nūḥ (350—365 = 961—976) this palace is said to have been entirely destroyed by fire and never afterwards rebuilt; Muḳaddasī, however, tells us that the Dār al-Mulk was still standing on the Rīgistān opposite the citadel; he had never seen such a fine building in any other part of the Muḥammadan world; till the year 360 (971) the Rīgistān was also used as a *muṣallā* (Pers. *namāzgāh*).

During the Sāmānid period, there appears to have been another royal palace on the Djū-i Mūliyān Canal lying not far from the Citadel and the Rigistan on the north side. This palace was built by Ismā'īl b. Aḥmad and fell into ruins after the fall of the dynasty.

In the reign of Manṣūr b. Nūḥ a new *muṣallā* had to be prepared as the Rīgistān could not contain the multitude of believers on these occasions. The new place of prayer was built in 360 (971) at a distance of $^1/_2$ Farsakh ($1^1/_2$—2 miles) from the citadel on the road to the village of Samtīn; unfortunately we know nothing further about the situation of this village. According to ancient custom, the people attended such assemblies armed, as the custom of carrying arms was still general in Mā warā' al-Nahr in the Sāmānid period (Hilāl al-Ṣābi', ed. Amedroz, p. 402.)

Between the citadel and the Shahristān close to the Friday Mosque was a large weaving establishment (*kārgāh* also called *bait al-ṭirāz*) the products of which (carpets etc.) were exported as far as Syria, Egypt and Rūm according to Narshakhī, p. 18. What Muḳaddasī, (p. 324) tells us about the wares exported from Bukhārā, testifies to a great development in trade and industry; even the reins (*ḥuzm al-khail*) manufactured in the prisons (*fi 'l-maḥābis*) were exported.

Even in the ivth (xth) century the town was thought to be overcrowded and insanitary, with bad water, foul air etc. The streets were broad yet there was not sufficient room. Considering the large number of inhabitants in the town, Muḳaddasī and some of the poets (*Yatīmat al-Dahr*, iv. 8 *et seq.*) describe the defects of the town in the most scathing fashion; to Muḳaddasī Bukhārā is the "cesspool of the district". Among the defects of the town enumerated by Muḳaddasī, the danger from fire is emphasised. Apparently in his time much more of the town was built of wood than is now the case; even the upper part of the minaret on the chief mosque was built of wood so that in 460 (1068), when two pretenders to the throne were fighting for the possession of the citadel, the tower was set on fire and the flames spread to the chief mosque which also perished. When the tower was rebuilt after this calamity, it was built entirely of brick for the first time in its history (Narshakhī p. 49).

Narshakhī and the Arab geographers give us full particulars of the country (*rustāḳ*, plur. *rasātīḳ*) round Bukhārā. In Iṣṭakhrī, (p. 30) the names of the canals which led from the Zarafshān to water the fields are given; according to Narshakhī, some of these canals were first formed in the Muḥammadan period. Many of these names have survived to the present day as Sitnjakowski has shown (in the *Izwestiya Turkest. Otdel'a Imp. Russkago Geograf. Obshč.*, Vol. ii. part. i. p. 136 *et seq.*). It would be of importance for the investigation of the surface conditions of Central Asia and the

changes which have taken place in historic times, if we could prove that the canals, which date from pre-Muḥammadan times, flow in markedly deeper beds than those of a later date; this point has however, not yet been investigated.

It is to Sitnjakowski also that we owe the establishment of the fact that traces still survive of the long walls which were built to protect the town and its suburbs from the incursions of the Turks in the ʿAbbāsid period. According to Narshakhī (p. 39 *et seq.*) these walls were begun in the year 166 (782-783) and only completed in 215 (830); whether, as Masʿūdī (*Tanbīh*, p. 65) tells us, it was rather the renovation of an old wall that was carried out at this period, is doubtful, although similar edifices had been erected in quite early times in Central Asia, as the description of Margiane (in the district of the modern Marw) in Strabo (Chap. 516) shows. The town itself was not in the centre but in the western half of the area enclosed within the walls; the village Tawāwis, for example, 7 farsakh from Bukhārā on the road to Samarḳand was within the walls (Iṣṭakhrī, p. 313); while on the road to Khorāsān the gate of the wall was only 3 farsakh from Bukhārā (Ibn Khordādhbih, ed. de Goeje, p. 25 and *Tanbīh*, loc. cit.). Of the villages lying north of Bukhārā, Zandana (4 farsakh from the city) and Maghkān (5 farsakh, cf. Iṣṭakhrī, p. 313 and 315) were within the walls. We are nowhere told how far the walls extended to the south of the town; it is not even certain whether the district on this side had to be protected by such defences. After the time of Ismāʿīl b. Aḥmad, who is said to have declared: "As long as there is life in me, I shall myself be a rampart for the defence of Bukhārā"; the walls were no longer kept in proper repair; at a later period the ruined walls were given the name Kanpurak (probably to be read *Kampirak* "old woman"); remains of these ancient fortification, still bearing the name *Kampir-Duwāl* (Wall of the Old Woman) have survived to the present day in the north-east, on the borders of the steppes between the cultivated areas of Bukhārā and Karmina (*Protokoll. Turk. kružka ljub. archeologii*, iii. 89 *et seq.*).

The entrance of the Ilak Naṣr b. ʿAlī into Bukhārā (10th Dhu 'l-Ḳaʿda 389 = 23rd Oct. 999) put an end to the Sāmānid kingdom, although the conquerors had still to struggle for the mastery with Ismāʿīl al-Muntaṣir, the last representative of the dynasty, for the next few years (till 395 = 1004-1005) and were even driven out again for a brief period from the former capital of the kingdom. On the fall of the Sāmānids, the town lost much of its earlier political importance; it was henceforth usually governed by princes or governors and did not again become capital of a kingdom till the xth (xvith) century. Only a few of the Ilak-Khāns or Ḳarakhānids lived in Bukhārā and erected buildings there. In the second half of the vth (xith) century, the Khān Shams al-Mulk Naṣr b. Ibrāhīm built a palace for himself to the south of the city and prepared a hunting-ground; this "Shamsābād" was allowed to fall into ruins after the death of his successor Khiḍr-Khān; in the reign of Arslān-Khān Muḥammad b. Sulaimān a *muṣallā* was made of the hunting-ground in 513 (1119-1120); it is still used for this purpose at the present day. Many other buildings in Bukhārā are ascribed to the same prince (cf. Narshakhī, p. 23 and 28) and also what is stated above about the chief Mosque. We are also told that Ḳilidj-Tamghāč Khān Masʿūd repaired the walls in the year 560 = 1165.

Even during the period of its political decline, the town retained its reputation as a bulwark of Islām and fosterer of religious sciences. As early as the iiird (ixth) century famous scholars like the author of the *Djāmiʿ al-Ṣaḥīḥ* had arisen in Bukhārā and the neighbourhood; in the vith (xiith) century, a prominent family of scholars afterwards known as the *Āl-i-Burhān* [see BURHĀN], succeeded in founding a kind of hierarchy in Bukhārā and making the town and the lands adjoining it, for a time at least, quite independent of its suzerains. When, after the battle of Ḳaṭwān (5th Ṣafar 536 = 9th Sept. 1141) the whole land had for the first time since the Muḥammadan Conquest, to submit to the rule of a non-Muslim power, the Ḳarā-Khitai, the *Ṣadr* (plur. *Ṣudūr*) of Bukhārā succeeded in maintaining his influence in spite of this enemy also. Ṣadr Ḥusām al-Dīn ʿOmar b. ʿAbd al-ʿAzīz had been slain at the taking of the town; nevertheless Ṣadr Aḥmad b. al-ʿAzīz, apparently a brother of the preceding, was made adviser to the governor appointed by the conquerors (*Recueil de textes relatifs à l'histoire des Seldjoucides*, ii. 278, and *Čahār Maḳāla*, ed. Mīrzā Muḥammad, p. 22). Ibn al-Athīr (xi. 205) makes the son of the slaughtered Muḥammad b. ʿOmar in 559 (1163-1164) praise in no mean fashion the moderation of the victors. The Ṣadr had to seek refuge with their conquerors when they were driven out of Bukhārā in the early years of the viith (xiiith) century by a popular rising and their goods were confiscated (ʿAwfī, *Lubāb al-Albāb*, ed. Browne, i. 385).

At the head of the revolt was, Djuwainī tells us, a man of the artisan class, son of a vendor of shields, (*mudjānn-furūsh*) who caused to be shamefully handled the prominent men of the town (*aṣḥāb-i ḥurmat*). The leader of the movement ruled the town as an independent prince for a time under the title of "Sindjar-Malik"; Bukhārā however soon (604 = 1207) passed under the rule of Muḥammad b. Takash, Shāh of Khwārizm. The town which had been once already held for a brief period by Muḥammad's predecessors, remained during the following years, probably with some interruptions (during the last efforts and successes of the leader of the Ḳarā-Khitāi) under the rule of the Shāh of Khwārizm, who renovated the citadel and carried out other building operations.

When the kingdom founded by Muḥammad was overthrown by the Mongols, Bukhārā was one of the first towns to have to submit to Čingiz-Khān, according to Ibn al-Athīr (xii. 239) on the 4th Dhu 'l-Ḥidjdja 616 = 10th Febr. 1220; the citadel was not taken till 12 days later. While the town was being sacked by orders of the victor, a conflagration broke out and the whole town with the exception of the Friday Mosque and a few palaces, built of brick, perished in the flames. Bukhārā soon recovered from this calamity and is mentioned in the reign of Ugedei, Čingiz-Khān's successor, as a large and populous town and seat of learning. In the year 636 (1238-1239) the town was exposed to a new danger by a popular rising, which was directed as much against the well-to-do classes

as against the Mongols: Maḥmūd Yalwādj, the governor who lived in Khodjand, managed to avert the wrath of the victors from the town on the suppression of the revolt. According to the account of Djuwainī (cf. the text in Defrémery, *Journ. Asiat.*, ivth Ser., xv. 392, and in Schefer, *Chrestomathie Persane*, ii. 127 *et seq.*) our only authority for these happenings, this rebellion arose not as had happened 30 years previously, among the artisans but among the country people.

We have no reliable particulars as to how the town and its lands were governed during the early years of Mongol rule. In Djuwainī's account of the life of the Uighur Kürküz (cf. thereon d'Ohsson, *Histoire des Mongols*, iii. 107 *et seq.*) Sāyin-Malikshāh is mentioned as prince of Bukhārā, but nothing further is known about him. According to Waṣṣāf (ed. Hammer, p. 25, Indian edition, p. 12), in addition to the Mongol Būkā-Būshā, a certain Čonkšan-Tafū, apparently a Chinaman, is mentioned as commander in Samarḳand and Bukhārā since the time of Ögedei; this probably explains the fact that during this period, copper coins were struck in Bukhārā with Chinese inscriptions. At the same time, Maḥmūd Yalwādj and later his son Mas'ūd-Beg [see BISHBALIK, p. 729] both Muḥammadans of Khwārizm, had also a share in the government of Mā warā' al-Nahr. Although the Muḥammadan clergy had taken a prominent part in the defence of the land against the Mongols, and even at a later period remained hostile to their conquerors, Mullas and Saiyids, like the priests of other religions were exempted from all taxation in the Mongol kingdom. Even more remarkable is Djuwainī's statement (cf. also d'Ohsson, *Histoire des Mongols*, ii. 267) that Siyurkukteni, a Christian, and mother of the great Khāns, Mongke and Khubilai, built a Madrasa called the *Khāniya* in Bukhārā at her own expense; the famous scholar Saif al-Dīn Bakharzī (died Dhu 'l-Ḳa'da 659 = 27th Sept.—26th Oct. 1261) was appointed its mudarris and mutawallī. Mas'ūd Beg also built a Madrasa, which was called after him, Mas'ūdiya, on the "Square" of Bukhārā, probably the Rīgistān; in these two institutions nearly 1000 students were maintained.

On the 7th Radjab 671 (28th January 1273) Bukhārā was taken by the Mongols of Persia under Nikpai-Bahādur, Ilkhān Abāḳā's general [q. v., p. 4] and plundered for seven days in which almost the whole town was destroyed by fire and sword and the population almost exterminated; three years later, the remaining inhabitants had the little that was still left them taken by the Čaghatai chiefs Čūbā and Ḳayān. Such a calamity had never before visited the town; as Waṣṣāf (ed. Hammer, p. 148, Indian edition, p. 78) says, there was not a living soul in Bukhārā for the next seven years; it was not till about 1283 that measures were taken by Mas'ūd-Beg by command of the Kaidū to rebuild the town and bring back its inhabitants. The Mas'ūdiya, which had been destroyed in 671 (1273) was rebuilt and its founder was buried in it in Shawwāl 688 = 18th Oct.—15th Nov. 1289 (Djamāl al-Ḳurashī in Barthold, *Turkestan v. epochu mongolskago nashestviya*, i. 139). The land was again ravaged in Radjab 716 (19th Sept.—18th Oct. 1316) by the Mongols of Persia and their ally the Čaghatai prince Yasāwūr; many of the inhabitants of Bukhārā and other towns were carried off by force and settled in the lands to the south of the Oxus (d'Ohsson, *Histoire des Mongols*, iv. 567 *et seq.*).

Bukhārā seems otherwise to have been of no importance in the political life of Mā warā' al-Nahr under the rule of the house of Čaghatai [q. v.] or later under Tīmūr and the Tīmūrids. There is much information on the busy political and religious life of the town, before and after this period, in the *Kitāb-i Mullāzāda*, which is practically unknown in Western Europe while numerous manuscripts of it exist in Russia; it is the work of Aḥmad b. Muḥammad, called Mu'īn al-Fuḳarā' (wrote probably in the ixth = xvth century; cf. the extracts in Barthold, *Turkestan* etc., i. 166 *et seq.*); on Bahā' al-Dīn Naḳshband (died 791 = 1389), his teachers and pupils and the Naḳshbandī order of Dervishes founded by him cf. especially the *Rashaḥāt 'ain al-ḥayāt* of Ḥusain al-Kāshifī (cf. Ethé in the *Grundriss der iranischen Philologie*, ii. 365). Ulugh-Beg (died 853 = 1449) famed as a patron of learning also built a Madrasa in Bukhārā on the Čarsū (centre of the town).

Towards the end of the year 905 (in the summer of 1500) Bukhārā was taken by the Uzbegs under Shaibānī Khān and has since remained in their power except for a brief period after the disastrous defeat of the Uzbegs at Marw (916 = 1510). As in all nomad kingdoms the dominions of the Uzbegs were regarded as the property of the whole ruling family and divided into a number of small principalities; Samarḳand still remained the capital and residence of the Khān (usually the oldest member of the ruling house); but the prince who was elected Khān always retained his hereditary principality, usually lived in his former capital and naturally paid more attention to the town he resided in than the official capital of the kingdom. The most important princes of the house of the Shaibānid 'Ubaid Allāh b. Maḥmūd (in Bukhārā from 918 = 1512, died 946 = 1539 (and 'Abd Allāh b. Iskandar (in Bukhārā from 964 = 1557, died 1006 = 1598) had their capital in Bukhārā.

Both princes for long allowed older members of the ruling house to bear the title of Khān but they alone practically held all the rights of sovereignty; through their prominence their capital Bukhārā became a real centre of political and intellectual life. The princes of the next dynasty of Djānids or Ashtarkhānids also ruled their kingdom from Bukhārā, while the old capital Samarḳand lost almost all its importance, mainly in the first half of the xiith (xviiith) century.

The materials for the history of Bukhārā during this period are still only accessible in manuscript, as the history of Central Asia during the last two centuries has been but little investigated. Much information about the buildings of the xth (xvith) and xith (xviith) century are given in the chronological compendium known as the *Ta'rīkh-i Mīr Saiyid Sharīf Rāḳim* (compiled in 1113 = 1701-1702; cf. Baron v. Rosen in *Collections Scientifiques de l'Institut des langues orientales du ministère des affaires étrangères*, iii. 115 *et seq.*); the chief authority on the intellectual life of the town under 'Ubaid Allāh is his contemporary Wāṣifī, author of the *Badā'i' al-Waḳā'i'* (cf. C. Salemann in the *Mélanges Asiatiques*, vii. 400); on the sources of the history of 'Abd Allāh b. Iskandar, see the article on him, p. 25 (there is, *inter alia*, a description of Bukhārā in the *'Abd Allāh Nāma*, which

shows that the author was acquainted with a fuller version of the *Ta'rīkh-i Narshakhī* than the one which has survived to us). On the Bukhārā of the xith (xviith) century cf. particularly Maḥmūd b. Amīr Walī, *Baḥr al-asrār fī manāḳib al-akhyār*, Cod. India Office, nº. 575.

From the xth (xvith) century there was constant intercourse between the Uzbeg kingdom and the Czars of Moscow, so that the capital Bukhārā became better known in Russia and Western Europe than previously. In the xviith and xviiith century all merchants and emigrants from Central Asia whose settlements were to be found as far Tobolsk, were known to the Russians as "Bukharans" (Bukhartsi); the same name was also extended to the inhabitants of the modern Chinese Turkestān which began to be called "Little Bukharia".

The reign of Khān 'Abd al-Azīz (1055—1091 = 1645—1680) was regarded by later native historians as the last great period in their history; the later rulers could no longer hold the kingdom together; princes (Begs) of the Uzbeg tribes made themselves independent in many parts, the Khān who lived in Bukhārā ruled only a small portion of the former kingdom and even there, the authority was not in the hands of the Khān himself, but of a Beg or Atālīḳ ruling in his name.

In 1153 (1740) Bukhārā had to submit to Nādir Shāh and did not regain its independence till his death. About the same time a new dynasty was founded in Bukhārā. The Atālīḳ Muḥammad Raḥīm of the tribe of Mankit had himself proclaimed Khān; his career has been written by his contemporary Muḥammad Wafā Karmīnagī under the title *Tuḥfat al-Khānī*; his immediate successor Dāniyār-Beg was content with the title of Atālīḳ and allowed a scion of the house of Čingiz-Khān to bear the sovereign title; his son Murād or Mīr Ma'ṣūm, however, again claimed the kingly title for himself after the year 1199 (1785); he and his successor did not take the title of Khān but of Emīr.

The observation of religious ordinances was much more harshly inforced by Murād and particularly by his successor Ḥaidar (1215—1242 = 1800—1826) than had been the case for example, in the xvith century by 'Ubaid Allāh. "Noble Bukhārā" (*Bukhārā-i Sharīf*) was more and more to attain the glory of a city of Islām and of the Sharī'at κατ' ἐξοχήν; even the daily life of the ruler had to conform to all the demands of the strictest orthodoxy. Ḥaidar himself lectured on the sciences connected with religion and had as many as 500 of an audience; he was however reproached with being too fond of the pleasures of the harem, of continually changing his legal wives and making a new acquisition to his harem every month. He was the last prince of Bukhārā to strike coins in his own name; since his death the coins have been struck in the name of the deceased (*marḥūm*) Emīr Ḥaidar, even to the present day.

His successor Naṣr Allāh (1242—1277 = 1827—1860) succeeded in strengthening the power of the throne against the Uzbeg nobles and extending the boundaries of his kingdom. As was at the same time the case in Khīwa and Khoḳand, the power of the nobles, which had been increasing since the break-up of the kingdom, was broken in the cruellest fashion; the native chroniclers agree with European travellers in describing Naṣr Allāh as a bloodthirsty tyrant. Instead of the levy on the Uzbeg tribes, a standing army was created and officials of humble origin promoted to the government of the kingdom; the Kush-Begi, usually a Persian by birth, was at the head of the government.

The dominions of the Mankit at first comprised only the valley of the Zarafshān and the territority to the south as far as the Oxus, the south-east almost to the Surkhān, and for a while, a few stretches of land south of the Oxus like Marw and Balkh. The remaining portions of the ancient Mā warā' al-Nahr were ruled by the chiefs of Khoḳand. Many wars were waged between these two kingdoms, usually for the possession of Djizak and Ura-tübe, in which the Emīr of Bukhārā was usually successful; in 1258 (1842) Khoḳand itself was taken and the whole of Mā warā' al-Nahr united under the sway of the Emīr, but these conquests could not be permanently retained.

When Naṣr Allāh's successor Muẓaffar al-Dīn (1860—1885) ascended the throne, the Russians had already secured a firm footing on the lower course of the Sir-Daryā from which they gradually advanced on the remaining portions of the ancient Mā warā' al-Nahr. After being repeatedly defeated, the Emīr had to submit to Russia, give up all claims to the valley of the Sir-Daryā which had been conquered by the Russians and cede a great part of his own kingdom, with the towns of Djizak, Ura-tübe, Samarḳand and Katta-Kurghān (1886), though his capital, unlike Khīwa and Khoḳand, to the present has been spared the shame of being besieged or taken by the enemy. The territory lost in the war with Russia was more than made good by the conquests of the next decade, made to a certain extent with Russian help. Lands, which, like Shahr-i Sabz and Ḥiṣār, had been politically separated from Bukhārā for more than a century, or, like Ḳaratagin and Darwāz had never really been permanently in the hands of the rulers of Bukhārā, had now to submit to the Emīr; in 1873, the Emīrate was increased in the west at the expense of Khīwa which had been taken by the Russians. It was therefore only under Russian suzerainty that that Emīrate attained its present dimensions. In the reign of the following Emīr 'Abd al-Aḥad (1885—1910) the boundary between Bukhārā and Afghānistān was defined; by the agreement come to between England and Russia in 1885 the Pandj was to be the boundary between the two kingdoms, so that the Emīr had to give up a part of the province of Darwāz to the Afghāns while he received in return the provinces of Rūshan and Shughnān.

The relationship of Bukhārā to Russia was also defined during the same reign. Since 1887 a Russian railway has run through the Emīr's dominions; the more important towns including the capital itself, are not touched by the railway, a Russian settlement called "New Bukhārā" arose 10 miles from "Old Bukhārā" on the railway, now known as the railway station of Kaghān; it was not till later that this settlement, the residence of a Russian "political agent" was connected with the ancient capital by a branch line, built at the expense of the Emīr. The whole kingdom is within the Russian customs area; Russian custom-houses have been built on the Afghān frontier and Russian military stations also like Karkī and Termez on the Āmū-Daryā and Khorog in Shughnān. Commerce between Termez and the Russian town of

Petro-Alexandrowsk on the Āmū-Daryā is carried on by Russian steamers; Termez is also connected with Samarḳand by a post-road; there is also telegraphic communication between Bukhārā and Samarkand.

Nevertheless the kingdom of the Emir has as yet been but little influenced by Russian civilisation. The system of administration and taxation which has been extended to the recently acquired provinces is still the same as that in vogue a century ago; the population is still, as before, exploited in the most ruthless fashion by the Emir, his officers and governors. Since the Emir has borne the title "Highness" and thus ranked nearer the Russian Imperial House, he has gained enormously in prestige and can now treat with the Governor-General resident in Tāshkent or with the political agent with much more independence than before. The policy pursued towards the Emir has recently been subjected to sharp criticism by some Russian authors (cf. particularly the writings of D. N. Logofet, which have appeared under various titles: 1. *Na granicach Srednej Asii*; 2. *Strana bezpravnja*; 3. *Bukharskoe khanstvo pod russkim protektoratom*). It cannot be denied that the results of this policy can only be disadvantageous not only to the subjects of the Emir but also to Russian prestige in Central Asia.

Since 1910, the Emir of Bukhārā has been Mīr ʿĀlim, son of his predecessor ʿAbd al-Aḥad; he was educated in Russia (in the Cadet Corps at St. Petersburg).

By the Russian successes in Central Asia the geographical exploration of the land has been considerably advanced, as has to a certain extent, the investigation of its ethnography. Since 1870, a large number of articles and larger treatises on the kingdom of the Emir and its separate provinces have appeared in Russian; cf. for example P. Malew, *Očerki Bukharskago khanstva*, Tashkent, 1876; the itineraries in L. Kostenko, *Turkestanskij kray*, ii. 102 *et seq.*; Kuznecov, *Darwaz*, Novij Margelan, 1893; A. A. Semenow, *Etnografičeskie očerki Zarafshanskich gor, Karategina i Darwaza*, Moskwa, 1903; Gr. A. A. Bobrinskoy, *Gorci verchovjew Pjandja*, Moskwa, 1908; A. Serebrennikow, *Pamir* (*Ežegodnik Ferghanskoy oblasti*, i. 90 *et seq.*). On the other hand, very little has been done towards the study of the past history and present conditions of the country from the point of view of the Orientalist. The writings of the native historians, even of the xix[th] century, are still with a few exceptions (on these see Teufel, *Quellen zur Geschichte der Chānate*, reprint from the *Zeitschr. der Deutsch. Morgenl. Ges.*, Vol. 38) only accessible in manuscript. No archaeological, or historico-topographical studies of any importance have as yet been carried out either in Bukhārā itself, or in other towns like Shahr-i Sabz (with the palace of Aḳ-Sarāi), built by Tīmūr, Termez (with the ruins of ancient fortifications and the beautiful tomb of Muḥammad b. ʿAlī Tirmidhī who died in 255 (869), cf. thereon, K. Kotevic in the *Izvěstiya Imp. Russkago Geograf. Obshčestva*, xliv. 644 *et seq.* with illustration). No description of the present conditions of the country has appeared from the pen of an Orientalist, so that Khanikow's book published in 1845, cannot yet be regarded as superseded. The material on the land and its history in works in the languages of western Europe is still more insufficient. Cf. Vámbéry, *Travels in Central Asia*, London, 1864 (also in a German translation); do., *Geschichte Bochara's oder Transoxaniens*, Stuttgart, 1872; Howorth, *History of the Mongols*, ii. 686, *et seq.*; Skrine and Ross, *The Heart of Asia*, London, 1899 (Ch. ix. "Bokhara, a Protected Native State"); cf. also the very unreliable comparison of the Arab notices in G. Le Strange, *The Lands of the Eastern Caliphate*, (Cambridge, 1905), p. 460 *et seq.* (W. BARTHOLD.)

AL-**BUKHĀRĪ**, MUḤAMMAD B. ʿABD AL-BĀḲĪ ABU 'L-MAʿĀLĪ ʿALĀʾ AL-DĪN AL-MAKKĪ, Arab author, wrote in the year 991 = 1583 a treatise on the excellencies of the Abyssinians in continuation of Suyūṭī etc. entitled *al-Ṭirāz al-Manḳūsh fī maḥāsin al-Ḥubūsh*; cf. Ahlwardt, *Verzeichnis der ar. Hdss. der kgl. Bibliothek zu Berlin*, N°. 6118; Pertsch, *Die arab. Hdss. der herzogl. Bibliothek zu Gotha*, N°. 1694; Vollers, *Katalog der islam. u. s. w. Hdss. der Universitätsbibliothek zu Leipzig*, N°. 738; *Catalogus codd. mss. or. qui in Museo Brit. asserv.*, ii. codd. arab, N°. 323, 1268; Rieu, *Supplement to the Catalogue of the Arabic Mss. in the Brit. Mus.*, N°. 1268; *Bibliothecae Bodleianae codd. mss. or. cat.*, i. 659 (extract, ii. 1363); *Fihrist al-Kutubkhāne al-Khidīwīye*, vi. 81.

Bibliography: Flügel in the *Zeitschr. der Deutsch. Morgenl. Ges.*, v. 81; xvi. 696—709. (C. BROCKELMANN.)

AL-**BUKHĀRĪ**, MUḤAMMAD B. ISMĀʿĪL ABŪ ʿABDALLĀH AL-DJUʿFĪ, Arab author, born 13[th] Shawwāl 194 = 21[st] July 810 at Bukhārā, the grandson of a Persian, named Bardizbah. He began the study of the Traditions at the early age of eleven and in his sixteenth year made the pilgrimage and attended the lectures of the most famous teachers of Tradition in Mecca and Medina. He then went to Egypt as a Ṭālib al-ʿIlm and spent the next sixteen years, of which five were spent in Baṣra, in wandering through all Asia. He then returned to his native town where he died on the 30[th] Ramaḍān 256 (31[st] August 870); he is buried in Khartank, two parasangs from Samarḳand. His collection on Tradition *al-Djāmiʿ al-Ṣaḥīḥ* established his reputation. This work is divided according to the chapters of the Fiḳh, for which he had planned a complete scheme, although he did not succeed in preparing the necessary material of Tradition for all chapters. In his selection of Hadīths he showed the greatest critical ability and in editing the texts sought to obtain the most scrupulous accuracy. Yet he does not hesitate to explain the material by brief notes, quite distinct from the text. The transmission of the Ṣaḥīḥ texts was from the beginning most carefully done but it was impossible quite to prevent the appearance of variants, which are given us by the commentaries. The Vulgate at present in use was edited by Muḥammad al-Yūnīnī (died 658 = 1260) with the help of the famous philologist Ibn Mālik (died 672 = 1273). Cf. *Le Recueil de traditions musulmanes* par Abū ʿAbdallāh Muhammed Ibn Ismāʿīl al-Bukhārī, publ. par L. Krehl, (Leyde, 1862—1868), continué par Th. W. Juynboll, iv. (ibid., 1908); printed Būlāḳ 1210, 1282, 1284, 1289, Cairo, 1279 (lith.), 1305, 1307, 1312, 1314 (9 voll. with), Dehli 1270, 1889, Bombay 1269, 1869, 1873, Mirtah 1873 (on the MSS. cf. R. Basset, in *Giornale della società asiat. ital.*, x. 76—91); El Bokhari, *Les traditions islamiques*, transl. of the Arabic text with notes and index by O. Houdas and

W. Marçais (*Publ. de l'école des langues or. viv.*, Series iv., Vol. vi. sqq.), i.—iii., Paris 1903, 1906, 1908; *Le livre des testaments du Çahîh d'el-Bokhari*, translation with notes and commentary by L. Peltier, Paris 1909. Of the numerous commentaries on the Ṣaḥīḥ there have been printed: 1. *Fatḥ al-Bārī fī sharḥ al-Bukhārī* by Ibn Ḥadjar al-ʿAsḳalānī (died 852 = 1428), Būlāḳ 1300-1301; 2. *ʿUmdat al-Ḳārī fī sharḥ al-Bukhārī* by Maḥmūd Ibn Aḥmad al-ʿAinī (died 855 = 1451), Cairo, 1308, Stambul 1309-1310; 3. *Irshād al-Sārī fī sharḥ al-Bukhārī* by Aḥmad Ibn Muḥammad Ibn Abī Bakr al-Ḳasṭallānī (died 923 = 1517), Būlāḳ 1275-1276, 1288, 1304-1305, Cairo 1307, 1325-1326, together with the *Tuḥfat al-Bārī* of Zakariyā al-Anṣārī, (died 926 = 1520), Lucknow 1869, 1867, Dehli 1891; 4. von Abū Zaid ʿAbd al-Ḳādir Ibn ʿAlī al-Fāsī, Fās, 1307. Cf. Walī Allāh al-Dihlawī (died 1176 = 1762), *Sharḥ Tarādjim Abwāb Ṣaḥīḥ al-Bukhārī*, Ḥaidarābād 1323. As a preliminary to his Ṣaḥīḥ, Bukhārī had prepared, on his first pilgrimage to Medina, a work on the lives of the transmitters entitled *al-Taʾrīkh al-Kabīr* (s. Aya Sofia, 3069—3071, and thereon Horovitz in the *Mitteilungen des Seminars für orient. Sprachen zu Berlin*, x. ii. p. 40); extract *al-Taʾrīkh al-Ṣaghīr* (s. Ahlwardt, *Verzeichnis der ar. Hdss. der kgl. Bibliothek zu Berlin*, Nº. 9914). In addition to a collection of Traditions (*al-Thulāthiyāt*, s. Ahlwardt, *op. cit.*, Nº. 1620-1621) and the *Tafsīr al-Ḳorʾān* which still requires to be more accurately examined (see Casiri, *Bibliotheca arabico-hispanica*, Nº. 1255, cf. also Fagnan, Mss. Alger 1688, 3) there is also ascribed to him a *Taswīr al-ʿAinain bidafʿ al-Yadain fi 'l-Ṣalāt*, Calcutta, 1256 (with Urdu translation), identical with *Ḳurrat al-ʿAinain* on the edge of the *Khair al-Kalām fi 'l-Ḳirāʾa khalf al-Imām*, Cairo, 1320, also ascribed to him.

Bibliography: Subkī, *Ṭabaḳāt al-Shāfiʿīya*, ii. p. 2—19; Wüstenfeld, *Geschichtschreiber der Araber*, Nº. 62; do., *Schafiiten*, Nº. 44; Krehl in the *Zeitschr. d. Deutsch. Morgenl. Ges.*, iv. 1 *et seq.*; Goldziher, *Muhammedanische Studien*, p. 234—245; Brockelmann, *Gesch. d. arab. Lit.*, i. p. 158. (C. BROCKELMANN.)

BUKHT-NAṢAR. Under the name of Bukht-Naṣar, the Arabs have confused Nabonassar and Nebuchadnezzar. Ptolemy, following Hipparchus, makes use in his *Almagesta* of the era, known as that of Nabonassar, beginning in the year 742 B. C. al-Bīrūnī and Masʿūdī (*Tanbīh*, French transl., p. 265) knew of this era; the latter, comparing it with the Persian era, says: "Between the era of Bukht-Naṣar and that of Yazdegird, there is a difference of 1379 Persian years and 3 months". Al-Bīrūnī estimates that about 143 years intervened between the first Nebuchadnezzar, who is Nabonassar, and the second, or Nebuchadnezzar (*Chronology*, p. 31; on the era of Nabonassar, cf. Paul Tannery, *Recherches sur l'histoire de l'astronomie ancienne*, 1893, p. 158 and 162).

According to al-Bīrūnī, the Persian form of the name is Bukht-Narsī, which, some say, means "he who much bewails his lot"; Bukhtunaṣṣar is the arabicised form (*op. cit.*, p. 30).

The Muḥammadan historians have very much corrupted the Biblical story of Nebuchadnezzar. They usually make him a satrap or *marzubān* of the ʿIrāḳ, who governed on behalf of the king of Persia, whose residence was in Balkh (Masʿūdī, *Prairies d'Or*, i. p. 117). After the capture of Jerusalem, he made king Manasseh prisoner; the latter is Zedekiah in the Bible (Ṭabarī's *Chronicle*, transl. Zotenberg, i, p. 491). According to Masʿūdī he carried 18,000 Israelites away into captivity; he took the Tōrā and threw it into a well. The Israelites recovered it on their return from exile (*Prairies d'Or*, *loc. cit.*). The king of Persia, or Bukht-naṣṣar himself, married a young Jewish virgin called Dīnāzād and she afterwards succeeded in obtaining the return of the members of her faith to their native land. This is how Masʿūdī (Vol. ii. p. 122) corrupts the story of Esther, although he does say that there are many versions of these happenings.

Bukht-naṣar twice appeared before Jerusalem again and twice destroyed it; at the end of the first siege, he invaded Egypt. The Persian synopsis of Ṭabarī relates the episodes of Daniel in the den of lions and of Nebuchadnezzar changed into a beast. (B. CARRA DE VAUX.)

BUḲĪR [See ABŪḲĪR, p. 118.]

BUḲRĀṬ, is the Arabic form of the name Hippocrates. — Hippocrates enjoyed a great reputation among Eastern scholars and many of his works were known to them. Sergius of Rasʿain translated him into Syriac; Ḥunain b. Isḥāḳ, Ḳusṭā b. Lūḳā, ʿĪsā b. Yaḥyā and ʿAbd al-Raḥmān b. ʿAlī were his principal translators into Arabic. Ḥunain translated the *Book of Epidemics*; under this title the Arabs knew seven books of which only the first and third are authentically by Hippocrates. The same translator produced versions of the treatises, entitled *Prognostica* and *De Natura Hominis*. ʿĪsā b. Yaḥyā translated his work on *Diet in Fevers and Acute Diseases*, περὶ διαίτης ὀξέων, the Arabic title of which is *Kitāb al-Amrāḍ al-ḥādda*. The book of Precepts, *al-Fuṣūl*, has been translated by the four authors above-mentioned.

Besides these well known works, Ḥādjdjī Khalīfa gives a number of other books attributed to Hippocrates. Wenrich has classified more than fifty (*De Auctorum Graecorum Versionibus et Commentariis*, p. 95—114).

The scholars of the East were not content with translating the works of the great Greek physician; they also wrote commentaries and expositions of them. In particular, commentaries have been written on the *Prognostica* and the *Precepts*. Thābit b. Ḳurra wrote a synopsis of the treatise *De Aere, Aqua et Locis*; and the philosopher al-Kindī wrote his *Kitāb al-Ṭibb al-Buḳrāṭī* on "*The Medical System of Hippocrates*".

The Arabs knew of a noteworthy incident in the life of Hippocrates, which does honour to his character. During a plague which was devastating the Persian Empire, the king of Persia, Artaxerxes Longimanus, ordered Hippocrates, who was living in Cos, to be asked to come to help him, and offered great honours and large sums of money; but the physician refused, saying that he would not serve the enemies of his country and that his first duty was to his countrymen.

Masʿūdī (*Tanbīh*, transl., p. 184) tells us that he knew of this incident from Galen's commentary on Hippocrates's book "*On Oaths*", translated by Ḥunain b. Isḥāḳ; he adds that Cos was then under the sway of Artaxerxes, whom he calls Artakhshast and identifies with Bahman b. Isfandiyād. For the author of the *Taʾrīkh al-Ḥukamāʾ*, this king was Ardashīr.

The Arab authors place the date of Hippocrates about 100 years before Alexander. According to the *Ta'rīkh al-Ḥukamā'* he lived at Emesa and afterwards at Damascus and lectured in one of the gardens of the latter town in a place still called *Ṣoffa Buḳrāṭ*, the "bench of Hippocrates".

As this great physician had descendants who bore the same name and practised the same art, a certain confusion has arisen in the minds of the Arab writers, who number as many as four Hippocrates. They have even formed a plural, *al-Buḳrāṭūn* from the name Hippocrates. Thābit b. Ḳurra was the first to settle the question of the number of the Hippocrates (*Ta'rīkh al-Ḥukamā'*). He says: "the first is the one who was of the family of Aesculapius and the second was the son of Heraclides; there were nine generations between the first and the second, as many as between Aesculapius and the first. The second Hippocrates left three children: Thāilūs, Dārḳun and a daughter named Mānārisā who became more famous than her brothers; the two latter each had a son called Hippocrates". — According to the same authority, there were eight masters of medicine in ancient times, who succeeded one another at almost regular intervals from Aesculapius to Galen. We can trace in this arrangement the tendency of Eastern scholars and particularly of the Sabaeans to regard the sages of antiquity as a species of prophets; the idea of this line of great physicians, originating in a demi-god, Aesculapius, is analogous to that of the prophetic succession. (See also the *Fihrist* and Ibn Abī Uṣaibi'a, i. 24 *et seq.*).

(B. CARRA DE VAUX.)

BŪLĀḲ [See CAIRO].

BULANDSHAHR (= "high town"), a town and district of India, in the Doāb, United Provinces. Area of district, 1,899 sq.m.; pop. (1901), 1,138,101, of whom 19% are Muḥammadans. The town, built on a bank above the Kālī Nadī, was originally called Baran, whence the name of the historian, Ḍiyā al-Dīn Baranī [q. v.], who was born here: pop. (1901), 18,959, of whom just half are Muḥammadans. Most of them are converted Rādjpūts and Paṭhāns, both of which classes own considerable estates in the district.

Bibliography: F. S. Growse, *Bulandshahr* (Benares, 1884); *Bulandshahr Gazetteer* (Allahabad, 1903). (J. S. Cotton.)

BÜLBÜL (P. and T.), the nightingale. In Persian and Turkish poetry, the nightingale plays a great part usually in conjunction with the rose. Oriental fancy has conceived that the nightingale is consumed with love for the rose and therefore sings in numberless ways (whence its epithet, *Hazār dāstān*) of its love but her love is unrequited. It is mystically conceived as the image of the human soul which is consumed with love for God. Cf. Ethé in the *Grundriss der Iranischen Philologie*, ii. 250, 1; Gibb, *History of Ottoman Poetry*, iii. 110 *et seq.*

BULDUR or BURDUR, the ancient POLYDORION, capital of a Sandjaḳ in the Wilāyet of Konia, lies in a pleasant, fertile district on the Buldur-göl (the *Ascania limne* of the Byzantine writers). The population lives by cattle-rearing and agriculture; Buldur is also famous for its weaving establishments and tanneries.

Bibliography: 'Alī Djawād, *Djoghrāfiya lughāti*, 206 *et seq.*; Cuinet, *La Turquie d'Asie*, i. 845; Ritter, *Erdkunde*, xix. 797.

BULGARIA, a country lying between the Balkans and the lower course of the Danube; it owes its name to a branch of the Bulghār people: it was borne, after the fall of the great Hun empire, by the remnant of the invaders who were driven back from the lower Danube into the steppes of South Russia [see the article BULGHĀR] and in particular by the horde which crossed the Danube in 779 under Isperich, son of Kubrat and founded a powerful kingdom by conquering the provinces inhabited by the Slavs. Although small in numbers, this horde was able to impose its name on the country and its inhabitants; in the ix[th] century it adopted the Slav language and became finally merged in the population. Even by the second half of this century, Muslim influences had begun to make themselves felt among the Bulgarians. They must have been even older and already very deep if we adopt the view put forth by Bury (*Byzantin. Zeitschr.*, xix. 131 and 141) that the Bulgarians had borrowed the lunar year from the Arabs by the vii[th] century; Marquart has, however, raised objections (*T'ung Pao*, xi. 678). In any case Islām did not become the state religion but Christianity, which was introduced by Boris in 864. The Bulgarian Church recognised the supremacy of the patriarchate in Constantinople but had adopted the Slavonic liturgy.

When the Ottoman Turks first set foot in Europe, Bulgaria formed an independent state under the national dynasty of Asēnids, on the right bank of the Danube; it was bounded on the north by the Danube, on the south by the Balkans, on the east by the Black Sea and on the west by Servia. Eight passes (*derbend*) through the mountain chain led into the interior of the country: Ṣūlū, Ḳapūlū (Succi, Trajan's Gate), Isladi, Ḳazanlyḳ, Demir-Ḳapū, two passes leading to Rūsčuḳ and Silistria, and Nadir. Its inhabitants were divided into factions by the dissensions of the boyards. On the death of the Czar Alexander in 1364, the country was divided between Shishmān III, his son by a Jewish woman, who reigned at Ṣofia, and Sracimir who occupied Widin. Uneasy at the progress of the Ottomans under Murād I Khudāwendgār, Shishmān, although he was the brother-in-law of the Sulṭān entered the coalition of Serbs and Bosnians; an army of 20,000 men under the command of Lālāshāhīn was totally defeated and almost entirely massacred. 'Alī Pasha, son of Ḳara-Khalīl Čenderli, at the head of 30,000 men, crossed the pass of Nadir and advanced on Shumla (Shumna) and Tirnowo; the first surrendered as soon as it heard of the fall of the second; the Kral, shut up in Nicopolis on the Danube, obtained peace on abandoning Silistria and paying the tribute due; but instead of handing over this place he strengthened its fortifications; the war was therefore renewed. After the capture of the fortress of Dridjasa and the town of Hirshowa, the Kral again besieged in Nicopolis was forced to surrender at discretion. The Sulṭān granted him his life and gave him an income suitable to his rank, but incorporated Bulgaria in his empire after the capture of Tirnowo in 795 (1393).

Under its former organisation, Bulgaria formed the Eyālet of Silistria, divided into eight Sandjaḳs: Silistria, Semendra, Wize, Ibrail, Kirk-Kilisa, Nigebolī, Widdin and Cermen; it therefore included the cantons to the south of the Balkans and took the place of the former Eyālet of Ozi (Oczakow)

when this town was ceded to Russia. After the division into Wilāyets, Bulgaria formed the Wilāyet of the Danube (Ṭūna). The Treaty of Berlin had constituted Bulgaria as an autonomous and tributary principality, under the suzerainty of the Sulṭān and with practically the same boundaries as at the Turkish conquest; after annexing Eastern Roumelia, it has quite recently been formed into an independent kingdom (22nd Sept. = 5th October 1908).

Under Turkish rule, large numbers of Bulgarians became converts to Islām; nevertheless the majority of the population remained Christian. The political union with Constantinople allowed the Greek Patriarch to work at bringing the people over to the Greek Church and to reject the Slavonic liturgy. It was not till 1870 and 1872 that a national movement obtained the creation of an Exarchate and in consequence the establishment of an independent Bulgarian Church.

According to the census of 1901, the total population amounted to 3¾ millions of whom 2,889,219 were Bulgarians and 531,240 Turks (principally in the north-east of the kingdom); as to religion, 3,000,000 are Greek Orthodox and 643,300 Muḥammadans. Some groups of the inhabitants present remarkable features; such are the Gagauses, Christians whose language is Turkish, on the borders of the Black Sea, and the Pomaks, Muḥammadan Bulgarians, in the mountains of Rhodopus and near Lovet and Plevna.

Bibliography: J. de Hammer, *Hist. de l'Empire Ottoman*, Vol. i. p. 272 *et seq.*; Sa'd al-Dīn, *Tādj al-tawārīkh*, Vol. i. p. 109 *et seq.*; K. J. Jireček, *Geschichte der Bulgaren* (Prague, 1876); do., *Das Fürstentum Bulgarien* (1891); N. Jorga, *Geschichte des Osman. Reiches*, i. 211, 222, 259, 274. (CL. HUART.)

BULGHĀR, a people of uncertain origin, by whom two states, one on the Volga the other on the Danube, were founded in the early middle ages. The name is first found in the vith century A. D. In the so-called *Ecclesiastical Chronicle* of Zachariah the Rhetor (about 555) the Bulghār are mentioned among the nomadic peoples of the Caucasus who "dwelled in tents and lived on the flesh of cattle and fish" (*Anecdota Syriaca*, ed. Land, iii. p. 337; *The Syriac Chronicle, known as that of Zachariah of Mytilene*, transl. by F. J. Hamilton and E. W. Brooks (London, 1899), p. 328). John of Ephesus (about 585) gives a story, in which Bulgharios and Khazarig, the ancestors of the Bulghār and the Khazar respectively, appear as brothers, which points either to a blood-relationship or a close alliance between these peoples. Centuries later, when this bond had long been broken and the lands of these peoples nowhere bordered on one another, Iṣṭakhrī (ed. de Goeje, p. 225) tells us that the language of the Bulghārs of the Volga resembled the speech of the Khazars, a statement, which is all the more important as the same geographer expressly emphasises the close linguistic unity of all the Turkish tribes from the Khirkhīz and Tughuzghuz in the East to the Ghūzz in the West (ibid., p. 9: *wa yafhamu ba'ḍuhum 'an ba'ḍin*), as well as the Turkish origin of the Badjanak or Petenegs (p. 10). The language of the Khazar and Bulghār, cannot have been identical with Turkish or Russian; even the people known as Burṭās, who were certainly Finnish, and then occupied the lands between the Khazar and the Bulghār must have spoken a different language.

In the vith century A. D. the steppes of Eastern Europe with the basin of the Volga belonged to the same great Turkī nomadic kingdom as the Central Asian steppes up to the Chinese frontier (on this point, cf. the reports of the Byzantine Ambassadors, which have been most recently collected by E. Chavannes in his *Documents sur les Turcs Occidentaux*, St. Petersburg, 1903, p. 133 *et seq.*). How and when the dominion of these Turks in Eastern Europe was destroyed is not now known. According to the Arab as well as the Russian sources the leader of the Khazar bore the Turkī title Ḳaghan (in Arabic Khāḳān). The account given by the Arabs of the ceremonies observed at the accession of each new Khāḳān (Iṣṭakhrī, p. 224, obviously corrupted in Ibn Hawḳal, p. 284), agrees perfectly with the Chinese notices of the Turkī rulers of the vith century (cf. e.g. De Guignes, *Histoire des Huns* etc., Vol. i. pt. ii. p. 460). It may be concluded therefrom that the kingdom of the Khazar arose immediately out of the Turkī principality mentioned by the Byzantine writers, which formed a portion of the great nomadic kingdom in the vith century, just as in the xiiith century the kingdom of the Golden Horde arose out of the great Mongol Empire. In this case also, the conquerors must soon have adopted the language of their more numerous allies or of subjected peoples.

The Khazar kingdom is first mentioned in the year 627 as a powerful ally of the Byzantine Empire in the war against Persia. There was not then a capital on the Volga nor had there been in the Turkī kingdom of the preceding century; it was only after their luckless struggles with the Arabs in the beginning of the second century A. H. (after 720 A. D.) that the Khazar princes moved their residence from the northern slopes of the Caucasus to the lower course of the Volga.

Still less do we know when and why the Bulghār separated from their Khazar brethren. If the explanation of the puzzling *bndjr*, proposed by J. Marquart, be the correct one, then the Bulghār are mentioned by Ṭabarī (i. 895 *et seq.*) as the enemies of the Sāsānid Khusrau Anūshirwān. The Burdjan also, mentioned by Ya'ḳūbī (*Historiae*, ed. Houtsma, p. 203; the Bulghārs of the Danube are also sometimes called by this name, cf. e.g. *Fragmenta Histor. Arab.*, ed. de Goeje, p. 26 *et seq.*) would, according to Marquart, be identical with the "North Caucasian Bulghārs", although the reading Burdjan is in this case assured by the verse quoted in Yāḳūt (i. 548). After the viith century A. D. we have many notices of those branches of the Bulghārs, who settled on the Black Sea and the Danube and came into contact with the Byzantine Empire [cf. the article BULGARIA]. Another branch of the same people had retreated to the central course of the Volga, apparently under pressure from its enemies, where they afterwards adopted Islām and for long formed the farthest outposts of Muḥammadanism in the north till the foundation of the Siberian kingdom on the Irtish and the Tobol.

We have only one first-hand account in the ivth (xth) century of these Bulghārs, namely, the *risāla* of the embassy of Ibn Faḍlān, preserved by Yāḳūt; this embassy, sent by the Caliph Muḳtadir, left Baghdād on the 11th Ṣafar 309 (21st June

921) and reached the capital of the Bulghārs on the Volga on Sunday the 12th Muḥarram 310 (12th May 922). It is very difficult to determine the problem of the relationship of the report of this embassy to the accounts of the Arab (Ibn Rusta, al-Bakrī, Iṣṭakhrī, Mas'ūdī etc.) and Persian (Gardīzī) writers on the Bulghārs. Marquart tries to show that the common source of the accounts of Ibn Rusta, al-Bakrī, and Gardīzī, which practically agree word for word, may be the lost geographical work of Djaihānī, and that this latter was not written till after the return of Ibn Faḍlān, i. e. after 310 A. H. (922 A. D.). Even Westberg, although he sees no connection between the accounts of Ibn Faḍlān and Ibn Rusta agrees with the view that the account of the Bulghārs in Ibn Rusta cannot have been written before 310. Neither Marquart nor Westberg try to explain how Ibn Rusta, as de Goeje points out, nowhere else in his work mentions any event of a later date than 290 (903) and adds the formula *aṭāla 'llāhu baḳā'ahu* to the name of the Caliph Mu'taḍid who died in 289 (Monday, the 22nd Rabī' II 289 = 5th April 902) so that at the date of the composition of his book he did not know of the Caliph's death; it might therefore be concluded that the work was completed very soon after the pilgrimage of the year 290 (mentioned on p. 73 and 75). If the account of these northern peoples given by Ibn Rusta, al-Bakrī, and Gardīzī dates from a later period, it must be an interpolation in the unique manuscript of Ibn Rusta's work that has been preserved to us, which is not suggested by either Marquart or Westberg. On the contrary, Marquart himself shows that the author of the original account was only acquainted with the Pečenegs in their ancient settlements on the Ural and that the groundwork of the account must therefore belong to the first half of the ixth century.

If the account preserved in Ibn Rusta, al-Bakrī, and Gardīzī cannot then be traced to Djaihānī, there only remains Ibn Khurdādhbih's work, copied by Djaihānī himself, and quoted by Ibn Rusta and Gardīzī. Even Arab bibliographers have been misled by the verbal agreement between the two works (cf. the statement on the sources of Ibn al-Faḳīh in the *Fihrist*, p. 154, first confirmed by de Goeje). Muḳaddasī (ed. de Goeje, p. 3 note *f*) saw in Shīrāz a geographical work in seven volumes without author's name, which he himself ascribed to Djaihānī but others to Ibn Khurdādhbih. The account of the people in the north might thus equally be referred to Ibn Khurdādhbih. There are other difficulties to this solution of the question: 1. According to Ibn Faḍlān, the Bulghār had adopted Islām a short time before his embassy. The prince then ruling, in conversation with Ibn Faḍlān even described his father as an "unbeliever"; on the other hand so early a writer as Ibn Rusta describes the Bulghār as good Muḥammadans; even at that time there were mosques and schools, callers to prayer, and Imāms; their dress and their burial grounds were similar to those of Muḥammadans; 2. The prince of the Bulghār is called Almis by Ibn Faḍlān; the same name seems also to have been found in the source used by Ibn Rusta, al-Bakrī, and Gardīzī (in Ibn Rusta, Almaḥ, in al-Bakrī المس, in Gardīzī Amlūn); 3. in Ibn Khurdādhbih's work, as edited by de Goeje, only the Khazar are mentioned of all the peoples of the Volga area; the author does not appear to have heard of the Bulghār and to have regarded the Don and, not like later geographers, the Kama, as the source of the Volga.

This last objection may be neglected on the ground that we do not possess Ibn Khurdādhbih's work in its final and complete form. It is possible that a copy of the complete work may have survived in India, perhaps in a Persian translation. I have already pointed out in my edition of the text of Gardīzī (cf. Barthold, *Otčet poězdke v Srednjuju Aziju*, St. Petersburg 1897, p. 79) that the itinerary from Bārskhān on the Issik-kul to the land of the Tughuzghuz otherwise only known from Gardīzī (*ibid.*, p. 91 *et seq.*) is also given by Raverty (*Ṭabaḳāt-i Nāṣirī*, p. 961) likewise in Persian but with a reference to Ibn Khurdādhbih. The Persian translation of Ibn Khurdādhbih used by Raverty has, as far as I am aware, not yet been made known.

The two other difficulties, also, are perhaps not so insuperable as at first sight appears. Ibn Faḍlān here contradicts himself; in one place he says that the prince told him his father had been an unbeliever and in another he makes the prince explain some phenomenon noticed in the sky as a combat between believing and unbelieving Djinn and say he had received this explanation from his forefathers.

The Arab embassy which had been sent at the request of the king of the Bulghārs had not only a religious but also a political object, which for the prince himself was naturally the more important one. The Caliph was not only to provide for the instruction of the Bulghārs in their religion but also to build a fortress against their enemies. The political side of the mission was entrusted to the actual ambassador Sūsan al-Rassī who had apparently been appointed "by the government" (*min djihati 'l-sulṭān*) and to whom the honours due to the leader of the embassy were paid on the reception at the court; Ibn Faḍlān had charge of the organisation of education in the precepts of Islām as the trouble he takes about the Khuṭba and the concealment of women from men while bathing, show. He probably over-estimated the importance of his side of the mission and represents it to his readers in this light. Both prince and people had apparently been already converted to Islām, although the statement regarding the schools may be based on an over-estimate, probably on the accounts of Bulghār merchants, who had good grounds for doing so, for, as good Muḥammadans, they would have to pay less duties and be able to sell their wares at a better advantage.

There still remains the name Almis or Almsh. It is doubtful whether the name appeared in this form in the *risāla* or is due to later copyists (in Yāḳūt's time the *risāla* was widely disseminated in numerous copies). Ibn Faḍlān says that the Bulghār prince afterwards adopted the title "Emīr" in the Khuṭba; we actually possess coins which were struck in the town of Suwār (see below) by a contemporary of the Caliph Muḳtadir (the name of the Caliph is given on the coins): the Bulghār prince calls himself "al-Emīr Bārmān" on these coins. There is a specimen of this coinage in the Coin Cabinet of the University of St. Petersburg. Frähn's statement (*Opusculorum Postumorum pars secunda*, ed. B. Dorn, Petropoli, 1877, p. 212)

that al-Ḳādir should be read for al-Muḳtadir and that the coin was struck in Shash (Tashkent) by a "governor for Bughra Khān" is clearly contradicted by the form of the letters; to anyone acquainted with the Kufic alphabet on coins, it is clear that an *Alif* could not stand between the article and the two final letters *dr*. It is very probable that the copyists of the *risāla* confused this Bārmān with the Alms or Almsh known to them from Ibn Khurdādhbih, Djaihānī or other sources.

Ibn Rusta cannot be proved to be independent of Ibn Faḍlān. Even the story, so popular in Muḥammadan literature, of the short summer nights and brief winter days, which made the observation of the prescribed hours of prayer impossible, are found neither in Ibn Rusta, nor in al-Bakrī, nor in Gardīzī but we find it given in Iṣṭakhrī (p. 225) in almost the same words as in Ibn Faḍlān (Yāḳūt i. 726, 11 *et seq.*). It is at any rate certainly not improbable that the Khaṭīb on whom Iṣṭakhrī here relies, is identical with Ibn Faḍlān. What Yāḳūt (ii. 436, 20 *et seq.*) tells us about the Khazars, on the authority of Ibn Faḍlān, agrees almost word for word with the text in Iṣṭakhrī p. 220 *et seq.* (cf. also F. Wüstenfeld's note, Yāḳūt, v. 173). It is equally clear that Mas'ūdī, when he says the Bulghārs adopted Islām in the reign of the Caliph al-Muḳtadir after the year 310 was thinking of Ibn Faḍlān's embassy and his report although there is nothing about the "dream" mentioned by Mas'ūdī, in the extract from the *risāla* made by Yāḳūt.

The account preserved in Ibn Rusta, al-Bakrī, and Gardīzī appears only to give the most meagre and contradictory accounts of the Bulghārs that had penetrated to the Arabs before Ibn Faḍlān's embassy. Mosques and schools, but no towns are mentioned; the people dwelled in woods and lived by agriculture. The Burṭās (or Burdās) dwelled between the Bulghārs and the Khazars; they were subject to the Khazars and had been conquered by the Bulghārs. It was 15 days' journey from the land of the Khazars to the land of the Burṭās and thence three days' journey to the land of the Bulghārs (obviously the references here are to the capitals or most important places in these three lands). The Bulghārs were divided into three sections but the total was not very great; there were only 500 families of importance. Even then the land was of great importance for its trade in furs and was visited by the Khazars and Russians for this reason; Muḥammadan trading vessels also came there and had to pay tithes. Taxes were paid by the populace in horses and other kind; amongst other levies, at every marriage the bridegroom had to hand over a horse for the herds of the prince. Money of metal was not struck; the fox-pelt was the unit of currency, each being worth 2½ dirhems (about a shilling). There was also silver money current which had been imported from Muḥammadan countries, this money being used to buy the goods of the Russians and Slavs. The land was bounded on the one side by the land of the Burṭās and on the other by the country of the Slavs.

The picture drawn by Ibn Faḍlān of the Bulghārs and their land is much more complete. It is remarkable that in his account the Bulghārs of the Volga are called "Slavs". The embassy covered the road from Djurdjāniya (near the modern Kunya-Urgenč in Khīwa) to the capital of the Bulghār prince in 70 days. Yāḳūt has unfortunately not given a description of the route: the number of days' journeys suggests that the embassy came from Khwārizm to the lower course of the Volga and from there entered the land of the Bulghārs through the country of the Khazars and Burṭās. According to Iṣṭakhrī (p. 227) it took a month to go "through the desert" from Itil the capital of the Khazars to Bulghār; going by water it was two months' journey through the mountains and then 20 days in the valley. It was reckoned 20 days' journey from Itil the Khazar capital, to the frontier of the Burṭās and thence 15 days to the limits of this people probably to the north-west, towards the land of the Slavs, not in the direction of Bulghār.

The site of the capital Bulghār is defined by the ruins of the village of Bulgarsko'e or Uspensko'e in the circle of Spassk in the province of Kazan. The distance between the ruined site and the left bank of the Volga is almost 4 miles; as Berezin remarks, this agrees perfectly with Ibn Faḍlān's statement that it was less than a farsakh from the town to the river, so that we may conclude that neither the town nor the river-bed have changed their position since the x[th] century. No further description of the town is given in the *risāla* (nor in the extract made by Yāḳūt), nor is there any information given about other towns in this country. Iṣṭakhrī mentions two towns, Bulghār and Suwār, (the ruins now existing near the village of Kurnečikha) lying near one another; there was a Friday mosque in each of them; the male population of the two towns amounted to about 10,000 in all. The inhabitants spent the winter in wooden huts, and the summer in tents. According to 'Awfī (*Djawāmi' al-ḥikāyāt*, Book iv. Chap. 18) the distance between Bulghār and Suwār was two days' journey; we do not know his authority for this statement. The notices of Bulghār and Suwār in Muḳaddasī (ed. de Goeje, p. 361) are probably based on a later authority than Ibn Faḍlān. According to this source, Bulghār lay on both banks of the river; the Friday mosque was in the market-place, and the houses were built of wood and reeds; the inhabitants of Suwār lived in tents. It is probable that the suburbs of Bulghār are here included with the actual town. Vaga-Bazar (probably Aghā-Bāzār) is mentioned by the Russians as the harbour of the town of Bulghār on the Volga; traces of other suburbs have survived on the right bank of the river also.

At the reception of the Arab embassy, silver coins were scattered in their honour; whether these coins had actually been struck in the country itself is not stated. During the ceremonial reception the king sat on a chair, covered with Greek silk (*al-dībādj al-rūmī*); to the right of him sat the kings subject to him, to the left the ambassadors and before him his sons. Whether the word Bltwār which appears in the name of the reigning king as well as in that of his father, is to be regarded as a dynastic name or a title, is not quite certain; 'Awfī (cf. the text in Barthold, *Zapiski vost. otd. arch. obshč.*, ix. 264) is the earliest authority who says definitely that the word is a title of the king of the Bulghār (in the manuscripts both Bltū and Bltūn are found). The title is explained by Senkowski as the Slav *wladatow* (ruler), by Marquart as the Turkī *alp-*

iltawār (the initial *al* having been deleted by copyists who supposed it to be the Arabic article), by Ashmarin as the Čuwash *bigĭtmĭn* for the Turkī *beg-fūghān* "of princely birth".

The relation of the king of the Bulghārs to his people was still quite patriarchal in Ibn Faḍlān's time, more so than among the Khazars or Bulghārs of the Danube. The kingdom of the Bulghārs on the Volga did not, apparently, like the Khazar kingdom arise out of the great nomad kingdom of the vi[th] century A.D. The power of the latter cannot have extended so far north; the separation of these Bulghārs from the Khazars must have been completed before the foundation of Khazar rule in Eastern Europe. Among the Bulghārs of the Volga the king used to ride through his capital alone, unaccompanied by a bodyguard or any kind of escort; at the sight of their ruler his subjects rose from their seats and bared their heads (in Bulghār as in Khwārizm the high caps, called *Kalansuwa* by the Arabs, were worn). The people paid no sort of taxes to the king from the produce of their fields; an oxhide was however levied on each house and the king also received a share of the booty in war.

Bulghār at this time was visited not only by merchants but also by artisans from the adjoining parts of Asia. There was a tailor from Baghdād at the king's court, from whom Ibn Faḍlān received some information about the country and its people. The Bulghārs do not seem to have practised any industries on their own behalf; at a later period Bulghār leather (the modern Russia leather, Russ. *juft'*, a word probably borrowed from the Bulghār), and the Bulghār shoes (Pers. *mūza-i bulghārī*) made from it were particularly well-known.

What further information Ibn Faḍlān gives about the manners and ideas of the Bulghārs of the Volga points to their still being on a very low scale of culture and to a very superficial contact with Muḥammadan civilisation. Our knowledge of the town of Bulghār in the vii[th] (xiii[th]) and viii[th] (xiv[th]) century justifies the conclusion that the country had made great progress in the interval; the information at our disposal for this period is unfortunately too scanty for us to be able to follow the advance in detail. We do not even know if the Caliph Muḳtadir fulfilled the Bulghār prince's desire; for there is no mention of the building of any fortress in Ibn Faḍlān. Intercourse with Baghdād was at any rate continued. According to Masʿūdī (*Murūdj*, ii. 16) a son of the Bulghār king had made the pilgrimage to Mecca in the reign of Muḳtadir, i. e. before 320 (932); he is said to have come on this occasion to Baghdād and paid his respects to the Caliph. Intercourse with the Sāmānid kingdom must, for geographical reasons, have been much busier. We possess silver coins of the Bulghār prince Ṭālib b. Aḥmad, which were struck in Suwār in the years 338 (949-950) and 340 (951-952); as on the contemporary Sāmānid coins, the Caliph whose name appears on these coins is Mustakfī who had been deposed some time previously, in 334 (946) and not Muṭīʿ who had not yet been recognised by the Sāmānids. We also have coins of Muʾmin b. Aḥmad (probably the brother and successor of Ṭālib) of the time of the Caliph Muṭīʿ (till 363 = 974); according to Frähn's reading these coins were not struck till 366 (976-977), that is, also after the end of the reign of the Caliph whose name appears on them. In 366 (976-977), under the Caliph Ṭāʾiʿ, Muʾmin b. al-Ḥasan is the prince who exercised the prerogative of striking coins. Coins of a later period with the names of Bulghār princes have not yet been discovered. The disappearance of silver money, for which no satisfactory explanation has as yet been given, which is noticeable in Central Asia in the v[th] (xi[th]) century, and in the other lands of the Muḥammadan world also at a somewhat later period, must also have been felt in the lands of the Bulghār. It was not till shortly after the Mongol conquest, in the time of the Caliph Nāṣir (575—622 = 1180—1225) that silver coins were again struck in Bulghār; on the one side of these coins is the name of the Caliph and on the other in a very barbaric Arabic script the mint (*al-dīwān al-fārī bulghār*). The name of the king is not given.

The question has been much discussed (particularly by Westberg and Marquart), as to how far the account only given by Ibn Ḥawḳal of the devastation of the whole Volga area by the Russians in the year 358 = November 968-969 agrees with the actual facts. Ibn Ḥawḳal refers to this campaign in several places in his work (ed. de Goeje, p. 14, 281, 282 and 286); the Russians are said to have conquered all the lands of the Bulghār, Burṭās and Khazar and laid them waste; those who escaped the sword took refuge on the peninsulas of Siyāh-Kuh (Mangishlak) and Bāb al-Abwāb (Apsheron) in the Caspian Sea; these refugees were later forced to make a treaty with the victors by which they agreed to return to their homes and live under Russian rule. It has escaped the notice of both Marquart and Westberg that, as is clear from the main passage, p. 282, 10 *et seq.*, the date 358 really was the year in which Ibn Ḥawḳal, who was then in Djurdjān, received the account of the Russian invasion and through some carelessness on the part of the author it was transferred to the event itself. There is then no chronological disagreement between the account given to Ibn Ḥawḳal by the people of Djurdjān and repeated by him and the statements in the Russian annals on the campaign of the Archduke Swjatoslaw against the Khazars in the year 965 (according to Westberg the account in Ibn al-Athīr, viii. 418, of an invasion of the Khazar kingdom by 'Turkish' peoples in 354 (965) also refers to this campaign). There is no ground for supposing that in addition to the invasion known from Russian annals, there was another, otherwise quite unknown, raid by Norse Vikings. Ibn Ḥawḳal's statements about the return of these 'Russians' through the lands of Rūm and Andalus, are probably, as Marquart suggests, based on some confusion with the contemporary raids by Normans of Denmark on Spain. It is very doubtful if the Russians, as Ibn Ḥawḳal says, really conquered on this occasion not only the Khazar territory but the peoples on the lower course of the Volga also, as nothing is said about it in the Russian annals. There has probably been, as in many other Arab sources, some confusion here between the Bulghārs of the Volga and of the Danube, against whom Swjatoslaw had at this time just begun his campaigns.

It is on the whole very probable that the Bulghārs gained more benefit than hurt from the

Russian campaigns against the Khazars; not only the Arab, but the Russian accounts also, clearly show that the Khazar kingdom in the ivth (xth) century was incomparably more powerful than the Bulghār and that the power of the Khazar rule stretched very far to the north-west. Not only the Burṭās but also the Slav Wjatiči, dwelling beyond them on the Oka, had to pay tribute to the Khazars; on the other hand at a later period the Russians were fighting with the Bulghārs in this same district; in 1088 the Russian town of Murom on the Oka was captured by the Bulghārs. In the viith (xiiith) century, the glory of the Khazar kingdom had long since passed away: but there was still a powerful body of Bulghārs on the Volga and Kama, though they did not perhaps form a single united kingdom (there is no mention anywhere of a ruler of the whole area), which was able to continue the war with the Russians with determination and varying success. In 1218 the Bulghārs captured the town of Ustjug situated far to the north; how far their power stretched to the south is unknown but it is probable that the commercial town of Ukek on the Volga (9 miles from Saratow) frequently mentioned in the Mongol period (first by Marco Polo) was not founded after the Mongol conquest but had previously belonged to the Bulghār kingdom. In the east, the Bashdjirt [q. v., p. 669] or the Bashkirs were subject to the Bulghārs. In the Russian annals, the names of several Bulghār towns are mentioned but without any exact details of their location. After the vith (xiith) century the town of Bilār (the name is also found on coins of the Mongol period) is frequently mentioned in Muḥammadan records also (it is the present ruined site near Biljarsk on the Little Čeremshan in the circle of Čistopol, about 70 miles east of Bulghār).

In the vith (xiith) century we again have the account of an eye-witness, the Arab traveller Abū Ḥāmid al-Andalusī, who visited Bulghār in 530 (1135-1136), but unfortunately he only gives us a few worthless anecdotes (cf. the translation of his narrative in B. Dorn, *Mélanges Asiatiques*, vi. 714 *et seq.*). His account of his meeting with the Ḳāḍī Ya'ḳūb b. Nu'mān, who is said to have composed a legendary history of his people under the title of "*Ta'rīkh Bulghār*", is worthy of mention. Almost as meagre is the narrative of another visitor, the Hungarian Dominican Julian, who travelled from Hungaria to "Great Bulgaria" in 1234 and returned home towards the end of 1236. According to him the capital of the kingdom could provide 50,000 fighting men (cf. O. Wolff, *Geschichte der Mongolen oder Tataren*, Breslau, p. 265 *et seq.*).

When the Mongols were returning to the East after their victory over the Russians on the Kalka (1224), they were enticed by the Bulghārs into an ambush where they suffered heavy losses (Ibn al-Athīr, xii. 254). This surprise is said to have been revenged in a most sanguinary fashion. In 1229, according to the Russian annals, the Bulghār frontier guards on the Yāyik (Ural) were put to flight; the final overthrow of the kingdom and the destruction of its capital followed in the autumn of 1236 according to the Muḥammadan historians, and in the autumn of 1237, according to the Russians [cf. the article BĀTŪ-KHĀN, p. 681].

The land of the Bulghārs of the Volga now formed a part of the kingdom of the "Golden Horde" which had been founded by the Mongols. The capital Bulghār, appears to have risen to a flourishing condition in a relatively short time again; even under the Great Khān Mangū (1251—1259), coins were struck in Bulghār again. The traveller Rubruquis, who had not himself been in Bulghār, although he was within five days' journey of it in 1253, regards this country, which, like his predecessor Julian, he calls "Bulgaria Major", as the last country with towns (in this part of the world): (*ultima regio habens civitatem*; *The Journey of William of Rubruck*, transl. by W. W. Rockhill for the Hakluyt Society, London, 1900). It is not known when or why the town was abandoned by its inhabitants. Tīmūr's campaign of the year 1395 does not seem to have affected the countries so far north, but Bulghār was soon afterwards (1399) destroyed by the Russians. The town probably suffered more from the rise of Ḳāzān, which is said to have been founded just before this time by Bātū-Khān, than from these wars, particularly as Ḳāzān had been selected as the capital of an independent Tatar state, of which Ulu-Muḥammad (died 1446) may be regarded as the founder. It is to this Ulu-Muḥammad that the last dated coins bearing the name of the town Bulghār belong; they were struck in 831 = 1427-1428. The importance of Bulghār as the greatest market on the central course of the Volga passed first to Ḳāzān and then to the Russian town of Nižnij-Novgorod. The word Bulghār still remained in use in literature, though only as the name of a country, till a later period; towards the end of the xth (xvith) century (in the work itself the date 989 (1581) is mentioned), Sharaf al-Dīn Ḥusām al-Dīn al-Bulghārī composed a history in Turki of his native land entitled "*Risāla-i Tawārīkh-i Bulghāriya*"; it has survived to us but contains nothing but fabulous stories about the propagation of Islām and the lives of Muḥammadan saints.

The surviving ruins of the town of Bulghār belong as the inscriptions on tombs which have been found there show, to the viith (xiiith) and the viiith (xivth) centuries. This town bore little resemblance to the Bulghār of Ibn Faḍlān. Most of the buildings were of stone, procured from the heights on the right bank of the Volga. The town had a circumference of about 6 miles, was surrounded by an earthen wall and a ditch, possibly, as Berezin supposes by a wooden wall also, and was in the shape of a long quadrilateral, the breadth of which gradually decreased from north to south; adjoining the town proper on the south, was the citadel with the royal palace, likewise surrounded by a ditch and an earthen wall. The suburbs lay to the north and west of the town. The most important buildings were in the centre of the town (two Friday mosques, with a minaret beside each, not far from them a large bathing establishment, which, as Berezin tells us, would not have disgraced cities like Iṣpahān, Cairo, or Constantinople). From the size of the mosques, Berezin computed that the town must have had a population of about 50,000 souls. The care and preservation of the ruins had now been undertaken by the "Society for Archaeology, History and Ethnography" in Ḳāzān. Previously the stones of the ancient buildings were, as usual, used for building purposes by the modern inhabitants. The inscriptions also, which were copied in 1422 by order of Peter the Great, are now for the most part no longer visible.

Besides the Muḥammadan epitaphs, Armenian ones have also been found in the ruins, which probably points to the importance of the town as a commercial centre. The Muḥammadan inscriptions are usually in Arabic, but they also contain Turkī; as Ashmarin has shown, this Turkī element is related not to the Tatar but to the Čuwash. It is on this fact that the view, previously put forward by Kunik and put on a securer basis by Ashmarin, is based, that the Old Bulghār language was a Turkī dialect similar to the Čuwash and that the Čuwash must be regarded as descendants of the Bulghārs of the Volga. It has however been recently quite justly emphasised by F. Korsh (cf. *Živaya Starina*, xix. vip. 1—2, p. 186 and *Etnograf. Obozrěnie*, 1910, n°. 1—2, p. 117) that this question cannot be regarded as settled until the most important material on this point, the non-Slavonic numerals in the so-called "List of Princes" of the Bulghārs of the Danube have been satisfactorily explained from the Čuwash. In spite of Radloff's attempt to explain them, these numerals still remain one of the unsolved riddles of philology. Against Radloff's view, W. Tomaschek and J. Marquart urge that these are not numerals but "characters for the reigns and personalities of the individual Khāns" — a statement which can only be explained by the fact that its defenders must have used Jireček's Latin translation and not the original Slavonic documents. The Slavonic words "*a lět imm*" can only refer to the years of the kings' lives.

If the view put forward by Ashmarin cannot yet be proved correct, it cannot on the other hand be denied that the above quoted Arab accounts of the relationship of the Khazar and Bulghār language to the Turkī and Finnish (the language of the Burtās) would be best explained by it. The Čuwash is known to be a Turkī language, but unintelligible to other Turkī-speaking peoples.

The question has hitherto, even by Ashmarin, been only treated from the point of view of the philologist; but there are other difficulties in the eyes of the historian. The Čuwash, who are mentioned as early as the year 1551, were known to the Russians to be heathen. Ashmarin gives a few words which had obviously once been borrowed from Muḥammadan peoples, but have assumed quite a different meaning among the Čuwash. Pagan prayers begin with the word *pismelle* (Arab. *bismillāh*); the god who rules over the wolves is called *pikhamper* (Pers. *paighambar* "prophet"), the soul of the dead, *kiremet* (Arab. *karāmat*, "grace, miracle"). If the Čuwash are really descended from the Bulghārs of the Volga, who lived in towns, and inherited these expressions from their forefathers, we would have here such an incredible lapse to barbarism, as cannot be paralleled anywhere in the Muḥammadan world. This lapse would be all the more difficult to explain as the Bulghār towns arose again immediately after their destruction by the Mongols, and did not succumb till much later, not in wars against barbaric conquerors but in a peaceful struggle with other, newly founded towns. The modern Čuwash obviously cannot be descended from the inhabitants of the towns on the Volga but only from such divisions of the Bulghār people as always lived in forests and were little affected by the Muḥammadan culture of the cities.

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BULGHAR DAGH. The Turks apply this name which should properly be BUGHA DAGH (*Bugha* is Turkish for bull; Taurus) to a part of the Cilician Taurus [q. v.]

BULGHAR MA'DEN, the famous silver mines on the northern slopes of the Bulghār Dagh, south of the great caravan route from Eregli (Konia) to Gülek Boghaz (the Cilician passes). The mines which have been worked in an perfunctory fashion since 1825, yield an ore containing silver and gold, from which much lead is obtained. Statistics are given in Cuinet, *La Turquie d'Asie*, i. 837. That as this author says they were only discovered in 1825 is not correct, for even in the middle ages Ibn Faḍl Allāh speaks of the silver mines of Lu'lu'a, which are identical with those of Bulghar Ma'den.

AL-**BULĶĪNĪ** (in the modern Egyptian pronunciation AL-BULĶAINĪ) 'OMAR B. RASLĀN SIRĀDJ AL-DĪN AL-KINĀNĪ AL-'ASĶALĀNĪ, a famous jurist, born in Sha'bān 724 = August 1324 at Bulķīna in Egypt, settled in Cairo in 738 (1338) and made the pilgrimage in the years 740 and 747. In the year 765 (1363), he received the office of Muftī in the Dār al-'Adl and when his brother-in-law Ibn 'Aḳīl became Ḳāḍī of Damascus in the year 760 (1367) he followed him thither as his deputy. After the death of al-Isnawī, he became Professor at the Mālikīya in Cairo, was afterwards transferred to the Mosque of Ibn Ṭūlūn and finally became Ḳāḍī 'l-'Askar. He died in Dhu

'l-Ka'da 805 = June 1403, having a short time previously resigned some of his offices in favour of his sons. Besides a few commentaries he wrote the *K. al-Tadrîb fi 'l-Fikh 'alā madhhab al-Imām al-Shāfi'ī* (s. Ahlwardt, *Verzeichnis der ar. Hdss. der Kgl. Bibliothek zu Berlin*, N°. 4606; Vollers, *Katalog der islam. u. s. w. Hdss. der Universitätsbibliothek zu Leipzig*, N°. 381; *Catalogus Codd. Orient. qui in Museo Brit. ass.*, ii. Codd. Ar., N°. 800; *Fihrist al-Kutubkhāne al-Khidīwīya*, iii. 206). His son Ṣāliḥ wrote an appendix to it, *Tatimmat al-Tadrîb* (Ahlwardt, *op. cit.*, N°. 4607). The latter, born in 791 (1389), was Professor of Ḳor'ān Exegesis at the Barḳūḳiya and of Ḥadīth at the Madrasa of Ḳāit-Bāi and from 826 (1423), was Ḳāḍī of Cairo. He died in 868 (1463). In addition to a biography of his father, the *Tardjamat Shaikh al-Islām al-Bulkînî* (Köprülü-Medrese in Stambul, N°. 1061) he wrote a treatise on the legal relationships of freemen and slaves, entitled *al-Djawhar al-Fard fīmā yukhālif fīhi 'l-Ḥurr al-'Abd* (Ahlwardt, *op. cit.*, N°. 4993). His older son, 'Abd al-Raḥmān ibn 'Omar Djamāl al-Dīn, born in Ramaḍān 763 = July 1362, became Ḳāḍī of Damascus in 804 (1401) and died in Shawwāl 824 = Oct. 1421, after being several times deposed and re-instated. He wrote a commentary on the Ḳor'ān entitled, *Nahr al-Ḥayāt* (see *Catalogus Codd. Mss. Orient. qui in Museo Brit. ass.*, ii. N°. 1553—1557) and a treatise on the requirements of a Ḳāḍī entitled *al-Naṣīḥa fi daf' al-Faḍīḥa* (Ahlwardt, *op. cit.*, N°. 5616).

Bibliography: Sharaf al-Dīn al-No'mānī, *K. al-Rawḍ al-'Āṭir* (cod. Wetzstein, ii. 284, see Ahlwardt, *op. cit.*, N°. 9886) fol. 153[r], 153[v]; 'Alī Bāshā Mubārak, *al-Khiṭaṭ al-Tawfīḳīya al-Djadīda*, ix. 80, 81; Suyūṭī, *Ḥusn al-Muḥāḍara*, i. 253; Brockelmann, *Gesch. d. ar. Lit.*, ii. 93, 96, 112.

(C. BROCKELMANN.)

BULŪGH (A.), "Maturity". According to the Shāfi'ī school, one's majority is attained on the completion of his fifteenth year unless he has already shown signs of puberty. Should this happen, however, before the completion of the ninth year, the minority is not terminated. According to the Ḥanafī school and some Mālikīs also, the completion of the fifteenth year is the allotted period for the completion of the period of minority; according to most Mālikīs, on the other hand, it is the completion of the eighteenth and in the personal opinion of Abū Ḥanīfa the completion of the eighteenth year for boys and of the seventeenth for girls.

A major is called *Bāligh* (i. e. "grown up") in opposition to the minor, who is called *Ṣaghīr* ("little one") or *Ṣabī* ("boy") in the law books. A minor who is almost grown up is called *Murāhiḳ*.

Bibliography: Besides the chapter on *Ḥadjr* (i. e. restraint; prevention of trading) in the *Fiḳh* books of the various schools Dimishḳī, *Raḥmat al-Umma fi 'khtilāf al-A'imma* (Būlāḳ, 1300), p. 79; E. Sachau, *Muhamm. Recht nach schafiit. Lehre*, p. 26; A. von Kremer, *Culturgesch. des Orients*, i. 517, 532.

(TH. W. JUYNBOLL.)

BULUKKÎN (BOLOGGUIN) b. Zîrî belonged to the great Berber family of the Ṣanhādja who proved themselves devoted adherents to the cause of the Fāṭimids, in opposition to the Zenāta, who were partisans either of the Khāridjīs or of the Umaiyads of Spain. After the defeat of Abū Yazīd, when Zîrî received the governorship of the Maghrib from the Caliph al-Manṣūr, he placed his son Bulukkîn over three towns, Algiers, Medea, and Miliana, which had recently been founded or rather rebuilt. The war was continued against the Maghrāwa with great carnage and when, after being at first victorious over Muḥammad b. Khazir, Zîrî was in his turn defeated and killed in 360 (971) and his head taken to the Caliph of Cordova, al-Mu'izz, who had decided to make his capital in Egypt, handed over the government of the Maghrib and of Ifrîḳiya with Ḳairawān as its capital to Bulukkîn. The latter immediately took steps to avenge the death of his father, recaptured the whole of the Zāb and pursued the Zenāta into the desert as far as Sidjilmāsa. The Fāṭimid Caliph gave him the honorific title of Abu 'l-Futūḥ and allowed him to take the name of Yūsuf (22[nd] Dhu 'l-Ḥidjdja 361 = 4[th] October 972). Bulukkîn proved himself worthy of his office and honours. After the departure of his suzerain, he recommenced the campaign against the Zenāta, seized Tlemcen 362 (973) and transported its inhabitants to Ashîr. As a reward, he received from the Caliph al-Nizār, who had succeeded al-Mu'izz, the province of Tripoli, which he added to his lands and continuing the war against the Zenāta, who were in alliance with the Umaiyads of Spain, captured Fās and Sidjilmāsa 369 (980). He was not, however, able to attack the Umaiyad vizier, al-Manṣūr who had disembarked at Ceuta with a large army. He therefore turned his attention to the Berghawāṭa [q. v.] and slew their king, 'Īsā b. Abu 'l-Anṣār. On the return of this expedition, he died at Wareksen (var. Wārkenfū) between Sidjilmāsa and Tlemcen on the 21[st] Dhu 'l-Ḥidjdja 373 leaving his power to his son al-Manṣūr the governor of Ashîr.

Bibliography: Ibn Abī Zar', *Rawḍ al-Ḳirṭās*, ed. Tornberg, i. p. 95; reproduced without indication of the source by al-Salawī, *Kitāb al-Istiḳṣā'* i. 87; Ibn Khaldūn, *Kitāb al-'Ibar*, vi. 155-156; vii. 20, 28-29; Ibn Adhārī, *Bayān* i. 237, 239-240, 245-246, 248; Ibn al-Athīr, ed. Tornberg, viii. 453-454; 459—461; ix. 24-25; Ibn Khallikān, *Wafayāt al-A'yān* (Bulak, 1299) i. 115-116; al-Ḳairawānī, *Kitāb al-Mu'nis* (Tunis, 1286), p. 74-75; Fournel, *Les Berbères*, Vol. ii. p. 355—369.

(RENÉ BASSET.)

BULUKKÎN (BOLOGGUIN) the Ḥammādid, son of Muḥammad b. Ḥammād, and cousin of al-Muḥsin, belonged, like the preceding, to the great Ṣanhādja family, a branch of which ruled over Eastern Algeria with the Ḳal'a of the Banī Ḥammād as their capital. Yūsuf, brother of al-Ḳā'id and uncle of al-Muḥsin, having revolted in the Maghrib, Bulukkîn was sent against him by the Ḥammādid sovereign; the latter did not trust Bulukkîn however and had asked two Arab chiefs, his lieutenants, Khalīfa b. Maggan and Aṭyat al-Sharīf, to assassinate him. The latter informed Bulukkîn, who revolted in his turn and in concert with them, seized al-Muḥsin, who had taken refuge in the Ḳal'a and slew him in 477 (1055-1056). The latter was a brave and clever man but cruel. The town of Biskra, having revolted at the instigation of its governor, Dja'far b. Abū Rummān in 450, Khalaf b. Ḥaidara was sent

against it and put down the revolt. The principal authors of the rising were brought to the Ḳal'a and put to death. Four years later, in 454 (1062), Balukkīn advanced against the Almoravids, drove them back into the desert, took possession of Fās and led away its principal citizens as hostages. While returning the same year, he was assassinated at Tessala by his cousin al-Nāṣir, who wished to avenge the murder of his sister Tanmirt, slain by order of Bulukkīn. The latter suspected her of having caused the death of her husband, al-Muḳātil, his brother.

Bibliography: Ibn Khaldūn, *Kitāb al-'Ibar*, vi. p. 173; Ibn Adhārī, *Bayān*, i. 209.

(René Basset.)

BULUWĀDĪN, the Polybotum of the Byzantine historians, a small town in Asia Minor, chief town of a Ḳaḍā in the Sandjaḳ of Afyūn Ḳara-Ḥiṣār (Wilāyet Khudāwendgiār), 25 miles distant from the latter town, lying in a plain at the foot of the Emīr-Dagh and Sulṭān-Dagh, is surrounded by numerous gardens mixed with ancient ruins, and has six mosques, at least ten madrasas, a *Rushdiya* (modern) school, a monastery of Ḳādirī dervishes and 8000 inhabitants, all Muḥammadans. In the neighbourhood are the hot springs of Ḳizil-Kilīsā and the Seldjūḳ ruins of Ishāḳlu and Čāi.

Bibliography: 'Alī Djawād, *Djoghrafiyā lughāti*, p. 216; V. Cuinet, *Turquie d'Asie*, iv. 240.

(Cl. Huart.)

BUNDUḲ, also Funduḳ, arabicised from the Latin (*nux*) *pontica*, the hazelnut, thence bullet or projectile not only of modern fire-arms but also of ancient siege artillery [cf. funduḳ].

BUNDUḲDĀR. [See baibars i, p. 588.]

BUNDUḲĪ, a Venetian sequin; from *Bunduḳiya*, the Arab name of Venice (Abu 'l-Fidā, *Geography*, Arabic text, p. 120) formed like the German Venedig, from *Veneticum*.

(Cl. Huart.)

BUNDUḲĪYA, musket (derived from *bunduḳ*, [q. v.] nut, ball, crossbow, hence *bunduḳčī* a musketeer); this word is in general use throughout the East (Wetzstein, *Sprachliches aus den Zeltlagern*, *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxii. 126, note 1; Burton, *Personal Narrative*, i. ii. p. 104), and is not unknown in certain dialects of Algeria also (Beaussier).

(Cl. Huart.)

al-**BŪNĪ**, Muḥyi 'l-Dīn Abu 'l-'Abbās Aḥmad b. 'Alī al-Būnī (i. e. of Bōna), is one of the most important Arab writers on occult sciences. He died in 622 (1225). He is the author of books like the *Sirr al-Ḥikam*, or "*Secret of Sciences*", on the Cabbala and divination, of minor works on the virtues of the *basmala*, on those of the divine names and of the letters of the alphabet. In these treatises, the construction of magic squares, cabbalistic letters, and other talismanic signs.

The works of al-Būnī are those which are the most used even to the present day by Muḥammadans, who deal in magic or amulets. In the west they have been of service to scholars like Reinaud in his work on the *Monuments Arabes, Persans et Turcs, du cabinet de M. le Duc de Blacas*, 2 vols. 1828, in the part where he discusses enchantment and M. Doutté in numerous passages in his book on *Magie et Religion dans l'Afrique du Nord*.

An interesting manuscript on magic, belonging to the Bibliothèque Nationale in Paris (nº. 2662), is in part based on the works of al-Būnī, who is there quoted — evidently by mistake — under the name of Sharaf al-Dīn. (See Carra de Vaux, *Notes sur les Talismans et conjurations arabes*: *Journ. As.* 1907, i. p. 529; do., article *Charms and Amulets (Muhammadan)* in the *Encyclopaedia of Religion and Ethics*. — Cf. also Brockelmann, *Geschichte der Arabischen Litteratur*, i. 497).

(B. Carra de Vaux.)

BUNN. [See ḳahwa.]

BURAIDA b. al-Ḥuṣaib, one of Muḥammad's Companions, chief of the tribe of Aslam b. Afṣā. When the Prophet migrated from Mecca and was passing the settlement of the Aslam in al-Ghamīm, Buraida became converted to Islām, with about eighty families, who were with him. He did not go to Medina till after the battle of Uḥud but thereafter then he took part in all Muḥammad's campaigns. In the year 9 (630) he was sent to collect taxes from the Aslam and Ghifār and is said to have accompanied 'Alī's expedition to Yaman in the following year. When the Prophet was preparing for the campaign against Tabūk, he again sent Buraida to the Aslam to call them to his aid against their enemies. After Muḥammad's death, he remained in Medina till the foundation of Baṣra where he built a house. In the year 51 (671), he went with al-Rabī' b. Ziyād to Khorāsān and died in Marw in the reign of Yazīd b. Mu'āwiya.

Bibliography: Ibn Sa'd, iv. Part 1, 178 *et seq.*; Ṭabarī, iii. 2348 *et seq.*; Ibn al-Athīr, *Chron.* (ed. Tornberg), iii. 408; do., *Usd al-Ghāba*, i. 175 *et seq.*; Nawawī (ed. Wüstenfeld), p. 173; Balādhorī (ed. de Goeje), p. 410; Caetani, *Annali dell' Islām*, see Index.

(K. V. Zetterstéen.)

BŪRAḲ. [See būraḳ, p. 744.]

BURĀḲ, this name, which is connected with *barḳ*, "lightning" is applied by tradition to the fabulous animal which the Prophet mounted on the night of his ascension (*Mi'rādj*). Allusion is made in the Ḳor'ān (xvii. 1, 62; liii. 1—18) to a vision which the Prophet had in which he seemed to be borne from Mecca to Jerusalem and thence to heaven. The animal which carried him is neither described nor mentioned by name in the Ḳor'ān; but the commentators say that on this night Muḥammad was in the *ḥidjr* of the Holy House, that is, in the precincts of the Ka'ba, and that the Archangel Gabriel brought Burāḳ to him.

This legend has been considerably embellished and has become a favourite *motif* with poets and miniaturists. There are long descriptions of Burāḳ, who is represented as a mare with a woman's head and peacock's tail. On this subject see an excellent article in the *Magasin Pittoresque*, 1876, p. 364, where a reproduction of a curious Persian miniature is given; another is given in the same periodical for 1884, p. 4. This miniature is taken from the celebrated Uighur manuscript, containing the translation of the Persian poem on the *Night of the Ascension of the Prophet*, attributed to Farīd al-Dīn 'Aṭṭār (ed. Pavet de Courteille. See also Abu 'l-Fidā', Bukhārī etc.). Burāḳ was also used by Ibrāhīm on the visits he paid to his son Ismā'īl, banished to Mecca. (See Ṭabarī, *Persian Chronicle*, transl. Zotenberg, i. 165).

(B. Carra de Vaux.)

BURĀḲ-ḤĀDJIB (Bulāḳ in Ibn al-Athīr), prince of Kermān and founder of a new dynasty in that country. He was originally one of the Ḳarā-Khiṭāi, a pagan people; according to

Djuwainī he was brought to Muḥammad b. Takash Kh^wārizmshāh after the battle on the Talas, in which the Ķarā-Khiṭāi were defeated (Rabīʿ I 607 = August—September 1210) and taken into his service. According to Nasawī (ed. Houdas, p. 95), he had come to Muḥammad as an envoy from the Ķarā-Khiṭāi (Djuwainī tells us the same story of his brother) and was there forcibly detained; according to this authority also, it was only after Muḥammad's decisive victory over the Ķarā-Khiṭāi that he entered his service and was appointed Ḥādjib (Chamberlain); he is also said to have filled the same office in the kingdom of the Ķarā-Khiṭāi. When Muḥammad and his sons had to flee before the Mongols, Burāķ went with one of these princes, Ghiyāth al-Dīn Pīr-Shāh to Persia. Towards the end of the year 618 (the winter season of 1221-1222) when the father was dead and Djalāl al-Dīn, the eldest son, had fled to India and the Mongols had left the land they had laid waste, Ghiyāth al-Dīn was recognised as ruler in almost all Persia and appointed Burāķ governor of Iṣfahān. As a result of a quarrel with the vizier of that town, Burāķ obtained permission to go to India to Djalāl al-Dīn. On the way thither he was attacked by Shodjāʿ al-Dīn, prince of Kermān, who tried to seize his wives and goods; Burāķ and his retinue were not only able to defeat their opponents but in a short time to conquer the whole land of Kermān, whereupon they gave up their intention of proceeding to India (620 = 1222-1223). This is Djuwainī's version; Nasawī (*op. cit.*) however makes Burāķ appointed governor of Kermān from the beginning. When Sulṭān Djalāl al-Dīn appeared in Kermān in 621 (1224), Burāķ paid homage to him and was confirmed as governor of the province, although some of his dealings aroused the suspicions of the Sulṭān. While on his campaigns in Armenia, Djalāl al-Dīn received intelligence in Djumādā II 623 = June 1226 that Burāķ had risen against him and was in alliance with the Mongols. Ghiyāth al-Dīn was sent with 6000 men against the rebel; Djalāl al-Dīn soon followed him with other troops but could do nothing to Burāķ who was securely entrenched within the walls of his fortresses (Nasawī, p. 124). Djalāl al-Dīn himself does not appear to have come as far as Kermān; on the way thither he received repeated envoys from Burāķ assuring him of his devotion to his master. He was still in the neighbourhood of Iṣfahān when he decided to give up the campaign against Burāķ, confirm him in his office and even to send him a robe of honour (Ibn al-Athīr, ed. Tornb., xii. 236). Towards the end of 625 (1228), Ghiyāth al-Dīn, who had quarrelled with his brother, came a fugitive to Kermān; with him was his mother who, against her own will and the will of her son, had to become the wife of Burāķ. Soon afterwards she and her son were accused of having sought to poison Burāķ; Burāķ had his wife strangled and the 500 retainers of the Sulṭān massacred; Ghiyāth al-Dīn himself was thrown into prison and afterwards done away with likewise, although a rumour spread abroad that he had made a marvellous escape to Iṣfahān. As we learn from Djuwainī, Burāķ informed the Caliph that he had now adopted Islām and would be a faithful subject to the Imām, unlike the dynasty of Kh^wārizmshāhs, who had always been hostilely disposed to the ʿAbbāsids, and wished to be recognised as an independent Sulṭān. The Caliph granted his request and gave him the title of Ķutlugh Sulṭān (the fortunate Sulṭān). On the other hand Nasawī had seen with his own eyes a letter sent in the name of Burāķ to Sulṭān Djalāl al-Dīn's vizier in which Burāķ declared that he had rendered the Sulṭān a great service by ridding him of his worst enemy, and the Sulṭān might confidently confirm in the rank of Prince of Kermān one who like him had reached such an advanced age. He informed the Mongols, as Waṣṣāf (Indian lithographed edition, p. 287) tells us, that he had slain Sulṭān Ghiyāth al-Dīn as a rebel against the Great Khān and therefore according to Mongol law had a right to the estate of the dead man, including the right to seize his wives. He is said to have appealed to these laws when he advanced against ʿAlā al-Dawla Maḥmūd, Atābeg of Yazd, with whom Ghiyāth al-Dīn's widow then was. An arrangement was come to between the two princes; the Sulṭān's widow was handed over to the prince of Kermān, and is said to have afterwards borne a daughter to him; in return he gave the prince of Yazd his daughter to wife.

When the Mongols undertook the conquest of Sīstān in 632 (1235), their leader, Tāʾir Bahādur, demanded that Burāķ should join the Mongol army as a sign of his submission to the Great Khān. Burāķ excused himself on account of his being advanced in years and sent his son Rukn al-Dīn instead to Mongolia; while on his way thither, the prince received news of the death of his father, which took place on the 20th Dhu ʾl-Ḥidjdja 632 = 5th September 1235 (following the St. Petersburg manuscript of the *Taʾrīkh-i Waṣṣāf*; in the lithographed edition p. 288, the date is not given).

Bibliography: The portion of Djuwainī's *Taʾrīkh-i Djihānkushāi*, which has been used here is given in Houtsma, *Recueil de Textes relatifs à l'hist. des Seldjoucides*, i. Préface xxiii. *et seq.*; cf. d'Ohsson, *Histoire des Mongols*, iii. 5 *et seq.*, 19, 32 *et seq.*, 131 *et seq.*, and the brief notice in Hammer-Purgstall, *Geschichte der Ilchane*, i. 66. (W. BARTHOLD.)

BURĀĶ-KHĀN, a Mongol prince in Central Asia, great-grandson of Čaghatāi [q. v.] grandson of the Mütügen who had fallen at Bāmiyān in 1221 [see above, p. 644]. His father Yisün-Tuwa had taken part in the events of the year 1251 [cf. the article BĀTŪ KHĀN, p. 681] and shared the fate of the other rebellious princes. Like the rest of the children of Čaghatāi and Ügedei, Burāķ and his brothers were educated in Mongolia; some years after the accession of the Great Khān Khubilāi (1260—1294) they received permission to return to their home and to take possession of Čaghāniyan, their father's ancestral estate. Shortly before, Burāķ's cousin, Mubārak Shāh (the first prince of this house to adopt Islām) had been recognised in Central Asia as head of the house of Čaghatāi; Burāķ had therefore received a *Yārlīgh* (written order) from the Great Khān in which he was appointed co-regent with his cousin. Without producing his *Yārlīgh* and without doing anything in particular openly against his predecessor, Burāķ is said to have attained his purpose in a short time without leaving Čaghāniyān; all the princes of the house of Čaghatāi deserted Mubārak Shāh and rallied round

the new claimant; Mubārak Shāh himself was forced to recognise Burāḳ's suzerainty and to enter his service as head of the *karši* (court huntsmen). The dates given for these events are uncertain and contradictory. According to Djamāl Ḳurashi, the author of our only authoritative account of Central Asia (in Barthold, *Turkestan v epochu Mongol'skogo nashestviya*, i. 148), Mubārak Shāh was raised to the throne in Djumādā ii. 664 (10th March—7th April 1266) at Ahangarān (Angren) and taken prisoner in Dhu 'l-Ḥidjdja of the same year (13th September—1st October) at Khodjand by Burāḳ; according to Waṣṣāf, Burāḳ's accession took place as early as the beginning of 663 (which began on the 24th October 1264). It is certain that the brothers Nicolo and Matteo Polo whose sojourn of three years in Bukhārā must fall within the years 1262—1265, mention Burāḳ-Khān as prince of the country; it is just possible, however, that Marco Polo, who had heard of Burāḳ Khān and his campaign into Persia during his own journey through Persia and Afghānistān, introduced this name by mistake into his account of the first journey of his father and uncle.

During the years following, Burāḳ Khān had to defend himself against the Great Khān Khubilai as well as against the pretender to the throne of Central Asia, Ḳaidū, the grandson of the Great Khān Ugedei. Mughultai, the governor of Chinese Turkestān appointed by the Great Khān, was driven out by Burāḳ and replaced by another governor; the Great Khān sent an army of 6000 cavalry to restore the deposed governor but the army sent to meet them by Burāḳ was much more numerous (30,000 men), so that the Great Khān's cavalry had to retreat without risking a battle. The town of Khotān, which belonged to the Great Khān's empire, was plundered by Burāḳ's troops by his orders.

The war against Ḳaidū was less fortunate. Burāḳ was again successful at first; but his opponent received support from the kingdom of the Golden Horde. The prince Barkadjār, brother of the Khāns Bātū and Berke, appeared in Central Asia at the head of 50,000 men, so that the war took another turn. Burāḳ was defeated and retired to Mā warā' al-Nahr, to offer a desperate resistance to his enemies there; it was Ḳaidū himself, however, who offered to make peace. A Ḳurultāi (parliament) was summoned at which a kingdom quite independent of the Great Khān was organised under Ḳaidū's suzerainty. All the princes were to regard one another as kinsmen (*anda*); the property of the people of the towns and villages was to be respected, the princes were to be content with the pastures on the mountains and steppes and to keep the herds of the nomads back from the cultivated areas. The greater part (two-thirds) of Mā warā' al-Nahr was left to Burāḳ, but there also the government of the cultivated areas was placed in the hands of Mas'ūd Beg, a governor appointed by Ḳaidū. The place and date of this parliament are variously given; according to Rashīd al-Dīn it was held on the Talas in the spring of 667 (1269), according to Waṣṣāf in the steppe of Ḳatwān north of Samarḳand, a year or two earlier, for according to him Mas'ūd Beg went to Īrān in 666 (1268) as ambassador from Ḳaidū and Burāḳ and Burāḳ's campaign against Abāḳā took place in 663 (1268-1269).

Some such campaign had been already proposed at the Ḳurultāi and had received the support of Ḳaidū; probably Ḳaidū wished to get this still dangerous opponent of his out of the country by this means. Mas'ūd Beg was sent to Īrān ostensibly to collect the revenues, to which Ḳaidū and Burāḳ had a claim (the principle still prevailed that all the princes of the ruling house should have their share in the revenues of each country conquered); the real object of his mission was to spy out the land and its resources. Soon after the return of the envoy, Burāḳ opened hostilities and occupied parts of Khorāsān and Afghānistān but did not receive effective support from the troops sent to his help by Ḳaidū with the prince Ḳipčaḳ at their head and was soon left in the lurch; as Rashīd al-Dīn tells us, Ḳaidū afterwards said this had been done by his orders; Ḳaidū and Abāḳā ever afterwards regarded one another as friends. Abāḳā inflicted an annihilating defeat on his opponent on the 1st Dhu 'l-Ḥidjdja 668 = 22nd July 1270; Burāḳ had to retreat across the Oxus to Bukhārā with only 5000 men; during the battle he had fallen from his horse, been thereby lamed and had to be carried in a litter.

Various accounts are given of the last year of his life. According to Waṣṣāf he spent the winter in Bukhārā where he adopted Islām and took the name of Sulṭān Ghiyāth al-Dīn; in the following year he undertook a campaign into Sīstān, but his plans again came to naught through the defection of several princes; he had finally with his wife to throw himself on the mercy of Ḳaidū and was poisoned by the latter's orders. Rashīd al-Dīn's account is more detailed and apparently more reliable. According to him the defection of the princes took place immediately after Burāḳ's retreat over the Oxus; Burāḳ himself went to Tāshkent; from there he sent to Ḳaidū who set out with an army of 20,000 men but deliberately advanced very slowly to await the result of the struggle between Burāḳ and the rebellious princes and to use it to his own purposes. Burāḳ emerged victorious from the struggle and begged his "kinsman" to return home as his help was no longer required; nevertheless Ḳaidū continued his advance. His army was obviously much stronger than Burāḳ's; when Ḳaidū approached Burāḳ's camp, he surrounded it with his troops. Burāḳ died in the night, from fear it was said. When in the early morning, Ḳaidū's envoys appeared in the camp, they were received with cries of woe, learned that Burāḳ was dead and returned to their lord. By Ḳaidū's command, Burāḳ was buried on a high mountain, after the Mongol and not the Muhammadan fashion. The princes, with Mubārak Shāh at their head, complained of his high-handed deeds; Ḳaidū allowed them to appropriate the property left by Burāḳ; Mubārak Shāh's wife tore the rings from the ears of Burāḳ's widow with her own hands. Mubārak Shāh afterwards entered Abāḳā's service; the account given by Rashīd al-Dīn was probably obtained from one of his retainers.

According to Waṣṣāf, Burāḳ was dead by the end of 668 = summer of 1270, according to Djamāl al-Ḳarashī (*op. cit.*) he did not die till the beginning of 670 (began on 9th August 1271). This later date is obviously the preferable one as it alone agrees with the above quoted, apparently reliable account by Rashīd al-Dīn of the battle between Burāḳ and Abāḳā.

Bibliography: *Ta'rīkh-i Waṣṣāf*, ed. Hammer, p. 134 *et seq.* (transl. p. 128 *et seq.*), Indian ed., p. 67 *et seq.*; Rashīd al-Dīn, *Djāmi' al-tawārīkh*, following the St. Petersburg Ms.; an edition of the text is being prepared by E. Blochet for *Gibb Memorial Series*. Cf. also the discussion of the original authorities in d'Ohsson, *Histoire des Mongols*, iii. 427 *et seq.*, Hammer-Purgstall, *Geschichte der Ilchane* i. 258 *et seq.*

(W. BARTHOLD.)

BŪRĀN or BŌRĀNDUKHT, daughter of Khusraw Parwīz, a Sāsānian Queen who reigned for a brief period in 630.

Bibliography: Nöldeke, *Geschichte der Perser und Araber zur Zeit der Sasaniden*, p. 390 *et seq.*

BŪRĀN, wife of the Caliph al-Ma'mūn. According to some authorities, her real name was Khadīdja and Būrān was an added name. Born in Ṣafar 192 (December 807), while still a child ten years old she was betrothed to the Caliph at whose court her father Ḥasan b. Sahl was held in the highest esteem. The splendid wedding ceremony, which was celebrated on a scale hitherto unknown, did not take place till Ramaḍān 210 (825-826) at Fam al-Ṣilḥ, near Wāsiṭ. The Arab writers delight in fabulous descriptions of the gorgeous celebrations, all the expenses of which were borne by Ḥasan b. Sahl. On this occasion Būrān is said to have pleaded for the imprisoned pretender Ibrāhīm b. al-Mahdī and obtained his release; others, however, ascribe his pardon to the influence of the Wazīr Aḥmad b. Abī Khālid. Būrān died in Rabī' I 271 [September 884] nearly 80 years of age.

Bibliography: Ṭabarī, iii. 1029, 1081 *et seq.*; Ibn al-Athīr (ed. Tornberg), vi. 248, 279; Ibn Khallikān (ed. Wüstenfeld), n°. 119 (transl. by de Slane, i. 268 *et seq.*); Tha'ālibī, *Laṭā'if al-Ma'ārif* (ed. de Jong), p. 73 *et seq.*; Weil, *Gesch. d. Chalifen*, ii. 256. 272; Muir, *The Caliphate, its Rise, Decline, and Fall* (3rd ed.), p. 503 *et seq.*

(K. V. ZETTERSTÉEN.)

BURDA. 1. A piece of woollen cloth used since pre-Muḥammadan times, which was worn as a cloak by day and used as a blanket by night. That of the Prophet has become famous. As a reward for Ka'b b. Zuhair's [q. v.] poem, he made him a present of the *burda* he was wearing. It was bought from the son of the poet by Mu'āwiya and was preserved in the treasury of the 'Abbāsid Caliphs till the occupation of Baghdād by the Mongols. Hulagū caused it to be burned but it was afterwards claimed that the real *burda* of the Prophet was saved and is still preserved in Constantinople.

Bibliography: Dozy, *Dictionnaire des noms de vêtements chez les Arabes* (Amsterdam, 1845), p. 59—64; R. Basset, *La Bânat So'âd* (Algiers, 1910), p. 90—91 and the authors quoted.

2. The name of a celebrated poem by al-Būṣīrī [q. v.]. According to the legend he composed it when he was cured of a paralytic stroke which had seized him by the Prophet's throwing his mantle over his shoulders as he had done on a previous occasion for Ka'b b. Zuhair. The fame of this miraculous cure spread and the poem which was entitled *al-kawākib al-durriya fī madḥ khair al-bariyya* came to bear the name *Burda*. Its verses are supposed to have supernatural powers. They are still employed at the present day as charms and recited at burials. No other Arabic poem has attained such renown. Over ninety commentaries have been written on it in Arabic, Persian, Turkish and Berber; the *takhmīs*, the *tasbī'* and the *tashṭīr* that have been made from it are innumerable. The poem begins with the usual *nasīb*, in the style of ancient Arabic poetry; the author then proceeds to regret his youth and confess his faults. His career is contrasted with that of the Prophet, whose miracles, related according to tradition, fill the following verses. The poem concludes with a supplication to Muḥammad and several verses in his honour. There is no trace of Ṣūfism in it and this is not the least of its merits. Among the chief commentaries may be mentioned the first in point of date, that of Abū Shāma 'Abd al-Raḥmān b. Ismā'īl al-Dimishḳī (596—665) copies of which are preserved in Paris (Bibl. Nat., n°. 1620) and Munich (n°. 547); that of Ibn Marzūḳ of Tlemcen (died 842) described by Dozy as "stupendus et horrendus"; that of Khālid al-Azhari (died in 905) which has been several times printed, occasionally with that of Ibrāhīm al-Bādjūrī (died 24th Dhu 'l-Ḳa'da 1276); that of Ibn Ashūr (Cairo, 1296). The text was published for the first time at Leiden by Uri in 1761 under the title, *Carmen Mysticum Borda Dictum*, with a Latin translation. Since then it has often been reprinted, particularly in the East and there is practically not a *Madjmū'* which does not contain it. In the West, von Rosenzweig's edition may be mentioned: *Funkelnde Wandelsterne zum Lobe des Besten der Geschöpfe* (Vienna, 1824), with a German translation and notes. The best edition is that of Rolfs, published after his death by Behrnauer, *Die Burda, ein Lobgedicht auf Muhammad* (Vienna, 1860), with translations into Persian, Turkish and German; it does not however contain the series of apocryphal verses given by von Rosenzweig. The *Burda* has been translated into various languages; without enumerating all the translations, we may mention, in addition to those mentioned above, that of de Sacy (at the end of the *Exposition de la Foi* by Pīr Alī Berkewī, translated by Garcin de Tassy, Paris, 1822) and that of R. Basset, with a commentary (Paris, 1894); that of Redhouse, *The Burda* (in W. A. Clouston, *Arabian Poetry for English Readers*, p. 322—341, Glasgow, 1881); Gabrieli's Italian translation, *al-Burdatan* (Florence, 1901), p. 30—85, with notes.

Bibliography: R. Basset, *Les Manuscrits Arabes des Bibliothèques des Zaouias d'Ain Madhi et Temacin*... (Algiers, 1886), p. 46—54; Goldziher, in *Revue de l'Histoire des Religions*, Vol. xxxi. p. 304 *et seq.*; Brockelmann, *Geschichte der Arabischen Litteratur*, Vol. i. p. 264—266.

(RENÉ BASSET.)

BURDJ, arabicised from the Latin *burgus* through the Syriac (cf. Fraenkel, *Die Aramäischen Fremdwörter im Arab.*, p. 235), a "citadel". In astronomy *burdj* means 'sign of the zodiac'.

BURDJĪ was the name applied to the Mamlūk corps of Mongols and Circassians founded by Sulṭān Ḳalāūn and quartered in the towers of the citadel (*burdj*) of Cairo. From the time of Sulṭān Barḳūḳ (784—801 = 1382—1398) the Sulṭāns were chosen from their ranks; Baibars II [q. v.] was the first Burdjī Mamlūk to occupy the throne of Egypt. Their last ruler Tūmān Bey was executed in 1517 (922) by the Ottoman Sulṭān Selīm.

(M. SOBERNHEIM.)

AL-**BURGHŪTHĪYA** is the name applied to the followers of Muḥammad b. ʿĪsā Burghūth, a Muḥammadan theologian, who founded a sect; he is considered by some to have belonged to the Khāridjīs and by others to the Nadjdjāriya [q. v.] but on some points of minor importance he followed his own views. Nothing further is known of Muḥammad b. ʿĪsā, not even how he came to receive the nickname Burghūth, "flea".

Bibliography: Shahrastānī, ed. Cureton, p. 61, 103 (Haarbrücker, p. 94, 155); al-Baghdādī, ed. Muḥ. Badr, p. 197.

BURHĀN ("Proof"), *takhalluṣ* of Muḥammad-i Ḥusain b. Khalaf al-Tibrīzī, compiler of the Persian dictionary, *Burhān-i Ḳāṭiʿ*; see TIBRĪZĪ.

BURHĀN, a family (*āl*) in Bukhārā, in which, in the vith (xiith) century the office of *raʾīs* (superior, at this time the word had not yet acquired its present meaning of *muḥtasib*) of the Ḥanafīs of that city descended from father to son; the title *ṣadr djihān* (plur. *ṣudūr*) is applied not only to the head of the family but to all the other members also. Some poets compare these "Imāms" with the "Emirs" of the Sāmānid dynasty and rank the "wearers of the turban" (*ahl al-ʿamāʾim*) higher than the "wearers of the crown" (*arbāb al-tīdjān*). The title *ṣadr-djihān* was also borne, at a later period under the Mongols, in Samarḳand as well as in Bukhārā by the office-bearers of the highest rank among the clergy and in the civil service. In almost all stories of the Burhān family, in addition to their spiritual rank and learning, particular emphasis is laid on their great wealth, to which they apparently owed a great part of their influence. The *ṣudūr* maintained an almost princely attitude towards their fellow-citizens. It is not quite clear what was their relation to the Turkish Khāns residing in Samarḳand. Some of these Khāns exerted their authority in Bukhārā also and regarded the *ṣudūr* as their vassals; at other periods Bukhārā is described as a town under the rule of the *ṣadr-djihān* and politically quite independent of Samarḳand. This relationship was apparently not always settled in a peaceful fashion; it is significant that in the genealogical table compiled by Muʿīn al-Fuḳarāʾ (*Kitāb-i Mullāzāda*, in Barthold, *Turkestan v epochu mongol'skago nashestviya* i. 169) all the *ṣudūr* with the exception of the first are called "martyrs".

Independent of this genealogical table in which the *ṣudūr* appear as descendants of the Caliph ʿOmar I, are the notices of the *ṣudūr* recently collected by Mīrzā Muḥammad b. ʿAbd al-Wahhāb Ḳazwīnī (*Part I of the Lubābu 'l-albāb of Muḥammad ʿAwfi*, ed. Browne, London and Leiden 1906, p. 332 *et seq.*). The founder of the power of the house was the "second Nuʿmān" (Abū Ḥanīfa), Burhān al-Milla wa 'l-Dīn ʿAbd al-ʿAzīz b. ʿOmar Māza. The stories quoted by Mīrzā Muḥammad from ʿAwfī's *Djawāmiʿ al-ḥikāyāt* refer to this *ṣadr* and not, as Mīrzā Muḥammad supposes, to the latter ʿAbd al-ʿAzīz. The date of his rule is approximately fixed by the statement of Abu 'l-Ḥasan Baihaḳī (*Taʾrīkh-i Baihaḳ*, Cod. Mus. Brit. Or. 3587, 61a *et seq.*) who says that his father, who was born on the 1st Shawwāl 447 = 24th Dec. 1055 and died on Thursday the 27th Djumādā II 517 = 23rd August 1123 was at school with this *ṣadr*.

The second *ṣadr* Ḥusām al-Dīn ʿOmar, son of the preceding, was slain in 536 (1141) at the taking of Bukhārā by the Ḳarā-Khiṭāi (*Recueil de textes relatifs à l'histoire des Seldjoucides*, ed. Houtsma, ii. 278 and Niẓāmī ʿArūḍī, *Čahār Maḳāla*, ed. Mīrzā Muḥammad, p. 22). Nevertheless according to Niẓāmī ʿArūḍī, the governor appointed by the heathen Ḳarā-Khiṭāi received instructions to follow the advice of the Imām Aḥmad b. ʿAbd al-ʿAzīz (apparently a brother of the slain *ṣadr*) on all questions. Ibn al-Athīr (ed. Tornberg, xi. 205) makes the *raʾīs* Muḥammad, a son of the slain *ṣadr*, laud the moderation of the conquerors in the year 559 (1163-1164; this date cannot be correct, cf. Barthold, *Turkestan* etc. ii. 358).

This same Muḥammad is called *ṣadr* in the genealogical table. According to the same authority, his son Burhān al-Dīn Muḥammad and his great-grandson Saif al-Dīn Aḥmad also held the same rank after him. Contemporary accounts however show that the genealogical relationship of the later *ṣudūr* to the earlier must have been different. Unfortunately these accounts are very defective and much still remains uncertain on this point. ʿAbd al-ʿAzīz II is mentioned by ʿAwfī as son of ʿOmar (*Lubāb* i. 211): apparently this is the person to whom Muḥammad b. Zufar dedicated his edition of the *Taʾrīkh-i Narshakhī* (ed. Schefer, p. 2 *et seq.*) in the year 574 = 1178-1179: but this *ṣadr* is there called ʿAbd al-ʿAzīz b. ʿAbd al-ʿAzīz. The *ṣadr* Saif al-Dīn Muḥammad b. ʿAbd al-ʿAzīz who was still alive at the date of composition of the *Lubāb* (617 = 1220-1221; *Lubāb* i. 180) was probably a son of ʿAbd al-ʿAzīz II. The following must be regarded as sons of the Aḥmad b. ʿAbd al-ʿAzīz mentioned by Niẓāmī ʿArūḍī.

1. Masʿūd b. Aḥmad, whose son Burhān-i Islām Tādj al-Dīn ʿOmar and grandson Niẓām al-Dīn Muḥammad were personally known to ʿAwfī (*Lubāb*, i. 169 *et seq.*).

2. Burhān al-Dīn Maḥmūd b. Aḥmad, author of several works on the Fiḳh of the Ḥanafīs (Brockelmann, i. 375).

3. The Burhān al-Dīn Muḥammad b. Aḥmad, mentioned by Ibn al-Athīr (ed. Tornberg, xii. 170 *et seq.*) and Nasawī (ed. Houdas, p. 23 *et seq.* and 39). According to Ibn al-Athīr, he made a pilgrimage to Mecca in 603 = 1206-1207 and was at first received with great honour but later gave offence on all sides by his behaviour, which was such that a wit slyly remarked that his title should be changed to *ṣadr djahannam*. It is probably to this pilgrimage that a story given by ʿAwfī refers (Barthold, *Turkestan* etc. i. 88) of a *ṣadr* of Bukhārā, who is said to have lived in unheard-of luxury in Mecca.

About this time must have taken place the popular rising in Bukhārā mentioned by Djuwainī (thereon cf. Barthold, *Turkestan* etc. ii. 381); a man of the artisan class, son of a vendor of shields (*madjānn-furūsh*) seized the ruling power and took the title of "Malik-Sindjar"; the "well-to-do classes" (*aṣḥāb ḥurmat*) were persecuted on all sides; it was to be expected that the rich *ṣudūr* would be among those driven out of the town and as a matter of fact we learn from ʿAwfī (*Lubāb*, ii. 385) that the *ṣudūr* had to take refuge with the infidel Ḳarā-Khiṭāi, before whom they laid their charges against their enemy Malik-Sindjar and received the necessary decrees but could do nothing (the power of the Ḳarā-Khiṭāi had long

decayed): they fell into debt, their villages were without water, and their movable property was stolen; their journey to the Ḳarā-Khiṭāi was satirised by the poet Shamsī whose verses are quoted by ʿAwfī. It was probably immediately after his deposition that the *ṣadr* Burhān al-Dīn, like many Oriental princes, undertook the pilgrimage to Mecca.

ʿAwfī was able to add that affairs soon took another turn. Bukhārā was occupied by Muḥammad b. Takash, Shāh of Khwārizm probably as early as autumn 604 = 1207 (cf. Barthold, *Turkestan*, ii. 386); Malik-Sindjar was, as we learn from a verse quoted by ʿAwfī (*Lubāb*, ii. 393), brought first to Āmūi on the Oxus (the modern Čardjui), afterwards to Khwārizm where he lived for a considerable period and is also mentioned by Nasawī (ed. Houdas, p. 21). What Nasawī tells us about the *ṣadr* Burhān al-Dīn Muḥammad clearly shows that the *ṣadr* was able to return to Bukhārā, was for long *Raʾīs* and *Khaṭīb* of the Ḥanafīs again, and lived in the same princely luxury as before: 6000 jurists (*faḳīh*) are said to have been maintained there by him. He was afterwards deposed by the Shāh of Khwārizm and brought to Khwārizm. When Turkān-Khātūn, mother of the Shāh of Khwārizm, had to flee in 617 = 1220 before the Mongols, she had the *ṣadr*, his brother Iftikhār-Djihān and his two sons Malik al-Islām and ʿAzīz al-Islām, with the rest of the rulers and princes imprisoned in Khwārizm, thrown into the Oxus.

The influence of the family was not destroyed by these disasters but survived even the Mongol invasion. Whether, as Mīrzā Muḥammad supposes, the *ṣadr-djihān* mentioned as a contemporary of Sulṭān Ūldjāitū (703—716 = 1303—1316) belonged to the same family is uncertain; on the other hand Djuwainī in his account of the rising in the year 636 = 1238-1239 expressly describes the then *ṣadr-djihān* as a "scion of the family of Burhān" (*sulāla-i khāndān-i burhānī*, cf. the Persian text in Schefer, *Chrestomathie Persane*, ii. 129, and in Defrémery, *Journ. Asiat.*, ivth Series xx. 377). (W. Barthold.)

BURHĀN ʿIMĀD SHĀH, (1560—72), last king of the ʿImād Shāhī dynasty [q. v.] in Berār; he was a child when he began to reign, and his minister Tufāl Khān confined him in the fort of Narnāla [q. v.] and usurped the government. In 1572 Murtaḍā Niẓām Shāh, king of Aḥmadnagar, besieged the fort and captured both the king and his minister, who were subsequently put to death.

Bibliography: Firishta, *Gulshan-i Ibrāhīmī*, Maḳāla iii.

BURHĀN SHĀH I (1508—1553), second king of the Niẓām Shāhī dynasty [q. v.]

BURHĀN SHĀH II (1591—1595), seventh king of the Niẓām Shāhī dynasty [q. v.].

BURHĀN AL-DĪN (Ḳāḍī), Aḥmad, ruler of Siwās and one of the earliest Ottoman lyric poets. He was born at Ḳaiṣariya in 745 (1344) of a family of judges; on the completion of his studies in Aleppo, he settled in the town of Erzingān, became very friendly with the Emir who was then governing it and married his daughter; he afterwards quarrelled with him, put him to death and installed himself in his place. He took possession of Siwās and Ḳaiṣariya, and fought without success against an army sent against him by the Mamlūks of Egypt in 389 (1387); ten years later he had resource to Egyptian troops (799 = 1396) to rid himself of the Turkoman tribes who were troubling him; he perished in 799, 800 or 801 (1397—1399) in an encounter with Ḳara-ʿOthmān, surnamed Ḳarā-Yūluḳ of the Turkomans of the White Sheep. We may set aside Saʿd al-Dīn's story that Ḳara-ʿOthmān only came up with Ḳāḍī Burhān al-Dīn in the mountains of Kharpūt after the latter's flight, before the advance of the Ottoman Sulṭān Bāyazīd I. He wrote on the principles of jurisprudence and composed poetical pieces in Arabic, Persian and Turkish. His Dīwān was acquired in 1890 by the British Museum; this manuscript is a unique one copied in 798 (1395). The most interesting part of it is the series of quatrains called *tuyūgh*, which are scanned by the number of syllables in them, independent of their quantity (*parmaḳ ḥisābī*); they are entirely inspired by Persian influence, but the language is archaic and full of Eastern Turkī words.

His tomb still exists at Siwās (Grenard, *Journal Asiatique*, ixth Series, Vol. xvii. 1901, p. 555), with the probable date 799 (1397); there may also be seen that of his son Muḥammad Čelebi (died in 793 (1391) and of his daughter Ḥabība, surnamed Saldjūḳ Khātūn, because Burhān al-Dīn's paternal grand-mother was a grand-daughter of Kai-Kāūs II, Seldjūḳ Sulṭān of Rūm (van Berchem, *Corpus Inscriptionum Arabicarum*, Vol. iii. p. 50); she died in 850 (1446). Her biography, written in Persian by ʿAzīz b. Ardashīr al-Astarābādī, and still unpublished, is in the Library of St. Sophia (No. 3465).

Bibliography: Ibn Ḥadjar al-ʿAsḳalānī, quoted by Gibb, *History of Ottoman Poetry*, Vol. i. p. 204 *et seq.* (poems translated, p. 214 *et seq.*; text, Vol. vi. p. 16 *et seq.*); P. Melioranski, text and translation of 20 rubāʿī and 12 tuyūgh (*Vostotshniya Zamietki*, p. 131 *et seq.*); Saʿd al-Dīn, *Tādj al-tawārīkh*, i. 133; ii. 410. (Cl. Huart.)

BURHĀN AL-DĪN Ḳuṭb-i ʿĀlam, famous Indian Saint, grandson of another famous Saint, called Shaikh Djalāl Makhdūm-i Djahāniān 707—785 (1308—1384). He lived at the court of Sulṭān Aḥmad I of Gudjarāt at Batwa near Aḥmadābād, where he died in 857 (1453). Here a large mausoleum has been built for him. In the same place is the tomb of his son Shāh-i ʿĀlam (died in 1495) in a gorgeous mosque.

BURHĀN AL-DĪN AL-MARGHĪNĀNĪ. [See AL-MARGHĪNĀNĪ.]

BURHĀNPUR, a city in the Central Provinces, India, on the r. bank of the Tāptī river, situated in 21° 18′ N. and 76° 14′ E., founded in 1400 by Nāṣir Khān, the first independent prince of the Fārūḳī dynasty [q. v.]. After the kingdom of the Fārūḳīs became part of the Mughal empire in 1600, the city was much embellished by Akbar and his successors, and became one of the most important cities in the province of the Dakhan. The town is still surrounded by walls, with massive gates on the main roads. The remains of mosques and other buildings show that, at the height of its prosperity under the Mughals, Burhānpur extended over an area of about five square miles. The Djāmiʿ Masdjid, built by ʿAlī Khān in 1588 and decorated with fine stone carvings, is still well preserved, and the waterworks con-

structed by Djahāngīr in the seventeenth century have recently been repaired for modern use.

Bibliography: *Central Provinces District Gazetteers. Nimar District.* (Allahabad, 1908.)

BŪRĪ (= "Wolf" in Eastern Turkī) b. AIYŪB TĀDJ AL-MULŪK MADJD AL-DĪN, the younger brother of Ṣalāḥ al-Dīn was sent by the latter in charge of the baggage-train to Damascus at the beginning of the campaign of 578 (1182). In the same year he had command of the troops before the al-ʿImādī gate at the unsuccessful siege of Mawṣil. He died after the surrender of Aleppo from a wound received in the knee from a lance during the siege (579 = 1183). Brave and magnanimous, he combined in his person the most admirable moral and physical qualities. Shortly before his death, his brother greeted him with the words: "I have taken Aleppo and will give it thee". "Yes, if I were to live, but you have paid dearly for it in losing such a man as I", was the reply.

Bibliography: Ibn al-Athīr (ed. Tornberg), xi. 315, 320, 328. (CL. HUART.)

BŪRĪ, TĀDJ AL-MULŪK, prince of Damascus, fought bravely and devotedly from his early youth at his father Ṭoghtegīn's side, against the Crusaders. He succeeded him in 522 = 1128. The Ismāʿīlī sect [q. v.] managed to make their influence strong in Damascus through the Vizier Ṭāhir al-Mazdaghānī; their representative Abu 'l-Wafā became almost more powerful than Būrī himself. The Ismāʿīlīs made an agreement with Ṭāhir to hand over Damascus to the Franks by a stratagem and receive Tyre in exchange. When Būrī heard of the plan, he slew his vizier and had all the Ismāʿīlīs, 20,000 in number, massacred. Damascus was put in a state of defence and the Franks had to retire. The Nemesis of the Ismāʿīlīs was not long in overtaking him, however; Būrī was treacherously attacked by one of their agents in 525 (1131) and died of his wounds in the following year.

Bibliography: *Recueil des Historiens des Croisades. Orient.*, i. 6, 17, 19, 20, 206, 207, 315, 372, 384, 392, 393, 395; iii. 534, 535, 538, 539, 567 *et seq.*, 661, 662, 664 *et seq.* (M. SOBERNHEIM.)

BŪRĪ-BARS B. ALP ARSLĀN, the Saldjūḳ, was sent by Barkiyāruḳ against Arslān Arghūn, another son of Alp Arslān, who was trying to make himself independent in Khorāsān. In the struggle between the two brothers, Būrī-Bars was at first successful but in the second encounter in 488 (1095) his troops were scattered and he himself was taken prisoner and strangled by his brother's orders.

Bibliography: Ibn al-Athīr, ed. Tornberg, x. 179; *Recueil de textes relatifs à l'histoire des Seldj.*, ii. 257.

BŪRĪ-TEGĪN, a prince of the house of Karakhānids or Ilak-Khāns in Mā warāʾ al-Nahr. In all manuscripts the name is written Būr-Tegīn or Pūr-Tegīn; apart from the meaning of the Turkī word (*būrī* = Wolf), the reading is confirmed by the metre in Minūčahrī (ed. Biberstein-Kazimirski, text p. 47, verse 62).

In the *Taʾrīkh-i Baihaḳī*, Būrī-Tegīn is first mentioned in the narrative of the events of the year 429 = 1037-1038 (ed. Morley, p. 682). The text is here certainly corrupt; the correct reading probably is *Bu-Isḥāḳ Ibrāhīm pūsar-i Ilak-i māḍī*, i. e. the prince Būrī-Tegīn Abū Isḥāḳ Ibrāhīm was a son of Ilak-Naṣr, the conqueror of Mā warāʾ al-Nahr and identical with Tamghādj Khān Ibrāhīm b. Naṣr who afterwards became famous as Khān of Samarḳand. Of his earlier life we only know that he was kept imprisoned by the sons of ʿAlī-Tegīn (cf. p. 297). Escaping from his warders he first went to his brother ʿAin al-Dawla in Ūzgand (in Farghāna), thence sent a letter to the Vizier of the Ghaznawids and was recognised as Emīr by Sulṭān Masʿūd; the letter in reply was so conceived that should it have fallen into their hands, even the sons of ʿAlī-Tegīn could have raised no protest against it. Soon afterwards Būrī-Tegīn betook himself to the semi-savage Kumīdjī (this is the correct reading, cf. the comparison of the variants in Barthold, *Turkestān v epochu mongol'skago nashestviya* i. p. 9, note 4), who lived in the mountains north of Čaghāniyān and the adjoining area; from there he set out at the head of 3000 men towards Khuttalān and Wakhsh. These lands at this time belonged to the Ghaznawid kingdom, although Būrī-Tegīn proclaimed himself a vassal of Sulṭān Masʿūd, his cavalry ravaged the country as if it were that of an enemy. Būrī-Tegīn sent an envoy to make his excuses; nevertheless an army of 10,000 men was sent against him at the end of Muḥarram 430 = October 1038; he was forced to vacate Khuttal and retire to the land of the Kumīdjī; against the advice of his counsellors Masʿūd resolved to undertake a winter campaign against him there. On Monday the 19th Rabīʿ I. 430 = 18th December 1038 he crossed the Oxus on the bridge of boats commemorated in Minūčahrī's verses (*loc. cit.*); on Sunday the last day of the same month (31st December) he reached the town of Čaghāniyān ([q. v.], the modern Dih-i Naw), without having encountered any opposition on his march, advanced still further north from there but received despatches from his kingdom which induced him to return. At this season of the year this hurried retreat could not be effected without heavy losses; his army was now constantly harassed by Būrī-Tegīn and his horsemen: the Sulṭān only succeeded in reaching the Oxus by leaving behind a portion of his baggage, camels, and horses.

Būrī-Tegīn's prestige was naturally raised by this success and new adherents flocked to him. In Muḥarram 431 (23rd September—22nd October 1039) Sulṭān Masʿūd was informed that Būrī-Tegīn had defeated the sons of ʿAlī-Tegīn and deprived them of almost all Mā warāʾ al-Nahr; these accounts must, however, have been exaggerated. When the war between the Ghaznawids and the Saldjūḳ princes was decided at the battle of Dandānaḳān in favour of the latter (Thursday the 8th Ramaḍān 431 = 23rd May 1040), the victors sent envoys to announce their success to the sons of ʿAlī-Tegīn as well as to Būrī-Tegīn (Baihaḳī, p. 788). This is the last mention we have of Būrī-Tegīn; in place of him we now find Ṭamghādj-Khān Ibrāhīm b. Naṣr who is first mentioned on coins in 438 = 1046-1047 with his full title (*ʿImād al-dawla wa tādj al-milla saif khalīfat Allāh Ṭamghādj Khān*). On the coins struck in Bukhārā in the year 433 (1041-1042) he is only called Ibrāhīm b. Naṣr, without any title. It is nowhere expressly stated that this Ibrāhīm b. Naṣr is identical with Būrī-Tegīn but there are no real grounds for doubting the identification.

Bibliography: Besides the main source (*Ta'rīkh-i Baihaķī*) Būrī-Tegīn is also mentioned in Gardīzī (cf. the text in Barthold, *Turkestan* etc., i. 9) and in Minūčihrī (*Dīwān*, ed. Biberstein-Kazimirski, text, p. 47). Cf. the discussion of the original sources in Biberstein-Kazimirski (*Menoutchehri*, Paris 1887, Introd. p. 112 *et seq.*) and in Barthold (*Turkestan* etc., ii. 318 *et seq.*, 323 *et seq.*). (W. BARTHOLD).

BŪRIDS is the name given to a dynasty which ruled independently in Damascus as Atābegs (governors of the Saldjūķ Sulṭāns) from 503—549 = 1109—1154. Ṭughtegīn, the founder of the dynasty, was Atābeg from 497—503 = 1103—1109 for Duķāķ the infant son of the Saldjūķ prince and afterwards for Duķāķ's brother Baktāsh; the dynasty is called after Ṭoghtegīn's son Būrī [q. v.]. Its last ruler was Būrī's grandson Mudjīr al-Dīn Abaķ (534—549 = 1139—1154), an incapable and suspicious tyrant; he had put to death his real followers and could only rely for support on the Crusaders. To prevent Damascus falling into the hands of the Franks, Nūr al-Dīn seized the town, forced Abaķ to be content with Ḥimṣ and later to exchange the latter town for the distant town of Bālis.

Bibliography: *Recueil des Historiens des Croisades, Orient.* i. 25, 27, 31, 435, 456, 467, 495, 497. (M. SOBERNHEIM.)

AL-**BŪRĪNĪ**, AL-ḤASAN B. MUḤAMMAD AL-DIMASHĶĪ AL-ṢAFFŪRĪ BADR AL-DĪN, an Arab historian and poet, born in the middle of Ramaḍān 963 = July 1556, at Ṣaffūriya in Galilee, came when 10 years old with his father to Damascus, where he received his education at the Madrasa al-Ṣāliḥiya. After the completion of his studies, which he had to interrupt in 974 = 1567 by a four years' stay in Jerusalem on account of famine, he lectured in various madrasas. In the year 1020 = 1611 he acted as Ķāḍī to the Syrian pilgrim caravan. He died on the 13th Djumādā I 1024 = 11th June 1615. His chief work is the collection of biographies entitled *Tarādjim al-A'yān min Abnā' al-Zamān*, containing accounts of 205 individuals which he had collected at long intervals and completed in 1023 = 1614; it was edited by Faḍl Allāh b. Muḥibb Allāh in 1078 = 1667 and published with a supplement (cf. Ahlwardt, *Verzeichnis der arab. Hdss der Kgl. Bibliothek zu Berlin*, N°. 9889; Flügel, *Die arab., pers. und türk. Hdss. der Kgl. Hofbibliothek zu Wien*, N°. 1190; *Fihrist al-Kutubkhāne al-Khidīwīye*, v. 33); his *Dīwān* is preserved in Stambul (Köprülü, N°. 1287). There are some of his poems in Berlin (*Marāthī* on the Ṣūfī Muḥammad b. Abī 'l-Barakāt al-Ķādirī, s. Ahlwardt, *op. cit.* N°. 7858, 3), Gotha (poetic epistle to As'ad b. Mu'īn al-Dīn al-Tibrīzī al-Dimashķī with the latter's reply, cf. Pertsch, *Die arab. Hdss. der herzogl. Bibl.*, N°. 44, 23) and London (*Catalogus Codd. Or. Mus. Brit.*, ii. N°. 630, 2). Lastly he also wrote a commentary on the *Dīwān* of 'Omar b. al-Fāriḍ, lith. Cairo, 1279; he completed the commentary on the *Tā'īya al-Ṣughrā* in 1002 = 1593, cf. Derenbourg, *Les Mss. ar. de l'Escurial* N°. 420, 4.

Bibliography: al-No'mānī, *al-Rawḍ al-'Āṭir* (cod. Wetzstein), ii. 289; Ahlwardt, *op. cit.*, N°. 9886), fol. 112r; Muḥibbī, *Khulāṣat al-Athar*, ii. 51; al-Khafādjī, *Raiḥānat al-Alibbā'* (Cairo, 1294), p. 17—22; Wüstenfeld, *Die Geschichtschreiber der Araber*, N°. 551; Brockelmann, *Gesch. d. ar. Lit.*, ii. 290. (C. BROCKELMANN.)

BURLUS. [See BURULLUS.]

BURMA. In 1901, the total number of Muḥammadans in Burma was 339,446, of whom more than half are found in Akyab, where they form 30% of the inhabitants. In Rangoon city there are many wealthy Muḥammadan merchants. The most interesting class is that called Zairbādīs, the offspring of Burmese women by Muḥammadan natives of India, who numbered altogether 20,423. In Upper Burma the male parents are said to be derived from three quarters: immigrants from northern India, prisoners from Arakan, and prisoners from Manipur. While adhering faithfully to Islām, the Zairbādīs have adopted the Burmese dress and commonly know no language but Burmese.

Bibliography: *Imperial Gazetteer of India.* (J. S. COTTON.)

BURSA. [See BRUSSA, p. 768.]

BURSŪĶ, (the name means "badger" in Eastern Turkī), companion and friend of the Saldjūķ Sulṭān Toghrul-Beg, was the first to hold the office of chief of police (*shiḥna*) in Baghdād after the burning of that town in 451 (1059); he commanded a section of the advance-guard of the army sent against Aleppo by Malik-Shāh in 479 (1089) and walked at the head of the procession on the occasion of the marriage of Malik-Shāh's daughter with the Caliph in 480 (1087). He took the side of Barkiyārūķ in his struggle with his uncle Tutush, went with him on his defeat and accompanied him to Iṣfahān in 487 (1094); he was murdered by an Ismā'īlī assassin in Ramaḍān 490 (August 1077). He had received in fief part of Khūzistān (Tustar, Sābūr-khwāst, between al-Ahwāz and Hamadhān), which passed to his descendants. The latter were powerful enough to capture the rebel Mangu-Bars (Ibn al-Athīr, x. 274) and send him to Sulṭān Muḥammad. As a reward for this service, the Sulṭān withdrew their fief from them to give them that of Dīnawar and the surrounding country in exchange in 499 (1106).

His son, likewise called Bursūķ, was sent by Barkiyārūķ against Īnāl, one of Sulṭān Muḥammad's generals, who had seized Raiy, and defeated him before the walls of that city in 497 (1103). Though he was so ill with gout that he had to be borne on a litter he succeeded in breaking up the Muḥammadan troops in Syria 505 (1111-1112). He was appointed commander of the army sent by Sulṭān Muḥammad, first against Il-ghāzī and Toghtegīn, who had revolted and next against the Crusaders (508 = 1115) and crossing the Euphrates to Raķķa with the rear-guard of this army he marched on Ḥamā and occupied it. He was about to attack the Crusaders who were plundering the Muslim camp before Antioch when he was persuaded to retreat. He died in 510 (1116-1117). He was a man of noble and devout character, who always regretted having consented to retreat and indeed was preparing to renew the fighting when death overtook him. His grandson Bursūķ took part in the revolt of the Turkish Emīrs who seceded from Sulṭān Mas'ūd to throw in their lot with the Caliph al-Mustarshid (529 = 1135) and sought an interview with the latter; he received the command of a section of the right wing at the battle of Dai-mardj on the 10th Ramaḍān =

24th June. He was also among the Emirs who revolted against Mas'ūd in 530 (1136) and made their peace with him in the following year.

Bibliography: Ibn al-Athīr (ed. Tornberg), x. 6, 97, 106, 151, 159, 185, 196, 243, 321, 342, 356—358; xi. 14, 23, 30.

(Cl. Huart.)

al-**BURSUĶĪ** [See Aķ sonķor, p. 226.]

BURṬĀS or Burdās (in al-Bakrī: Furdās), a pagan people in the Volga territory; on the relations of the Burdās to their neighbours on the north and south, the Khazar and Bulghār, see the article bulghār, p. 786 *et seq.* Mas'ūdī also gives the name Burṭās to a tributary of the Itil (Volga; *Murūdj*, ii. 14 and *Tanbīh*, p. 62); Marquart (*Osteuropäische und ostasiatische Streifzüge*, p. 336) considers this river to be the Samara. No adherents of Islām are mentioned among these people by any authority, unlike the Khazar and Bulghār. Yāķūt's statement (i. 567) on this point is based on a misunderstanding: Iṣṭakhrī's (ed. de Goeje, p. 225) statement regarding the Bulghār is erroneously transferred by him to the Burṭās. In the source of Ibn Rusta (ed. de Goeje, p. 140 *et seq.*), al-Bakrī (Kunik and Rosen, *Izvěstia al-Bekri* etc. i. p. 44) and Gardīzī (Barthold, *Otčet o poyezdkě v. srednyuyu Aziyu*, p. 96) all that is told us of the religion of the Burṭās is that their beliefs were the same as those of the (Turkish) Ghuzz and that one section of them burned their dead and the other buried them. The Burṭās were far behind their neighbours on the scale of civilization; there was no real ruling authority in their land, only the elders of the tribes. The commercial relations of the Burṭās with the Muḥammadan world were only of importance for the fur trade. The furs (*firā'*) of the Burṭās are mentioned by Yāķūt (l. c.)

The Burṭās are identified with the Finnish people known to the Russians as "Mordwa" (in Rubruquis Merdua). Their settlements immediately adjoined the Slav lands on the Oka and stretched a considerable distance to the north; the town of Nizhnij-Novgorod was founded in their lands by the Russians in 1221. Like the other peoples of the Volga territory, the Burṭās had to submit to the Russians in the xvith century; risings by them are however mentioned as late as the xviiith century; nevertheless they showed themselves much more ready to adopt Christianity and Russian culture than Muḥammadan peoples or those who had been affected by Muḥammadan culture. A large section of the Mordwa is now completely merged in the Russians. (W. Barthold.)

al-**BURŪDJ** (A.) Plural of al-Burdj [q. v., p. 796.]

BURULLUS (Borollos, Burlus), a district and lake in the Nile Delta. While the main branches of the Nile flow directly into the sea, many of its smaller streams flow into the lakes which lie to the north of the fertile land of the Delta and are only separated from the Mediterranean by a narrow chain of sand hills. The large salt lake lying between the Rosetta and Damietta arms of the Nile, is called Lake Burullus at the present day. Throughout the year it covers an area of 180,000 acres and about twice this area in season of floods. It has an exit to the sea through which when the Nile is high, the fresh water flows out into the sea, and when it is low, the salt water rushes into the lake. The lake is famous for its richness in fishes and the population of the northern coastlands live by fishing.

The name Burullus (Borollos, Borlos) or more correctly Barallos (Yāķūt, Ibn Baṭṭūṭa) is quite ancient. In Coptic we have Parallou, Tparalia, in Greek Παράλου as the name of an ancient see of a bishop, which is also called Nikedules, Nikeddamles; al-Kindī mentions Barallos among the fortresses of the Egyptian frontier. No town of this name now exists, but the little villages at the end of the tongue of land, which lies along the north of the lake to the east of its exit, probably represent the remains of the ancient Barallos; the name is applied at the present day to the whole area in the northeast of the lake, a district (*markaz*) of the province of Gharbīya with 18,163 inhabitants. The chief town of the district is Balṭīm which had supplanted the ancient Barallos even in Ibn Baṭṭūṭa's time.

In the middle ages the lake was not called after Barallos, but after Nastarū(h) or Nastarāwe. This place, which has not yet been identified, probably occupied the site of the now abandoned Kōm Mostorūh which lies on the little Haff, west of the exit. According to Ibn Duķmāķ, v. 113, the ancient Nastarāwe must have occupied this site; even in his time it was quite buried in sand.

Bibliography: Yāķūt, i. 593; iv. 780; Ibn Dji'ān, *al-Tuḥfa al-saniya*, p. 137; Ibn Duķmāķ, *Kitāb al-intiṣār*, v. 81, 113; Ibn Baṭṭūṭa (ed. Defrémery et Sanguinetti), i. 56 *et seq.*; Ķalķashandī (transl. by Wüstenfeld), p. 29, 115; 'Alī Mubārak, *Khiṭaṭ Djadīda*, ix. 30 *et seq.*; Baedeker, *Egypt*[6] (1908), p. 172; Boinet Bey, *Dictionnaire Géographique de l'Egypte*, p. 126; Amélineau, *La Géographie de l'Egypte à l'Epoque Copte*, p. 104 *et seq.*; The best map is that published by the Survey Department 1 : 50,000, Sheet N.W. vii. 1—2; N.E. viii. 1.

(C. H. Becker.)

al-**BURZULĪ**, Abu 'l-Ķāsim b. Aḥmad b. Muḥammad b. al-Mu'tall al-Ķairawānī al-Mālikī, an Arab author, came as a pilgrim in 806 = 1403 to Cairo, became Imām at the Zaitūna, muftī, preacher and professor in Tūnis, and died on the 25th Dhu 'l-Ķa'da 841 = 20th Apr. 1438 (according to others 844 = 1440 or 842). He wrote the *Djāmi' Masā'il al-Aḥkām mimmā nazala min al-Ķaḍāyā lil-Muftīn wa 'l-Ḥukkām* (cf. *Catalogus Codd. Mss. Or. qui in Museo Brit. ass.*, ii. Cod. Ar., N°. 244—246; *Catalogue général des mss. des bibliothèques publiques de France*, Départements, xviii. Alger, par E. Fagnan, N°. 1833-1834). A synopsis of this author is perhaps contained in Brit. Mus., N°. 247. In the 2nd half of the ixth century Aḥmad Ḥulūlū made a selection of *Masā'il* from this work; an anonymous excerpt of the year 1149 = 1736 is Algiers n°. 1337.

Bibliography: Zarkashī, *Ta'rīkh al-Dawlatain al-Muwaḥḥidīya wa 'l-Ḥafṣīya* (Tūnis 1289), p. 122; Ibn Maryam, *al-Bustān* (Algiers, 1908), p. 150; Brockelmann, *Gesch. d. ar. Lit.*, ii. 247. (C. Brockelmann.)

BUSHĀĶ, Aḥmad Abū Isḥāķ (usually called briefly Bus-ḥāķ), was born at Shīrāz, lived chiefly at the court of Tīmūr's grandson Iskandar b. 'Omar Shaikh in Iṣfahān and died there in 1424 or 1427 A. D. He appears in the Persian *Farhangs* as the authority on culinary matters. From the original Bushāķ *al-af'ima*, "Bushāķ of the

Meats", Persian *Bushāk-i atʿima*, Atʿima became the name by which this author was afterwards known, although he himself used the pen-name Bushāk. Very little is told us of the events of his life though his works testify to his importance as an authority on culinary matters. The *Dīwān* (extant in manuscripts in London, Vienna and Constantinople and published in the last-named town in A. H. 1303) contains: the *Kanz al-Ishtihā* "The Treasury of the Appetite", Kasīdas and verses in other styles, the Masnawīs *Asrār-i Čangāl*, "The Secrets of the Forks" (dishes of pastry and dates), "The History of Saffron Pillaw and Macaroni" (a burlesque epic), "Rice and Macaroni" (prose and verse intermingled), "The Dream" (how the poet fancies his tomb in terms of cookery); the *Munāzara* of the rivalry between bread and sweet cake (Ethé, *Litteraturgesch.*, p. 304) is not in it. At the end is given a list of dishes, which the poet explains in prose, but unfortunately not in the form of recipes, so that one cannot now make them from his descriptions. The smaller poems are almost all parodies on poems by Saʿdī, Ḥāfiẓ, Salmān, etc., though there is one original, — on Kīmī-pillaw — among the Kasīdas.

Bushāk is the Persian gastronomist *par excellence*; in him the Persian gourmand is seen in perfection, of the higher, aesthetic art, he is quite ignorant, his technical term for gourmand being "worshipper of the belly" (*Shikam-parast*), not perhaps "worshipper of the palate" or simply "belly-wise", (Greek Gastrosophos). His motto is "I shall eternally vary the theme of eating whether, reader, it delight thee or weary".

Bibliography: P. Horn in the *Beilage zur Allg. Zeitung in München* of the 26th and 27th January 1899, nº. 21 and 22; Ferté, *Shaʿr Asar, poète satirique et recueil de poésies gastronomiques d'Abou Ishaq Halladj Shirazi*; E. G. Browne in the *Journal of the Royal Asiatic Society*, 1895, pp. 787-788, 793, 820—823.

(Paul Horn.)

BŪSHANDJ, Būshang or Fūshandj (probably pronounced Pūshang in pre-Muḥammadan times), a town south of the Harī-Rūd below Herāt, a day's journey or (according to Yāḳūt, i. 758) 10 *farsakh* from this city. In the local history of Herāt composed by Muʿīn al-Dīn Isfizārī in 897 = 1491-1492 (*Rawḍāt al-Djannāt*, Cod. Univ. Petrop., 33a) Būshandj is described as the oldest town in Khurāsān and as a foundation of the mythical Pashang b. Afrāsiyāb (in the Iranian epic, Pashang is the father and not the son of Afrāsiyāb); this statement is obviously based merely on the similarity of the two names. In the Iranian list of towns (on this work cf. the *Grundriss der Iran. Philol.*, ii. 118) the foundation of Būshandj is ascribed to the Sāsānian king Shāpūr I (iiird century A. D.) to whom also is ascribed the building of a bridge over the Harī-rūd there (Marquart, *Ērānšahr*, p. 49). The name is compared by Tomaschek (*Zur Historischen Topographie von Persien*, i. 78) with the Πουκύγαι of Theophrastus. The town was certainly in existence in the pre-Muḥammadan period and is mentioned in the account of the Synod of the year 588 A. D. as the see of a Nestorian bishop, cf. Marquart, *Ērānšahr*, p. 64.

Būshandj was like the rest of Khurāsān conquered by the Arabs in the first century of the Hidjra. Ṭāhir b. Ḥusain, the founder of the Ṭāhirid dynasty (IIIrd = IXth century) came from Būshandj. In the IVth = Xth century the town was about half the size of Herāt and had three gates on the roads to Herāt, Naisābūr and Kūhistān (Iṣṭakhrī, ed. de Goeje, p. 268). The highway from Naisābūr to Herāt, described in detail by Ibn Rusta (ed. de Goeje, p. 172), usually went past Būshandj; Yāḳūt (*loc. cit.*) however did not touch Būshandj when in this district, but only saw it in the distance. Ibn Rusta also emphasises the importance of Būshandj as a strong fortress. The country around the town had the reputation of being exceedingly fertile; the town itself was the centre of the timber trade and timber was exported from it to various districts.

Like other towns and villages on the Harī-rūd, Būshandj was able to recover from the Mongol invasion in a comparatively short time and to attain a new prosperity under the rule of the Kurt dynasty (643—791 = 1245—1389) whose capital was Herāt. According to Isfizārī (f. 11b) the poet Rabīʿī, who composed a poem (*Kurt-nāma*) glorifying the Kurts, was a native of Būshandj. In the middle of Dhu 'l-Ḥidjdja 782 = March 1381 Būshandj was besieged by Tīmūr, taken after a week and destroyed in the cruellest fashion but it was soon rebuilt; the town at this period also was strongly fortified. Būshandj is also often mentioned in the IXth = XVth century; Ḥāfiẓ-Abrū (Cod. Bodl. Elliot 422, f. 525a) also mentions the bridge-head (*sar-pul*) of Būshandj on the road between Herāt and Kūsūya (the modern Kuhsan). According to Isfizārī (f. 33a) there was then a mosque and a *ribāṭ* at Būshandj, the foundation of which was ascribed to the patriarch Abraham; depressions in the stones at the *ribāṭ* were regarded as the footprints of the patriarch. According to Tomaschek (*loc. cit.*) Būshandj corresponds to the modern Gūriān; the country round Gūriān is likewise still regarded as one of the most fertile districts on the Harī-rūd. Like many other towns below Herāt, Būshandj was probably only finally destroyed by the inroads of the Uzbegs and Turkomans.

(W. Barthold.)

BŪSHIR (Būshehr) the chief seaport of Persia, in the province of Fārs, Long. 50° 51′ E. (Greenw.) and Lat. 29° N. The town is built on the north end of a narrow island (the Mesambria and Χερσόνησος of the ancients) lying north and south, which is connected with the mainland by a tongue of swampy land which is regularly covered by the tides (it is called Mashīlā, cf. Stolze-Andreas, *op. cit.*, p. 46). On the south end of this island or rather peninsula are the ruins of Rīshehr. The neighbourhood of Būshir is a cheerless desert only relieved by a few palm-trees; high mountain ranges in the distance border the low narrow strip of coast. The sea is so shallow that ships have to lie far out in the roads; larger steamers anchor four miles southwest of the town.

Like Bender-ʿAbbās (q. v., p. 604) the other seaport of importance on the Persian Gulf, Būshir has only arisen in comparatively modern times, likewise at the expense of older towns. The former was the successor of Hormuz, the latter of the above mentioned Rīshehr. The latter may date back to the period of Babylon's prosperity; numerous burial-urns and in 1873 (excavations by Andreas) and again in 1877, bricks with cuneiform inscriptions were found in its immediate neighbourhood (now in the British and Berlin

Museums). The "City of the Greeks" ('Ιάνασα) of Isid. of Charax must be identical with Rishehr, (Tomaschek, *op. cit.*). The modern name Rishahr, (abbreviated from Rew Shahr) dates from the period of the Sāsānians, to whom a refoundation of the town is ascribed. To distinguish it from the town of the same name in the district of Arradjān [q. v., p. 460] this Rishahr is characterised by the Arab authors of the middle ages as that near Tawwādj; it is written by them Rāshahr and Rishahr (cf. e. g. Balādhorī, ed. de Goeje, p. 387). Until comparatively modern times it was a busy maritime town; even on Portuguese maps of the xvi[th] and xvii[th] centuries, Reixer or Reixel (a corruption of Rishehr) is marked with red letters as the chief emporium on the Persian coast.

According to a note in the Armenian geography of Pseudo-Moses of Chorene (see Marquart, *Ērānšahr*, 1901, p. 27, 146) the finest pearls procured in the Persian Gulf were brought to the market of Rishehr. The Portuguese de Barros in the xvi[th] century estimated the size of the town at 2000 houses. Rishehr gradually declined as Būshīr arose; it became the quarry out of which the material was obtained not only for several villages in the neighbourhood, but also for the greater part of Būshīr. Of the ancient town there now only remain the ruins of the former fortress (*ḳal'a*) forming a huge square, which in its present form probably only dates from the Portuguese period. Rishehr is used at the present day by the European colony in Būshīr as a country resort: the British Resident also has a summer residence there.

Būshīr seems to be first mentioned in Yāḳūt (i. 503, line 1) in the form Būshahr, which is nearer the original Abū Shahr — "father of the town"; perhaps however the reading should be Rishahr. The name was corrupted by English sailors to Busheer and Boshire. Būshīr was a wretched little fishing village down to the middle of the xviii[th] century. The foundations of its modern importance were laid by Nādir Shāh when he raised the village to the rank of a town and destined it to be the base for the whole Persian navy. Although the naval ambitions of the Persian Shāh came to naught through his early death, his interest in Būshīr nevertheless had the effect of concentrating the trade of the Persian Gulf there more and more, so that Bender-'Abbās was ultimately deprived of its commercial supremacy in these waters, which it had held since the days of Shāh 'Abbās I the Great. Būshīr is now the first seaport of Persia. Even in Nādir Shāh's time the English merchants had built an important factory there. Since then the trade has been mainly Anglo-Indian; England, India, and other English dependencies almost exclusively control the import trade and have about half of the export trade. The most important articles exported are: opium especially, woollen goods, wheat and tobacco. The main imports are: cotton goods, weapons, munitions, tea and indigo. Besides the fairly regular steamboat trade, the number of sailing vessels, mostly Persian, Turkish and Arab, i. e. of Mascat, which call at Būshīr, is by no means insignificant.

On imports, exports and shipping the best source of information is the *Administration Reports* of the British Resident at Būshīr which have appeared annually since 1876 and are printed at Calcutta as *Selections from the Records of the Government of India, Foreign Department*. The tables, covering the years 1893—1897, given by M. v. Oppenheim, *op. cit.*, ii. 311—314, are based on these official English returns; the statistics on exports and imports given in Stolze-Andreas (p. 69—73, for the years 1866—1869, 1878—1882) and de Morgan's notes (*op. cit.*) on trade and commercial relations on the Persian Gulf, may also be consulted.

Būshīr may be regarded as the harbour of Shīrāz. It is connected with this town, about 120 miles distant, the chief intermediary for trade between the coast and the interior of Persia, by an important caravan route, which passes through some towns of importance (the principal is Kāzerūn). The road is difficult to traverse, as several dangerous mountain passes and five high parallel ranges have to be crossed.

The town which rises but little above the sea-level is surrounded by a wall, half in ruins, with bastions; its best defence is the shallowness of the water which allows only small boats to land; the town consists of narrow crooked streets, the bazaars are fairly extensive. On account of the almost unbearable heat the dwelling houses as in Bender-'Abbās are provided with column-like erections (*bādgīr*, Persian "wind-catcher") which carry the cool air from the upper strata of the atmosphere to the lower rooms.

The climate of Būshīr is very hot but in the opinion of competent judges not actually unhealthy, although it can only be borne by European constitutions if great precautions are observed; on the climatic conditions cf. Stolze and Andreas, *op. cit.*, p. 7, 8 note 1. Locusts are a terrible plague to the district as indeed to the whole stretch of coast from Būshīr to Shīrāz; cf. Ritter, viii. p. 789.

The principal building of Būshīr is the Residency, lying outside of the town proper, the immense fortified palace of the British Consul General, who supervises all Britain's political interests in the Persian Gulf. On account of its great importance the post of British Resident is maintained in a splendid fashion; gunboats and soldiers are always at his disposal.

The number of inhabitants was estimated by Morier at the beginning of the xix[th] century at about 10,000, by H. Petermann in 1854 at only 4000—5000. Ross reckoned it at 10,000 in 1885, and Stolze and Andreas at 12,000 at the same period. More recent estimates are as follows: M. v. Oppenheim, 20,000—30,000, Cuinet, 15,000, Lorini (1900), 20,500; on the last two see Supan in *Petermann's Geogr. Mitteil.*, Erg. Heft n[o]. 135 (1901), p. 26. By far the greatest part of the population is of Arab descent; there are a few hundred Jews and Armenians; the Europeans (mainly English) number not much over a score.

Bibliography: Ritter, *Erdkunde*, vi. 712; viii. 779—789 (especially the accounts of earlier travellers like Niebuhr, Morier, Fraser); Fr. Spiegel, *Eranische Altertumskunde*, i. (Leipzig, 1871), p. 90; Stolze-Andreas in *Petermann's Geogr. Mitteil.*, Erg.-H. N[o]. 77 (1885), p. 7, 8, 46-47, 69—73; W. Tomaschek in the *Sitz.-Ber. der Wien. Akad. der Wissensch.*, Bd. 121, Abh. viii. (1890), p. 61—63; Prellberg, *Persien, eine histor. Landschaft* (Leipzig, 1891), p. 58; Le Strange, *The Lands of the Eastern Caliphate* (Cambridge, 1905), p. 261, 271, 296;

W. Ouseley, *Travels in Various Countries of the East* (London, 1819 *et seq.*), i. 183—249; iii. 578 (Index); Wellstedt, *Travels to the City of the Caliphs* (1840), i. 130 *et seq.*; W. Monteith in *Journ. of the Roy. Geogr. Societ.*, 1857, p. 108 *et seq.*; W. A. Shepherd, *From Bombay to Bushire and Bussora* (London, 1857), and other contemporary essays (See the titles in *Zeitschr. d. Deutsch. Morgenl. Ges.*, xiv. 228); H. Petermann, *Reisen im Orient* (Leipzig, 1861), ii. p. 154—156; K. Martens, *Eine Reise nach dem pers. Golf*, ii. Bushire in *Deutsche Geogr. Blätter*, 1887, p. 49 *et seq.*, 113 *et seq.*; de Morgan, *Mission scientif. en Perse, étud. géogr.*, Vol. ii.; M. Frhr. v. Oppenheim, *Vom Mittelmeer zum Persischen Golf* (Berlin, 1900), ii. p. 310—317; E. Sachau, *Am Euphrat und Tigris* (Leipzig, 1900), p. 12—14; G. N. Curzon, *Persia and the Persian Question* (London, 1892), Index s. v. Bushire. The above mentioned reports of the British Resident give also an annual chronicle and form the chief source for the recent history of Bū̲s̲h̲īr and of the Persian Gulf in general. (M. STRECK.)

BŪṢĪR (also written Abūṣīr and in the true form Abu 'l-Ṣīr) the name of several localities in Egypt. The name is connected with the God Osiris, who was originally worshipped in the Delta, so that the name occurs more frequently in northern Egypt. The ruins of the ancient Taposiris Magna have retained the name Abūṣīr; likewise a village with 336 inhabitants in the district of Sinbellawain in the province of Daḳahliya. Better known is a place of this name with 6271 inhabitants in the district of Maḥalla al-Kubrā in the province of G̲h̲arbiya. It was called Būṣīr Banā in the middle ages. There is a fourth Būṣīr southwest of Cairo between Saḳḳāra and Dj̲īze (Gize). At the present day it has 2456 inhabitants, and is called Būṣīr al-Sidr to distinguish it from other places of the same name. 'Abd al-Laṭīf gives a remarkable account of its pyramids and tombs (De Sacy, *Relation de l'Egypte*, p. 171, 220 *et seq.*). Excavations have been carried out quite recently here under German auspices. Another Būṣīr, frequently mentioned, is Būṣīr al-Malaḳ at the exit of the Faiyūm in the province of Banī Suēf (formerly Bahnasā). This place used also to be called Būṣīr Kuraidis (or Ḳuraidis, Kuridis, Ḳuridis and many other variants) and is said to be the place where Marwān II, the last Omaiyad Caliph, died in 132 (749-750). His tomb is still pointed out in Būṣīr al-Malaḳ. Local tradition thus agrees with the popular belief so that al-Kindī (ed. Guest, p. 96; Yāḳūt, i. 670) must be mistaken when he says that Marwān died at an otherwise unknown Būṣīr in the province of As̲h̲munain. Būṣīr al-Malaḳ at the present day has 3319 inhabitants. Before the division into provinces i. e. in the early Muhammadan period it was a separate *kūra*. The poet of the *Burda* takes his *Nisba* from this Būṣīr. There is also a Būṣīr Dafanū (from the mediaeval Dafadnū) in the Faiyūm, which now has 1411 inhabitants. The rock of the same name at the Second Cataract is probably an Arabicised form of a Nubian word and has nothing to do with Osiris.

Bibliography: Yāḳūt, *Mu'dj̲am*, i. 760; do., *Mus̲h̲tarik*, 70 *et seq.*; Ibn Dj̲i'ān, *al-Tuḥfa al-saniya*, 73, 151, 139, 159; Ḳalḳas̲h̲andī (transl. by Wüstenfeld), 93; Ibn Duḳmāḳ, *Kitāb al-intiṣār*, Index; 'Alī Mubārak, *Khiṭaṭ Djadīda*, viii. 25; x. 6 *et seq.*; Boinet Bey, *Dictionnaire Géographique* under Abou Sir; Amélineau, *La Géographie de l'Egypte à l'Epoque Copte*, 7 *et seq.*; Baedeker, *Egypt*[6], Index (s. v. Abuṣīr). (C. H. BECKER)

AL-**BUṢĪRĪ**, S̲h̲araf al-Dīn Muḥammad b. Sa'īd b. Ḥammād b. Muḥsin, an Arabic poet of Berber origin as his tribal name al-Ṣanhādj̲ī shows. He was born on the 1st S̲h̲awwāl 608 = 7th March 1213 in Abūṣīr (whence the name al-Būṣīrī), or according to Suyūṭī at Dilāṣ (he is also called al-Dilāṣī). Very little is known of his life. He lived at Bilbīs, was a clever calligraphist, attended the lectures of the Ṣūfī Abu 'l-'Abbās Aḥmad al-Marsī and acquired the reputation of being learned in Tradition. The date of his death is not certain: Maḳrīzī and Ibn S̲h̲ākir give the year 696 = 1296-1297, Suyūṭī, 695 = 1295-1296, Ḥādj̲dj̲ī K̲h̲alīfa 694 = 1294-1295. His grave was near that of the Imām al-S̲h̲āfi'ī. He composed a number of poems of which the *Burda* [q. v.] is the most famous. We may also mention the *Hamziya fi 'l-madā'iḥ al-nabawiya*, which has often been published and annotated; the *Dukr al-ma'ād 'alā wazn Bānat Su'ād*, in which he imitates Ka'b b. Zahair's celebrated poem; the *Ḳaṣīdat al-K̲h̲amrīya* and the *Ḳaṣīdat al-Muḍariya fi 'l-ṣalāt 'alā k̲h̲air al-barriya*; *al-Tawassul bi 'l-Ḳur'ān*.

Bibliography: Ibn S̲h̲ākir, *Fawāt al-wafayāt* (Bulaḳ, 1299) ii. p. 205; al-Suyūṭī, *Ḥusn al-Muḥāḍara* (Cairo, 1293) Vol. i. p. 260; Ibn As̲h̲ūr, *S̲h̲ifā' al-Ḳalb al-djariḥ* (Bulaḳ, 1292), p. 10; R. Basset, Introduction to his translation of the *Burda* (Paris, 1894), p. i.—xii.; Brockelmann, *Gesch. d. arab. Litteratur*, Vol. i., p. 264-265; Gabrieli, *al-Burdatain* (Florence, 1901), p. 24—29. (RENÉ BASSET.)

BUSR b. Abī Arṭāt or b. Arṭāt (there is less authority for the latter form), an Arab general of the Ḳorais̲h̲ clan of the Banū 'Āmir, was born in Mecca in the last decade before the Hidjra. Only traditions which have been influenced by S̲h̲ī'ite prejudices deny him the title of Ṣaḥābī. He went with the relief column into Syria under K̲h̲ālid b. al-Walīd, distinguished himself there by his bravery and afterwards took part in the conquest of Africa. His bravery earned him a *du'ā'* and rewards from 'Omar. During the civil war he vigorously declared himself on the side of Mu'āwiya for whom he won over the influential Kindī chief, S̲h̲oraḥbīl b. al-Simṭ. At Ṣiffīn we find him in the Syrian camp. He afterwards helped 'Amr b. al-'Āṣ to reconquer Egypt for Mu'āwiya. Busr is perhaps the most striking figure among the lieutenants of this Caliph. He was a typical Beduin of the old school, utterly impervious to pity, if S̲h̲ī'ite tradition has not exaggerated the details of the portrait of this fiery opponent of 'Alī. Sent into Arabia against the the latter's partisans, Busr waged a war of extermination against them. He destroyed the dwellings of the enemies of 'Othmān in the sacred towns of the Ḥidjāz and displayed a loyalty to the Omaiyads which was only surpassed later by Muslim b. 'Oḳba and Ḥadj̲dj̲ādj̲. In the Yaman he put to death the two young sons of 'Ubaid Allāh Ibn 'Abbās. During the brief campaign, which was terminated by the abdication of Ḥasan, son of

ʿAlī, he commanded the vanguard. As a reward, he received the governorship of Baṣra where he established a dictatorial regime. He spent little time in the ʿIrāḳ but returned thither to seize the children of Ziyād b. Abīhi and by this drastic measure subdued the last armed partisans of ʿAlī. We later find him leading several naval expeditions against the Byzantine Empire.

After the year 50 (670), this agent of Muʿāwiya's ambition, general and admiral by turns, disappears from the field of politics. He is said however to have lived at court till the death of the sovereign. According to the Shīʿites, he went mad because he brought down ʿAlī's curse upon himself. He reappears again in the reign of Walīd I, when he is said to have again taken part in an expedition to Africa. Other authorities make him die at Medina in the reign of ʿAbd al-Malik. He seems to have lived to a great age and fallen into his dotage.

Bibliography: H. Lammens, *Études sur le règne de Moʿâwia I*, 42—48; 284; Balādhorī, *Futūḥ*, 226—228; 456; Ibn Ḥadjar, *Iṣāba*, i. 300; Ibn al-Athīr, *Usd al-Ghāba*, i. 179-180; ii. 392; Masʿūdī, *Prairies d'Or*, v. 474-475; *Aghānī*, iv. 131-132; x. 45—47; Ṭabarī, i. 2109; 3242, 3406, 3450—3452; ii. 11—14, 22; Tirmidhī, *Ṣaḥīḥ*, i. 274 (Būlāḳ); *Taṣḥīf al-Moḥaddithīn*, (Ms. Bibl. Khediv. Cairo). (H. Lammens.)

BUST, a town which formerly stood in the modern Afghānistān, on the left bank of the Helmand just below its junction with the Arghandāb. The situation of this town in the angle between the two rivers where the roads from the west (Herāt and Zarandj) unite to cross the Helmand and continue eastwards to Balōčistān and India, at the place where the river begins to be navigable, seems to have been an exceedingly favourable one.

Vast earthworks in the neighbourhood of Bust, which was one of the centres of ancient Iranian civilisation, point to a great prosperity in ancient times. At the beginning of the vi^th^ century we find Bust in the possession of the Ephthalites from whom Khusraw I Anōshirwān won back the town.

It was won for Islām by ʿAbd al-Raḥmān b. Samura. In the period following, Bust appears to have been an outpost of Arab dominion against the independent native chiefs of the lands adjoining on the east who bore the name or title of *Zunbīl* [see the article ʿABD AL-RAḤMĀN B. MUḤAMMAD B. AL-ASHʿATH, p. 56 and cf. Marquart, *Ērānšahr*, p. 250]. The Arabs sometimes consider Bust as being in Sīstān, which in the narrower sense did not strictly stretch so far to the east. The founder of the Iranian dynasty of Ṣaffārids who came from Sīstān, Yaʿḳūb b. al-Laith (254—265 = 868—878), is said to have spent a year in Bust between his campaigns. In 366 = 976, Bust was taken by Subuktegin, the founder of the Ghaznawid dynasty. It is from the period shortly before and shortly after this event that the descriptions of the town by Iṣṭakhrī and Muḳaddasī date. The former speaks of the Indian trade of Bust, both mention the bridge of boats, which crossed the Helmand and praise the rich orchards in the neighbourhood. The Ghaznawid period appears to have been the most flourishing in the history of Muhammadan Bust. Muḳaddasī speaks of the military town of al-ʿAskar (the modern ruins of Lashkari Bāzār) lying ½ farsakh east of Bust, as the dwelling of the Sulṭān. Bust is repeatedly mentioned as the royal residence. In 447 = 1048 ʿAbd al-Rashīd's generals succeeded in defeating Dāʾūd's and Alp Arslān's Saldjūḳs, who had made a raid into Sīstān, not far from Bust. A hundred years later the Ghaznawid lands received the blow from which they never recovered. The Ghōrid ʿAlā al-Dīn Djahānsūz ravaged the kingdom of Bahrām Shāh and utterly destroyed the capital Bust; the glory of Bust seems to have been shattered by this blow. Its favourable situation alone enabled it to drag on a wretched existence during the following centuries. Any prospect of a more prosperous future was destroyed by the invasion of Tīmūr's hordes at the end of the viii^th^ = xiv^th^ century. The destruction of Rostam's dam transformed Sīstān into a desert as it depended for its prosperity on irrigation from the Helmand. The fortress of Bust alone, owing to its strategic position, survived many a storm till it was finally destroyed by Nādir Shāh in 1738. Its walls still rise high above the bank of the Helmand and a wide area covered with ruins testifies to the erstwhile splendour of the seat of the Ghaznawids.

Bibliography: Balādhorī (ed. de Goeje), see Index; Iṣṭakhrī (ed. de Goeje), p. 242, 244 *et seq.*; Muḳaddasī (ed. de Goeje), p. 304. On the history of the town see particularly Ibn al-Athīr and the *Ṭabaḳāt-i Nāṣirī*; G. Le Strange, *The Lands of the Eastern Caliphate* p. 344 *et seq.*; J. Marquart, *Ērānšahr*, see Index; Bellew, *From the Indus to the Tigris* (London, 1874), p. 172—177. (R. Hartmann.)

AL-**BŪSṬA**, The "Post", Arabic pronunciation of the Turkish Posta [q. v.]

AL-**BUSTĀNĪ**, the name of a prominent Maronite family which has produced several literary men who have rendered considerable service to the Arabic language and literature. The most deserving of mention is Buṭrus al-Bustānī who was born at Dibbiya (between Ṣaida and Bairūt) in 1819 and died in May 1883. He received his early education in the training-college of ʿAin Warḳa but in 1840 he became connected with the American Mission in Bairūt and became a convert to Protestantism. He then received an appointment as teacher in the college in ʿAbeih and composed a textbook on Arithmetic entitled *Kashf al-Ḥidjāb*. After a stay of two years there, he went to Bairūt and worked on the translation of the Pentateuch into Arabic, undertaken by E. Smith. At the same time he was engaged in his Arabic dictionary *Muḥīṭ al-Muḥīṭ* (ed. 1867—1869) of which he prepared an abridgment, the *Ḳaṭr al-Muḥīṭ* (printed at Bairūt, 1869). In 1870 he founded the newspaper *al-Djanna* and afterwards another *al-Djunaina* and finally the magazine *al-Djinān*. His plan of publishing a list of proper names, after he had finished his dictionary, was enlarged in 1875 to his beginning to publish an Arabic encyclopaedia entitled *Dāʾirat al-Maʿārif* assisted by his son Selīm al-Bustānī and other collaborators (1876). When the vii^th^ volume was about to appear, Buṭrus died, but the work was continued by his son and on the death of the latter also in 1884 it was continued by his other sons and a relative Sulaimān al-Bustānī and others till its completion in 1898. — The Sulaimān, just mentioned, won no less re-

nown by his translation into Arabic verse of the Iliad (*Ilyādhat Hūmērūs mu'arrabe naẓman*, publ. by the Hilāl Press in 1904), according to M. Hartmann, *Die Arab. Frage*, "an achievement of the first rank worthy of the highest praise."

Bibliography: G. Zaidān, *Mashāhīr al-Sharḳ*, ii. 24 *et seq.*; Cheikho in *al-Mashriḳ*, xii. 929 *et seq.*; Brockelmann, *Geschichte der arab. Litter.*, ii. 495; *Zeitschr. der Deutsch. Morgenl. Ges.* xxxiv. 579 *et seq.*

AL-BUSTĪ, 'ALĪ B. MUḤAMMAD ABU 'L-FATḤ, an Arab poet, born in 360 = 971 at Bust in the Kābul district, was in his youth secretary to Bāytūr, lord of his native town. When the latter was overcome by Subuktegīn, al-Bustī attached himself to the new ruler. His son Maḥmūd wished to take him to the land of the Turks but he died on his way thither in 401 (1010) at Bukhārā. Of his Dīwān only an extract in Leiden (s. *Catalogus codd. or. Bibliothecae Academiae Lugduno-Batavae*, ed. sec., i. N°. 633) and two poems in Gotha (s. Pertsch, *Die Ar. Hdss. der Herz. Bibl.*, N°. 26. 1) have survived. His most famous is a didactic poem entitled *'Unwān al-Ḥikam* (s. Baillie, *Five Books on Arabic Grammar*, iii.; *Madjānī 'l-Adab*, iv. 95; Subḳī, iv. 5). This poem has been commented on by 'Abd Allāh b. Muḥammad b. Aḥmad al-Nuḳrakār (died 776 = 1374), s. Ahlwardt, *Verzeichnis der Arab. Hdss. der Kgl. Bibliothek zu Berlin*, N°. 7594-7595; *Catalogus codd. or Bibl. Ac. Lugd.-Bat.*, i. N°. 634; Vollers, *Katalog der Islam. usw. Hdss. der Universitätsbibliothek zu Leipzig*, N°. 519, 520; Pertsch, *op. cit.* N°. 2236-2237; *Codices or. Bibliothecae Regiae Havniensis*, N°. 242, 7, and by 'Abd al-Raḥmān al-'Omarī al-Mallānī (about 780 = 1378, s. Ahlwardt, *op. cit.* 7596); 'Abd al-Ḳādir b. 'Aidarūs (*ibid.* 7597) wrote a treatise in elucidation of the first two verses.

Bibliography: Tha'ālibī, *Yatīmat al-Dahr*, iv. 204—231; Ibn Khallikān (ed. Būlāḳ 1299), N°. 443; Yāḳūt, *Mu'djam*, i. 612, 19; Ibn Taghrībirdī, ii. (ed. Popper), p. 605, 11 ff.; al-Subkī, *Ṭabaḳāt al-Shāfi'īya*, iv. 4; Tallquist, *Geschichte der Ikhîdîden*, p. 109; Brockelmann, *Gesch. d. ar. Lit.*, i. 251. (BROCKELMANN.)

BŪT, Persian form of the Arabic BUDD [q. v., p. 769]; whence *Būtperast* "idolator".

BUTHAINA, the name of Djamīl's beloved [q. v.].

BUṬNĀN, a district in Syria, east of Ḥalab (Aleppo). In the middle ages, the Arabs understood by the Wādī Buṭnān the land watered by the Nahr al-Dhahab and its branches. Buṭnān is certainly a very ancient name for the district. The Aramaic form Baṭnān (in Syriac authors) might, as Sachau suggests (*op. cit.*), be a corruption of the Bīt-Adini (the Bibl. Benē 'Eden) of the cuneiform inscriptions, the name of a small state, frequently mentioned in Assyrian times, on both sides of the Euphrates (defined roughly by lines drawn from 'Aintāb to Edessa in the north and from Ḥalab to Ḥarrān in the south) with Til-Barsip, the modern Biredjik [q. v., p. 723] as capital. The classical writers also knew at least two places named Batnae (Bathnai, Batane) in the Syrian-Mesopotamian area, of which the one in Cyrrhestica (the lands lying between Ḥalab and the Euphrates) is certainly identical with Wādī Buṭnān which at that time was an important place. On the Batnae (Bathnai) of the ancient authors cf. Pauly-Wissowa, *Realencykl. d. klass. Altertumswiss.*, iii. 125, 140 and Suppl. i. 244-245, see also Nöldeke, *Nachr. der Götting. Ges. d. Wissensch.*, 1876, p. 9; Chapot, *La frontière de l'Euphrate* (Paris, 1907), p. 305 *et seq.*, 342 and H. and R. Kiepert, *Formae orbis antiqui*, Heft V (1910), p. 3, 5.

From the above remarks on the antiquity and probable origin of the name Buṭnān, it is clear that the meaning given to it in the Arab geographers (cf. e. g. Yāḳūt, s. v.) as the plural of *baṭn* = "the bottom of a valley" can only be an obviously popular etymology.

To distinguish it from places of the same name, the Buṭnān under discussion was also called Buṭnān Ḥabīb after Ḥabīb b. Maslama, who, being sent thither by Abu 'Ubaida or 'Iyāḍ b. Ghanim, the conquerors of Syria and Mesopotamia in the reign of 'Omar I, captured the fortress (*ḥiṣn*) here; see Balādhorī, ed. de Goeje, p. 149 = Yāḳūt, i. 664; this was probably the citadel (*ḳal'a*), frequently mentioned, of Buzā'a [q. v.] the chief place in Buṭnān. The name Buṭnān (now pronounced Baṭnān) is now rather attached only to a mound 2½ miles northeast of Bāb (near Buzā'a).

The geographers Bakrī and Yāḳūt give a further name of Wādī Buṭnān, viz. Ṭarṭar (s. v.; var. Ṭalṭal); cf. also the Abū Ṭalṭal (Ṭarṭar) in this district mentioned by the Ḥalabī historian Ibn Shiḥna (died 890 = 1485); cf. A. v. Kremer, *Denkschr. d. Wien. Akad. d. Wiss.* 1852, iii. 2, p. 38.

The notices by the Arab geographers of Wādī Buṭnān are in part contradictory; in later times they were evidently not quite clear as to the exact geographic connotation of the name. On the whole they define Buṭnān as a low-lying area between Ḥalab in the west and Manbidj in the east, watered by the Nahr-al-Dhahab (Dimishḳī erroneously: Nahr Sadjūr), particularly the land between Bāb and Buzā'a: these two places, the most important in Buṭnān, they wrongly locate much nearer Manbidj than Ḥalab. The above mentioned Nahr al-Dhahab ("the Golden River") flows generally from north to south about 20 miles from Ḥalab (37° 35′ E. Greenw.), passes Ḳwāris (Ḳuwairis) and flows into the salt lake of al-Sabkha or the lake of Djabbūl (roughly in 36° N. Lat.). The Nahr al-Dhahab is formed of small streams which flow from Bāb, Tādhif and Buzā'a. On its lower course its bed is, according to Herzfeld, about 30 yards wide. According to Yāḳūt and Ḳazwīnī the people of Ḥalab considered the "Golden River" one of the wonders of the world, for "its source was weighed with scales and its mouth measured by dry measure". The meaning of this metaphor is that on its upper course, corn, cotton and excellent fruit were grown, while near its mouth salt was obtained so that in the former area goods were sold by bulk and in the latter by weight. The salt-pits of the Nahr al-Dhahab supplied most parts of Syria in the middle ages. In consequence of its excellent water-supply and consequent fertility, the whole district of Buṭnān was once thickly populated. There were apparently also stretches of morass there, as the name "Marj"-Buṭnān shows; on this point cf. Wellhausen, *Das Arab. Reich und sein Sturz* (1902), p. 117, note 2. The most important places in it were Buzā'a, Bāb and Tādhif all of which still exist. For further details see the article BUZĀ'A.

In military history Wādī Buṭnān is particularly prominent in the reign of ʿAbd al-Malik. This Caliph used to spend the winters in Buṭnān during his campaign against Muṣʿab in the years 69—71 = 689—691. His camp was there, and it was the starting point for his military operations, cf. Wellhausen, *op. cit.*, p. 117—119; Weil, *Geschichte der Chalifen*, i. 397, note 2.; *Ḥamāsa* (ed. Freytag), p. 658, v. 6. In the war between the ʿAbbāsids and the Syrian Ḳarmaṭians Buṭnān is again mentioned. The army sent by al-Muktafī under Abu 'l-Agharr was surprised by the Karmaṭians here in 290 = 903 and utterly routed.

Bibliography: Yāḳūt, *Muʿdjam* (ed. Wüstenfeld), i. 664; ii. 29, 200; al-Dimashḳī (ed. Mehren), p. 205; al-Ḳazwīnī (ed. Wüstenfeld), i. 178; Abu 'l-Fidā, *Taḳwīm al-Buldān* (ed. Paris), p. 267; *Marāṣid al-Iṭṭilāʿ* (ed. Juynboll), i. 159, 239; iv. 345; Le Strange, *Palestine under the Moslems* (1890), p. 406, 426, 460; G. Freytag, *Selecta ex historia Halebi* (Paris, 1819), p. 28, 36, 112; E. Sachau in the *Zeitschr. für Assyriologie*. xii. p. 50-51; R. Pococke, *Description of the East* ii. (London, 1745) p. 168; Sarre u. Herzfeld, *Archaeol. Reise im Euphrat- und Tigrisgebiet*, i. (Berlin, 1911), p. 114 *et seq.*, 119 *et seq.*

(M. STRECK.)

BUṬRUS AL-BUSTĀNĪ. [See AL-BUSTĀNĪ.]

BUWAIṬ, the name of several places in Egypt. According to Boinet Bey's *Dictionnaire Géographique* there are two places in modern Egypt of this name, which is however pronounced Bawīṭ.

1. A *nāḥiya* with 327 inhabitants in the district of Damanhūr, in the province of Buḥaira, and 2. a *nāḥiya* with 1449 inhabitants in the district of Badārī in the province of Asiūṭ.

ʿAlī Mubārak mentions a third place of this name in his *Khiṭaṭ Djadīda* in the province of Banī Suēf in the administrative district of al-Zāwiya. This appears in Boinet Bey as Abouīṭ and belongs to the district of Wasṭa. Bawīṭ with 1366 inhabitants in the district of Dairūṭ, in the province of Asiūṭ, must also be mentioned here. One of these places was the chief town of a district (*kūra*) in the middle ages (Ḳalḳashandī, transl. Wüstenfeld, p. 94). As the name of this district is written Abwaiṭ by Abu 'l-Fidā's time, it could perhaps be identified with N°. 3; but according to Ḳalḳashandī, *loc. cit.* the identification with N°. 2 is more probable. Yūsuf b. Yaḥyā, the famous scholar and contemporary of al-Shāfiʿī (d. 231 = 845-846) took his name al-Buwaiṭī from one of these places, presumably N°. 3.

Bibliography: Besides the above-mentioned: ʿAlī Mubārak, *Khiṭaṭ Djadīda*, x. 16; Yāḳūt, *Mushtarik*, 72; *Muʿdjam*, i. 765 *et seq.*; W. Patton, *Aḥmed Ibn Ḥanbal*, 119.

(C. H. BECKER.)

BUXAR, a place in British India, on the railway from Bombay to Calcutta, west of Bankipore. In 1764, the English under Munro defeated here the Nawwāb Wazīr of Oudh and the Great Mughal Shāh ʿĀlam.

BŪYIDS or BUWAIHIDS, a Persian dynasty whose founder Abū Shudjāʿ Būya (Buwaih) is represented by some to have been a descendant of the Sāsānian king Bahrām Gōr. The alleged genealogical table of the Būyids, who were originally freelances in Dailam, does not go back to the Sāsānian king himself but only to his first minister Mihr Narsī; little reliance is to be placed on this table however and the whole is apparently only an attempt to glorify the dynasty. As chief of a warlike horde, which consisted mainly of Dailamites, Abū Shudjāʿ had already played a prominent part in the struggle between the ʿAlids and the Sāmānids; the real founders of the dynasty however, which rose so rapidly, were his three sons ʿAlī, Ḥasan and Aḥmad. After the fashion of their countrymen they preferred to be regarded as Shīʿites; but for these wild warriors religious questions were of quite subordinate importance. After the Būyids had enlisted in the service of Mardāwidj b. Ziyār, who was at the height of his power about 320 (932), the eldest brother ʿAlī was appointed governor of Karadj (S. E. of Hamadhān). But when the latter defeated the Caliph Ḳāhir's troops and occupied Iṣfahān, Mardāwidj began to fear the rivalry and ambition of the Būyids and returned Iṣfahān to the Caliph whereby he provoked them to open hostility. Arrādjān had already been vacated by the Caliph's troops; the next place to fall was Nawbandadjān, which was occupied in 321 (933) by ʿAlī, while his brother Ḥasan drove the Arab garrison from Kāzarūn. In the following year the three brothers succeeded in taking Shīrāz and occupying the whole province; after the assassination of Mardāwidj in 323 (935), his brother and successor Washmgīr was unable to hold Media which province also fell into the hands of the Būyids. While ʿAlī remained in Fārs and Ḥasan ruled in Media, Aḥmad conquered Kirmān in 324 (935-936) and kept gradually advancing westwards. When in Djumādā I 334 (December 945) he entered Baghdād, the Caliph al-Mustakfī had to create him Amīr al-Umarāʾ and give him the honorific title of Muʿizz al-Dawla. At the same time ʿAlī and Ḥasan received the titles ʿImād al-Dawla and Rukn al-Dawla respectively, and similar pompous titles were henceforth the usual appellations of the Būyid rulers. A few weeks later in Djumādā II 334 (January 946) Muʿizz al-Dawla had the unfortunate Caliph blinded, and proclaimed Abu 'l-Ḳāsim al-Faḍl, a son of al-Muḳtadir, his successor under the name of al-Muṭīʿ. The Caliphate now passed through a period of the deepest humiliation and the "Commander of the Faithful" became a mere puppet in the hands of the Būyid Amīrs. According to one account, Muʿizz al-Dawla went as far as to adopt the title of Sulṭān; this is not confirmed by the coins however, on which the Būyids only bear the title Amīr or Malik. In the year 338 (949-950) ʿImād al-Dawla died and as he left no male heir, the next oldest brother Rukn al-Dawla was recognised as head of the family while the government of Fārs passed to his son ʿAḍud al-Dawla. Dissensions soon broke out within the family however. When Muʿizz al-Dawla died in 356 (967), his son ʿIzz al-Dawla Bakhtiyār succeeded him in Kirmān, Khūzistān and the ʿIrāḳ. The latter was unable to maintain proper discipline among his troops who consisted partly of Dailamites and partly of Turks, but had to seek the assistance of his cousin ʿAḍud al-Dawla who restored peace but took Bakhtiyār prisoner and seized his lands. Rukn al-Dawla managed to bring about a reconciliation between them and Bakhtiyār received his lands again. After the death of Rukn al-Dawla in 366 (976), hostilities

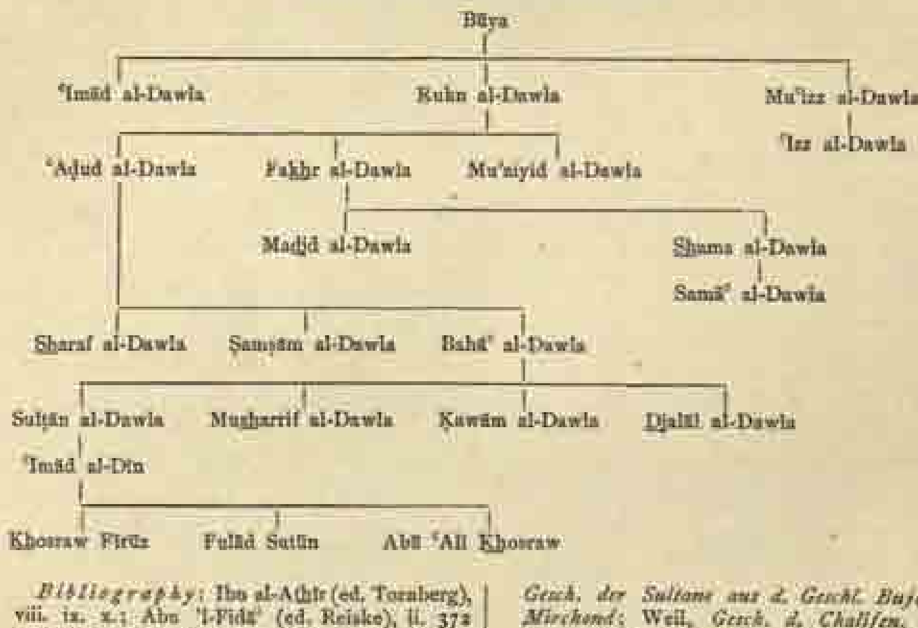
broke out again. He had divided the kingdom among his three sons and this plan, which has so often proved fatal, brought misfortune to the Būyids also. The suzerainty of the whole kingdom was to fall to ʿAḍud al-Dawla, while Muʾaiyid al-Dawla was appointed governor of Iṣfahān and the third brother Fakhr al-Dawla received the remaining province of Media. After ʿAḍud al-Dawla had defeated Bakhtiyār's troops and subjected all ʿIrāḳ to his rule, he next deprived his brother Fakhr al-Dawla of his kingdom. When the latter sought to make himself independent, he was attacked and had finally to flee to Khorāsān. ʿAḍud al-Dawla was now able to unite the whole kingdom under his sceptre and in his reign the dynasty reached its zenith. After his death in 372 (983) war broke out among his three sons. In the following year Muʾaiyid al-Dawla died childless and while ʿAḍud al-Dawla's sons, Sharaf al-Dawla, Ṣamṣām al-Dawla and Bahāʾ al-Dawla were fighting with one another, their uncle Fakhr al-Dawla was recalled from his exile by the nobles and recognised as ruler in Media, Ṭabaristān and Djurdjān. The war between the sons of ʿAḍud al-Dawla ended in 380 (990) with the triumph of Bahāʾ al-Dawla. The latter died in 403 (1012), and under his four sons, Sulṭān al-Dawla, Musharrif al-Dawla, Ḳawām al-Dawla, and Djalāl al-Dawla, and their successors, the family became more and more divided and the insubordination of the Turkish and Dailamite lieutenants increased more and more so that the kingdom gradually fell to pieces. With his power disappearing before his eyes, the irony of fate prompted Djalāl al-Dawla to become dissatisfied with the hereditary title of Amīr and to adopt the old Persian title of "King of Kings".

The authority of the line of Fakhr al-Dawla next collapsed. In 388 (988) Ḳābūs b. Washmgīr had conquered Djurdjān and Ṭabaristān, and ten years later the Kurd Kākōyids (Kākwayhids) seized Iṣfahān. Hamadhān also finally fell into their hands and in 420 (1029) the good-for-nothing Madjd al-Dawla, a son of Fakhr al-Dawla, was overthrown by Maḥmūd b. Subuktegin and taken to Khorāsān.

It was now the turn of the other Būyids. Under Sulṭān al-Dawla's son ʿImād al-Dīn the state of affairs was still endurable; but after his death in 440 (1048) the former confusion broke out again. In Baghdād the Sunnīs and Shīʿites were fighting with one another, and in the provinces there was war between ʿImād al-Dīn's two sons, Khosraw Fīrūz and Fulād Sutūn. The latter had to take to flight and allied himself with the Saldjūḳs, while Khosraw Fīrūz was recognised as Amīr of the ʿIrāḳ with the title al-Malik al-Raḥīm. In 447 (1055) however, the Saldjūḳ Sulṭān Ṭoghrul Beg entered Baghdād and put an end to Būyid rule. The last Amīr of the dynasty, al-Malik al-Raḥīm, ended his days in confinement.

The Būyids, with the exception of ʿAḍud al-Dawla, had little time for the arts of peace. It is to ʿAḍud al-Dawla's honour that he found time to attend to the domestic development of his kingdom as far as lay in his power, by encouraging poets and scholars, building mosques, hospitals and other public buildings, repairing canals and wells which had become filled up and granting funds from the state treasury for the relief of the poor. This period of peaceful prosperity was of but short duration and after his death the kingdom resumed its downward course.

GENEALOGICAL TABLE OF THE BŪYIDS.



Bibliography: Ibn al-Athīr (ed. Tornberg), viii. ix. x.; Abu 'l-Fidāʾ (ed. Reiske), ii. 372 *et seq.*; al-Makīn (ed. Erpenius), p. 202 *et seq.*; Ibn Khaldūn, *Kitāb al-ʿIbar*, iv. 426 *et seq.*; Ḥamd Allāh Mustawfī-i Ḳazwīnī, *Taʾrīkh-i Guzīda* (ed. Browne), i. 413 *et seq.*; Wilken, *Gesch. der Sultane aus d. Geschl. Bujeh nach Mirchond*; Weil, *Gesch. d. Chalifen*, ii. 650 *et seq.*; iii. 1—95; Müller, *Der Islam im Morgen- und Abendland*, ii. 40 *et seq.*; Muir, *The Caliphate, its Rise, Decline and Fall* (3. ed.), p. 580—583; Lane-Poole, *The Mohammadan*

Dynasties, p. 139—144; Geiger and Kuhn, *Grundriss der iranischen Philologie*, ii. p. 564—566. (K. V. Zettersteén.)

BUZĀʿA (also Buzāʾā), a town in Syria, east of Ḥalab, Long. 37° 65′ E. (Greenw.) and Lat. 36° 13′ N., in the middle ages the most important place in the district of Buṭnān [q. v., p. 806]. The variant pronunciation of the name as Bizāʿa, which meets us as early as Yāḳūt, is the only one in use at the present day. According to the traveller Ibn Djubair (vith = xiith century) Buzāʿa was in his time midway between a town and a village in size. Its abundant water supply, flourishing gardens and fine bazaars are praised. A strong castle (*ḳalʿa*) rose above the town; outside of it stood, Abu ʾl-Fidāʾ tells us, the shrine (*mashhad*) of ʿAḳīl b. ʿAlī Ṭālib, brother of the Caliph ʿAlī (see above, p. 239). M. v. Oppenheim copied three inscriptions on the mosque at the west end of Buzāʿa, which refer to Malik Ṣāliḥ Ismāʿīl (reigned 569—577 = 1174—1181), son of Nūr al-Dīn, see van Berchem, *op. cit.*, nos. 70—72. The Crusaders conquered Buzāʿa after a seven days' siege of the citadel in 532 = 1138; in the same year however it was taken from them again by Zangī. In 571 = 1175, Ṣalāḥ al-Dīn (Saladin) gained possession of it.

At a short distance from Buzāʿa, 5 miles to the north, lies al-Bāb (= "the gate") 1050 feet above sea level (see Baedeker, *Palestine*, p. 396) an important station in the middle ages on the road from Ḥalab to Manbidj, about a day's journey from each but much nearer to Ḥalab in distance. It was once regarded as a sort of suburb of Buzāʿa, whence it is occasionally also called Bāb al-Buzāʿa. In Yāḳūt's time Bāb was an important market for cotton goods which were transported from it to Damascus and Egypt. The whole neighbourhood between Ḥalab and Manbidj has always been a famous cotton country. On five Arabic inscriptions from Bāb (of the xivth and xviith century) see van Berchem, *op. cit.*, nos. 63—67. The village of Tādhif, the modern Tēdif, lies nearer Buzāʿa than Bāb to the southwest: on two Arabic inscriptions from there, see van Berchem, nos. 68—69.

Bibliography: Ibn Djubair (ed. de Goeje = Gibb Memorial, vol. v.), p. 249; Yāḳūt, *Muʿdjam* (ed. Wüstenfeld), i. 437, 603, 811; al-Dimishḳī (ed. Mehren), p. 114, 205; Abu ʾl-Fidāʾ, *Taḳwīm al-Buldān* (ed. Paris), p. 267; *Marāṣid al-Iṭṭilāʿ* (ed. Juynboll), i. 111, 159, 194; iv. 326; Khalīl al-Ẓāhirī, *Zubdat Kashf al-Mamālik* (Tübinger Dissert. by R. Hartmann), 1907, p. 62; Ibn Shiḥna, *Taʾrīkh Ḥalab* = A. v. Kremer, *Denkschr. der Wien. Akad. d. Wissensch.*, 1852, iii. Abh. 2, p. 37, 38; Arnold, *Chrestom. arabica* (Halis, 1853), vol. ii. glossar., p. 17 (gives a few places); Le Strange, *Palestine under the Moslems* (1890), p. 406, 426, 540; M. v. Berchem (Discussion of M. v. Oppenheim's inscriptions) in *Beitr. zur Assyriol.*, Bd. vii. Heft 1 (1909), p. 56—57; Weil, *Gesch. der Chalifen*, iii. 282, 285, 357; R. Pococke, *A Description of the East*, (ii. London, 1745) p. 168; Ritter, *Erdkunde*, xvi. p. 1695; Sarre und Herzfeld, *Archaeol. Reise im Euphrat- und Tigrisgebiet*, i. (Berlin, 1911), p. 114—115. (M. Streck.)

BUZĀBA, governor of Fārs under the Saldjūḳs. Buzāba was one of the Emirs of Mangubars, governor of Fārs, and ruled the province of Khūzistān on his behalf. He was therefore with the troops of his overlord, when the latter in alliance with the other Emirs advanced against the Saldjūḳ Sulṭān Masʿūd and was taken prisoner in the battle of Kurshanba (other authorities give the place of encounter as Pandj Angusht) and afterwards put to death (532 = 1137-1138.) While the Sulṭān's troops were beginning to plunder the hostile camp immediately after the battle, Buzāba fell upon them and put them to flight; he captured several distinguished Emirs of the Sulṭān and the latter himself only escaped with great difficulty along with the Atābeg Ḳara Sonḳor. Furious at the slaying of his overlord, Buzāba had them all put to death including Ḳara Sonḳor's son. To revenge the latter's death, his father undertook a campaign into Fārs in the following year and placed the Saldjūḳ prince Saldjūḳ Shāh in command of the operations. Hardly had Ḳara Sonḳor set off with his troops, when Buzāba, who in the interval had retired to the fortress of Safīd Dīz (Ḳalʿat al-baiḍāʾ), appeared again and took Saldjūḳ Shāh prisoner as he was left without troops (534 = 1139-1140). Sulṭān Masʿūd had therefore to hand over to him the province of Fārs, and Buzāba managed to make his position more secure by making an alliance with two other Emirs, ʿAbbās, Lord of al-Raiy and ʿAbd al-Raḥmān Taghanyarak. The Sulṭān bore the tutelage of these Emirs for a time, but was finally able to regain his independence by treacherously murdering both of them. When Buzāba then took the field against the Sulṭān, he was taken prisoner at the battle of Mardj Ḳarategin, a day's journey from Hamadhān, and put to death in 542 (1147).

Bibliography: Ibn al-Athīr, *Kāmil* (ed. Tornberg), xi. 39 *et seq.*; *Recueil de textes relatifs à l'hist. des Seldjoucides*, ii. 170 *et seq.*; Mirkhond, *Hist. Seldjukidarum* (ed. Vullers), p. 214; *Taʾrīkh-i Guzīda* etc.

BUZĀKHA, a well in Arabia in the land of the Asad tribe, where Ṭulaiḥa b. Khuwailid al-Asadī was put to flight by Khālid b. al-Walīd in the year 11 A. H. (632) cf. above, p. 475.

Bibliography: Yāḳūt, *Muʿdjam*, i. 601 ff.; Caetani, *Annali dell' Islām*, ii. 604 *et seq.*

AL-BUZDJĀNĪ. [See Abu ʾl-Wafāʾ, p. 112].

BUZURG b. Shahriyār, a sailor of Rāmhurmuz (ixth = xth century) and author of the *Kitāb ʿAdjāʾib al-Hind*, edited by P. A. van der Lith (Leiden, 1883—1886) with a translation by M. Devic, a collection of sailors' tales about the lands of the Indian Ocean, which are often full of fantastical exaggerations but usually have some foundation of truth.

BUZURGMIHR b. Bakhtagan of Marw, the famous Vizier of the Sāsānian king Anōsharwān to whom legend ascribes numerous pithy Sayings. Cf. Nöldeke, *Geschichte der Perser und Araber* & c. p. 251 note; Ethé in the *Grundriss der Iranischen Philologie*, ii. 346.

BUZURGUMMĪD, Kiyā, second Grand-Master of the Assassins or Ismāʿīlīs of Persia, born at Rūdbār, was after his admission to the sect entrusted by Ḥasan Ṣabbāḥ with the task of capturing the fortress of Lamasar. He took it by surprise in the night of 20th Dhu ʾl-Ḳaʿda 495 (= 5th Sept. 1102) and held out there for 20 years. In Ṣafar 511 (June 1117) he was besieged by the Atābeg Nūshtegin Shīrgīr,

general of the Saldjūḳ Sulṭān Muḥammad. When Ḥasan Ṣabbāḥ fell sick in Rabī' II 518 = May—June 1124, he summoned Buzurgummid to him and proclaimed him his successor, and after Ḥasan's death on the 26th of the same month = 12th June he was succeeded by Buzurgummid. After ruling for 14 years in Alamūt on the same principles as his predecessor he died on the 20th Djumādā I. 532 = 11th March 1138, leaving the post of Grand-Master to his son Muḥammad.

Bibliography: 'Alā al-Dīn Djuwainī, *Ta'rīkh-i djihān-gushāi*, in C. Defrémery, *Essai sur l'histoire des Ismaéliens* (*Journal Asiatique*, 1856), p. 56, 89 *et seq.*; J. de Hammer, *Histoire de l'ordre des Assassins* (traduction Hellert et de la Nourais), p. 119 *et seq.*; Mīrkhond, *Rawḍat al-ṣafā*, vol. iv. p. 65; Khondemir, *Ḥabīb al-siyar*, vol. ii. 4th part, p. 74. (CL. HUART.)

BYZANTINE EMPIRE. [See RŪM].

C.

(See also K.)

CÁDIZ (rarely also in an older form CÁLIZ), written Cadix in French, Portugese and German, but pronounced Cadis, Cadice (whence Cadisaen, Spanish Gaditano, German Cadizer) is at the present day the capital of the province of the same name, the most southern of Spain, with 70,000 inhabitants, lying on the Bay and Gulf of Cádiz on the Atlantic Ocean northwest of the straits of Gibraltar. It was founded about 1100 B. C. by Phoenicians from Sidon as a depot for the tin which was brought from the Cassiterides (Britain) and the silver of Tarshīsh, Ταρτησσός, Ταρσήιον not far from the mouth of the Baetis (Guadalquivir) in the land of the Turdetani (Turduli), on the rocky northwestern promontory of the island of Erytheia or Cotinussa, which is now called Isla de León. In Phoenician the town was called Gad(d)ir, (H)Aggadir אגדר הגדר (cf. the Hebrew גָּדֵר and גְּדֵרָה = τεῖχος wall, s(a)eptum, septimentum, a walled place in a state of defence, a fortress (cf. the Haag) from which the Greeks made Γάδειρα, the Romans (Gadir) Gades, the Arabs Ḳādis, which latter is naturally the original of the Spanish Cádiz (as an appellative, the Punic *aghadir* passed also into Libyan Berber, as *agadir*, Plur. *igudar* = wall, steep rock = Arab. *djurf* and has given rise to modern placenames like Agadir.)

After 500 B. C. the Phoenician Cádiz was occupied by the Carthaginians and became the centre of operations for the Punic conquest of the south of the Peninsula, just as at a later period Hamilcar, Hasdrubal and Hannibal equipped their fleets and armies in this rich commercial centre, the Punic emporium of the west; a similar use was made of it by the Scipios in the second Punic war when Cádiz had seceded to Rome in 206 out of commercial jealousy of Carthage. Greek scholars like the sailor Pytheas in the time of Alexander the Great, Artemidoros in the second and Poseidonios in the first century B. C., who remarked the phenomenon of tides, which they had been practically unacquainted with in the Mediterranean (there is a difference of 6—10 feet between ebb and flow), frequently visited the town in which many Greeks resided. The flourishing trade and period of great prosperity of Cádiz lasted throughout the ancient period. On the other hand the Gothic period and the Arab middle ages mark a period of great decline in which the fortunes of the town reached a very low level (cf. Alexandria and Carthago); the town and its commerce continued in a state of stagnation; in 844 it was plundered by the Normans but in 859 the fleet of the Emir Muḥammad turned aside their attack. So far had the town fallen from its position as a world centre of commerce that Alfonso X the Wise after capturing it on the 14th September 1262 had to repopulate Cádiz again, till at a later period on the discovery of America a new era of prosperity dawned when it became the port of arrival for the silver fleets from the west; in this period it was able to defy the attacks of the Barbary Corsairs in 1530, 1553 and 1574, but it suffered severely when it was plundered in 1587 by Drake and again in 1596 by the Earl of Essex.

Cádiz is, it is true, occasionally mentioned by the Arab geographers but in comparison with Seville and Cordova its role is of no importance and in competition with Tarifa, Algeziras, Málaga, Almeria and Cartagena, it fell into the background. While the Arab authors give us but scanty details of the ancient fortified port of Cádiz, they are never weary of giving valuable accounts of the famous "Pillars of Hercules" near Cádiz, *aṣnām Hiraḳl* or briefly *al-Aṣnām* (also *al-tamāthīl al-Hiraḳliya* in Mas'ūdī, *Tanbīh*, p. 69), so often mentioned but never described in the classics; they mention seven of these pillars in the west, of which the most famous was the *Ṣanam Ḳādis*, also called *manārat Ḳādis* at Cape Trafalgar *Ṭaraf al-agharr* (Maḳḳarī, i. 83, 16; not to be confused, as Reinaud does — Abu 'l-Fidā, ii. 260₃ — with the once very famous temple of the Phoenician Herakles = Melqart, containing no idol, in the southeast of Cádiz). It is described as a brazen statue of a giant with a long club (according to others, a key) in his hand, on the top of a triangular pedestal resting on two square tapering blocks of marble; it was destroyed by 'Alī b. Mūsā b. Maimūn out of cupidity in 540 = 1145; for further details of these Pillars of Hercules, see Dozy, *Recherches*³, ii. 311—314, Append. Nº. xxxv, p. lxxxix—xcvii, and cvii. *et seq.* (p. xc. however الأندلس or الافرنج is to be read instead of الزنج as in Yāḳūt, iv. 6, 20). The district around Cádiz was therefore called *Iḳlīm al-aṣnām*. It would have been very useful, if Herm. Thiersch had included the Arab accounts and descriptions of the *Ṣanam* or *Manārat Ḳādis* in his great work on the Pharos of Alexandria. An indirect proof of the insignificance of Cádiz under Arab domination is that it is never mentioned in Simonet's monumen-

tal *Historia de los Mozárabes*. Following the Arab fashion, the Spaniards compare Cadiz to a 'silver shell' (una taza de plata).

Bibliography: Dozy, *Recherches*[3], ii. *loc. cit.* and the Arabic sources given there, p. 312, Note 2: Madoz, *Diccionario geogr.-estad.-hist.*, V. 193—204; Cl. Seybold, *Zur spanisch-arabischen Geographie. Die Provinz Cádiz*; in Rud. Haupt's-Katalog 8: Der Mohammedanische Orient (Supplement) 1906, p. 35—40; F. Schröder, *Die phönizische Sprache*, p. 80 (130, 162, 181); Dozy, *Histoire des Musulmans d'Espagne*, iv., 209: "la tour de Cadiz, c'est-à-dire les colonnes d'Hercule". (C. F. Seybold.)

ČAGHĀNIYĀN, written Ṣaghāniyān by the Arabs, a district on the upper course of the Oxus; the capital of the district bore the same name, whence the *nisbas* Čaghāniyānī and Čaghānī; the name of the river Čaghānrūd (the modern Surkhan), which flows through Čaghāniyān, and the title Čaghān-Khudhāt of the ruler of the land are of course derived from the same root. On the geography, cf. the article ĀMŪ-DARYĀ, p. 339. The capital Čaghāniyān was four days' journey or 24 *farsakh* from Tirmidh and three days' journey from Kuwādiyān (the modern Kabadian). The town has been identified by Barthold (*Turkestan w epokhu mongol'skago nashestviya*, ii. 74) with the modern capital of the same district, Denaw (properly *Dih-i naw* "New Village") and by Le Strange, (*The Lands of the Eastern Caliphate*, p. 440) with the town of Sar-i Asiyā somewhat farther to the north; in support of the former view we may now adduce the words of the historian Maḥmūd b. Walī (xith = xviith century): *ḥudūd-i Čaghāniyān ki imrūz Dih-i naw mashhūr ast* (Cod. Ind. Off., N°. 575, f. 77b).

As was the case in the other mountain lands on the left and right banks of the upper course of the Oxus, Čaghāniyān also was influenced in its cultural development by Balkh rather than Bukhārā and Samarḳand. Immediately before the Arab conquest, the religion was Buddhism as the Chinese pilgrim Hüan-tsang (c. 630 A. D.) tells us; there were then about 500 monasteries in Čaghāniyān although the number of monks was not large. Like most of the rulers of these lands, the "King" (*malik*) of Čaghāniyān also had to submit in 86 = 705 to the Governor, Ḳutaiba b. Muslim (Ṭabarī, ii. 1180, 3 *et seq.*); in the year 119 = 737 the "Čaghān-Khudhāt" is mentioned as the ally of the Arabs. The district on the lower course of the Surkhan with Tirmidh and Čarmangān a day's journey or 6 *farsakh* above it, did not belong to Čaghāniyān but was ruled by a separate prince, the Tirmidh-Shāh (Ibn Khurdādhbeh, ed. de Goeje, p. 39 at the foot). In later times also Tirmidh and the country attached to it was usually politically independent of Čaghāniyān; in the ivth (xth) century however, in the Sāmānid period, this one as well as the districts of Shūmān and Kharūn to the east of Čaghāniyān was subject to the Emirs of Čaghāniyān (Gardīzī in Barthold, *Turkestan* etc., i. 9 *et seq.*).

Whether this dynasty, called *Āl-Muḥtādj*, by Ibn Ḥawḳal (ed. de Goeje, p. 401, 11) was descended from the Čaghān-Khudhāt or some Arab Emir, is not known. The most famous prince of this house was Aḥmad (Abū 'Alī) b. Abī Bakr Muḥammed, cf. this article, p. 186.

The town of Čaghāniyān was then larger than Tirmidh but could not compare in numbers or wealth of its population with the commercial city on the Oxus (Iṣṭakhrī, ed. de Goeje, p. 298). On the market place stood the chief mosque with pillars of bricks but without arches (*bilā ṭīḳān*, Muḳaddasī, p. 283, 11). As late as the vith (xiith) century, in the period of Sam'ānī, the mosque of Čaghāniyān was a "beautiful and famous" building (*ḥasan mashhūr*). The number of villages in Čaghāniyān was estimated by Muḳaddasī at 16,000; of towns on the road to Tirmidh there are also mentioned Būrangī (5 *farsakh* from Čaghāniyān) and Dārzangī (7 *farsakh* farther on, only inhabited by weavers); Čarmangān, 6 *farsakh* from Dārzangī, already belonged to Tirmidh.

Little is known of the later history of Čaghāniyān. In the first half of the vth (xith) century, the princes of Čaghāniyān had to recognise the suzerainty of the Ghaznawids: on Sulṭān Mas'ūd's winter campaign, cf. the article BŪRI-TEGIN, p. 799. After Balkh had been finally ceded to the Saldjūḳs by the treaty of peace in 451 (1059), the lands on the other side of the Oxus also submitted to the new conquerors; a rebellion which broke out in Čaghāniyān and Khuttal was put down in 456 (1064) by Sulṭān Alp-Arslān. In the vith (xiith) century Čaghāniyān is sometimes called a possession of the Khāns of Samarḳand (Muḥammad al-Kātib al-Samarḳandī in Barthold, *Turkestan* etc. i. 72), and sometimes regarded as a part of the Ghorid kingdom of Bāmiyān [q. v., p. 643].

In the accounts of the Mongol campaigns of conquest, Čaghāniyān is never mentioned; the land later appears as a possession of one of Čaghatāi's grandsons and his descendants (see BURĀḲ-KHĀN, p. 794). The valley of the Surkhan was much valued not only by the Mongols but by other nomadic peoples also on account of its grazing-grounds; at the present day the original Iranian population has been completely dispossessed by the Uzbegs. The pre-Islāmic and mediaeval towns here have long since disappeared; even their ruins do not appear to have survived; in the accounts of modern travellers only an old brick bridge is mentioned over the Band-i Khān (which is now only filled with water in the spring time) not far from its confluence with the Surkhan; the site of the town of Dārzangī was probably here. The town of Čaghāniyān had probably disappeared by the viiith (xivth) century; the earliest mention of Dih-i Naw is in the *Ẓafar-Nāma* of Sharaf al-Dīn Yazdī (Indian edition, i. 124); Bābur however (*Bābur-Nāma*, ed. Beveridge, see Index) still gives the name Čaghāniyān to this district and its capital but this is probably only under the influence of literary tradition.

(W. Barthold.)

ČAGHĀN-RŪD, a tributary of the Oxus, now called Surkhan. The name (apparently of pre-Muhammadan origin, cf. ČAGHĀNIYĀN) is mentioned in the *Ḥudūd al-'Ālam* (Cod. Tumanski, 9a *et seq.*) written in the year 372 = 982—983, and was still in use in the viiith (xivth) century (*Ẓafar-Nāma*, Indian edition, i. 196).

(W. Barthold.)

ČAGHATĀI-KHĀN, a Mongol prince, second son of Čingiz-Khān and his queen Būrta-Fūdjin. Even in his father's lifetime he was regarded as having the best knowledge of the *Yāsā* (the tribal laws of the Mongols which had

been codified by Čingiz-Khān) and being the greatest authority on all questions of law and custom. Like his brothers, he took part in his father's campaigns against China (1211—1216) and against the kingdom of the Khwārizm-Shāh (1219—1224). The capital of the Khwārizm-Shāh, Gurgāndj (the modern Kunya-Urgenč) was besieged by the three princes, Djūčī, Čaghatāi and Ügedei and taken in Ṣafar 618 = 27th March—24th April 1221. In the same year Čaghatāi's eldest son Mütügen was slain before Bāmiyān (see above, p. 644). After the battle on the Indus (according to Nasāwī, ed. Houdas, p. 83 on Wednesday the 9th Shawwāl 618, probably the 24th November 1221), Čaghatāi was entrusted with the operations against the Khwārizm-Shāh, Djalāl al-Dīn, so that he spent the winter of 1221-1222 in India. When Čingiz-Khān undertook his last campaign (against Tangūt 1225—1227), Čaghatāi remained in Mongolia in command of the troops left behind there.

After his father's death Čaghatāi no longer took an active part in the campaigns. As eldest surviving son of the late ruler (his brother Djūčī also had died before his father) he enjoyed enormous prestige. In the year 1229 he presided with his uncle Öčügen at the meeting of princes which elected Ügedei Great Khān; owing to his position as the recognised authority on law in the whole kingdom, he exercised an influence to which even the Great Khān Ügedei had to bow. He seems to have spent this period partly in Mongolia at his brother's court, partly in the territory allotted to him by Čingiz-Khān where he held his own court-camp. Like all Mongol princes, Čaghatāi had separate camps (*ordu*) for winter and summer. Djuwainī mentions Marāwsik-Īla as his winter residence and Ḳuyāsh as his summer quarters. Both were in the Ili valley in the modern Chinese province of Ili, of which the modern capital Kuldja lies southeast of the mediaeval town of Almāligh. The camp mentioned by the Chinese traveller Čang-Čun lay to the south of the river Ili; as this traveller was here in May 1223 (cf. Bretschneider, *Mediaeval Researches from Eastern Asiatic Sources* i. 98), it is probably the summer residence he refers to. The residence of Čaghatāi's successors is called Ulugh-Īf (or Ulugh-Īḳ is perhaps the correct reading) by Djuwainī and others.

Čaghatāi had received from his father all the lands from the Uighūr territory in the east to Bukhārā and Samarḳand in the west: we must not however regard those lands as a single kingdom governed from the Ili valley and only indirectly subject to the Great Khān whose capital was in Mongolia. Everywhere, even in the Ili valley itself, the local dynasties who were there before the Mongols remained. On the relationship of these dynasties to the Mongol rulers we have no accurate information; we know equally little about what sovereign rights the court on the Ili could claim from the Great Khān and his deputies. The settled lands of Central Asia were certainly not governed in the name of Čaghatāi but in the name of the Great Khān. In the account of the suppression of the rebellion in 636 (1238-1239) in Bukhārā (see above, p. 780) Čaghatāi is not mentioned; the governor of Mā warā' al-Nahr at this period was Maḥmūd Yalawāč, a Khwārizmī by birth who lived in Khodjand and had been appointed by the Great Khān. Even the generals of the Mongol troops in Mā warā' al-Nahr were appointed by the Great Khān. When, soon afterwards, the governor Maḥmūd Yalawāč was arbitrarily deposed by Čaghatāi, the latter was called to account by his brother and had to confess the illegality of his action; Ügedei was satisfied with this apology, and granted the land to his brother as a fief (*inčü*); but the legal position of this territory was not thereby altered. During the last years of Ügedei's reign, as well as later under Möngke, all the settled areas from the Chinese frontier to Bukhārā were governed by Mas'ūd Beg, the son of Maḥmūd Yalawāč, in name of the Great Khān.

It cannot be ascertained how far Čaghatāi's Muḥammadan minister Ḳuṭb al-Dīn Ḥabash 'Amīd had a share in the administration of the country along with the representatives of the Great Khān. According to Rashīd al-Dīn this minister came from Otrār, according to Djamāl al-Ḳorashī from Karmīna, and had like many other Muḥammadan dignitaries at this time made his fortune among the Mongols as a rich merchant; he was on terms of such intimacy with the Khān that each of Čaghatāi's sons had one of Ḥabash 'Amīd's sons as a comrade. Čaghatāi was on the whole not favourably inclined to Islām. Among the infringements of Mongol law which were rigidly punished by him, was the observance of certain prescriptions of Islām. Among the Mongols it was forbidden to slaughter an animal by cutting its throat, which is the form prescribed by the Sharī'at; another law likewise frequently broken by the Muḥammadans at their ablutions was that which prohibited washing in running water. The cruel punishment with which Čaghatāi visited any such trespasses made his name hated among all Muḥammadans. At his death the poet Sadīd 'Awar sang: "That man from fear of whom no one dared enter water is himself now drowned in the wide ocean" (of death). His Muḥammadan minister did not have a great reputation for piety. It is said to have been at his instigation, that Čaghatāi executed Shaikh Abū Ya'ḳūb Yūsuf al-Sakkākī (thereon, cf. Khondemīr, *Ḥabīb al-Siyar*, Teheran edition iii, 28); we also have a poem (given in Barthold, *Turkestan w epokhu mongol'skago nashestviya*, i. 104) by Shaikh Saif al-Dīn Bākharzī (died 24th Dhu'l-Ḳa'da 659 = 20th October 1261) in which reproaches are heaped on Ḥabash 'Amīd. It was probably on account of his hostility to Islām that Čaghatāi was regarded as a friend of Christianity; according to a story given by Marco Polo, he is even said to have been baptised but this statement is nowhere corroborated.

Čaghatāi only survived by a few months his brother Ügedei who died on the 5th Djumādā II 639 = 11th December 1241: his death must therefore have taken place in 1242. According to the Mongol custom, his physicians (a minister of Chinese origin and Madjd al-Dīn, the physician-in-ordinary, a Muḥammadan), were put to death because they had not succeeded in saving the life of their sovereign. Ḥabash 'Amīd survived Čaghatāi many years and died in Sha'bān 658 (12th July—9th August 1260).

Of all the sons of Čingiz-khān, Čaghatāi is the only one whose name remained attached to his dynasty and the kingdom founded by this dynasty. In the kingdom of the Golden Horde, the names of heathen Khāns were quite driven out by the name of the Muḥammadan Uzbeg-Khān. The people became known as Uzbegs and their

country as Uzbegistān; on the other hand the Turkish or Turkicised nomads in Mā warā' al-Nahr were still known as Čaghatāi as late as the 15th = xvth century, although there had for long been no ruling family there descended from Čaghatāi. The same name is still borne at the present day by the Eastern Turkī literary language which was first developed under the Tīmūrids. (cf. the articles TURKS, TURKĪ DIALECTS).

The Mongol kingdom known as Čaghatāi was really not founded till many decades after the death of the Khān from whom it took its name. Ḳarā Hūlāgū, a son of the Mütügen who fell at Bāmiyān, was the first to be recognised as head of the dynasty and he was deposed in favour of Yisū-Möngke, a son of Čaghatāi, by order of the Great Khān Guyūk (1246—1248). The events of the year 1251 [cf. the article BĀTŪ-KHĀN p. 682] utterly destroyed the importance of the house of Čaghatāi for a period. All the adult members of the house were either slain or banished. Orghāna the widow of Ḳarā-Hūlāgū, who was re-instated but died soon after, held the regency on the Ili during the following decade during the minority of her son Mubārak-Shāh; but she seems to have exerted no authority over the adjoining lands. As the narrative of Rubruquis (1253—1255) shows, the Mongol empire at this period was practically divided into two separate portions; Bātū, the ruler of the western half, was able to approach the Great Khān almost on terms of equality (although the coins were everywhere struck in the name of the Great Khān Möngke); the territory directly subject to the great Khān began between the rivers Talas and Ču. The above mentioned Mas'ūd-Beg who enjoyed the esteem of both Khāns was governor of all the settled areas between Bishbalïḳ and Khwārizm.

On the death of the Great Khān Möngke in 1259, a different condition of things arose. During the struggle for supremacy between Khubilāi and Arigh-Bukā, the brothers of the late Great Khān, Alghū a grandson of Čaghatāi agreed to take possession of Central Asia for Arigh-Bukā and to support him from there against his enemies. He actually succeeded in bringing the whole of Central Asia under his sway in a brief space of time, including lands like Khwārizm and the modern Afghānistān which had not previously even nominally been numbered among the possessions of the house of Čaghatāi. He had of course won these successes for himself and not for Arigh-Bukā; he everywhere declared himself an independent ruler, particularly after Arigh-Bukā, who tried to assert his rights, was forced finally to vacate this territory in spite of some initial successes. Mas'ūd-Beg was still governor of the settled areas, now no longer in name of the Great Khān however but in name of Alghū.

Alghū may be regarded as the founder of an independent Mongol state in Central Asia; he enjoyed his success for a brief period only, as he died in 664 = 1165-1266; some years after his death the princes of the house of Čaghatāi in this district had to cede the ruling power in this state to Ḳaidū, grandson of Ögedei [cf. the article BURAḲ-KHĀN, p. 795], who ruled it till his death in the beginning of 701 (autumn 1301). We again find Mas'ūd-Beg governing the settled areas of Central Asia in name of Ḳaidū. Mas'ūd-Beg died in Shawwāl 688 = October—November 1289; he was succeeded by his three sons in succession: Abū Bakr (till Sha'bān 697 = May—June 1298), Satilmish-Beg (till 702 = 1302-1303) and Suyūnič; the first two received their powers from Ḳaidū and the third from his successor Čapar.

Čapar was only able to assert his authority for a few years after the death of his father; he was deposed by Duwā, son of Burāḳ-Khān, in 706 = 1306-1307. Duwā must be regarded as the real founder of the kingdom of Čaghatāi. The boundaries of this kingdom dividing it from the other Mongol kingdoms (China, Persia and the kingdom of the Golden Horde) are given on the Chinese map of the year 1331 [cf. the article BISHBALÏḲ, p. 729].

It was some time before this kingdom received an independent organisation of its own. Djamāl al-Dīn Ḳarashī's work written in the reign of Čapar shows that affairs in Central Asia were in much the same condition even at this period, when there had long been a strong Mongol central government in China and Persia, as they had been in the early years of the Mongol conquest. Besides the old family of governors, the earlier local dynasties had also survived even in the Ili valley itself; in the towns, where there was no local dynasty, the *ṣadr* (the chief of the Muhammadan clergy) was at the head of the administrative body.

The Mongols were here apparently less under the influence of Islām and Muhammadan culture and were able to preserve their peculiar features in spite of their conquered subjects longer than in Persia. Except in the land of the Uighūr, Islām was everywhere the state religion by the time of the Mongol conquest, even in the Ili valley; nevertheless these areas had been but little influenced by Arabo-Persian culture. The Mongol conquest, as Rubruquis pointed out, was followed in these lands by an extension of the pasture lands at the expense of the towns and areas under cultivation; at a later period urban life quite disappeared here under the influence of Mongol rule except in Mā warā' al-Nahr and the modern Chinese Turkestān. The Muhammadan civilisation of Mā warā' al-Nahr naturally exercised some influence on the Mongols, particularly the rulers; this influence was not strong enough, however, to induce the mass of the people to change their mode of life. When the ruling family decided to settle in Mā warā' al-Nahr and to break off from the customs of their people, the complete separation of the eastern provinces was brought about.

Even the brief reign of Yisū-Möngke (1246—1251) appears to have been favourable to those who professed Islām. The minister then was a friend of the Khān's youth, a foster-son of Ḥabash-'Amīd, Bahā' al-Dīn Marghīnānī, who was a descendant of the *Shuyūkh al-Islām* of Farghāna and proved more favourable to scholars and poets than his foster-father. He is praised by his contemporary Djuwainī, who was personally acquainted with him, as a Maecenas; his house was the centre of all scientific and literary pursuits. Ḥabash-'Amīd, who was hated by the Khān as an adherent of Ḳarā-Hūlāgū, owed his life to the intercession of Bahā' al-Dīn; nevertheless Bahā' al-Dīn, when, after the events of the year 1251, he had to share the fate of his Khān and was handed over to his foster-father, was executed

in the cruellest fashion by the latter's orders.

Under Orghāna, Ḥabash-ʿAmīd again took the position he had held under Čaghatai; this princess was however favourably inclined to the Muḥammadans: she is described by Waṣṣāf as a protectress of Islām and by Djamāl al-Ḳurashī she is even said to have been a Muḥammadan. Her son Mubārak-Shāh, who was raised to the throne in Mā warāʾ al-Nahr, certainly adopted Islām, as did his rival Burāḳ-Khān some years later. The rule of Alghū seems to have been less favourable to Muḥammadans; Sulaimān-Beg, the son of Ḥabash-ʿAmīd attached himself to the new ruler; on the other hand, Shaikh Burhān al-Dīn, a son of Shaikh Saif al-Dīn Bākharzī was slain at the taking of Bukhārā. The events of the following years put off for some decades the victory of Muḥammadan culture, the way for which had been paved by the conversion of Mubārak-Shāh and Burāḳ. Ḳaidū and Čapar as well as Duwā and the other princes of the house of Čaghatai remained pagans and had their dwellings in the eastern provinces. In the reign of Isan-Būḳā, the son of Duwā, the armies of the great Khān penetrated from China far into Central Asia and ravaged the winter and summer residences of the Khān; the writer of the continuation to Rashīd al-Dīn's *Djāmiʿ al-tawārīkh* in his account of these happenings says that the winter-residence of the Khān was the district on the Issiḳ-Kul, while his summer residence was on the Talas.

Isen Būḳā's successor Khān Kabak (likewise a son of Duwā), who, according to the historians reigned eight years, according to his coins till 726 (1326), was the first to return to the settled lands of Mā warāʾ al-Nahr. Though he did not adopt Islām he is praised by Muḥammadans as a just prince; he is said to have built or restored several towns; he had a palace built for himself in the neighbourhood of the town of Nakhshab or Nasaf, from which the town takes its modern name of Ḳarshī (Mongol = "palace"). He introduced the silver coins afterwards called "*Kabakī*", which may be regarded as the first independent coinage of the Čaghatai kingdom; from the Mongol conquest to his time there had only been the coins of individual towns and dynasties in circulation in Central Asia. This fact also makes it probable that the kingdom was first united on a firm basis by Kabak, although we have no definite statements on this point.

After two brief interregnums, Kabak's brother Tarmāshīrīn was raised to the throne probably as early as 726. This Khān adopted Islām and took the name of ʿAlāʾ al-Dīn; the eastern provinces were entirely neglected by him so that the nomads of these provinces rose against him as he had broken the "*Yāsa*". This rebellion appears to have taken place about 734 = 1333-1334; it is scarcely possible to detail further events, for it is quite impossible to reconcile the accounts of the historians, which are probably little reliable on this period, and Ibn Baṭṭūṭa's account, which is equally tinged with romance (ed. Defrémery and Sanguinetti, iii. 39 *et seq.*). The statements of contemporary missionaries prove that the centre of the kingdom was again transferred for a brief period to the Ili valley and Christians were allowed to spread their religion unhindered and to build churches there in the reign of Djankshī (about 1334—1338); it is even said that a seven year old son of the Khān was baptised with his father's consent and received the name of Johannes. Soon afterwards these missionaries fell victims to a Muḥammadan agitation.

Some years later Nasaf (Ḳarshī) is again mentioned as the residence of the Khān Ḳazān; this Khān soon fell (in 747 = 1346-1347) in battle against the Turkish military aristocracy in his lands, whereupon the rule of his house in Mā warāʾ al-Nahr came to an end. Till 1370, descendants of Čaghatai were placed on the throne by the Turkish Emirs as nominal rulers; in the time of Tīmūr, these rulers were chosen from the family of Ögedei. Nevertheless under Tīmūr and his successors, the nomad population of Mā warāʾ al-Nahr, who, as a warrior caste, enjoyed many privileges (the Spanish envoy Clavijo (1403—1406) gives full details), was still as before called "Čaghatai". When the Čaghatai had been driven out in the x[th] (xvi[th]) century by the "Uzbeg", the name "Čaghatai" was transferred to the Tīmūrids who migrated to India. Up to the end of the xvii[th] century there was a ruling house which claimed to be descended from Čaghatai in the modern Chinese Turkestān (these princes were sometimes able to extend their rule as far as the lands north of the Celestial Mountains (Tiʾen-Shān) as well as to undertake campaigns into Mā warāʾ al-Nahr, Tibet, India and Afghānistān); the subjects of these princes appear to have called themselves not Čaghatai but simply Mongols (Moghul).

Bibliography: Our sources for the history of Čaghatai and his successors are much scantier than the accounts of the Mongol kingdoms in Persia and China; nor have they, meagre as they are, yet been collected or edited. With the exception of Djamāl al-Ḳurashī's *Mulḥaḳāt al-Ṣurāḥ*, which stands quite alone (there are two manuscripts in the Asiatic Museum in St. Petersburg; in Western Europe the work has hitherto been quite unknown; extracts are given in Barthold, *Turkestan* etc. i. 128 *et seq.*), there are no historical works composed in Central Asia during the period of Mongol dominion. Among Persian historians, Djuwainī (*Taʾrīkh-i Djihān-kushāī*; extracts in Defrémery, *Journ. Asiat.* 4[th] Ser. Vol. xx. 381 *et seq.*) and Rashīd al-Dīn (*Djāmiʿ al-tawārīkh*, extracts in Barthold, *Turkestan*, etc., i. 123 *et seq.*) give fairly detailed accounts of Čaghatai and his immediate successors. The statements regarding the house of Čaghatai given by Sharaf al-Dīn Yazdī in the introduction (*muḳaddama*) to his *Ẓafar-nāmah*, are based, apart from numerous chronological inaccuracies, on a historical forgery as was shown by d'Ohsson (*Histoire des Mongols*, ii. 108 *et seq.*). The events after the death of Ḳaidū (including the war between Duwā and Čapar) are most fully given in the *Taʾrīkh-i Waṣṣāf* (Ind. edition p. 449 *et seq.*, 515). On the Catholic missionaries, cf. Moshemii *Historia Tartarorum Ecclesiastica*, Helmstadi, 1741, particularly Append. N°. 78, 80, 84 and 92. Valuable material on the condition of Central Asia is contained in that portion of Ibn Faḍl Allāh al-ʿOmarī's *Masālik al-abṣār*, which has been made known by Quatremère's *Notices et Extraits* xiii. Clavijo's account of his journey has been edited in Spanish and Russian in the *Sbornik otdêlenīya russkago jazika i slovesnosti Imp. Academii Nauk*, Vol. xxviii., (St. Petersburg,

1881); the account of the "Čaghatāi" is given on p. 220 *et seq.* On the Čaghatāi dynasty in Chinese Turkestan, the best authority is the *Ta'rīkh-i Rashīdī* (transl. E. Denison Ross, London, 1895) and the sources discussed by Barthold in the *Zapiski vost. otd. arch. obshč.*, xv. 236 *et seq.* and later by M. Hartmann, *Der Islamische Orient*, i. 290 *et seq.* Cf. also W. Barthold, *Očerk Istorii Semirečya* (*Pamiatnaya knižka Semirečenskoi oblasti*, ii. 74 *et seq.*); S. Lane-Poole, *The Mohammadan Dynasties*, (London, 1894), pp. 241—243; E. E. Oliver, *The Coinage of the Chaghatai Mongols* in the *Journal of the Asiatic Society of Bengal*, 1891.

(W. BARTHOLD.)

ČAGHRĪ BEG b. MIKĀ'ĪL the Saldjūḳ, with the Biblical name of DĀWŪD, which is the one Baihaḳī always calls him by, was with his brother Toghrulbeg [q. v.] the founder of the Saldjūḳ power. A third brother Paighu, who always takes the first place in Baihaḳī, was not so prominent afterwards, although the three brothers were the recognised heads of the Ghuzz tribe of Kinaḳ and were held in high esteem among the other Ghuzz also. They first begin to play an important part in the history of Asia, when, after the death of 'Alī Tegīn in 425 (1034), they were no longer allowed to remain on the latter's territory in Nūr Bukhārā and sent a letter to Abu 'l-Faḍl Sūrī b. al-Mu'tazz, the Ghaznawid governor of Khorāsān, to get permission to settle with their people and cattle in Khorāsān from the Ghaznawid Mas'ūd b. Maḥmūd through his intervention. They had the more reason for expecting a favourable answer as the then Vizier of the Ghaznawids was a personal friend of theirs; but the latter's influence was not sufficient to restrain Mas'ūd from sending his general Bagtughdī with a considerable army against the Saldjūḳs, who by this time were already on Ghaznawid territory. Bagtughdī found the Saldjūḳs by no means unprepared and was severely defeated in the summer of 426 (1035). As a result Mas'ūd entered into negotiations with the Saldjūḳs and not only granted their request but also allotted them certain districts and made them officials of the Ghaznawid government with the title Dihḳān on condition that they remained at peace and restrained the robber Ghuzz from raiding. They were, however, unable to fulfil this condition in a satisfactory fashion, and when complaints became too loud, Mas'ūd ordered the Great Ḥādjib Sübāshī to collect troops and drive out the robber rabble. Sübāshī was able to do little against the swiftly moving nomads, whose numbers were constantly increasing, so that the campaign dragged on and Čaghrī Beg even took Marw in 428 (1037) and had his name mentioned in the *Khuṭba* as lord of the town. Sübāshī then received orders to attack the Saldjūḳs but was put to flight near Sarakhs in 429 (1038). Toghrulbeg entered Nīshāpūr in the same year and had his name mentioned in the *Khuṭba*. Mas'ūd then decided to take the field in person but he shared the fate of his generals and received a decisive reverse at Dandānaḳān on the 8th Ramaḍān 431 (23rd May 1040) [cf. the official account in Baihaḳī, p. 790 *et seq.*].

Though we have detailed accounts of the further successes of the Saldjūḳs in the west under Toghrulbeg, we know very little of the progress of Čaghrī Beg's campaigns in the eastern provinces of what had once been the Caliph's dominions. It fell to him and his famous son Alp Arslān [q. v., p. 320] to continue the campaign against the Ghaznawids, which finally ended in both sides agreeing to a peace, by the terms of which each was to be content with retaining those lands actually in its possession at the time of the conclusion of peace. The whole of Khorāsān and some of the adjoining lands thus fell to Čaghrī Beg who acquired fame not only as a general but also as a ruler. He continued to live on good terms with his brother Toghrulbeg and aided him in his campaigns, which were often only successful through his intervention. He was stoutly supported by his brave son Alp Arslān; his daughter Arslān Khātūn Khadīdja was married in 448 (1056) to the 'Abbāsid Caliph al-Ḳā'im bi Amr Allāh; another son Ḳawurdbeg was the founder of the Saldjūḳ kingdom of Kirmān. Čaghrī Beg died in Radjab 451 (August—September 1059) according to the most probable statement, and left his throne to his son Alp Arslān, who also inherited the domains of his uncle Toghrulbeg when the latter died childless.

Bibliography: Baihaḳī, *Ta'rīkh* (ed. Morley); *Recueil de textes relatifs à l'hist. des Seldj.* (ed. Houtsma), ii; Ibn al-Athīr (ed. Tornberg), ix and x; A. Biberstein Kazimirski in the introduction to his *Diwān* Minūčihrī; Barthold, *Turkestan w epokhu mongol'skago našestviya.*

CAIRO, the chief town and seat of the government in Egypt; it is situated in 30° 6' N. Lat. and 31° 26' E. Lng. (Greenw.), about 13 miles south of the head of the Delta at the point where the Muḳaṭṭam range is at its nearest to the Nile. This site is of great strategic importance as it commands the approach to Upper Egypt and was settled and fortified even in ancient times. It was not, however, till after the Arab invasion, that it became of special importance, when the great military camp of Fusṭāṭ was placed here in which other towns and quarters became incorporated in course of centuries. Miṣr al-Ḳāhira was first founded under the Fāṭimids in the year 359 = 969; it was the capital of the Fāṭimids and gave the whole group of towns the name it bears to the present day. In course of time individual parts of the city disappeared while others sprang up in their place. Remains of the ancient Fusṭāṭ still survive in the modern Old Cairo (Maṣr al-'Atīḳa). The expansion of the city took place as a rule from south to north and from east to west. Even at the present day the same process is going on.

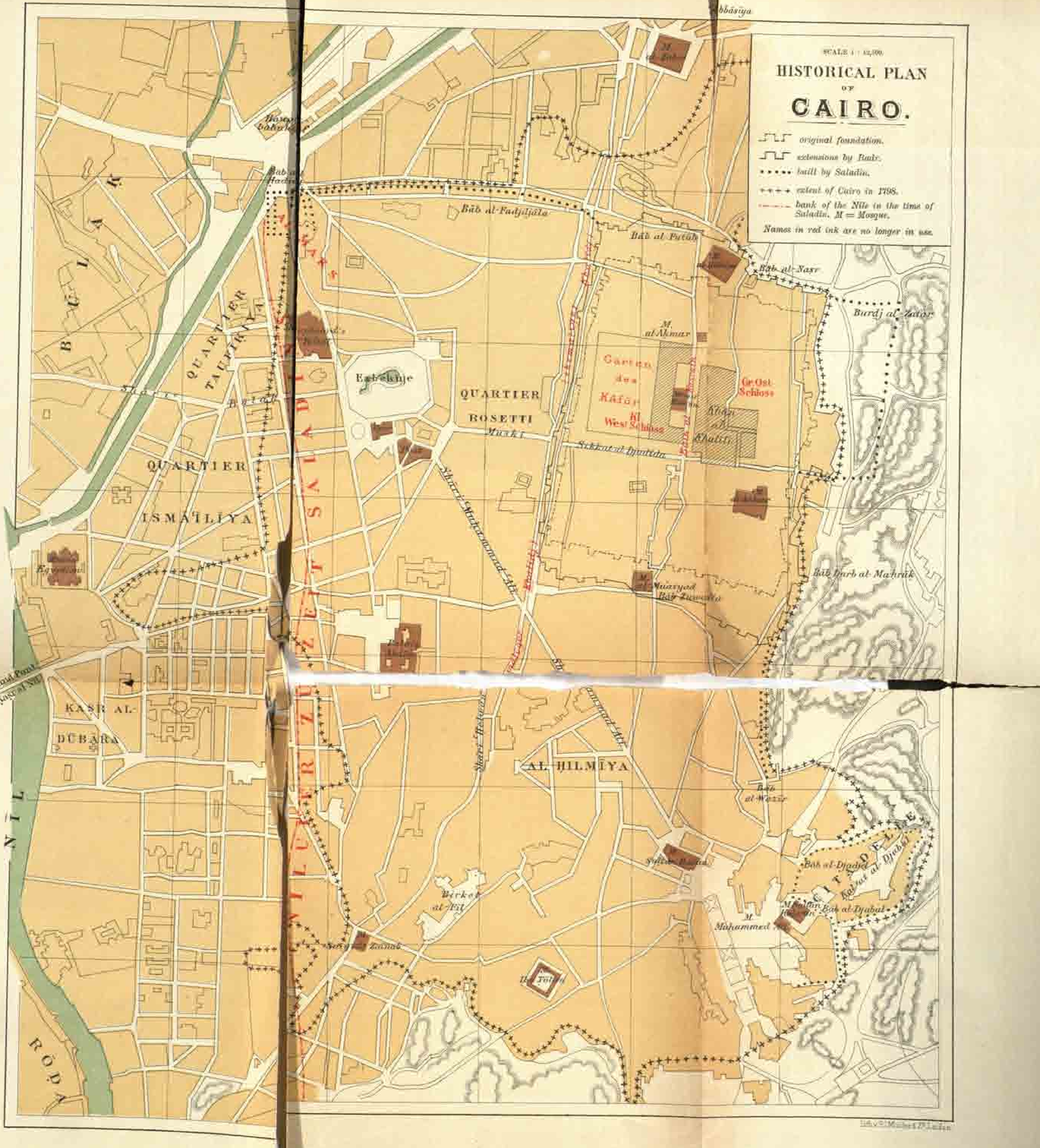
1. Topography of the Town at the Time of the Arab Conquest.

The histories of the conquest give us the following picture of the city. In the north of the plain of Cairo lay the ancient town of Heliopolis (On), the 'Ain Shams [q. v., p. 212] of the Arabs, the ruins of which still render the identification certain at the present day. In the south of the plain was the fortress of Babylon [q. v. p. 550] the Chere-Ohe of the ancient Egyptians. In the article Babylon, Casanova's explanation of the name as a grecised form of Pi-Hapi-n-on is followed; Steindorff says in Baedeker's *Egypt*⁶ (p. 39): "The Greeks named it *Babylon*, probably in imitation of the Egyptian name of the island of Rōḍa, viz. *Per-hapi-n-On* or the "Nile City of On" (Heliopolis)"

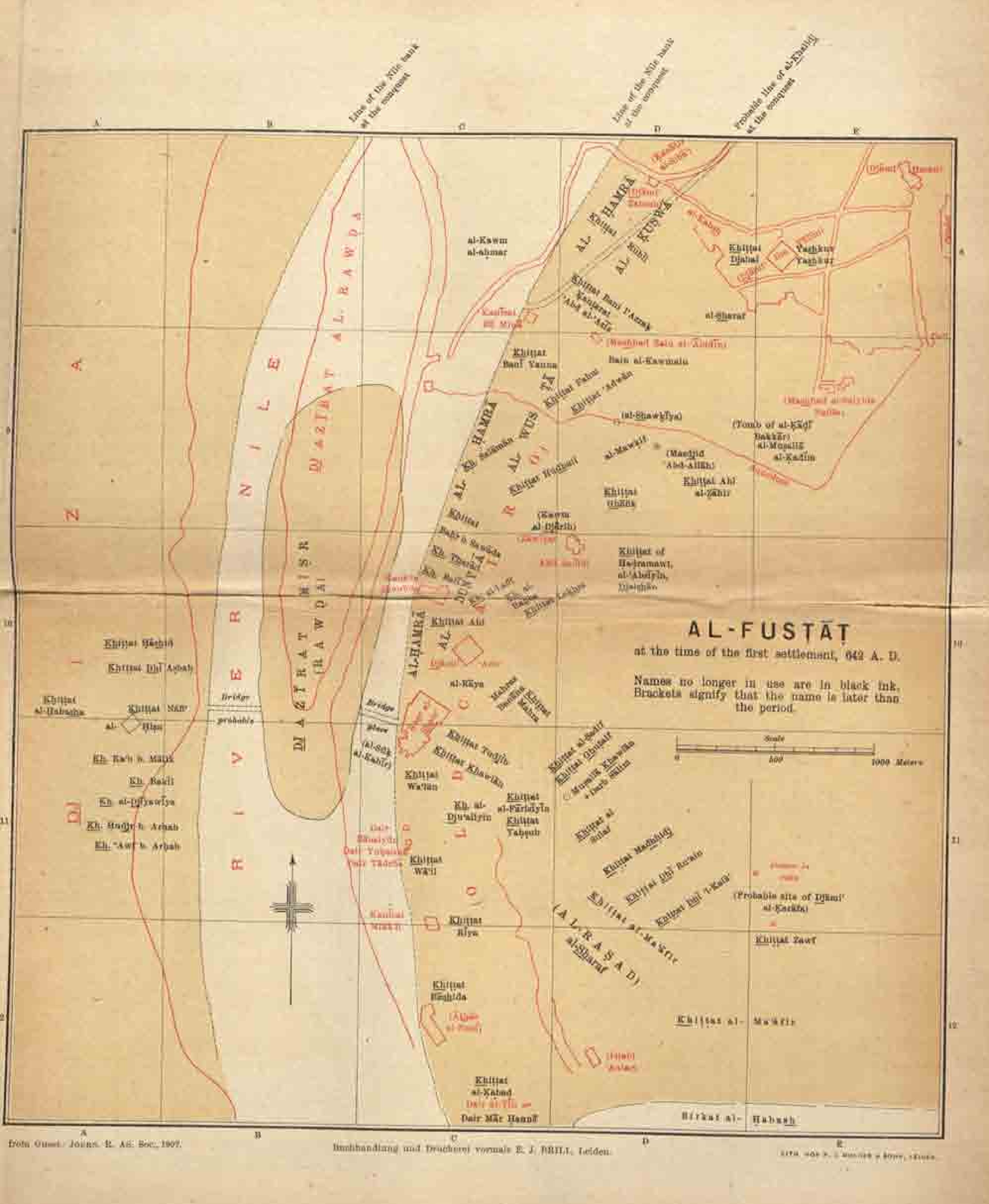
This Babylon, the ancient Egyptian and Greek fortress, which was much extended by the Romans, has survived to the present day in Old Cairo under the name of Ḳaṣr al-Shamʿ. The name is, according to Butler, probably an Arabicised form of "Babylon an Khemi", i. e. Babylon of Egypt. That *Shamʿ* is a popular etymology of Khemi, sounds very likely when one considers that the high towers of the fortress were used as beacon towers. This fortress remained in a fairly good state of preservation with its strong towers and walls and served as a refuge for the Copts till after the English occupation of Egypt, but it then became very dilapidated till quite recently it was placed under state protection by Max Herz Bey, who has rescued so many Egyptian monuments from destruction. Between Ḳaṣr al-Shamʿ and the Nile there now lies a great portion of Old Cairo, but at the time of the Arab conquest the Nile washed the walls of the castle. The strong fortress was connected by a bridge with an island, also fortified, which lay opposite it and was probably a southern continuation of the present island of Rōḍa and formed with it a fortified barrier which commanded the bridge of boats to Djīza (Gizeh) and controlled all intercourse with the west bank of the Nile. As its ruins still show, this was a very strong fortress; it held out against the Arabs under the conqueror of Egypt for a long period. After a siege of six months Babylon fell on the 9th April 641 = 21st Rabīʿ ii. 20 A. H.; it was not taken by storm however but surrendered peacefully. For further details see the article BABYLON. The name is still found attached to the monastery of Dēr Bablūn south of Old Cairo. Full details and bibliography are given in Butler, *The Arab Conquest of Egypt*, p. 238 *et seq*. Two places, Umm Dunain and Miṣr, are known to have existed at the time of the Arab conquest between ʿAin Shams and Babylon. Umm Dunain probably corresponds to the Ṭaudūnyās mentioned by John of Nikiû. ʿAmr the Conqueror made his headquarters here for a period before the battle of ʿAin Shams. Leone Caetani approximately identifies the site of Umm Dunain with the modern Ezbekīye, which was then situated on the Nile. Farther to the south under the walls of Babylon, the fortress of the Romans, lay the unfortified town of Miṣr. It is not quite certain whether it lay south of the fortress — this is Butler's view — or to the north which is the conclusion come to by Guest in the *Journal of the Royal Asiatic Society* 1907, p. 63 *et seq*. It certainly did not cover the whole plain; otherwise it would have been impossible for the Arabs to pitch their camp in this neighbourhood. We may assume that there were individual settlements, particularly churches, monasteries, gardens and vineyards all over the plain between the Nile and the Muḳaṭṭam.

2. The Foundation of al-Fusṭāṭ.

As had been the case in the ʿIrāḳ where Kūfa and Baṣra were founded as military towns and depots for the Arab armies, far from the earlier seats of government, so in Egypt also it was not Alexandria that was chosen as the seat of the Caliph's representative, but a new town was built near Babylon, the character of which was purely military. The choice of this particular point was probably settled on as a result of the experiences of the period of conquest which had proved the great strategic importance of Babylon. Fusṭāṭ did not, however, arise in a night by command of the authorities as a result of a regular system in the allotment of the quarters (*khiṭaṭ*), but the camp of the army, pitched in quite an aimless fashion at the siege of Babylon, assumed permanent form. The excessive patriotism of the Egyptian historians has given us a wealth of information on the first foundation of Fusṭāṭ, which has enabled Guest (*op. cit.*) to give a clear picture of this Egyptian military town save for one or two uncertain points. The new town lay along the Nile for about three miles with a breadth of about half a mile, from Dēr al-Ṭīn, which bears the same name at the present day and the now dry Birkat al-Ḥabash in the south almost to the top of the Djebel Yashkur on which the Ṭūlūnid Mosque was afterwards built. In a fairly central position to the north-north-east of Babylon was the residential quarter of the governor ʿAmr b. al-ʿĀṣ, a clue to the situation of which is given by the Mosque of ʿAmr, to which additions have of course often been made but the older portions of which date back to the period of the Conquest. This quarter bore the name of *Khiṭṭat Ahl al-Rāya* i. e. "Quarter of the People of the Standards"; the explanation of the name is, that a number of comrades-in-arms, particularly Anṣār and Muhādjirūn, who formed the nucleus of the army and belonged to the oldest branch of the troops of Islām, had assembled here around the standard of the commander-in-chief. The various other groups of the people attached themselves to them to form tribes, as it were. There was a *khiṭṭa* corresponding to each of these tribes and a paylist in the *Dīwān* for each *khiṭṭa*. This ethnic principle of division was only broken among the *Ahl al-Rāya*. These had a tribal roll to themselves although they really belonged to different tribes. Another association of members of various tribes called *al-Lafīf*, organised for a special purpose, also had a separate *khiṭṭa*, but its members went with their own tribes on the paylists. Members of the various tribes arriving at a later date settled in the *khiṭṭa* of their own tribe; when they could not find room with their kinsmen, which often happened, these stragglers were collected as *Ahl al-Ẓāhir* in a separate quarter outside. Tradition says that members of the tribes of Tudjīb, Ghuṭaif, Khawlān and Maʿāfir were appointed to superintend the staking out of the *khiṭṭas*. These must therefore have been the most strongly represented; they are all tribes from the Yaman. The North Arabian element was not strongly represented at the foundation of Fusṭāṭ. It is difficult to get a clear idea of the Khiṭaṭ, as the word is applied both to fairly large tribal quarters and to their internal subdivisions. There were open spaces (*faḍāʾ*), between the individual *khiṭaṭ*, of which in course of time only narrow streets came to be left. It is clear from the history of its origin, why Fusṭāṭ was not laid down on a definite town-plan; it simply developed out of the union of a number of straggling tribal encampments and ran from north to south outside the fortress of Babylon and the main quarter with the great Mosque lying to the north of the latter. It is not quite clear, how far the town of Miṣr was incorporated from the first. An important part of the camp, which was gradually joined up to form a town, was the



HISTORICAL PLAN OF CAIRO.
original foundation.
extensions by Badr.
built by Saladin.
extent of Cairo in 1798.
bank of the Nile in the time of Saladin. M = Mosque.
Names in red ink are no longer in use.
Bāb al-Fadjdjāla
Bāb al-Futūh
Bāb al-Nasr
Burdj al-Zafar
M. al-Akmar
Garten des Kāfūr
Gr. Ost-Schloss
Kl. West-Schloss
Khān al-Khalīlī
QUARTIER BOSETTI
Muski
Sikkat al-Djadīda
QUARTIER TAUFIḲIYA
QUARTIER ISMĀĪLIYA
Ezbekīje
Bāb Darb al-Maḥrūḳ
Bāb Zuwaila
Muaiyad
AL-HILMĪYA
Shāri' Muhammad 'Alī
Bāb al-Wezīr
Bāb al-Djabal
Bāb al-Djadīd
Birket al-Fīl
Muhammed 'Alī
Sultān Hasan
Ibn Ṭūlūn
Saiyida Zainab
KASR AL-DŪBĀRA
Grand Pont de Kasr al-Nil
NĪL
RŌDA
BULAK
NIL UFER ZUR ZEIT SALADIN'S



from Guest: Journ. R. As. Soc., 1907.

Boekhandeling und Drukkerei vormals E. J. BRILL, Leiden.

bank of the Nile north of Babylon as far as the northern boundary of the town at that period. It was called al-Ḥamrawāt and was divided into al-Ḥamrā al-Dunyā (near Babylon), al-Wusṭā and al-Ḳuṣwā. This district is mentioned in a Greek papyrus of the end of the first century (Bell, *Catalogue of the Greek Papyri in the British Museum*, Vol. iv, p. 331). At this period there must have been a distinction between Babylon and Fusṭāṭ, which was official rather than geographical. The name Fusṭāṭ drove out the older Babylon. The ancient name Miṣr or Maṣr remained in existence alongside of Fusṭāṭ. According to the dictionaries, Fusṭāṭ means tent. The name of the town is given in very different forms, viz. — *Fiṣṭāṭ*, *Fusṭāṭ*, *Fussāṭ*, *Fissāṭ*, but the nomen appellativum also has various forms. Dozy, *Supplément*, s. v. recognised that in *Fusṭāṭ* we have an Arabicised form of a foreign word, the Byzantine φοσσᾶτον i. e. *fossatum* "camp". The Papyri give evidence of the use of φοσσᾶτον as a name for Fusṭāṭ. It can no longer be determined, what historical connection there is between the name of the town and its original meaning. At any rate the city of the army was not at first surrounded by walls and ditches but only by a *Zarība* (Old Arabic *Zarb*), a barricade of thorn-bushes. The ancient name Miṣr is now combined with Fusṭāṭ to form a single name: Miṣr al-Fusṭāṭ. Miṣr or Maṣr, a place-name, which the Arabs found when they came there, was regarded by them as identical with *Maṣr*, *Amṣār*, camp, and also with the Arabic name for Egypt, which had been in use even in pre-Muḥammadan times. Miṣr was popularly pronounced Maṣr and this name was transferred from Maṣr al-Fusṭāṭ to the younger sister town of Maṣr al-Ḳāhira and has remained its usual name to the present day.

3. History of the Town of al-Fusṭāṭ.

The camp gradually developed into an important town by incorporating the towns of Miṣr and Babylon, which dated from pre-Muḥammadan times. The town however remained unfortified, as is evident from the statement that in the year 64 (683) the governor of Ibn al-Zubair had a ditch dug to protect the town from Marwān I's Umaiyads who were advancing on it from Syria. We can hardly imagine how primitive the houses of the Arabs were. Even the original Mosque — there were also places of prayer in the individual khiṭaṭ and besides a Muṣallā outside in the desert for the appointed services at the two great festivals — was naturally a very simple building, though it was increased and embellished in course of time (cf. Schwally, *Zur ältesten Baugeschichte der Moschee des ʿAmr in Alt-Kairo* in *Strassburger Festschrift zur XLVI. Versammlung deutscher Philologen 1901*). Other public buildings were also erected in time. At the end of the first century we hear of great granaries being built (Bell, *Aphrodito Papyri*, p. 52) and of the erection of an αὐλὴ for the Amīr al-Muʾminīn (*ibid.* p. xviii) — it is probably offices for the governor that are meant. Some years later a treasury (*bait al-māl*) was built in Fusṭāṭ (Becker, *Beiträge zur Geschichte Ägyptens*, ii. 162). These are only casual notices which testify to the continual growth of the town. Its development probably dates from the second half of the first century, as under ʿAbd al-Malik's brother, ʿAbd al-ʿAzīz, it was not Fusṭāṭ but Ḥelwān, which was the governor's residence. Although the central part of the town thus expanded, the whole area of the original khiṭaṭ did not remain built upon; for example, the northern quarters, al-Ḥamrā al-Ḳuṣwā, and the district of Djebel Yashkur fell into ruins and became a desert. (Maḳrīzī, *Khiṭaṭ*, i. 304, 25). When on the fall of the Umaiyads (132 = 750) the ʿAbbāsid troops entered Egypt to follow up Marwān II, Marwān burnt the whole of Fusṭāṭ except the great mosque; at least so we are informed by a Christian source, Severus of Ashmūnain, ed. Evetts (*Patrol. Orient.* Tome V., fasc. 1, p. 168). This may possibly be the reason why the ʿAbbāsid governors no longer resided in the ancient Fusṭāṭ but built a new residence, *Dār al-Imāra*, in the above mentioned old quarter al-Ḥamrā al-Ḳuṣwā to the north, around which a new quarter arose which was called al-ʿAskar. The topography of the whole of this district has been particularly studied by C. Salmon (see *Bibliography*). A second Chief Mosque (*Djāmiʿ*) was attached to the *Dār al-Imāra* here, which was at first called *Djāmiʿ al-ʿAskar* and later *Djāmiʿ Sāḥil al-Ghalla*. Large buildings and markets also came to be erected here and al-ʿAskar became united with Fusṭāṭ to form one town. This quarter also had a police station (*Shurṭa*) of its own, the so-called *al-Shurṭa al-ʿUlyā*.

This notice by Maḳrīzī (*Khiṭaṭ* I, 304, 30) is of importance, as it enables one to see that the division of the town into two parts, *ʿAmal Fōḳ* and *ʿAmal Asfal*, which existed throughout the whole period of Fusṭāṭ's prosperity, dates back to the foundation of al-ʿAskar, i. e. to the year 133 (750). Muḳaddasī (ed. de Goeje, p. 199) gives the clearest account of this division of the town. According to him, the Mosque of ʿAmr was distinguished as the *al-Djāmiʿ at-Suflānī* and the Ṭūlūnid Mosque (see below) as *al-Djāmiʿ al-ʿUlyānī*. The boundary between the two divisions was formed by the *Masdjid ʿAbd Allāh*, the site of which can no longer be located — a clue is given in *Khiṭaṭ*, i. 331, 20. — This statement would lead one to regard the southern part of the town as *ʿAmal Asfal* and the northern as *ʿAmal Fōḳ*, but this is not correct. Maḳrīzī (*Khiṭaṭ*, i. 5, 4; ed. Wiet, i. 12, Note 6 and i. 299, 3) tells us of *ʿAmal Fōḳ*, that it had two ends (*ṭarafānī*) and that, beginning to the south of Ḳaṣr al-Shamʿ, it stretched via al-Raṣad and the Ḳarāfa as far as al-ʿAskar and the Ṭūlūnid town. It thus enclosed in a semi-circle the division *ʿAmal asfal*, which formed the older portion of Fusṭāṭ. In these circumstances it is confusing to be told that *ʿAmal Asfal* adjoined Cairo (*Khiṭaṭ*, i. 299, 6). This statement was probably made while the author was thinking of later conditions after the decline of al-ʿAskar, or perhaps *ʿAmal Asfal* stretched eastwards of al-ʿAskar along the Nile. In any case *Asfal* and *Fōḳ* are here not identical with the boundary between Upper and Lower Egypt, but *Asfal* rather refers to the low-lying bank of the Nile, while *Fōḳ* refers to the higher land farther from the river. This is quite clear from *Khiṭaṭ*, i. 343, 9. There was a police-station (*Shurṭa*) corresponding to each of the administrative districts (*ʿAmal*) which was called *Shurṭat Asfal* (Ibn Saʿīd, ed. Vollers, 52, 14) and *Fōḳ* or, as above mentioned, *al-ʿUlyā* for each separately. In times of unrest the merchants used to retire

from *ʿAmal Fôḳ* into *ʿAmal Asfal*, i. e. into the interior of the town. (Musabbiḥî in Becker, *Beiträge*, i. 70, 1). That the ancient Fusṭâṭ remained the real centre of the town even after its burning by Marwân down to the late Fâṭimid period, is evident from all accounts.

Al-ʿAskar, on the other hand, was the residence of the ʿAbbâsid governor till a new period in the history of Egypt began in 254 (868) with Aḥmad b. Ṭûlûn, and a transference of the seat of government and extension of the town became necessary with the new requirements of the court and the military. The site, where this new town which was not to survive its founders, arose, is still defined by the Ṭûlûnid Mosque, which is situated in this great complex of buildings to which the name al-Ḳaṭâʾiʿ was given. As further landmarks, Maḳrîzî (*Khiṭaṭ*, i. 313, 10 *et seq.*) gives the citadel, the Remalla square, and Zain al-ʿÂbidîn, which, according to the map published by Guest and Richmond in the *Journal of the Royal Asiatic Society* 1903 (p. 791 *et seq.*), is to be sought for in the south-east of the Ṭûlûnid Mosque. Al-Ḳaṭâʾiʿ was therefore to the east of al-ʿAskar. The new town is said to have been a square mile in area (Ibn Ḥawḳal) and to have taken its name al-Ḳaṭâʾiʿ (sing. *Ḳaṭîʿa*) from the fact, that the ground adjoining the royal palace was divided into separate allotments (*Ḳaṭîʿa*) and granted for their requirements to the troops and officials of the palace, who were organised partly on a territorial basis and partly according to their occupations. This great expanse of buildings surrounded the great Mosque, a large racecourse (*Maidân*) for polo, and other buildings required by a royal residence. It has hitherto been difficult to form a picture of this royal town, but the results, still unpublished, of the excavations by Sarre and Herzfeld in Samarra may clear up our difficulties in a surprising fashion. That B. Ṭûlûn, who had risen to power in Samarra, built his palace in the style of the caliph's palace is *a priori* probable. Aḥmad also laid down new buildings in al-ʿAskar; his hospital (*Mâristân*), the first of its kind in Egypt, was built in this quarter of the city. His son and successor Khumârawaih took down a part of his father's buildings to re-erect them in a still more splendid fashion. The descriptions of the splendour of his palace, gardens, the pond of quicksilver and his menagerie sound like fairy-tales. The Ṭûlûnid period is one of the most splendid in the history of Fusṭâṭ. When the dynasty fell in 292 (904) and the ʿAbbâsid general Muḥammad b. Sulaimân entered Fusṭâṭ, he had the splendid palace of the rebel Ṭûlûnids razed to the ground, and although al-Ḳaṭâʾiʿ survived, it suffered severely as did Fusṭâṭ itself, the mosque alone remaining unharmed. It may be mentioned, that at first both al-ʿAskar and al-Ḳaṭâʾiʿ were regarded not as quarters of the city but as enclosed groups of buildings outside Fusṭâṭ (*Khiṭaṭ*, i. 304, 32).

After the destruction of the Ṭûlûnid palace the governor's residence was again moved to the *Dâr al-Imâra* of al-ʿAskar, in which the *Dîwân al-Kharâdj* had been under the Ṭûlûnids. The name al-ʿAskar, however, had fallen out of use even in the Ṭûlûnid period and people spoke of the "city of Fusṭâṭ and al-Ḳaṭâʾiʿ" (*Khiṭaṭ*, i. 305, 7), the name al-ʿAskar was only occasionally used, although at first it had been regarded as a separate town. It is evident then, that this whole area must have been very much built over during the Ṭûlûnid period.

The prosperity of Fusṭâṭ, now increased by the incorporation of al-ʿAskar and al-Ḳaṭâʾiʿ, lasted for several centuries more. Even the foundation of the Fâṭimid city of Cairo did not affect it; indeed one rather gathers from the accounts of the travellers, who visited Egypt while the Fâṭimid dynasty was at the height of its glory, that the splendour and particularly the commercial activity of Fusṭâṭ far surpassed those of Cairo. Muḳaddasî, for example, writing in the year 375 (985), describes Fusṭâṭ and its wealth in great detail, while he dismisses Cairo in a few words. He was particularly impressed by its huge population: 10,000 prayed behind the Imâm on Fridays. The main centre of business activity was around the Mosque of ʿAmr (*Zuḳâḳ al-Ḳanâdîl*). He saw houses of four and five stories; in one alone 200 men had their dwelling. Fusṭâṭ was to him the most splendid and most populous city of the Muḥammadan world, yet living was cheap in it as the necessaries of life were constantly being imported from all parts of the world. It must of course be admitted that the pious traveller was not blind to the dark side of the picture of this busy city. About 60 years later (439 = 1046), the Persian traveller Nâṣir-i Khusraw gives a similar account of the city. To him also the richest market in the world was the Sûḳ al-Ḳanâdîl near the Mosque of ʿAmr. He also praises the lofty houses and tells us of the artificial gardens, which were laid out on the roofs on the top of the seventh story. He also, on the other hand, mentions narrow streets which were overshadowed by buildings and had to be lighted artificially all day long. He describes the rare and costly wares, which were sold in Fusṭâṭ, and describes the industries of the city. He praises the peace and security of the city and the authority of the government. Of topographical interest are his statements, that Fusṭâṭ looked like a high mountain from a distance and that the Ṭûlûnid Mosque lay on its edge. The note on the high situation of Fusṭâṭ no doubt refers to the suburbs in *ʿAmal Fôḳ*; for even by this time, the low lying position of *ʿAmal Asfal* had provoked the criticism of contemporary hygienists (Ibn Riḍwân in *Khiṭaṭ*, i. 339).

Nâṣir-i Khusraw saw Fusṭâṭ as late as the reign of the Caliph Mustanṣir, but the Fâṭimid kingdom was still at its zenith. In the second half of the long reign of this prince, it suddenly began to decline. Famine and mutinies among the soldiers destroyed the prosperity of the dynasty and were disastrous to a city like Fusṭâṭ which lived by peaceful commerce. The northern parts of Fusṭâṭ suffered most, the Ṭûlûnid city and the ancient ʿAskar, which were abandoned by its inhabitants and fell into ruins. These districts were found useful at the restoration under Badr al-Djamâlî, when all movable parts of its buildings (*anḳâḍ*) were carried off to be used in the extension of Cairo. It therefore became necessary at a later period to build walls to conceal this dreary expanse of ruins from the view of the Caliph, when he rode to Fusṭâṭ from Cairo. In the Caliphate of Âmir (495—524 = 1101—1130) the Vizier al-Maʾmûn al-Baṭâʾiḥî proclaimed in Cairo and Fusṭâṭ, that whoever possessed a house in ruins,

should repair it and live in it or make it available by selling or letting it; whoever did not do this, was to forfeit all claim to his property. But even these measures only served to promote an extension of the new quarter, adjoining Cairo on the south-east between the Rumaila and the Bāb al-Zuwaila of Cairo. Of al-Kaṭā'i' and al-'Askar there only remained the division of Djabal Yashkur with the Ṭūlūnid Mosque, but the latter was in a hopeless state of neglect; it was even used as a camping-place for Maghribis passing through on pilgrimage, until, in the viith (xiiith) century, it was restored by the Mamlūk Lādjīn. Fusṭāṭ in the larger sense received the final blow, when the Crusaders came to Egypt in the reign of the Fāṭimid 'Āḍid. Cairo was now fortified but Fusṭāṭ quite defenceless. The Vizier Shāwar was afraid the Christians might occupy Fusṭāṭ and use it as a base for their military operations. He therefore ordered it to be set on fire on the 19th Ṣafar 564 = 22nd November 1168. Over 20,000 vessels of naphtha were distributed throughout the city and the fire lasted 54 days. Even this conflagration, however, appears to have spared certain areas and it was not till the reign of the Mamlūk Baibars that these were destroyed and what was valuable of their remains used for a new foundation near the Mosque of 'Amr on the Nile.

According to the usual view, the famine under Mustanṣir and the fire under Shāwar entirely destroyed Fusṭāṭ. It was certainly at this time, that the great mounds of rubbish (*Kōm*, *Kīmān*) arose which still stretch between Cairo and Old Cairo. By the creation of this expanse of ruined buildings, the most northerly division of Fusṭāṭ, the modern citadel, the Ṭūlūnid Mosque and the lands adjoining it on the west, became separated from the main part of the city, which lay around the Mosque of 'Amr. The space, separating these portions of the town from Cairo, which lay somewhat farther north, was less than the distance between them and the quarter around the 'Amr Mosque which stretched round to the south. It was therefore natural, that, with the transference of the mass of the population to Cairo, the remains of the Ṭūlūnid city gradually developed till it became incorporated in Cairo. The beginnings of this process have already been indicated above.

The great city of Fusṭāṭ, which had stretched from the Birkat al-Ḥabash to the citadel and to the Nile in the west, was now a thing of the past. Though Fusṭāṭ once practically adjoined Cairo, at the end of the Aiyūbid period it was estimated by Ibn Sa'īd, that the distance between the two towns was two miles. A dusty road led through the mounds of ruins from the Bāb Zuwaila to the quarter around the Mosque of 'Amr, which soon made a remarkable recovery after the conflagration. Shīrkūh brought back the inhabitants of the burnt city and Saladin restored the Mosque of 'Amr in a splendid fashion. Though plague and scarcity destroyed the gradually increasing prosperity of the town in 565 (1169), between 637 (1240) and 647 (1249), i.e. in the reign of the Aiyūbid Ṣāliḥ, Ibn Sa'īd gives an account of Fusṭāṭ, which, though naturally in striking contrast to the glowing descriptions of Muḳaddasī and Nāṣir-i Khosraw, gives a good idea of the commercial prosperity of Fusṭāṭ (*Khiṭaṭ*, i. 341 *et seq.*). It is true, that the town had a dismal aspect, the city gates and many of the houses were in ruins, the streets narrow and dirty, the mosque neglected and used as a short-cut, but not even this far-travelled man had seen any thing like the array of ships and merchandise, which he saw on the Nile-bank. The sugar and soap industries still flourished as in ancient times. Of great importance is his statement, that Fusṭāṭ was still as in former days the seat of commerce and industry and that goods were landed here and then forwarded to Cairo. Cairo, the brilliant modern city, was essentially a military town in origin. Fusṭāṭ's prosperity in Ibn Sa'īd's time may be partly to be traced to the revival in the prosperity of the island of Rōḍa at this period, of which we shall presently speak.

Soon afterwards troublous times again fell upon Fusṭāṭ. Maḳrīzī mentions the years 696 (1296) 749 (1348), 776 (1374), 776 (1374) and 790 (1388) as being particularly disastrous. But many other changes were brought about by the Mamlūks in the once so brilliant city of Fusṭāṭ. Under them it became the administrative capital of Upper Egypt, while Cairo held the same position for Lower Egypt. This arrangement is most expressly stated in Ibn Duḳmāḳ's work. The Ḳāḍī and Muḥtasib in Cairo had authority in the Delta also, while the corresponding officers in Fusṭāṭ were supreme in Upper Egypt.

Little is known of the further vicissitudes of the town. With the gradual preponderance of Cairo, which ultimately became the chief commercial centre also, Fusṭāṭ gradually declined. Whether it has further decreased since the Mamlūk period appears doubtful, but the relative difference between it and Cairo has naturally been constantly increasing. Indeed, the very name Fusṭāṭ ultimately disappeared, while the popular name Maṣr for Fusṭāṭ as well as for Cairo remained in use. Cairo gradually became so important in comparison with Fusṭāṭ, that the latter became designated in European literature as Old Cairo. Even the scholars with the French expedition talk of "le vieux Kaire" as an established term and quote earlier travellers as authority for its use. The Arabic expression at the end of the xviiith century was *Maṣr al-'Atīḳa*, while the modern *Dictionnaire Géographique* of Boinet Bey gives *Maṣr al-Kadīma*. At the time of the French expedition, Old Cairo had about 10,000 inhabitants, of whom 600 were Copts who had survived here for centuries beside their ancient churches and monasteries. The French scholars also again emphasise, as did Ibn Sa'īd long before, the importance of the harbour, particularly for trade with Upper Egypt. In the xixth century with the general improvement in the country, the population of Old Cairo has also increased. According to the census of 1897, the town had 31,849 inhabitants. It forms a district in the gouvernement of Cairo. At the present day, Old Cairo is a long narrow strip lying along the Nile and its northern limits adjoin the southwest end of Cairo proper.

Between Old Cairo and the Muḳaṭṭam there have lain, since the Fāṭimid period, the mounds of ruins, which form such a characteristic feature of the town, behind which the so-called tombs of the Mamlūks and the "City of the Dead" lie along the Muḳaṭṭam. This vast City of the Dead, the beginnings of which date back to the period of the Conquest, is called al-Ḳarāfa. In the

middle ages it was separated from Fusṭāṭ by a wall. A larger and smaller Ḳarāfa (al-Kubrā and al-Ṣughrā) were distinguished, which stretched from north to south parallel to the Muḳaṭṭam and the city. Al-Ḳarāfa al-Ṣughrā lays nearer the hill and corresponds to the modern City of the Dead which stretches as far as the Mausoleum of the Imām al-Shāfiʿī. On the two Ḳarāfas, their history, tombs and sanctuaries, a monograph was written in 804 (1401) by Ibn al-Zaiyāt entitled *al-Kawākib al-saiyāra fī Tartīb al-Ziyāra fi 'l-Ḳarāfatain al-Kubrā wa 'l-Ṣughrā* (printed Cairo 1325 = 1907).

4. The Nile-Bank, the Island of Rōḍa and Djize (Gizeh).

The task of clearing up the historical topography of Cairo and the neighbourhood is very much complicated by the fact that the Nile has several times changed its bed since the conquest. At that time, as we have seen, its waters washed the Ḳaṣr al-Shamʿ and the Mosque of ʿAmr, but only a few decades later it had retreated so far back that there was sufficient land left dry between the castle and the new bank to be worth utilising. ʿAbd al-ʿAzīz b. Marwān erected buildings here. The struggle with the Nile goes on through the whole mediaeval period in the history of Cairo. Any methods of controlling the river were at this time quite unknown to the Muslims and their amateurish efforts in this direction had at most but a very temporary success. The Nile then flowed, as has been stated, much further east than at the present day and must also have taken a considerable turn to the east in the north of Fusṭāṭ so that great areas of the modern Cairo were then portions of the river-bed. The name al-Kabsh (*Ḳalʿat al-Kabsh*) is given to that quarter of the town near the Ṭūlūnid Mosque. This Kabsh lay immediately to the west of the Djebel Yashkur and was a favourite resort as it lay on the Nile. At the present day it is more than ³/₄ mile distant from the river; and this is a good deal in the plan of a town. The many dried up pools (*birka*) within the modern city also remind one of the gradual shifting to the west of the Nile. First of all, islands arose in the river-bed, then the water-courses which separated them from the banks were cut off from the main-bed; these were only filled with water at periods of flood, then they became *birkas*, till they finally dried up altogether. The areas gained from the river were first of all used as gardens, then finally built on, till now only the ancient name reminds one of the change they have undergone. It is in this way, that the whole area between the modern bed of the Nile and the ancient settlements has arisen within the Muḥammadan period. It is evident that this constant process of change does not facilitate the identification of localities.

At the period of the conquest, there was only one island in the Nile in this neighbourhood, called Djazīrat Miṣr or simply al-Djazīra. This island is in its nucleus identical with the modern island of Rōḍa. With Babylon (see above) it formed a single strong fortress and guarded the passage of the Nile. We have no definite information as to whether the Djazīra was already connected with Djīza also by a bridge in the time of the conquest or only with Babylon. In the time of the Caliph Maʾmūn — this is the earliest date known — there was a bridge over the whole Nile which was even then known as "the Old" and replaced by a new one. This old bridge must therefore — as is *a priori* probable — date back to the beginnings of Muḥammadan rule. In all the centuries following, this bridge crossed the whole Nile. It was a bridge of boats. According to some statements, the Djazīra was at first practically in the centre of the river. The arm which separated it from Babylon soon became silted up however. In the year 336 (947) the Nile had retreated so far that the inhabitants of Fusṭāṭ had to get their water from the Djīza arm of the Nile. It was at this period under Kāfūr al-Ikhshīdī that the deepening of the eastern arm of the Nile was carried out, to be repeated several times in the viith (xiiith) century under the Aiyūbids. In 600 (1203), it was possible to walk dryshod to the Nilometer on the Djazīra. In 628 (1230) the energy of Malik Kāmil brought about a permanent improvement, though Malik Ṣāliḥ also annually took advantage of the period of low water to deepen the arm of the Nile which gradually became a canal. Why did they wish to preserve this particular channel? The reason is to be found in the military importance of the Djazīra. At the conquest the Arabs found a castle here; the Byzantines who were shut in by the Arabs, were able to escape over the Djazīra. After the fall of Babylon, we hear nothing further of the island fortress. In the year 54 = 673 the naval arsenal (*al-Ṣanāʿa*), a dock for warships, was laid down here. This arsenal is mentioned in the papyri of the first century; it was also a kind of naval base. Ibn Ṭūlūn was the first to make the island a regular fortress again, when he thought his power was threatened (263 = 876); but the Nile was more powerful than the will of Ibn Ṭūlūn, and his fortress in the Nile gradually fell into the waters; the remainder was destroyed by Ikhshīd in 323 (934); two years later this prince removed the arsenal also to Fusṭāṭ and the Djazīra became a royal country residence. The island appeared to have become larger in course of time and more people came to settle on it. Under the Fāṭimids it was a flourishing town and one talked of the trio of towns, Cairo, Fusṭāṭ and Djazīra. Al-Afḍal, the son of Badr al-Djamālī, built a pleasure palace with large gardens in the north of the island and called it Rōḍa. This name was gradually extended to the whole island which has retained it to the present day. Later, under the Aiyūbids, the island became a *Waḳf*. This Waḳf-land was rented by Malik Ṣāliḥ who built the third great Nile fortress on it. This new fortress was called *Ḳalʿat al-Rōḍa* or *Ḳalʿat al-Miḳyās*. Malik Ṣāliḥ evicted all the inhabitants of the island and razed a church and 33 masdjids to the ground. In their place he built 60 towers and made the island the bulwark of his power; this was the reason of his regular dredging operations to deepen the canal separating the island from the mainland. There, surrounded by the Nile (*Baḥr*), he dwelled with his Mamlūks who became known as Baḥrī Mamlūks from their citadel [see BAḤRĪ p. 586]; but even this stronghold in the Nile did not ensure his safety. After the fall of the Aiyūbids the Mamlūk Aibak destroyed the fortress; Baibars rebuilt it, but later Mamlūks like Ḳalāʾūn and his son Muḥammad used it as a quarry for their buildings in Fusṭāṭ.

In the 1x[th] (xv[th]) century the proud citadel of the Nile had fallen to pieces and another dynasty was building on its ruins. Rōḍa never again took a prominent part in history.

At the present day the most remarkable sight in Rōḍa is the Nilometer (*Miḳyās*) which dates from the time of the Umaiyad Caliph Sulaimān; its erection was completed in the year 97 (715) by Usāma, the minister of finance. The history of this *Miḳyās* has been written in a masterly fashion by Marcel who took part in Napoleon's expedition, (*Mémoire sur le Meqyas de l'Ile de Roudah* in *Description de l'Egypte*, *Etat Moderne*, 2. ed. Vol. xv. cf. also do. Vol. xviii. p. 555 *et seq.* and xviii. 2, p. 466 *et seq.* and M. van Berchem, *Corpus Inscriptionum Arabicarum*, *Mémoires de la Miss. archéol. franç. au Caire*, xix, p. 18 *et seq.*). Its history, which we owe mainly to Maḳrīzī, is briefly as follows. The building erected in the year 97 (715) had to be repaired in 199 (814) in the caliphate of Ma'mūn and again under Mutawakkil in the years 235 (847) and 247 (861). Up to the latter year, a Copt was in charge of the *Miḳyās*, but in this year Ibn Abi 'l-Raddād was placed in charge of this important instrument, the barometer not only of the prospects of harvest but of the prevailing market prices in the city. The office was hereditary in the family of the Banū Abi 'l-Raddād till the Ottoman period. Almost all the Muḥammadan dynasties of Egypt have built around the Nilometer and some of them have left inscriptions. The Turks, French and English (1893) have also been active in preserving this venerable monument. In modern times a new water-gauge was required for the eastern quay-wall of the island. The historic *Miḳyās* is like an enclosed well in the centre of which rises a marble column on which the scale is marked in ells (*dhirā'*).

At the present day Rōḍa is much built upon and only in the north are there large gardens. Nothing has come of the French expedition's plan of laying out a European quarter here. Before the regulating of the Nile this would have been a dangerous undertaking, for mediaeval writers tell us of occasional inundations of the island, when the Nile was exceptionally high. The idea, which was good in itself, has been put into practice in a still better situation farther north on the Djazīrat Būlāḳ.

From the historical point of view, Rōḍa is inseparably connected with Djīza (Gīze), with which it formed a defence of the passage up the Nile at the time of the conquest, and during the middle ages. Djīza was certainly not a foundation of the Arabs, but portions of the conquering army planted their *Khiṭaṭ* there as did their companions in Fusṭāṭ. On account of its exposed situation to attack from the other side of the river the Caliph ordered Djīza to be fortified. The defences were completed by 'Amr in the year 22 (643). It was probably only a case of restoring or extending Byzantine fortifications. The *Khiṭaṭ* of the tribes were partly outside the fortress which was probably merely a stronghold at the entrance to the bridge. The strongest tribes settled here were the Ḥimyar and Hamdān; in the Masdjid of the latter the Friday service was held; it was only under the Ikhshīdids that a Chief Mosque was built in Djīza in 350 (961). Its military importance naturally went parallel with that of Rōḍa and the bridge over the Nile. This bridge collapsed in the Ottoman period and was only rebuilt by the French. It was afterwards removed and recently a permanent bridge has been built. Djīza itself has always been a flourishing centre. The land behind it is very fertile, and it used to be the chief town of a district (*Kūra*), and afterwards to the present day of a province. The modern province of Djīza comprises the circles al-'Ayāṭ, Embābeh, Djīza and al-Ṣaff, the latter on the right bank of the Nile. The place itself had in 1897, 16,000—17,000 inhabitants.

5. **The Fāṭimid City, Miṣr al-Kāhira.**

The modern Cairo was originally only a military centre, like al-'Askar and al-Ḳaṭā'i', north of the great capital of Miṣr al-Fusṭāṭ. When the Fāṭimids in Ḳairawān saw the precarious position of Egypt under the later Ikhshīdids, they felt the time had come to put into operation their long cherished wish to occupy the Nile valley. On the 11[th] Sha'bān 358 = 1[st] July 969, their general Djawhar overcame the feeble resistance, which the weak government was able to offer him at Djīza, and entered Fusṭāṭ on the day following. He pitched his camp north of the city and for seven days his troops poured in through the city. When on the 18[th] Sha'bān = 9[th] July the whole army had collected around him, he gave orders for a new city to be planned. Such an important undertaking could not be carried out in those days without first consulting the astrologers as to what would be the propitious hour to begin. The historians tell us that a suitable area had been marked off and all the more distant parts of it connected with a bell-pull, so that at the given moment at a sign from the astrologers work might begin everywhere at the same instant. The bell-rope was however pulled before the auspicious moment by a raven and the building began at a moment when the unlucky planet Mars, the Ḳāhir al-Falak, governed the heavens. This calamity could not be undone, so they sought to deprive the evil omen of its malignance by giving the new town the name of Manṣūriya. As a matter of fact, Cairo does appear to have borne this name till the Caliph Mu'izz himself came to Egypt and from his own interpretation of the horoscope saw a favourable omen in the rising of the planet Mars. The new foundation thus received the name al-Ḳāhira al-Mu'izzīya (*Khiṭaṭ*, i. 377).

The process of expansion of the old city of the Fāṭimids can be reconstructed even at the present day without difficulty on a plan. The best is the French plan of the year 1798 in the *Description de l'Egypte*, because it was prepared before Cairo had been modernised, but the map in Baedeker, after which our sketch map is prepared, also gives a clear idea of the town. In the centre between the northern boundary of Fusṭāṭ and Heliopolis ('Ain Shams), there lay at this time the little village of Munyat al-Aṣbagh, where the caravans for Syria used to assemble. Munyat al-Aṣbagh lay on the Khalīdj, a canal which traversed the whole length of the plain, leaving the Nile to the north of Fusṭāṭ, passing the ancient Heliopolis and finally entering the sea at the modern Suez. This canal was probably originally a silted up branch of the Nile, which had been excavated for use as a canal even in ancient times. After the Arab conquest, it was again cleaned out by 'Amr to make a navigable waterway between Fusṭāṭ and

the holy cities to supply the latter with corn. It then received the name of Khalīdj Amīr al-Mu'minīn. This Khalīdj was closed in 69 (688) to cut off the corn-supply of the anti-caliph in Medina and finally abandoned as a waterway to the Red Sea in 145 (762) in the reign of Manṣūr. It was still to remain for a thousand years the water supply of the plain north of Fusṭāṭ and formed the water-road, so famed in song, on the west side and at a later period in the centre of Cairo. After the reign of the Fāṭimid Caliph Ḥākim, who did much for it, it bore the name of Khalīdj al-Ḥākimī; at a still later period it was called by a host of names of different stretches of it, which are given on the French map of 1798. Instead of flowing to the sea, in the latter centuries of its existence it ended in the Birkat al-Djubb in the north of Cairo and in its neighbourhood. It is only quite recently (the end of the xixth century) that it has vanished from the plan of Cairo. Its course is still clearly recognisable; it corresponds to the broad road followed at the present day by the electric tram from the Mosque of Saiyida Zēnab, or rather from a farther point in the south of Cairo to the northern suburb of ʿAbbāsiya (Shāriʿ Ḥelwān).

The Fāṭimid city lay immediately south of Munyat al-Aṣbagh between this canal and the Muḳaṭṭam. Its northern and southern limits are still defined by the Bāb al-Futūḥ and the Bāb Zuwaila. The town founded by Djawhar was rather smaller in compass than the Cairo of the later Fāṭimid period. At first the open space in the south, where the Mu'aiyad Mosque now stands, and the Mosque of Ḥākim in the north were both outside the walls. In the west, the Khalīdj for centuries formed the natural boundary as did the heights in the east. The main part of the Fāṭimid city was defined by a broad series of streets running north and south parallel to the Khalīdj, connecting the two gates just mentioned with one another and dividing the city into two large sections not quite equal in size. This series of streets is also clearly defined at the present day, though it must have been broader originally. It is still known by different names in the various sections, of which the best known is Shāriʿ al-Naḥḥāsīn. At the present day it is crossed at right angles by one of the main channels of traffic of modern Cairo, al-Sikka al-Djadīda, the continuation of the Muskī. Its name, "New" Street, proves what must be particularly emphasised to avoid misconceptions, viz. that the Fāṭimid city had no such main street running from east to west. It only arose in the xixth century.

If Fusṭāṭ had been divided into *Khiṭaṭ*, Cairo was divided into *Ḥāras* or quarters, which is really only another name for the same thing, except that Cairo was intended to be a city from the beginning, while Fusṭāṭ grew out of the chance arrangement of a camp. The altered conditions of the period are shown in the fact that the quarters were no longer allotted to different Arab tribes but to quite different peoples and races. In the north and south lay the quarters of the Greeks (Rūm), to whom Djawhar himself belonged. His settling his countrymen near the main gate of the city was probably intentional. Berbers, Kurds, Turks, Armenians, etc. were allotted other portions of the town. Some late-comers were settled in the Ḥārat al-Bāṭiliya outside the first walls of the city between it and the Muḳaṭṭam. Lastly the negroes, called briefly *al-ʿAbīd*, who formed a rather undisciplined body, were settled north of the Bāb al-Futūḥ beside a great ditch which Djawhar had dug to defend the city against attacks from Syria. This part of the town came to be called *Khandaḳ al-ʿAbīd* from the ditch and those who dwelled near it.

The splendid palaces of the Caliphs, which are indicated on our map, formed the central portion of the town. We must be careful to distinguish between a large eastern palace (*al-Ḳaṣr al-Kabīr al-Sharḳī*) and a smaller western one (*al-Ḳaṣr al-Ṣaghīr al-Gharbī*). Their sites had previously been occupied, to the west of the main series of streets, by the large garden of Kāfūr, to the east by a Coptic monastery (*Dair al-ʿIẓām*) and a small fortress (*Kuṣair al-Shawk*), which were used for the building of the palaces. The East Palace was the first to be built immediately after the foundation of the city. On the 23rd Ramaḍān 362 (28th June 993), the Caliph Mu'izz was able to enter it in state. It was a splendid building with nine doors of which three opened on the west part on the main street. This part was 1264 feet in length and the palace covered an area of 116,844 square yards; it lay 30 yards back from the present street, from which one may gather how much broader the latter must have been. On the other side of the street lay the Garden of Kāfūr, which stretched to the Khalīdj. In it ʿAzīz (365—386 = 975—996) built the smaller western Palace also called *al-ʿAzīzī* after him — the exact year is unknown — its two wings stretched up to the street enclosing a broad square into which the street here expanded. As this series of streets passed between the two palaces in the centre of the town here, it was called *Raḥbat bain al-Ḳaṣrain*, a name which survived the palaces themselves for centuries and was still in use at the time of the French expedition. The whole street was also known more briefly as *Ḳaṣabat al-Ḳāhira*. The two palaces began to fall into ruins in the Aiyūbid period. The history of this part of the town, and of the great palace in particular of which some fragments still survive built into other houses, has been most carefully dealt with by Ravaisse in the *Mémoires de la Mission Archéologique Française au Caire*, Vols. i. and iii.

As Cairo was from the beginning a military and at first not a commercial city at all, even Djawhar must have taken care to fortify it with walls. These walls were afterwards extended in the reign of the Caliph Mustanṣir by the commander-in-chief Badr al-Djamālī and the gates built in the form in which they have survived to the present day. That Badr built all the walls, is disputed — perhaps wrongly — by Casanova. Mention is made in later times of a third building of walls in the reign of Saladin. Djawhar's walls were of brick; no trace of them has survived. Even Maḳrīzī knew only of a few unimportant fragments and says that the last remaining portions of them were destroyed in 803 (1400). In spite of Maḳrīzī's admiring statements (i. 377), Djawhar's wall cannot have survived for any very great length of time, for so early a traveller as Nāṣir-i Khusraw (p. 131) describes Cairo as unfortified. Badr's defences which were begun in 480 (1087) consisted of a brick wall with strong gateways of stone, the portions of the walls adjacent to

them being of stone also. Max van Berchem (*Journal Asiatique*, 1891, 443 *et seq.*) has exhaustively studied these walls and gates and called particular attention to the fact that the great gates, which still command admiration at the present day, the Bāb al-Futūḥ, Bāb al-Naṣr and Bāb Zuwaila, were built by architects from Edessa and differ in a rather marked degree from the later fortifications of Saladin, which appear to be influenced by the Frankish style of the Crusading period. We also owe to van Berchem an accurate delineation of those portions of the walls which still survive at the present day, which date from the Fāṭimid period. The picture we have of the two walls of the Fāṭimid period is as follows. In the west, the town was bounded by the Khalīdj which ran below the walls for 1300 yards and served as a moat. It is a debatable point, whether we may conclude from the street name Bēn al-Sūrēn, which is still in use, that two walls existed here one behind the other. Djawhar's walls were certainly a fair distance from the canal, the space being large enough to allow of pleasure palaces being built on it. There were three (according to Casanova, only two) gates here, from south to north, the Bāb al-Saʿāda, Bāb al-Faradj and the Bāb al-Ḳanṭara. At the latter, near the northwestern stretch of the walls, there was, as the name shows, a bridge over the canal. This connected the town with the suburb and harbour of al-Maks, on the Nile, the ancient Umm Dunain. On al-Maks cf. *Papyri Schott Reinhardt*, i. 53 *et seq.*; the name appears in the Graeco-Arabic papyri of the first century; even before the foundation of Cairo, therefore, this was the harbour at which the customs were collected. Al-Maks must have comprised the modern Ezbekīye and the area adjoining it on the north. The northern side of the town must naturally have been the most strongly fortified. Djawhar had a ditch dug here along the wall. The two gates, Bāb al-Futūḥ and Bāb al-Naṣr, built by him, lay more within the town than the modern gates of the same name which only date from Badr's time. The Mosque of Ḥākim was originally built outside the walls and was first included within the fortified area by Badr. There seem however to be reasons for believing, that Ḥākim was the first to advance the line of fortifications here as well as in the south and to build new gates (Ḳalḳashandī, transl. by Wüstenfeld, p. 70; Salmon (see *Bibliography*) p. 50 *et seq.*). The wall had two gates on the east, the Bāb al-Ḳarrāṭīn (afterwards al-Maḥrūḳ) and the Bāb al-Barḳīya. In this locality Badr's fortification also included the quarters which had arisen after the erection of Djawhar's wall. Finally Badr moved the Zuwaila gate somewhat farther to the south. There were originally two gates. The town as extended by Badr was still anything but large. It may have been about $^2/_3$ of a square mile in area.

The intellectual and religious life of Cairo was concentrated in the great Mosque, the Djāmiʿ al-Azhar, in which the first service was held on the 7th Ramaḍān 361 = 30th October 971. On the history and importance of this Mosque cf. the article AZHAR by Karl Vollers p. 532. The erection of the Mosque above mentioned outside the northern gates had already been begun in the reign of ʿAzīz and was completed by his successor after whom it was called the Mosque of Ḥākim. The building operations lasted from 393 (1002) to 403 (1012). After an earthquake, it was entirely restored by Baibars II in 703 (1303), who added the minarets. It was used by the French as a fortress and at the present day is in ruins. Of the other ecclesiastical buildings of the Fāṭimids only two deserve particular mention: the Mosque of Aḳmar, with its charming stone façade, so important in the history of art (Franz Pasha, *Kairo*, p. 29 *et seq.*). It was finished in 519 (1125), but it was only under the Mamlūks that it received the right of *Khuṭba* in 801 (1398). The second of these two monuments is the older Djayūshī Mosque, built quite outside of Cairo on the summit of the Muḳaṭṭam, which was built in 478 (1085) by Badr al-Djamālī (van Berchem, *Corpus*, Nº. 32; do., *Mémoires de l'Institut Egyptien*, t. ii.). On other buildings and inscriptions of the Fāṭimids cf. the works of van Berchem just quoted. It is impossible to detail here all their buildings, etc. mentioned in literature. Most of them did not survive the dynasty or survived it for a brief period only.

During the Fāṭimid period, Cairo was not yet the economic centre for all Egypt which it was to become under the Aiyūbids and Mamlūks. This rôle was first held, as we have seen, by Fusṭāṭ. On the other hand, Cairo was pre-eminently the seat of a splendid court with all its military pageantry. Ibn Ṭuwair and others have given us vivid pictures, preserved in Maḳrīzī, Ḳalḳashandī and others, of the ceremonial processions and festivals, the magazines, treasuries and stables, the banners and insignia, the members of the royal household, the various classes of officers of state and court officials with all their punctilious ceremonial. Eye-witnesses, like Nāṣir-i Khusraw, confirm these accounts. It must have been a glorious period for Cairo, but was soon followed in Mustanṣir's time by a desolate epoch of anarchy when the economic foundations of its prosperity were destroyed by famine and unrest. A better era dawned on Cairo with the accession of Badr al-Djamālī. Cairo now began slowly to gain over Fusṭāṭ in economic importance, a process which gradually became more definite in succeeding centuries.

6. **The Citadel and Post-Fāṭimid Cairo.**

Quite a new epoch in the history of Cairo as in that of Egypt dawns with the accession of Saladin and the Aiyūbids (see the article EGYPT). The history of the growth of the city only can be discussed here. Saladin twice played a part in this development by erecting large buildings. Casanova has thoroughly dealt with this process in his *Histoire et Description de la Citadelle du Caire* (*Mém. de la Miss. Arch. Franç. au Caire*, Vol. vi.), though his conclusions cannot perhaps be regarded as final on all points. The material is too imperfect. At any rate he is probably right in saying that Saladin in the first instance in 655 (1170) only restored and improved the fortifications erected by Djawhar and Badr. It was only after his return from Syria when he was at the height of his power, that Saladin conceived the colossal plan of enclosing the whole complex of buildings forming the two towns of Fusṭāṭ and Cairo within one strong line of fortifications (572 = 1176). This new foundation was to be commanded by a fortress (*Ḳalʿa*) after the fashion of the strongholds of the Crusaders. This fortress

is the modern Citadel or, to be more accurate, its northern part. In the northwest, Cairo was to be protected by this strong fortress and in the south-west, Fusṭāṭ. The east wall of Cairo was to be advanced farther east to the Muḳaṭṭam and the entrance for inroads from Syria to be definitely closed. A new wall ran along the hills from the new tower in the north-east, the Burdj al-Ẓafar, of which traces still exist. It then took a turn westward towards the old city wall, the fortifications of which were to be extended farther south to the citadel. The north wall of Cairo was to be advanced westwards up to the Nile and to run along it to near the Ḳaṣr al-Sham', which was the extreme south point of the whole system. A wall was to run thence in the east of Fusṭāṭ direct to the citadel. The Ḳal'a itself was to be the residence of the sovereign. Saladin's trusted eunuch Ḳaraḳush was entrusted with the task of carrying out this gigantic undertaking; he had previously carried out building operations for Saladin. The huge undertaking was never completed nor did Saladin avail himself of the citadel, but when in Cairo, as a rule, he lived in the old Vizier's palace of the Fāṭimid city. The most important part was the completion of the north wall which was actually built eastwards as far as the Burdj al-Ẓafar and westwards as far as al-Maks on the Nile. The portion connecting the eastern wall of the Fāṭimid city with the citadel was not completed. The names of several gates in the great wall which was to run from the citadel to the south of Fusṭāṭ, have been handed down, but it can hardly be assumed that they were ever built. The wall along the Nile was never begun at all; but it was probably the least urgently required.

These buildings had considerable influence in two directions. After the north wall had been advanced up to the Nile, the broad stretch of land between the Khalīdj and the Nile was secure from invasion and the way was paved for an extension of the city in this direction. The Khalīdj thus gradually came to be in the centre of this extended city. Through the removal of the forces of defence and later of the court itself to the Citadel, Cairo began to develop in the south also and the union with the northern suburbs of Fusṭāṭ, which has been described in section 3, thus came about. This process was not however completed till the Mamlūk period (*Khiṭaṭ*, i. 378 *et seq.*).

The citadel was first appropriated for the use to which it was originally intended as the residence of the sovereign by Saladin's nephew al-Malik al-Kāmil, who was also the first to build a palatial residence here. He entered the new palace in 604 (1207). From this time onwards, with the exception of the reign of al-Malik al-Ṣāliḥ, whom we have already become acquainted with as the builder of the fortress and royal residence of Rōḍa in the Nile, the citadel remained the abode of all the princes and pashas who ruled Egypt till the Khedives went to live in various palaces they had built for themselves in the plain again. It is difficult, however, to draw a picture of the gradual transformation of the citadel, as the most radical changes were made in the Mamlūk period. The present walls still show that we must divide the whole area into two sections, the original north or northeast citadel, the Ḳal'at al-Djebel proper of the Aiyūbid period, which was and is still separated from the Muḳaṭṭam by a deep ditch, and, in the south extending towards the town, the citadel of the palaces where the Mamlūks built a complicated entanglement of palaces, audience-chambers, stables and mosques. We must therefore distinguish between the citadel proper and the royal town which adjoined the citadel. Of Saladin's buildings, which lasted 7 years, there remains today only a portion of the wall and the so-called Joseph's Well (*Bir Yūsuf*); the latter is a deep shaft from which Ḳaraḳush, the architect of the fortress, obtained water. The machinery for raising the water was driven by oxen. A pathway hewn out of the rock leads down to the bottom of the well. The name Yūsuf is not the praenomen of Saladin but commemorates the Joseph of the Bible, legends of whom are attached to other portions of the citadel also. Great alterations were made in the citadel by Baibars and his successors and their buildings again were completely altered by al-Malik al-Nāṣir Muḥammad b. Ḳalā'ūn, many of whose buildings have still survived, as for example the mosque wrongly called after Ḳalā'ūn, (erected in 718 = 1318) and remains of his palace in black and white, hence called al-Ḳaṣr al-Ablaḳ (built 713-714 = 1313-1314). The same prince also laid down great aqueducts to bring the water of the Nile to the citadel, as the wells were not sufficient to supply the increasing numbers of military quartered there. At a later period Ḳāit Bey took an interest in the citadel again and Ghūrī also laid out a garden here. The Ottoman Pashas built a good deal here also, but they allowed more to fall into ruins. Muḥammad 'Alī was the first to take an energetic interest in the citadel again; he repaired some of the ancient palaces and built the so-called Alabaster Mosque, the Djāmi' Muḥammad 'Alī, in the Turkish cupola style, the minarets of which give the present citadel its characteristic outlines. It was begun in 1829 and finished in 1857 by Sa'īd Pasha. The restoration of the walls also dates back to Muḥammad 'Alī.

It was not only in the citadel but in the city lying at their feet also that the Mamlūks erected numerous splendid buildings. The Cairo created by them was practically the Cairo that existed when the French expedition arrived there. A vivid picture of the home of the Mamlūks in the period of their splendour may be obtained from the plan of 1798. A series of splendid monuments stood here partly built on the ruins of Fāṭimid buildings. We will only mention a few that still exist: on the site of the 'Azīz palace stood Ḳalā'ūn's hospital, the Madrasa and tomb of his son Muḥammad al-Nāṣir and Barḳūḳ's Madrasa. There were also numerous Mamlūk buildings on the site of the great East Palace, including the Khān al-Khalīlī well known at the present day. Of other large buildings at this period there may also be mentioned the Mosque of Ẓāhir, built by Baibars I., of which the massive walls still survive at the entrance to the 'Abbāsiye, the Mosque of Sulṭān Ḥasan at the foot of the citadel (cf. Herz Bey, *La Mosquée du Sultan Hassan au Caire*, Cairo 1895), of great importance in the history of art, the Mu'aiyad Mosque at the Bāb Zuwaila, only completed after the death of its founder and Ḳāit Bey's Madrasa; we cannot detail the numerous tombs outside the town proper nor the many other smaller buildings. What a lamentable contrast to

this period of activity in architecture is afforded by what has been done in the Turkish period (since 1517) in the city of the Mamlūks; only a few Konaks for Pashas have been built, a few Sebīls and one or two smaller Mosques and Tekīyes. The configuration of the town did not however change so much between 1500 and 1800 as in any earlier period of the same length. In spite of the ravages of their soldiers the city must have flourished and increased under the warrior princes of the Mamlūk period. It must have been a busy and splendid city. But the grave damage done by the Mamlūk system could only be repaired by strong rulers. The Ottoman Pashas were not fit for the task and so Cairo slowly declined till Muḥammad ʿAlī and his successors created a new Cairo which gradually became Europeanised.

7. Modern Cairo.

Modern Cairo dates from the period of French occupation (22nd July 1798—25th June 1801). The French scholars were able to make a plan of Cairo as it had existed in mediaeval times. What strikes one most about their excellent plan, is the large number of ponds of not inconsiderable size which were then in the city. These ponds, for example the *Birkat al-Ezbekīye* in the north, and the *Birkat al-Fīl* in the south, were at that time only full of water when the Nile was flooded. They were covered with boats on these occasions, which were illuminated at night for pleasure trips. When the water had run off, the bottom soon became covered with vegetation, which withered in the early summer. The origin of these ponds has already been discussed above. The plan shows the confusion of streets which is still usual at the present day in the native quarters. Only the three great thoroughfares, parallel to the Khalīdj — one of them the ancient great medium of traffic in the Fāṭimid city — divide the town into distinct sections. The city was divided into 35 quarters (*Ḥāra*), which took their names from the chief monuments of architecture in them, from groups of trades, or from particular nationalities settled in them (Greeks, Armenians etc.). There were 71 city-gates. The population was estimated at 250,000—260,000 inhabitants, whose houses numbered 25,000—26,000. There were still gardens lying between the boundary of the city and the Nile. Communication was difficult, and after a riot, the French found themselves forced to make a direct connection between the Ezbekīye and the old Fāṭimid city. It was thus that the modern Muski (properly al-Mawsikī) arose; the Ezbekīye was also connected with the suburb and harbour of Būlāḳ on the Nile — now a part of Cairo with 70,000—80,000 inhabitants — by a broad road. Various old buildings were converted into forts, for example the Mosque of Ḥākim and the Mosque of Ẓāhir; in al-Kabsh — the western slope of the Djebel Yashkur — the Muireur Fort was built and so on. The gradually increasing influx of foreigners (Levantines) which has been going on under the Khedives since the French period, and the modernising of the government which requires ministerial offices, have brought about the foundation of various new quarters of the city; the ground between the western boundaries of the town has been more and more built over and at the same time the boundaries advanced on the north side. The new quarters usually took their names from their founders, for example, the ʿAbbāsīye, the northern Levantine quarter called after ʿAbbās I. (1848—1854), the Ismāʿīlīye, south-east of the Ezbekīye after the Khedive Ismāʿīl (1863—1879). This is adjoined on the south by the quite modern quarter of European houses, the Ḳaṣr al-Dubāra, in which the palace of the English Agent is situated. The Tawfīḳīye quarter was laid out under Tawfīḳ (1879—1892) to the north of the Ismāʿīlīye. The old ponds are now built over, the Ezbekīye, which takes its name from an Emīr Ezbek of the Mamlūk period, was transformed into a beautiful park in 1870, and the finest hotels, the Opera House and other buildings have sprung up around it. A new feature enters the plan of the city in 1889 when the Ezbekīye was connected by a long straight thoroughfare (Shāriʿ Muḥammad ʿAlī) with the citadel. Cairo, which is flourishing rapidly, is constantly extending to the north and west. Heliopolis with its huge hotels has already become a suburb of Cairo, in the west the European population has occupied the Djastrat (Būlāḳ) where the splendid gardens of the royal family have recently been divided up into smaller plots for private owners. A bridge is now being built here. The southern end of the island has long been connected with the east bank (at Ḳaṣr al-ʿAin) by a swing-bridge.

In the south, although still slowly, the city is beginning to advance into the region of the mounds of ruins of the ancient Fusṭāṭ. The railway has now brought the health-resort of Ḥelwān so near the city that, like Heliopolis, it is regarded as a suburb of Cairo.

There has thus arisen in the last century out of the cramped and closely built town of the Mamlūks an extensive and spacious Cairo, planned on a magnificent scale by the Khedive Ismāʿīl. The Levantine quarters are usually built in the South Italian style or after French models. In the most recent quarters, the modern individualistic style is most prominent. A glance at the plan shows by the way the streets run where European architecture has been at work and where the old-fashioned native style survives. Cairo has now over 600,000 inhabitants. It has a governor of its own and in it are all the important government offices. The ʿAbdīn Palace is used for official receptions, but the Khedive lives the greater part of the year in other palaces.

Conclusion: It is only necessary to give a history of the architectural development of the city here as the political history of Cairo will be dealt with in the article EGYPT in connection with the history of the country. Further information regarding economic conditions will also be found there. As regards our plans it should be noted that the plan of Fusṭāṭ is a reproduction of Guest's plan from the *Journal of the Royal Asiatic Society*, 1907, pp. 49—83, while the plan of Cairo is new, being based on Baedeker's with the inclusion of the results of the researches of Ravaisse and Casanova. Its aim is rather to give a systematic but clear view of the history of the town in its general development than to be topographically accurate.

Bibliography: The main sources are: Maḳrīzī, *al-Khiṭaṭ*; Ibn Duḳmāḳ, *Kitāb al-Intiṣār*; ʿAlī Mubārak, *al-Khiṭaṭ al-djadīda*. There are occasional mentions of the city in most of the Arab geographers and travellers. Of European accounts of the town and discussions of the

original authorities, there may be mentioned in addition to those quoted in the text: *Description de l'Egypte, Etat Moderne* (Text and Atlas); A. F. Mehren, *Cahirah og Kerâfat* (Copenhagen 1869) and thereon *Bulletin de l'Acad. Imp. des Sciences de St. Pétersbourg*, t. vi; Henry C. Kay's articles in the *Journ. of the Royal Asiat. Soc.*, xiv, xviii; C. M. Watson, ib. xviii; E. K. Corbett, ib. 1891; the publications of the Comité pour la Conservation des Monuments de l'Art Arabe, which has been in existence since 18th Dec. 1881; also Ravaisse in *Mémoires de la Mission Arch. Franç. au Caire*, Vol. i. and iii; Casanova do. Vol. vi; Salmon, *Etudes sur la Topographie du Caire, La Kal'at al-Kabch et la Birkat al-Fîl* (*Mémoires p.p. les membres de l'Inst. Franç. d'Arch. Orient. au Caire*, t. vii. fasc. 1); Butler, *The Arab Conquest of Egypt*; Lane-Poole, *Cairo* (London 1898); Franz Pascha, *Kairo* (*Berühmte Kunststätten*, No. 21); A. R. Guest and E. T. Richmond, *Misr in the Fifteenth Century*, *Journ. of the Royal Asiat. Soc.* 1903, p. 791 *et seq.*; Max van Berchem, *Corpus Inscriptionum Arabicarum*; Baedeker, *Egypt*[6]. (C. H. Becker.)

ČAKMAK, al-Malik al-Ẓâhir Saif al-Dîn, Sulṭân of Egypt, was in his youth enrolled among the Mamlûks of Sulṭân Barḳûḳ. He gradually rose, till under Sulṭân Barsbey he became Chief Chamberlain (President of the Administrative Council), Chief Master of the Horse, and finally Atâbeg (Commander-in-Chief). On his deathbed in 842 (1438), Barsbey appointed him regent for his infant son al-Malik al-ʿAzîz Yûsuf. The various divisions of the Mamlûks, originating in the bodyguards of the Sulṭâns Barḳûḳ, Nâṣir Faradj, Muʾaiyad Shaikh and Barsbey, were at enmity with one another and their sole aim was to obtain all the wealth and influence they could. In the confusion that arose the only course open to Čaḳmaḳ was to seize the reins of government for himself. Sulṭân Yûsuf was deposed, placed in confinement in the citadel, retaken after an attempt to escape and finally taken to Alexandria and kept under a mild form of custody. Soon afterwards the resistance of the governors of Damascus and Aleppo also collapsed; they had been defending Sulṭân Yûsuf's claims to further their own interests. The Syrian rebels were defeated, the leaders executed and Čaḳmaḳ's supremacy was assured in 843 (1439). Like his predecessor Barsbey [q. v., p. 666] Čaḳmaḳ wished to make war on the Christians under pretence of checking piracy on the north coast and therefore sent ships via Cyprus to Rhodes but the Egyptians had to return as the resistance offered by the Knights of St. John, who were well prepared, was too strong for them. In the years 846 (1442) and 848 (1444) the Egyptians again made unsuccessful attempts to conquer Rhodes, and had finally to make peace with the Knights. Čaḳmaḳ's foreign policy was a successful one; he was on good terms with all Muḥammadan rulers and did not, like Barsbey, fall into the error of causing irritation by petty trickeries. Against the advice of his Emirs, he allowed Timûr's son Shâh Rukh to send a covering for the sacred Kaʿba, although this was a privilege of the Sulṭâns of Egypt (see the article Baibars p. 588). The populace was still so strongly incensed against the Mongols that they actually attacked an embassy which included one of Timûr's widows. He was also on good terms with the Ottomân Sulṭân and the princes of Asia Minor. In his domestic policy, in Egypt itself, he was not quite able to put a stop to the mis-management of the state monopolies [see Barsbey p. 667]. Jews and Christians were tormented with strictly enforced petty regulations. He could not restrain the arrogance and outrages of the Mamlûks so that the only way he could protect women from them on the occasion of festivals, was to forbid them to go out. He himself was an exceedingly frugal and pious man, liberal only to the learned, and thought no price too high for a beautiful book; he left but little property behind him on his death. Through his example the morals of the court improved. When, in the year 854 (1453), he felt the approach of death — he was now over 80 years old — he had homage paid to his son ʿOthmân whom the Caliph chose to be Sulṭân. The Emirs and officials of the court and a large multitude of the people attended his funeral, contrary to the usual custom, sincerely grieving at his loss.

Bibliography: Weil, *Geschichte der Chalifen*, v. 215—248; Muir, *Mameluke or Slave Dynasty of Egypt*, p. 149—155; *Manhal al-Ṣâfî*, Cairo MS. 1113, i. p. 474b—490a; Ibn Iyâs (Bûlâḳ), passim. (M. Sobernheim.)

CALATRAVA, Arab. Ḳalʿat Rabâḥ, "Rabâḥ's citadel", called after the *tâbiʿ* and *dâkhil* ʿAlî b. Rabâḥ al-Lakhmî (cf. Calatayud (Bilbilis) = Ḳalʿat Aiyûb from the *tâbiʿ* and *dâkhil* Aiyûb b. Ḥabîb al-Lakhmî) was an important bulwark of Arab power (perhaps built on Roman or Iberian ruins?) north-east of the modern Ciudad Real on the left bank of the upper Guadiana just below the union of the three rivers which form it, the Záncara-Gigüela, Guadiana Alto and Bajo-Azuer; one league north of the modern Carrion de Calatrava. The extensive area of ruins of the ancient Arab Castillo with the town of C. la Vieja would repay more thorough investigation (with pick and shovel also). This Old Calatrava played an important part in the wars of the Emirs of Cordova against Toledo, which was constantly in rebellion, and after its conquest in 1085 as a frontier defence against Castile, till it was itself taken in 1147 by the Emperador Alfonso vii. who handed it over to the Templars, who only held it for 10 years as a frontier fortress of Toledo against Andalusia, when they retired from it on account of the constant attacks of the Almohads (from Morocco). This led to the foundation of the new religious order of Knights of Calatrava in 1158. After the terrible defeat of the Christians at Alarcos [q. v., p. 250] west of Ciudad Real in 1195, the fortress of Calatrava also was taken and destroyed by the Almohads; for the next few years the fortress of Salvatierra was occupied by the Order till it also was lost in 1210. After the brilliant victory of the Christians at las Navas de Tolosa (*waḳʿat al-ʿiḳâb*) in 1212, which broke the power of the Almohads, Old Calatrava was to be rebuilt on the Guadiana; but it was at a spot half a league from Salvatierra, south of the modern La Calzada de Calatrava near Atalaya de la Calzada (3447 feet high) and Puerto de Calatrava, that the still so famous monastery of New Calatrava (Calatrava la Nueva) was founded in 1217; before the splendour of the latter the ancient fortress of the Moors in the north fell totally

into oblivion, so that at the present day there is the greatest confusion between Old and New Calatrava, two places 30 miles apart. Since the beginning of the xvi^th century New Calatrava also has been abandoned by the Knights and has quite fallen into ruins. Only the name Calatrava has survived in the Order of Chivalry, laicised in 1498, and in the geographical designation of the former extensive lands of the order, particularly in the fertile Campo de Calatrava in the broad valleys of the tributaries on the left bank of the Guadiana, Jabalón and the Tirteafuera, south of the present provincial capital Ciudad Real, founded for the first time by Alfonso the Wise in 1252 as Villa Real, east of the ancient Alarcos, which was given the nobler name of Ciudad Real by John II. in 1420. Cf. also Santiago de Calatrava west of Mártos and Jaen in Upper-Andalusia, which came with Mártos into the possession of the Order on the reconquest.

Bibliography: Madoz, *Diccion. geogr.-estad.-hist.*, v. 269—293; Yāḳūt, ii. 747; Idrīsī, *Description de l'Afrique et de l'Espagne*, p. 186 (= 226); *al-Bayān al-Mogh*rib (trad. Fagnan), Index; Burke, *Orders of Knighthood* (London, 1858), pp. 201—306. (C. F. SEYBOLD).

CALCUTTA, or KĀLĪKĀTĀ, the capital of the province of Bengal, and, till 1911, also that of British India, situated on the right bank of the Hugli, the most eastern mouth of the Ganges, which is here navigable by the largest shipping. Area, 20,547 acres; pop. (1901), 847,796, being 41 persons per acre. If all the suburbs and also Howrah on the opposite side of the river be added, the total would be raised to 1,106,738. Muḥammadans form about 29°/₀, of whom the vast majority returned themselves as Shaikhs. Pathāns or Afghāns numbered 12,555, Saiyids 6,798, and Mughals only 1,303. Calcutta is a creation of British rule, having been founded by Job Charnock in 1690. It was never under Muḥammadan rule except when captured in 1756 by Sirādj al-Dawla, who attempted to change its name to ʿAlīnagar. Consequently there are no Muḥammadan buildings of importance. The principal mosque is that built and endowed in 1842, by Prince Ghulām Muḥammad, son of Tīpū Sulṭān. The Madrasa, founded in 1781 by Warren Hastings, receives part of the endowment bequeathed by Muḥammad Muḥsin [q. v.] of Hugli, and in its Arabic department educates more than 300 students, most of whom live in the Elliot Hostel.

Bibliography: *Census Report*, 1901; H. E. A. COTTON, *Calcutta Old and New* (Calcutta, 1907). *Imperial Gazetteer of India* s. v.

(J. S. COTTON.)

ČALDIRĀN, a plain in Ādharbaidjān east of the Lake of Urmia near Tabrīz. It is famous for the battle fought there on the 23rd August 1514 in which the Ottoman Sulṭān Selīm I defeated the Ṣafawid Shāh Ismāʿīl mainly owing to his superior artillery. Shāh Ismāʿīl had to flee, his camp and harem falling into the hands of Sulṭān Selīm; he was only saved from further disaster by a mutiny of the Janissaries who refused to advance any farther and forced the Sulṭān to return from Tabrīz to Constantinople. As a result of this victory, Armenia and Kurdistān came, nominally at least, under Ottoman rule, though in reality the Kurdish Begs ruled practically independently. In the year 1635 there was another battle here between the Turks and Persians, who had been repeatedly trying to regain the frontier lands. On this occasion also the Turks were victorious.

Bibliography: Ritter, *Erdkunde*, ix, 908; Hammer, *Geschichte des osmanischen Reiches*, ii. 412 *et seq.*; Jorga, *Geschichte des osmanischen Reiches* (Gotha 1911), ii. 331 *et seq.*

(F. GIESE.)

CALICUT, or KOLIKOD ("cock-fort"), a seaport on the west coast of India, in the Malabar District, Madras Presidency: pop. (1901), 76,981, of whom 40°/₀ were Muḥammadans, mostly Māppillas [q. v.] descended from Hindu mothers by Arab immigrants. From an early date Calicut was a great centre of maritime trade. It was visited by Ibn Baṭṭūṭa (1345) and by ʿAbd al-Razzāḳ (1442), both of whom speak of the security afforded to commerce by its Hindu ruler, the Zamorin, whose descendant still lives here; and it was the first place in India reached by Vasco da Gama in 1498. It contains more than 40 mosques, including the Shekkindō Paḷḷi, built over the tomb of Shaikh Māmu Kōya, said to have been an Arab with a great reputation for sanctity who came from Egypt in the XVIth century; this mosque is constantly resorted to by Māppillas, for the adjustment of civil and other disputes. Calicut has given its name to calico.

Bibliography: *Madras District Gazetteers. Malabar*. (Madras, 1908). (J. S. COTTON).

CAMBAY (KAMBĀYA), a Feudatory State in the western part of the province of Gudjarāt, India, at the head of the gulf of the same name; area, 350 square miles; population (1901), 75,225, of whom 13°/₀ are Muḥammadans. The Nawwāb, a Shīʿah by sect, traces his descent from Muʾmin Khān, governor of Gudjarāt, who died in 1742. The town of Cambay (population in 1901, 31,780) was in early times one of the chief ports of Gudjarāt and at the time of its conquest by the Musulmans in 1298 is said to have been one of the richest towns in India; but the silting up of the harbour at the close of the xvi^th cent. drove much of the trade to Surat. Cambay is mentioned by al-Masʿūdī, al-Iṣṭakhrī, Ibn Ḥawḳal and other Arab geographers. It cannot now be visited by vessels of more than 50 tons.

Bibliography: *Imperial Gazetteer of India*, s. v.; Elliot-Dowson, *History of India* (Index); for notices of Cambay in Arabic literature, see *Gazetteer of the Bombay Presidency*, i. (Part. 1), 514 *et seq.*; *Archaeological Survey of Western India*, vi. (London, 1876).

(J. S. COTTON.)

CAMIENIEC, in Ottoman Turkish ḲAMINČA, a circle and chief town of a circle in the Russian administrative district of Podolia. It was formerly a strong fortress of the Poles and the scene of many heroic combats between the Poles and the Turks in the frontier wars. In the year 1672, it was taken by the Grand Vizier Aḥmad Pasha Köprülüzāde, in the reign of Sulṭān Muḥammad iv, who took the field in person in Podolia. The Ottoman poet Nābī composed his *Taʾrīkh-i Ḳaminča* (MSS. in London and Vienna, and printed in Constantinople in 1281) in honour of Aḥmad. At the peace of Buczacz (1672) Camieniec with Podolia came into the possession of Turkey, who held it till 1699 i. e. to the peace of Carlowicz [q. v.]. In 1795 it became Russian.

Bibliography: Hammer, *Geschichte des osmanischen Reiches*, vi. 290 *et seq.*, 668; vii. 13; Sax, *Geschichte des Machtverfalls der Türkei* (Wien 1908), p. 72; Jorga, *Geschichte des osm. Reiches* (Gotha 1911), iv. 144, 212; Gibb, *A History of Ottoman Poetry* (London 1904), iii. 327. (F. Giese.)

ČAMPĀNĒR, a ruined city of India, in Gudjarāt, Bombay, lying beneath the hill fort of Pāwāgarh. In 1484, Maḥmūd Shāh I of Gudjarāt, after a long siege, captured the hill-fort from its Rādjpūt chief, and founded the city, which he made his capital, under the name of Maḥmūdābād Čāmpānēr. In 1535, it was pillaged by Humāyūn, and shortly afterwards the capital was transferred back to Aḥmadābād. The Bhādar or citadel and the Djāmiʿ Masdjid, both built by Maḥmūd Shāh with other buildings, still remain in fair preservation, though the whole site is overgrown with jungle, and there are no inhabitants.

Bibliography: Sikandar b. Muḥammad, *Mirʾāt-i Sikandari*, pass.; *Indian Antiquary*, xliii, 7, and lxii, 5; *Archaeological Survey of Western India*, vi. (London, 1876). (J. S. Cotton.)

CANNANORE, a seaport on the west coast of India, in the Malabar district of the Madras Presidency; pop. (1901), 27,811, of whom 46%, are Muḥammadans, Māppillas [q. v.] descended from Hindu mothers by Arab immigrants. It is of historic importance as the capital of the Āli Rādjā or "lord of the sea" (*āzhi* = 'sea' in Malayālam), who traces his descent from a Hindu converted to Islām about the end of the xi[th] or beginning of the xii[th] century. The family still resides here, and exercises nominal sovereignty over the Laccadive Islands.

Bibliography: *Madras District Gazetteers. Malabar*. (Madras, 1908). (J. S. Cotton.)

ČARDJŪI, the modern name of the ancient Āmul [q. v. p. 343] on the Oxus. The town appears to have received its present name in the time of the Tīmūrids; in his account of the events of the year 903 = 1477-1478, Bābur (*Bābar-Nāma*, ed. Beveridge, f. 58) mentions the passage of the river at Čārdjū (*Čārdjū guzari*). In the year 910 (1504) the fortress of Čārdjū (in the *Shaibānī-Nāma* of Muḥammad Ṣāliḥ ed. Melioranski, p. 197: *Čārdjū ḳalʿasi*, in the Persian *Shaibānī-Nāma* of Banāʾī, quoted by Samoilovič: *Zapiski vost. otd. arkh. obshč.*, xix. 0173: *Kalʿa-i Čahārdjūi*) had to surrender to the Uzbegs.

In the period of Uzbeg domination as in the middle ages, the most important passage of the Oxus was here; boats were always kept in readiness for this purpose; bridges of boats were occasionally built for the passage of large armies as, for example, for Nādir Shāh's army in 1153 (1740). Čārdjūi is, however, as far as is known, nowhere mentioned in any authority as a large town in this period, still less as the residence of a prince or governor of importance. When Burnes (*Travels*, iii. 7 *et seq.*) was here in the year 1832, the town was governed by a Kalmuck; the number of its inhabitants was not more than 4000—5000, most of whom led a nomadic life on the banks of the Oxus in the hot season. A picturesque citadel was built on the top of a hill commanding the town. The town was of no importance as a commercial centre, and the wares exposed in its market were of but little value.

Burnes certainly is more worthy of credence than Joseph Wolff (*Narrative of a Mission to Bokhara*, p. 162 *et seq.*) who, writing in 1844, says that fourteen years previously, i. e. about 1830, Čārdjūi had a population of 20,000, but had sunk to be an insignificant place with about 2,000 inhabitants through the inroads of the Khivinzes. As long as the ancient caravan route from Persia to Bukhārā through Merv was rendered unsafe by the Khivinzes and Turkomans, it is evident that no town of any great size could arise here. In 1879, when Mushketow (*Turkestan*, St. Petersburg, 1886, p. 606 *et seq.*) visited Čārdjūi, affairs were in much the same condition as before, although the heir to the throne of Bukhārā (Türe-Djān) now lived in Čārdjūi. There were only a few wretched huts in addition to the citadel and the palace (apparently recently built) of the Türe-Djān. The Turkoman robbers ravaged the country almost up to the very gates of the town. The forests, 30 miles from Čārdjūi, from which the inhabitants got their wood, could only be made use of under military protection.

In the year 1884, the Turkomans of Merv had to submit to the Russians; the old caravan route was replaced by a railway which reached the Āmū-Daryā in 1886. The importance of Čārdjūi, as a result, rapidly increased; the town, which is the residence of a Beg of Bukhārā, has now about 15,000 inhabitants. The Russian town of Čārdjūi, built on a piece of ground granted by the Emir of Bukhārā to the Russian government, 12 miles from Old Čārdjūi, beside the railway station of Āmū-Daryā, has now 4000—5000 inhabitants and is the residence of a Russian military governor (*Woyinskiy načalʹnik*). The new railway bridge, opened in 1901, is nearly 1½ miles in length and is the greatest engineering feat of its kind in Russian territory. The town is also of some importance for its shipping; steamers go from here down to Petroalexandrowsk and up to Termez (Tirmidh). Trade is for the most part in the hands of Armenians. Its situation on a railway and at the same time on a great navigable river distinguishes Čārdjūi from all other towns of Turkestān; it was therefore proposed in 1894 to transfer the seat of government from Tāshkent to Čārdjūi, but this proposal has since been dropped. The summer is so hot that cereals and fruit ripen around Čārdjūi earlier than in the other parts of the country; the melons of Čārdjūi are regarded as the best in Turkestān. (W. Barthold.)

CARLOWICZ, in Turkish, Ḳarlofča, a town in Croatia-Slavonia, in the county of Sirmia, with 5490 inhabitants, — almost all Croats and Servs, — on the right bank of the Danube below Peterwardein. It was here that the Peace of Carlowicz was concluded on the 26[th] January 1699 between Austria, Venice, and Poland on the one side and the Turks on the other. Russia also took part in the negotiations but it was not till 1702 that she concluded a separate treaty of peace. Austria received Hungary — except the Banate of Temeshvar, — Siebenbürgen and Croatia and Slavonia with the exception of the eastern part of Sirmia; Venice received the Peloponnese, exclusive of Corinth, and the whole of Dalmatia, except Ragusa, and in addition the Porte renounced its claim to tribute from the island of

Zante; Podolia with Camieniec [q. v., p. 827] and the western part of the Ukrain was ceded to Poland. A truce was to be observed for 25 years. This treaty was of importance as being the first occasion on which Turkey gave up its claim to the so-called „gifts of honour' and availed itself of the intervention of European Powers (England and Holland).

Bibliography: Hammer, *Geschichte des Osmanischen Reiches*, vi. 652—678; Jorga, *Geschichte des Osmanischen Reiches* (Gotha 1911), iv. 271 *et seq.*; Sax, *Geschichte des Machtverfalls d. Türkei* (Vienna, 1908), p. 81.

(F. Giese.)

CARMONA, a town in Andalusia, 25 miles east of Seville with a population at the present day of 17,000, is the ancient Roman Carmo (probably previously an ancient Iberian town of the Turdetani, but the name is not to be derived from the Phoenician *kerem*, vineyard, as some fanciful etymologists have proposed). As a strong fortress on a height commanding wide plains, it played a part on Caesar's side and afterwards had the right to strike its own coins. In 712 it was taken by Mūsā b. Nuṣair and henceforth bore the Arabic name Ḳarmūna (pronounced Ḳarmōna in Spain, the modern Carmona). In 763, ʿAbd al-Raḥmān I was besieged for two months in Carmona by the ʿAbbāsid rebel al-ʿAlā b. Mughīth al-Yaḥṣubī, but becoming reckless in desperation he made a sortie and won a brilliant though sanguinary victory (Dozy, *Histoire*, i. 365—367). In 844, the Sevillians fell back here before the Normans. In the time of the rebellions of the renegades against the Emirs of Cordova (end of the ix[th] century) it was like Bobastro, (q. v., p. 736) a safe retreat for the rebels. With the extinction of the Umaiyads and the decay of the Caliphate of Cordova (Reyes de Taifas, *Mulūk al-ṭawāʾif*), Carmona made itself independent under the Berber dynasty of the Banū Birzāl (Birzāl) which possessed practically only the two strong fortresses of Carmona and Écija (Astigi, Estidja) east of Carmona on the Genil with the lands to the north up to the Guadalquivir: Muḥammad b. ʿAbd Allāh 1029—1042, his son Isḥāḳ till about 1054, al-ʿAzīz al-Mustaẓhir till 1067, when Carmona fell into the hands of the ʿAbbādids (q. v.) of Seville. In 1091 Carmona became Almoravid, in 1147 Almohad; in 1247 it was taken by Frederick III the Saint of Castile and repopulated.

Bibliography: Yāḳūt, iv. 69, reading Ḳarmōna for Ḳarmūniya; Simonet, *Historia de los Mozárabes*, Index.

(C. F. Seybold.)

CARNATIC, or Karnatak, a term of varied application in Indian geography. As meaning the country where Kanarese is spoken, it seems to have been applied originally to the Hindu kingdom of Vidjayanagar. When the Muḥammadans conquered this kingdom in 1565, they extended the name further south, so that the English erroneously applied it to the Nawwāb who ruled at Arcot, where the language is not Kanarese but Tamil.

(J. S. Cotton.)

CASA BLANCA. [See Dār al-Baiḍā.]

ČAWSH, a Turkish word signifying „usher" „doorkeeper". It was formerly the name of a body of 630 court ushers employed in the various tribunals, who marched at the head of the procession at state ceremonials (*alāi-čawshi*, *dīwān-čawshi*): their chief (*čawsh-bāshi*) was vice-president of the Grand Vizier's court, minister of police, grand-master of ceremonies and introduced ambassadors. He also had command of a company of 200 *gedikli zaʿīm*, who carried orders to the provinces. He also supervised the farming out of taxes during for the lifetime of the purchaser. The same name was also applied to a certain number of musicians drawn from among the pages and wearing the same uniform as the dwarves. In the army the name was given to a body of 330 subordinate officers of Janissaries chosen from the oldest who served as aides-de-camp in time of war and as express messengers in time of peace. They had to carry out the corporal punishments inflicted on officers of Janissaries (*ṣūl-čawshlar*); their chief, the *bāsh-čawsh* commanded the fifth *orta* of *bölüke* [q. v.]. In the present organisation of the army, *čawsh* is a rank corresponding to that of sergeant of infantry or quartermaster of cavalry or artillery; the *bāsh-čawsh* is the sergeant-major.

Finally *čawsh* is also the name of the best sort of grape grown in Turkey; it is said that this variety was brought to Fontainebleau in France and from it has been produced the variety called *chasselas* (*čawsh-aghe*). Vambéry (*Čaghataische Sprachstudien*, p. 276 and *Etymol. Wörterbuch der Türko-Tatarischen Sprachen* p. 130) derives *čawsh* from the Čaghatai *čaw*, „call, proclamation" so that it must have originally denoted a herald or one who proclaimed a royal command.

Bibliography: M. d'Ohsson, *Tableau de l'Empire othoman*, vi. 190, et vii. 33, 46, 166, 324; Djevād-bey, *Etat militaire*, t. i. p. 29; Ubicini, *Lettres sur la Turquie*², t. i. p. 451; J. B. Tavernier, *Voyages*, t. vi. p. 21, 80, 228.

(Cl. Huart.)

CELEBES, in size the largest of the Great Sunda Islands covering an area of 3258 geographical square miles. Like the island of Halmaheira, it has the peculiar form of a massive nucleus from which four great peninsulas run, north-east, east, south-east and south respectively. The many archipelagoes (768 geogr. sq. miles) surrounding it form continuations of it both geographically and geologically and connecting links with the Philippines, Moluccas and Little Sunda islands. The island is very mountainous (the highest 10,640 feet) and its plains are few and small so that there are no navigable rivers; it is however surrounded by large and deep bays, that of Bone being 1100 fathoms deep and that of Tomini 1875. The mountains are as a rule in ranges; in the centre they run from north to south and in the peninsulas in the direction of their axes. The middle ranges of the centre are of granite, gneiss and crystalline schists, those in the east are of more recent formation of folded sedimentary rocks and those in the west of old volcanic rocks and Tertiary limestones. In the Minahasa and the south there are great volcanic centres. The numerous lakes, and many more have been dried up, give the island a peculiar stamp. They are either tectonic basins in an area where the original rock still exists like Lake Poso (1000 feet deep; 1600 feet above sea-level), Towuti (30 miles long, 12—20 miles broad) and Matano (1800 feet deep) or of volcanic origin like Lake Tondano in the Minahasa.

As regards diffusion of plants, animals and

men, Celebes holds a peculiar position in the Archipelago. The flora shows a transition stage between the Asiatic and Australian region of the Malay Archipelago. In the animal world the large mammals of Western Asia are lacking, only a kind of ape and four forms of Asiatic, true freshwater-fish being found. On the other hand two forms extinct elsewhere are found, the chamois-buffalo (*Anoa depressicornus*) and the hog-deer (*Porcus babirussa*). The Australian part of the Archipelago is represented in Celebes by two kinds of marsupials.

The island of Celebes is now wholly subject to the Netherlands and is divided into the residency of Menado, comprising the northern peninsula, the northern half of the centre and the eastern peninsula, and the Gouvernement of "Celebes and its Dependencies", which consists of the remainder of the island. There are still several native principalities on the north and south peninsulas, such as Gowa, Bone and Luwu in the south, but their ruling houses were deposed in 1906 and 1907 without the slightest opposition on the part of their subjects. Others like Tanette, Sopèng and Sidèngrèng have still a kind of self-government.

Celebes remained much longer unknown to history than the other Sunda Islands; it is not for example mentioned in Chinese annals. It was not till 1572 that Malays and in 1532 the Portuguese settled on the coast of Gowa. In the course of the xvith century the princes of the dual Makasar kingdom of Gowa and Tello succeeded in conquering the whole of south Celebes, a part of the centre and of the Little Sunda Islands. In the reign of Tunidjallo (1565—1590) the Muḥammadan prince of Ternate, Bābullāh, concluded a treaty with them and sought to propagate his religion in Gowa. The first ruler to adopt Islām, however, was Tunidjallo's son, who was converted in 1603 by a Malay named Datu ri Bandang from Mĕnangkabau and reigned till 1639 after taking the name Sulṭān ʿAlā al-Dīn. His minister Karaeng Matowaya followed his example and Muḥammadanism spread rapidly among the many Makasar and Buginese peoples of South Celebes, for the kingdom was at the same time increasing its power considerably.

When the Dutch (after 1607), English (after 1605), Danes (after 1618) and other Europeans began to visit the capital Makasar about this time, they entered into commercial rivalry with the Portuguese, who had long been settled there, and with one another, and tried to gain trading privileges by alliances with the native princes, mainly for the spices of the Moluccas. The Dutch who ruled in the latter islands were not then able entirely to prevent the export of spices to Makasar. The perpetual breaches of contract and occasional murder of Europeans by the Makasars lasted till the second half of the xviith century; Speelman, the General of the Dutch East India Company, in alliance with Bone and Ternate, then succeeded in conquering the heart of the Makasar kingdom in 1667 and 1669 and forcing its princes to sign the treaty of Bangaja, the terms of which were afterwards agreed to by all the kingdoms of South Celebes and until quite recently defined their dependence on the Netherlands. Minahasa was another area more important historically and more highly developed. The Spaniards had settlements here as early as the xvith century but they did not enter much into relations with the heathen population of the interior. With the help of the Dutch East India Company the natives succeeded in freeing themselves from Spanish dominion; their quondam allies have remained there to the present day.

The population of the island of Celebes is estimated at about 1,640,000 souls, or including the islands dependent on it, at about 2,000,000, but its composition differs exceedingly as regards density and development if not in race. As Papuan elements do not appear to exist here, the whole population must be regarded as belonging to the Malay-Polynesian group, unless we allow with the Sarasins (see *Bibliography*) a Toala substratum, the existence of which they believe to have proved over a great part of the island. At any rate the still practically unchanged, heathen Toradja tribes in the centre form the prototype. Their relatives on the southern peninsula have through the influence of Hindus and the Hindu Javanese and later by admixture with Malays become relatively highly developed peoples, the Makasars and the Buginese. The tribes on the south-east and east peninsulas appear to be very strongly mixed with the Toala tribes who are physically and industrially at a low stage of development. The population of Minahasa and the surrounding country are of different origin; their language and other characteristics point to a nearer relationship to the Malay peoples of the Philippines, Formosa and Japan. In the commercial centres like Makasar (1059 Eur., 20,178 natives, 4672 Chin. and 141 Arabs), Donggala, Menado (576 Eur., 6669 natives, 2784 Chin. and 500 Arabs), Gorontalo (145 Eur., 5247 natives, 606 Chin. and 327 Arabs), Sindjai (51 Eur., 3578 natives, 108 Chin. and 23 Arabs), Bonthain (155 Eur., 6544 natives, 197 Chin. and 3 Arabs) we find the usual, very mixed population in which the Buginese form the majority; it is only in the larger centres that we find Europeans, Arabs and numerous Chinese.

The Toradja are settled agriculturists who sometimes also fish and hunt and in their own industries show themselves very clever, highly gifted craftsmen. Their numerous tribes dwell in settlements, strongly fortified on account of the continual warfare, in the vast forests which cover Central Celebes. Their density is estimated at 2—4 per square mile. The Toradjas near the Buginese kingdoms on the coast have become converts to Muḥammadanism, in the North-East Christianity is becoming predominant; the great majority however are still pagans.

The closely allied Muhammadan peoples, the Makasars and Buginese, originally inhabited the southern peninsula, but, being traders and fearless voyagers, they spread over all the coast areas of Celebes and the greater part of the archipelago from east to west. This statement is particularly true of the Buginese. The home of the Makasars is in the west of the southern peninsula, roughly from Maros to Bulukomba including the kingdom of Gowa. The Buginese inhabit the eastern part of this southern end and farther north their lands cover the whole of the peninsula.

The most important of the kingdoms of the Buginese, which were organised on a system of despotic government, were Bone, Wadjo, Luwu and Sopèng, of the Makasars, Gowa, Tanette, and the southern island-group, Saleyer. Besides these

there were and still are numerous smaller kingdoms, which formed alliances with one another and sometimes also were dependent on the larger kingdoms. The ruler of one of these kingdoms is a hereditary prince or princess; he (or she) is aided by a minister and a *hadat*, a council of the most powerful relatives of the ruler and his vassals; subject princes were also members. The power of a prince depends in a great degree on his personality and is associated with the possession of certain regal insignia; the latter is a manifestation of the animistic beliefs still predominant among these peoples. Next in rank to the royal house is a nobility which has sprung from it through polygamy, a class of freemen and one of slaves, who have now been freed, and bondsmen. The latter were as a rule well treated but like the poorer freemen were liable to be plundered and severely ill-treated by the higher classes.

As throughout the Archipelago, the daily life of the people of South Celebes is influenced by animistic beliefs, somewhat altered by Hinduism and Muḥammadanism; but the ancient usages of family law and the law of inheritance have survived more among them than among the other Muḥammadans of the Archipelago. The marriage ceremony is, it is true, performed according to Muhammadan rites but the pagan priests (*bissu*) direct the celebrations which follow, often lasting many days; besides princes and chiefs have a good deal of legal control over marriages and divorces. The position of the married woman is a very honoured one; this and their other privileges of inheritance, divorce etc., are due to the many matriarchal customs which still survive among these peoples. It is only in the larger towns that the Muḥammadan law of inheritance is becoming more and more followed. The economic position of the Buginese and Makasars is one of the highest in the Archipelago; not only are they excellent agriculturists and horse-breeders but their achievements as weavers, smiths and shipbuilders, their commercial ability, and their skill in navigation and fishing are of a high order. The density of population is estimated at 12 in Gowa, 12 in Tanette and 9 in Bone while under the favourable economic conditions in the districts directly under Dutch rule it rises to 25 per square mile.

The Makasar and Buginese languages are written with an alphabet of their own which is derived from a Further Indian one. Their literature is fairly well developed; among the prose a collection of their laws, *rapang* (Mak.) and *latowa* (Bug.), may be mentioned.

There are important Buginese settlements in the Archipelago on the east (Kutei) and west (mouth of the Kapua and Sambas) of the island of Borneo, in the Riouw Archipelago, on the Little Sunda Islands east of the island of Lombok and in North Sumatra.

The Minahasans, who are now Christians, were divided into tribes, organised on a patriarchal basis, but this has to some extent been altered under the influence of Christian missionaries. With their help and a well developed system of education, they have reached a high stage of civilisation which reminds one in many points of European; they enjoy a fair prosperity and the population is about 16 to the square mile, rising in the centre around Lake Tondano to 36. They live mainly by agriculture, cattle-breeding, fishing and fish-rearing, by commerce and to some extent by industries. Like so many native industries, the fine plaited and carved work of the Minahasans has disappeared before the imported products of European manufacture.

The exports are: coffee, copra, Muscat-nuts, damarr, tortoise-shell, tripang, edible birds' nests, horses and gold.

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ČELEBI, a Turkish word, of the later cultured period, the origin and original meaning of which have not yet been definitely ascertained. *Čelebi* is probably to be derived from *čalab* (also written *čalăb*) "God"; the latter word is at the present day pronounced *čalap* in Asia Minor and, according to an article by K. Foy (*Mittil. des Or. Seminars, Westas. Stud.*, ii, 124), is the only word for "God" among the Yürüks of Asia Minor. In the written

language *čalab* first appears in the viiith (xivth) century among the Turki poets of Asia Minor; that, as is sometimes (by K. Foy also, *loc. cit.*) stated, it is "not unknown to Čaghatāi", has not yet been proved by quotations. Melioranski (*Zapiski vost. otd. arkh. obshč.*, xv. 042) quotes from the *Khulāṣa-i ʿAbbāsī* (this dictionary is, as Melioranski has elsewhere (*Arab filolog*, p. lix.) shown, extracted by Muḥammad Khōʾī from the *Sanglākh* of Mīrzā Mahdī Khān) the statement, that *čalab* is in Greek (*barūmī*) a name of God (*ism-i djanāb-i bārī*).

The word *čelebi* was used in the Ottoman written language down to the xith (xviith) century as a title or epithet of persons of princely rank, high ecclesiastical officials (particularly those who were at the heads of Derwish orders), famous authors, etc. The first person known to have borne this title is Čelebi Ḥusām al-Dīn (died 683 = 1284), who succeeded Djalāl al-Dīn Rūmī as superior of the Mawlawī order of Dervishes (*Grundr. der iran. Philologie*, ii. 288). In the poems of the poet Ḳāsim-i Anwār, born in Ādharbaidjān (died 835 = 1431-1432), *čelebi* means "beloved" in the Ṣūfī sense, i.e. God (quoted by C. Salemann, *Zapiski* etc. xvii. p. xxxiv). Several Turkish princes and rulers in Asia Minor in the viiith (xivth) and ixth (xvth) centuries were called Čelebi, among them all the sons of Sulṭān Bāyazīd I. (died 805 = 1402). Ibn Baṭūṭa (ed. Defrémery and Sanguinetti, ii. 270) says that *čelebi* "in the language of Rūm" (i.e. in Greek) means "my lord" (*saiyidī* in vulgar Arabic *sīdī*). On the other hand *čelebi* was only known to the Greeks as a Turkish word, according to a gloss on Phrantzes, *čelebi* in the language of the Turks (τῇ τῶν Τούρκων διαλέκτῳ) had the meaning "of noble birth". In the *Khulāṣa-i ʿAbbāsī* (in Melioranski, *Zapiski* etc., xv. 042) *čelebi* is explained as "writer, poet, reader, initiated, of keen intelligence by nature". The word is similarly explained in Aḥmad Wafīḳ Pāshā's *Lahdja-i ʿOthmānīya* (i. 482), with the additional note that *čelebi* in the sense of "skilled in reading" was later supplanted by the word *efendi* borrowed from the Greeks. The quotations from European authors of the xvith century collected by W. Smirnow (*Zapiski* etc., xviii, 13 *et seq*) do, as a matter of fact, show that *čelebi* was then used with the same meaning as the Spanish "Don" and the French "Monsieur", i.e. like the modern *efendi* (from the Greek αὐθέντης). *Efendi* seems to have come into use as an epithet of poets and scholars in place of *Čelebi* about the end of the xviith and beginning of the xviiith century; it would be of importance to investigate (from the narratives of European travellers and other sources) whether it was not till then or previously, that *čelebi* was supplanted by *efendi* in the language of Ottoman society. Such an investigation has, as far as I know, not yet been made.

Apart from the religious meaning which it has retained to the present day (it still denotes the highest rank in the Mawlawī Order; the superior of the order is called *čelebi-efendi*), *čelebi* seems to have had approximately the same meanings as the Persian *mīrzā* (from *Emīr-zāde*), which was applied to princes of the blood as well as to nobles and gentlemen, to prominent scholars as well as to humble writers. At the present day *čelebi* in opposition to *efendi* is only applied to gentlemen who are not Muḥammadans (particularly Europeans); Christian and Jewish ladies call their husbands by this title; in one modern Armenian dialect the bride has to address the bridegroom's brother as *čelebi*. In its earlier general meaning of man of culture, gentleman, the word has only survived in proverbs such as *sen čelebi men čelebi ati kim kashar* "Thou art a gentleman, I am a gentleman, so who shall curry the horse", or the Arabic *ḥalebi čelebi shāmi shūmi miṣri ḥarāmi* "The native of Aleppo is a gentleman, of Damascus a bird of ill-omen, of Egypt a thief" (Kremer, *Mittelsyrien und Damascus*, Vienna, 1853, p. 95).

Aḥmad Wafīḳ Pāshā has proposed an explanation of the words *čalab* and *čelebi* in his *Lahdja-i ʿothmānīya* (l. c.) which has been adopted by many European Orientalists also. In the time of Čingiz-Khān the Tatars and Eastern Turks were first taught to read by Christian priests, i.e. made acquainted with the art of writing; the Turks therefore at this time adopted besides the "Chinese" *tengri* and the Old Turkish *oghan*, the word *čalīpā* (Syr. *ṣelībā*, Arab. *ṣalīb*) also, which properly means "crucifix" as a name for God; for the same reason the word *čelebi*, properly "worshipper of the crucifix" retained the meaning of an "educated man, one able to write". The order in which Redhouse (*Lexicon*, p. 728) gives the various meanings of the word *čelebi*, is based on this explanation: "originally, in Tartary" the word is said to have denoted a Christian priest or "worshipper of the crucifix", "next in Turkey" — a prince, "next", "a man of letters, a Muslim doctor of law and divinity", "later still" a "gentleman of the pen", "ultimately" a "non-Muslim gentleman".

With Aḥmad Wafīḳ Pāshā, Baron Rosen (*Zapiski* etc., v. 305 *et seq.*; xi. 310 *et seq.*) supposes that the words *čalab* and *čelebi* are to be regarded as relics of the missionary activity of Syrian (Nestorian) priests; but this activity must be placed in a much earlier period than the xiiith century; both words were brought from Central Asia to the west by the Saldjūḳs. He argues that the fact that neither of these words has as yet been found among the Turks of Central Asia or even among the Persian Saldjūḳs, is of no importance as these areas have not yet been at all fully investigated.

Another etymology was proposed by Baron Tiesenhausen in 1898 (*Zapiski* etc., xi. 307 *et seq.*). *Čelebi* is, he suggests, to be derived from the Arabic root *djlb* "to bring", "import" (whence *djalab*, "imported goods", *djalab* "slave"); the *čelebi* as "officials able to write" are to be compared to the *djalab* (plur. *djulbān*) mentioned by Ḳuṭb al-Dīn (*Die Chroniken der Stadt Mekka*, ed. Wüstenfeld, iii. 188 *et seq.*, 242), who formed a separate regiment in Egypt in the Mamlūk period, skilled in reading, writing and all the arts, and were frequently called upon to fill the highest offices.

In learned circles this etymology has found no favour; as Baron Rosen remarks, such an explanation would only be justified if it were first proved that there was no connection between *čelebi* and *čalab* "God".

In the article written some years later by P. Melioranski (*Zapiski* etc., xv. 036 *et seq.*) this connection is expressly emphasised, but with the observation that both words must have come to the Turks in their present form, as such a word-formation (with the addition of the termination *i*) is not known in Turkish. The Christian origin of both words suggested by Aḥmad Wafīḳ is "probable but not more"; on the other hand, in opposition

to Baron Rosen, it can safely be maintained that they first appeared not in Central Asia and not under the influence of Nestorian priests but among the Turks of Asia Minor, probably through the influence of their Christian neighbours.

W. Smirnow, again, (*Zapiski* etc., xviii. 1 *et seq.*) tries to prove that *čelebi* has no connection with *čalab* but is the Greek καλλιεπής "speaking, singing or writing well"; even among the Byzantine Greeks this word had taken the meaning of "educated, distinguished gentleman", with which meaning it was borrowed by the Turks.

The latest discussion of the origin of the words *čalab* and *čelebi* is by N. Marr (*Zapiski*, etc., xx. 99 *et seq.*). His investigation is based on the use of the word *čelebi* among the Derwishes of Asia Minor, emphasised by Baron Rosen and on the philological evidence adduced by Melioranski that *čelebi* could only be derived from *čalab* by a non-Turkish people. According to N. Marr, the origin of both words is to be sought for in Kurdish, where the words *šeleb* "God" and *šelebi* "nobleman" also "wandering singer" are still to be found. The word *šeleb* is not Irānian, but must be considered a relic of the pre-Irānian language of the Kurds. This language belongs to a branch of the family called "Japhetic" by the author, closely connected with the Semitic family. The Kurdish *šeleb* goes back to a "South Japhetic" *ṣerb* or *ṣereb*, from which arose the Aramaic *ṣalam* and the Arabic *ṣanam* in Semitic. All the meanings, in which the word *čelebi* was used by the Turks in Asia Minor in the viii[th] (xiv[th]) century, were already possessed by it previously among the Kurds. Its original meaning was "follower of God" (*šeleb*); *čelebi* was also the earlier name of the sect now known as Yazīdī (from the Persian *Īzad* "God"). Kurdish paganism has exercised an unmistakable influence on the religious life of the Muhammadans generally and particularly among the Derwish orders of Asia Minor; the Kurdish sect, widely disseminated in Persia at the present day under the name of *ahl-i ḥaḳḳ* or *ʿAlī-ilāhī*, may be mentioned as proof of this. The fact that there is at the present day a village called "Čelebiler" (the *čelebi*) not only near Siwās in Asia Minor but also in Russian Armenia (in the province of Jelisawetpol), is also important.

Should the question again be taken up from the other side, it ought perhaps to be taken into account that in the Ṣūfī poet Ḳāsim-i Anwār it is not the followers of God who are called *čelebi*, but God himself as the "beloved" in the Ṣūfī sense. Perhaps also the word-formative ending *i* may not be so foreign to Turkish as Melioranski has supposed. Max van Berchem (in a private letter) has called the attention of the writer to the name Alpī (apparently for Alp "hero") among the Turkish Ortuḳids in Mesopotamia (vi[th]—viii[th] = xii[th]—xiv[th] century) and to Čaghri, probably identical with *Čakir* "Sparrow-hawk" among the Saldjūḳs and Ḳarakhānids. (W. BARTHOLD.)

ČELEBI EFENDI, title of Mawlānā Hunkiar Djalāl al-Dīn [q. v.].

ČELEBI ZĀDE, ʿĀṢIM EFENDI ISMĀʿĪL, Shaikh al-Islām and Turkish historian, son of the Raʾīs-Efendi Küčük-Čelebi whence the name by which he is known; he was first of all a judge and teacher of law, was later appointed historiographer to the Ottoman kingdom in place of Rashīd (1130 = 1717), became successively Ḳāḍī in Brusa (1152 = 1739), Medina (1157 = 1744) and Constantinople (1161 = 1748) and finally Shaikh al-Islām (1172 = 1758), which office he held till his death eight months later. His history (printed at Constantinople in 1153 = 1740) covers the period from 1135—1141 (1722—1728); his *Dīwān* contains poems in praise of the Sulṭāns Aḥmad III. and Maḥmūd I., occasional verses on the more important events of the period 1125—1155 (1716—1742) and 88 Ghazals.

Bibliography: Hammer-Purgstall, *Gesch. der osman. Dichtkunst*, iv., 196; Gibb, *History of Ottoman Poetry*, iv., 74 *et seq.*

(CL. HUART.)

ČENDERELI, the name of a family, five members of which in practically unbroken succession held the office of adviser — or to give its later title, Grand Vizier — to the first Ottoman Sulṭāns. The statement that ʿAlā al-Dīn and Sulaimān, the brother and son respectively of Urkhān were the first Grand Viziers, is certainly a later fiction, the object of which is to show that the office of Grand Vizier was already in existence in the earliest period of the Ottoman kingdom. The statements of the older, still unpublished Ottoman historians regarding the Čendereli family show considerable divergence. Our information regarding its origin and first representative Ḳara Khalīl Čendereli is particularly defective. Of its origin we know nothing. Besides the reading *čendereli* we find *djendereli*, *čenderli* and *čandarli* also in older vocalised texts. Whether these forms show that the family belonged to the Čandārli tribe or merely that they originated in the district of this name (which still survives in the Wilāyet of Aidin), cannot as yet be ascertained. At any rate, the family, which was related to Shaikh Edebali, must have been so influential that it seemed advisable to the shrewd Ottoman Sulṭāns to attach the Čendereli to them as they did the families of Köse Michael and Evrenos, who also were not Ottomans. It may well be presumed that the Čendereli, in addition to their influence, also possessed qualities of statesmanship in a high degree although their merits in this respect are not so frankly recognised by the earlier historians.

Whether Ḳara Khalīl had already played an important part in the reign of Urkhān and whether the foundation of the corps of Janissaries was his idea is quite as uncertain as the rest of the history of the beginnings of the corps of Janissaries. The old anonymous writer, whom I am about to publish, makes him first appear in the reign of Murād. According to him, it was not Kara Khalīl but Ḳara Rustem, the Ḳaramānian, who suggested the foundation of the corps of Janissaries. It seems certain that Khalīl was Ḳāḍī of Biledjik in the reign of Urkhān and under Murād, Ḳāḍī of Iznik, thereafter of Brusa and finally became Ḳāḍī-ʿAsker, before he was created a Pasha and as such took the name Khair al-Dīn. He is said to have died in 1386 when nearly a hundred years of age. Neither he nor his institutions found particular favour among the older ʿUlamāʾ and still less did his son and successor ʿAlī Pasha. The latter flourished in the reign of Bāyazīd Yildirim, in whose various campaigns in Europe and Asia Minor he took an active part. He appears to have been, both as a statesman and as a soldier, the greatest of the Čendereli; but he was not too particular about the means he used to obtain his

ends. The older historians condemn many of his innovations; he is generally reproached with indulgence in unnatural vices and drunkenness and with having been responsible for the vices to which Bāyazīd also was addicted. After the battle of Angora (1402) he attached himself to Prince Sulaimān and died soon after the latter's death in 1411.

His son Ibrāhīm joined Muḥammad I. in the war against Mūsā and after Muḥammad's death remained Grand Vizier for several years under Murād but had occasionally to share the authority with several other viziers. He was employed in the negotiations with the Byzantine Emperors. Thus arose the close relations between the Čendereli and the Byzantine court, which were to prove so fatal to Ibrāhīm's successor Khalīl Pasha.

The latter spent most of his life under Murād II. and it was through him that Murād again took up the reins of government which he had yielded up in favour of Muḥammad, when the incompetence of the young prince became apparent. Although Muḥammad had a grudge against him on this account, he confirmed him in the office of Grand Vizier after Murād's death. Khalīl Pasha was accused of being friendly to the Greeks and of having taken bribes to prevent the conquest of Constantinople. Certain it is that Muḥammad suspected him of this and therefore had him executed shortly after the taking of Constantinople in 1453.

With him the power and prestige of the family passed away, though his son Ibrāhīm Pasha was appointed Grand Vizier to Bāyazīd II. in 1497 and held the office till his death in 1499. After him we hear no more of the Čendereli.

Bibliography: Hammer, *Geschichte des Osmanischen Reiches*[2] (Pest 1834), vol. i., repeated references. The early Ottoman historians who have been utilised for this article are not yet published. (F. GIESE.)

ČEREK, a corruption of *čehāryek* = $^1/_4$, in Turkish has the special meanings of a quarter of an hour, or a coin, which is also called Beshlik [q. v. p. 709]. (F. GIESE.)

ČERKES, MUḤAMMAD PASHA, Grand Vizier of Turkey under Murād IV. in 1033-1034 = 1624. He was brought up in the Imperial Seraglio and after being Siliḥdār of the Sulṭān was appointed Governor of Syria. As Grand Vizier he conducted the war against Ābāza Muḥammad Pasha [q. v. p. 6] and died, after defeating him, in Tokat 1034 (1624).

ČERKESSES (CIRCASSIANS) is a general name for a group of peoples who formerly inhabited the northwestern Caucasus (the Kuban territority) and a part of the east coast of the Black Sea from the Taman peninsula southwards almost as far as Abkhāsia. Of these tribes, which were much more numerous before the Russian conquest of this area, only insignificant remnants remain; most of them migrated to Turkey or rather Asia Minor during the war or at the conclusion of it.

Like most peoples of the Caucasus, the Čerkesses have been known in Europe by very different names in the course of centuries. It is only recent research that has brought order into the chaos by giving us the names used by these peoples themselves. The ancients knew the Čerkesses as Σινδοί, Κερκέται, Ζυγχοί, Ζυγοί etc. The name they themselves use is Adighe (Adayghe). The Adighean people, according to Luller, whom I follow here as the best authority on the Čerkesses, was divided into the following tribes:

1. Abadzekh
2. Shapsug
3. Notkuadj
4. Kabertai
5. Beslenei
6. Mokhosh
7. Kemgui
8. Khatukai
9. Bzhedukh
10. Zhan.

In addition there were the Čobein, Khegaik, and Khetuk (or Adali) but they have long been either merged in other tribes or exterminated by war and pestilence.

The Adighe formerly dwelled on the north and south slopes of the western main chain i. e. the left bank of the Kuban and its tributaries and the coast of the Black Sea as far as the river Shakhe. The few remnants of them, that survive in the Caucasus, still dwell with Tatar tribes, Ossetes, Čečens and Russians (chiefly Cossacks) as their neighbours practically in their ancient territory: the Kabardin main branch in Great and Little Kabarda (Terek territory), in the valley of the Malka, the Baksan and the Čerek, the upper course of the Kuban, the Aksaut and the Zelenčuk, as well as on the right bank of the Terek, where it turns from a northwesterly to an easterly direction. The following tribes live in the south of the Kuban territory: Abadzekh, Bzhedukh, Besmenew, Shapsug, and Natukhai. There are also some Čerkesses on the Black Sea near Tuapse: in all about 200,000.

With the Abkhāz and the Ubykh, who have all emigrated, the Čerkesses form the northwestern branch of the Caucasians proper. Of all their languages only the Kabardin and the Abkhāzian have been made known to us, by Lopatinski and Uslar; of the others we have only isolated and quite inadequate notices. The Adighe proper, according to Lopatinski, may be divided into three dialects: 1. Lower Adighe (Kiakh), to which Luller has given the name "Common" Čerkessian, 2. Middle Adighe (Beslenyewian) which forms a link between Lower Adighe and 3. Kabardin (Upper Adighe). The phonetic character of Čerkessian is unusually harsh: it has many gutturals and sharp hissing aspirates; the weak and strong glottal stop are found in almost every word and the broadened *l* does not contribute to the euphony of the language. Very emphatic sounds are even frequently found at the beginning of a word (*sse* = I, *die* = thou, *ffe* = you).

The grammar is very peculiar and can hardly be fitted into any of the known schemes; certainly not easily into the latest, that of Finck's in his *Haupttypen des Sprachbaus*. The prefixing of the pronominal root and the strong development of moods and tenses are characteristic of the verb: the relations of the nouns to one another which we express by declension or prepositions are expressed by elements quite loosely attached.

The Čerkesses had and, strictly speaking, still have only an oral literature. They had no alphabet; it was only after the Russian conquest that the Russian alphabet was adapted to their language; at the same time a modest attempt was made to found a written literature.

The Folklore of the Čerkesses consists mainly of two classes, the Nartensaga (heroic legends) which they have in common with other Caucasian peoples, e. g. the Ossetes (it has not yet been ascertained which has borrowed it) and heroic-historical ballads.

We have very little reliable information on the history of the Čerkesses. Such as there is, has been handed down by oral tradition only, mainly in ballads and, as is natural among a people of such a warlike disposition, it has been interpreted in a very personal fashion. Schora-Bekmursin-Nogow has collected and published the historical traditions of his people (see *Bibl.*); but there is not a word of it which can be taken without great caution. It is certain that the Čerkesses have frequently played a part in the current of events, north of the Caucasus, but what is truth and what is fiction in their traditions, it is impossible to ascertain. The Warägo-Russians of the Tmutarakan principality on the Taman peninsula, at any rate, came into contact with the Čerkesses at quite an early period (967).

As far as has yet been ascertained, the Čerkesses appear to be anthropologically a mixture of a fair northern race with a dark southern. Pantiuchow regards the typical representatives of the race as subdolichocephalic (index 78-79), among whom there are more light- than dark-eyed. But as has been stated, they are strongly mixed with a dark broad-headed stock. They are described as handsome men, though some observers say that the beauty for which the women are renowned, is over-rated. There is really some truth on both sides, for, as among all Caucasians, we find handsome individuals beside others who have no particular claims to beauty. The export of girls to Turkey which has been going on for centuries must naturally bring about a degeneration of the race.

In former times the Čerkesses practised only cattle-rearing and, to a smaller extent, agriculture. Their horses were and still are famous. Their chief food — the frugality of the Čerkesses is proverbial — was a kind of polenta made of millet. Meat was but little eaten and that only at sacrificial feasts. They made their own cloth and their *burkes* (felt cloaks), in addition to articles of leather which their women were fond of embroidering with gold and silver. Their houses, which as a rule contained only one room, were built in groups. There usually was a room attached to each house for guests.

Hospitality was and still is a sacred duty among the Čerkesses. Among the tribes with a feudal organisation it was mainly the chiefs and nobles who had the right to exercise hospitality. The guest is even regarded as a member of his host's clan as far as the right of protection is concerned, so long as the latter does not give him over to another *kunak* (host). The host is responsible with his life and property for the safety of his guest.

Some tribes in earlier times had a feudal organisation. The Notkuadj, Shapsug and Abadzekh had no chiefs but only nobles while among the other tribes the government was in the hands of princes; these nobles, however, are said to have possessed more power than the princes of the other tribes. Under the influence of Islām which was brought by emissaries from Turkey, the feudal system has been broken down; as early as 1826, Hasan Pasha, the Seraskar of Anapa, took away the privileges of the nobles of the three tribes above mentioned.

The people were divided into four classes: 1. Psho (Pşə) princes, 2. Uork (uorkkh) nobles, 3. Tlokotl who had to obey the Psho's and Uork in certain respects, and 4. Pshitl (Pşətl) = Serfs. Islām with its democratic tendencies struck the first blow at this organisation. Bell appropriately called the Muhammadans among the Čerkesses of his time "Radicals".

The Čerkesses are nominally Muhammadans; there are also a few members of the Orthodox Church amongst them. Islām is not yet 200 years old among them. It was introduced by the Krim Khāns and was first adopted by the Kabardins. At an earlier period Christianity appears to have been propagated amongst them; at least the ruins of churches and certain customs point in that direction. Neither of the religions professed by them are deeply rooted, any more than among the Ossetes. The old heathen religion retained the firmest hold among them, as is still the case to-day among the Ossetes. The following gods were worshipped: Sozeris, the protector of crops, whose feast was held in December practically at our Christmas; Akhin, the protector of cattle; Zelgut who watched over their raids and military enterprises; Mezitkh, the god of huntsmen and the chase, who rides on a boar with golden bristles; Yemish, the patron of shepherds; Tlepsh, the god of smiths — oaths are usually taken in his name —; Khepeguash (sea-nymph); Pseguashakha (water-nymph) worshipped for rain; Khātegwash, the protectress of gardens; Tlokhamish and Sheheris, who are mentioned in prayers after Sozeris (are they perhaps merely secondary presentations of Sozeris himself?); Khakustash who is a kind of patron god of the tribe among the Natukhash and the Shapsug, but also protects the oxen used to plough with; Kodesh is represented in the form of a fish and rules the sea; Pshishaue, Thakhaleik and Thakofeshu correspond somewhat to the Lares and Penates; Meriem, protectress of the bees; she is also represented as mother of the Great God (obviously a transformation of a pre-Christian deity under Christian influence); harvest-festivals also are dedicated to her; Shible, the god of thunder and tempest, to whom those slain by lightning are sacred; and Tha, the supreme god.

The Čerkesses had neither temples nor churches. Prayers were offered up and sacrifices made in sacred groves or under sacred trees. Nor was there any proper priestly class; the sacrificial ceremonies were carried out by an old man elected for life for this duty.

Justice was formerly administered according to traditionary custom (*ʿādat*). There was no separate caste of judges, at least not among the Shapsug and Natukhash. A declaration of innocence on oath used to be accepted; but as perjury was not uncommon, the whole structure of this system of customary law fell to pieces. Society required blood-vengeance for murder as an absolute right and duty; it was however also possible, though difficult, for the murderer to escape blood-vengeance by payment of a fine; the fines prescribed were fixed by the social position of the injured individual. The absence of any limitation of time after which vengeance could not be taken, gave rise to endless vendettas.

A wife was obtained by purchase. If the consent of the bride's parents could not be obtained she was usually carried off by force, as was also done when the bride herself was unwilling. A pretended carrying off of the bride by force still forms an essential part of the marriage ceremony.

As a rule a newly married pair do not appear

in public with one another till after the birth of the first child. Their code of sexual morality is a very strict one. On the wedding-night the bridegroom opens with his *kindjal* the leather corset of the bride which she has worn since her childhood without ever taking it off.

One of the most striking features of Circassian life was the *Atalik*, i. e. the custom of handing children over to strangers immediately after birth to be brought up (the boys till their 17th—18th year and girls till their 15th—16th year). The foster-parents were treated with great reverence, and held a position almost superior to the actual parents. This custom created a kind of foster-kinship, which contributed considerably to the unity of the Circassian tribes. A fugitive who succeeded in touching with his lips the breast of the mistress in the house of a stranger, thus became a member of the family and the head of the house was responsible for his safety. This is probably a point from which one may understand and explain the social and family relations of the Caucasian peoples.

Another factor which contributed to the unification of the Čerkesses was the system of swearing brotherhood, in which the touching the breast of a woman also played the main part; a man universally held in high esteem stepped forward from the one group of those swearing brotherhood while a woman came forward from the other group and offered the man her breast; the ceremony was completed by an oath on the Ḳor'ān.

The Čerkesses were in many ways the teachers of their neighbours. Not only was the masculine dress (sheepskin cap, felt cloak, Čerkesska i. e. overcoat) imitated, but in part also (by the Abkhās and Ossetes for example) the feminine, i. e. the corset, chemise, trousers, upper garment with a deep opening on the breast, girdle and the high cylindrical hat. This dress is now rapidly disappearing as everything is in a state of transition. It may also be supposed that the social organisation and particularly the ancient heathen religion of the Čerkesses exercised a deep influence on their neighbours.

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ČESHME, a Persian word meaning "source, fountain" which has passed into Turkish with the same sense. It is the name of a market-town in Asia Minor with a wide and safe natural harbour on the Mediterranean coast, at the entrance to the Gulf of the same name, at the north-western extremity of a peninsula opposite the island of Chios. It is the chief town of a ḳaẓā in the sandjaḳ of Smyrna, Wilāyet Aidin. The town has 5550 inhabitants of whom 4000 are Muhammadans and 1000 Orthodox Greeks; there are 5 mosques, 14 Greek churches and 1 synagogue. The present town, which is quite modern, occupies the site of the ancient harbour of Erythrae, now called Rythri. There are hot-springs at Ilidja.

A Russian fleet of nine ships of the line and seven frigates, divided into three squadrons commanded by Spiritoff, Alexis Orloff and Elphinstone, which had sailed from Kronstadt to aid the revolted Mainots, attacked the Turkish fleet here, consisting of two corvettes, fifteen galleons, five shebeks and eight galleys, commanded by Ḳapūdān-Pasha Husām al-Dīn and Captain Djeza'irli Ḥasan. The Russian and Turkish flagships both caught fire at the same moment and those of the crew, who could, saved themselves by swimming (11th Rabīʿ I. 1183 = 5th July 1770). The remainder of the Turkish fleet was set on fire the following night. This defeat of the Turks at Česhme was the fore-runner of the Peace of Ḳainardje.

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CEUTA, a maritime town in Morocco on the Strait of Gibraltar, 10 miles south of Gibraltar, 40 north-west of Tetwān and 140 north of Fās (Fez), with 9694 inhabitants; Lat. 35° 54' N. Long. 5° 18' W. (Greenw.). It is fortified and is the most important of the Spanish *presidios*.

Ceuta is built on a peninsula running from west to east terminating in a rocky mass (Djebel al-Mina) surmounted by a lighthouse. The peninsula itself is dominated in the centre by the Monte del Hacho which rises to a height of 600 feet. The town is divided into two parts, the old town, "Ciudad Antigua" which lies in the hollow of the isthmus and the modern town, Almina, rising like the tiers of an amphitheatre up the slopes of Monte del Hacho. Beyond the isthmus the land rises to form a large plateau cut up by ravines, which in the north descends abruptly to the sea by steep cliffs. This is the Serallo Plateau abutting on the outer spurs of the massif of the Andjera, called by the Spaniards Sierra Bullones and by the Moors Djebel Bū Yūnus or Bū Yūnash. There are two bays, one on the north and the other on the south of the peninsula: the first is fairly large but badly sheltered; the second is smaller but well protected from the winds from the open sea and offers a safe anchorage to ships. In spite of these natural advantages, Ceuta plays quite a secondary part as a commercial town and ranks far below Tangier or even Melilla. On the other hand it is a strategic position of the highest importance, equal, if not superior, to Gibraltar.

Ceuta is called Sabta (سبتة) by the Arab historians and geographers. The etymology of this name is uncertain. The author of the *Bayān* (i. 210) derives it from Sabt, a descendant of Shem, son of Noah: al-Idrīsī (ed. Dozy et de Goeje, p. 199) connects it with the Latin word *septum* on account of the situation of the town, on a peninsula shut in by the sea on all sides except the east. The most probable explanation, however, is that which derives the word Ceuta from *Septem* (*fratres*), the name given by the Romans to the heights on which the town is built.

The position of the peninsula of Ceuta at the entrance to the Mediterranean had early attracted the attention of the Phoenicians who founded the trading settlement of Abyla here. After the Carthaginians, the Romans who succeeded to their heritage established themselves here in their turn and founded the colony of Julia Trajecta. In the vth century of the Christian era, the town was taken by the Vandals, then retaken by the Byzantines who surrounded it with fortifications in the time of Justinian and gave it the name of Septa. At the time of the Arab invasion Ceuta was governed by Count Julian who had succeeded in making himself practically independent there. When 'Okba b. Nāfi' was nearing Ceuta after his victorious march through the Maghrib, Julian came out to meet him bearing a magnificent present, promised to be his tributary and obtained confirmation of his authority from the Arab leader (al-Bakrī, *Description de l'Afrique*, transl. de Slane, p. 236). According to the same author, it was Julian who furnished Ṭārik and his companions with the means of crossing to Spain. A few years later the Arabs were allowed to enter the town and settle there.

The Khāridjī revolt in the middle of the second (viii^th^) century almost brought about the ruin of Ceuta. The Berbers of Tangier invaded the town and drove out the Arabs. "Ceuta" says al-Bakrī "remained abandoned and in ruins with no inhabitants save wild beasts". After the battle of Baḳdūra, Baldj and his companions who had taken refuge there, were closely blockaded by the Berbers. Ceuta finally became a part of the Idrīsid kingdom. It was granted by Muḥammad, son and successor of Idrīs II, to his brother al-Ḳāsim along with Tangier, Tetwān and Başra; it next passed to al-Ḳāsim's brother 'Omar and then to the latter's son 'Alī who reigned over all the Idrīsid kingdom. In the iii^rd^ and iv^th^ century, Ceuta, though nominally part of this kingdom was ruled by a Berber dynasty founded by a certain Mudjakis (Mākesn, according to al-Bakrī). This man, who belonged to the Ghumāra tribe, adopted Islām, established himself in Ceuta and had himself appointed lord of Ceuta by the sovereign of Fās and the town received the name of Madjkisa. For a century it was ruled by his descendants, 'Iṣām, Mudjbir b. 'Iṣām and lastly al-Riḍā b. Mudjbir. The population of the town increased at this period by the influx of Spanish refugees from the neighbourhood of Xeres. When 'Abd al-Raḥmān al-Nāṣir, Caliph of Cordova, took Ceuta in 319 (931), al-Riḍā was forced to abdicate.

From this period on, Ceuta was a bone of contention between the Spanish Moors and the rulers of the Maghrib. The Umaiyads of Cordova held it and, as it was the gateway to Africa, they made all efforts to retain it. 'Abd al-Raḥmān al-Nāṣir surrounded it by a stone wall of great strength; another Caliph built fortifications on the plateau of al-Mīna and tried, but without success, to transplant the inhabitants thither. A large garrison was quartered in it. These precautions proved by no means unnecessary. In 371 (979) Bulukkīn b. Zīrī (q. v. p. 792) advanced on Ceuta but, seeing the immense supplies laid in by the Umaiyads, gave up all thought of undertaking a siege of it. The Ḥammūdid Idrīs, governor of Tangier for his brother Yaḥyā, was more fortunate and succeeded in taking the town. It was won back by the Umaiyads but finally lost to them when the Almoravids seized it. Besieged by al-Mu'izz b. Yūsuf b. Tāshfīn, Ceuta had to surrender after a valiant resistance. The governor Ḍiyā' al-Dawla was put to death by order of the victor in 476 = 1083-1084 A. D.

The Almohads succeeded the Almoravids in Ceuta. In 1140 'Abd al-Mu'min had tried to seize the town, but had been repulsed by Ḳā'id 'Iyāḍ. In 1146, the inhabitants submitted voluntarily and received an Almohad governor. They rose the next year against their new masters, killed the governor and appointed an Almoravid chief Yaḥyā b. Ghāniya as their ruler. This rebellion was quickly put down. 'Abd al-Mu'min regained Ceuta and placed one of his best officers Sīd Abū Sa'īd in command of it. The Caliph Abū Ya'ḳūb afterwards gave this important post to his own brother Abū 'Alī al-Ḥasan. The turbulent spirit of the people of Ceuta frequently manifested itself in revolts against Almohad authority. In the reign of al-Manṣūr, his brother Abū Mūsā had himself proclaimed Caliph at Ceuta under the name al-Mu'aiyad, then made an alliance with the Emir of Murcia, Ibn al-Hūd, whose intervention forced the legitimate Caliph to raise the siege of Ceuta (1234). The Caliph al-Rashīd made an alliance with the Christians in order to overcome the rebels. A Genoese fleet of 70 ships blockaded Ceuta without being able to take it. It was only through the fickleness of its inhabitants that Ceuta was restored to the Almohads; they revolted against Ibn al-Hūd, drove out his representative and opened the gates to their former masters.

In spite of these vicissitudes, Ceuta appears to have enjoyed considerable prosperity during the xi^th^ and xii^th^ centuries A. D. The town, properly speaking, only occupied a portion of the peninsula, the remainder being covered with gardens, vineyards and sugar-plantations (al-Idrīsī *loc. cit.*). In al-Bakrī's time, there could still be seen within the walls remains of ancient monuments, notably ruins of churches and public baths. The population was composed of Arabs of the tribe of Ṣadf and of Berbers who had come originally from the cantons of Başra and Azīla. Its trade in fruit and in the fish caught in the adjoining seas brought it considerable wealth. "There is no coast more productive", says Idrīsī "over a hundred kinds of fish are found there ... the tunny-fishery is particularly important". According to this geographer, coral was also abundant in these waters; worked, polished, rounded and pierced in the bazaars of Ceuta, it was exported as far as Ghāna and the other towns of the Sūdān. Their mercantile pursuits did not however prevent the inhabitants from the pursuit of learning. "Ceuta" says al-Bakrī, "has always been one of those places where the sciences have taken up their abode".

The decline of the Almohad empire brought a

renewed period of disorder for Ceuta. The inhabitants, after recognising the authority of the Ḥafṣids for a time, submitted to the Marinids. Their allegiance however was rather doubtful and on several occasions they threw off the authority of the sovereigns of Fās. Thus we find them in the reign of the Marinid Abū Yūsuf electing al-ʿAzafī their ruler; he finally became master of the town on condition of paying tribute to the Sulṭān of Fās (1273) but was soon overthrown by Ibn al-Aḥmar, king of Granada. The Spanish prince on becoming master of the town encouraged the rebellion of ʿOthmān Abu ʾl-ʿAlā, a Marinid pretender, who took up arms against the Sulṭan Abū Thābit and on being defeated by him, took refuge in Ceuta (1308 A. D.). Abū Thābit then began the siege of the town but died before its walls; it was finally taken by his successor Abū Rabīʿ to whom Don Jayme of Aragon had lent 50 ships and 1000 horsemen. There was another attempt in 1316 by the citizens of Ceuta to restore ʿAzafī to power. This was put down with great rigour by the Sulṭān Abū Saʿīd, who built a fortress called Afrag on the highest point of the peninsula to keep the inhabitants under control. A son of Abū ʿInān, named Mūsā, however landed at Ceuta, and marched on Fās where he was proclaimed Sulṭān. The king of Granada who had supported this pretender seized the opportunity to place a garrison in Ceuta. A Marinid army blockaded the town but was scattered by Abu ʾl-ʿAbbās, a new pretender. The latter finally became lord of Morocco and did not hand Ceuta over to the king of Granada (1387 A. D.).

The Marinids did not long hold Ceuta, which they had thus won back from the Moors of Spain. They were soon supplanted by the Christians. In 1415, João I, King of Portugal, sent an expedition against Ceuta. The Christian fleet after being scattered on the voyage by a storm, succeeded in entering the harbour on the 14th August. The Portuguese took the town in spite of the vigorous resistance of Ḳāʾid Ṣalāḥ, who commanded it, and installed a garrison there under Don Pedro de Meneses. In 1421, Ceuta was constituted a bishopric. As a result of their failure before Tangier (1437) however, the Portuguese signed a treaty by which they agreed to restore Ceuta to the Muḥammadans. This agreement was not however ratified by the Cortes and the place remained in the power of the Portuguese at the price of the liberty of the Infant Don Ferdinand who had been left as a hostage and died in captivity.

The annexation of Portugal in 1580 by Philip II transferred Ceuta to the Spaniards. They retained it after Portugal had regained its independence and had their right to it recognised by the treaty of Lisbon (1668). It was only with the greatest difficulty that they were able to maintain their position there. They had to resist the attacks of Mūlāy Ismāʿīl who had set himself to drive the Christians out of all the points they occupied on the Moroccan coast. After informing the governor Don Francisco Varino of his intention of reconquering Ceuta, the Sharīf laid siege to the town with an army of 30,000 men. He laid out a fortified camp and blockaded the place closely; the garrison consisted only of 600 infantry, 80 cavalry and 120 ecclesiastics. The siege lasted 27 years (1693—1721). Occupied with the war of the Spanish Succession, the Spaniards were too busy to attend to the course of events in Africa and did nothing to help the beleaguered city. In the meanwhile, the English who had taken Gibraltar in 1705, had tried without success to occupy Ceuta in order to hold both keys of the Strait. Finally in 1721 the Marquis de Lèves was sent to Africa with reinforcements, dislodged the Moors from their positions and drove them back to the Sierra Bullones. Some years later the Sharīf Mūlāy ʿAbd Allāh made another attempt to take Ceuta. The army which he sent, at the suggestion, it is said, of the renegade Ripperda, was put to flight.

The Spaniards thus remained in possession of the town, but throughout the xviiith century they were constantly attacked by the neighbouring tribes. To put an end to this state of affairs, the Hispano-Moroccan treaties of 1782 and 1799 granted to Spain a strip of land around the town, a measure which did not however prevent further depredations by the natives which the Makhzen was neither willing nor able to prevent. Napoleon's intervention in Spain seemed at first to deprive the Spaniards of Ceuta. The English, fearing that the Sharīf would seek to profit by the occasion to retake Ceuta and considering that this town "ought to be preserved", occupied it from 1810 to 1814 when they restored it to Spain. The Spaniards, replaced in possession of Ceuta, continued to suffer from the aggressions of the native tribes, particularly the Andjera. The treaty of Larache (1845) did not succeed in improving the situation. Hostilities continued and the destruction by the Andjera of the defences erected by the Spaniards near the town brought about the Hispano-Moorish war of 1859-1860. It was at Ceuta that the Spanish troops were concentrated before marching on Teṭwān and it was around Ceuta (on the Serallo Plateau) that the first fighting in the campaign took place (August—November 1859). By the treaties of Wād Rās and Teṭwān, Spain received an extension of the territory of Ceuta, which now stretched from the sea to the ravine of Andjera in the Sierra Bullones, a distance of about 7 miles.

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CEYLON, an island off the southern extremity of the Indian peninsula, situated between 5° 55′ and 9° 51 N. and between 79° 41′ and 81° 54′ E., with an area of 25,481 square miles. The population in 1911 amounted to 3,592,397 of whom 276,361 were Muḥammadans; of these the majority (266,454) are styled Moors or Moormen, and either claim descent from Arab immigrants who intermarried with the women of the country and made converts from among the inhabitants, or are Indian traders who visit the island from the peninsula; the rest are Malays, chiefly descended from soldiers and labourers introduced into the island by the Dutch from Java and Sumatra; there are also a few Afghans and other Muḥammadan settlers.

Ceylon was early known to the Arabs on account of its pearl-fisheries and trade in precious stones and spices, and Arab merchants had formed commercial establishments there centuries before the rise of Islām. Local tradition represents the first Muslim settlement to have been made by some Arabs who were sent into banishment by Muḥammad as a punishment for their cowardice

at the battle of Uḥud. There is of course no historical basis for this legend, but the commercial importance of Ceylon must have caused the knowledge of it to have become known in the Muslim empire at an early period. From the IIIrd cent. of the Hidjra onwards mention of Ceylon is frequent in the works of geographers; it is referred to several times by Ibn Khurradādhbih (about 230 A. H.) in his *Kitāb al-masālik wa'l-mamālik* (*Bibl. geogr. arab.* vi, 63—70), (the oldest work of Arab geography that has come down to us), under the name Sarandīb, a corruption of the Sanskrit Sinhaladvīpa. Sarandīb is also employed in a narrower sense to denote only that district in which Adam's Peak is situated, in which case the island as a whole is called Siyalān (al-Kazwīnī, *Kosmographie*, ed. Wüstenfeld, i. 112; Ibn Baṭṭūṭa, iv, 165, 179). The name Sahīlān is found in *ʿAdjāʾib al-Hind* (Index s. v.); and Ibn Rustah, besides Sarandīb, knows the Greek name of the island, which he writes Ṭabirbānī (Ταπροβάνη). (*Bibl. geogr. arab.* vii, 84, 132.)

Adam's Peak, (a prominent mountain 7420 feet high), is well-known throughout the Muḥammadan world as the first spot on earth touched by the foot of Adam when God drove him out of Paradise (al-Ṭabarī, i. 121); the spices that grow on the island are said to have sprung from the leaves of branches that Adam was allowed to bring away with him from Paradise (id. 125-126). The print of his foot on a rock at the summit of the mountain is a place of pilgrimage for Muslims, as well as for Buddhists and Christians. (Ibn Baṭṭūṭa, iv. 181-182.)

The Arab merchants were undisputed masters of the trade of the island until the appearance of the Portuguese in the Indian seas early in the XVIth cent. It was the Portuguese who first called them Moors and the name has been commonly applied to them since. The rising power of the Arab merchants and their descendants was crushed by the Portuguese, and by the Dutch who succeeded them in the possession of Ceylon (1658); they were forbidden to hold lands and attempts were made to suppress the public exercise of their religion. The British who occupied the island in 1796 were slow to abandon the restrictive policy of their predecessors, and it was not until 1832 that the Moors were allowed to own lands in Colombo.

As a British crown colony, Ceylon is administered by a governor assisted by an executive and a legislative council. One of the members of this legislative council represents the Moormen. The Moormen are mostly engaged in petty trade as shopkeepers and pedlars, or are boatmen, fishermen or coolies; a small section of them are agriculturists. They speak Tamil, with an admixture of Arabic words. The only portions of Muḥammadan law in force in Ceylon are those contained in the Code adopted by the Governor in Council on the 5th August, 1806; this includes Muḥammadan law so far as it has been specially introduced into the island, either by express legislation or by ancient and continuous custom; when the Code of 1806 is silent on any point, resort is had to the Common Law of Ceylon.

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(T. W. Arnold.)

CHERCHELL. [See SHERSHEL.]

CHICANE, from the Pers. *Čawgān* (*Čawgān gūy*), arabicised *Ṣawladjān*, polo, Arab. *Laʿb al-Kurra*, τζυκάνιον, German Schaggun. Cf. Yule-Burnell, *Hobson-Jobson*², p. 190—193 (cf. 719—720); Dozy-Engelmann, *Glossaire* s. v. *Chicane*; Modi, *The Game of Ball Bat* (*Chowgan Gui*) *among the Ancient Persians as described in the Epic of Firdousi* (Bombay 1890); *Kābūsnāma*, c. 19, transl. by Querry, p. 169 *et seq.*; Sykes, *Ten Thousand Miles in Persia* etc., p. 334 *et seq.*

CHINA.

The Muḥammadans of China fall into two main ethnic groups: Turks and Chinese, who again may be considerably subdivided. On the Turks of China see the article TURKISH PEOPLES. In this article the Turks will only be dealt with in so far as they have had a share in the development of Chinese Islām. China in this article is the land of the eighteen Provinces.

I. HISTORICAL AND GEOGRAPHICAL SECTION.

The intercourse of the pre-Islāmic world with China was based almost exclusively on the silk-trade; in fact the usual words for silk in Western Asia and Europe are probably only corruptions of the Chinese *sir* or *sïr*. In Western Asia this trade was in the hands of the Persians who were at the same time consumers. The Turks, their neighbours in the western lands of Eastern Asia on the borders of the Chinese Empire, were the carriers of silk and other articles of commerce between China and Western Asia. Some two hundred years before the dawn of Islām, these commercial Turks tried to make a change in the trade route, as they wished to get into direct communication with the consumers west of Persia. The negotiations between the Emperor of Byzantium and Dizabulos, the Khāḳān of the Turks, did not however lead to anything of importance (Menander Protector gives the history of the embassies with the report of Zemarch). At the dawn of Islām the old state of affairs still remained; almost nothing was known on this side of the Tienshan of the wonderful land from which came silks and other articles made by cunning hands, for the goods were only carried by the Chinese as far as the borders of their kingdom; there they were taken over by the people of the Tarim basin who were in the main Turks (with a few Persian colonies). It is most probable that Persians attended to the actual purchase of the goods in China itself (there is important testimony on this point in Hirth, Ms. Sin. Berlin 1, with documents granting foreign merchants permission to import certain goods into Chinese markets) and that they employed Turks as carriers.

We have numerous accounts of the relations of the Muḥammadan world with China, which in part

prove to be very accurate. These sources have not as yet been treated in a critical fashion. To the Arab geographers China is the land of the unknown and mysterious, into which only the boldest may venture. It must be noted that even in the oldest Arab geographers, who deal with China, that have survived to us, the connection of South and North China is known while in earlier times an absolute distinction was made between the land of the Seres and that of the Sinae; it is one and the same land whose coasts are washed by the Indian Ocean (*Baḥr Fāris*, *Baḥr al-Hind*, q. v.) and whose mountains are connected with the mountains of Farghāna and their continuation; so we are told by Balkhī in Iṣṭakhrī and Ibn Ḥawḳal (sea-coasts, p. 40, 103; mountains, p. 109, 240). What the tradition of the Muslims of China itself tells us about the earliest intercourse, is worthless and erroneous, although it is stated in numerous monuments in stone. It deals with the famous companion of the Prophet Sa'd Ibn Abī Waḳḳāṣ, whom it makes a maternal uncle of Muḥammad and whose grave in Canton is revered, although he really never came to China (Thiersant mentions the name Wahb Abū Kabsha in addition to Sa'd Ibn Abī Waḳḳāṣ, without sufficient authority, cf. Broomhall, p. 76 *et seq.*). Tradition also tells of the bringing of Islām to China by land *via* Hami (Ḳamul) by Arab envoys and the exchange of 3000 Arab and Chinese soldiers as a result of a dream of the Emperor T'ai Tsung (627—650 A. D.). These legends have been collected by Thiersant and more critically by Devéria, *Origine*. The oldest document on the beginnings of Islām in China is a stele in the chief Mosque of Singanfu, which professes to have been erected in the first year of T'ien-Pao i. e. according to Broomhall, p. 86, in 742 A. D. According to this, Islām must have been known in China under the Emperor Kai-Huang of the Sui dynasty (581—601 A. D.). Equally impossible dates for the introduction into China of Islām are given in other places also. (Devéria's explanation of the puzzle is that in 753 = 1351, when a new chronological system was proposed, the 753 years were assumed to be Chinese i. e. solar years, so that all dates were thus put back about 23 or 24 years). In any case the inscription is a palpable forgery. It was probably erected when the mosque was repaired, possibly at the renovations undertaken by Sai Tien-ch'e (Saiyid Adjall, see below). The Chinese official tradition found in the dynastic histories is not much more reliable than that of Chinese Islām. These also are full of legendary matter, profoundly influenced by national pride and compiled with the usual Chinese lack of critical judgement; nevertheless they must not be entirely neglected as they contain a few geographical and linguistic data. I would particularly call attention to the fact that in the whole of the older Chinese literature the Muslims are always called *ta-shih* i. e. *Tāzīk* (*tāzīk* is the Middle Persian form of the modern Persian *tāzī*; it is the Persianized form of the Aramaic *ṭaiyāyē*, properly "Arab of the tribe of Ṭai". The change in meaning is explained by the fact that once the Muḥammadan Ṭai Arabs were regarded by one body of Persians as the representatives of the Arab world, their name was extended to all Arabs and thus came to mean 'Arab' or "Muslim". Later they learned to distinguish more accurately between various branches of Muḥammadans and *tāzīk* again became limited in application and was applied to the Muslim inhabitants of North-East Persia; on the modern Tādjīk of the Pamirs see Justi in the *Grundriss der Iran. Phil.*, ii. 401 *et seq.*, with an erroneous derivation of the name from *tādj*, a crownlike headgear). Our Arabic sources are much better. We have such splendid works as Ṭabarī's history, which gives us all the material available in his time so that we can reconstruct the history for ourselves; it is improbable that any important notices from older times have escaped him. The Arabic sources afford a check on the Chinese, which we cannot afford to neglect; they are quite silent regarding the legends handed down by the traditions of Chinese Islām.

The Arab geographers are of particular importance. While no exact definition of the locality of China or its chief towns is given by the historians, the geographers by the very nature of their works have to give this information. Striking differences are found when one compares the different authors, according to the views prevailing when they wrote. Particularly striking is the utter disagreement between the statements of Ibn Rusta (who wrote his *al-A'lāḳ al-Nafīsa* about 290 = 903) and Mas'ūdī (who wrote his geographical work *al-Tanbīh wa 'l-Ishrāf* in 345 = 956). According to Ibn Rusta (p. 96, 3 *et seq.*) the first clime begins in the east in the farthest borders of China, passes over China, thence over the coast lands in the south of the land of Sind etc., the second clime begins (p. 96, 17 *et seq.*) in the east, passes over China, thence over India and thence to the land of Sind etc.; the third clime (p. 97, 1 *et seq.*) begins in the East, passes over Northern China, then over India etc.; Tibet is the first station of the fourth clime (p. 97, 12); the fifth clime begins in the land of Yādjūdj in the East (p. 98, 3 *et seq.*) and passes immediately into Northern Khorāsān; the sixth clime begins in the land of Mādjūdj and passes over the land of the Khazars, the seventh clime (p. 98, 13 *et seq.*) begins in the east with the Northern Yādjūdj, passes over the land of the Turks, the coast lands of the Caspian Sea etc.; Ibn Rusta adds (p. 98, 18 *et seq.*): "what lies behind these climes, in addition to the inhabited areas enumerated by us, begins in the east with the land of Yādjūdj, then passes over the land of the Toghuzghuz (this name appears as Toḳuzoghuz in the old Turkish inscriptions of Mongolia, cf. my *Zur Geschichte Eurasiens: Orient. Lit. Zeitung*, 1904, col. 293; *toghuzghuz* should also be read in the Arabic texts cf. the article GHUZZ) and the land of the Turks, then over the land of the Alans, then over the Abars (the land of the Avars), then over Burdjān (the land of the Bulghārs) and the Ṣaḳāliba (the land of the Slavs) and ends in the Western Ocean". It is clear from this sketch that Ibn Rusta and his contemporaries only knew of South China, which was only reached by sea; China is a country by the sea, and so he speaks (p. 83, 14 *et seq.*) of the Sea of the Indians, Persians and Chinese (*ṣīn* is properly only "people of China", but it is used even without *bilād* for "China"). When he says (p. 87, 10 *et seq.*): "The Sea of the Indians is bounded on the east side [at the beginning (supplied by me on the analogy of line 21)] by the Island of Tizmukrān, at the end by China and is bounded on the west side at the beginning by the Gulf of 'Aden, at the end by

Java", he evidently means that the Indian Ocean is divided into an Eastern and a Western section, the first of which ends on the one side at the island of Tiimukān (behind that there must of course still be water, but this is no longer the "Sea of the Indians") and on the other at China, which is a vast expanse of land reaching in the north to the land of Tibet in the fourth clime and to the land of Yādjūdj and Mādjūdj in the fifth to seventh climes. Characteristic of Ibn Rusta's views is also the statement (p. 88, [illegible], 89, [illegible] *et seq.*) that the sea on which one sails from Baṣra to China is one sea and one water reaching to China, in which India also is situated; it was however thought that there were really seven seas, each of which had its characteristic features, such as different winds, different taste, different colour and different animals; on this opinion cf. Mas'ūdī, i. 325 *et seq.*, where it is stated that the sea is one but is to be navigated in different ways in different parts (this point is not raised on p. 88, [illegible] *et seq.* where probably *al-zābadj* should be read for *al-ṣīn*). Ibn Rusta unconcernedly makes another land adjoin China: Japan and Korea; he says p. 82, [illegible], 83 [illegible]: "Every Muslim who enters a land at the end of China, which is called al-Sīla and where there is much gold, settles there and never comes back again from it", we are also told elsewhere of Muslims who had come to al-Sīlā.

Mas'ūdī is better informed; though there are many confusions in his account of the climes (p. 32 *et seq.*), it is in the main based on a knowledge of the northerly situation of China; according to the general view (p. 31 *et seq.*) the sixth clime is particularly associated with Yādjūdj and Mādjūdj and the seventh with the *Yawamārīs* (?) and the Chinese; on the other hand we find the other view manifesting itself on p. 26, [illegible] *et seq.*, where China and Japan are regarded the last inhabited areas in the east: "the farthest outposts of civilisation in the east are the frontiers of China and al-Sīlā (Japan) up to where they end in the wall of Yādjūdj and Mādjūdj, which Alexander built, and the mountains behind, through the ravines of which the wall runs; Yādjūdj and Mādjūdj used to sweep down on the plains from there: the beginning of this wall is outside the habitable region in the seventh clime... it then takes a southward direction and runs right along till it finally reaches the Dark Ocean". (The notices of the fabulous wall against the eastern Barbarians have been collected by de Goeje in his *De Muur van Gog en Magog*). Mas'ūdī also knows that India and China are near one another: "thither go ships of the Muslims who on the voyage thither and to Djidda and al-Ḳulzum are attacked by the pirates of the land of Sind, called Almaid, on *bawāridj*, which are like the *shawānī* of the Mediterranean" (p. 55, [illegible] *et seq.*). Mas'ūdī gives more information about China in his *Murūdj al-Dhahab* (written in 336 = 947, rewritten 345 = 956). There was no longer a direct connection by sea in his time but ships came from either side to Galla (Point de Galle) which was almost the halfway point, from which Chinese ships sailed to Khānfū (Canton); "in olden times it was otherwise, when the Chinese ships sailed to the land of 'Omān, to Sīrāf, the coasts of Fārs and Baḥrain, to Obolla and Baṣra and ships from these places likewise traded directly with China: it was only after justice could no longer be relied on and the above described state of affairs in China had come about that they began to meet at this intermediate point" (i. 308). The journey was actually undertaken by this route by a contemporary of Mas'ūdī's, a merchant of Samarḳand, whose experiences Mas'ūdī gives (i. 307—312) while a Ḳoraishī in the time of the Slave Revolt in Baṣra (869—879) sailed from Baṣra to India, thence proceeded partly by water and partly by land to China and landed at Khānfū from which he visited the Emperor in his residence Khumdān (*ibid.*). In i. 303, Khānfū (this is the correct reading in place of the خانقو of the text) is also mentioned as an important commercial town up to which ships from Baṣra, 'Omān, Sīrāf, the towns of India, the islands of al-Zābadj and Ṣinf sail from the mouth of the river, some six or seven days' journey distant. At an earlier period Chinese ships came as far as Nadjaf: at least so says Mas'ūdī i. 216: "the great bulk of the water of the Euphrates used to flow into the land of Ḥīra; the ancient bed called *al-'atīḳ*, on which was fought the battle of Ḳādisiya, is still visible: it flowed into the Abyssinian Sea (i. e. the Indian Ocean: it is evidently the Pallakopas which is referred to); in those days the sea came up to the place which is now known as al-Nadjaf and ships from India and China came thither, destined for the Kings of Ḥīra". Reinaud, *Relations*, p. xxxv. does not give this passage quite correctly; there is nothing in Mas'ūdī about a period other than that of the battle of Ḳādisiya. Nor ought Reinaud to have adduced Ḥamza al-Iṣfahānī (p. 102) as evidence for the presence of Chinese ships at Ḥīra; for he only says: "Ḥīra was then the coast region (*sāḥil* is not the seashore) of the Euphrates: for the sea (read *al-baḥr* in place of *al-furāt* which Gottwaldt thoughtlessly transcribed; this error in copying is explained by the *al-furāt* which appeared immediately before) then stretched far into the land (literally, was situated nearer on the northern border of the lowlying coast lands of Babylonia) and even reached as far as Nadjaf". This fanciful distortion of the meaning has led Richthofen to the following erroneous statement (*China*, i. 520): "According to the testimony of Mas'ūdī and Ḥamza of Ispahan Chinese ships used to anchor every year(!) beside ships from India before the houses of Ḥīra".

The roads leading to China have been most fully described by the oldest Arab geographer who has survived to us, Ibn Khurdādhbih, who held the office of chief superintendent of roads (died 233 = 849) in his *Kitāb al-Masālik wa 'l-Mamālik* composed in 232 = 846. According to him relations with China were principally maintained by sea and his account of the ports of South China is surprisingly thorough. After giving the route of the traveller to China from Baṣra to al-Ṣinf on the coast, three days' journey from Ḳomār, he continues (p. 69, [illegible]): "from al-Ṣinf to Lūḳīn, which is the first harbour in China, is 100 farsakh (1 f. = 4 miles) by land and water..... from Lūḳīn to Khānfū, which is the largest port, is a journey of four days by sea and of twenty days by land..... from Khānfū to Khāndjū is an eight days' journey ...... from Khāndjū to Ḳānṭū is a journey of twenty days......, every harbour of China has a large river which the ships sail into; there is ebb and flow of the tide there...... The length of China along the coast from Armābīl to the end

of the land is a journey of two months. There are 300 flourishing towns in China, ninety of which are particularly renowned: the [northern] frontier of China runs from the sea to Tibet and the land of the Turks, in the west to India; to the east of China is the land al-Wakwāk, rich in gold . . . . (p. 70, 7 *et seq.*). At the end of China opposite Kānsū, there are many mountains and many kings, this is the land of al-Sīlā; there there is much gold; the Muslims who enter this land settle in it on account of its attractions (cf. the account of Ibn Rusta p. 841[a] above); it is not known what lies beyond". The whole route from Ceylon to Kānsū is discussed by Sprenger in his *Post- und Reiserouten*, p. 82 *et seq.* (on the route to Ceylon it should be noted that "the harbour between 'Omān and China" is not a place called Kila, to be identified with the town of Malakka, but Galla, which still survives in Point de Galle, cf. p. 841[a] above). Al-Ṣinf (Tshanf) he identifies (with Reinaud and Peschel) with Tshiampa i. e. South Cochin-China and locates Lūkīn at the mouth of the Songkoi. As to the latter part of the route, all has been altered by the critical edition of Ibn Khurdādhbih (*Bibl. Geogr. Arab.*, vi.). The following points are certain: Khānfū, which is undoubtedly Canton, and Kānsū, in which we readily recognise the Khansā of Ibn Baṭūṭa; this latter is clearly Hang-chou (that *hang* formerly appeared as *ḳān* and later as *khan* is not doubted; for the corruption of *chou* to *ṣū* (*sū*) we may perhaps compare the *ṣu* for *chou* in my *Chinesisch-Arabische Glossen*, p. 285). I would identify Khāndjū as Ch'üan-chou, and suppose Khāndjū to be a copyist's mistake for *Djāndjū*; this would agree with the distance and we would then have evidence of the existence of Zaitūn, afterwards so important, in this period (cf. p. 845[a]).

Ibn Khurdādhbih was however also acquainted with the land-routes to China. He only briefly describes the route followed by the Jewish merchants of Rādhān in connection with the route followed by them by sea from the land of the Franks (Mediterranean — al-Faramā — carrying their goods on their backs over the isthmus to al-Ḳulzum = Suez) (p. 155, 4 *et seq.*) "beyond Rūm into the land of the Slavs, then to Khamlīdj, the capital of the Khazars, then across the Caspian Sea, then to Balkh and Trans-oxania, then to the *wurut* (i. e. *yurt* = land) of the Toghuzghuz and thence to China". He is much more detailed in describing the roads which lead from Transoxania to the east, and gives a vivid picture of a journey by the main route from the lands of the west to the east (p. 178 *et seq.*). At the ford on the upper course of the Oxus where it separates the Pamirs from Tokhāristān (Badakhshān) the Turks used to wait on the Pamir side and watch for foreign merchants appearing and signalling to them on the summit of the mountains opposite; they crossed the river and brought back the strangers and their goods to set them on their journey again to China or to India; he describes in thrilling fashion the skill with which these mountain Turks travelled through the great deserts of rocks where no path was visible; this agrees pretty closely with what modern travellers tell us about the Pamir districts Darwāz and Shugnān, which is the locality referred to by Ibn Khurdādhbih; even the name has survived, for we may easily recognise Shugnān in the *Shikinān* of Ibn Khurdādhbih (p. 179) who calls the Turks of this district *Shiknī* (p. 178, 12). Ibn Khurdādhbih also gives the name of the district in the form *Shikīnān* (p. 37, 173). Perhaps we also have *al-Shaḳīna* in the *al-Safīna* of Iṣṭakhrī, p. 290 (de Goeje proposed to read *al-Saḳīna*, *Bibl. Geogr. Arab.*, iv. 426). Al-Bīrūnī mentions a *Shignān Shāh* as the prince of Shugnān (*India*, p. 101, 6). The Chinese transliterate the name *Shi-ḳi-ni*, see Yule in the *Journ. of the Roy. As. Soc.*, vi. 97, cf. 113). When Ibn Khurdādhbih calls the *Shigīnī* Turks (p. 178, 14: *al-Turk alladhīna yusammawna Shigīna*), he is using the word in a very general sense; the inhabitants of Shugnān as well as of the whole of the rest of Tokhāristān were certainly Aryans and probably spoke the same dialect (*Shignī*) as they do at the present day. He was probably dealing with the road over the Barogil Pass and the Wachdjir Pass, on which see my *Chinesisch Turkestan*, p. 61 *et seq.*

Ibn Khurdādhbih's account makes it quite clear how distinctly the difference between China and the land of the Turks was understood in his time. This is all the more remarkable, as in his time the influence of China in the Turkish lands between China proper and the Tien-Shan was not inconsiderable; the Khāḳān and the lesser Turkish princes were regarded by China as vassals and they certainly never hesitated to put themselves under the protection of the Chinese Faghfūr (on this word which Neumann first recognised as *baghpur* = Son of Heaven *T'ien-tzŭ*, see Yule, *Cathay*, i. cxii. note 2) when it was to their advantage, for example, when they had to defend themselves against vigorous attacks from the Muslim world. Probably also the Turkish princes used occasionally to pose as Chinese to the Muslims. Through intercourse with the harbours of China, the Muslims were well enough acquainted with the characteristics of the Chinese to understand the differences between them and the Turks. The division of the earth into four continents by Ibn Khurdādhbih is characteristic, (p. 155): Arūfā (Europe), Lūbiya (Africa), Ithyūbiya (Ethiopia) with Tihāma, Yemen, Sind, India and China, and Iskūtiya (Scotia) with Armenia, Khorāsān, the land of the Turks and the land of the Khazars, which sum up Asia in a peculiar fashion.

There are also other important sources of information on the connections by sea extant, namely the accounts collected by Abū Zaid al-Sīrāfī in his *Akhbār al-Ṣīn wa 'l-Hind* (the older literature on the subject is discussed by Yule in his *Cathay and the Way Thither*, i. cii.). Though the first part of this work is merely a repetition of the notes compiled in 237 (851) by Sulaimān the merchant (Reinaud, ii. 61) supplemented from Abū Zaid's own materials, the second part deals with the changes that had taken place in commerce by sea, in their relation to history and gives the narrative of the Ḳuraishī Ibn Wahb (of the clan of Habbār). This narrative is of no geographical importance: only two towns are fully dealt with, *viz.*, Khānfū, which has just been discussed above and shown to be Canton, and Khamdān (= *Khān* "Emperor" + *Tang* "court"?) the capital of the kingdom, Singanfu, which Ibn Wahb visited. In the *Relations*, Khānfū is the great centre of trade between the Arabs (the word is of course not to be taken literally, but means Muslims generally) and the Chinese; on account of the frequent fires and

shipwrecks, the goods exposed were not numerous, however; trade was also seriously hampered by piracy (ii. 12); Sulaimān is quoted as authority for the statement that a Muslim was appointed law-giver to the Muḥammadan colony by the King of China; this judge was also Imām and prayed for the Caliph. His decisions were universally respected (ii. 13). The voyage from the Gulf to Khānfū was made in fresh water (ii. 19); the Chinese governor of Khānfū bore the title *dīfū* (ii. 37); the revolt of the Banshua was a disastrous period in the history of Khānfū; he attacked the town which lay in the interior, a few days' journey from the coast, on a large river; this was in 264 = 878; after the capture of the town by the rebels over 120,000 souls perished from among the foreigners alone, Muslims, Christians, Jews and Magians (ii. 63 *et seq.*); it was possibly this blow to Khānfū which brought Ch'üan-chou, the nearest commercial town to the north, to the front. Lastly Abū Zaid tells of a native of Khorāsān who came with his wares to Khānfū and from there visited the capital Khumdān, more than two months journey distant (ii. 106 *et seq.*).

It is not till a later period that the seaport of Zaitūn appears in Arabic literature, probably for the first time in Ibn Sa'īd whose statements Abu 'l-Fidā' (p. 365, Transl. ii. 124) has utilised along with those of one who had been there, probably a fellow countryman and subject. It is next described by Ibn Baṭūṭa (iv. 268 *et seq.*), who first stepped ashore on Chinese soil at Zaitūn and made it his centre for his journeys into the interior. The identity of Zaitūn with Ch'üan-chou-fu was suggested long ago by Martini and Deguignes and established in the learned note 2 to Chap. lxxxii. of the Yule-Cordier edition of Marco Polo (*Book of Ser Marco Polo*[3], ii. 237 *et seq.*). We now have a record in stone from Ch'üan-chou, which proves the existence of a mosque there in 1010, if we may trust the inscription of 1310 which professes to be a renewal of an older one of 1010 (see van Berchem in *T'oung Pao*, xii. (1911) p. 704 *et seq.*). Abu 'l-Fidā''s reference to Zaitūn as "identical with Shindjū" (note the *i*, which appears to be the *ü* of *ch'üan*) points to the fact that the town was known in the West in his time by its Chinese name (of which I suppose Zaitūn to be a corruption: *zai* or *zi* is a corruption of *ch'üan*, and *tūn* was added, thus making a word familiar to every Muslim from Ḳor'ān, xcv. 1). I must point out here that Abu 'l-Fidā''s other statements on China show some confusion; he mixes up Canton and Hang-chou-fu, as his "al-Khansā', identical with Khānḳū (read Khānfū") shows (see above p. 842[a]). He only mentions Khamdān and Khānbāliḳ in his "notes" and is not aware that his Khānḳū (ii. 122 *et seq.*) confuses two quite different towns, *viz.*: Khānbāliḳ in the north (= Pekin; cf. Ibn Baṭūṭa's account on p. 845[a] below) and Canton in the south, which should really be called Khānfū.

Lastly must be mentioned the description of the land route connecting Transoxania with China which is given in a work by Abū Sa'īd 'Abd al-Ḥaiy Ibn Ḍuḥāk Gardīzī (Marquart, *Streifzüge*, writes Gurdīzī, but see Rieu, *Cat. Pers. Brit. Mus.* 1071_a and Raverty, *Ṭabaḳāt-i Nāṣirī*, p. 901), the importance of which has been recognised by Barthold who has published a portion of this author's valuable *Zain al-Akhbār* (composed about 1050 A.D.) in *Otčet o poězdkě v Srednjuju Aziju*, 1893-1894, St. Petersb. 1897). Gardīzī's description of China occupies pp. $92,_{17}$—$94,_{5}$. The most important part is the itinerary from Turfān to Khamdān, $92,_{5-16}$: Čināndjket (i.e. Turfān-Kara Khodjo) in the land of the Toghuzghuz to Ḳumul, 8 days; at Bagh Shūrā (we may recognise in *bagh*, the Persian *bāgh* "garden"; the word *shūrā* is probably identical with the *šura* which frequently appears in Turkish names) the river has to be crossed by boat; thence it is 7 days' journey across the steppe, which has springs and pasture, to Shačau (Sha-chou, on maps usually Sa-tshou, in Prjewalski, *Reise in Westchina*, ii. 159, note 5, "Scha-tschou (Sa-tschou)" with the remark that the town was called Dun-chuan (Tung-huan) down to the beginning of the vii[th] century: at the present day the road goes by An-hsi-fu, N.E. of Sha-tshou); thence three days to a rocky desert (*sengl(ākh*); thence 7 days to Sukhčau (= Su-chou; the *sukh* is a corruption of an older pronunciation which we find in the form *sūkdjū* ("4 days from Ḳāmdjū = Kan-chou") in Abu 'l-Fidā', p. 366, transl. ii. 125); thence 3 days to Khamčau (= Kan-chou, the modern capital of Western Kansu, *Ḳāmdjū* in Abu 'l-Fidā'); thence 8 days to Kučā (?); then in 15 days to a river, which is called Ḳiyān (= Hoang?) and has to be crossed by boat. From Baghshūrā to Khamdān, which is the capital of China, is a month's journey (this total does not agree with the preceding figures even if we suppose that the last river-crossing was at Khamdān i.e. Singanfu; for the total of days travelled is 43); there are good rest-houses at the stations on the road". There is still much that is not clear in this record; but some stations can be identified. This road was certainly always the main route by land from China to the west. It appears that the Mongol Emperors when setting out from their residence at Karakorum to the lands in the west, used to take the road to the north of the T'ien-Shan *via* Bishbaliḳ (which can no longer be identified with Urumči but is to be located 6 miles north of Tsi-mu-sa; see Barthold in the article BISHBALIḲ, p. 728), Almaliḳ (Wjernyi), Talas, Sairam and Tashkend (see Bretschneider, *Mediaeval Researches*, part 4, cf. my *Islam. Orient*, i. 84). Although in the Mongol period we hear of a great deal of traffic on the great roads of Central Asia, it must not be assumed that this is evidence of great commercial activity. It is almost entirely military movements that are referred to; commerce certainly declined when anarchy and lawlessness became rampant everywhere in the states into which the the Mongol Empire had been broken up.

The above analysis of the accounts of the land of China by Muḥammadan writers will facilitate the investigation of the history of Islām in China. For the older period our investigation must be undertaken in two quite separate fields. The two routes by which Islām came to China were quite different in character and object: the land route, which led into Northern China, brought Islām into the western parts of the northern kingdom only and did not send out colonies to the coast; the route by sea ran along the coast of China as far as Ḳānsā (i.e. Hang-chou-fu, cf. p. 842[a]) founding colonies everywhere, which carefully avoided any attempt to advance into the interior. This is one of the features of the advance of Islām; when it came by water, it remained on the coast, and

when it came by land, it remained in the interior. Islâm has as a rule been afraid of the sea; from the very beginning it was impressed with a sense of the supremacy of the unbelievers on the ocean and made practically no efforts to dispute their dominion. When we do find Muḥammadans undertaking naval expeditions, they were almost always disastrous: all attacks on Byzantium, for example, from the sea failed. It was not till the Mongol period that Islâm began to advance through the interior of China, indeed one might almost say that but for the Yüan dynasty the conversion to Islâm of large tracts of the interior of China would have been impossible, for it was the first to break away from the policy of splendid isolation.

The advance of Islâm by sea was, one might say, an automatic process. As soon as the Muslims had conquered South Babylonia, and the principal towns on the Persian Gulf, they found themselves forced to carry on the seafaring traditions of these lands unless they wished to leave their newly won position unprotected. There was naturally no immediate change in the management and manning of the ships and as a rule they seem to have continued as before. If the experienced old sailors would not adopt the new religion, men to take their place were found from among their countrymen. It must not be imagined that the Arabs had taken up navigation; the *ʿArab* proper i. e. the inhabitants of the Ḥidjāz and the Syrian steppe were quite useless as sailors. The crews of the ships must have been recruited from the peoples of the South Arabian coast and the Persian Gulf. (We may perhaps find evidence of the preponderance of the Persian element in the fact that in the older Arabic literature the word for "captain of a ship" is *nākhudā*, see Vullers, *Lex. Pers.* s. v. and Dozy, *Supplément*). There was nothing against seafaring in the teaching of Muḥammad; on the contrary, the almost reverent mention of the ships which God causes to sail upon the sea (Ḳorʾān, x. 23) might rather have encouraged it. The advance of Islâm by land was governed by other motives than its expansion by sea. The primary cause in this case was the divine command: "Fight the unbelievers till ye are victorious over them", in combination with the rapacity of the Beduin hordes and the commercial instincts of the townsmen of the Ḥidjāz. There were practically no limits to the movement thus set up; as soon as one infidel people had been subjected, another was discovered beyond them which had also to be converted or conquered. This process continued till some insuperable obstacle stood in the way. The economic side of the movement was not systematically developed in the Arab period. Under the influence of the ideals of Arab nationalism, a system of Arab colonisation was pursued, which though not deliberate, proved highly effective from its earnest convictions and the necessity for expansion. But the lack of a sound system of political economy among the Arabs, and their ignorance of the organisation of capital, with the unbridled individualism of their character prevented them reaching a dominating position in the world's commerce. On the other hand, after the fall of the Arab kingdom and the union of all intellectual and economic forces in the ʿIrāḳ, we may certainly speak of an Islâmic Capitalism, which took advantage of the conquests of the Muslim hosts with the greatest energy, deliberateness and penetration, to secure a footing everywhere, at the same time facilitating the advance of the armies of Islâm by assuring that Muslims would find co-religionists everywhere. Of course, when unusually difficult physical conditions made advance practically impossible or where a strong hostile power, conscious of the danger threatening it, sought to prevent systematically the entrance of any Muḥammadan elements whatever, even the keenest business man could do nothing. This was the case with China and her outlying provinces i. e., the lands of the Turks, which lay between Transoxania and the entrance to China in Western Kansu (Yü-men-hsien); long after Transoxania had been conquered, the towering mountain wall of the Tienshan in the east continued to form an obstacle to more lively commercial intercourse. The desire to exchange certain wares from the Far East for others from the lands of Islâm, however, had always forced a few enterprising traders to surmount the obstacles; this was done even in ancient times and Islâm merely took up the heritage on entering these lands. The hostile collisions of Islâm with the great Power of the East and its vassals interrupted this traffic for a brief period only and in the long run they appear rather to have stimulated it. We saw above (p. 842ª) how the tremendous difficulties of the journey through these pathless mountains were overcome by the traders with the help of the Turks just as they are at the present day by bold and experienced travellers, but the second great obstacle was not so easily vanquished *viz.*, the resistance offered to everything foreign by the cautious Chinese government; for travellers were wholly dependent on the mediation of the people of that immense land which separated them from the gates of China proper. These Turks were half Chinese; they knew exactly how to deal with their Chinese masters; they alone understood the web of subterfuges and tricks, thousands of years old, with which the worthy Chinese bureaucrats evaded the regulations for the exclusion of foreigners. This was not however calculated to cheer the Muḥammadan traders as their Turkish friends were very unreliable allies and the stranger was not safe from attacks on his life or property while among them nor even when he had reached China, the goal of his journey; nowhere could he hope to get justice. A better state of affairs came about when the great Uigur kingdom arose, a clearer view of whose history we may now obtain from the German excavations in Ḳara Khodjo (the ancient capital Ḳoshan) near Turfan. We now know that from about 900 A. D. to the Mongol invasion there was a powerful kingdom here which afforded protection to all civilisations and where Buddhist, Christian and Muḥammadan priests were allowed to expound their doctrines and propagate them in writing also. Confidence in the administration of justice, the rule of a strong arm from Pekin to the heart of Transoxania and of a powerful and intelligent government which understood the requirements of commerce had finally been established when Čingiz Khān with his body of Mongol and Turkish followers, which rapidly swelled into an avalanche, made his first decisive advances on east and west from his home Karakorum in the Northern Mongolia. It seems that at the beginning of the xiiith century, that is, just before the rise of Mongol power, the overland traffic had attained

special importance because the princes of Hurmūz and Kīsh at the entrance to the Persian Gulf were then fighting for supremacy at sea and severely harassing foreign trading-vessels. The seaborne trade did not, however, become permanently affected thereby. The sea-route for imports to China offered this immense advantage, that the official supervision of commerce in the Chinese ports was in the hands of special officials, whose daily business it was and who possessed a regular routine. There was also the political situation to be considered: the rule of the Mongols (Yüan Dynasty 1206—1368) who were favourable to the influx of Muslims. It may be presumed that the participation of Muḥammadans in the sea-trade with China reached its zenith about the time when Vasco da Gama discovered the sea-route to India. About 150 years before this event, which was to effect such a great transference of trade, Ibn Baṭṭūṭa had visited many Chinese seaports, in all of which he found Muslim colonies (Yule, *Cathay*, ii. 477—510, has given a critical account on his journey to China; on his trustworthiness, *ibid.* ii. 433 *et seq.*; on the various places visited by him see Yule, *Marco Polo*[3] passim); he landed in China at Zaitūn = Ch'üan-chou-fu, from there made an excursion to *Ṣīn al-Ṣīn* ("China of the Chinese", "Original-China") also called *Ṣīnī Kalān* ("great China") = Canton, and next went from Zaitūn by boat *viâ* Kandjanfū (which is perhaps only Han-jen-fu "town of the Chinese"?), 10 days' journey, Baiwam (Pei-wang?), Kuṭlū, 4 days, al-Khansā = Hang-chou-fū, 17 days, to Khānbālīḳ (i. e. "King's town") also called Khānīḳū = Pekin, 64 days, and back. The discovery of the sea-route to India by the Portuguese was a heavy blow to Muḥammadan trade with the Far East, and was all the more severe because the power which discovered the route was a very strong one both politically and commercially and was ready and able to take full advantage of its power at once. The coast of East Africa, the shores of the Persian Gulf and the west coast of India were occupied by the Portuguese, and these Franks were by no means willing to recognise the right to trade in these waters as a Muslim monopoly. It was rather their intention to secure the whole of the trade for Portuguese ships. No one of the Muḥammadan powers could offer effective resistance to this ambition. At this period a great shifting of the balance of power was going on in Western Asia; the Mamlūk kingdom was tottering to its fall; the ʿOthmānli Turks, that vigorous, young race, which had made a stormy entrance into the world's history about a century before, had established its position and was able to risk an encounter with Egypt which was still a world-power and to make all its territory an Ottoman province. This did not directly affect Portuguese power at sea very much, as the Turco-Egyptian fleet in the Red sea was not strong enough. Even at a later period the Turks were unable to harm the Portuguese. They proved themselves incapable of pursuing an effective naval policy; an end was made at Lepanto of their feeble attempt to found a great navy. Islām's trade by sea with the Far East had been destroyed by the time Albuquerque's power in the Persian Gulf was at an end. The Dutch and, soon afterwards, the British gained control of the trade with the Far East.

In the preceding paragraphs the commercial factors have been discussed but there still remain to be treated the purely political and general cultural movements which must be dealt with in connection with the history of the advance of Islām in China.

The earliest notices of the relations of Islām with China, that are worthy of mention, are connected with the political events which arose out of the expansion of Islām. The last Sāsānian king, Yezdegird III had fled to China after the decisive battle of Nihāwand in 642 and sought to persuade the Emperor to take action on his behalf. His prospects seemed on the whole not unfavourable, as an important revolution had just been accomplished in China at this time; the Sui Dynasty had been superseded by the T'ang (619 A. D.) whose first Emperors were pursuing an energetic career of conquest. Muḥammad and his successors were similarly engaged in the west. The fact that the huge mountain wall of the T'ien-shan formed a barrier between these two new powers and that on the Chinese side between it and China proper lay the inhospitable Tarim basin, did not prevent Muslim legend from supposing that the Prophet and his companions entered into relationships with the distant empire. According to an oft repeated tradition (see Goldziher, *Moh. Stud.*, i. 270 *et seq.*) Muḥammad issued a warning against provoking the Turks, whose name he possibly did not even know. Such stories are later inventions whose object it is to increase the prestige of the Apostle of God by crediting him with foreseeing later events. The Chinese were accustomed to hold aloof when under exceptional circumstances strangers entered their territories or when their armies would have to be sent beyond the natural frontier. They followed this policy in the case of Yezdegird. The Emperor T'ai Tsung (627—652) refused his request for help (this we may assume from Ṭabarī, i. 2685 *et seq.* even if the report of the envoy is legendary; cf. i. 2876). The spirit of Islām, on the other hand, urged its adherents to unprovoked aggression as soon as it seemed possible to risk it and by 713 the great general Ḳutaiba b. Muslim had led an army out of the conquered Ferghāna across the mountains into the adjoining land of the Turks. His campaign was unsuccessful; the comparison of the original authorities in Ṭabarī, i. 1275—1279, shows that his expedition did not result in the conquest of Kāshghar. The story of the sending of an ambassador to the Emperor of China (Hsüan-Tsung 712—756) which Ṭabarī gives (ii. 1277 *et seq.*) in the traditional form adorned with well known motives, is probably historical; but we find no mention of a return embassy from the Chinese (at an earlier period Chinese ambassadors had appeared at the Sāsānian court in the time of Khusraw Anōsharwān, see Ṭabarī, i. 89 = Nöldeke, p. 167). The Muslims under the Omaiyads had a good deal of indirect intercourse with China, in as much as the Khāḳān of the Turks and the Yabghū (in Ṭabarī everywhere corrupted to Djighūya, cf. on this reading, the *hayāṭila* of the manuscripts and printed editions, which F. W. K. Müller has ingeniously recognised as *habāṭila* = Ephthalites), were vassals of the Emperor; the scene between Naizek and the Yabghū on the one hand and Shadd (the *shad* of the Orkhon inscriptions) and the *sebel* (probably to be compared with the Σιζάβουλ of Theophanes, see Chavannes, *Tou-*

kius Occidentaux, ii. 28) on the other, in which the Shadd made the Kow-tow before the Yabghū, has been described in a classical passage by Ṭabari, ii. 1224, (year 91 = 710); the Yabghū was sent to Damascus and was probably the first Chinese, or rather Chinese Turk whom the Syrians had ever seen. It may be regarded as certain that Chinese policy supported the resistance of the Khāḳān of the Turks and the smaller states in Transoxania dependent on him or directly feudatory to China; the Muslims were thus forced to fight continually. The Khottal who are probably to be located in the Pamirs were not defeated before 750 (see Ṭabari, iii. 74); al-Ikhrīd (with this form cf. Ikhshīd), the king of Kashsh, was killed in 751 and his treasures, valuable articles of Chinese manufacture, were sent to Samarkand to Abū Muslim (Ṭabari, iii. 79 *et seq.*). When with the fall of the Arab Empire, the energy of Muhammadan expansion began to abate and the central authorities devoted themselves to the defence of and establishment of order in the territories they had won, and contemporaneously, on the Chinese side under the later T'ang Emperors, the power of the central government began to weaken, powerful buffer states soon arose between the two kingdoms, first that of the Uigurs, later that of the Ilak-Khāns (Karākhānids). The situation thus produced was a most unfavourable one for the advance of Islām into China; for however weak the Chinese dynasties, that succeeded the T'ang, were, the country still held fast by the motto: "No foreign religion in China". If Buddhism overcame the great resistance offered to its introduction, it was because it was in the first place to a certain extent similar to the philosophical Li-cult, hardly to be called a religion, which was the most widely professed, and secondly because it adopted elements congenial to the Chinese mind and thus fitted itself in with the prevailing tone of feeling. Islām with its rigid doctrine of the One God, which made no concessions and repelled by the overbearing, provocative attitude of those who professed it, which was above all, unlike Buddhism, essentially a political religion, could only find a footing in the land under the protection of a strong arm. It was not till under the rulers of the Mongol empire founded by Čingiz Khān that this opportunity arose. The Mongol princes were without a religion i.e. their religion was the worship of their own lucky star combined with an unusual energy in calling down this star from heaven. Čingiz Khān himself considered only the advantages of a general lack of homogeneity among his subjects and mingled sections of peoples with one another without regard to race or religion whenever it served his purposes. It was above all necessary for him as a Mongol to break up the Chinese elements and mix the population so that no strong alliance of various sections could be formed against him. Besides his own countrymen he found helpers in the carrying out of his operation in the various Muslim nations of the west, who were famous for their bravery. Among these the Turks were the most important as regards numbers, influence, skill in the use of weapons and discipline; we may presume that among these were Afghān mercenaries, for the Afghāns, the Paṭhans of India, used to go abroad as mercenaries (cf. the Afghāns in the army of Ya'ḳūb Beg of Kāshghar), like the Swiss, though unlike the latter, they were notorious for their treachery and brutality; bodies of his followers may also have come from the mountains of Persia, the fastnesses of the Kurds; these were not however Persians in the stricter sense of the word i.e. the inhabitants of the Persian plains, who were not particularly noted for their valour. It is scarcely possible to ascertain the exact details of the composition of the hosts of Čingiz Khān and his successors: for the great Mongol sovereigns were not given to clerical work; their main concern was the soldiers themselves and not that they should be neatly numbered in lists. We can only suppose that the adjoining lands supplied the greatest number of recruits and these were, besides the land of the Turks between the Great Wall and the T'ien-Shan (Chinese Turkestan), Transoxania and Khorāsān. This does not sufficiently explain the remarkable fact that from that time to the present day the Persian language has been regarded by the Muslims of China as the language of polite speech, and that the popular Chinese written by these Muslims is strongly mixed with Persian words. (A good example of this language is to be found in the small Chinese manuscript M.S. Sin. Hartmann, 1, in the Royal Library in Berlin which contains a Chinese text in Arabic script, published by Forke in *T'oung-Pao* Ser. ii. vol. viii. N°. 1). It cannot be supposed that the greater part of these invaders were Persians, who lost their mother tongue after settling in China but retained a memory of it in the numerous relics that have survived. The admixture of Persian found in their language is rather due to the fact that all these barbarous and semi-barbarous peoples of Western Asia, who pressed to join the standards of the Mongol leaders, had a superstitious respect for the Persian language (it is well-known that Persian was the court and official language in the Central Asian and Indian kingdoms and it is a remarkable sign of the strength of the individuality of the Ottomans that they supplanted the polished Persian of their Saldjūḳ predecessors by their own uncouth Turkish tongue). Their introduction of Persian elements into Chinese, the language they had adopted, may be compared to the admixture of French, which would have been introduced by a Pole or Russian adopting German in the xviiith century because the former was to him the language of literature. There is also the following factor to be taken into account. As soon as Khubilāi Khān had established his throne in China, he appointed large numbers of Persians as officers of the court and state. Marco Polo and Ibn Baṭṭūṭa both treat at some length of these foreigners in Chinese service. One of them made himself very disagreeable: Achmath (Aḥmad) the Bailo, whose story is given not only in Chinese sources (see de Mailla, ix. 412 *et seq.*), which we might expect to be prejudiced, but also in the faithful narrative of the incomparable Venetian (see Yule, *Marco Polo*[3], i. 415 *et seq.*). These Muslims must have been for the greater part Persians, and they contributed to preserve the prestige of the Persian language and to carry it into the interior of the country. It is impossible even to make a guess at the number of Muslims introduced into China by the Mongol rulers. We have one example attested by numerous documents of the combinations that were produced by the introduction of Muslim elements by the Mongol Emperors, and of how a great strengthening of

Islām in China might thus have been produced. Čingiz Khān took as one of his officers a man who was said to come from Bukhārā and claimed to be a descendant of the Prophet, namely Shams al-Dīn ʿOmar, known as Saiyid-i Adjall. We have several biographies of this man; the principal is that in the *Yüan-shï*, the official history of the Mongol dynasty (Book cxxv. Biography 12) which Vissière has discussed in d'Ollone, p. 25 *et seq.*; there are others in the *T'ien-hsi* (ii. 1, p. 25 *et seq.*) with notices of his sons Nāṣir al-Dīn, the Nescradin of Marco Polo, and Ḥusain, and in the great biography *Ta-ch'ing-yi-t'ung-chi* (translated by Vissière in the *Rev. Monde Mus.*, February, 1908); of special importance is the biography by Fa-Hsiang, which has been critically discussed by Lepage in d'Ollone, p. 50 *et seq.*; lastly must be mentioned a passage in Rashīd al-Dīn, which is given in Blochet's translation in d'Ollone, p. 26 *et seq.* According to Fa-Hsiang, Saiyid-i Adjall was the fifth descendant of a certain Su Fei-êrh (Safair?) and 26th in line from the Prophet (Vissière has discussed the ancestors and descendants of Saiyid-i Adjall in a separate essay in d'Ollone, pp. 176—183). He was called Shams al-Dīn ʿOmar and was called to high office by Khubilai (1260—1294). The Emperor gave him the name Sai Tien-ch'e, a transliteration of Saiyid-i Adjall "illustrious lord" and appointed him governor of Yünnan to restore order there. He was afterwards also given the honorary title "Prince of Hsien Yang". He left five sons and nineteen grandsons. Lepage rightly doubts the authenticity of the genealogical table in Fa-Hsiang. It is not improbable that it was invented by the later chroniclers, partly to give their hero more prestige and partly to conceal the connection of the rise of the family with the invasion of the hated Mongols. According to the usual statements Saiyid-i Adjall came originally from Bukhārā and governed Yünnan from 1273 till his death in 1279; he was buried in Wo-êrh-to near his capital. His tomb here with its inscriptions was first discovered by the d'Ollone expedition and aroused great interest particularly as there was a second tomb, also with inscription, in Singan-fu. It has now been ascertained that the second grave in Shensi is a cenotaph which only contained the court-dress of the dead governor (see Vissière, *Études Sino-Mahométanes*, p. 41, note 1).

Although Saiyid-i Adjall certainly did much for the propagation of Islām in Yünnan, it is his son Nāṣir al-Dīn to whom is ascribed the main credit for its dissemination. He was a minister and at first governed the province of Shensi: he later became governor of Yünnan where he died in 1292 and was succeeded by his brother Ḥusain. The other sons also held high offices of state and so did the grandsons. Among the further descendants may be mentioned Ma Chu (c. 1630—1710) (in the fourteenth generation) who was a learned scholar and published his famous work "The Magnetic Needle of Islām" in 1685; he supervised the renovation of the tomb and temple of his ancestor Saiyid-i Adjall; one of the inscriptions on the tomb is by him. The present head of the family is Na Wu-Ch'ing, Imām of a mosque in the province (d'Ollone, p. 182). Whether or not the systematic expansion of Islām took place under the Sai provincial dynasty, it may be regarded as certain that the predominance of Islām in Yünnan dates from that period. There have been scarcely any appreciable influxes from outside since that period. It cannot be too strongly emphasised that the direction of this movement was from the interior, from the north. The Muḥammadan colonies on the coast were hardly affected by it. On the other hand it may safely be assumed that the Muslims of Yünnan remained in constant communication with those of the northern provinces of Shensi and Kansu. The trade of *mafu*, i. e. hirer of animals for riding and transport purposes, still pursued at the present day by the Muslims of China, which brings them into contact with numerous foreigners, was no doubt followed by them quite early and they are particularly well adapted for it by their energy and endurance.

If these Muslims were left to themselves and received no additions through immigration from other Muslim countries, the fact that there are so many of them is remarkable. The number of Muslims in China used to be very much over-estimated, however. There are certainly not 20—30 millions of them ($^1/_{20}$—$^1/_{13}$ of the whole population). The d'Ollone expedition found them much below this figure in the districts it visited and these were those which had been most subject to Muḥammadan influence. D'Ollone estimates the Muslims at 1% of the population on the route followed by him, but gives a higher figure for Yünnan and Kansu. Davies, *Yunnan*, 1908, estimates 3% for Yünnan, i. e. 300,000 in 10 millions, but gives a much lower figure for Sse-Ch'uan which has four times the population of the other two provinces together. We thus arrive at an estimate of 4,000,000 for the whole of China (d'Ollone, p. 429 *et seq.*).

The estimates in Broomhall are only approximations which are quite unreliable, and give no clue to the proportion of Muslims to the rest of the population; for we have no reliable statistics for the total population. Broomhall sent forms of inquiry to over 800 people in China and received 200 replies from various parts of the empire. As a result we have the following figures for the individual provinces.

Kansu: minimum 2,000,000, maximum 3,500,000; the Muslims are irregularly distributed; they are more numerous in the west and they increase more rapidly than the Chinese. Many districts have been depopulated as a result of the revolts. In the important town of Liang-chou-fu, the seat of the government, there are only 70 Muhammadans, who are allowed to live there. In Hsi-ning-fu, including the administrative district, there are said to be 250,000 Muslims while there are 25,000 in Lan-chou-fu, the capital. There are several mosques in most of the larger towns; in some places Muhammadans are not allowed to live within the town so that the mosques are in the outskirts; this is the case in Ning-hsia and Ping-liang.

Shensi: Before the risings there were said to be 1,000,000; but after these a great migration to Kansu took place. Official figures give 9480 for Singanfu and 26,000 for the whole province. There are certainly not more than 500,000. Singanfu has 7 mosques and Han-chung-fu 3.

Shansi: From the statistics for individual districts the total may be estimated at 25,000.

Chihli: The figures differ considerably and the total varies from 250,000 to 1,000,000. Pekin, with 30—40 mosques (the Chief Mosque is Niu-chieh, in which the Turk ʿAlī Riḍā teaches), and

over 10,000 Muslims; there are large colonies north and south of Pekin; north of the Great Wall there are Muslims in the district on the Mongolian frontier and they form dreaded robber bands.

Shantung: between 100,000 and 200,000; there are few in the east, but in the centre and west, the Muslims are numerous. We have detailed statistics given by a Mullah for Chi-nan, Chi-ning, Yen-chou-fu, Ta-yan-fu, Tsa-chou-fu, Sin-ching-chou, Sai-chou and Ching-chou-fu, which have in part been proved fairly accurate.

Honan: probably rather more than 200.000; there are 40,000 Muslims in Huai-ching-fu and the surrounding villages are all Muhammadans; Cheng-chou has 10,000 (prolific families); the whole population of Huai-tien-chi is Muḥammadan; mosques are numerous, almost every Hsien town has one.

Kiangsu: the estimate is very uncertain, perhaps 250,000; in Nan-king there are 10,000 with 25 mosques; almost every town of any size has one; we have no statistics for Su-chao.

Sze-chuan: the districts for which we have figures, give a total of about 50,000; as the province is a very large one, we may assume the total to be 250,000; the great Muḥammadan centre is in the northwest (Sung-pan-t'ing etc.) and Islām is making remarkable progress on the Tibetan frontier. In Cheng-tu the Lao (Kiu)-chiao appears to be represented (with 12 Imāms and 100 Ahongs) as well as the Hsin-chiao (with 15 Ahongs).

Kuei-chou: hardly more than 10,000; there are only 4 mosques in the whole province.

Yunnan: the estimates vary from 100,000 to 1,000,000; the rebellion made great gaps; the Muslims probably had to give low estimates in order not to arouse the suspicions of the Chinese. Muslims form scarcely more than 3% of the whole population (cf. the note in Davies's work, p. 847[b] above); the Muḥammadans of Yunnan are said not to be distinguishable by dress or mentality from the Chinese. According to Davies they are ten times as numerous in the plains as in the highlands; he estimates the total population at 10 millions, so that if we take the proportion at 3% the Muḥammadans number about 300,000 which is a striking contrast to Thiersant's 4,000,000. Soulié however (*Rev. du Monde Mus.*, Oct. 1909) estimated the number at 800,000 to 1,000,000 and the missionary Rhodes at 1,000,000. Mosques have not been allowed since the risings, though previously the Muḥammadans had important places of worship (a temple in Ta-li-fu was used as a mosque).

Hupeh: scarcely more than 10,000; there are 3 mosques in Wu-chang and 2 in Han-kou.

Kiangsi: not more than 2,500.

Anhui: estimated at 40,000; they are most numerous in the north; there are 6000 and 2 mosques in Anking and the neighbourhood.

Chekiang: about 7500; Hang-chou-fu, which is mentioned by all the older Arab geographers and where there was a large and prosperous Muḥammadan colony in Ibn Baṭṭūṭa's time, has now only 120—1000 families (including the surrounding country) and 3 (4) mosques.

Hunan: about 20,000; the largest colony appears to be in Chang-te where there are 3000 with 3 mosques.

Kuang-tung (with Hainan): about 25,000; the great city of Canton, the Khānfū of the geographers, the *ṣīnī kalān* of Ibn Baṭṭūṭa has at the present day (including the district around) 7000—10,000 with 5 mosques. Hainan has two places with mosques.

Kuangsi: 15,000—20,000 of whom 8000 are in the capital Kuei-lin, who have probably immigrated from the north; there are 6 mosques in Kuei-lin and in Wu-chou.

Fukien: probably only 1000; there are mosques in Amoy, Fu-chou and Chang-chou-fu; the 40 or 50 Muslims in Amoy belong to the official class.

Manchuria: about 200,000; Mukden 17,000, Kai-yuan 2000, Hsin-min-fu 2500, Chin-chou-fu 3500, Fa-ku-men 2000, Liao-yang 2500, Kuang-ning 7500.

Mongolia: there are Muslims in the south only; no figures are available.

Although Turkestan does not fall within the scope of this article [see above, p. 839[b]], it may be mentioned that the estimate varies from 1,000,000 to 2,400,000.

These figures give, exclusive of Turkestan, a minimum of 3,700,000 and a maximum of 7,400,000. It is remarkable that the missionaries living in the country give very discrepant figures; some evidently found centres of Islām and quite important schools where others saw nothing.

II. Sociology.

If we regard the Muḥammadan population of China as a social unit, the five phases of life under which any society may be dealt with are as follows.

1. **Relations of the Sexes (marriage, family, kinship)**. The relations of the sexes are governed by the Sharī'a law binding on the whole Islāmic world, in the scholastic form developed by the Ḥanafī school, but the details of the code are not well known to the great mass of the Muḥammadans of China nor are they observed as far as they are known. How far alterations have been produced by the influence of the surrounding Chinese cannot be ascertained from the meagre details at our disposal; it would be in any case impossible to generalise from these as the influences at work differ in the different localities. Thiersant's (ii. 266 note 1) remark on the well known law that the Muslim may have not more than four wives and have slaves as concubines, "in China Muḥammadans are forced to observe the laws of the Empire in regard to mariage" is certainly incorrect, if it implies that the Chinese government would interfere in this domain of private law, although the Chinese marriage laws may lay claim to be universally observed (these have been digested in P. Hoang, *Le Mariage Chinois au point de vue légal: Var. Sinolog.*, N°. 14. Shanghai, 1890. I have been unable to find in this work a definite statement that Muḥammadans occupy a special position). The general position of woman, too, is not uniform but differs according to rank and locality. According to d'Ollone, the prescribed wearing of a veil is not followed and the women go about unveiled; this was previously noted by Grenard, who, however, made an exception for the wives of rich men; it was only in Ho-chou that d'Ollone found another custom prevailing, where the women wear a veil of black silk below the eyes (this appears to me to be connected with adherence to the teachings of

Ma-Hua-lung); they also appear in the streets on horseback instead of in carriages (p. 247). As to binding the feet d'Ollone found no distinction between Muslim and Chinese women; particularly in Kansu, this custom was very prevalent among Muḥammadans. The fact that the woman is not a Muḥammadan, is not an obstacle to marriage; it is even thought to be meritorious to bring women of other faiths over to the true religion by marrying them. On the other hand Muslim women are strictly forbidden to marry a man of another faith, and such a union is looked upon as a most heinous sin (see for example the short catechism in Wassiljew-Stübe p. 108, § 6, also in Thiersant, II. 266 note 1); even here compromises are made with heaven: for example, the Emperor Ch'ien-lung received a Turkish princess into his harem and when I was passing through Minjol (a day's journey west of Kāshghar) in 1902, I saw a Chinaman with his Turkī wife. Illicit intercourse of the sexes no more receives the punishment prescribed by law (40 lashes with a whip, or stoning) than in other Muḥammadan countries. It must not be supposed however that morality is particularly lax, nor are the unnatural vices, common among the Chinese (thereon see the instructive chapter in Matignon, *Superstition, Crime et Misère en Chine*, Lyons 1902, p. 185 *et seq.*), so widespread among the Muslims. Special attention is not paid to the bringing up of children. A striking feature of family life is the honour paid to the parents and the reverence in which the ancestors are held. These virtues are extolled, for example, in the Chinese Arabic Ms. Sin. Hartmann 1, published by Forke, and find expression in forms of prayer for parents and ancestors; ancestral tablets in Chinese fashion are also used. Social distinctions are not defined by pedigree except in the case of descendants of the Prophet. The mischief which has been produced in other Muḥammadan lands by the exaggerated respect for this nobility of birth and the obtaining entry to it by false means, is not found among the Chinese Muslims nor is the Saiyid system developed here. This is explained by the fact that the people know they have for the most part been converted to Islām or are descended from converts (*tungan*). Any traces of the Saiyid system that exist in China seem to date from the *hsin chiao* when the sectarian Ma-hua-lung declared himself a Saiyid (see p. 852[b]). Whether the Muslims of China may be distinguished by the common possession of inherited physical characteristics (by race) is a question which cannot yet be satisfactorily answered. The usual supposition is that there are ethnic peculiarities and it is even said that the Muslim shows a special type, which may be recognised at once (this is the substance of Broomhall's remarks pp. 221 *et seq.*; cf. also the Muslims of Singanfu, who differ considerably in appearance and regard themselves as brothers by race of the Europeans, Berthelot, *Comptes-Rendus de l'Ac. des Inscr. et Belles-Lettres* 1905, p. 188). We must however take into account the opposite view adopted by d'Ollone; it is true that he gives pictures of Chinese Muslims whose faces have something of the Arab or Turk, but he lays stress on the fact that it is only the exceptions he is showing to his readers and emphasises (p. 430) that the great mass of Muḥammadans are quite like other Chinese; it may however be noted that it is impossible to speak of a general Chinese type; there are numerous different types in China and this diversity is naturally seen among Muḥammadans also. An Arab and a Turkish type are due to immigration and natural increase without any connection with the Chinese stock; as a matter of fact, however, most of the Muslims belong to the latter. There can be no question of the preservation of the type of the immigrants, because since the first great immigrations of Muslims, many fearful devastations of the districts in which the population is mixed have taken place. We have already spoken of the marriage of Muslim men with Chinese women; the children are of course Muslim and repeat the process so that after several generations there is but little foreign blood left in the individual. In the great majority of cases there is not one drop. Generally the Muslim is a Chinese who has been adopted or purchased as a child by a believer and brought up to Islām (on the purchase of children see also my *Isl. Orient.* i. 45). Conversions of adults are also frequent (cf. p. 851[a]).

II. Language and Ethnic Relations. If the possession of a common speech be a sign of the same nationality, then the Muḥammadans of China are undoubtedly Chinese, for Chinese is the language, which they write and speak; although they are said to possess dialectic peculiarities (according to Broomhall, p. 223 *et seq.* the Muslim is frequently recognisable by his speech), that their language is essentially the same as that of their Chinese neighbours is not to be denied. But religion forms so sharp a dividing line between Muslims and the other Chinese, that each of these groups feels itself to be a separate people (cf. the Ottomans of Turkish descent and the Turkish-speaking Armenians, who are sometimes scarcely distinguishable from real Turks and in whose language also there is practically no perceptible difference). In this respect the Muslims feel themselves far superior to their Chinese compatriots and the Chinese will hardly grant the Muslims the name *han-jên*. They are more usually called *Hui-hui* or *Hui-tzŭ*, though they do not tolerate this name themselves but call themselves *pei-chan* "white-band" i. e. wearers of white turbans. Whether there is a connection between *huitzu* and the name for the Uigurs, written very variously in Chinese, is doubtful (cf. Chavannes, *Les Tou-kiue Occidentaux*, p. 87—94). Only one group of Muslims in China are distinguished by their language, viz. the Salar who live in Hsün-hua-t'ing (Playfair, 31, 10) on the right bank of the Hoang-ho and in the surrounding villages and are also to be found on one portion of the road from Hsi-ning-fu to Ho-chou. They differ considerably from the average type of Chinese Muslim: the figure is lank and tall, the nose large and not flat, the eyes black and level, the cheekbones not prominent, the face long, the eyebrows thick, the beard full and black, the forehead retreating, the skull flattened behind, the skin brown but never yellow; they are therefore very like the Turks of Chinese Turkestan. Their most remarkable characteristic is their language which might be called a corrupt Turkī (cf. the specimens in Grenard and Potanin). In religion they are strict Ḥanafis and show great respect to their clergy (*achons*), but for the rest they are rather given to the drinking of

spirits. Even the lowest classes are acquainted with the Arabic alphabet. They do not burn incense nor allow the Imperial tablet to be exhibited in their mosques. They are said to have received their present form of religion from a reformer named Ma-Ming-hsin (Muḥammad Amin) who preached about 1750: he laid special stress on praying aloud (cf. p. 853ª) and much confusion was thereby brought about. The Salars are bold robbers and consort with the riffraff on the upper Hoang-ho, to whom they are bound by a common hatred of the Chinese. The above account is from Grenard in *Mission*, ii. 457 *et seq*. D'Ollone's account, p. 245, is different. According to him they dwell only in twelve villages in the district of Hsün-hua-t'ing on the right bank of the Hoang-ho, but have most intercourse with the left bank, particularly with Hsi-ning-fu; there are only five Salar families in Hsi-ning-fu, they do not shave the head entirely but wear the pigtail; they do not wear the four-cornered cap but the Chinese turbanlike headgear; they have frequently played a part in revolutions and claim to have originally come from Samarkand. D'Ollone, p. 307 *et seq*. has collected historical notices of them from Chinese sources. The Tungans are not to be considered as a separate linguistic group. According to most travellers the name is limited to the Chinese Muslims of the provinces of Kansu and Shensi. According to my own observations, the name is applied to all Chinese Muslims by the Turks of Chinese Turkestan. This is really quite natural; for *tungan* means "returned" i. e. to the true faith (according to the common Muḥammadan idea, every man is born a Muslim and his conversion from another religion in which he has been brought up by his parents, is really only a return to his original faith); it corresponds exactly to *dönme*, the name given by the Ottomans to the Jews in Smyrna and Salonica, who became converts to Islām in 1650. The term *tungan* is regarded as an insult by the Chinese Muslims, just as *dönme* is among the Muslims of Salonica; the explanation of the word as from *turkan* (d'Ollone, p. 250 and 317) is to be utterly rejected.

III. **Trades and Occupations**. The stronger physique and greater energy of many of the Muslims of China explains their fondness for entering the Chinese army in which there actually are a fair number of Muslim officers. The civil service is less sought after as the examinations require a familiarity with the religious and social views of the government. With the breaking away from the old tradition which set in at the end of 1911, the Muḥammadan elements will probably play a greater part in the development of the country by taking an active part in the government service; they must however give up any thought of the supremacy of Islām and look upon religion as a private affair entirely, the practice of which must always be placed second to the requirements of the state.

There are, however, certain trades at the present day which are entirely in the hands of Muslims and assure them a comfortable livelihood so that it is only under exceptional circumstances that a great movement into the civil service may be anticipated. The occupation most commonly followed by Muslims is that of *ma-fu*, i. e. horse-keeper; he may have a large number of transport animals and a number of servants to attend to them or he may have only a couple of animals and execute his commissions himself. The business requires prudence and energy and the Muslim *ma-fus* have the reputation of sticking at nothing, not even violence, to extricate themselves from difficulties. (See Broomhall, p. 225, for an account of the thrashing of weakly Chinese by a Muḥammadan driver). On the Tibetan frontier (Sung-p'an-t'ing) the tea trade is in the hands of Chinese. Agriculture is only followed by the Muslims of Kansu, Shensi and Yünnan; they are said to be inferior to the Chinese in this pursuit but to surpass them in cattle-rearing. Inn-keeping must also be mentioned; this is usually followed with the observation of the prescriptions of Islām. The sign of the Muslim inn-keeper therefore bears a waterjar as a sign of religious purity; one missionary however tells of a Muslim inn, in Chin-chiang, where pork was served. (Broomhall, p. 226).

IV. **Religious Life**. Religion, with the Muslims of China as in other parts of the world, dominates their whole view of life. From his earliest childhood the child of Muslim parents has it impressed upon him that he is a Muslim and as such better than the infidel Chinese. It cannot be denied that the consciousness of belonging to the great Islāmic community gives the Muslims of China a feeling of pride which makes their gait nobler, their eyes brighter and their bearing more dignified. On this point all observers are agreed. These haughty men are, however, very shrewd and have always been ready to make concessions to the ruling class and the religious and political system under which they live, in order to obtain security for their lives and property. Those who enter the government service take part in the ritual formalities, a procedure which Mickie, in his *Missionaries in China* recommends for imitation to Chinese Christians. At the same time there is a great gulf between the Chinese and Muslims, who are suspected of wishing to form a state within the state. Where their fanaticism has not yet been aroused, the Muslims are favourably disposed to Europeans and frequently regard them as of the same race as themselves in opposition to the Chinese or "blackheads". Though individual Muslim officials of high rank have been conspicuous for their hatred of foreigners, this is, as in the case of non-Muslim Chinese, due, not to religious motives, but to resentment at the strong arm with which foreigners are interfering in the internal affairs of China. The attitude of Muslim generals is frequently simply due to a quite mean desire for rank and wealth. For example Tung Fu-Hsiang was not a "fanatical Muslim" at all but an adventurer, who gathered adherents around him during the anarchy of the rebellion of 1861—1874 and in return for the rank of Mandarin became a tool of the Viceroy Tso-Tsung-T'ang and the General Lu-Song-shan. He beheaded the instigator of the rebellion, Ma Hua-Lung, the prophet of the "new religion", who fell into his hands in a sortie from his town of Xin-ki-pu-Tung on this occasion gained huge estates. In 1895 again, it was Tung, who put down the rising in Hsi-ning-fu and Ho-Chou, and enriched himself in the usual way with the plunder which he took as victor from his co-religionists. He received the title of generalissimo (*ta jue*) and was practically king of the land. When in 1900 the Boxer rising broke out in Pekin, he hastened

thither, with his minions, among whom was the notorious Ma An-liang, Tongling of Ho-Chou, and distinguished himself by his fanatical and malignant attitude to foreigners; the latter only saw in him a Muslim with a body of Muslim followers and knew nothing of his real relationship to Islām. He was officially "banished" as a punishment to Kansu where he lived the life of a *grand seigneur*; he had two strong castles at Kin-ki-pu and a bodyguard of 500 old soldiers, while around he had tenants on the estates which he had taken from the Muslims. The governors of Kin-ki-pu and Lin-chou dared do nothing without his consent. When he died in February 1908, all the titles, which had been taken from him under European pressure, were restored to him and his body was interred with the highest honours in Kou-yuen, his birthplace. Another Muslim who held high military rank in recent times was Ma Ti-kai, a native of Yünnan, nephew of the sectarian Ma Hua-lung, and general commanding the army in Sze-Chuan.

Taught cunning by oppression, the Muslims of China have been working from the earliest times, and particularly keenly during the last 250 years, to increase their numbers by other means than natural reproduction. Their main instrument has been conversion. To obtain children to convert to Islām, they adopted the simple plan of buying them from their Chinese parents when the latter were in great penury (on this and parallels from the practice of Christian missions see "*China und der Islam*" in my *Islam. Orient*, i. p. 45 and note 2.). Many hundreds of thousands of Chinese children have thus become members of the Islāmic community. We have already mentioned the marriage and conversion of Chinese women by Muslims (see above, p. 849ᵃ). With adults it is not the preaching of the true faith, which the Muslims would, as a matter of fact, hardly dare practise, that is effective, but dependence on some influential Muḥammadan; thus, for example, soldiers are often converted by Muslim officers; Muḥammadan mandarins are less often able to make converts, owing to their frequent change of residence. D'Ollone met several Muslims, who were recent converts, others could trace their faith to some ancestor who had been converted and were even able to say who he was. The number of converts has varied in different periods according to the power of the Muḥammadan officials. At the present day conversions are rare, because the court is suspicious of Muslims since the great rising, and they have fallen into discredit (d'Ollone, p. 431). What will be the effect of the new *régime* cannot yet be stated but it will certainly keep a sharper eye on any separistic movements. When in the middle of January 1912 the demand of the Chinese revolutionaries was published, viz. that "Manchus, Mongols, Muḥammadans, Tibetans and Chinese should be treated with perfect equality" it was the Turks of Chinese Turkestan who were meant by "Muḥammadans"; they were to lose a few petty privileges in the process of equalisation. The Muslims of China proper are not affected by it. It may safely be said that Islām is by no means uncongenial to the Chinese temperament in spite of its many inconveniences (the prohibition of pork, alcohol, opium and ancestor-worship). One must be cautious, however, in accepting the far reaching possibilities suggested by d'Ollone (p. 432) and it is very questionable if even a Muslim Emperor of China could bring about the conversion of the greater part of the Empire to Islām. For the history of the country shows us that China assimilates foreign elements and rejects what it cannot perfectly assimilate; it would thus be an Islām which was no longer Islāmic that we would have to deal with; this is, however, improbable, for throughout the whole Muḥammadan world there are signs of a distinct movement towards ecclesiastical reform in the sense of a stricter observation of the precepts of Islām; an Islām, transformed by the Chinese temperament, would certainly no longer be felt to be Islām by the whole community. The question of founding a new mixed religion would more probably arise. Some of the works, which have been collected by Vissière in his *Ouvrages chinois mahométans* in d'Ollone, p. 393 *et seq.*, are distinctly characterized by an endeavour to reconcile Islām with the teaching of Confucius through a kind of philosophy of religion (cf. particularly nos. 7 and 9; a similar work belonging to Pfarrer Hackmann is at present in my keeping). Conversions from Islām to the religion of the country are not to be thought of, for although throughout the whole population of China we find an inclination to form unions and societies, this happens also to be in a particular degree a Muḥammadan characteristic. The Muslims in China form a great friendly society, in which every one helps the other (the *ta'āwun* which is recommended in the Ḳur'ān). Community in Islām offers so many advantages to its members, that they have no cause to leave it even if their beliefs did not keep them faithful to it. The present state of affairs has naturally a good deal of light thrown upon it by its historical development, which has already been discussed above. D'Ollone rightly remarks the striking silence of the Chinese historians with regard to the Muslims while they mention Buddhist and Chinese missionaries; he also recognises the worthlessness of the epigraphic tradition. He is also right in pointing out, that there has never been any expansion of Islām inland from the coast, but rather that the Muslims of the colonies in the seaports were content with the privilege afforded them of practising their religion and kept apart from the rest of the population. D'Ollone draws conclusions from the mention of the *ta-chi* "Arabs" = Muslims under the T'ang and of the *Hui-ho* under the Liao and Chin dynasties (cf. also the mention of the Hui-hui under the Liao in Bretschneider, *Mediaeval Researches*, i. 267, and under the Chin in Thiersant, i. 6, though problematic); but this only points to a knowledge of the Muslims of the west and is no proof of Muslim immigration. The Sufair in d'Ollone who came from Bukhārā with several thousand Muslims and settled on the borders of Mongolia and China is a fictitious character. As a matter of fact (cf. above, p. 847ᵃ) there is no reason to believe there was any appreciable immigration of Muḥammadans before Saiyid-i Adjall 'Omar. Marco Polo only once mentions the presence of Muslims in the province of Yünnan through which he travelled a year after the death of the Saiyid while everywhere else he speaks of idolators (cf. p. 846ᵇ above). The Saiyid built the two first mosques in Yünnan (d'Ollone, p. 35) and the Muslims of Yünnan trace their origin to him and his son Nāṣir al-Dīn. Khubilāi also was

surrounded by Muslims in his court; the history of the notorious Aḥmad has already been mentioned (p. 846[b]). In 1335 a grandson of Saiyid-i Adjall obtained a decree from the Emperor that Islām should be recognised as *ch'ing-chen-chiao* "the true and pure religion", as it is still called at the present day; in 1420 another grandson of the Saiyid was commissioned by the Emperor to built mosques in the provincial capitals Singanfu and Nanking. A later descendant of the Saiyid, the Ma-chu already mentioned, presented a petition to the Emperor in 1683-1684 asking to rank equally with the descendants of Confucius. This brings us within the period of the Manchu dynasty. One can hardly be wrong in supposing that with the end of the Ming dynasty (1644) and beginning of the Manchu there was a great increase in the activity of Islām and a corresponding reaction on the part of the Imperial government. This is undoubtedly connected with the activity and desire of the early Manchu Emperors for expansion. The risings that took place in the province of Kansu in 1648 and 1783 were reactions against the action of the governing authorities. It was also natural that the Muslims of Kāshghar, who had been practically independent under the Kalmucks (Kalmaḳ) of Ili, repeatedly tried to throw off Chinese rule, under which they had fallen on the destruction of the Kalmuck kingdom (about 1750) (cf. "*Ein Heiligenstaat im Islam*" in my *Islamischer Orient*, i.); of the later risings the following ought to be mentioned: 1820—1828 in Kansu and in Turkestan (the connection between these two movements is, however, uncertain; the Muslims of Kansu, who are called *Tungan* by the Turks, have on several occasions taken the field against the Muslims of Turkestan); 1855—1873 in Yünnan; 1862—1877 in Kansu, Shensi and Turkestan; 1895 in Kansu. I leave it an open question whether the conclusion is correct, that there have only been risings of Muslims since about 1644, because they did not feel their number large enough before. It appears to be correct, however, that it has only been under the Manchus that a deliberate policy in regard to religion has been followed by the Muslims, with the systematic increase of their numbers by the purchase of children and bringing a mild pressure to bear on possible converts; this policy was, however, very soon met by an equally deliberate policy of suppression on the part of the wily Chinese. The placing of a greater development of Islām in this period receives important corroboration from the fact that to all appearances, the literature of the Muslims in China does not begin till the end of the Ming dynasty; at least the *cheng chiao chen ch'üan* "Veracious Exposition of the True Religion", the preface of which is dated 1643, appears to be the oldest monument of this literature (Nº. 1 in Vissière's list in d'Ollone, p. 393 *et seq.*). Since that time the production of books of instruction in religion has never ceased. It was not till 1783, however, that the attention of the Imperial government was attracted to the literary activity of the Muslims, and the Emperor Ch'ien Lung ordered the Marshall A-Kui to investigate the books of the Muslims, on which the latter was able to make a favourable report. That no one has troubled about this literature, shows what little importance was attached to the Muslims.

If we may suppose that with the change of dynasty in 1644, a new stratum appeared in the Islām of China, this perhaps explains the gradual emergence of a separate religious movement, which has still to reckon with the ancient Islām of the country, but which may be defined with some degree of certainty by the researches and observations of the d'Ollone expedition. The Muslims of the three chief Muslim provinces of China, Kansu, Sze-chuan and Yünnan are actually divided into two great sections, who are hostile to one another; the followers of the *lao chiao* "the old religion" and the followers of the *hsin chiao* or "the new religion". However grateful one may be for the extensive materials collected by d'Ollone on these two movements, though he gives them with all reserve, it will only be possible to come to a final conclusion as to the essential difference between them when further material has been collected by specialists. D'Ollone's view that the new religion is characterised by the cult of saints and their tombs and the recognition of heads of the community, to whom God has given special grace is supported by parallels from other Muḥammadan lands. It is an axiom that the supremacy of the democratic principle in the life of the community is the earlier, the strong organisation under leaders, who appear as supermen, the later development. The older view seems to be still the predominant one among the Muslims of China. Travellers are all agreed (for D'Ollone's notice see p. 438 *et seq.*) that the total lack of organisation is one of the most remarkable features of Chinese Islām. The various communities are quite independent of one another; they recognise no authority, neither in their province nor in the Empire, nor anywhere at all; they know nothing of a Caliph; the Sharīf of Mecca is, they grant, a worthy servant of religion but they do not recognise his authority. In brief, there is no spiritual hierarchy and none of the Imāms (*Ahongs*) of China takes precedence of the others except through learning or renown. Those who officiate among the communities are dependent on the believers, who elect, support and dismiss them without the slightest interference from any one (d'Ollone, p. 439).

Of the details of the division into *hsin chiao* and *lao chiao*, I can only mention here that the "new religion" was founded by the Ma Hua-lung who was slain during the rising in Kansu. His adherents in Kansu where they are numerous, and in Sze-chuan, where they are as yet few in number, regard him as the true successor of Muḥammad. His descendants or disciples possess supernatural powers. The essence of the "new doctrine" is not yet properly known. One is inclined to find Shī'ism represented in it or at least a very strong vein of Ṣūfism. The notices in d'Ollone make it clear that the teaching of Ma Hua-lung is orthodox Sunnī and that any special variety of mystic contemplation, such as is found over all Central Asia, is not present in it. Ma Hua-lung apparently belonged to the class of fanatical impostors who are typically represented in Chinese Turkestan by the Khodjas, i. e. the descendants of Makhdūm-i A'ẓam, whose religious and secular conception of the state I have fully discussed in *Ein Heiligenstaat im Islām* in my *Islam. Orient*, i. 195 *et seq.* Whether Ma Hua-lung was influenced by the doctrine of Mahdism is not certain; there is no definite reference to this in d'Ollone. In

any case Ma Hua-lung was regarded as an incarnation of the Spirit, as a *sheng jen* "holy man" or "Prophet", equal to the Prophet Muḥammad or superior. It is greatly to the credit of the Muslims of Kansu that only the lower classes allowed themselves to be deceived by this impostor, who, though he had never had the least education, appeared to know everything and had an answer for every question. As the founder of a new sect, Ma Hua-lung had to prescribe some external distinctions so that his adherents might be readily recognised; he chose that they should pray with aloud voice and hold the hands flat and horizontal in the *ḳiyām* attitude of prayer in opposition to the low voice and the hollowed hands usual elsewhere; from their custom of praying aloud, is derived the usual name for the followers of Ma Hua-lung: *Djahrīye* (corrupted to *Chaikerinye*) "one who prays in public" in opposition to *Khafīye* (popularly *Hufeye*) "one who prays in secret". In these external distinctions, Ma Hua-lung appears to have associated himself with a movement in the West, which had entered China at an earlier period; 150 years previously, a certain Muḥammad Amīn from Turkestān, known in China as Ma Ming-hsin had appeared as a reformer among the Salars (see above p. 850[a]), and introduced praying aloud which led to a good deal of strife (see Grenard, *Note sur l'Ethnographie du Kansu* in Dutreuil de Rhins, *Mission Scientifique dans la Haute Asie*, ii. 458). Ma Hua-lung did not definitely forbid attendance at mosques but he allowed prayers to be offered up in private houses in the common hall without the observation of any particular formalities of dress. Three or four houses usually have a common place of prayer, a room specially reserved for this purpose; this arrangement was instituted with a view to accustoming his followers to pray more. In Sung-p'an-t'ing the followers of the new religion go to the same mosques as those of the old, but in Shensu the schism is complete. The d'Ollone mission had a very bad reception in the mosque of Ch'eng-tu; the followers of the new doctrine have the reputation everywhere of being hostile to Franks while Muslims, as a rule, are friendly to them. After Ma Hua-lung's death (in 1871) a schism arose; his son-in-law, Ma Ta-hsi, and his grandson Ma Eurh-hsi, disputed the sacred heritage: Ma Ta-hsi, who was 55 years old in 1898, had the majority on his side and his home Cha-kou near Ku-yuen is a religious centre of importance and also has a Madrasa. Ma Hua-lung's teaching was introduced into Yünnan by Talaman (Talamasan) his younger brother or nephew, who subsequently fell in battle against Ma Yu-lung. The number of adherents in Yünnan seems to be less than in Szechuan, where d'Ollone found people of the *hsin chiao* from the frontiers of Yünnan to the borders of Kansu. In addition to the two sects: *Hufeye* and *Chaikerinye* there are two others: *Kuberinye* and *Katerinye*; the meaning of *Kuberinye* cannot be ascertained (for *kubārī*?); *Katerinye* is certainly = *Ḳādirīye*, adherents of ʿAbd al-Ḳādir Gīlānī. According to one *Ahong* the four sects are connected with the four caliphs and each of the four is said to have instituted one form of worship; Abū Bakr the *Hufeye*, ʿOthmān the *Chaikerinye*, ʿOmar the *Kuberinye* and ʿAlī the *Katerinye*. The name *Katerinye* is also said to be applied to those who pay reverence to tombs. As in most Muḥammadan countries, here also the tombs of famous holy men, who are represented as saints, are reverenced; for example, about a mile north of Sung-p'an-t'ing is the tomb of an *Ahong* from Medina, who came thither in 1668, lived for a time in Shensi, released the land from a drought by his prayers in 1673 and died in 1680. An *Ahong* attends to this tomb. There is also another smaller tomb within the Mausoleum. The orthodox Mullas preach violently against the reverence of tombs. It is supposed by d'Ollone that the reverence of tombs is one of the characteristics of the new teaching. We cannot agree to this, however; besides it is in contradiction to other statements of the same writer. It is rather the case that the reverencing of tombs is wide spread in these areas and the fact that Ho-chou, the centre of the new teaching, is rich in tombs, is an accident. It must also be investigated whether the name *kumbe-chiao* of the new doctrine which d'Ollone mentions and on which he bases his conclusions in part is to be understood as emphasising this "teaching regarding graves" as a distinguishing feature. On the religious position of the Salars, who are ethnically distinct, see above p. 849[b]. The Muslims of China as a whole are quite ignorant of the control of the whole Islāmic world by a Caliph. But the efforts of Stambul at the end of last century had some result: Yaʿḳūb Beg recognised ʿAbd al-ʿAzīz as "commander of the faithful", and Sulaimān, the Muḥammadan king of Yünnan, sought the help of the Caliph, though vainly as it happened. On the intrigues of ʿAbd al-Ḥamīd, see below p. 854[a].

As the intellectual life of the Muslim is closely bound up with his religion, the object of elementary education is to instil the elements of religious knowledge into the children by the reading of the Ḳorʾān and by short catechisms. Two languages are used in this process: the language of the country and that of the Ḳorʾān, or rather a mixture of Arabic and Persian. There are numerous books of selections from the Ḳorʾān with or without Chinese translations in use in the country, and little volumes, in which the main principles of Islām are given in one or two languages (I have fully discussed a book of selections from the Ḳorʾān and a Persian handbook on prayer in *Zwei Islamische Kantondrucke* in my *Islam. Orient*, i. 69 *et seq.*; a small bilingual catechism (in Arabic and Chinese with scraps of Persian) is in my possession). Of works of a didactic nature in Chinese, the d'Ollone expedition brought back 36 examples (block-prints), which Vissière (in d'Ollone, p. 393 *et seq.*) has described, with the inclusion of all other available material. In the list given by Broomhall, p. 301 *et seq.* there are only three works with which Vissière was not acquainted. According to Vissière in d'Ollone, p. 379 *et seq.*, there is a Muḥammadan newspaper published in Peking entitled *cheng tsung ai kuo pao* "Patriotic Gazette". Arabic and Turkish publications find their way among the Muslims of China in fair numbers (d'Ollone, p. 380 *et seq.*). Art has no place in the life of Chinese Muslims. In one field only is there any attempt at decorative work viz. in Arabic calligraphy; the letters are elaborated into many elegant forms, influenced by the Chinese style of writing: angles and loops are made as in the Chinese way of writing (particularly the 'grass' or rapid hand). These Muslims are fond of producing beautifully written

Arabic tablets which frequently differ so much from the ordinary hand that they can only be read with great difficulty (even so experienced a scholar as Blochet read an *r* wrongly for a *y* in one of these tablets, see *Rev. Monde Mus.*, v. p. 291).

V. Political Life. The Muslims in China proper have never formed an independent state and even in Turkestan since the annexation of the land about 1750 there has only once been an Islāmic state and that an ephemeral one (under Ya'ḳūb Beg, see above p. 853ᵇ). The rising in Kansu and Shensi 1863—1874, which was a condition of Ya'ḳūb Beg's successes, had the same object. It failed and indeed was doomed to failure from the first; for a permanent state can only be founded on a national basis. This foundation is not possible among the Muslims of China. The possibility has been suggested that the Muslim Chinese might force their religion upon their non-Muslim fellow-countrymen and thus a great Muḥammadan Chinese Empire might be formed. It is true that the Muslims are not lacking in inclination to realise some such scheme and that in certain Muḥammadan circles this ambition will always lead to risings against the government of the country. Unfortunately this feeling has been abused for purposes of political intrigue. 'Abd al-Ḥamid conceived the fantastic notion of bringing the Muslims of China under his authority. His first step in this direction was to send his Adjutant Enwer Pasha to China (at the end of 1900), at the time of the European coalition against China to carry on propaganda with a view to his recognition as Caliph. This failed utterly: Enwer compromised himself from the beginning and besides he was not sufficiently supplied with money (*Rev. Monde Musul.*, i. 394). Afterwards 'Abd al-Ḥamid was induced by the visit to Stambul of an important *Ahong*, Wang Hao-Shan also called Wang Kuan, alias 'Abd al-Raḥmān, from Pekin, to send two 'Ulamā, 'Alī Riḍā and Ḥasan Ḥāfiẓ to Pekin where they established a school in 1907 (*Rev. Monde Musul.*, iii. 613 *et seq.*; vi. 698 *et seq.*). They also travelled about the country but did not, however, visit Kansu and Shensi, the two great Muslim centres. The Chinese government has apparently foiled the Turkish intrigue most cleverly. The incident of the "few Osmanlis in China" who sought German protection at the German Embassy in Pekin, how the German Embassy in Constantinople promised Turkey to afford this protection and how the Chinese government suddenly declared they knew nothing of it and had no wish to know of it, is within recent memory. These two emissaries, however, of whom it has been proved that they were Ottoman officials with a monthly allowance of 200 taels = £ 25, applied, when 'Abd al-Ḥamid left them in the lurch, to the French embassy and are said to have been successful there. They returned to Stambul at the end of 1908. Even in the new constitutional Turkey the question has been raised of sending an Ottoman Embassy to Pekin, a vain dream which has not the slightest prospect of being realised.

Although the future of Islām in China cannot be precisely defined at present, it is abundantly clear that its victory over the other religions of the country and ultimate supremacy of the Muslims over the other peoples of the Empire is a mere dream, to follow which will bring only misfortune and destruction upon the Muslims. Even if through some unforeseen chain of circumstances, their hope should be realised even for a brief period, this would be a grave disaster to the whole Chinese Empire. Islām is not a religion compatible with civilisation; it is emphatically the bitter enemy of Frankish culture and it is this which China is about to adopt. If the Muslims should attach themselves to some extent to the party of reform, two results are possible; they will either adopt entirely the new ideas and work in unity with the Han for a strong regenerated China on an ethnic basis in which case they will do no harm, or they will secretly cherish schemes for the supremacy of Islām, in which case they will be crushed without mercy as soon as they are discovered; for Muslims will always form an infinitely small proportion of the leaders of the reform movement. Nevertheless the Chinese nation will be well advised to keep a watch on the Islāmic elements in their midst and particularly to prevent their increase by the purchase of Chinese children.

Bibliography: Broomhall, *Islam in China. A Neglected Problem* (Shanghai 1910); *Mission d'Ollone 1906—1909: Recherches sur les Musulmans Chinois* par le Commandant d'Ollone, le Capitaine de Fleurelle, le Capitaine Lepage, le Lieutenant de Boyve — Études de A. Vissière — Notes de E. Blochet (Paris 1911); Dabry de Thiersant, *Le Mahométisme en Chine* (Paris 1878), i. ii.; Devéria, *Origine de l'islamisme en Chine* (Paris 1895); do., *Musulmans et Manichéens Chinois* (Paris 1898); Davies, *Yunnan* (Cambridge 1909); Rocher, *La Province Chinoise du Yunnan* (Paris 1879), i. ii.; Reinaud, *Relations des voyages faits par les Arabes et les Persans dans l'Inde et dans la Chine* (Paris 1845); Grenard in: Dutreuil de Rhins, *Mission scientifique dans la Haute Asie*, iii.; Bretschneider, *Mediaeval Researches from Eastern Asiatic Sources*; *Revue du Monde Musulman*: Articles on China, of which the most important are incorporated in *Mission d'Ollone* (s. above); some others have been reprinted with additions and corrections in Vissière, *Études Sino-Mahométanes* (Paris 1911); Yule, *Cathay and the Way Thither* (London 1866), i. ii.; Yule-Cordier, *The Book of Ser Marco Polo*³ (London 1903); M. Hartmann, *Der Islam. Orient*, i. (Berlin 1905); Forke in *T'oung Pao*, 1907, p. 1 *et seq.*; Arnaiz and van Berchem in *T'oung Pao*, 1911, p. 677 *et seq.*

(MARTIN HARTMANN.)

CHOCIM (CHOTIN, Turk. Khōtīn), the capital of a district in Bessarabia, famous in history for the fierce but unsuccessful attack by Sulṭān 'Othmān II on the strong encampment of the Poles there in September 1621 (1030). In 1084 (1673) there was further fighting around Chocim, in which the Turks were again unsuccessful, but finally in the beginning of 1674 it had to surrender to the Ottoman troops. In 1182-1183 = 1769, the town was besieged by the Russians and captured but afterwards given back to the Turks. This was repeated in 1788. It was not till after their capture of it in 1806 that Chocim was definitely ceded to Russia in 1812.

ČIFT, a Turkish word (from the Persian *djuft*, Avestan *yukhta*), meaning "pair", "couple" and in particular, the "pair of oxen yoked to the plough", whence it comes to mean "cultivated fields", "ploughing", and "the amount of ground

that can be tilled by a pair of oxen in a day". As an abbreviation for *čift aḳčesi* it means a definite tax on certain tributary land.

Bibliography: M. d'Ohsson, *Tableau de l'Empire Othoman*, vol. vii. p. 234; Belin, *Étude sur la Propriété Foncière*, in the *Journ. As.*, vth Ser. Vol. xix. 1862, p. 206. (CL. HUART.)

ČIFTLIK, cultivated land, hence country farm i. e. the dwelling-house of the farmer and the lands attached to it; the farms on the Imperial estates are known in the official language as *čiftliklāt-i humāyūn*. In Bosnia, a *čiftlik* of land of the first quality contained from 60 to 80 *dönüm* (a *dönüm* being 40 paces square), of the second quality from 90 to 100 and of the third from 130 to 150. (CL. HUART.)

ČIGHALEZĀDE SINĀN PASHA, an Italian renegade, who was brought as a prisoner to Constantinople with his father. They belonged either to Messina or Genoa, where a prominent family of the name Cicala is known to have existed. According to Gerlach, *Türkisches Tagebuch*, p. 17 and 244, the father was „Visconti Zicala of Genoa a powerful Corsair and holding high rank in the service of the King of Spain". The *Ḥadīḳat al-Wuzarā* calls him a captain of the republic of Genoa. Gerlach relates that he was taken prisoner off Majorca on the journey from Naples to Spain — by Piale Pasha, according to the *Ḥadīḳat*. The father died soon afterwards in the prison of Yedikule. His son, whose Christian name according to the *Ḥadīḳat* was Scipio, became a convert to Islām, took the name Sinān and was brought up among the pages. In 1575 when 28 years of age he became an Agha of Janissaries having previously married a daughter of Aḥmad Pasha, a grand-daughter of Rustam and an Ottoman princess. He had played a prominent part in campaigns in various parts of the Turkish empire: Moldavia, Hungary, Erzerūm, Baghdād and Van. In 1589, he became Kapudan Pasha, and in 1596 after the battle of Kereczies, Grand-Vizier which office he only held for four weeks however. He made himself intolerable by ill advised measures, particularly his great strictness with the Janissaries and was banished to Aḳshehir. He again became Kapudan Pasha and held this rank for four years. After a rather unsuccessful campaign on the Persian frontier he died in Diyārbekr in 1605. He was the type of unscrupulous renegade who without any personal ability used to succeed in attaining high rank by his connections at court and his wealth.

Bibliography: Jorga, *Geschichte des Osmanischen Reiches* (Gotha, 1910), iii. 183 *et seq.*; Hammer, *Geschichte des Osman. Reiches*[2] (Pesth 1841), ii. numerous references; Gerlach, *Türkisches Tagebuch* (Frankfurt, 1674); Sāmī, *Ḳāmūs al-a'lām* (Constantinople 1306); 'Othmānzāde, *Ḥadīḳāt al-Wuzarā* (Constantinople 1271). (F. GIESE.)

ČILLA, a fast lasting forty days (*quadragesima*) which pious ascetics and derwishes spend in seclusion, prayer, and fasting. Cf. Jacob, *Die Bektaschijje*, p. 36.

ČĪM, the name of a variant of the letter Djīm [q. v.] which the Persians have invented to express the fricative *t* + *š* (cf. the article, ARABIA (ARABIC WRITING, p. 391[a]). This derivative of the letter *djīm* is noteworthy for the pronunciation of ج in the time and district in which it was made. Other peoples, who use the Arabic alphabet, have borrowed čīm from the Persians.

ČIMKENT, the capital of a district in Russian Turkestān, Lat. 42° 16′ N. and Long. 69° 30′ E. (Greenw.), 1550 feet above sea-level, on the right bank of the Badam which flows into the Aris, a tributary of the Sir-Daryā. At the time of the Russian conquest (1281 = 1864) the town had a circumference of about 4 miles and was surrounded by a low wall of clay; the citadel was on a high mound in the south east. According to the most recent census the number of houses in the old town is 1886, while there are 105 in the Russian quarter. The present population is 12,500 of whom 800 are Russians and 150 Jews. The town which is pleasantly situated, is distinguished by its temperate climate and excellent water from most of the other towns of Central Asia and is visited by many Russian families from Tāshkent as a summer resort. The post and military routes to Tāshkent from European Russia (*viâ* Orenburg, Kazalinsk and Turkestān) and from Siberia (*viâ* Wjernij and Awliyā-Ātā) meet at Čimkent so that the town used to be of some importance as a trading-centre; Čimkent was not touched by the Orenburg-Tāshkent railway, opened in 1905. Trade is, as usual in Turkestān, mainly in the hands of Tatars (Nogai).

Since the last decade of the xixth century there have been 17 Russian villages in the district of Čimkent, which are almost all fairly prosperous. The most important of the native villages is Sairām, the Asbīdjāb or Asfīdjāb of the Arab geographers (now pronounced Isfīdjāb, in Persian manuscripts frequently Sindjāb) with many tombs of an earlier period, now chiefly noted for its horse-market.

Of cereals, wheat is the most cultivated, the best quality being produced in Sairām and the Russian villages. Since 1897, cotton has been grown particularly in the immediate neighbourhood of Čimkent; formerly it used to be thought that cotton could not be grown in this part of Turkestān on account of its northerly situation; in the first year 320,000 kg. was produced which has now risen to 800,000 kg. The district of Čimkent is now the only area in the world where the medicinal plant *Artemisia cinae*, from which santonin is prepared, survives; the whole annual yield goes to Hamburg; there and not in Russia are the prices fixed for the whole world.

Čimkent (sic) is mentioned in the *Ẓafar-Nāma* of Sharaf al-Dīn Yazdī (Ind. ed. i. 166) as "a village near Sairām", in later sources also, at least down to the first half of the xviiith century (in 1723 Sairām was taken by the Kalmucks) it is always Sairām and not Čimkent which appears as the "town" of this district; the changes, by which Čimkent became a town and Sairām sunk to a village, can only have come about in the last two centuries. In 1864, Sairām was sacked as a punishment for a treacherous attack on a small body of Russians.

Bibliography: On the conditions in the period immediately after the conquest see P. I. Pashino, *Turkestanskij kraj v 1866 godu* (Petersburg, 1868), p. 76 *et seq.* On the present state of the town cf. J. Geier, *Putevoditel' po Turkestanu* (Tashkent, 1901), p. 185 *et seq.*, 202 *et seq.*, 214 *et seq.* On the cotton plantations, *Mitteilungen des Seminars für Orientalische Sprache* I, *Westas. Studien*, p. 170. On

Sairām and its neighbourhood see W. Barthold in *Zapiski vost. otd. arkh. obshč.*, viii. 339, *et seq.*

(W. Barthold.)

ČINGĀNE, one of the names applied to the Gypsies in the East, which has passed into various European languages in more or less modified forms. The origin of the name is still disputed. It is supposed that the Sāsānian Bahrām V Gōr (420—438) first brought the gypsies from India to Persia and that they spread thence over the world. In the passages referring to this in Firdawsī and Hamza Iṣpahānī these Indians are called Lūrī or Zoṭṭ. Other names commonly used are Nawar in Syria, Ghurbat or Ḳurbat in Aleppo, Persia, Egypt and elsewhere. In Egypt the name Ghadjar is also in use, while the gypsies of Egypt are fond of calling themselves Barāmika (descendants of the Barmakides). Other less known names may be found in the works of P. Anastase and de Goeje cited below.

As in other countries, the Gypsies of the East are farriers, coppersmiths, tinkers, pedlars, jugglers and musicians; some are sedentary while others lead a wandering life. There are no reliable statistics on their numbers but they are certainly fairly numerous in Persia and Turkey. Some are nominally Muḥammadans, others Christians, but in reality they have their own religion and political organisation, which need not be discussed here as they are outside the scope of this work.

Bibliography: Pott, *Die Zigeuner in Europa und Asien*; Miklosich, *Über die Mundarten und die Wanderungen der Zigeuner Europa's*; MacRitchie, *The Gypsies of India*; Paspati, *Études sur les Tchinghianés ou Bohémiens de l'Empire Ottoman*; *Journal of the Gypsy Lore Society*; P. Anastase in *Mashriḳ* 1902; de Goeje, *Mémoires d'histoire et de Géographie Orientales*, N°. 3.

ČINGIZ-KHĀN, frequently written Činkkiz-Khān, Mongol conqueror and founder of the Mongol world-empire, was born in 1155 A. D. (according to the Turco-Mongol animal cycle in the year of the pig, 549-550 A. H.), on the right bank of the Onon in the district of Dülün-Boldaḳ (now in Russian territory, about 115° E. of Greenwich). He is said to have received his original name of Temüčin from the name of a prince who was conquered by his father Yisükäi-Bahādur about the time of his birth. What else is related of his ancestors and his early youth was not written till afterwards and is influenced by his later career; even the oldest form of the Mongol tradition contains the story that the future conqueror of the earth came into the world with a piece of clotted blood in his hand.

The people, who in the first half of the xiii[th] century shook the foundations of every kingdom from China to the Adriatic Sea in their campaigns, are called Tatars in all contemporary sources, whether Chinese and Muḥammadan or Russian and Western European. It seems to be the case that the Mongols before Čingiz-Khān's time called themselves by this name (the word Tatar appears as early as in the Orkhon inscriptions of the viii[th] century A. D. as the name of a people). The Chinese distinguish three divisions of the Tatar people viz., the white, black and "wild" Tatars. This classification is obviously based neither on their origin nor their political divisions but on the respective degrees of civilisation attained by the three groups thus formed. The white Tatars who lived near the Great Wall of China were under the influence of Chinese culture; the black Tatars led a nomadic life in the district north of the Gobi desert; and the "wild" Tatars, the "peoples of the forest" of Mongol tradition dwelled in the most northern parts of the present Mongolia and in Transbaikalia, which is now under Russian rule; the life of the cattle-rearer was quite as distasteful to these hunter tribes as that of the peasant bound down to till the soil is to the nomad. According to the Chinese view Temüčin belonged to the "black Tatars"; Mongol tradition numbers his fellow tribesmen, the Täidjiyüt among the "tribes of the forest"; in any case it is certain that their abode (on the Onon and Kerulen) was on the frontier between the lands of these two divisions; they were certainly on a lower level than many other tribes of the black Tatars, such as the Keräyit, who were converts to Christianity (on the upper course of these rivers and on the Tola) but were more civilised than their neighbours in the north.

The name Mongol (in the Muḥammadan sources Moghol or Moghūl) first came into use as the name of a dynasty and kingdom under Čingiz-Khān and later came also to be used as the name of a people, being attached, as it seems, to a small principality of the xii[th] century, the ruler of which had risen against the Kin dynasty then ruling in North China. In the *Annals of the Kin Dynasty* (*Kin-Shi*) a treaty of peace concluded with these Mongols in 1147 is mentioned, and in 1161 a campaign against the Meng-ku-ta-ta (Mongol Tatars). It is apparently to the same principality that the notices in Mongol tradition refer, of the princes who were defeated in battle against the Kin and the Tatars on the Lake of Buyir-Nor and whom Čingiz-Khān is said to have afterwards avenged and gained renown thereby. Kutula-Kaān (this form was used by the Mongols for the Turkī *ḳaghan*) is mentioned as the last of these princes; his son Altān is mentioned among the followers of Temüčin (he afterwards, like many others attached himself to the opponents of this upstart and fell in the ensuing conflict).

According to the Mongol tradition, Yisükäi (of the family of Ḳiyāt) was also connected with this house; whether the relationship actually existed or is a later invention, is a moot point. It is equally uncertain whether Yisükäi himself, as the tradition would have us believe, was during the latter years of his life the leader of a large confederacy of tribes. He died in 1167, when his eldest son Temüčin was only 12 years old; immediately after his death the confederacy led by him is said to have broken up. Temüčin, his mother and brothers and sisters, forsaken by all, had to live by hunting and fishing. Čingiz-Khān therefore must have laid the foundations for his later sovereignty alone without having inherited anything from his father. He therefore did not enter on his real career till he was at a much more advanced age than all other conquerors; up to his fiftieth year his name could hardly have been known to any one outside Mongolia.

The founder of the greatest empire, that the world has ever seen, first appears as the leader of a body of adventurers, some of noble birth who had elected him their "Khān". The accounts of this part of his life are scanty and very un-

reliable; yet the manner in which the "Khān" and his "subjects" are said to have worded their pledges to one another is characteristic. His subjects are related to have said to the Khān on his coronation: "If thou wilt be our ruler, we will fight in the forefront in every battle against countless enemies; should we gain beautiful women and girls and noble steeds as booty, we will surrender them to thee. In the chase we will outstrip all others and hand over to thee the animals we take". In the days of his misfortune the Khān, deserted by his faithless followers, spoke in a similar strain; he said he had fulfilled his promises to them: "I have won many herds of horses and sheep, women and children and given them to you; when we were hunting in the steppe, I organised drives for you and drove the game from the mountains down towards you". Even in the days of his greatness, Čingiz-Khān had advanced but little from these primitive views; it was always his greatest delight to ride the steeds of his conquered enemies and to kiss their wives (cf. the Persian text of Rashīd al-Dīn, ed. Berezin, *Trudi vost. otd. arkh. obshl.*, xv. 194). He nowhere claims, like the Turkish Khān in the Orkhon inscriptions of the viii[th] century, to have undertaken his campaigns of conquest for the good of his people as a whole, to have made the people, that was few in number, numerous, the poor rich, and to have clothed the naked.

The events in Mongolia in the second half of the xii[th] century, were, apart from local causes, provoked by the policy of the Chinese government. Like many other Chinese dynasties, the Kin practised the principle of putting down one insubordinate nomad prince with the help of other branches of the same people. The Tatars on the Buyir-Nor, with whose help the Mongol princes were slain, had just at this time become too powerful for the Chinese; in the war against this enemy we find Temüčin, who was afterwards to wage war against the Kin dynasty to avenge the Mongol princes, with whom he claimed relationship, with the prince of the Christian Keräyits, figuring as the faithful ally of the Chinese government. In the year 1194 (the year of the tiger) the war was decided in favour of the allies; as a reward, the Keräyit prince received the title of king (Chin. *wang*, *ung* or *ong* among the Mongols as among the Turks of the viii[th] century) from the Chinese general (*Jing-siang*), while his son received the military rank of *tsiang-kün* (Mong. *sengün*). The original names of these two princes seem to have been quite supplanted by these Chinese titles; Temüčin also was given a similar title of honour, which however never attained the same popularity.

The following decade was a period of domestic strife in Mongolia. Apart from the countless feuds between individual princes and tribes, in which Temüčin always fought as a faithful ally by the side of the Keräyit prince (he is said to have called him "father"), a more serious quarrel is mentioned; in 1201 (the year of the cock) a considerable number of tribes attached themselves to Temüčin's former blood-brother (*anda*) Djamuka, who was elected ruler by his followers with the title Gürkhān. This movement is evidently to be explained as a war of the masses against the aristocracy; unlike Temüčin and his allies, Djamuka did not espouse the cause of the aristocratic "horseherds", but of the poor and despised "shepherds". The army collected by Djamuka was soon defeated and scattered; but he afterwards succeeded in winning the confidence of the Sengün and his father and estranging them from their former ally. This breach had the gravest consequences for Temüčin; abandoned by almost all his followers, he had to retire with a small body of faithful retainers to the small lake of Baldjiyūna and drink its bad water. Nevertheless he succeeded in cunningly baffling his opponents and surprising them by an unexpected attack. Ung-Khān and his son Sengün had to save themselves by flight and afterwards perished in distant lands, the father in the west of Mongolia and the son in the district between Kāshghar and Khotan. All the tribes in the eastern half of Mongolia had to acknowledge Temüčin as their lord (1203: year of the pig).

The faithful few, who had remained true to Temüčin even in the dark days at Baldjiyūna, afterwards enjoyed great privileges as "Baldjiyūntü" in the empire founded by Čingiz-Khān. It is important to note that three Muḥammadans are mentioned among them: Dja'far-Khodja, Ḥasan and Dānishmand-Ḥādjib; the two latter accompanied their sovereign many years later on his campaign against the kingdom of the Khwārizmshāh and rendered great service to him by carrying on the negotiations between him and the inhabitants of these lands; Dānishmand must have been much younger than Temüčin, for he survived him by 25 years and is mentioned as tutor to his grandson Melik (one of Ögedei's sons). These Muḥammadans could only have come to this part of the world as traders; indeed we are expressly told by a contemporary Chinese writer (Meng-hung), that the trade between Mongolia and China was in the hands of Muḥammadan merchants from the west. These merchants, called by the Mongols by the Turkish word *ortaḳ* (lit. 'middleman') enjoyed the favour of Čingiz-Khān at a later period also; in the sayings ascribed to him he advises his captains to have their sons instructed in all the arts of war so that they may enter on their campaigns with the same confidence as a merchant, sure of the value of his goods, on a trading journey. It may almost be assumed that the counsels of these men, obviously much superior in education and experience to the Mongols, had some influence on Čingiz-Khān's policy and on the institutions of his empire; but we have no certain information on this point.

The subjection of the western half of Mongolia was only completed in 1206 (year of the tiger) after the conquest of the powerful tribe of the Nāimān (likewise Christians); in the same year according to Chinese authorities, Temüčin adopted the "title of Emperor". As a matter of fact, however, neither he nor his immediate successors, ever regarded themselves as Emperors of China, even after the destruction of the Kin dynasty, but always as the rulers of a kingdom of nomads only. Like many nomad princes before him (his successors did not follow the custom however) Temüčin also adopted a new name when he became sovereign. Mongol tradition gives us no reliable details as to when he first took the name "Čingiz-Khān" and what "Čingiz" really means. According to some, Temüčin already bore this name as "Khān" of a band of adventurers, according to

others it was only taken by him after his victory over the Kerāyit in 1203 and according to others again not till 1206 when he overcame the Nāimān. His Chinese contemporary Meng-hung considered the word "Čingiz" to be a corruption of the Chinese T'ien-tze ("Son of heaven"); another Chinese etymology (Ching-sze, i. e. perfect warrior) is given by R. K. Douglas (*The Life of Jenghiz Khan*, London 1877, p. 54). According to the Mongol etymology given by Rashīd al-Dīn (cf. the text in the edition by Berezin, *Trudi vost. otd. arkh. obshč.*, xv, p. 12), *Čingiz* is explained as a plural formation from the adjective *čing* "strong". As Temučin is said to have received his title as sovereign from a shaman, the word "Čingiz" is probably taken from the domain of the religious ideas of the Mongols (which has as yet not been properly investigated).

All authorities agree in stating that it was not till 1206, after he had united the whole of Mongolia under his sway, that Čingiz-Khān summoned his first parliament (*kuriltai*) and that it was on this occasion that the insignia of his sovereignty and the institutions of his Empire were first definitely established. As a symbol of the power of the Khān, a banner with nine white horsetails was erected in his camp; according to Chinese authors, there was a black moon represented on this banner.

Čingiz-Khān is credited with saying: "He, who is able to keep his own house in order, is also able to create order in an empire; he, who is able to command ten men in a proper fashion, may also be entrusted with the command over 1000 and 10,000 men". In his own life, Čingiz-Khān exemplified this saying (which is of course not always applicable) possibly as no one else ever did. Just as he did when leader of a marauding band, when Emperor, he was able to surround himself with a narrower circle of men from among his vassals, on whom he could rely as upon himself and who continued his work with the same success after his death (unlike the history of all other conquests which were not connected with migrations of peoples). Of especial importance for the military successes of the Mongols was the creation of a numerous bodyguard, which attained its final form in 1206. The duties of these guards (10,000 strong) in the Khān's camp were defined to the smallest details; discipline was maintained with the greatest strictness; in the empire these troops were a privileged aristocracy; a private in the bodyguard was higher in rank than the commander of 1000 men of other troops. No officer dared inflict capital punishment on those under him without the sentence receiving confirmation from the Khān. Out of these guards was chosen a special regiment of 1000 men who were in immediate attendance on the Khān and only went to war when the Khān himself took the field with the army. A valuable means of maintaining discipline, and of training and testing the soldiers, were the hunting expeditions organised on a great scale, in which all the prescriptions of military discipline were observed with the same exactness as in actual warfare. How strongly developed the spirit of discipline among the Mongol troops was, is best evidenced by the work on Mongol history composed about 1240 from Mongol tradition. The unknown author shows the greatest independence of the princes of the ruling house and freely reproaches them with their faults and crimes; he shows little interest in the conquest of distant lands and gives the meagrest details about these wars of conquest; yet a trifling offence against military discipline committed in Khorāsān (also mentioned in Muḥammadan sources; a body of troops had against the Khān's orders, stayed behind to plunder a field) seems to him of sufficient importance to be specially mentioned.

It is characteristic of the whole home policy of Čingiz-Khān (if this expression may be used here), that he, unlike the Khān of the Orkhon inscriptions, the helper of the "poor and naked", in the utterances ascribed to him, only emphasises his services to the establishment of order and discipline among his people and in the army. Before his time, the son had not obeyed the father, the younger brother the elder, the daughter-in-law the mother-in-law nor the subjects their ruler, nor on the other hand had the rulers fulfilled their obligations to those under them; under Čingiz-Khān order was created everywhere and his position allotted to each.

It was in the land of the Nāimān that Čingiz-Khān first became acquainted with the use of seals and the art of writing. His Muḥammadan merchants were apparently unable to write, as is the case at the present day with most merchants in the east even though their trading enterprises cover much wider areas. There was a Uighur secretary in the service of the Khān of the Nāimān; Čingiz-Khān took him into his service, introduced the use of the Uighūr alphabet into his kingdom and had his sons and other young Mongols of high rank taught it. The Mongol Empire does not appear to have been at this period directly influenced by the Chinese civil service system. That the Chinese Empire enjoyed great prestige among the nomads is quite natural. The princess of the house of Kin, who had been given to Čingiz-Khān as a wife shortly before the taking of Pekin and who survived her husband by over 30 years, was not fair of face nor did she present any children to her husband; nevertheless, as the "daughter of a great Emperor", she was treated with great respect throughout her life, even after the fall of her fatherland (cf. the text of Rashīd al-Dīn, *Trudi vost. otd. arkh. obshč.*, xiii. 151). Even long after the foundation of his sovereignty, Čingiz-Khān had no representative of Chinese culture at his court. As Meng-hung tells us, it was only after 1219 that the Chinese alphabet, even in negotiations with China, began to be used by the Mongols; hitherto any political documents sent to China had been written exclusively in Uighūr. Nor does Čingiz-Khān appear to have had Persian officials in his service before the conquest of Mā warā' al-Nahr (cf. the anecdote given by d'Ohsson, *Histoire des Mongols*, i. 413 *et seq.*, from Rashīd al-Dīn). Even in Čingiz-Khān's lifetime, there were young Mongols who had, to all appearance at least perfectly adopted the culture of their conquered foes and were able to speak several languages; the civilisation of the nations he subjected always remained foreign to the Khān himself; he never learned a language other than his Mongol mother-tongue.

It cannot be positively proved that Čingiz-Khān had ever cherished any great schemes of conquest during his early career in Mongolia. His first campaigns against the adjoining settled lands were

raids whose only object was plunder; it was only at a much later period that Mongol rule was permanently established in these lands. The campaigns to the west were, in the first place, undertaken in pursuit of enemies who had fled thither; it was only through the course of events that these campaigns gradually developed into a deliberate war of conquest.

In 1205, Čingiz-Khān undertook his first campaign against a settled country, viz. Tangut, the kingdom of Hsia or Hsi-hsia of the Chinese, and returned with rich booty. The war with Tangut was afterwards repeatedly renewed; in 1210 the king of Hsia had to give Čingiz-Khān his daughter to wife. Hostilities did not cease till a much later period and it was only in the last year of the conqueror's life that an end was made of the kingdom of Hsia.

The war which was begun in 1211 with the powerful Kin dynasty in North China lasted equally long. Almost all the forces available were employed from the beginning on this war; only 2000 men remained in Mongolia; the Khān himself and his four sons took the field with the army. After several successes the several divisions of the Mongol army united before Pekin in 1213 (according to Rashīd al-Dīn) or 1214 (according to the Chinese dynastic annals); a treaty of peace was concluded and a matrimonial alliance arranged between Čingiz-Khān and a Chinese princess; the war was renewed again, however, after five months; in 1215 Pekin had to surrender to the victorious Khān after a long siege. In 1216 he returned to Mongolia; and immediately after his departure the Kin succeeded in regaining a great part of their kingdom. The continuation of the war was then entrusted to the general Mukuli; but in spite of all its reverses the kingdom of the Kin survived and was only finally destroyed by Čingiz-Khān's successor.

During the years 1211—1216, when all the Mongol forces were required in China, the pursuit of the enemies who had fled to the west had to be suspended. All successes of the Mongol arms in the west were therefore attained either before 1211 or after 1216.

On the immediate west, Mongolia and China were bounded by the great kingdom of the Gürkhān of the Kara-Khitāi, which comprised all the lands from the Uighur territory (see BESHBALIK, p. 729) to the Sea of Aral. This kingdom was first invaded by the hordes who fled from Mongolia and by their pursuers; the power of the Gürkhān, which had already been considerably weakened by the secession of several Muhammadan rulers, notably Muhammad Khwārizmshāh, was finally destroyed by these invaders. The prince (*Idikut*) of the Uighūr submitted to Čingiz-Khān in 1209 as did Arslān-Khān, prince of the Karluk in the northern part of the modern Semirječye (the first Muhammadan ruler to pay homage to the Mongols) in 1211 and later (after 1216) the prince of Almālik in the Ili valley also. Mā warā' al-Nahr was conquered by the Khwārizmshāh Muhammad; the remaining parts of the kingdom of the Kara-Khitāi were occupied by Küčlük, prince of the Naimān. During the years following, Küčlük was able to consolidate his power in these lands without hindrance. Like most of his tribe, he had originally been a Christian; in the kingdom of the Kara-Khitāi, he became a convert to "idolatry" (probably Buddhism). He persecuted severely the Muhammadans of the modern Chinese Turkestan, who had only submitted to him after a long resistance; public worship was entirely suppressed and the population forced to adopt the Khitai dress; rebellious or suspected people, had, like the Protestants under Louis XIV., military billeted upon them.

It was not till 1216 that Čingiz-Khān again found himself free to turn his attention to the west. He entrusted his eldest son Djüči with the task of following up his enemies who had taken refuge there: the latter's first campaign was not, however, directed against the Naimān but against their former allies the Merkit; this people had been driven by the Mongols out of the land to the east of Baikal and had found an asylum in the modern Kirghiz steppe. Fighting first took place in the western part of this steppe, the present Turgai territory, and the Merkit were there almost exterminated; immediately afterwards, however, the Mongol army was attacked by a great army of the Khwārizm-shāh which had undertaken a campaign from the lower course of the Sir-Daryā against the Kipčak the predominant people in this neighbourhood. Nasawī, the only historian, who seems well acquainted with the place of the battle and the physical conditions of the site, expressly says that this battle took place in 612 = 1215-1216, not, as the other authorities say, after the massacre of Otrār. The battle was undecided; in the following night, the Mongols vacated the camp, leaving their camp fires burning to deceive the enemy, thereby gained a start and could not be overtaken by their enemies. That Djüči did not seek this battle we are expressly told; the Khwārizmshāh is said to have declared that he considered all unbelievers his enemies; still it is very probable that this attack was not premeditated by him. Whether, how, or when Čingiz-Khān received news of this attack, is not known; in any case it did not affect the relations between the two countries; this encounter was probably regarded by both sides as due to a regrettable misunderstanding. It was not till some years later and quite independent of this event, that Čingiz-Khān undertook his great campaign against the kingdom of the Khwārizmshāh, which was to prove so fateful to the Muhammadan world.

The causes of this campaign have been often previously discussed, but usually without a sufficient knowledge of the original authorities. Even in the most recent scholarly works, the embassy said to have been sent by the Caliph Nāṣir lidīn Allāh to summon the Mongols against his enemy, the Khwārizmshāh, is represented to be a historical fact, although we only have a full but certainly legendary account of it in Mirkhond (*Vie de Djinghis Khan*, ed. Jaubert, p. 102 *et seq.*); in the original sources, the story of some such action by the Caliph is only mentioned as a vague rumour, which had become current in the Muhammadan world, just as two centuries later the same charge was laid in Europe by the adherents of the Pope against Frederick II, and by those of the emperor against the Pope (cf. the quotations in L. Cahun, *Introduction à l'histoire de l'Asie*, Paris 1896, p. 356 *et seq.*). Čingiz-Khān actually did receive a Muhammadan embassy in Pekin, in the year 1215 or 1216; but it was not sent by the Caliph but by the Khwārizmshāh himself. The

news of the Mongol successes in China had penetrated to Central Asia; the Khwārizmshāh also had heard of them and through this embassy hoped to ascertain more accurate details of the power of the new conqueror. The only historian who gives an account of this embassy (Djuzdjānī, *Ṭabaḳāt-i Nāṣirī*, transl. by Raverty, p. 270 *et seq.*, 963 *et seq.*), received his information from the ambassador himself (Bahā al-Dīn Rāzī).

The caravan of merchants mentioned by Djuwainī (cf. the text in Schefer, *Chrestomathie Persane*, ii. 106 *et seq.*) must have arrived about the same time; whether these merchants had met the Khān in Mongolia or previously in China, is not related. The first steps towards the establishment of commercial relations between the two kingdoms were therefore made from the land of the Khwārizmshāh; the despatch of an embassy and of a caravan from Mongolia to Central Asia can only be regarded as an answer to these overtures. The fact, that even before 1203 Muḥammadan merchants had found their way to Čingiz-Khān, is sufficient proof that these commercial relations were of much greater importance on both sides than has generally been supposed.

In the year 1218, there appeared in Mā warā' al-Nahr, as envoys from the Mongol Khān, three Muḥammadans of whom one had been born in Khwārizm, the second in Bukhārā and the third in Otrār. They were commissioned to bear rich presents to the Khwārizmshāh in the name of their sovereign and to announce to him that the Khān regarded him "as the dearest of his sons". Muḥammad must have felt insulted by this comparison as the word "son" in intercourse between princes in East Asia as well as in the Muḥammadan world denoted the relation of vassal to suzerain; but it is at least very doubtful if Čingiz-Khān, as has been stated, deliberately intended thereby to irritate the Khwārizmshāh and to make war inevitable. In any case the breach between the two sovereigns was not brought about by this incident. Muḥammad is said not to have displayed his indignation during the interview but only in the following night in conversation with one of the envoys, from whom he received a reassuring explanation and dismissed the envoys with a favourable answer.

The caravan consisted of 450 men, all Muḥammadans; at their head were four merchants, 'Omar Khōdjā of Otrār, Hammāl of Marāgha (in Ādharbaidjān), Fakhr al-Dīn Dizakī of Bukhārā and Amīn al-Dīn of Herāt. All these merchants were massacred in the frontier town of Otrār and their goods seized. Whether this massacre was caused by the cupidity of the governor or ordered by the Sulṭān himself, is not certain; at any rate, it is nowhere stated that these traders had in any way merited such treatment, either by espionage or any other conduct requiring punishment. Čingiz-Khān is said to have sent another embassy to demand satisfaction; Muḥammad had this embassy also or at least one of its members put to death.

War against the Khwārizmshāh was thus rendered inevitable. According to the Muḥammadan historians, Čingiz-Khān took the field with a host of 600,000 or 700,000 men; these figures are, of course, much exaggerated though the Mongols naturally brought as great an army as possible against their formidable opponent; this is evident from the fact that, as in 1211, the Khān himself and his four sons were with the army; but the eastern parts of his empire could not be entirely denuded of troops, as the war in China was still being continued. Almost half (62,000) of the Mongol army of 129,000 men was at the disposal of the general Muḳali; of this army, it is probable that few or no divisions were sent out of China, otherwise the Kin would have made better use of this period. The number of the Mongol standing army which took part in the campaign against the Khwārizmshāh, must there have been not much more than 70,000 men; the levies of subjected peoples were probably rather more numerous; two Muḥammadan princes, Arslān Khān prince of Ḳarluḳ and Saghnāḳ-Tegīn, prince of Almālīḳ, were forced by the Mongols to fight with their armies against their co-religionists. What we can ascertain regarding the composition of the Mongol army during the wars in Mā warā' al-Nahr and other lands, makes it probable that the Mongols and their allies together can hardly have numbered more than 200,000 men. The army of the Khwārizmshāh was undoubtedly superior to that the Mongols; but the individual sections were at variance with their ruler and with one another and thus were unable to resist the troops led by Čingiz-Khān and his generals.

The victorious advance of the Mongol host through the lands of Islām, in which Čingiz-Khān himself went westwards as far as Bukhārā and southwards to the banks of the Indus near Peshāwar, while bodies of his troops even reached the Sea of Azov, has already been several times fully discussed; there is little to be added to what has been done by d'Ohsson (*Histoire des Mongols*, i. 216 *et seq.*). The destruction of the kingdom of Küčlük by Čingiz-Khān's general Djebe in the autumn of 1218 cannot have failed to influence the course of future events. In Kāshghar and other towns the inhabitants rose against their oppressors and welcomed the Mongols as liberators; in contrast to the religious persecutions which the Mongols had suffered in Küčlük's reign, the Mongol general announced that every one would be free to follow his father's faith. The news of these happenings must have penetrated to Mā warā' al-Nahr; as only Muḥammadans had fallen victims to the massacre at Otrār, the Khwārizmshāh, who had in any case no easy task to persuade his subjects that war against the Mongols was a meritorious war in defence of their faith, found his task now made much more difficult.

The manner of warfare employed by the Mongols in all settled lands (China, Western Asia and afterwards in Russia) was always the same; everywhere the defenceless inhabitants of the villages were driven in large numbers to assist the Mongols in besieging the fortified towns; in storming fortifications the Mongols used to drive those unfortunate wretches in front of them so that they received the brunt of the hail of arrows and prepared the way for the army following them. Sometimes banners were distributed amongst them to give the enemy the idea of a numerous army. At the siege of Khodjand the number of Mongols present is said to have been only 20,000 while the number of prisoners made to accompany them was 50,000.

Mongol supremacy in Mā warā' al-Nahr and Khwārizm was firmly established in Čingiz-Khān's

time; the other lands of the Khwārizm-Shāh had to be again subjugated at a later period. Muḥammad himself practically never came in contact with the hostile army: the accounts of his death and flight are probably to be interpreted as meaning that his pursuers lost track of him, otherwise their troops would easily have found their way to the island in the Caspian Sea which was quite near the mainland. The work of the anonymous Mongol writer of the year 1240 shows that the Mongols regarded Muḥammad's successor Djalāl al-Dīn as the king by whom the Mongol envoys had been slain: Ibn Baṭṭūṭa heard similar stories in Central Asia a century later (ed. Defrémery and Sanguinetti, iii. 23 *et seq.*). Čingiz-Khān himself and those immediately around him must have been better informed.

The army, which Čingiz-Khān himself commanded, suffered not a single reverse during the whole of the war: it was only against the smaller divisions of the invading host that the Muḥammadan generals had any ephemeral successes. We have well authenticated accounts of the general progress of the war; on individual points it is not always easy to settle the relation of the chronicles to the facts, as most of them are based on one source, the *Ta'rīkh-i Djihān-Kushāi* of Djuwainī which was not written till 658 = 1260; this interval of 40 years was more than sufficient for many legends to arise, particularly concerning the deeds and sayings of the Khān himself. The story has been frequently been repeated even in the most recent scholarly works, of how Čingiz-Khān (who was only able to speak his native Mongol tongue!) addressed the people from the *minbar* of the place of prayer (*muṣallā*) at the taking of Bukhārā and described himself as the scourge of God sent to men as a punishment for their sins (in Schefer, *Chrest. Persane*, ii. 124). It is sufficient to point out that we possess accounts of the capture of Bukhārā, by three historians whose works are earlier than that of Djuwainī and that this striking picture is not to be found in any of them.

Some information on the condition of the devastated lands, on the enactments made by the Khān himself and his sons, and on the date of the Khān's return from the neighbourhood of the Hindū-Kush to Mā warā' al-Nahr is given by the Chinese hermit Čang-čun, a follower of Taoism, who at the Khān's request had to undertake the journey from China to the Hindū-Kush. Čingiz-Khān seems to have interpreted the teaching of this sect regarding the means to obtain immortality literally: when he received from Čang-čun, in answer to his queries, the reply "There is a way of preserving life; but there is no way of obtaining immortality", it must have been a great disappointment to him; it is evidence of great self-control that he nevertheless treated the hermit with favour, praised his uprightness and even continued to receive his teaching and advice with the greatest reverence, even if he did not always follow it. In March 1223, Čingiz-Khān had been in peril of his life while hunting (he had fallen from his horse and was attacked by an infuriated wild boar); the hermit tried to persuade him to give up this sport on account of his advanced years; the Khān promised him to do so but was only able to keep his promise for two months.

Čingiz-Khān spent the summer of 1223 in the Ḳulān-Bāshī steppe (in the eastern part of the modern Sir Daryā territory north of the Alexander Mountains), and the summer of 1224 on the Irtish: it was not till the year 1225 that he returned home, only to set out again in the same year on his last campaign against the kingdom of Hsia. There, in the modern Chinese province of Kan-su not far from the town of Tsin-čou, a few days before the final surrender of the capital of the kingdom of Hsia, death overtook Čingiz-Khān in the first half of Ramaḍān 624 = August 1227 (the date is variously given). His body was brought to Mongolia and interred in the mountain of Burkhān-Khaldun, in the area in which the Onon and Kerulen rise; the place of burial was, according to Mongol custom, kept secret. Some of his successors were afterwards buried in the same neighbourhood and effigies of them erected. Much farther to the south in Ordos (between the Great Wall and the Hoang-ho) on the river Djamkhak there stand at the present day two hide *yurts* in which the bones of the conqueror (according to some in a copper, to others in a silver box), his saddle, his cup and his pipe(!) are preserved and sacrifices are made on certain days to his *manes*. That this cult and these relics are of late origin, is not of course to be doubted: to what period the first mention of them belongs has not yet been ascertained.

Of the physical appearance of the conqueror we possess accounts, for the last decade of his life only, the preservation of which we owe to the Chinese historian Meng-hung and the Persian Djūzdjānī. He was distinguished from his countrymen by his great stature, his broad forehead and his long beard. Djūzdjānī also mentions his strong physique and his "cat's eyes"; only a few grey hairs remained on his head.

Even in his lifetime Čingiz-Khān had appointed his third son Ögedei as his successor. In the empire founded by him, as in all nomad states, the principle remained in force that the empire belonged not to the ruler, but to the ruling family, and that each member of this family had a right to an *ulūs* (a number of tribes), a *yurt* (an estate) and an *indju* (an income suitable to the requirements of his court and his troops). This principle was also followed by Čingiz-Khān himself; with the exception of the youngest son who, according to Mongol custom, was to inherit his father's "house", i. e. his original estates (the eastern part of Mongolia), each of his sons was allotted definite lands in their father's lifetime. As long as Čingiz-Khān lived and his will remained law, the unity of the state seems to have suffered little from these dispositions of territory; his sons appear, not as rulers of separate areas, but as retainers and faithful followers of their father, who was able to entrust each of them with a special branch of administration. Djūčī was supreme in the hunting-field, Čaghatāi in the administration of the Mongol tribal law (*yāsā*) and Tūlī on the battlefield. Just shortly before his death a breach arose between Čingiz-Khān and his son Djūčī, the only one who had not returned to Mongolia after the conquest of the lands of the west. Whether Djūčī had actually rebelled against his father and disobeyed his orders, or whether, as Mongol tradition states, the estrangement was brought about by slanderous tongues is not clear; certain it is that Čingiz-Khān was preparing to go to war against his son when the news of the prince's death

reached Mongolia. According to later authorities he died only six months before his father.

Bibliography: In addition to the works quoted and used by d'Ohsson, *Histoire des Mongols*, Vol. i. the following are particularly worthy of mention: Djūzdjānī, *Ṭabaḳāt-i Nāṣirī*, text in the *Bibliotheca Indica* (Calcutta 1864) and translation by Raverty (London 1881); the account by the Chinese writer Meng-hung has been translated by W. Wasil'ew in the *Trudi vost. otd. Arkh. obshl.*, Vol. iv.; the Chinese hermit Čang-čun's account of his journey is translated by Palladius, *Trudi rossijskoi dukhovnoi missii v Pekine*, Vol. iv. and by E. Bretschneider, *Mediaeval Researches from Eastern Asiatic Sources*, i. 35 *et seq.*; the work, by an unknown Mongol author, entitled *Yüan-čao-mi-shi* (*A Secret History of the Yüan Dynasty*) exists in a Chinese transcription and translation and has been translated into Russian by Palladius, *Trudi rossijskoi dukhovnoi missii*, Vol. iv. W. Barthold, utilising all these sources has attempted to draw a clear picture of the personality and activities of the conqueror, cf. *Zapiski vost. otd. arkh. obshl.*, x. 105 *et seq.*; *Turkestan v epokhu mongol'skago nashestviya*, ii. 409 *et seq.*, and the author's notices in the *Mitteilungen des Seminars für orientalische Sprachen*, Vol. i. *Ostas. Stud.*, p. 196 *et seq.*; Vol. iv. *Westas. Stud.*, p. 179 and the review by M. Hartmann, *Orientalistische Litteraturzeitung*, vi. 246 *et seq.*; cf. also Skrine and Ross, *The Heart of Asia* (London 1899), p. 149 *et seq.* and R. Stübe, *Tschinghiz-Chan, seine Staatsbildung und seine Persönlichkeit* (*Neue Jahrbücher für das klassische Altertum* etc., 1908, p. 532 *et seq.*). On the cult in Ordos, cf. G. N. Potanin, *Pominki po Čingis-khane* (*Izv. Imp. Russk. Geogr. Obshl.*, Vol. xxi.). (W. BARTHOLD.)

ČIRĀGH DIHLĪ, with his real name NAṢĪR AL-DĪN MAḤMŪD B. YAḤYĀ, was born in Oudh in India and when he was nine years old, his father died. His mother sent him to Mawlānā ʿAbd al-Karīm Shirwānī to acquire learning. After the death of his teacher, he sat at the feet of Iftikhār al-Dīn Gīlānī. At the age of forty he came to Dihlī and became the disciple of Niẓām al-Dīn Awliyā who esteemed him very highly and called him Čirāgh Dihlī (the light of Dihlī) by which title he is known in India. His many discourses have been collected in A. H. 756 = A. D. 1355 by his disciple Ḥamīd under the title of *Khair al-Madjālis*. He died in A. H. 757 = A. D. 1356.

Bibliography: ʿAbd al-Ḥaḳḳ, *Akhbār al-Akhyār*, p. 80; Dārā Shikōh, *Safīnat al-Awliyā*, p. 100; Imām al-Dīn Muḥammad, *Taʾrīkh al-Awliyā*, p. 200. (M. HIDAYET HOSAIN).

ČIRĀGHĀN (Plur. from the Persian *čirāgh*, "torch, lamp or light"), "illumination of gardens and kiosks"; the name of a palace built by Dāmād Ibrāhīm Pasha, Grand Vizier of Sulṭān Aḥmad III, on the European shore of the Bosporus between the villages of Beshik-tāsh and Ortaköi, into which Sulṭān Maḥmūd II moved from Top-ḳapū and which was rebuilt by ʿAbd al-ʿAzīz. The name is derived from the festivities which used to be celebrated there nightly. The 'feast of tulips' was particularly famous; it was the most brilliant of all the illuminations which Dāmād Ibrāhīm used to prepare for his sovereign (von Hammer, *Geschichte des Osmann. Reiches*, vii. 281, French transl., xiv. 64). The palace is built entirely of marble and consists of several blocks of buildings, surrounded by gardens and high walls. The façade facing the Bosporus is over 300 yards long. The interior was magnificently decorated in the Indian-Moslem style. It was in this palace that the Sulṭān ʿAbd al-ʿAzīz was assassinated in 1876 and the deposed Murād V. was kept there for 27 years. It was used as a Parliament House for the Senate and the Chamber of Deputies but was completely destroyed by fire three months later on Wednesday, 7th Muḥarram 1328 = 19th January 1910.

For other meanings see Vullers, *Dict. Pers. Lat.*, s. v.

Bibliography: [Léon Rousset], *De Paris à Constantinople* (*Guides Joanne*), p. 311; the *Ṣabāḥ* newspaper' issues of the 8th, 10th and 11th Muḥarram 1328. (CL. HUART.)

CIRCASSIANS. [See ČERKESSES, p. 834.]

ČISHTĪ, MUʿĪN AL-DĪN MUḤAMMAD, founder of a Ṣūfī brotherhood, widely disseminated throughout India and one of the greatest of the saints of India, as the name Aftāb-i Mulk-i Hind (Sun of the kingdom of Hind), which is given him, shows. Muʿīn al-Dīn belonged to Sīstān and was born in 537 (1142); when he was fifteen years of age, his father Ghiyāth al-Dīn Ḥasan died; he then lived in various towns in Khorāsān and finally came to Baghdād. During this period he made the acquaintance of the most famous Ṣūfīs of the time, including Nadjm al-Dīn Kubrā, Shihāb al-Dīn al-Suhrawardī, and Awḥad al-Dīn Karmānī. In 589 (1193) he came to Dihlī but almost immediately moved to Adjmīr where he died in 633 (1236); his tomb there became a very popular place of pilgrimage; the great Emperor Akbar made a pilgrimage to it on foot. A splendid mausoleum (*dargāh*) was erected which is much visited to this day.

He is not, however, the only Indian saint, who bears the name Čishtī; we need only mention Salīm Čishtī, the contemporary of Akbar, whose *dargāh* at Fatḥpūr Sīkrī is likewise held in great reverence. Other individuals who bore the *nisba* Čishtī are cited under their names.

Bibliography: Abu 'l-Faẓl, *Akbarnāmah*, ed. Calcutta, ii. 154 *et seq.*; *Āʾīn-i Akbarī*, transl. Jarrett, iii. 361; *Taʾrīkh-i Firishta*, ii. 711 *et seq.*

ČĪTAL, the name, no longer in use, of a small Indian copper coin, worth 1/25 of a *dām* [q. v.]; cf. Yule and Burnell, *Hobson-Jobson*, s. v. Jeetul, p. 457.

ČITRĀL = CHITRĀL in its usual acceptation denotes the upper valley of the Kunār River, from the Bārōghil Pass (Lat. 36° 50′ N.) to Arnawai at the confluence of the Bashgōl River with the Kunār, (Lat. 35° 10′ N.). This valley, formerly called Kāshkār, has received the name Čitrāl by extension from the group of villages in its most fertile part. In its widest extension the name also includes Yāsīn as far east as the boundary of Punyāl, which was politically united with Čitrāl for a time. Including this territory its east and west extension was from Long. 71° 10′ E. to 73° 50′ E. The Shandur Range crossed by a pass 12,250 feet in height bounds Čitrāl on the East. On the N. W. the boundary is the main Hindū-Kush range, culminating in Tirač-mīr (24 428 ft.) south of which the Durāh pass at the

head of the Lutkhō valley leads into Kāfiristān and Badakhshān. In the South the principal approach from the plains of India is by Swāt, the Pundjkōra River, Dīr and the Lawarai Pass (10350 ft.) The most accessible side is by the lower Kunār valley and Asmār to Djalālābād on the Kābul River. The whole of this route is, by the boundary laid down in 1895, included in Afghānistān. This secluded valley has of recent years been included within the British Empire of India, though still under its own Mihtars or princes.

Races and languages. The principal race is known as *Khō*, which occupies the whole of Kāshkār and spreads southwards over the Lawarai nearly to Dīr and E. over the Shandur to Ghizr. The Khō are the cultivators and herdsmen, and above them in rank is a privileged race, the Ashimādak or 'food-giver' so-called from their duty of supplying the Prince and his followers with food. Above them again are the Zundrī or Rōnōs, perhaps of Arab descent, who generally supplied a Wazīr to the Prince. The ruling tribe is the Shāh-Sangālīs to which belong the Katōr family of Čitrāl, and the Khushwakht, who long ruled in Upper Kāshkār and Yāsīn. They are related families, both claiming descent from Shāh Sangali who first established the power of the family and himself was descended from Bābā Aiyūb, an adventurer from Khurāsān, who first assumed the title of Mihtar.

The mass of the people are of Aryan race, slender, with well formed features and abundant hair, pleasant and attractive in their manners but treacherous and given to crimes of violence and passion. The women are good looking, and till recently were frequently sold as slaves. The upper classes are perhaps of Iranian descent, but all are assimilated to the common type and speak the same language, the Khōwār. In Yāsīn this language follows the race as far as Ghizr. The rest of the people are Shīns except in the North or Warshigūm country, where the Burushaski, a language of Mongolian type, is spoken. The Khō-wār and Shīnā languages belong to the family described by Grierson as Pishācā, and he (agreeing with Kuhn) considers that they are Aryan languages neither Indian nor Iranian, but representing a stage before the differentiation of these branches. Konow however maintains that they are mainly Eranian.

A purely Eranian language, the Yūdghā (akin to the Munjani of the Ghalča group), is spoken by a small number of persons in the Lutkho valley, while in the extreme south a number of Kāfirs speaking the Kalāshā language are found.

Čitrāl was a Buddhist country before the extension of Islām, and traces of Buddhism are still found. The population is now purely Musalman, even the so-called Kalāshā Kāfirs having been converted. The Mawlāi Sect, identical with the widely-spread Isma'īlī heresy, is very powerful.

History. The name Katōr as applied to the ruling family seems to have been originally a title, perhaps existing before the rise of the present family. Cunningham and others have identified it with ancient names such as Kidāra and Kitolo used by the later Kushāns. Vague traditions also exist as to descent from Alexander, due probably to the undoubted fact that Alexander used the route by the Kunār valley and thence to Swāt in his invasion of India.

In modern times the family has been divided into two branches, the Katōr of Čitrāl and the Khushwakht of Yāsīn and Upper Kāshkār. The two branches were frequently at war all through the sixth cent., and Yāsīn was often invaded by the Katōrs. The Yāsīn chiefs were exposed also to attacks from Kashmīr through Gilgit on their eastern side. The murder of the English traveller Hayward at Darkōt by Mīr Walī in 1870 led to his expulsion by his brother Pahlwān, who finally fell in 1880, being attacked at once by Kashmīr and by Amān al-Mulk Katōr. The later had come into power in 1857 and gradually extended his dominions. In 1877 he began to enter into relations with the British Government through Major Biddulph, agent at Gilgit, and further agreements were made through Capt. Durand who visited Čitrāl in 1889.

After Amān al-Mulk's death in 1892 a series of intrigues and assassinations, in which the late Mihtar's brother (Shēr Afḍal) and his sons were involved, led to the deputation of *G.* (now Sir G.) Robertson to Čitrāl. Afḍal al-Mulk who first succeeded, was killed by Shēr Afḍal, who was shortly driven out by Niẓām al-Mulk the eldest son of Amān al-Mulk, and took refuge in Kābul. At his instigation a third brother Amīr al-Mulk murdered Niẓām al-Mulk, and made himself Mihtar. Shēr Afḍal again appeared on the scene and Umra Khān the powerful Afghān Chief of Djandōl who had seized Dīr, now crossed the Lawarai Pass into Čitrāl.

At this time Robertson was in Gilgit and Lieut. Gurdon with a small escort was in Čitrāl. There were small detachments at Ghizr and Mastūdj in the upper valley. Robertson hastened to Čitrāl and arrived in time to be besieged there with his small force. Some small detachments on the way from Gilgit were destroyed and others besieged. The old fort built of stone and wood, was defended with great difficulty and gallantry by its small garrison from March 3rd to April 20th 1895, when a body of about 400 Sikhs under Col. Kelly arrived from Gilgit having crossed the snow bound Shandur Pass after great suffering and fought actions near Mastūdj and in the Nisā Gōl defile. A larger force was on its way from India via the Malakand Pass, Swāt, the Pandjkora river and the Lawarai Pass, and was opposed by Umra Khān, who was defeated and fled into Afghānistān, where he was interned by the Amīr. Shīr Afḍal also fled but was captured by the Khān of Dīr and interned in British India.

The young Mihtar Amīr al-Mulk, who had taken refuge with Robertson in the fort of Čitrāl during the siege, abdicated and his younger brother Shudjā' al-Mulk took his place. He was afterwards formally installed in Sept. 1895 by order of the Indian Government under the suzerainty of Kashmīr, and has since ruled successfully. The road made over the Lawarai is kept up by the Indian Government and relations with Čitrāl are managed by the Pol. Agent for Dīr, Swāt and Čitrāl under the orders of the Chief Commissioner of the Northwest Frontier Province. The Yāsīn Country however is under the management of the Agent at Gilgit. The road was closed for a time during the Swāt rising of 1897 but Čitrāl itself was not troubled.

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dich, *The Indian Borderland*, Chaps. xi. xiii. (London, 1901); Sir G. Robertson, *Chitral* (London, 1898); Capt. W. R. Robertson, *The Chitral Expedition* (Calcutta, 1898); G. A. Grierson, *The Piśāća Languages* (*R. A. S. Monograph Series*, 1906), Capt. D. J. T. O'Brien, *Grammar and Vocabulary of the Khowār Dialect*; *Linguistic Survey of India*, Specimen translations in the Languages of the North Western Frontier (Calcutta, 1899); E. Kuhn, *Verwandtschaftsverhältnisse der Hindukush Dialekte* in *Album Kern*, p. 29 *et seq.*

(M. LONGWORTH DAMES.)

ČITTAGONG or ČATTAGRAM, a town and district of India, in Eastern Bengal, at the head of the Bay of Bengal, extending south along the coast towards Arakan. Area of district, 2,429 sq. m.; pop. (1901), 1,353,250, of whom 72% are Muhammadans. The town, on the right bank of the Karnaphuli river, 12 m. from the sea, is the second seaport in Bengal after Calcutta, and its importance has been increased by the opening of railway communication with Assam. In 1905 it was created the subordinate capital of the new province of Eastern Bengal and Assam. Pop. (1901), 22,140. Lying on the borderland between Bengal and Arakan, Čittagong was not permanently conquered by the Muḥammadans until 1666, when Shāyista Khān was victorious over both the Arakanese or Mughs and their Portuguese allies or Firinghis. He changed the name of the town to Islāmābād, and his son built the Djāmiʿ Masdjid. There are three other old mosques.

Bibliography: *Chittagong Gazetteer* (Calcutta, 1908.) (J. S. COTTON.)

ČIWĪZĀDE, the name of two Ottoman ʿUlamā — father and son — each of whom rose to be Shaikh al-Islām. Čiwī was müderris in Menteshe (Asia Minor). His son Muḥyī al-Dīn Čiwīzāde had acted as müderris and Ḳāḍī in various towns throughout the Turkish Empire before he became Ḳāḍī-ʿAskar of Anatolia in 944 and Shaikh al-Islām in 945. After holding this office for three years and nine months, he was deposed because he had placed himself at variance with the whole body of ʿUlamā, over a *fatwā*. He then undertook the *ḥadjdj*, became Ḳāḍī-ʿAskar of Rumili in 952 and died in 954.

His son Muḥammad Čiwīzāde, born in 937, received his education from his father and made the pilgrimage to Mecca with him; he passed through the various grades of ʿUlamā and ultimately became Shaikh al-Islām in 989. He died in 995.

Ḥādjdjī Khalīfa, iv. 429, mentions only one Shaikh Muḥammad b. Ilyās Čiwīzāde and seems to have confused the two. Except a few *fatwās*, which are preserved in collections of *fatwās*, no products of their scholarship have survived.

Bibliography: Sāmī, *Ḳāmūs al-Aʿlām* (Constantinople 1306). (F. GIESE.)

COIL. [See ALIGARH, p. 299.]

ČOKA-ADASI "cloth Island", the Turkish name of the island of Cerigo (Cythera).

COMORAS, a group of four islands (Great Ḳomōro or Angazidja, Mōheli, Anjuan, and Māyōta) now under French protection, northwest of Madagascar, included by the Arabs with the latter (see Ferrand, *op. cit.*, i. 44 *et seq.*) under the name *Djazīrat* or *Djazāʾir al-Ḳumr* (frequently explained as *ḳamar* "Moon" Island). They were possibly first brought into contact with Islām by merchants or emigrants from South Arabia in the early centuries of the Hidjra. It is not known when Islām was completely adopted in these islands but it was certainly brought from the African mainland or the islands lying off it. In the beginning of the xvi[th] century the Comora islands are said to have come under the sway of the so-called Shīrāzī princes, who had settled at an earlier period in East Africa (see C. H. Becker in *Islam*, ii. 9). The inhabitants of the islands are — in spite of temporary Ibāḍī influence — like the Suaheli whose language is allied to theirs, followers of the Shāfiʿī sect. Cf. G. Ferrand, *Les Musulmans de Madagascar et aux Iles Comores*, i.—iii. (Paris 1891—1902), particularly iii. 130 *et seq.*

CONSTANTINE (Arabic ḲUSṬANṬĪNA, with numerous variants) a town in Algeria, the capital of the *département* of Constantine, 330 miles east of Algiers and 50 miles southeast of Philippeville, which is the port of Constantine and is connected with it by railway; it lies in 36° 22′ N. Lat. and 18° 56′ E. Long. (Greenwich). In 1906 the population was 52,247, of whom 15,779 were Europeans, 8,427 Jews and 28,041 natives.

The situation of Constantine makes the town a natural fortress. It is built on a rocky plateau in the form of a trapezoid, bounded on the S. E., N. E. and N. W., by deep ravines and connected with the surrounding country on the S. E. only by a narrow isthmus. The plateau itself declines rapidly from north to south. The Ḳaṣba on its highest point is 2500 feet above sea-level while the Marabut of Sīdī Rāshid not a mile away is only 2170 feet high. Of the ravines which represent the moats of this natural fortress the most remarkable is that which runs along the southeast and northeast faces of the plateau, at the bottom of which the Rummel flows. This river runs along a narrow gully, a real 'cañon', the walls of which rise sheer upright to a height of 500 to 600 feet, disappears for 1½ miles under three subterranean passages which the water has hollowed out, makes its exit in waterfalls and descends to the verdant plain of al-Ḥamma. Across this gorge above which on the right bank rises the plateau of Manṣūra (2340 feet), the Romans threw a bridge which existed for several centuries after the Arab conquest. Al-Bakrī (*Description de l'Afrique*, transl. de Slane, p. 150) mentions it and al-Idrīsī (ed. de Goeje, p. 111) describes it as one of the most remarkable works which it had ever been granted him to see. Consisting of two rows of arches, one above the other, 217 feet high, a road and an aqueduct bringing the water necessary for the town ran across it. It collapsed in the xiii[th] century, was rebuilt in the xviii[th] by order of Ṣalāḥbey under the supervision of a Spanish engineer and on finally breaking down in 1847 it was replaced by an iron bridge 423 feet long crossing the Rummel at a height of 528 feet. Another bridge is at present being constructed, farther up the river, to connect the plateau of Manṣūra where the station and the European quarter are built, with the quarters previously in existence to the S. W. of the town on the flanks and flat summit of Kūdiat-Aty, a height which commands the entrance to Constantine from this side.

Although these works have sensibly modified the general appearance of the town, it nevertheless

preserves an originality of aspect which is in striking contrast to that of other Algerian towns. It resembles a great Kabyl village rather than an Oriental city. It is an agglomeration of houses with clay roofs, penetrated by an irregular system of narrow tortuous streets, which sometimes descend like stairways to the edge of the ravine, the heights of which are crowned by houses. A noisy throng of Kabyls, Jews and Mzābites fill the streets and markets. A few monuments of no artistic interest recall the past history of Constantine. The great mosque dates from the time of the first Ḥafṣid sovereigns (xiii[th] century A. D.). The mosques of Sūḳ al-Ghazal, now a cathedral, of Sidi Lakhdar and of Sidi al-Kattānī, all of which were built in the xviii[th] century, belong to the Turkish period as does the palace built by Aḥmad, the last Turkish Bey, just before the French conquest.

The origins of Constantine are obscure. But in all probability, the site must have been occupied at a very early period by the natives. The classics mention the existence of a town named Cirta at this place. The Semitic origin of the name (*kart* = town) would lead one to suppose that the Carthaginians had established a colony there. In any case Cirta appears in the period of the Punic wars as the capital of the kings of Numidia; Syphax had a palace there. Masinissa and his successors erected important buildings in it and invited Greek and Roman merchants thither. During the civil wars of the 1[st] century B. C., P. Sittius Nucerianus, an adventurer, seized Cirta on Caesar's behalf and on the latter's ultimate triumph received the town and territory. Cirta then became a Roman colony under the name of Colonia Cirta Julia or Cirta Sittianorum. Juba II. made it his capital after the restoration of the kingdom of Numidia by Augustus and lived there for seven years (24—17 B. C.), till he was forced to exchange Numidia for Mauretania. Cirta still remained the capital of the republic of the 'four colonies', then in the third century A. D. it became that of the province of Numidia Civilis or Numidia Cirtensis established by Maximianus Hercules in 297 A. D. In the course of the civil wars which followed the abdication of Diocletian, the inhabitants recognised the authority of the usurper Alexander and gave him asylum after he had been driven from Carthage and thus brought upon their heads the wrath of Maxentius. The latter took Cirta and razed the town to the ground in 311 A. D. It was rebuilt in 313 by Constantine, the conqueror of Maxentius, and received the name of Constantine which it has retained to the present day. At the Vandal invasion, Constantine was occupied by the Barbarians but given back in 442 by Geiserich to the Emperor. After the destruction of the Western Empire, Constantine remained independent, till the Byzantines, victorious over the Vandals, brought Northern Africa under their sway in 533. It remained subject to them till the invasion of North Africa by the Arabs.

The chroniclers are silent as to the date at which it fell into the hands of the Muḥammadans. It is probable, however, that it was not affected by the first Arab incursions but was only occupied at the end of the vii[th] century at the same time as Carthage and the other Byzantine strongholds which were the last to surrender. Included in the province of Ifriḳiya, Constantine owned the rule successively of the governors of Ḳairawān, the Aghlabids, the Fāṭimids, then, when al-Mu'izz had transferred the seat of the Caliphate to Egypt, of the Zīrids. The latter retained it even after the Ḥammādids had deprived them of a portion of the eastern Maghrib. They lost it entirely at the Hilālī invasion. The Ḥammādid al-Mu'izz took advantage of their troubles to seize the town and include it among his own possessions. The successors of al-Mu'izz retained the town for a century in spite of a revolt instigated by Bel Bar, uncle of the Emir al-Nāṣir. After the capture of Bougie by the Almohads, Yaḥyā, the last king of Bougie, sought refuge in Constantine, then giving up any idea of further resistance, surrendered to 'Abd al-Mu'min whose troops took possession of the town. Attacked unsuccessfully by 'Alī b. Ghāniya in 1185 A. D., Constantine remained faithful to the Almohads till the final collapse of the empire founded by 'Abd al-Mu'min.

At this period, Constantine was a very prosperous city: "Ḳosanṭīna" says al-Bakrī, "is a large and ancient town with a numerous population; .... it is inhabited by various families who were originally part of the Berber tribes established at Mila, in the land of Nefzāwa and in that of Ḳasṭīliyā, but it belongs to certain Ketāmian tribes. It has rich bazaars and a prosperous trade" (*op. cit.*, p. 150). Al-Idrīsī describes Constantine as a populous and commercial town. "The inhabitants" he continues "are rich; they have agreements with the Arabs and co-operate with them for the cultivation of the soil and the preservation of the harvests. Their subterranean storehouses are so good that corn may be kept in them for a century without suffering any deterioration. They collect large quantities of honey and butter, which they export to foreign countries...." (*op. cit.*, p. 111).

When the Almohad Empire was broken up, Constantine recognised the authority of the Ḥafṣid Abū Zakarīyā who was proclaimed at Tunis in 1230 A. D. (cf. the article Ḥafṣids). The history of the town under the Ḥafṣids (xiii[th]—xvi[th] centuries) is very confused and disjointed. The rulers of Tunis attached great importance to the possession of Constantine; they frequently lived there and delighted in improving it; they usually entrusted its government to princes of their own family. Nevertheless in spite of their precautions and trouble they lost it on several occasions; in 1282 A. D. for example, in the reign of Abū Isḥāḳ, the governor Ibn al-Wazīr rose against the sovereign of Tunis, who had to send his son, Abū Fāris, to retake the town by force. In 1284, its inhabitants opened their gates to the pretender Abū Zakarīyā of Bougie; in 1305 at the suggestion of the governor Ibn al-Amīr, they submitted to the Ḥafṣid sovereign of Tunis, whom they cast off almost immediately afterwards, however, to place themselves again under the authority of the King of Bougie, Abu 'l-Baḳā. The latter succeeded in restoring to his own advantage the unity of the Ḥafṣid kingdom in 1309 A. D. and for some years maintained peace in the Eastern Maghrib. But new troubles were not long in arising. From 1312 to 1319, Constantine was almost independent under the authority of the vizier Ibn Ghamr, who succeeded in placing on the throne of Tunis a prince of his own choosing, Abū Yaḥyā. In 1325, the revolt of another vizier, Ibn al-Ḳālūn, exposed the inhabitants to an attack,

which proved unsuccessful, from the ʿAbd al-Wādites. The wars which then broke out in the Eastern Maghrib between the Marīnids and the ʿAbd al-Wādites as well as the good government of the governors Abū ʿAbd Allāh and Abū Zaid, son and grandson of Abū Yaḥyā, king of Tunis, gained Constantine a few years of respite. But peace, which had only been established with difficulty, was again broken in the middle of the xivth century by Marīnid expeditions. Abu 'l-Ḥasan entered Constantine without striking a blow and supplanted Ḥafṣid authority by his own in 1347. The defeat of Abu 'l-Ḥasan at Ḳairawān brought about a revival in favour of the Ḥafṣids and one of them, al-Faḍl, took advantage of the occasion to seize the town. He held it for only a short time. The former Ḥafṣid governor, Abū Zaid, set at liberty by Abū ʿInān, retook Constantine, then abandoning his protector, proclaimed Sulṭān a son of al-Ḥasan named Tāshfīn. Soon afterwards, Abū Zaid's brother, Abu 'l-ʿAbbās, overthrew him and dethroned Tāshfīn. He in his turn took the title of Sulṭān, repulsed the Dawāwida and Sadwīkash Arabs, who had laid siege to Constantine in 1355, but could not prevent the town being taken by Abū ʿInān, who came in person against it. He regained it from the Marīnids in 1360. Becoming Sulṭān of Tunis in 1370, Abu 'l-ʿAbbās maintained peace in the province of Constantine till his death. His successor Abū Fāris had on the other hand twice to reconquer Constantine from his brother Abū Bakr, who had seized it with the help of the Arab tribes.

We have no exact details on the history of Constantine in the xvth century. Rebellions against Ḥafṣid rule were, it seems, less frequent than in the preceding century but its authority was more nominal than real. During this period the real masters of Constantine were the chiefs of the Awlād Sawla, a section of the Arab tribe of Dawāwida. In the town itself the exercise of authority was in the hands of a few families, clients of the Awlād Sawla. Such, for example, were the family of ʿAbd al-Muʾmin of Marabut origin, whose chiefs exercised by hereditary right the functions of Shaikh al-Islām and Amīr al-Rakab, (leader of the caravan of pilgrims to Mecca); the family of Ben Bādīs, whose members had arrogated to themselves the duties of Ḳāḍī, that of the Ben al-Faggūn (or Lafgūn), famous as legal authorities.

The arrival of the Turks in Northern Africa reopened an era of troubles for Constantine. There were two parties in the field. The one, led by the ʿAbd al-Muʾmin, was favourable to the maintenance of Ḥafṣid suzerainty; the other, led by the Lafgūn, invited the Turks thither. According to M. Vayssettes, a first attempt by the Turks to occupy the town was made as early as 1517. According to M. Mercier, Ḥasan, one of Khair al-Dīn's lieutenants, forced the people of Constantine to recognise his master's authority in 1519 or 1520. The submission of the town was only an ephemeral one, however, for in 1526 a representative of the Ḥafṣid sovereign of Tunis was residing in the town. It is not till 1534 that the establishment of a garrison definitely marks the occupation of Constantine by the Turks. Their authority was not firmly established without difficulty. The partisans of the Ḥafṣids did not bow at once to the Turkish yoke but sought to rid themselves of their new masters. At the end of 1567 or in the early months of 1568 they massacred the Turkish garrison and expelled their supporters. To restore order, the Pasha Muḥammad had to lead an expedition against Constantine, the inhabitants of which did not dare resist but opened the gates without showing fight. Another rebellion broke out in 1572 and was suppressed with the greatest rigour. The ʿAbd al-Muʾmin who had instigated it, were deprived of their privileges, and from that date ceased to play a predominant part in the affairs of the town. They resigned themselves to their fall with a very bad grace. We find them again in 1642, taking advantages of the difficulties caused to the Turks by the revolt of the Kabyls and the insubordination of the great Arab chiefs to stir up risings again which were, however, speedily put down. After being selected as the capital of the Beylik of the East in the xvith century, Constantine enjoyed complete tranquillity for the half century following the period of government of the Bey Farḥat (1637). But the intervention of the Algerians in the affairs of Tunisia ended in exposing Constantine to the reprisals of its neighbours. In 1700, Murād Bey of Tunis, victorious in two battles against ʿAlī Khōdja Bey of Constantine, laid siege to the town and blockaded it for three months. The Dey of Algiers at length received warning of the precarious situation of the town by a messenger, who had succeeded in escaping from Constantine after being let down the cliff by a rope, and sent an army to its help, the arrival of which the Tunisian general did not dare await.

The xviiith century marks the zenith of Turkish domination at Constantine. The beylik was held during this period by men of energy and intellect, ruling like independent sovereigns rather than as docile representatives of the Dey of Algiers. Such were Kalīān Ḥasan Bey, called Bū-Kamia, (1713—1736), Ḥasan b. Ḥusain called Bū-Ḥanak (1736—1754), Aḥmad al-Ḳollī (1756—1771) and above all Ṣālaḥ Bey (1771—1792). Constantine owes to them many public works and buildings of general interest. Bū-Kamia built the mosque of Sūḳ al-Ghazāl; Bū-Ḥanak made new streets and built the Mosque of Sīdī Lakhḍar. Ṣālaḥ Bey rebuilt the bridge over the Rummel and the Roman aqueduct bringing the waters of the Djebel Wash to the city; he also built the mosque and madrasa of Sīdī al-Kattānī and commissioned Italian artificers to built him a palace adorned with faiences and marble columns purchased in Italy.

A period of anarchy and disorder succeeded this brilliant epoch. Ṣālaḥ Bey himself, deposed by the Dey of Algiers, to whom he had given offence, tried to stir up a rebellion but perished miserably. Seventeen Beys ruled Constantine in the period 1792—1826. Some of them only held office a few months or even a few days; almost all were distinguished by their cruelty and rapine. Constantine suffered much from this state of affairs; public works were abandoned; commerce was ruined; the lives and property of the inhabitants were continually endangered. To the internal disorder were soon added attacks by the surrounding peoples. The Kabyl hordes of the Marabut Bal Arash (Ibn al-Aʿrash) rose against the Turks and advanced up to the walls of Constantine in 1804. A Tunisian army commanded by Slimān Kiakhyā besieged the town three years later. It was blockaded

for two months (April—May 1807) and was once bombarded. The approach of a relieving army from Algiers caused the Tunisians to raise the siege and in their retreat they lost 1567 prisoners and all their artillery.

Aḥmad, the last Bey of Constantine, possessed those qualities which were lacking in his predecessors. Intellectual, active, ambitious and energetic, he unfortunately made himself hated by his acts of cruelty and by the exactions levied by him to raise funds to built a palace in Constantine to replace the old Dār al-Bey. After the French occupation of Algiers, he sought to profit by the disappearance of the *Odjaḳ* to create an independent principality in the east of the Regency and had the title of Pasha given him by the Ottoman Porte. Deposed by a decree from General Clauzel on the 15th December 1830, he nevertheless retained possession of Constantine. The hesitation on the part of the French government, which tried to come to terms with him for his voluntary submission and after the failure of these negotiations did not wish to enter on a dangerous campaign, delayed his fall. But in 1836, Marshall Clauzel, then governor-general of Algeria, obtained permission to undertake an expedition against Constantine. Leaving Bone on the 2nd November the French troops arrived without difficulty in sight of the town and took up a position on the heights of Manṣūra and Kūdiat. Two sorties by the besieged led by Bin Aïssa (ʿĪsā), Khalīfa of the Bey, were repulsed; on the other hand, two attacks by the French in the night of the 22nd-23rd December also failed. Clauzel decided to raise the siege and returned to Bone after a retreat which was rendered very difficult by bad weather. This check was made good the following year. An army under General Damrémont laid siege to Constantine on the 6th October 1837. Batteries were planted on Kūdiat Atī, so as to make a breach in the south-east front of the town. Damrémont was killed on the 12th October; but his successor, General Valée, ordered an assault on the 13th. The town was taken after fierce fighting by columns led by Colonels Combe and Lamoricière. Aḥmad Bey who had left Constantine on the approach of the French troops, retired to the south where he held the country against the French for eleven years longer. It is said that the siege of 1837 was the ninetieth that Constantine had to endure.

After the French occupation, Constantine, the administration of which had been entrusted to a *Ḥākim* under the supervision of the military authorities, became the headquarters of a *commandement supérieur* and the base of French operations in the eastern province. At first under military law, it was not given a municipal government till 1848 and became the capital of the *département* in 1849. Since then the town has developed considerably, but in spite of the growth of the European population, the natives still hold a more important position in it than in other townships of Algeria with the exception of Tlemcen. Constantine has in fact remained a market and centre of supplies for the tribes of the east; its native industries have survived and supply the population of the surrounding country with cotton stuffs and articles of leather.

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CONSTANTINOPLE.

CONSTANTINOPLE TO THE OTTOMAN CONQUEST (1453).

The Name. The city, which Constantine the Great on the 11th May 330 raised to be the capital of the Eastern Empire and which was called after him, was known to the Arabs as *Ḳosṭanṭinīye* (in poetry also *Ḳosṭanṭīna*, with or without the article); the older name *Byzantion* (*Būzanṭia*, in various spellings) was also known to them as well as the fact that the later Greeks, as at the present day, used to call Constantinople simply ἡ πόλις as "the city" par excellence (Masʿūdī, ix. 337; Ibn al-Athīr, i. 235; Abu 'l-Fidā, ii. 1, 39; Dimishḳī, p. 241, 259; Ibn Baṭṭūṭa, ii. 431). From εἰς τὴν πόλιν arose the Turkish إستانبول *Stambul* (*Istanbūl* in Ibn al-Athīr and in *Ḳāmūs*; *Iṣṭanbūl* in Abu 'l-Fidā, Dimishḳī, Yāḳūt, Ibn Baṭṭūṭa; Clavijo, p. 22, ed. Braun: *Escomboli*; Schiltberger, p. 45, ed. Langmantel: "Constantinopel hayssen die Chrichen *Istimboli* und die Thürcken hayssends *Stambol*"). In the xvith century we find the form *Islāmbol* "Islām-full" appearing. *Ḳosṭanṭiniya*, with the variant *Ḳosṭanṭinīya*, has remained the official designation to the present day on coins and firmans; the form *Islāmbol* appeared on coins from Aḥmad III to Selim III; in the written language and in more refined conversation the form *dar-i-saʿādat*, less frequently *āsitāna-i-saʿādat*, "the Gate of Bliss" is used. Stambul has survived in everyday speech and in the narrower sense is applied to Constantinople proper, in opposition to the suburbs, viz. Galata and Pera, as was the usage even in Ibn Baṭṭūṭa's times.

The Campaigns of the Arabs against Constantinople. It is said that the Prophet himself had foretold the conquest of Constantinople by the faithful. The Ottoman historians adduce the following *ḥadīth* "Ye shall conquer Constantinople; peace be upon the prince and the army to whom this shall be granted!" (ʿAlī, *Kunh al-akhbār*, v. 252 *et seq.*; Ṣolaḳzāde, p. 194; Ewliyā, i. 32 *et seq.*, 73; ʿAlī Sātiʿ, *Ḥadīḳat al-djewāmiʿ*, i, 2 *et seq.*); Suyūṭī's *al-Djāmiʿ al-ṣaghīr* is given as authority; older references are wanting. As a matter of fact, the Umaiyads set about this enterprise with the energy and valour, that inspired the early warriors of Islām. In the year of the world 6146 (beginning 1st Sept. 653), according to Theophanes, p. 345, a fleet was equipped in Tripolis "against Constantinople" which under the leadership of Ἀβουλαθάρ (i. e. Busr Ibn Abī Arṭāt) defeated the Greek fleet at Phoenix (Finika) on the Lycian coast; but it did not reach Constantinople; at the same time Muʿāwiya had invaded Byzantine territory.

In the year 44 A. H. or 6156 of the world (664 A. D.) took place the campaign of ʿAbd al-Raḥmān b. Khālid who advanced as far as Pergamon; the admiral Busr Ibn Abī Arṭāt, ac-

cording to Arabic sources, is said to have reached Constantinople (Ṭabarī, ii. 86).

In the course of the next years, Faḍāla b. ʿUbaid advanced as far as Chalcedon, and Yazīd, son of Muʿāwiya was sent after him (according to Theophanes in the year 6159 of the world, beginning 1st Sept. 666; according to Elias of Nisibis Yazīd appeared before Constantinople in 51 A. H., which began on the 18th January 672); a fleet commanded by Busr Ibn Abī Arṭāt supported this enterprise. In 672 a strong fleet cast anchor off the European coast of the Sea of Marmora under the walls of the city. The Arabs attacked the town from April to September; they spent the winter in Cyzicus and renewed their attacks in the following spring until they finally retired "after seven years' fighting". A great part of the fleet was destroyed by Greek fire; many ships were wrecked on the return journey (Theoph., p. 353 *et seq.*). There are difficulties in the chronological arrangement in Theophanes of the various phases of this seven years' blockade. The land army seems to have appeared before Constantinople in 667 and the fleet to have finally retired in 673. The Arab historians vary between the years 48, 49, 50 and 52 A. H. and place the death of Abū Aiyūb in the year 50, 51, 52 or even 55 A. H. As the fighting around Constantinople was spread over several years, the difference in the estimates is not so unaccountable.

This siege has acquired particular renown in the Arab world as the Anṣārī Abū Aiyūb Khālid b. Zaid fell in it and was buried before the walls of Constantinople; the finding of his tomb during the final siege by Meḥemmed II was an event only comparable to the discovery of the holy lance by the early Crusaders at the siege of Antioch. (The grave of Abū Aiyūb is first mentioned by Ibn Ḳutaiba, p. 140; according to Ṭabarī, III, 2324, Ibn al-Athīr, III, 381, Ibn al-Djawzī and Ḳazwīnī, p. 408, the Byzantines respected it and made pilgrimages to it in times of drought to pray there for rain (*istisḳāʾ*); the Turkish legend is given very fully in Leunclavius, *Hist. Mus.*, p. 41 *et seq.* and in the painstaking monograph by Ḥādjdjī ʿAbd Allāh, *al-Āthār al-madjīdiya fi ʾl-Manāḳib al-Khālidiya*, Stambul 1257 A. H.).

There was a truce for over 40 years between Byzantines and Arabs until in 97 A. H. (beginning 5th October 715) Sulaimān b. ʿAbd al-Malik came to the throne. A *ḥadīth* was at this time current, according to which a Khalīfa who should bear the name of a Prophet was to conquer Constantinople. Sulaimān took the prophecy to refer to himself and equipped a great expedition against Constantinople. His brother Maslama led the army which was equipped with siege artillery through Asia Minor, crossed the Dardanelles at Abydos and surrounded Constantinople. The Arab armada anchored partly near the walls on the coast of the Sea of Marmora and partly in the Bosporus; the Golden Horn was barred by a chain. The siege began on the 25th August 716 and lasted a whole year; Maslama then found himself forced to retire owing to the attacks of the Bulghars and the scarcity of provisions (Theophanes, p. 386—399; full details in Ibn Miskawaihi, ed. de Goeje, p. 24—33; cf. also Ṭabarī, ii. 1314 *et seq.*; Ibn al-Athīr, iv. 17 *et seq.*; cf. the vivid account in Gelzer, *Pergamon unter Byzantinern und Osmanen*, p. 49—64). There are many references to Maslama's hazardous march among the later Arabs. Even several centuries later they knew of "Maslama's Well" at Abydos where he had encamped (Masʿūdī, ii. 317, Ibn Khurdādhbih, 104), and the mosque built by him there (Yāḳūt, i. 374). ʿAbd Allāh b. Taiyib, the first Muslim to lead an attack on the "Gate of Ḳosṭanṭīniya" was one of Maslama's comrades (Ibn Ḳutaiba, p. 275). Maslama is said to have made the building of a house near the Imperial palace for the Arab prisoners of war one of the conditions of the treaty of peace and to have built the first mosque in Stambul (Muḳaddasī, p. 147, Ibn al-Athīr, x. 18, Dimishḳī, p. 227); finally he is credited with building the Tower of Galata (Dimishḳī, p. 228) and the ʿArab Djāmiʿ in Galata (Ḥādjdjī Khalfa, *Taḳwīm al-Tawārīkh*, year 97 A. H.). Ewliyā and his authority have made two sieges out of Maslama's campaign and embellished their narrative with incredible stories. Nerkesī (died 1044 A. H. = 1634) discusses Maslama's campaigns in the fourth section of his Pentas, following Muḥyī ʾl-Dīn al-ʿArabī's *Musāmarāt*.

Only on one other occasion did an Arab host appear within sight of Constantinople, namely in 782 A. D. Hārūn, the son of the Caliph al-Mahdī, had marched through Asia Minor unopposed and encamped at Chrysopolis (Scutari). The Empress Irene who was acting as Regent for her son Constantine, hastened to make peace and agreed to pay tribute (Theophanes, p. 455 *et seq.* under the year 6274 of the world (781-782); Balādhorī, p. 168; Ṭabarī, iii. 504 *et seq.*; Ibn al-Athīr, vi. 44: A. H. 165, beginning 26th August 781). Ewliyā and his authority (Muḥyī ʾl-Dīn Djamālī, died 957 = 1550 according to Rieu, *Catalogue* etc., p. 46 *et seq.*) have made no less than four regular sieges of Constantinople out of the campaigns of the Arabs under al-Mahdī and Hārūn against the Greeks. After the second, Hārūn gained a quarter in Stambul by a trick similar to that by which Dido gained the site of Carthage (Leunclavius l. c. 54; Ewliyā, i. 81 = *Travels* etc., i. 1, 25); the same story is given by Clavijo, p. 23 of the settlement of the Genoese in Galata, and Ewliyā, *Travels* etc., i. 2, 66 of the building of Rumeli Ḥiṣār by Meḥemmed II.

The Arab accounts of Constantinople date from the xth century. They considered the Dardanelles, the Sea of Marmora and the Bosporus as a single 'Canal' (*khalīdj*), connecting the Mediterranean with the Black Sea. Iṣṭakhrī and others mention the great chain which prevented the entrance of Arab ships; this is probably the chain, which was stretched between Galata and Stambul in time of war that is referred to (see below). The high double walls of the city with their towers and gateways, including the Golden Gate, the Aya Sofia, the Hippodrome with its monuments (notably the Egyptian Obelisk), the four brazen horses at the entrance to the palace, and the great equestrian statue in bronze of "Constantine" (really of Justinian, the so-called Augusteus) are described by them in greater or less detail. Ibn Ḥawḳal and Muḳaddasī devote particular attention to the Praetorium where their countrymen, prisoners of war, were kept under a mild custody and the Mosque attributed to Maslama (cf. Yāḳūt, i. 709, s. v. *Balāṭ* and Constantinos Porphyrogenitus, *de Cerim.*, i. 592 and 767). The most detailed account is that of Ibn al-Wardī (xivth century): he men-

tions the bronze Obelisk of Porphyrogenitus, the Pillar of Arcadius and the Aqueduct of Valens and also knew that the Golden Gate was closed. Ibn Baṭūṭa (ii. 431—444) described from his own observation the monastic life of his time; the latest notices are given by Fīrūzābādī (died 817 A. H.) in his dictionary.

Apart from prisoners of war, numerous Muḥammadan merchants and envoys from the Caliphs and other Muḥammadan rulers sojourned in Byzantium; the Mamlūk Sulṭāns occasionally banished thither troublesome persons with their families; Saldjūḳ Sulṭāns and pretenders (Ḳilidj Arslān II, Kaikhusraw I, Kaikawus II) repeatedly spent long periods in Constantinople; remarkable details of their life in the capital are given by Byzantine writers and in the Saldjūḳ historians.

No definite traces have as yet been discovered of the two sieges by the Arabs and the residence of Arabs and other Muḥammadans in Constantinople; in particular the Mosque of Maslama has not come to light; it is first mentioned by Const. Porphyr., *de Adm.*, ch. xxii. (Bonn *Corpus*, p. 101, 22); it was destroyed in a popular rising in 1200 and pillaged by the Crusaders in 1203 (Nicetas Chon., p. 696 and 731, ed. Bonn). According to Ibn al-Athīr, ix. 381, cf. x. 18 (whence Abu 'l-Fidā derives his information) it was restored in 441 A. H. (1049-1050) by Constantine Monomachus at the request of the Saldjūḳ Toghrul-Beg. According to Maḳrīzī (i. 177, ed. Quatremère) Michael VIII Palaeologus built a mosque about 660 (1261-1262) which the Mamlūk Sulṭān Baibars equipped in splendid style. The accounts of the 'Arabdjāmi' and other buildings by the Arabs in Stambul belong to the domain of fable.

Constantinople and the Ottomans.

The Conquest. More than 600 years had passed since the Arabs under Hārūn had encamped on the Bosporus, when the Ottomans made their first attempt to take Constantinople, which with its immediate neighbourhood formed all that was left of the great Eastern Empire.

Bāyazīd I. besieged the town in 1396 for several months but raised the siege on hearing of the approach of a relieving army of French and Hungarians under Sigismund I. After the defeat of this army at Nikopolis (25th September 1396) the siege became a close blockade, which lasted several years till the Emperor submitted to Bāyazīd's demands (about 1400); among other concessions the Turks were allowed to have a quarter of their own, to be under the separate jurisdiction of their Ḳāḍī and to build a mosque. Byzantium was relieved of its tormentors by the appearance of Timurlang and the capture of Bāyazīd in the battle of Angora (20th July 1402). (The only certain date is that of the siege in 1396; the accounts in the original authorities of the events after the battle of Nikopolis are incoherent and the proper chronological order cannot be determined).

Murād II was the first to lay siege to the city again but he attacked it from June to the beginning of September 1422 in vain. A peace was made which lasted till the death of the Sulṭān.

It was reserved for Meḥemmed II, the son of Murād II, to conquer Constantinople and overthrow the Byzantine Empire.

To cut off supplies and possible relief by sea, in the year 1452 he built the castle of Rumeli-Ḥiṣār (then called *boghaz-kesen* "the barrier of the strait") on the European shore of the Bosporus. The siege began on the 9th April 1453 and ended on Thursday the 29th May. The main attack was directed against the land-walls between Topkapu, the "Gate of the Cannon", and the Gate of Adrianople, where the heavy artillery of the besiegers had made a great breach. Two episodes of the siege have become particularly renowned: the entry of the Turkish fleet into the Golden Horn, which was closed by a great chain, by being dragged overland (from the Bay of Dolma-Baghče over the ridge of Pera into the valley of Ḳāsim-Pasha) on the night of the 21st-22nd April and the discovery of the grave of the Anṣārī Abū Aiyūb by Shaikh Aḳ-Shams al-Dīn.

The conquered city was given over to plunder and devastation for three days; the Sulṭān then made his entry, offered up the Friday prayer in the Aya Sofia and returned to Adrianople after appointing a *subashi* (governor of the city).

The Genoese suburb of Galata which had remained neutral during the siege capitulated a few days after the fall of Constantinople.

On only two occasions since it passed under Ottoman sway has a hostile foreign force appeared before the capital: on the 20th February 1807, the English Admiral Duckworth, who however retired 10 days later without making a serious attack, and in 1877 the Russian army which did not occupy the city but encamped in the suburb of San Stefano.

Constantinople under Ottoman Rule. The Serai and the Government Buildings. In the years immediately following the conquest, Meḥemmed II. employed himself in repeopling the deserted town and making it the royal residence. From the inhabitants who were transplanted from Ḳaraman, arose the names Ḳaraman and Aḳserai of two quarters in Stambul; the Conqueror also brought the inhabitants of Kaffa, Mytilene and other islands to the capital; there was also a great influx of Armenians, Persians and other races to the city. In the period following, large numbers of Jews and Arabs, who had been driven from Spain, settled there (cf. the very fantastic statements in Ewliyā, *Travels* etc., i. 48 *et seq.*). The Greeks, who had left the city before and after the last siege, gradually returned. The imperial Byzantine palaces were allowed to fall into ruins; in their place Meḥemmed built a Serai in the centre of the city on the third hill (Critobulus, ii. ch. 1, § 2; Ducas, p. 317; according to Ewliyā, *Travels* etc., i. 1, 50: from 858—862 = 1454—1458); at a later period after the completion of the new Serai it was called the *Eski* (old) *Serai* and was used for several centuries — till the reign of Maḥmūd II. — to provide apartments for the ḥarems of dead or dethroned Sulṭāns; it then became the residence of the Seraskerat and was taken down early in 1870; on its site was built the Seraskerat, but the ancient name — Eski Serai — is still popularly applied to the latter.

Comparatively early — in 872 A. H. = 1467-1468 it is said — Meḥemmed began to build a second Serai in the midst of extensive gardens on the promontory between the Sea of Marmora, the entrance to the Bosporus and the Golden Horn and cut off the whole on the landside by

a strong, high wall (completed in Ramaḍān 883 A. H., which began on the 26th Nov. 1478); on the side next the sea, the sea walls marked the limits of the Serai. Of the buildings of the Conqueror only the Činili (i. e. faience)-Kiosk, finished in September 1472, has survived; it is now attached to the Imperial Museums. On the site of the New Serai and its individual buildings, cf. the authoritative essay by ʿAbdurraḥman Sheref in Vols. I and II of the *Revue Historique de l'Institut d'Histoire Ottomane* (with a Map).

Within this area the Serai proper, situated on the top of the pre-Byzantine Acropolis, formed a separate complex of buildings with three great courts, which were entered by as many gates (*Bāb-i Humāyūn*, *Orta-Kapusi*, also called *Bāb-i Salām*, and *Bāb-i Saʿādat*). Around the third court were the private apartments of the Sulṭān with the Ḥarem, the treasury, the chambers containing the sacred relics of Islām (*Khirka-i Sherif Odasi*) and in the court itself was the hall of audience (*ʿArẓ odasi*); the hall of the Dīwān was built on the second court with the "outer treasury" (*Tashrakhazinesi*); the first court contained amongst other buildings the armoury of the Serai (*Djebkhāna*, formerly the church of Irene, now a museum of arms) and after 1623 the mint (*Ẓarbkhāna*). The later Sulṭāns laid out a whole series of palaces and kiosks, partly on the heights, partly in the lower lying parts of the Serai, and close to the sea at the "Gate of the Cannon" (Topkapu); the best known are the Baghdād Kiosk outside the third court of the Serai, built by Murād IV, the Indjuli Kiosk on the Sea of Marmora and the Yali Kiosk on the Golden Horn, the two latter now being destroyed. The palace of Topkapu which was used as the Sulṭān's winter residence till the beginning of the xixth century, perished in flames in 1862. Maḥmūd II was the first to reside in Beshiktash; his successor, ʿAbd al-Madjīd, built the splendid palace of Dolmabaghče there, and his successor ʿAbd al-ʿAzīz the palace of Čirāghān which was destroyed by fire in 1910; ʿAbd al-Ḥamīd II (dethroned in 1909) returned to the Yildiz Kiosk on the heights above Beshiktash. Since then Meḥemmed V has occupied the palace of Dolmabaghče. To distinguish it from these modern palaces, the area, which has just been described, with its buildings is called Old Serai by Europeans; the Turks give it the name Topkapu Serai, formerly Yeni Serai.

Down to the year 1654, the Grand Viziers had no special official buildings allotted to them; the business of state, which did not come before the Dīwān, was transacted in the Grand Vizier's private house. In 1654, Meḥemmed IV presented the Grand Vizier Derwīsh Meḥemmed Pasha with a large building opposite the Alāi Kiosk near the Serai; this became the office of the Grand Vizier under the name "Sublime Porte" (*Bāb-i ʿĀlī*, in popular language, *Babali* or *Pasha Kapusi*; *Fulgida Porta*, *Hohe Pforte*). In the course of centuries it has been repeatedly destroyed wholly or in part by fires, the last occasion being on the 6th February 1911.

Besides the Grand Vizier the Agha of the Janissaries had also his separate Porte, the *Agha Kapusi* near the Janissary barracks and the Sulaimāniya-Mosque; built by Sulaimān I, it was burned in 1750 along with the "Fire Kiosk" (*yanghin köshki*) and rebuilt by Maḥmūd I. After the disbandment of the corps of Janissaries the building was given to the Shaikh al-Islām in 1825 as an official residence (*Shaikh al-Islām Kapusi*, *Bāb-i Fetwāpanāhi*) and the famous Fire Kiosk was taken down, the Seraskar Tower being built on the site.

The government offices which were instituted in the xixth century on a European model are now housed in various buildings, mostly quite modern of no historic interest; only the Defter-Khāna (land-registry office) on the Atmaidān with the registers compiled by Sulaimān I, the so-called كوتكان, for the whole kingdom, deserves mention.

The Mosques. 1. The Aya Sofia, see the separate article, p. 524.

2. The Meḥemmedīye, built by the Conqueror on the site of the Church of the Apostles and the Mausoleum of the Byzantine Emperors on the fourth hill in the years 867—875 (1462—1470), famous for the various endowments attached to it, including the "Eight Medreses". At the Mosque there is also the türbe of the Conqueror; a second türbe contains the tombs of Gülbahār Sulṭān, mother of Bāyazīd II, of two *Seraili* (odalisks) and of a daughter of Meḥemmed II. According to a tradition, which is not corroborated elsewhere, the architect was a Greek, named Christodoulos; for various legends according to which the Sulṭān had the architect slain or mutilated, see Kantemir, *Gesch. des Osm. Reiches*, p. 158 and Ewliyā, *Travels* etc., i. 68. — The step-mother of the Conqueror, the Servian princess Maria, daughter of George Brancović, who remained a Christian even after entering the Sulṭān's harem, is said to be interred in the first türbe.

The earthquake of the 22nd May 1766 caused the cupola of the Mosque to collapse and the türbe of the Conqueror was severely injured; the Mosque was then subjected to a thorough renovation which occupied almost five years (1767—1771).

3. The Mosque of Bāyazīd II on the Great Bāzār with the türbes of the builder and his daughter Saldjūk Sulṭān, built from 1501—1506, famous for the market, which is held in the outer court during Ramaḍān and for the pigeons which nest in it.

4. The Selīmīye, on the fifth hill, above the Fanar quarter, with the türbe of Selīm I, completed by Sulaimān I in 1522; in it is also the tomb of Sulṭān ʿAbd al-Madjīd.

5. The Mosque of the Prince, (*Shāhzāde Djāmiʿ*), on the third hill, built for Sulaimān I by the architect Sinān [q. v.] in 955 (1548-1549) in memory of Prince Meḥemmed who died in 949 A. H., with the türbe of this prince and his brother Djahāngīr (died 960 A. H.) and the tombs of numerous Viziers.

6. The Sulaimānīye, whose commanding situation on one of the highest hills of the city and great size give it an imposing appearance, built for Sulaimān by Sinān in the years 1550—1557 with four medreses, an ʿimāret and other buildings; the four Minārets have 10 spiral stairways (*sherefe*), presumably because the builder was the tenth Ottoman Sulṭān. The türbe of Sulaimān I is in the court of the Mosque and Sulaimān II, Aḥmed II and various Sulṭānesses are also buried in it.

7. The Aḥmedīye, on the Atmaidān, famous for the number of its minarets (six), completed

by Aḥmed I in 1617; it encloses the türbe of its builder who died in the same year, in which his sons Osmān II, Murād IV and their mother the famous Kösem Wālide (Māhpeiker) as well as several other princes also lie. This Mosque was in days gone by "the State Mosque, the cathedral, the scene of the great festivals of the church and ceremonious processions of the court" (von Hammer, *Const. u. Bosp.* I, 421).

8. The Yeni (New) Djāmi', on the shore of the Golden Horn at the 'Jews' Gate' (*Čifut Kapusi*) which has now disappeared, was begun by Kösem Wālide and afterwards completed by Terkhān Khadīdja Sulṭān, the mother of Meḥemmed IV, in 1074 (1663-1664). Amongst other tombs in it are those of the Sulṭāns Meḥemmed IV, Muṣṭafā II, Aḥmed III and Osmān III.

9. The Nūr-i Osmāniye, on the second hill near the Great Bāzār, begun by Maḥmūd I in 1748 and finished by Osmān III in 1755.

10. The Lāleli Mosque, the smallest of the imperial Mosques, built in the interior of the city towards the Sea of Marmora near the Lāleli Česhme ("Tulip Fountain") in the years 1761—1764, on the plan of the Selīmiye, with two türbes in which the builder, his children (including Selīm III) and wives are buried.

The Mosques just mentioned are the "Great Imperial Mosques" within the walls of Stambul; of the others — over 500 in all — the following are worthy of special mention:

1. Küčük Aya Sofia ("the little Aya Sofia") on the Sea of Marmora, formerly the church of SS. Sergius and Bacchus, but transformed into a Mosque in the reign of the Conqueror.

2. Zeirek Djāmi' on the Golden Horn, above Unkapan, formerly the famous monastery of Pantokrator, was used for a period after the conquest as a tannery, and was then made a Mosque by the Conqueror; it is called after the neighbouring cell (Zāwiya) of Zeirek Mullā Meḥemmed.

3. Maḥmūd Pasha Djāmi', near the Nūr-i Osmāniye, occupying the site of a church which was taken down in 868 (1463-1464), and completed by the famous Grand Vizier whose name it bears and whose türbe it contains.

4. Murād Pasha Djāmi', in the Aḳserai quarter, built in 870 A. H. (1465-1466); the founder was one of the Conqueror's viziers.

5. Wefā Djāmi', on the Golden Horn, built by Bāyazīd II in 881 A. H. (1476-1477) for the Zainiye Shaikh Muṣṭafā Wefā.

6. Dā'ūd Pasha Djāmi', on the Sea of Marmora, finished in 890 (1485-1486).

7. Kodja Muṣṭafā Pasha Djāmi', in the Psamatia quarter, changed in 895 (1489-1490) from a Byzantine church into a Mosque; its founder, whose name it bears, originally a Christian, is said to have been the same man as poisoned Prince Djem. The Mosque is noted for the legends attached to the cypress with the chain and to the wells in the outer court.

8. Eski (or 'Atīḳ) 'Alī Pasha Djāmi', at the Čemberli Tash, built in 902 (1496-1497), with the tombs of numerous Grand Viziers.

9. The Mosque of Mihrimāh Sulṭān daughter of Sulaimān I, who died in 965 (1557-1558) on the highest point in the city near the Adrianople Gate, whence it is also called Edirne Kapusi Djāmi'; it is one of Sinān's works.

10. The Mosque of Rustam Pasha in the Takhtakal's quarter on the Golden Horn is famous for its faïence work; the founder, who was for long Grand Vizier to Sulaimān I and husband of Mihrimāhsulṭān, is well known from Busbek's account of him; he died in 1561; the Mosque was built by Sinān.

11. The Mosque of the Grand Vizier Sokolli Meḥemmed Pasha, southwest of the Hippodrome, formerly a Byzantine church, was finished in 979 (1571-1572).

12. The Fetḥiye Djāmi', on the fifth hill, formerly a church of the *Pammakaristos* and, after the conquest, the residence of the Greek Patriarch, was transformed into a Mosque by Murād III in 1587, whence it bore the name Murādiye for a time.

13. The Mosque of Djerrāḥ Meḥemmed Pasha, on the seventh hill near the 'Awretbāzār, built in 1002 A. H. (1593-1594).

Of the Byzantine churches, about 400 in number, which are traditionally said to have existed, only about 50 can still be identified; of these only one (the so-called "Muchliōtissa", of the xiii[th] century) has remained in the possession of the Greeks; one was occupied by the Armenians in the xvi[th] century (*Sulu Monastir*), the others all became Mosques in the first two centuries after the conquest, while one — the church of Irene in the Serai — is now used for secular purposes.

Among the churches which are now Mosques the following may be mentioned here: the Kilise Djāmi', formerly S. Theodor which has been a Mosque since the end of the xv[th] century, the Ḳahriye Djāmi', renowned for its mosaics, formerly the monastery τῆς Χώρας, at the Adrianople Gate, made a Mosque in the reign of Bāyazīd II, as was the Mīrakhōr Djāmi', formerly the monastery of the Studios near Yedi-kule; lastly the Güldjāmi' ("Mosque of Roses") on the Golden Horn near the Aya Kapusi, which became a Mosque in the xvi[th] century in the reign of Selīm II.

Before the Aiwānserai Gate, in the suburb of Aiyūb on the Golden Horn, stands the particularly sacred Mosque of Abū Aiyūb Anṣārī with his türbe on the place where tradition says Shaikh Aḳ Shams al-Dīn found his grave during the siege by Meḥemmed II. In 863 (1458-1459) the Conqueror built a Mosque on the spot, which was replaced in 1213—1215 (1798—1800) by an entirely new building on the same plan as the original edifice; the türbe of the saint was last repaired by Maḥmūd II in 1235 (1819-1820). Among other relics preserved in the Mosque are an impression of the Prophet's foot (*ḳadem-i sherīf*), and in the türbe, the flagstaff of the holy banner *sandjaḳ-i sherīf*) is preserved. In it the ceremony of binding on the sword (*taḳlīd-i Saif*) is celebrated at coronations.

The cemetery of Aiyūb is famous, with its numerous tombs of Sulṭānesses, scholars, poets, viziers etc.

The türbes of most of the Sulṭāns are in the Imperial Mosques; exceptions are the beautiful mausoleum of Sulṭān 'Abd al-Ḥamīd I (at Baghče Kapusi) who died in 1789, in which Muṣṭafā IV (died 1807) is also interred, and the splendid mausoleum of Maḥmūd II (1839) on the Dīwān-yolu; 'Abd al-'Azīz (died 1877) is also buried in the latter.

The Dervish monasteries, some large, some

small, are very numerous (*khānḳāh, tekke, zāwiye*); in 1885 there were 260 such monasteries in Stambul and the suburbs, including the villages on the Bosporus, which belong to the most different orders. The most important are the Mewlewi monastery on the Yenikapu (built in 1006 = 1597-1598), the Sünbüli monastery of Merkez Efendi in the same place, founded by Shaikh Muṣliḥ al-Dīn Merkez Mūsā who died in 959 (1552), and the Mewlewikhāna of Pera, which will be mentioned later.

Medreses (Colleges): von Hammer, *Gesch. d. Osm. R.*, ix. 145 *et seq.*, gave the names of 275 Medreses; in 1885 there were 168 in Stambul and Aiyūb, one each in Beshiktash, Top-khāne and Scutari, or only 171 in all with 7,148 occupants. The most largely attended were: Aya Sofia (148), S. Aḥmad (200), the Medreses of the Sulaimānīye (644 in all), and those attached to the Meḥemmediye (902 in all).

The Hospitals and Asylums, (*Shifā-khāne, Tābkhāne, Timārkhāne*) which used to be attached to the Mosques, have now been replaced by modern institutions on the European model (the hospitals of Gülkhāne, Ḥaidar Pasha etc.; cf. Rieder Pasha, *Für die Türkei*, Jena 1904); the best known were the hospital of the Meḥemmediye and the Asylum of the Aḥmediye. — The *'imārets* (public-kitchens) which used to be attached to the Mosques have also lost their importance; Parliament has just (1911) decided to reduce the number to three.

Libraries. In 1882 there were in Stambul, Aiyūb and Top-khāne, 45 public libraries with 64,162 volumes in all — almost exclusively Islāmic manuscripts —; most of these belonged to Mosques, or rather to the Medreses attached to them. The richest were: the Aya Sofia (4864), the Meḥemmediye (4885), Nūr-i Osmānīye (4382), Es'ad Efendi (3853), Köprüli (2777) and Rāghib Pasha (1733) volumes; these figures do not include the collections in the Old (Topkapu) Serai and "public" Library (*'umūmī*, containing many printed books) founded since that date; catalogues of these libraries (with the exception of the Serai libraries) have since been published in Stambul. The first fairly accurate list was given by von Hammer in his *Gesch. d. Osm. Reiches*, ix. 169 *et seq.*; the older catalogues, manuscript as well as printed, (cf. Flügel's edition of Ḥādjdjī Khalfa, vol. vii), have not lost their value in spite of the modern catalogues. — The two most important collections of the Serai are in the Baghdād Kiosk (ca. 1500 volumes) and in the library built by Aḥmed III in 1719 (*Enderūnī humāyūn kutubkhānesi*, ca. 3000 volumes). The Serai Library has been famous in Europe since the xvi[th] century for its wealth in Greek and Latin Mss. (now 37), because it was hoped to discover among these the lost works of classical authors.

The covered Bazaars with open shops (*Tārshū, bezestān*), as well as the *khāns* (like the Italian *fonduchi*, both storerooms and shops) in Stambul all appear to date from the Turkish period. The Great Bazaar, laid out by Meḥemmed II, was in earlier times repeatedly ravaged by fire; great damage was also done by the earthquake of the 10[th] July 1894. A similar Oriental character to that of the Great Bazaar is borne by the Egyptian Bazaar laid out by Sulaimān I in 1560, and rebuilt in 1609 in stone by Aḥmed I after a fire (*Mıṣr Čārshūsi*, bazaar for drugs and spices) near the Yenidjāmi' on the harbour side.

The oldest and largest khāns lie on the streets leading from the harbour to the Great Bazaar, for example the famous Wālida-Khān (built in 1646 by Kösem Wālide-Sulṭān as a waḳf for the Yenidjāmi'), the great resort of Persian merchants with about 400 rooms, the Büyük Yeni Khān, built by Muṣṭafā III with 320—350 rooms, the Sünbüllü-Khān, the Maḥmūd-Pasha-Khān, etc.; of the others we may mention the Wezīr Khān (in the Tauḳbāzār quarter) built by Köprülü Aḥmed Pasha and that of Pertew Pasha in the Takhtaḳal'a quarter. The number of these buildings dating from the older period and still in use may be estimated at 200.

The Caravanserais (likewise called khāns) have almost entirely disappeared from Stambul, or have lost their importance as resting-places for travellers; the largest used to be in Scutari. Among them was the Elči-Khān ("Khān of the Ambassadors"), taken down in 1883, which was on the Diwanyolu opposite the so-called "Burnt Pillar" (*Čemberli Tash*); down to the second half of the xvii[th] century (according to von Hammer, *Gesch. d. Osm. Reiches*, v. 391, till 1644) the Emperor's envoys were quartered or rather interned there.

Water Supply. The oldest aqueducts were laid down by the Emperors Hadrian and Valens; the picturesque remains of the Aqueduct of Valens, *Bozdoghān Kemeri*, are preserved between the third and fourth hills. The Byzantine Emperors arranged for a perfect supply by bringing water through new aqueducts and pipes from the distant springs on the European shore of the Bosporus to the town. The Sulṭāns, who succeeded them, still further extended these waterworks, which were particularly important on account of the usages of the Muslims; the first to do so was the Conqueror himself (Kritobulos, ii. 10 § 2). Sulaimān I. described the building of waterworks as one of the three great tasks of his life (the two others were the building of his great Mosque and the conquest of Vienna). He ordered his architect Sinān to lay down five aqueducts (*Bendkemeri, Uzun kemer, Mu'allaḳ k., Güzeldje k.* and the *Kemeri* of *Müderrisköi*) with the pipes connected with them and a great reservoir — *hawuż* حوض —. Osmān II built the Pyrgos reservoir in 1620; to Aḥmad III is attributed the building of the great dams (*bend*) in the source area of the Belgrade forest; Maḥmūd I built the dam of Baghče-Koi in 1732 and the aqueduct which supplies Pera, Galata and Top-Khāne. In addition to these works, water has been brought for the last thirty years from the lake of Derkos by private enterprise. The Oriental style of architecture of the older works appears in the *Taḳsim* (water-distributor) buildings and in the *Suterazi* (water-balances) pillars. The best known are the Taḳsīm of Pera (Maḥmūd I) and the one outside the Egri Kapu gate on the landwalls of Stambul.

Of all the Byzantine cisterns (over a dozen have now been discovered), which were used to collect water for periods of scarcity — droughts, sieges, etc. — and were fed from the great aqueducts, only one, that of Yere-batan-Serai ("the sunken Serai"), has remained in use; the others, at least those that are roofless, have been turned into vegetable gardens (*čukūr bostān*); the others are used, as for example the largest of them,

formerly the cistern of Philoxenus, now called *Bin Bir Direk* ("1001 pillars"), as workshops for silk spinners on account of their moist atmosphere. In the Turkish period, thousands of fountains (*češme*, *sebīlkhāne*) have arisen, some of them being real works of art, both as regards their architecture and decoration; particularly worthy of mention is the fountain of Aḥmed III before the main entrance to the Serai (Bāb-i Humāyūn) with an inscription composed by the builder himself in 1141 (1728-1729).

None of the Byzantine Baths have survived; their place has been taken by the well known hot baths of Orientals (*ḥammām*); at the end of the xviii^th^ century, the number of such institutions in Stambul was estimated at 130 — there are probably about the same number to day.

The old Byzantine city walls, although they have long been worthless for the defence of the city, have survived practically unaltered on the west side. Meḥemmed II had them repaired a few years after the conquest and built the fortress of the seven towers (Yedikule). The castle of Yedikule (Grelot aptly calls it the Bastille of Constantinople) had a garrison under a Dizdār and was used down to the xvii^th^ century as a treasury and to the xix^th^ as a prison for high officers of state, foreign envoys and prisoners of war. In it Maḥmūd Pasha, Meḥemmed's II famous Grand Vizier, was interned and put to death and Osmān II was strangled by his executioners; in 1247 (1831-1832) the lions from the menagerie (*Arslānkhāne*) on the Atmaidān were transferred here; it is now left to fall to pieces.

The great earthquake of 14th September 1509 did great damage to the walls, and forced Bāyazīd II to repair them (von Hammer, *Gesch. d. Osm. Reiches*, II, 350). In the reign of Murād IV (in 1635) the sea walls, which had been repeatedly damaged, were rebuilt by Bairām Pasha and whitewashed (cf. Ewliyā, *Travels* etc. i. 1, 12 *et seq.*). A thorough renovation of the sea walls and the harbour walls as far as Egrikapu took place in the reign of Aḥmed III in 1722—1724 (Čelebizāde, fol. 67 b. *et seq.*).

Since that date nothing has been done for their preservation; a great part of the sea walls was removed when the Eastern railways were laid, the walls on the Golden Horn have been almost entirely covered by the houses that have been built over them, or destroyed by fires and only in a few places have portions of any size survived.

The Gates of the City-Walls.

a. on the Golden Horn from East to West:

1. Baghče Kapu (Garden Gate); 2. Čifut K. (Jews' Gate) before the Yeni Djāmi'; 3. Balikbāzār K. (Fishmarket Gate); these three are now destroyed; 4. Yemish iskelessi K. ("the Gate of the pier for fruitships") usually called Zindān K. (Prison Gate) on account of the adjoining debtors' prison, which was also used as a female prison (changed in 1247 = 1831-1832 into a Karakol watchhouse); near it is the tomb of Baba Dja'far, the patron saint of the prisoners; 5. Odun K. (Wooden Gate); 6. Yeni or Ayazma K., built in the xvi^th^ century; 7. Unkapan K. (Gate of the flour storehouse); 8. Djebbali K., so-called after جبه علي who took part in the siege under the Conqueror; 9. Aya K. (Saints' Gate, from the neighbouring church of Saint Theodosia, now the Güldjāmi'); 10. Fener K. (at the entrance to the Fanar quarter); 11. Petri K., which in the Byzantine period led into the fortified Petrion; 12. Ičeri yeni kapu ("the new gate leading into the interior of the Golden Horn"); 13. Balat K., so called after the palace of the Blachernae, which was situated there; in the xvi^th^ century it still bore its Byzantine name τοῦ Κυνηγοῦ (Hunter's Gate); 14. Aiwanserai K. (corrupted from Aiyūb Anṣārī, as it leads to the suburb of Aiyūb), in the xvi^th^ century also called Xyloporta by the Greeks.

b. The Gates of the land walls, from north to south:

1. Egrikapu ("Oblique Gate"). At Egrikapu, adjoining the citywalls are the ruins of the Tekfur Serai, the palace built by Constantine Porphyrogennetos (x^th^ century). After the conquest it was used in turn as a stable for elephants, a workshop for the manufacture of Nicean faïence and glass, and has become famous by the finding of the Čoban tashi, the most valuable diamond among the Ottoman crown jewels; 2. Edirne K. ("Adrianople Gate"); 3. Topkapu (Cannon Gate); 4. Mewlewikhāne Yeni K. (New Gate of the Derwish monastery; 5. Siliwri K. (Siliwri Gate); 6. Kapali K. (the "Walled-up" Gate, now reopened); 7. Salākh-Khāne K. (Slaughterhouse Gate) usually called Yedikule K.

The Golden (Triumphal) Gate of Theodosius II, has been walled up since the Turkish conquest; the basreliefs, which adorned it as late as the beginning of the xix^th^ century, have now entirely disappeared.

c. Gates on the sea walls, from west to east:

1. Narli K.; 2. Samatia (Psamatia) K.; 3. Dā'ūd Pasha K.; 4. Bostān K. (now destroyed); 5. Langa Yeni K.; 6. Kum K.; 7. Čatladi K., called the gate "with the bears" by the Greeks in the xvi^th^ century after the stone lions placed above it; 8. Akhir K.

d. Gates of the Serai walls along the Sea of Marmora and the Golden Horn:

1. Balik Khāne K.; 2. Deirmen K.; 3. Khastalar K.; 4. Oghrun (Odun) K.; 5. Topkapu (on the highest point of the Serai, now destroyed); 6. Yali-kioshk K., now destroyed.

These gates were only used for communication with the Serai.

The sacred and profane buildings which have been enumerated, give a clear idea of the changes that have been brought about in Constantinople through its occupation by a people of different race, religion and culture with totally different requirements of everyday life. This revolution which spared nothing, has also affected the numerous monuments and works of art which once adorned the streets and public places of Byzantium. The Conqueror ordered the great equestrian statue of Justinian (*bakir at* "the brazen horse") to be taken down from its pedestal and the metal melted down to make cannons; the other statues met the same fate.

Of the other pillars etc. the following have survived — almost by a miracle, probably because they were regarded as talismans. On the Atmaidān there still stand the Egyptian obelisk, the Snake Column and the core of the obelisk of Constantine Porphyrogennetos; the latter has however lost its coating of bronze. The Snake Column survived to

the beginning of the xviii[th] century with its three heads with gaping jaws almost unhurt; in 1703, while a Polish embassy was quartered on the At-maidān, the three heads were cut off by some Vandals who were never discovered. The foreign guests were suspected of having committed this act of vandalism (*quod non fecerunt barbari, fecere Barberini*). One of the heads had lost its upper jaw long before this time; according to the usual story, it was cut off by the pages of Ibrāhīm Pasha, Sulaimān I's Grand Vizier; others say it was done by Meḥemmed II, and others still by Selim II or Murād IV.

The porphyry pillar of Constantine the Great on the Taukbazar, called *Čemberlitash* by the Turks, has survived in spite of the damage done to it by lightning, fire and earthquake; so has Marcian's pillar (*ḳiz tashi*, columna virginea) near the Saddler's Hall (*Serrādj Khāne*); the shapeless base which supports it, is believed by the Turks to be the grave of the daughter of Constantine the Great. Of the Column of Arcadius, (the columna historiata, so called from the reliefs which cover the shaft as on Trajan's column) only the base has survived; the column was destroyed at the beginning of the xviii[th] century and the bas-reliefs disappeared. On the various columns see C. Gurlitt, *Antike Denkmalsäulen in Konstantinopel* (1909); on the vicissitudes of the Snake Column in ancient and modern times, see O. Frick, *Das Plataeische Weihgeschenk zu Konstantinopel* (Leipzig, 1859); Fabricius in *Jahrbuch des Deutschen Arch. Inst.*, i. p. 176—191 (1886). Old views and plans of Constantinople as well as some engravings of the beginning of the xvi[th] century make it clear that at that time many monuments still survived, of which we have now no further details. On the monuments of the Atmaidān and the statues removed by Ibrāhīm Pasha from Pest and set up there, see Wiegand's paper in the *Jahrbuch des Deutschen Arch. Inst.*, xxiii. (1908).

The ancient harbours of the city on the Sea of Marmora have disappeared under the Ottomans; the largest of them, the harbour of Eleutherius, was quite filled up in the year 1760 and is now a large market garden (*wlanga bostān*). The "Galley harbour" (*kadirga limani*, harbour of Julian or of Sophia) was used as a naval harbour and arsenal, till Selim I and Sulaimān I built the arsenal on the Golden Horn.

The Golden Horn (*tersāne boghazi*) has since become the naval and commercial harbour of Constantinople. In the Byzantine period the entrance was repeatedly closed to hostile fleets by a chain (see van Millingen, p. 229 *et seq.*). A connection between the two shores was maintained by small boats at the place where the New Bridge has been erected.

Fragments still remained in the xvi[th] century at Aiyūb of the stone bridge built by Justinian which Ibn Baṭūṭa II, 431 mentions as destroyed; there were one or more bridges in the innermost branch of this arm of the sea, at the "sweet waters" (*Kiat-khāne*). The "Déspina" bridge and the Bridge of Elephants (*Fil Köprüsi*) are mentioned as existing within the Turkish period.

Sulṭān Maḥmūd II built the first bridge, of wooden pontoons, between Stambul (Unkapan) and Galata (Azap Kapu); it was opened with great ceremony on the 3[rd] September 1836. The second great bridge, the New or Wālide bridge between the Square of Emīnönü near the Wālidedjāmi' (on the Stambul side) and Karaköi (Galata), was built in 1845 by Sulṭān 'Abd al-Madjīd's mother. Both bridges have been repeatedly repaired and the wooden pontoons replaced by iron ones.

A third bridge between Aiyūb and Khāṣṣköi (the so-called "Jews' Bridge") was destroyed by fire in 1862 after being only ten years in existence.

Selim I built the Arsenal (*Tersāne*) on the north shore of the Golden Horn in 922 (1516) in what was afterwards to be the suburb of Ḳāsim Pasha. It was first considerably extended by Sulaimān I and by the Great Admirals Djazā'irli Hasan Pasha (in the reign of 'Abd al-Ḥamid I) and Ḥusein Pasha (in the reign of Selim III) and now extends with the buildings connected with it — docks, workshops, barracks, the *Dīwān-khāne* (the office of the Kapudanpasha and later of the Naval Ministry) etc. — from Khāṣṣköi to Galata (Azapkapu).

To the west of the Dīwānkhāne was the notorious bagnio for the galley slaves.

On the heights above the Arsenal is the Okmaidān (archery ground) said to have been laid out by Meḥemmed II, on which the archers including many Sulṭāns, notably Selim III, used to practise; their skill and prowess are recorded on the numerous stone pillars (*nishān-tashi*) with inscriptions in prose and verse. The open place of prayer (*namāzgāh*) noted for the fine view it commands, was built by Aḥmad III in 1127 (1715); it was to it that processions in time of drought and pestilence went; in September 1720 celebrations were held there for fourteen days on account of the circumcision of the Imperial princes.

Of the Mosques in this neighbourhood, we need only mention the Mosque of Kapudanpasha Piāle, the Conqueror of Chios and victor of Djerbe, built in 1572 on a picturesque site above Ḳāsim Pasha and richly endowed.

The Suburb of Galata. The origin of the name, which supplanted the older *Sykai* at a very early period, is uncertain; the name Pera ("on the other side") remained in use alongside of it in various forms. After the restoration of the Byzantine Empire, Michael VII Palaeologus granted Galata to the Genoese in 1261; they founded an autonomous colony there under a Podesta and afterwards surrounded the town with walls and ditches; the tower of Galata, over 150 feet high, stands on a height, and is the last imposing relic of the ancient fortifications. The great tower was used for long after the conquest as a prison and afterwards, as it still is, as a watchtower for fires; after being severely damaged by fire in 1208 (1793-1794), it was restored in its original form and its height raised by several yards; the famous Muftī Faiḍallāh (beginning of the xviii[th] century) wanted the Jesuit father Besnier to erect an observatory on the top of it.

The walls of Galata were pierced by the following gates: on the Golden Horn (from W. to E.): Azap Kapu, Köteкdji K., Yagh Kapan K., Balik-bazar K., Karaköi K., Kurshunlu Makhzen K., Mumkhāne K., Kireč K., Egri K.; on the land-side (from W. to E.): Meit Iskelesi K., Büyük and Küčük Kule K., Top-Khāne K.; in the inner walls: Küčük Karaköi K., Mahal K., Meidāndjik K., Kilise K., Iki Azap K., Ṣarīḳ K. In the years 1857—1860 the walls with their towers were almost entirely taken down; a similar fate awaits

the khâns of the Genoese period that have survived in the Pers̲h̲embebâzâr. The originally Frankish (Italian) population formed the nucleus of the later so-called Latin community of Pera; Greeks (particularly from Chios), Jews and Armenians afterwards settled here; after the foundation of the Arsenal and the gun-foundry of Top-K̲h̲âne, Muḥammadans from the east and west also forced their way in and took possession of the larger Catholic and Greek churches which they found there. Only St. Pierre, St. Georges and St. Benoît have remained to the Catholics; the others, viz: St. Paul, now the *'Arab Djâmi'* (a Mosque since 1523 or 1535), St. Maria de Draperis (confiscated in 1663), St. François (since 1697 the Mosque of Wâlide), St. Anna (confiscated in 1697), St. Sebastian, St. Clara, disappeared in the course of the xvi[th] and xvii[th] century. Of the Greek churches the best known was the Χριστοσωτῆ; it disappears in the xvii[th] century. The Turks have 14 Mosques in Galata of which 4 were originally churches.

Galata with its taverns and other places of amusement was, as Pera now is, much visited by Turks who wished to enjoy themselves there a la franca. Meḥemmed II used occasionally to visit the Catholic churches to see the services.

As early as the beginning of the xvi[th] century, the ambassadors of Venice and France as well as other foreigners also settled on the heights north of Galata in the "vignes de Péra". Pera, abbreviated from this phrase, became the name of the new settlement and then fell into disuse as the name of Galata, to which it was originally applied. Luigi Gritti, the adviser and agent of Ibrâhîm Pas̲h̲a, Grand Vizier to Sulaimân I, had his residence there equiped in oriental splendour; the name by which he was known to the Turks, *beyoghlu* ("Son of a prince" as he was son of a Doge) is still the Turkish name for Pera. The Greek name is *Stavrodrómi*, "the crossroads", because at the entrance to Pera, the main road from Pera is crossed by the road from Top-K̲h̲âne to the Arsenal.

Pera has since been constantly expanding and with its 100,000 inhabitants forms the real European residential quarter; Galata has remained the commercial quarter and seaport. The Turkish population which at an earlier period had settled on the western and eastern slopes of the high ridge of Pera, is gradually disappearing and only a few, small Mosques in the centre of the Christian quarter remind one that Muḥammadans also were once settled here.

Two other foundations of the earlier period have survived: the Galata Serai and the Mewlewi monastery on the road between Galata and Pera. The former, built by Bâyazîd II, was used as a training school for the Imperial pages; in the reign of Selîm II and again in that of Meḥemmed IV (in 1076 A. H. = 1665-1666) it was closed till Aḥmad III revived it in 1714; the old building was taken down in 1820, the new one built in 1827 as a medical school with polyclinic; since 1867 it has been the Lycée Impérial, instituted on the French model.

The Mewlewi monastery, the oldest settlement of this order in the capital, called "Galata Mewlewik̲h̲ânesi" as the district of Galata included Pera also, was built in 897 (1491-1492), burned down in January 1765 and finally rebuilt by Selîm III in its present form in 1210 (1795-1796). It is best known to Europeans as containing the tomb of the renegade Aḥmad Pas̲h̲a (Bonneval, q. v. p. 744) and to Muḥammadans by the tomb of Ismâ'îl Anḳarawî, the commentator on the *Mathnawî*.

Close to Galata, to the east on the seashore, is the suburb of T o p - K̲h̲â n e so-called after the gun-foundry erected there by the Conqueror himself and much extended by Sulaimân I. The present building, which is only used at the present day for government offices, as artillery are now procured from foreign countries, dates from 1745. Just opposite it, Kapudan Pas̲h̲a Kilidj 'Alî built his great Mosque in 1580 with a türbe, both the work of Sinân; the tomb, which is built in the Frankish fashion in bad taste, probably dates from a later period. In 1732 Maḥmûd I built opposite the Mosque a handsomely decorated fountain; and at some distance, on the open space, is the Nusratiye Mosque built by Maḥmûd II in 1823—1826 in memory of the massacre of the Janissaries.

The site of the oft-mentioned observatory, which the astronomer Taḳî al-Dîn built above Top-K̲h̲âne by command of Murâd III and which was destroyed in February 1580 on the representations of the historiographer Sa'd al-Dîn, cannot be more definitely located.

In the same neighbourhood in the Findikli quarter is the Mosque built by Sulaimân I in 967 (1559-1560) in memory of Prince Djihângîr who perished in 1553 on the Persian campaign and called after him; it is a well known landmark and has been several times destroyed by fire; it was last rebuilt in 1823.

"K a b a t a s̲h̲" "the Rough Rock", was the name of a dangerous cliff near the shore at Dolmabaghče, the *Petra Thermastis* of the ancients (von Hammer, *Const. u. Bosp.*, i. 191); a certain Muṣṭafâ Nedjîb, who had a villa there on the shore, built a pier to it early in the xix[th] century. It was finally rendered safe by the building of a small haven in 1267 (1851) but the name has remained.

D o l m a - B a g h č e ("the well-filled garden"; the translation "Gourd-garden" — which first appears in von Hammer, *Const. u. Bosp.*, ii. 190 — is based on an amusing misunderstanding). The area which is now occupied by the palace built in 1853 by 'Abd al-Madjîd and the open space in front of it, was originally a deep gulf between the gardens of Kara Bâlî and Bes̲h̲iktas̲h̲, often mentioned in the xvi[th] century. It was regained from the sea in 1614 within three months by Kapudan Pas̲h̲a K̲h̲alîl. It was from this bay that the conqueror's ships were dragged into the Golden Horn in 1453 (see above p. 869[b]). At a later period the admirals used to anchor here for several days when the fleet was about to sail and give farewell festivals. — The above-mentioned palace was used as the Imperial residence by Sulṭân 'Abd al-Madjîd and his successor 'Abd al-'Azîz till the latter built the palace of Čirâghân; the reigning Sulṭân Meḥemmed V has again returned to Dolma-Baghče.

B i b l i o g r a p h y: on the C o n q u e s t, see Ducas, Phrantzes and Chalcocondyles in the Bonn *Corpus*, also *Monumenta Hung. Hist.*, xxi. *et seq.* (ed. Dethier); A. D. Mordtmann, *Belagerung und Eroberung Constantinopels* .... 1453 (Stuttgart 1858).

The main source for the history of the Mos-

ques of Stambul and its suburbs is the *Ḥadīḳat al-Djawāmi'* the "Garden of Mosques" by Ḥāfiẓ Ḥusein Efendi of Aiwanserai (flourished in the second half of the xviii^th century), which was first made known in Europe by von Hammer (cf. *Gesch. des Osman. Reiches*, ix. 46—144); it was printed in Stambul in 1281 (1864-1865) with the additions made by 'Alī Sāṭi' which come down to the reign of 'Abd al-Madjīd. The earliest descriptions of any value with pictures were given by Grelot in his *Relation nouvelle d'un Voyage à Constantinople* (Paris 1672); there are fine engravings in d'Ohsson, *Tableau de l'Empire Othoman*, Vol. iii. of the folio edition. The section in von Hammer's *Constantinopolis u. der Bosporus*, i. 335—446, although in many places out of date, still deserves to be consulted; see also *L'Architecture Ottomane*, Ouvrage publié sous le patronage de S. E. Edhem Pacha (Constantinople 1873); Cornelius Gurlitt, *Die Baukunst Konstantinopels* (about to be published); Paspati has discussed the Byzantine churches which are now Mosques in his Βυζαντιναὶ Μελέται (Cp. 1877); lastly J. Ebersolt, *Étude sur la Topographie et les Monuments de Constantinople* (Paris 1909).

On the aqueducts the authoritative work is still Andréossy, *Voy. à l'Embouchure de la Mer Noire* (Paris 1818; second edition entitled: *Constantinople et le Bosphore de Thrace*, ibid. 1828); cf. thereon von der Goltz's map of the environs of Constantinople (Berlin 1897); cf. also v. Hammer, *Const. u. Bosp.*, i. 560—582, the baths are specially dealt with on p. 530 *et seq.* and by White (see below), iii. 296—313.

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General works: Cosimo Comidas de Carbognano, *Descrizione topografica di Constantinopoli* (Bassano 1794); v. Hammer, *Constantinopolis und der Bosporos* (2 Vols., Pesth 1822; not yet obsolete); do., *Geschichte des osmanischen Reiches* (10 Vols., Pest 1827—1835); Charles White, *Three Years in Constantinople* (3 vols., London 1845); Skarlatos Byzantios, Κωνσταντινούπολις (Athens 1851—1869; in Modern Greek; an industrious but uncritical compilation); E. A. Grosvenor, *Constantinople* (2 Vols., London 1895); Eugen Oberhummer, *Constantinopolis*, Stuttgart 1899 (reprint from Pauly-Wissowas *Real-Encyklopädie*, Vol. iv.); Djelal Essad, *Constantinople. De Byzance à Stamboul* (Paris 1909).

Among Oriental authorities Ewliyā Čelebi (xvii^th century) may be mentioned; there are three recensions: 1. منتخبات (Stambul 1239 H.; contains only the first sections); 2. Ewlijā Efendi, *Narrative of Travels in Europe, Asia and Africa*, transl. by von Hammer, London 1850 (incomplete); 3rd edition in 6 vols.: Stambul 1314—1318 A. H.

An almost complete survey of the older travel literature is given by Lüdeke, *Beschreibung des türk. Reiches* (Leipzig 1780), i. 399 *et seq.*, ii. 93 *et seq.*; cf. v. Hammer, *Const. u. Bosp.*, vol. i. preface.

Plans of the City. On the older plans see Oberhummer, *op. cit.*, p. 25; the first real plan is that completed by F. Kauffer in the year 1776 and revised in 1786, which appears in its original form in Choiseul-Gouffier, *Voy. Pittoresque de la Grèce*, Vol. ii. and J. B. Lechevalier, *Voy. de la Propontide* (Paris 1800). H. Kiepert's map, *Constantinopel u. der Bosporus* (Berlin 1853) utilises Moltke's surveys of the years 1836-1837. The latest plan by C. F. Stolpe is practically based in its details on that of Kauffer.

Views: Eugen Oberhummer, *Konstantinopel unter Sulaiman dem Grossen* (München 1902; contains the drawing by Melchior Lorichs of the year 1559); Choiseul-Gouffier, *Voy. Pittoresque de la Grèce*; Pertusier, *Promenades Pittoresques dans Constantinople et sur les Rives du Bosphore* (Paris 1815); Melling, *Voyage Pittoresque de Constantinople* (Paris 1819).

(J. H. MORDTMANN.)

CONSUL (Arabic *ḳonṣul*, Persian *ḳonsūl*, Turkish *ḳonsolos*), the accredited administrative and commercial agent to the local authority in a commercial town. Turkey gives its consuls the title of *shah-bender* and Persia that of *kār-pardāz*. In Muḥammadan countries, the consul as well as those, who claim his jurisdiction, have the right of extra-territoriality; he is the judge of the latter, who are exempt from the jurisdiction of the local courts, except in mixed cases. The old Venetian capitulations granted the republic the right of maintaining at the Porte a consul called the *bailo* (cf. the article BALYOS, p. 640), an official who had previously existed at the Byzantine court; in 1304, the Genoese Podesta had the title "*potestas sive consul*" (Sauli, ii. 212). There was a Venetian consul in Egypt as early as 636 (1238); his right of jurisdiction was confirmed by the treaty concluded with the Sulṭān al-Malik al-'Ādil II. (1238—1240 A. D.). The French capitulations, which reserved for French citizens the privileges formerly granted to Venetians (last renewed in 1740), have fixed the position of consuls in the Ottoman empire: the right of deciding lawsuits between their own citizens, without the intervention of the local authority (Art. 15 and 26); the Sublime Porte reserves the right of judging cases in which the consul is a party, but he cannot be imprisoned nor the seals placed upon his dwelling (Art. 16); they may make wine in their houses or import it from abroad without any one interfering (Art. 40) or levying duties upon it (Art. 51). They shall employ such native dragomans and such janissaries (*yasaḳḳī*) as they please (Art. 45 and 50). They are to be allowed to hoist their flag on residences which they have lived in for some time [except in certain towns such as Damascus] (Art. 49). They are to examine the papers of vessels of their nationality (Art. 54), levy the consulate dues (Art. 64), deliver and examine passports (Art. 63); they shall be present at the searching of his domicile in connection with any crime committed by one of their country men (Art. 65 and 70).

Bibliography: Belin, *Relations Diplomatiques*, in the *Journ. Asiat.*, vii^th Series, Vol.

viii. (1876), p. 386 *et seq.*; *Capitulations et Traités de la France*, p. 37, 55 *et seq.*

(CL. HUART.)

CORAN. [See KOR'ĀN.]

ČORBĀDJI, a title applied to colonels of the regiments of Janissaries (*orta*) [see the article JANISSARIES] and to prominent individuals in the smaller townships of Turkey on whom it devolved to entertain passing strangers. At the present day it is used only as a title of Christian country gentlemen.

Bibliography: Muradgea d'Ohsson, *Tableau Général de l'Empire Othoman*, (Paris 1788—1824); von Hammer, *Des Osmanischen Reiches Staatsverfassung* (Vienna 1815); do., *Geschichte des Osm. Reiches* (Pest 1836).

(F. GIESE.)

CÓRDOBA, French CORDOUE, English, Italian and German CORDOVA (KORDOVA), Arabic KURṬUBA, Latin CORDŪBA (370 feet above sea-level) on the right (north) bank of the central course of the Guadalquivir (from the Arabic Wād al-Kabīr "the great river"), the ancient Baetis, with 60,000 inhabitants, is at the present day the capital of the province of the same name which lies on both sides of the river in the heart of Andalusia. The southern and smaller half of the province, practically the famous La Campiña (*Iḳlīm al-Kanbāniya*, Idrīsī, Arabic text, p. 174), rising in the south east to a height of over 1200 feet, is more level, hot and fertile, being especially devoted to viniculture, while the northern, larger half which begins in the Sierra de Córdoba immediately to the north of the town, rises to heights over 2900 feet high in the central Sierra Morena (Mariani Montes) with the plateau of los Pedroches which inclines in a northerly direction to the Zújar valley in the west and the Guadalmez valley in the east; this plateau is called *Iḳlīm al-Balālīṭa* by Idrīsī and by others *Fāḥṣ al-Ballūṭ* "oakfield" and in it lies the little town of Pedroche known to the Arabs as Biṭrawdj or Boṭrūsh (whence al-Biṭrūdjī, q. v. above p. 735). The north has a more temperate climate and includes great stretches of hill country, suited for sheep and horse breeding (caballos cordobeses) and rich deposits of coal and minerals. The name Córdoba has frequently been explained as from the Phoenician-Punic קרת טובה, "good town" since Conde first suggested this etymology in his *Descripcion de España de Xerif Aledris*, Madrid, p. 161 (for even rasher etymologies see Madoz, vi. 646 and Maḳḳarī, i. 355). The name is certainly not Semitic but Old-Iberian (cf. Salduba the Old-Iberian name for Caesar-Augusta, whence Saragossa, Zaragoza; there is a Salduba = Marbella in the south between Malaga and Gibraltar). After the second Punic war it became known as an important and wealthy commercial city (*aes Cordubense*) under the name Κορδύβη or Κορδούβα or Corduba. It was finally taken for Rome by M. Marcellus in 152 B. C., colonised with Roman citizens and as Colonia Patricia raised to be the capital of the Provincia of Hispania Ulterior. As Córdoba had taken the side of Pompey, it was severely punished by Caesar after the battle of Munda in 49 B. C., but in Imperial times it remained the capital of the province (it was the home of the two Senecas and Lucan) alternately with Hispalis (Seville) and Italica (later the Arabic Ṭāliḳa). Lewigild king of the Visigoths took it in 571 from the Byzantines who had been settling in Southern Spain since the time of Justinian, but although it was a see of a Bishop it remained unimportant under the Goths.

In 711 Cordova was captured by Mughīth al-Rūmī, a manumitted slave — it was betrayed by the Jews — but 400 Goths held out for three months longer northwest of Cordova in the fortified church of San Acisclo. The town was treated very leniently by the Arabs (Simonet, *Historia de los Mozárabes*, p. 49).

As early as the year 100 (719), al-Samḥ b. Mālik al-Khawlānī, the sixth of the 23, mostly ephemeral, Umaiyad governors, transferred the seat of government definitely from Seville to Cordova and repaired the ancient Roman bridge. When the last governor Yūsuf b. ʿAbd al-Raḥmān al-Fihrī (129—138 = 747—756) was overthrown by the Umaiyad prince ʿAbd al-Raḥmān I b. Muʿāwiya al-Dākhil [q. v., p. 53], who had escaped the massacre of his house in Syria, the great period of prosperity of the city began, and lasted throughout the Umaiyad dynasty [q. v.] of Cordova, which was independent of the ʿAbbāsids in Baghdād (138—403 or 422 = 756—1013 or 1031). This incomparable period of splendour of the western rival of Baghdād, the city of the Caliphs, is uniquely perpetuated in the great mosque lying just in front of the lofty ancient Moorish bridge-head, the fortress-tower of Calahorra (Arabicised from the Iberian Calagurris), the Kaʿba of the west; although, at the re-conquest in 1236, it became a Christian cathedral and was disfigured by alterations, it has on the whole faithfully retained its Arabic character with its forest of pillars, its outer court (Patio de los Naranjos), the wall which encircles it as if it were a fortress or monastery, the bell-tower, which was however renewed in 1593 and 1763, along with its popular name of La Mezquita "the Mosque" while all the other splendid buildings and monuments of this world-famed period of splendour in the early middle ages have disappeared except for a few wretched fragments. When the shrewd ʿAbd al-Raḥmān I had laid the foundations for the supremacy of his dynasty in circumstances of exceptional difficulty, by attaining some success in putting a stop to the rivalries and quarrels of not only the Arabs of North and South but also between them and the Berbers of North Africa, the Spanish renegades and the Mozarabs who remained a constant weakness to Arab rule in Spain and brought about its ultimate fall, he began the building of the great mosque in the last two years of his life 785 and 786. His son and successor Hishām I 172—180 = 788—796 completed it, and built the minaret (often called in Spain *ṣawmaʿa* and *manār* = *manāra*), but ʿAbd al-Raḥmān II. (206—238 = 822—852), son and successor of the Amīr al-Hakam I. (180—206 = 796—822), found himself forced to enlarge the building; by extending the 11 naves southwards he added 7 transepts with 10 rows of pillars and built the second *miḥrāb* into the south wall, west of the present Capilla de Nuestra Señora de Villaviciosa (833—848), while his son and successor Muhammad I. (238—273 = 852—886) had in 852—856 thoroughly to overhaul the older building, which had been too hurriedly put up; he devoted particular attention to the decoration of the doors and walls, railed off the *maḳṣūra* reserved for the Amīr and the court in front of the *miḥrāb* by a wooden screen

and built a covered passage (*sābāṭ*) from Alcázar, the palace to the west of the mosque, to provide a direct and private entrance to the maḳṣūra at the daily prayers. ʿAbd al-Raḥmān III. al-Nāṣir (300—350 = 912—961), the "Khalifa" [q. v. p. 53], who marks the zenith of the Arab epoch in Spain, rebuilt the minaret, which had been severely damaged by the earthquake of 880, in splendid fashion; he was also the builder of the celebrated country house Madīnat al-Zahrā (now called Córdoba la Vieja) for his beloved al-Zahrā, 1½ hours' journey northwest of Cordova at the foot of the Sierra (near the convent de San Gerónimo which has been built out of the ruins of the palace), but practically nothing is now left of it (cf. Maḳḳarī, i. 344 *et seq.*). The most beautiful extension of the mosque proper (almost doubling it) was carried out by the learned and scholarly Caliph al-Ḥakam al-Mustanṣir billāh (350—366 = 961—976), son and successor of the great ʿAbd al-Raḥmān III, who ordered his Prime Minister or Grand Vizier (called *ḥādjib* in Spain) Djaʿfar al-Ṣaḳlabī (the Slav) to extend the colonnades in the mosque to the south by the addition of 14 transepts, and built a splendid new *maḳṣūra*, a new *sābāṭ* and the third noble *miḥrāb*, which alone has survived in its entirety. The last great extension was made by Hishām II al-Muʾaiyad's (366—399 = 976—1009) powerful vizier, the regent al-Manṣūr (Almanzor, died 1002), who added seven colonnades to the whole length of the building in the east and thereby raised the total number of naves (previously 11) to 19, but threw the miḥrāb out of its proper place at the end of the central axis of the sanctuary (on account of the precipitous slope down to the Guadalquivir it was found impossible to extend the building further to the south). Like al-Zahrā in the N. W., al-Madīnat al-Zāhira ("the flourishing city"), founded to the east of Cordova by al-Manṣūr to be the seat of the government and its offices, was destroyed in the period of revolution in the beginning of the xith century and has now quite disappeared.

After the complete extinction of the Umaiyads with Hishām III al-Muʿtadd (418—422 = 1027—1031), Cordova became a republic under the presidency of three Djahwarids: Abu 'l-Ḥazm Djahwar b. Muḥammad b. Djahwar, 1031—1043, Abu 'l-Walīd Muḥammad, 1043—1064, and ʿAbd al-Malik, 1064—1070. In the latter year it passed to the ʿAbbādids of Seville; in 1091 to the Almoravids and in 1148 to the Almohads. With its conquest by Ferdinand III of Castile in 1236 it was doomed to gradual decline.

Of the countless Arab scholars who belonged to Cordova, we will only mention here Ibn Ḥazm, died 1044, Averrhoës (Ibn Rushd), died 1126, and Maimonides, died 1204.

Bibliography: Maḳḳarī devotes a whole book to Cordova, i, 297—462 (epitomised in Gayangos, *History of the Mohammedan Dynasties in Spain*, i. 200—249), though it contains many literary and historical notes referring to other places; Idrīsī, *L'Afrique et l'Espagne* (1866), p. 208—214 (arab.) = traduction 256—266; Yāḳūt, *Muʿdjam al-Buldān*, iv. 58—61; al-Ḳazwīnī, *Āthār al-Bilād*, p. 370; Madoz, *Diccionario geogr.-estadist. hist.*, vi. 646—660; Schack, *Poesie und Kunst der Araber in Spanien und Sicilien* ², ii. 182—224; Contreras, *Estudio descriptivo de los monumentos árabes de Granada, Sevilla y Córdoba ó sea La Alhambra, El Alcázar y la gran Mezquita de Occidente*, 3. ed., Madrid 1885 (2. ed. 1878) (con grabados y planos), p. 40—108; Rodrigo Amador de los Rios, *Inscripciones árabes de Córdoba*, 1. ed., Madrid 1879, 3. ed. 1892; do., *Una excursion á las ruinas de Medina Az-Zahrâ* in *La España Moderna*, 1. Julio 1906, p. 19—48; K. E. Schmidt, *Cordoba und Granada*, Leipzig—Berlin 1902 (Seemann's *Berühmte Kunststätten*, No. 13); Baedeker's *Spanien und Portugal* ³, 1906, p. 346—355 (with an excellent plan of the city and of the mosque); A. F. Calvert, *Moorish Remains in Spain*, London 1906, p. 1—233 (text inaccurate; the numerous illustrations, some coloured, are very successful, most of them excellent); A. F. Calvert and Walter M. Gallichan, *Cordova, a City of the Moors*, with 160 illustrations, London 1907. On older, rarer descriptions of the town see E. Redel, *Ambrosio de Morales, estudio biográfico*, Córdoba 1908, p. 427.
(C. F. Seybold.)

COROMANDEL, the name adopted by European geographers for the eastern coast of India. It is a corruption of *Chōramandala*, "the kingdom of Chora or Chola", which is found in Tamil inscriptions of the xith cent. at Tandjore. The early Muḥammadan name for the same coast is Maʿbar [q. v.]. (J. S. Cotton.)

CRAC, Crath, a mediaeval Frankish corruption of the place-name Karak [q. v.]; crac des chevaliers see Ḥiṣn al-Akrād.

CRETE.

1. Present Conditions and Constitution.

Crete, the geography and pre-Muḥammadan history of which will not be dealt with here, was called اقريطش by the Arabs and Kirid by the Turks. At the present day it is an autonomous state, owning the suzerainty of the Porte but paying no tribute and governed on behalf of the four protecting Powers, Britain, France, Italy and Russia, by a High Commissioner (till 1906 Prince George of Greece, who was followed by Zaïmis; the post is at present unoccupied). The High Commissioner is assisted by an Administrative Council of three members (*sumbūlās*), who control the departments of Justice, Finance, Education and Home Affairs. They are appointed and dismissed by the High Commissioner, are responsible to the Chamber and may be impeached before a special tribunal. According to the constitution which was granted on the 16th—28th April 1899 and modified on the 8th—12th February 1907, the Chamber of Deputies (*ḳevkā*) was created to represent the people. One deputy is elected by each 5000 inhabitants. The Chamber meets annually on the 1st May for 2—3 months. There are elections every two years. Parliament has control of finance and approves taxes.

The four protecting Powers control the foreign affairs of the island.

Crete is divided into 5 *nomoi*, formerly called *sandjaḳ*: Canea, Candia, Rethymnos (Turk. Resmo) Sphakia and Lasithi (Turk. Lashīd) each of which is under a Nomarch. Canea is the capital.

Ecclesiastical affairs are controlled by the Synod, which consists of the Metropolitan and seven bishops of the island. They meet in Candia (Herakleion).

Justice is administered on the French model. Muḥammadan judges retain their jurisdiction in matters of religion, marriage and inheritance as well as in of the wardship of minors. The police and militia are commanded by Greek officers.

According to the last census, that of the 4th-5th June 1911 the population is as follows: 307,812 Christians, 27,852 Muḥammadans, 487 Jews, in all 336,151.

2. History.

The Muḥammadans first came in contact with the island on their earliest campaigns against the Byzantines and occupied it temporarily in 673. We know very little of the history of this early period. It was not till 825, that Abū Ḥafṣ ʿOmar b. ʿĪsā b. Shuʿaib al-Ballūṭī [q. v. p. 87] permanently won Crete for Islām. Abū Ḥafṣ ʿOmar was the leader of the malcontents, who had to flee after an unsuccessful rising against Ḥakam in Córdoba. On his raids on the Mediterranean coasts, he landed at Crete which he gradually subjected with the exception of the territory held by the Sphakiots. In spite of repeated attempts by the Byzantine Emperors to drive them out, the Muslims retained their newly won possession for 135 years. To render their footing on the island more secure, they built the new capital of Khandaḳ, which later became Candia, near the promontory of Charax. This name was commonly applied to the whole island down to the most recent times.

In 961 the Byzantine general Nikephoros Phokas succeeded in taking Candia after besieging it for several months and soon after subjecting the rest of the island. The last Amīr ʿAbd al-ʿAzīz died in Constantinople and his son Anemas entered the service of the Emperor. The Muḥammadan population left the island or in a short time adopted Christianity.

After the conquest of Constantinople by the Latins, Crete fell to Count Boniface of Montferrat who sold it to the Venetians in 1204. Down to the Turkish conquest in 1669 it remained under Venetian rule, which, although very unpopular with the inhabitants and on several occasions guilty of acts of great cruelty, nevertheless produced a period of prosperity such as it has never again reached.

In 1645 began the Ottoman conquest. The pretext given was an attack which the Venetians and Maltese had made on the Ḳizlar Aghasi Topal Agha when he was on the way to Egypt with a slave and her child, whose father was said to be Sulṭān Ibrāhīm. Their intention to occupy the island was however of much longer standing. After a siege of 57 days the Turks took Canea, then Rethymnos and after long and heavy fighting and a desperate resistance on the part of the Cretans they finally occupied Candia (1648—1669). The whole western world sent assistance to the Venetians under Morosini. Nevertheless the town had to surrender on the 27th Sept. 1669 to the Grand Vizier Aḥmad Köprülü. By the terms of the treaty of peace the Venetians only retained Grabusa, Suda, and Spinalonga. It was not till 1715 that the latter finally passed to the Turks.

At first the Cretans had hailed the Turks as liberators from the hated Venetian yoke and aided them in many ways, but soon saw that they had only made their position worse. Many of them sought to advance themselves by adopting Islām. These Muḥammadan Cretans, who were hated by their former coreligionists, the Christians, even more than the immigrant Turkish elements, who were on the whole less numerous, were the real cause of oppression. They became the possessors of the land; the Janissaries of the island were recruited from them, and were the real rulers of the island, as the Ottoman government could do nothing against them. We really know very little about Turkish rule in Crete up to the beginning of last century. Small risings had often taken place but it was not till 1770 that there was a serious revolution. It was begun in the hope of receiving support from the Russian Empress Catherine II, who ordered Admiral Orloff to cruise in Greek waters, and was put down by the Turks with great rigour. In 1813 the governor Ḥādjdjī ʿOthmān with the help of the Christians managed to suppress the Janissaries for a brief period. He was however misrepresented in Constantinople and recalled. The Janissaries then became masters of the island again. Crete took a prominent part in the wars which began in 1821 for the freedom of Greece. The rising assumed such compass that the Sulṭān (1813) had to summon Muḥammad ʿAlī from Egypt to his help. When, in 1830, the Conference of London established Greece's independence of the Sulṭān, Crete was not, as was hoped, given to Greece but to Muḥammad ʿAlī. Muṣṭafā Pasha, an Albanian, governed the island from 1832—1852, even after it was returned to Turkey in 1840. His rule was on the whole the best that Crete has had. After various smaller disturbances, the greatest revolution the island had yet seen broke out in 1866. It was only by great sacrifices on the part of Turkey and the granting of various demands of the inhabitants that peace was restored in 1868. In the so-called "Organic Statute", a national assembly, mixed courts and other reforms were introduced. When Turkey was occupied in 1878 with the war with Russia, Crete rose again. The Treaty of Berlin did not grant the wishes of the Cretans and Greeks, but only bound the Sulṭān to carry out the provisions of the "Organic Statute". On the 15th August of the same year, the Pact of Chalepa (Halepa near Canea) was signed by which the Cretans were practically granted self-government. Affairs however were not improved thereby; on the contrary they became worse. A period of purely party government followed during which the finances particularly suffered. In 1889 a revolution again broke out. The Pact of Chalepa was nominally modified, but practically annulled, and the island was governed by the governor sent from Constantinople. In 1894 Karatheodory Pasha, a Christian, was appointed governor, because the Cretans wanted a Christian; but he also was powerless. Almost the whole island was in revolution. He therefore sent in his resignation which was accepted in February 1896. Disorder increased more and more; at Whitsuntide there was fighting in the streets of Canea between Muḥammadans and Christians so that the Great Powers sent their warships to the island, which arrived on the 26th May. On the 20th July the Christian deputies declared themselves ready to adopt the scheme of autonomy prepared by the representatives of the Christian Powers and the Porte, but the revolutionary committee of the rebels in Campi was against this and the Muslims also were not satisfied. On the 3rd February 1897, there was again fighting in

the streets of Canea, and at the same time the town was set on fire in several places. The foreign Powers landed troops from their ships. Greek warships soon afterwards appeared, which attacked a Turkish transport. Greek troops were landed. During the war between Greece and Turkey which ended so disastrously for the former, affairs in Crete remained unsettled. In 1898, Germany and Austria withdrew their troops. The remaining Powers (Britain, France, Italy and Russia) divided the island into four sections each of which was ruled by one Power. After a rising of the Muhammadans of Candia and an attack on the English, the Powers demanded that the Turkish soldiers should be removed from the island by the 15th Nov. 1898, which was done. Prince George of Greece was then installed as High Commissioner for three years. Peace reigned at first but the Muhammadans emigrated in large numbers. Discontent had been increasing since 1901 and in 1905 there was again a rising. The clamour for union with Greece became stronger and stronger. The Powers were determined to maintain the status quo. On the 1st Oct. 1906, Zaïmis, a former Prime Minister of Greece, became High Commissioner. On the 20th March 1908 he announced to the Powers that the conditions for the withdrawal of their troops had been fulfilled, namely: 1. the creation of a national gendarmerie, 2. the maintenance of order, 3. the complete security of the Muhammadan population. The Powers therefore resolved to withdraw their troops. In several places risings of the Muhammadans took place, who believed themselves to be left defenceless at the mercy of the Christians. On the 12th Oct. 1908, the Cretan National Assembly proclaimed a union with Greece. The Powers protested and on the 13th July 1909 resolved to station four warships to protect the Muhammadans and preserve the suzerain rights of Turkey. The last note of the Powers to the executive committee on the 1st—14th Sept. 1911 announces: "Les Puissances Protectrices de la Crète ont décidé de ne pas pourvoir au poste de Haut Commissaire laissé vacant par Mr. Zaïmis et de ne rien changer au statu quo de l'île". Neither side has been satisfied with or pacified by this decision.

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CROJA. [See ak ḥiṣār 3, p. 224.]

ČU, a river in Russian Turkestan, rising in the Terskei-Alatau mountains and called Ḳočḳar on the upper part of its course, approaches within 4 miles of the west end of the Isiḳ-Kul and sends out a branch, the Kutemaldi, to this lake; the river itself rushes through the Buam (Bughām) ravine, receives the waters of the Great and Little Kebin on its right bank and on its left the Aḳsu and Kuragati with their tributaries and after a course of about 650 miles falls into the small lake of Saumal-Kul, about 80 miles from the bed of the Sir-Daryā. The Čū forms the northern boundary of the Sir-Daryā territory from the neighbouring districts of Semipalatinsk and Akmolinsk, and a part of its eastern boundary from the Semirečye territory.

From the mouth of the Kuragati to the Saumal-Kul, the Čū flows through a dreary waste, which has never been of any economic importance; at the present day the banks of the river in this area are visited by a few nomads in winter only. On the other hand the pastures on the upper course of the river have always been of great importance for the nomads; below the Buam ravine, the geographical conditions favour the development of agriculture, so that permanent settlements were made here at a very early period; the water used for irrigation purposes is, as in the valley of the Āmū-Daryā and Sir-Daryā also, not for the most part taken from the main stream but from its tributaries.

Even in the pre-Muḥammadan period, in the viith century A. D., there were villages and even a town which was a centre of commerce here: as we know from Hüan-čuang's journal, the culture of this district had developed under the influence of Transoxanian civilisation; the land from the Čū to the valley of the Āmū-Daryā is regarded by Hüan-čuang as being under the same civilisation. In his time, two great trade-routes led through the valley of the Čū from China to Western Asia: one *via* the Ili valley and the Kastek pass, and the other through Chinese Turkestan to Aḳsū, thence over the Bedel pass and along the south side of the Isiḳ-Kul. In the valley of the Čū some pre-Muḥammadan geographical names have

survived to the present day, such as that of the village of Merke or the river Ashpara.

Even in the oldest Arab itineraries (Ibn Khordādhbih, ed. de Goeje, p. 29; Ḳudāma, ibid., p. 206) several towns are mentioned in this neighbourhood including Nawāka<u>th</u>, which is also mentioned by Ṭabarī (ii. 1593, ult.). The valley of the Čū was only affected in the extreme West, and that only temporarily, by the Arabs on their campaigns of conquest (campaign against Kūlān, the modern Tarti, in 194 = 810, mentioned in Ibn al-Athīr, ed. Tornberg, vi. 164); Islām does not appear to have penetrated here till the Sāmānid period. The Čū itself (called Sui-ye or Sui-she in Chinese sources) is not mentioned in Muḥammadan literature before the Mongol period; but the name of the town Sūyāb (*Sui* + pers. *āb*, "water, river") is apparently connected with that of the river. The name Djil, of the Buam ravine, mentioned by Gardīzī (in Barthold, *Otčet o poězdkě v Srednjuju Aziju*, p. 89) seems to have survived at the present day in Djil-arīḳ (the name of the entrance to the ravine); the word *djil* according to Gardīzī meant "narrow" (probably in a local dialect). The name *Buzghaw* first appears in the *Ẓafar-Nāmah* of Sharaf al-Dīn Yazdī (Indian edition, i, 274), as does the name *Ḳočḳar* (ibid.).

Down to the time of the Mongol conquest, the town of Balāsāghūn [q. v. p. 614] in the Čū-valley was the residence of most of the nomad rulers of Turkestān, of the Muḥammadan Ilak-Khāns (or of one of their branches) as well as after the vi^th^ (xii^th^) century of their heathen conquerors of the Ḳarā-Khiṭāi stock. Almost all conquerors of Eastern Asiatic origin, who have invaded the western part of Central Asia, have passed through this district. The revolt against the Ḳarā-Khiṭāi in 607 = 1210 and the destruction of the town of Balāsāghūn probably affected the other settlements considerably, although only temporarily. In 1218 the land submitted to the Mongols without resistance. Three years later the Chinese pilgrim Čang-čun crossed the Čū on a wooden bridge; at this time there was a small Muḥammadan town immediately to the south of the Kastek pass and a number of villages between the Čū and the Talas; in addition to agriculture, viniculture and the breeding of silkworms were the only occupations followed. In 1259 again the Chinese traveller Čang-te found a numerous population here but there were already many ruined sites which seems to show that a decline had set in. According to Rashīd al-Dīn (the passage given by Barthold, *Otčet* etc., p. 38, note 2 is wanting in most manuscripts, and even in Blochet's edition), "Čāy" was in his time still a land with many villages which was governed by the princess Ḳutulūn, daughter of the Khān Ḳāidū who had died at the beginning of 701 = autumn 1301.

To the same period (vii^th^-viii^th^ = xiii^th^-xiv^th^ centuries) belong, as the dated epitaphs show, the Christian cemeteries discovered at Pishpek and Toḳmaḳ. That the district on the Čū had some importance in the history of Nestorian Christianity, is clear from the title of the Bishop Metropolitan of Kāshghar in the *Tabula Amri*: "Metropolita Chasemgarae et Nuachetae" (obviously the Nawāka<u>th</u> mentioned above). The inscriptions on the tombs are composed partly in Syriac and partly in Turkī (in the Syriac alphabet); an Armenian epitaph of the same date has also been found in this neighbourhood. When and how Christianity was definitely destroyed by Islām is unknown. The Catholic monk Paschalis speaks of a religious persecution in the year 1338, in the following year several Catholic missionaries perished in these persecutions. According to the inscriptions the land was visited in the same years by a pestilence (it has been supposed that this was the "Black Death" which appeared nine years later in Western Europe); but no mention is made of it by Paschalis who must have passed through this district on his route from Urgenč to Almālïḳ nor in the historians.

Certain it is that the constant wars and struggles for the throne in the viii^th^ = xiv^th^ century [cf. the article ČAGHATAI-KHĀN, p. 814] proved fatal to prosperity and civilisation, both Muḥammadan and Christian, in these lands. Even in the history of Tīmūr's campaigns neither towns nor villages are mentioned on the Čū. In the time of Muḥammad Ḥaidar, the author of the *Ta'rīkh-i Rashīdī* (about the middle of the xth = xvi^th^ century), there were only the ruins of ancient towns in this districts; their very names had been forgotten. Muḥammad Ḥaidar mentions an inscription on a tomb of the year 711 = 1311-1312 and several buildings, including a minaret, a madrasa and some domed buildings, all of which were in ruins; these ruins were called *Manāra* apparently from the highest building among them. The only mediaeval building that has survived on this site (not far from Toḳmaḳ) at the present day, is a high tower, called Burana. This tower has been frequently described and reproduced (cf. e. g. Barthold, *Otčet* etc., Plate VI) and is apparently to be identified as the minaret of the Friday Mosque; even its name, as Petrowski suggests (*Zapiski vost. otd. Imp. Russk. arkh. obshč.*, viii, 352) may be derived from the Arabic *manāra*.

Down to the xix^th^ century, various nomad peoples have occupied the Čū valley in turn; for a period the land was under the rule of the pagan Kalmucks; even their successors, the Turkish Ḳarā-Ḳirghiz, were but superficially affected by Islām before the Russian conquest. After the Khāns of Khoḳand had succeeded in subduing all the nomadic peoples on the lower course of the Sir-Daryā as far as the Ili valley, several settlements were again founded on the Čū and its tributaries by colonists from Mā warā' al-Nahr, two of which, Pishpek (Pishkek in the historians of Khoḳand) and Toḳmaḳ, were fortified. When the Russians penetrated into the Čū valley over the Kastek pass (the Ashtak of the historians of Khoḳand) from the Ili valley, both strongholds were taken in 1860 and destroyed. Pishpek is under Russian rule the capital of the district. A post road now runs north from Pishpek across the Čū and the easy pass of Kurdai into the Ili valley; the old route *via* Toḳmaḳ and the Kastek pass is no longer used, so that the district around the modern Toḳmaḳ, north and south of the main stream, has no longer the importance it had in the middle ages. In the last few decades a considerable number of emigrants from Russia in Europe have settled here; lands in the Čū valley have also been allotted to the Dungans who fled from Chinese Turkestān.

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(W. Barthold.)

ČŪPĀN, Čopan (Čaghatāi) or Čoban (Othmanli and Krim-tatar), a Perso-Turkī word for "herdsman"; it is applied particularly to shepherds and cowherds in opposition to horseherds (Pers. *kalabān*). The Čūpān is considered the type of the lowest class of the people in a contemptuous sense, when the rude and uncultured people are contrasted with the classes chosen to rule (cf. the sayings ascribed to Čingiz-Khān in Rashīd al-Dīn, ed. Berezin, *Trudi vost. otd. arkh. obšč.*, xv. 179), as well as in epic tales in which the representative of the inherent strength of the people appears as the faithful ally and rescuer of his selfish and ungrateful master (e. g. in the *Kitāb-i Dada Korkud*, *Zap. vost.* etc. xii. 038 *et seq.*). The word "Čūpān" is also found as the name even of persons of the highest rank (*cf.* for example, Emīr Čūpān, regent of Persia under Abū Sa'īd 1316—1327 A. D. and founder of a dynasty).

(W. Barthold.)

ČŪPĀN-ATĀ (Turk. "father-herdsman"), a ridge of hills on the south bank of the Zarafshān near Samarkand. The modern name is apparently connected with the legend given in the *Kitāb-i Kandiya*. Samarkand is said to have been attacked by a hostile force over a 1000 years before Muhammad; the inhabitants prayed to God and his prophets for help; when they awoke on the following morning, not a trace was left of the enemy's army, but before the city was a mountain which no had seen before and on it a shepherd was grazing his sheep. It appeared that the mountain had been brought by divine providence from Syria in a night and placed on top of the whole army of the besiegers with their horses, weapons, and baggage, so that not one escaped. In other legends the Čūpān-Atā appears as a Muhammadan saint. When the story and the cult connected with it arose, is unknown; the building of the tomb which now stands on the summit of Čūpān-Atā, is ascribed to Tīmūr. The use of "Čūpān-Atā" as a geographical name cannot be quoted before the xiith century; even in the xiith (xviiith) century the literary language appears to know only the mediaeval name "Kūhak" (Pers., little mountain) for the hill. On account of the important part played by Čūpān-Atā on the course of the Zarafshān (the irrigation of the whole valley west of Samarkand is regulated by the dam built there and repaired annually), the name Kūhak was transferred to the river itself; its modern name only came into use in the written language in the xiith (xviiith) century.

At Čūpān-Atā, not far from the modern railway bridge (130 yards long), have survived the ruins of a mediaeval bridge; at the time of the Russian conquest two arches were still standing, now there is only one. It cannot be exactly ascertained to what period this bridge belongs; like all buildings of any size in Turkestān it is popularly ascribed to Tīmūr or to 'Abd Allāh Khān; but no such building is mentioned in the histories of either of these rulers. It is possibly the bridge called Djird by Ibn Hawkal (ed. de Goeje, p. 371, l. 13), dating from the Sāmānid period; but this cannot be proved, for the Arabic geographers give only very confused accounts of the course of the Zarafshān and seem to confuse the main stream with the Siyāh canal (for further details see the article Samarkand).

On the 1st-13th May 1868 the army of the Amīr of Bukhārā took up a position on the heights to ward off the attack of the Russians under K. v. Kaufmann, but was easily driven from its point of vantage and put to flight with little loss (2 dead and 31 wounded), whereupon Samarkand surrendered next day to the victor.

Bibliography: Cf. especially the works of W. Wjatkin in the *Spravočnaja knižka Samarkandskoi oblasti*, Parts vi., vii. and viii. and thereon Abū Tāhir Khodja, *Samariya*, ed. N. Weselowski (St. Petersburg 1904, Persian text); G. Pankrat'ew, *Al'bom istoričeskikh pamjatnikov goroda Samarkanda*, N°. 31 (reproduction of the tomb on the top of Čūpān-Atā) and 38 (reproduction of the two arches of the bridge).

(W. Barthold.)

CYPRUS, Arabic Kubrus or Kubrus, Turkish Kibris, an island in the east of the Mediterranean, is geologically a plateau which has remained while the surrounding land has been submerged, consisting of two mountain chains running from east to west (rising to heights of 3142 and 6020 feet respectively) belonging to the Taurus system and the plain lying between them (4124 square miles in area). The island, which greatly facilitated the primitive coasting traffic between the Syrian and Egyptian coasts and the Aegean Sea, has, owing to the commercial importance of its position and the export of copper, for which it was particularly noted in ancient times, and to which it gave its name, always been an important centre of civilisation. The Greek settlement of the island, the foundation of Phoenician colonies, its political relations with the great powers of Egypt and Assyria, the wars of the Greeks and Persians for its possession, the vicissitudes of Cyprus in the Hellenistic, Roman, and early Byzantine period, testify to the importance of the island as a commercial centre.

When the expansion of Islām began, the island was under Byzantine rule. The first expedition against Cyprus was sent by Mu'āwiya in the year 28 = 649 (following Wellhausen, *loc. cit.*; tradition gives various dates). It did not result in the

permanent occupation of the island but was merely a robber raid. The town of Salamis-Constantine was destroyed on this occasion. The result was, if we may believe the Arab sources, that the island had henceforth to pay the same tribute to the Muslims as to the Byzantines. The Anṣārī Umm Ḥarām, wife of ʿUbāda b. al-Ṣāmit, had taken part in the expedition and died during its course; a tomb which is said to be hers near Larnaca is still revered as the greatest Muslim sanctuary in the island (see *Journ. of the Royal As. Soc.*, 1897, p. 81—101). A second expedition in the year 33, according to Balādhurī, led to the first steps towards the settlement of Muslims and the extension of Islām to the island. Muʿāwiya's successor Yazīd again vacated the island, according to the Arab accounts, the correctness of which is doubted by Wellhausen. One of the conditions of peace between ʿAbd al-Malik b. Marwān and the Emperor Justinian II in 69 (688) was (Theophanes, ed. de Boor, p. 363) the division of the Cypriote tribute between the two powers. In 125 (743) Walīd II is said to have deported Cypriotes to Syria.

From these accounts it is clear that Cyprus in the Umaiyad period, apart from occasional Arab razzias and quite ephemeral occupations, retained a fairly independent position between the two great powers, to which it was materially bound by the payment of tribute, on which point the sympathies of its Christian inhabitants were rather with Byzantium than Islām. Under the ʿAbbāsids the situation became still more favourable to the Byzantines. It is true that we read of successful expeditions against Cyprus, under Hārūn al-Rashīd, for example, and even later. It is clear that on these occasions the permanent occupation of the island was not thought of. But Byzantine influence always soon became preponderant again (Byzantine conquest, 874—876). The population remained Christians as before; their trade assured them friendly relations on either side. The island was however used as a naval base by whichever side happened to be predominant at sea for the time. After Nicephorus Phocas (963—969) we find it again in the possession of the Byzantines.

When Richard I's fleet passed Cyprus in 1191, Isaac, a scion of the ruling house of Comnenus, was ruling there independently. The plundering of the ships of his fleet, which had been wrecked there, was followed by the conquest of Cyprus by Richard; he sold the island to the Templars, who soon passed it on to Guido of Lusignan. Franks held the island for almost 400 years; massive fortifications and churches still remain as witnesses of their rule. The Frankish kingdom of Cyprus was a powerful ally for the Crusaders; on the other hand it formed a permanent menace to the Mamlūk kingdom of Egypt and Syria.

Baibars I, the real founder of the Mamlūk kingdom, therefore sent a fleet against Cyprus in 679 = 1270, but this was wrecked off al-Limsūn = Limassol. The first serious blow to the Lusignan kingdom was struck by the Genoese who occupied Famagusta in 1373. It was not till the third decade of the xvth century that the Mamlūks took serious steps to retaliate for the repeated raids by the Cypriotes. After Sulṭān Barsbey [q. v., p. 666] had temporarily taken a part of Limassol in 827 = 1424 with his fleet, a large expedition appeared the following year before al-Māghūṣa = Famagusta and after brief fighting at the salt-pans (*al-Mallāḥa*, not far from Marina = Larnaca) destroyed the citadel of Limassol. The most disastrous blow to the Lusignan kingdom was struck in 829 = 1426. The Sulṭān's army again occupied Limassol. A decisive battle was fought between this town and al-Mallāḥa at Khoirakoitia, in which king James was taken prisoner. The Muslims devastated the sanctuary of Stavrowuno (*Djebel al-Ṣalīb*) and even captured al-Afḳosiya (= Leukosia, Nikosia). They did not however think of occupying the island permanently. They were content with exacting tribute, an arrangement which several times afterwards gave the Mamlūk Sulṭāns an excuse for armed intervention. The kingdom of Cyprus thus continued to survive; indeed in the reign of James II, Famagusta was again incorporated in it. Caterina Cornaro, the widow of the king, ceded the island to Venice in 1489. It was still in the latter's possession when the Ottomans under Sulṭān Selīm II prepared to conquer it. The Bosnian Lala Muṣṭafā occupied Nikosia in September 1570; Famagusta held out till the following August. Turkish rule which was established by a *fetwā* was introduced with the greatest cruelty — though the Venetians were not entirely blameless in this matter — and was a period of great decline. On several occasions (1665, 1690, 1764—1766) risings had to be put down by force. The decline of the importance of the island, which had begun with the exhaustion of the copper mines in quite early times, was sealed by the development of steamships. In 1832 Muḥammad ʿAlī occupied Cyprus and was formally granted it in the following year, but had to return it to the Sulṭān in 1840.

By the convention of the 4th June 1878, Cyprus passed under English administration, the Turks retaining a nominal suzerainty, in return for which England pledged herself to guarantee the Asiatic possessions of Turkey against Russia.

The island is governed in the name of the King by a High Commissioner, who is assisted by a Legislative Council of 18 members (6 *ex officio* and 12 elected: 3 by Muḥammadan, and 9 by non-Muḥammadan voters) and by an Executive Council (of 3 members; only advisory). For administrative purposes the island is divided into 6 districts: Nicosia, Famagusta, Larnaca, Limassol, Paphos and Kyrenia.

With good government, Cyprus has again revived. Between 1878 and 1901, the population rose from 186,000 to 237,000. The majority of the inhabitants are Greek Christians; the number of Turks in 1901 was 48,000, and of Muslims 51,300. The economic prosperity of the island is also developing. Roads have been made and a railway from Famagusta to Morphu via Nicosia laid down. In commerce which almost doubled between 1900 and 1907, imports practically balanced exports (chiefly carobs and barley) with totals of £ 620,054 and £ 603,530 respectively.

Bibliography: Balādhorī (ed. de Goeje), p. 152—158; *Bibl. Geogr. Arab.* (ed. de Goeje), i. 70 *et seq.*; ii. 118 *et seq.*, 137; iii. 184; vi. 225; Idrīsī (trad. Jaubert), ii. 130; Ḥādjdjī Khalīfa, *Djihānnumā* (Constant. 1145), p. 612 *et seq.*; Wellhausen in the *Göttinger Nachrichten*, 1901, p. 418, 428, 443, 445; Wasiliew, *Wisantia i Arabi* (St. Petersburg 1900); De Mas-Latrie, *Histoire de l'île de Chypre sous le règne des*

princes de la maison de Lusignan (Paris 1852—1861); L. Cheikho, *Un dernier écho des croisades: Mélanges de la Fac. Or. Beyrouth*, i. 303—375; Oberhummer, *Die Insel Cypern*, i. (München 1903); C. D. Cobham, *Excerpta Cypria*[2] (Cambridge 1908); do., *Bibliography of Cyprus*[2] (Cambridge 1908); J. T. Hutchinson and C. D. Cobham, *A Handbook of Cyprus* (London 1909); Baedeker, *Palästina und Syrien*[7] (Leipzig 1910), p. 363—376.

(R. HARTMANN.)

D.

ḌABBA B. UDD B. ṬĀBIKHA B. ALYĀS B. MUḌAR was the ancestor of the well known tribe of that name. The name (which means a lizard, *lacerta caudiverbera*) is borne also by Ḍabba b. ʿAmr of Hudhail, Ḍabba b. al-Ḥārith b. Ḳuraish, and others (cf. Ṭabarī, i. 2710—2712; iii. 1359). Ḍabba b. Udd was brother of ʿAbd Manāt and of Muzaina (strictly ʿAmr) and uncle of Tamīm b. Murr. He is sometimes included amongst the Ribāb which strictly denotes the three sons of ʿAbd Manāt only.

The pasturing grounds of this tribe lay in al-Yamāma, but included the Wādī ʿAḳīl in Nadjd (Wüstenfeld, *Genealog. Tabellen*). During the war between ʿAbs and Dhubyān, the former at one time settled amongst Ḍabba, but, owing to a quarrel, they had to leave, and after the outbreak of the war between the Banū Tamīm and the Banū ʿĀmir b. Ṣaʿṣaʿa, ʿAbs entered the territory of the latter tribe. Upon this the tribes of Dhubyān, Asad and most of Tamīm, together with Ḍabba and the Ribāb, united in an attack upon ʿĀmir and ʿAbs. They were, however, defeated at the battle of Djabala. This happened some time about the year 579 A. D.

When, in the Caliphate of Abū Bakr, the prophetess Sadjāḥ appeared, her claims were admitted by many branches of Tamīm, especially Yarbūʿ b. Ḥanẓala, but Ḍabba and the Ribāb held aloof. On the defeat and death of Abū ʿUbaid at the Battle of the Bridge in the year 12 A. H., or 634 A. D., Ḍabba is mentioned as one of the Badawī tribes who cast in their lot with al-Muthannā; and they distinguished themselves by their defence of ʿĀʾisha in the Battle of the Camel in which they lost a thousand men. They settled in Baṣra and took their full share in the repeated disturbances in that town. They opposed Mukhtār and were engaged in the wars of the Khawāridj. When Salm b. Ḳotaiba held Baṣra for the Umaiyads in 132 A. H. Ḍabba were opposed to the ʿAbbāsid cause. They took a half-hearted part in the expedition of ʿAbbās b. ʿAmr al-Ghanawī against the Ḳarmaṭians in 287 A. H.

A few members of the tribe migrated to Spain (Maḳḳarī, i. 185). Ḍabba is one of the three Djamarāt al-ʿArab, who did not form alliances with other tribes. Eventually, however, they became absorbed in the Ribāb (*Ḳāmūs: Djamra*; and Lane).

Ḍabba b. Udd, the eponymous hero of the tribe was the originator of several expressions which became proverbial (Maidānī, *Arab. Prov.*, i., 350, 599, 601).

Bibliography: Ṭabarī, by index; Ibn ʿAbd Rabbihi, *ʿIḳd al-Farīd* (Cairo, 1305), ii. 48; Masʿūdī, iv. 326; Caussin de Perceval, *Essai*, 460 *et seq.*; Sprenger, *Alte Geogr. Arabiens*, § 164, 316, 339.

(T. H. WEIR.)

DĀBBA, any animal that walks, creeps or crawls upon the earth. "And God hath created every Dābba of water, and some of them go upon their belly, and some go upon two legs, and some upon four". (Sūra 24, 44). Here the word is used of both rational and irrational creatures. But *Dābba* particularly applies to 'a beast that is ridden', especially the horse, mule, or ass; it signifies both the male and female.

Dābbat al-Arḍ is one of the greater signs of the resurrection. It is said to be a beast 60 cubits high, the parts of whose body belong to different animals, — the head of a bull, the ears of an elephant, the legs of a camel etc. It is to appear in Tihāma or between al-Ṣafā and al-Marwa. On the face of the unbeliever it will put a black mark and on the face of the believer a white mark. These marks will spread until the whole of the face becomes white or black, and thus believers will be distinguished from unbelievers. It is said that the beast will bring with it the rod of Moses and the seal of Solomon. With the first it will strike believers on the face and mark them with the word *muʾmin*; with the latter it will stamp the word *kāfir* on the face of the unbeliever.

These traditions are based on Sūra 27, 84: "When the sentence shall be ready to fall upon them, we will cause a beast to come forth unto them from out of the earth" etc. — On the *Dābbat al-Arḍ* mentioned Sūra 34, 13 s. supra 418b, Art. *Araḍa*.

Bibliography: Damīrī, *Ḥayāt al-Ḥayawān*.

(A. S. FULTON.)

AL-**ḌABBĪ**, ABU DJAʿFAR AḤMAD B. YAḤYĀ B. AḤMAD B. ʿAMĪRA (not al-Ḳurṭubī), a Spanish Arab scholar of the vith (xiith) century, was born at Vélez (Rubio, Blanco) west of Lorca, as appears practically certain from references to himself and his family in his work, and began his studies in the latter town when not yet 10 years of age: except for his journeys to North Africa — Sebta (Ceuta), Marrākush, Bidjāya (Bougie), and Alexandria — he seems to have spent most of his life in Mursiya (Murcia) and to have died at the end of Rabīʿ ii. 599 = beginning 1203. Of his writings there has only survived a valuable biographical dictionary of the Arab scholars of Spain prefaced by a brief survey of the history of the Arabs in Spain, which is supplemented by ʿAbd al-Wāḥid al-Marrākushī's introduction (*History of the Almohades*, ed. Dozy). For the rest, al-Ḍabbī follows closely al-Ḥumaidī's *Djadhwat al-Muḳtabis* (which comes down to 450 = 1058) and expands it by the addition of biographies for the next 150 years. The work entitled *Bughyat al-Multamis* (not *Mutalammis*, as stated by Brockelmann, i. 340) *fī taʾrīkh ridjāl ahl al-Andalus* was published by Codera and Ribera in 1885 from the good, old but in part badly preserved unique manuscript in the Escurial as the third volume of the *Bibliotheca Arabico-Hispana*.

Bibliography: Fr. Pons Boigues, *Ensayo bio-bibliográfico sobre los historiadores y geógrafos arábigo-españoles* (Madrid 1898), N°. 212, p. 257—259. In addition to the two unskilful copies, made by Maronites in the second half of the xviiith century, of the unique manuscript in the Escurial and the copy belonging to the Société Asiatique in Paris of which I know nothing further, for completeness there may be mentioned the equally defective Faustino de Muscat y Guzman copy in Copenhagen, N°. 163, which is not mentioned in any bibliography. (C. F. SEYBOLD.)

AL-ḌABBĪ, ABŪ ʿIKRIMA ʿĀMIR B. ʿIMRĀN, author of a commentary on the Mufaḍḍaliyāt. [See the article al-MUFAḌḌAL.]

DABĪḲ, a town in mediaeval Egypt famous for its manufactures of cloth, belonging to the district of Damietta and later to the province of G̲h̲arbiya (Ibn Duḳmāḳ, *Kitāb al-Intiṣār*, v. 89; Ibn Djīʿān, *al-Tuḥfa al-Saniya*, p. 76). The name is variously given (cf. Idrīsī, ed. de Goeje and Dozy, p. 156 note 1; Yāḳūt, *Muʿdjam*, ii., 546, 548). As no exact details of its situation are given and as Dabīḳ is regarded as one of the manufacturing towns belonging to Damietta and Tinnis, it may perhaps be identified with the modern Dabīdj (pronounced Debīg or Dibīg) which is placed 8 miles south of Sinbellawain on the large scale map (1:50,000) of the Survey Department, sheet N. F. V., ii in 31° 30′ N. Lat. (cf. Boinet Bey, *Dictionnaire Géographique*, p. 165) and only about 35 miles from the site of the ancient Tinnis. The Dabīḳī cloth was woven of linen but seems to have been occasionally or regularly interwoven with gold and silk. Originally a name denoting only the place of origin, like Tinnīsī, Dimyāṭī, S̲h̲aṭawī, Dabīḳī soon came to be the name of particular kinds of cloth, which were also made in Asyūṭ for example (Yāḳūt, *op. cit.*, i., 272). But there were even more costly stuffs in Egypt as one may conclude from the customs duties paid at Djidda (Muḳaddasī, ed. de Goeje, *Bibl. Geogr. Arab.* iii., 104, 11). In the reign of the Fāṭimid ʿAzīz, turbans made of Dabīḳī cloth of gold were worn, the gold of which alone without the silk and the cost of weaving was worth 500 dinars. The length of one of these turban cloths was 100 ells (Maḳrīzī, *Khiṭaṭ*, i., 226, —). The material (*s̲h̲arb*) must therefore have been very thin. There were also thick materials for garments, which were likewise called Dabīḳī (Yaʿḳūbī, ed. de Goeje, *Bibl. Geogr. Arab.*, vii. 338, 1). The Egyptian Dabīḳī was an important and well-known article of commerce (*Maḥāsin al-Tidjāra*, [ed. Cairo 1318], p. 26). (C. H. BECKER.)

DĀBIḲ, a locality in northern Syria, in the district of ʿAzāz (Yāḳūt, ii. 513) on the road from Manbidj to Antakiya (Ṭabarī, iii. 1103), on the Nahr Ḳuwaiḳ above Ḥalab (Idrīsī, *Zeitschrift des Deutsch. Pal.-Vereins*, viii. ٢٥). These statements suffice to establish the identity of its site with that of the modern village of Dābiḳ (near it is Duwaibiḳ = Turkish Ṭaipuḳ). Dābiḳ was the headquarters of the army and the base of operations for campaigns of the Marwānids and early ʿAbbāsids against Rūm. The Caliph Sulaimān b. ʿAbd al-Malik in particular spent a good deal of time here. He died in Ṣafar 99 = September 717 and was buried there. After his death the pious Radjā b. Ḥaiwa had homage as future caliph paid in the mosque at Dābiḳ to the man whom Sulaimān decreed should succeed him; and when this was done, a will was produced which designated ʿOmar b. ʿAbd al-ʿAzīz as this man (see Wellhausen, *Arab. Reich*, p. 165 *et seq.*). The ʿAbbāsids dishonoured Sulaimān's tomb in Dābiḳ after their victory (Masʿūdī, *Murūdj al-Dhahab*, v. 471).

The name is best known however by the decisive battle fought between the Ottoman Sulṭān Selim I. and the Mamlūk Ḳānṣūwa al-G̲h̲ūrī on the 25th Radjab 922 = 24th August 1516 on the field of Dābiḳ (*Mardj Dābiḳ*) not far from the sanctuary of Nabī Dāʾūd which is still highly revered at the present day (cf. Yāḳūt, iv. 537, 18 *et seq.* and *Maḳrīzī*, xii. 902, N°. 5). The Mamlūk Sulṭān fell and the fate of the Egyptian kingdom was sealed (see v. Hammer, *Gesch. des Osm. Reiches*, ii. 474 *et seq.*; Jorga, *Gesch. der Osm.*, ii. 336; Weil, *Gesch. der Chalifen*, v. 413).

There is a popular legend that a decisive battle will once again be fought on the blood stained field of Dābiḳ, in which Turks and Franks will fight for the mastery.

Bibliography: G. le Strange, *Palestine under the Moslems*, p. 61, 426, 503; M. Hartmann in *Zeitschr. der Ges. für Erdkunde*, xxix. 488, 518, 520, 521 and in the *Zeitschr. des Vereins für Volksk.*, i. 102. (R. HARTMANN.)

DABĪL. [See DOVIN.]

DABĪR, the poetical name of Mīrzā Salāmat ʿAlī, son of Mīrzā G̲h̲ulām Ḥusain, of Lucknow. He was a pupil of Muẓaffar Ḥusain, called Ḍamīr, and is noted chiefly as a writer of *marthiyas*, or elegiac poems on the death of the martyrs of Karbala. (J. F. BLUMHARDT.)

DABISTĀN, the title of a Persian work, which describes the various religions with special reference to religious conditions in India in the xith (xviith) century. It is based partly on the sacred books of the various creeds, and partly on oral statements of their adherents or the author's own observations; the older Muḥammadan literature on the subject has also been used in many chapters. The religion of the Pārsīs is first discussed with special thoroughness; next follows that of the Hindus and after very short chapters on the Tibetans, Jews and Christians, Islām and its sects is treated of; the work concludes with sections on the philosophers (Peripatetics and Neoplatonists) and the Ṣūfīs. Muḥsin Fānī was long erroneously regarded as the author; the author really seems to have belonged to an enlightened Pārsī sect and probably those manuscripts are correct which agree with Sirādj al-Dīn Muḥammad Ārzū (in his *Tadhkira*) in ascribing the work to Mūbad S̲h̲āh or Mullā Mūbad. From internal evidence it is clear that the author was born in India shortly before 1028, came to Agra in his youth, spent many years in Kas̲h̲mīr and Lahore, visited Persia (Mas̲h̲had) and was also acquainted with the west and south of India. The work was concluded between 1064 and 1067.

Bibliography: *Dabistān al-madhāhib* (Calcutta 1224 = 1809; — other editions have been printed in Teheran, Bombay and Lucknow); *The Dabistan or School of Manners*, translated... by David Shea and Anthony Troyer

(Paris 1843), i—iii. (not always accurate); *Journ. As.*, iv. Série, vi. (1845), 406—411; Rieu, *Catalogue of the Persian Manuscripts of the British Museum*, i. 141 *et seq.*; Ethé, *Catalogue of the Persian Manuscripts of the India Office Library*, i. 1369. (J. HOROVITZ.)

ḌĀBIṬ (Arabic "one who holds fast") is the Turkish name for an officer in the army, and also of a civil officer (as in the expression *ḍābiṭān-i ḳalem* "higher officials of the government"). (CL. HUART.)

DĀBŪYA (DĀBŌĒ), founder of a Persian dynasty in Gīlān. After the death of his father Gīl Gāwbāra, a descendant of the royal Sāsānid house (the genealogy is Gāwbāra b. Farrukhān Gīlān-shāh b. Fīrūz b. Narsī b. Djāmāsp, who according to Nöldeke, *Sasaniden*, p. 428, reigned from 496—498), Dābūya became ruler in Gīlān and his brother Pādhūspān (Arab. Bādūsapān, really a title not a proper name, see Nöldeke, *op. cit.*, p. 151, note 2) in Rūyān. Dābūya reigned from 660—676; he was followed by his brother Khurshīd 676—709, who was succeeded by his son Farrukhān 709—722. Of his successors there are also mentioned: Dād burz mihr (Dāzmihr) b. Farrukhān 722—734, and Khurshīd, who came into conflict with the ʿAbbāsid Caliph al-Manṣūr. The result of the struggle was that Khurshīd had to flee and committed suicide by taking poison in 142 (759). Cf. Ṭabarī (ed. Leiden), iii. 139 *et seq.*

The descendants of Pādhūspān continued to reign over Rūyān, Rustamdār, Nūr and Kudjūr till 1453, when they broke into two lines which survived till 1567 and 1576 respectively.

Bibliography: Browne, *An Abridged Translation of the History of Ṭabaristān* by Ibn Isfandiyār (s. Index); Dorn, *Muhammedanische Quellen zur Geschichte der südlichen Küstenländer des Kaspischen Meeres*, i. 319 *et seq.*; do., *Mémoires de l'Acad. Impér. de St. Pétersb.*, vi. 8, 1 *et seq.*; Mordtmann in *Zeitschrift der Deutsch. Morgenl. Ges.*, xix. 490 *et seq.*; Melgunof, *Das südliche Ufer des Kaspischen Meeres*, p. 48 *et seq.*; *Grundriss d. iran. Philologie*, ii. 548.

ḌĀD, the fifteenth letter of the ordinary Arabic alphabet (as a numeral = 800; cf. the article ABDJAD). Ḍād is in form a variant of Ṣād (see the article ARABIA, ARABIC WRITING, p. 383ᵇ). In Sībawaihi's time, Ḍād seems to have been pronounced as a voiced velar spirant, in which the air found an exit on both sides of the back of the tongue while the tip of the tongue lay close to the gum of the upper incisors. There was also a partial variety the so-called "weak Ḍād". In modern dialects Ḍād is either a voiced velar alveolar explosive or a voiced velar interdental (also postdental) spirant (for further information see the article ARABIA, ARABIC DIALECTS, p. 396ᵇ). — The correct pronunciation of Ḍād used to be regarded as a sign of pure Arab descent; according to tradition the Prophet prided himself on this point. Cf. A. Schaade, *Sībawaihi's Lautlehre*, Index. (A. SCHAADE.)

AL-**DADJĀDJA**, the domestic fowl. The chickens are covered with down when they come out of the egg, quick in their movements and able to take care of themselves (autophagous); they follow when called. After a time however they become stupid and ugly and ultimately are only useful for crowing, laying eggs and eating. They have no fear of beasts of prey; but if they see a jackal they run in front of its feet. They sleep very lightly and like best to perch on a high place such as a wall, a beam, etc. They combine the characters of birds of prey and graminivorous birds, for they eat meat and flies as well as corn. The hen lays throughout the year except in the two winter months; many hens lay twice a day. It requires ten days to perfect the egg; the shell is still soft when the egg is laid but it at once becomes hard in the air. Between the white of the egg and the yolk is a thin membrane. The white of the egg corresponds to the seed while the embryo derives its nourishment mainly from the yolk. The eyes, brains, and head are first formed from the white of the egg, then a covering (*lufāfa* = tegument) which becomes the skin of the body, while a second covering is formed out of the yolk which becomes the umbilical cord of the chicken. Two chickens are produced from double-yolked eggs. If the hen while sitting hears thunder, the eggs are spoiled; if she is old and weak, the eggs have no yolk and produce no chickens. She also lays eggs without being covered by the cock but such eggs produce no chickens. When hens become fat they no longer lay, just as fat women do not become pregnant. Eggs keep fresh a long time, if they are placed in straw in winter (chopped straw) and in bran in summer. — The uses of flesh, eggs, eyes, gall and dung etc. in medicine are very numerous. Half-cooked eggs (*nīm-birisht*) are credited with special efficacy as an aphrodisiac.

The Arab astronomers give the name al-Dadjādja to the constellation of the Swan, which is also called *al-Ṭāʾir*.

Bibliography: Ḳazwīnī (ed. Wüstenfeld), i. 32 and 413; Damīrī: *Ḥayāt al-Ḥayawān*. (J. RUSKA.)

AL-**DADJDJĀL**, a fabulous personage in Muhammadan eschatology, a kind of Antichrist.

According to Arab legend, he dwells in one of the islands of the empire of the Mahārādj or the Zābadj (Java). The sailors of Sīrāf and of ʿOmān say that, in passing near this island, beautiful music is heard, produced on the lute, the oboe, the tambourine and other instruments, accompanied by dancing and the clapping of hands. This story is widely diffused; it is found in Ibn Khordādhbih, al-Bīrūnī, Ḳazwīnī, Dimashḳī, Djurdjānī, Ibn Iyās, Masʿūdī's *Prairies d'Or* (Meynard et de Courteille, i. 343) and *Kitāb al-Tanbīh* (*Livre de l'Avertissement*, transl. Carra de Vaux, p. 92), the *ʿAdjāʾib al-Hind*, etc. It also appears in the story of Sindbād the Sailor. Ibn Khordādhbih (p. ٦٨, 48) calls this island Bradjāʾil; the *Abrégé des Merveilles* (pp. 38 and 57) gives it the same name and adds that cloves are bought there; commerce is carried on without the inhabitants being seen; they place their goods on the shore and the merchants take what they want, leaving an equivalent for them. According to the same work (p. 150), the Dadjdjāl is tied to a rock in an island in the sea and demons bring him his food. He is said to have been visited by Tamīm al-Dārī, a contemporary of the prophet, cf. the *Prairies d'Or*, iv. 28.

All are agreed that this being is a monster; but accounts differ as to his appearance, his iden-

lity and the place where he is to manifest himself at the end of time. According to some, he is a Jewish contemporary of the Prophet of the name of Ṣā'if b. Ṣā'id (Ibn al-Wardī, p. 143-144); others say he is son of the sorcerer Shiḳḳ, the first of this name (*Abrégé des Merveilles*, *loc. cit.*). Ṭabarī in his chronicle (Persian synopsis, ed. Zotenberg, i. 67 *et seq.*) makes him a kind of Dhu 'l-Ḳarnain, a giant, king of the Jews who is to rule the whole universe; in this passage the author applies to Dadjdjāl the Jewish prophecies relating to the Messiah. He is to appear, mounted on an ass as large as himself, when Gog and Magog break through the wall. His reign is only to last for forty days; nevertheless he will have time to go over the whole world from East to West and from North to South. His power and also his gigantic stature will disappear before Jesus and the Mahdī; the Mahdī shall slay him. Ṭabarī's account says that Dadjdjāl's real name is 'Abd Allāh al-Ṣayyād.

He is to appear either in Khorāsān, or at Kūfa or in the Jewish quarter of Iṣpahān (Ibn al-Wardī, *loc. cit.*); cf. also al-Bīrūnī, *Chronology*, p. 195-196.

(B. CARRA DE VAUX.)

DAF, a Balōčī word meaning 'mouth', and hence applied in local nomenclature to a gorge or defile. It is used as an equivalent to the Pers. *dahāna* which is similarly employed, and to which it is etymologically related (c.f. Av. *zafan*). Example of use: Gandakin Daf, near the Bolān Pass, often spelt 'Duff' in maps.

(M. LONGWORTH DAMES.)

DĀGH, the poetical name of Nawwāb Mirzā Khān of Dihlī, one of the most distinguished Urdu poets of modern times. He was the son of Nawwāb Shams al-Dīn Khān, and grandson of Nawwāb Aḥmad Bakhsh Khān, and was born in A. D. 1831. He obtained an excellent education under Mawlawī Ghiyāth al-Dīn, the author of the *Kashf al-Lughāt*, and also studied Persian with Nawwāb Yūsuf 'Alī Khān, ruler of Rampur, during his stay at Dihlī. Dāgh had a remarkable aptitude for poetical composition, and, under the tutorship of Shaikh Ibrāhīm Dhawḳ, he became so proficient in the art that, when only 12 years of age, he used to take part in the *mushā'aras*, or poetical contests, of renowned poets, which were held under the patronage of the emperor of Dihlī. On the deposition and exile of Wādjid 'Alī Shāh, Dāgh left Dihlī and went to Rampur, where he became the intimate friend of Nawwāb Kalb 'Alī Khān, the son of Nawwāb Yūsuf 'Alī Khān. On the death of his father in A. D. 1865 Dāgh was appointed to be one of the Court officials at Rampur, and had ample opportunities for writing poetry and associating with the leading poets of Lucknow and other cities, who used to assemble at Rampur. In A. H. 1305 (A. D. 1888) Dāgh went to Haidarabad, and was honoured by becoming the poetical instructor of the Niẓām and members of his staff. He died there in A. H. 1322 (A. D. 1904). His biography has been written in Urdu, with copious extracts from his works, and obituary press notices, by Muḥammad Nithār 'Alī, Shuhrat, formerly Director of the Educational Department of Jammu and Kashmir, and was published at Lahore in 1905.

(J. F. BLUMHARDT.)

DĀGH (T.) "Mountain".

DAGHESTAN, properly Dāghistān (Mountain land; Snouck Hurgronje, *Mekka*, ii. 245 noted in Mecca that the name was pronounced Daghistan even by people who belonged to it), a Russian territory (*oblast'*) on the west shore of the Caspian Sea between 43° 30' and 41° N. Lat., has an area of 13 228 square miles and a population of about 700,000. Its boundaries are, in the north the Sulak, in the south the Samur, in the west the watershed between these rivers and the Alazan, a tributary of the Kura; the territory is divided into nine districts (*okrug*). Its present boundaries and its constitution as a Russian territory date from 1860 after the war with the mountain tribes; its name which is probably a unique linguistic phenomenon (Turk. *dāgh* = mountain, with the Persian termination used to form the names of places) appears to be first found in the xth (xvith) century. Temir-Khān Shūra is the capital of the territory and the residence of the Russian military governor, but the number of its inhabitants is much less than those of the coast towns Derbend and Petrowsk (now the only harbour in Daghestan).

The highlands and lowlands on the coast were never united for any length of time in the possession of one people or under one dynasty before the Russian conquest. The lowlying coastland itself is divided into two parts by the Pass of Derbend, only $1\frac{1}{2}$ miles broad, of which the southern belonged to the settled states of western Asia, and the northern to the nomadic kingdoms of Southern Russia. Neither the peoples of the south nor those of the north have had any appreciable influence on the ethnographical conditions of the highlands. Before Russian supremacy was established, no foreign conqueror had succeeded in permanently subduing the highlands; from time to time the mountain tribes succeeded in conquering portions of the lowlands, but this always led in a short time to the severance of the political bond between these conquerors and their relatives who had remained behind in the highlands.

In ancient times the southern portion of the coastlands as far as Derbend belonged to Albania; to the north, apparently in the mountains, lived the peoples called Λῆγαι and Γῆλαι by Strabo (Ch. 503). The Romans, and after them from the ivth century A. D. the Persians, had to fortify the pass of Derbend against the nomad tribes. The state of the country when conquered by the Arabs leads one to conclude that the civilisation of the Sāsānian Empire and probably Mazdaism also had been not without influence on the neighbouring mountain-tribes. Several rulers of these regions are mentioned by Persian titles, e. g. the Ṭabarsarān-Shāh, the ruler of the district now called Tabasaran (west of Derbend); in the same neighbourhood dwelled the Zirihgarān (from the Persian *zirih*, coat of mail) who were famous smiths, the modern Kubachi (Turk. Kübečī), whose burial customs have been described by Abū Ḥāmid al-Andalusī (text in Barthold, *Zapiski vost. otd. arkh. obshč.*, xiii. 0103) and seem to have arisen under the influence of the Iranian religion. Whether Christianity had been brought from Albania and had any influence on the peoples of the mountains and steppes at this early period, cannot be ascertained from the documents we possess.

In spite of individual successes of Arab arms in the northern parts of Daghestan (particularly under the Caliph Hishām, 105—125 = 724—743, whose brother Maslama was the first to establish Arab rule in Derbend), even in the Arab period,

Derbend still retained the position as a border fortress which it had held under the Sāsānians. Trade with the neighbouring peoples seems to have become much more active, as was the case elsewhere also, after the Arab conquest than before; but it was at first only Christians and Jews and not till later Muḥammadans who profited thereby. As early as the time of the Armenian Patriarch Sahak III. (677—703 A. D.) the "Huns", i. e. the Khazars, are said to have adopted Christianity; in the reign of Hārūn al-Rashīd (170—193 = 786—809) the Jews succeeded in converting the ruler and nobility of this people to their religion.

The geographers of the ivth = xth century give us fuller details of the ethnographic and political conditions in Daghestan as well as of the dissemination of the three religions. The Arabs only possessed, in addition to Derbend, the neighbouring castles which, according to Mas'ūdī (*Murūdj*, ii. 40) were only three miles (one *farsakh*) distant from Derbend. In Mas'ūdī's time (ibid. ii. 7) a Muslim, the sister's son of the Emir of Derbend 'Abd al-Malik, was ruling in Ṭabarsarān. The prince of the adjoining Khaidān (this is the correct reading according to Marquart, *Osteuropäische und ostasiatische Streifzüge*, p. 492) professed all three religions, according to Ibn Rusta (ed. de Goeje, p. 147 *et seq.*) and observed Friday with the Muḥammadans, Saturday with the Jews and Sunday with the Christians; in Mas'ūdī (*Murūdj*, ii. 39), he appears as a Muslim and is even said to have invented an Arab genealogy for himself; but there was no follower of Islām except himself in his country; this principality belonged to the Khazar empire (ibid ii. 7); the prince bore the title Salīfān. Farther north ruled the Barzbān, prince of the Gurdj, also a Muslim; north of his lands were the Christian Ghumiḳ and farther north still lay the impenetratable mountain lands of Zirīgarān (or Zirihgarān) where all three religions had adherents, and lastly the land of the Christian prince of Sarīr who bore the title Fīlānshāh (or Kīlānshāh). According to Ibn Rusta, only the inhabitants of the capital on a high mountain were Christians, the other sections of the people heathen. Ibn Rusta gives the title 'Awār' to the ruler. According to Iṣṭakhrī (ed. de Goeje, p. 223), the frontier of Sarīr was only two farsakh from the town of Samandar on the coast; the Christian ruler of Sarīr had made peace with the Jewish ruler of Samandar, a relative of the king of the Khazars, as well as with the Muḥammadans in Derbend. According to Iṣṭakhrī Samandar was four, and to Mas'ūdī eight days' journey from Derbend and is described as a flourishing city; there were 4000, or according to others 40,000 vineyards there; the Muslims had their mosques, the Christians their churches, and the Jews their synagogues there. In the west the land of the Sarīr bordered on the land of the Alans.

Samandar seems to have lain in the northern part of the coastlands, near the later Tarḳi or Tarkhū and the modern Petrowsk. The land of the Sarīr lying next to this part of the coast corresponds to the district now inhabited by Avar tribes (cf. the regal title mentioned by Ibn Rusta); the chief town in this district, formerly the residence of the Avar Khān, is Khūnzaḳ which is said to have been founded by the Arabs. Mas'ūdī does not appear to define the location of the land of the Zirihgarān accurately; the corresponding name Köbeči (from Turk. *köbe* = a coat of mail) is now borne by a village much farther to the south, in the district (*okrug*) of Kaitak-Tabasaran. The name Ghumiḳ is apparently to be connected with that of the village of Kumukh, the capital of Ghāzī-Kumukh or Ghāzī-Ghumiḳ; whether it is only an accident that the Turkish Ḳumiḳ in the northern part of the modern Daghestan bear the same name as this Lezgian people, is still uncertain. The name Khaidān, according to Marquart (*loc. cit.*), corresponds to the name of the Ḳaitāḳ, and the capital of this region to the modern village of Madjalis.

All these peoples are now comprised under the name "Lezgians". The Arabs seem to have applied the name Lakz to a particular tribe, whose territory cannot now be exactly located. According to Balādhurī (ed. de Goeje, p. 205), the land of the Lakz was in the plain between the Samur and the town of Shābirān, i. e. south of the modern Daghestan; on the other hand, Mas'ūdī (*Murūdj*, ii. 5) describes the Lakz as a numerous people living in the highest mountains of this region; there were "unbelievers" among them, who were not subject to the prince of Shīrwān; "strange tales" were told of their family life and customs. The association with Shīrwān shows that Mas'ūdī thought the Lakz lived in the mountainous region on the upper Samur. The Russians also originally applied the name "Lezgians" only to the peoples of Southern Daghestan in opposition to the "hill-folks" of the northern territories (*Tawli*, from Turk. *taw* = "hill").

In the centuries following, Islām seems to have continued to make but slow progress in Daghestan. The power of the Khazar kingdom was broken by the Russians in 354 = 965 A. D.; even the most southern part of the kingdom with Samandar was on this occasion laid waste; the Christian Alans seem to have profited by the occasion, as at the time of the Mongol conquest their territories stretched much farther to the east than in the ivth (xth) century. On their early raids into this region, the Mongols (Ibn al-Athīr, ed. Tornberg, xii. 252) first came in contact with the Lakz, north of Derbend, who at this period also consisted of "Muḥammadans and unbelievers", then after passing through some other peoples farther north, they reached the Alans. According to William of Rubruck, who visited this region in November 1254, the Christian Alans lived in the mountains and "between the mountains and the sea" the Saracen i. e. Muḥammadan Lezgians (*Lesgi*); yet William himself describes a fortress lying in the coast region, only a day's journey from Derbend as a "castellum Alanorum". The Mongols had not yet succeeded in subduing these tribes; the passes leading from the mountains to the plains had to be guarded by special troops to protect the herds grazing on the steppes from the raids of the mountaineers (cf. Fr. M. Schmidt, *Rubruk's Reise*, Berlin 1885, p. 54 *et seq.*).

In the xiiith and xivth century, the land as far as the pass of Derbend and sometimes also the lands to the south of it also belonged to the kingdom of the Golden Horde. The names of the two most important tribes in Daghestan, the Ḳaitāḳ (or Ḳaitāgh) and the Ḳāzī-Ḳumūḳ first appear in their modern form in the history of the campaigns of Tīmūr (797-798 = 1395-1396). The land of the Ḳaitāḳ lay next the pass of Derbend and

belonged to the kingdom of Toktamish; the Kaitāk are described by Sharaf al-Dīn Yazdī (*Ẓafar-Nāma*, Ind. ed., i. 742 *et seq.*) as a people "without religion" (*bī dīn*) or "with a bad religion" (*bad kīsh*) so that Islām was not then the dominant faith among them. According to Barbaro (Ramusio, *Viaggi*, ii. 109ᵛ) even in the xvᵗʰ century, there were still many Christians — Greek, Armenian and Roman Catholic — among the Kaitāk; on the other hand the ruler of the Kaitāk (Khalīl-Beg) mentioned in the account of his journey by Afanasij Nikitin bears a Muḥammadan name.

The Ḳāzī-Ḳūmūḳ were Muḥammadans and were regarded as the outposts of Islām against the neighbouring heathen tribes; their prince was called Shawkal. North of the Ḳāzī-Ḳūmūḳ dwelled the Ashkūdja; the Ḳāzī-Ḳūmūḳ had helped the latter against Tīmūr; they were therefore reproached by him with having stained their reputation as warriors of the faith by their alliance with these unbelievers (*Ẓafar-Nāma*, i. 777 *et seq.*). The Ashkūdja therefore had not at this time adopted Islām. In the history of these campaigns the town of Tarki is mentioned. The Zirihgarān lived between the Ḳāzī-Ḳūmūḳ and the Kaitāk, i. e. in the district of the modern Kōbečī; they still retained their ancient fame as armourers and brought coats of mail which they had made, as offerings to the conqueror (*ibid.* i. 782).

The tribal name Ashkūdja may safely be connected with the name of the village Akūsha, the capital of the district of Dargo (*Darginskiy okrug*). The language of this region at the present day shows only dialectic differences from that of the Kaitāk; but the inhabitants were never subject to the prince of the Kaitāk and have never obeyed any authority but that of the elders of their tribes.

The account of the campaigns of Tīmūr affords conclusive proof that the conditions found by the Ottomans in the brief period of their rule in Daghestan (986—1015 = 1578—1606) could only date from the ixᵗʰ (xvᵗʰ) or xᵗʰ (xviᵗʰ) centuries. Nevertheless the historical tradition which was first invented about this time depicts this state of affairs as having existed in the early centuries of the Hidjra. Just as the Jews possibly even before the Arab conquest had located various events in the history and tradition of their people in Daghestan (cf. Marquart, *Streifzüge*, p. 20), and as at the present day the so-called "mountain Jews" (Dagh-Čufut) say their forefathers were brought hither by their Assyrian and Babylonian conquerors, so all the Muḥammadan tribes claim to have been converted by Abū Muslim to Islām, and their rulers to be descended from Arab governors left behind by Abū Muslim. The title *maisum* of the ruler of Tabasaran was explained as the Arabic Ma'ṣūm; Arabic etymologies were also found for the title of the Usmī of the Kaitāk ("nameable" from the Arabic *ism* "name") and of the Shāmkhāl of the Ḳāzī-Ḳūmūḳ (now written Ghāzī-Ghumūḳ). The word Shāmkhāl was said to be derived from Shām = Syria; various explanations were given of the second syllable. There was also another etymology (Shāh-Ba'l). It is not impossible that the pronunciation of the various titles became influenced by such etymologies. It certainly is not an accident that the title of the ruler of the Ḳāzī-Ḳūmūḳ appears in the oldest Russian documents in the same form (Shewkal or Shawkal) as in Sharaf al-Dīn Yazdī; it is obvious that both Persians and Russians could not have independently corrupted Shāmkhāl to Shawkal; it is much more probable that the present form of the title only arose out of the above mentioned etymology. The subjects of the Shāmkhāl, the Ḳāzī-Ḳūmūḳ, now claim to have distinguished themselves fighting for the true faith under Abū Muslim and to have received at this early period the complimentary appellation "Ghāzī" from the Arabs. The Chief Mosque of the village of Kumukh is said to have been built by Abū Muslim as is evidenced by an inscription (which is of course much later) on the interior of the main entrance. In Khūnzakh, the Avar capital, Abū Muslim's tomb is still shown as well as his sword and cloak, on which the date 150 A. H. is said to be inscribed. The scholars were of course aware of the fact that Abū Muslim never was in Daghestan; to reconcile the legend with history, it has been asserted that it is not Abū Muslim Marwazī that is referred to here but another Abū Muslim; on account of the similarity of names, this Abū Muslim was confused with Maslama, so that in historical works and even in inscriptions "Abū Muslim b. 'Abd al-Malik" sometimes appears as conqueror of Daghestan and builder of Mosques. A Shaikh Abū Maslama is said to be buried in Khūnzakh, who lived in the vᵗʰ century A. H. Even Russian scholars have hitherto been misled by the invented tradition and the irresponsible compilations of native scholars.

The first historical prince of the Kaitāk, who bore the title Usmī, appears to have been the Sulṭān Aḥmad Khān who died in 996 = 1587-1588. He is said to have founded the village of Madjālis, where the members of his tribe assembled to transact their business (whence the name); by his orders the provisions of the customary law were collected to form a code which the judge "*Ḳāḍī*" had to observe, a proceeding which Mīrzā Ḥasan Efendi, the author of the *Āthār-i Dāghistān* (p. 65), regarded as "gross impertinence" (*djasārat-i 'aẓīma*). Among this prince's innovations is mentioned the law by which the sons of a Beg, whose mother was not of princely birth, were to be excluded from inheriting their father's estate.

About the middle of the xiᵗʰ century (c. 1640), a part of the Kaitāk separated from their compatriots and migrated to the lands lying south of Daghestan; Ḥusain-Khān, the leader of these emigrants, succeeded in founding a new principality in Sāliyān and Ḳūba; Fatḥ 'Alī Khān, prince of Ḳūba and Derbend, in the xviiiᵗʰ century, was descended from this branch of the Kaitāk. The Ottoman traveller Ewliyā-Čelebi (*Siyāḥat-Nāma*, ii, 291 *et seq.*) in 1647 met these transplanted Kaitāk between Shakī (the modern Nucha) and Shamākhī; the vocabulary given by Ewliyā-Čelebi shows that the Kaitāk did not then speak Lezgian as they now do, but Mongol. Unless there is some inconceivable error here, this fact is of great importance for settling the question of the origin of Kaitāk.

The Shāmkhāls of the Ḳāzī Ḳūmūḳ (or Ghāzī Ghumūḳ) gradually extended their power from their mountain home in a north-easterly direction to the coast; in the xᵗʰ (xviᵗʰ) century these princes used to spend the winter in the lowland at Būinaḳ and the summer in Kumukh. The Shāmkhāl Čūbān died in 986 (1578) at Būinaḳ and his lands were divided among his sons. The power of the house

was thereby much weakened; the Ghāzi-Ghumūk who remained in the mountains gradually made themselves quite independent of their former rulers. Since the death of the Shāmkhāl Sūrkhāi-Mīrzā in 1049 (1639-1640), the Shāmkhāls have only ruled on the coast in Būināḳ or Tūrkhū (Tarḳi); none of these princes came to Kumukh where the tombs of the early rulers of the dynasty may still be seen.

The name Ghumūḳ is still borne by a village in the new possessions of the Shāmkhāl, not far from Temir Khān Shūra, the present capital of Daghestan; this village is now called Kāfir-Kumūḳ. The following story is told to explain the origin of this name: at the same time as the Ottomans, the Krim Tatars invaded Daghestan by command of the Sulṭān; 'Ādil-Girāi, a brother of the Khān Muḥammad Girāi, was defeated by the Persians in Shirwān and ended his life in confinement. His mother wished to release her son and therefore undertook the journey to Persia, bearing rich gifts but arrived too late; on her return journey she was robbed in the land of the Shāmkhāl for the sake of the presents she had brought for the Shāh, and died in this village; for this injustice done to a woman, its inhabitants are still branded as "unbelievers".

The inhabitants of Daghestan never in any way impressed the Ottoman conquerors as pious Muḥammadans. The historian 'Ālī Čelebi, who took part in the campaign of the year 1578 and has described it in his *Nuṣrat-Nāme*, called the attention of the Shāmkhāl to the barbarous practices of his subjects; one section of the inhabitants which was called *It-il* ("dog-tongued") on account of its unintelligible language, is accused by him of having had community of wives (cf. v. Hammer, *Geschichte des Osmanischen Reiches*, 2nd ed., ii. 486).

To the same period belong the earliest Russian attempts to subdue from Astrakhan the lands of the northern Caucasus, including Daghestan. In 1594, a Russian army under Prince Khworostinin, succeeded in taking Tūrkhū and building a fortress on the Koi-su or Sulaḳ, but the Russians were soon afterwards defeated by the sons of the Shāmkhāl and had to retreat over the Sulaḳ. An attack on Tūrkhū in 1604 under Buturlin and Pleshčeyew had still less success.

Since that time three powers, Persia, Turkey and Russia, have claimed supremacy over Daghestan as well as over the other lands on the western shore of the Caspian Sea; the native rulers made alliances sometimes with one and sometimes the other power; it was not till the 19th century that the struggle was finally decided in favour of Russia. After 986 = 1578, in addition to the Shāmkhāl and the Usmī, the ruler of Tabasarān (the name even at this time is still written Tabarsarān) and the ruler of the Avars had submitted to the Sulṭān. When Shāh 'Abbās brought Persian rule here in 1015 (1606), he was joined by the Usmī Rustam-Khān, while the Shāmkhāl remained faithful to the Turks; amongst other provisions of the treaty of peace made in 1021 (1612), it was provided that the Shāmkhāl and the other princes subject to the Porte should not be interfered with by the Persians. The same Rustam-Khān went over to the Turks in 1048 (1638) on which account his enemy, the Shāmkhāl, was favoured by the Shāh and confirmed in his rank; he had already received confirmation from the Czar Michael (*Āthār-i Dāghistān*, p. 81).

When the Ṣafawī empire began to decline under the weak rule of Shāh Ḥusain, a revolution against Persian rule broke out in Daghestan also. At the head of the movement was Čulāḳ-Sūrkhāi-Khān, who a short time previously had founded a new principality in the land of the Ghāzi-Ghumūḳ. Allied with the Usmī and the leader of a popular movement, the Mudarris Ḥādjdjī Dā'ūd Efendi, he succeeded in taking Shamākhī in 1124 = 1712, whereupon the allies sent an embassy to Constantinople, received robes of honour, titles and firmans from there and were adopted as subjects of the Sulṭān. Affairs took another turn on account of the intervention of Russia. 300 Russian merchants had been slain at the taking of Shamākhī; as Russia had received no satisfaction, Peter the Great undertook a campaign to Persia at the end of the Northern war and occupied Derbend in 1722; soon afterwards the other provinces on the west bank of the Caspian Sea had also to submit to Russia; by the Partition Treaty of 1724, Russia's claims to these coastlands were recognised by the Porte also.

Russian rule did not last long on this occasion; when Nādir Shāh had succeeded in establishing the unity of Persia, all the lands south of the Kura were given back to him by the treaty of the year 1732, and by that of 1735, the land between the Kura and the Sulaḳ also. The Porte also had withdrawn its claims in 1733 after an advance on Daghestan by the Krim Tatars which was foiled by the Russians, but hostilities were renewed at a later period; the native population also, particularly in the highlands, stubbornly resisted the new Shāh. It was only in the coastlands that Nādir Shāh was able to establish his authority permanently. The Shamkhāl 'Ādil-Girāi had taken the oath of allegiance to Peter the Great in 1718 and given him his assistance in the campaign of 1722, but had afterwards risen against the Russians; in 1725 he was sent to Lapland and the rank of Shāmkhāl was declared abolished; the rank was now restored by Nādir Shāh and given to Khās-Fūlād-Khān, the son of the banished ruler. In spite of fierce fighting (particularly in 1742 and 1744) the population of the highlands remained independent.

After the assassination of Nādir Shāh (1160 = 1747) there was no strong government in Persia for half a century, which might have maintained Persian suzerainty in this region. Even the inner provinces of the kingdom could not be protected from the robber raids of the princes of Daghestan; for example, the town of Ardabīl was plundered by Usmī Amīr Ḥamza. In spite of the treaty of 1735, Russia again made its influence supreme in Daghestan. When the traveller Gmelin was captured in the land of the Usmī and died there in 1774, the land was ravaged in the following year by an army under Medem. In 1784 the Shāmkhāl Murtaḍā 'Alī again attached himself to Russia. In 1785, Russian power in these regions was strengthened by the creation of a Caucasian governorship. Daghestan was only superficially affected by a religious movement under Shaikh Manṣūr, provoked by the Turks in 1199 = 1784-1785; most of the rulers took up a hostile attitude to this movement.

When the Ḳādjārs had succeeded in again bringing all the provinces of Persia into one kingdom, the Caucasus lands were intended to be included

in it also; but Russia was not now inclined to give up its claims without a war, as it had done in the time of Nādir Shāh. War broke out in the last year of the reign of the Empress Catherine II (1796): Derbend was occupied by the Russians, vacated soon after by order of the Czar Paul, but occupied again in 1806, whereby Persian rule in Daghestan finally came to an end; although it was not till 1813 that the Persian government finally gave up its claims to these lands by the treaty of peace signed at Gulistān.

The resistance offered by the native rulers and particularly by the people, lasted much longer. In 1818 almost all the rulers in Daghestan with the exception of the Shamkhal made an alliance against the Russians; the rising was put down by the Governor Jermolow, not without difficulty. In 1819 the title of Uṣmi of the Ḳaitaḳ and in 1828 that of Maʿṣūm of Tabasaran was abolished; the remaining rulers have had Russian officers given them as joint-rulers since the thirties of last century. The resistance offered by the mass of the people incited by their religious leaders against the infidels was much fiercer. The members of the Dervish order of Naḳshbandiya had found their way into Daghestan and spread their doctrines there with great success; about 1830 a movement was started in the land of the Avars by the leaders of the order, which was directed against the ruling dynasty as well as against the rule of the infidels. The Sharīʿat law was to become supreme, all provisions of customary law which were in contradiction to it were to be abrogated. The first leader of the rebels, Ghāzī Muḥammad, called Kazi-Mullah by the Russians, is praised by his disciples as a great authority on Arab sciences (ʿUlūm ʿArabīya); he is said to have composed a book directed against the customary law entitled *Iḳāmat al-Burhān ʿalā Irtidād ʿUrafāʾ Dāghistān*.

On the 17th—29th October 1832, Ghāzī Muḥammad was surrounded by a Russian army in the village of Gimri and slain; his successor Ḥamza-Beg fell soon after in 1834 at Khunzaḳ; the third leader Shāmil-Efendi was more fortunate; though inferior to his predecessors as a scholar, he was far superior as a ruler and general. He held out against the Russians for 25 years in his native mountains; his greatest successes were won in the years 1843-1844, when the Russians were reduced to the coastlands and the southern districts; all the Russian fortresses in the mountains were taken, and the Lezgians captured many prisoners, weapons (including 35 cannon) and supplies. After 1849 Shāmil was again driven back to the western part of the highlands but was able to continue the war for ten years longer.

His strict rectitude won him great respect among his people. But even in a state like this ruled by a Shaikh, it was impossible to observe perfectly the principle that only the Sharīʿat law should be valid; the taxes levied by the Avar Khāns on the grazing lands were retained by Shāmil also although they were founded not on a religious law but only on customary law.

After Shāmil submitted to Prince Barjatinskij on the 25th Aug. (= 6th Sept.) 1859, the power of the Avar rulers was restored by the Russians for a brief period. It seemed advisable to Prince Barjatinskij to strengthen the hands of the rulers and nobles, to break the influence of the clergy by their help; but the Russian authorities soon departed from this principle. The Avar ruling house was deposed in 1869 and soon afterwards the rulers who still remained, including the Shamkhal, in 1867 had to give up even their nominal rule. The district was organised on the lines, on which it is still governed. In 1877, during the Russo-Turkish war, the people of the highlanders again took to arms; on the 8th (20th) Sept. they took the fortress of Kumukh; the representatives of the ancient ruling houses in Ḳaitaḳ and Tabasaran again took the titles of Uṣmi and Maʿṣūm; but as about this time the war against Turkey took a favourable turn for Russia, the revolt was soon suppressed.

The works of Baron P. v. Uslar (since 1863) have remained authoritative on the study of linguistic relationships in Daghestan. The Lezgians do not form a linguistic unity as perhaps do the Čerkesses and Čečentses; following Uslar five different languages are distinguished among them, although these are related to one another: the Avar, the language of the Ghazi Ghumuḳ or Lak, the language of Dargha (which is divided into the dialects of the Ḳaitaḳ and of the Akusha), the language of Küre and the language of Tabasaran; the latter language was almost extinct even in Uslar's time. The Tāt who have immigrated from Persia speak an Irānian dialect strongly mixed with Turkish words, as do the so-called "mountain Jews". Turkish is the language most commonly spoken on the coastlands, Ādharbaidjān Turkish in and around Derbend, and in the northern districts west-Turkish (or according to the views of the author of the *Āthār-i Dāghistān*, Čaghatāī-Turkī) dialects of the Ḳumiḳ and Nogai. How these linguistic conditions are to be explained from the history of the land, which has just been surveyed, what traces, for example, the rule of the Khazars, the Alans and the Mongols has left, still requires to be specially investigated. At the present day Ādharbaidjānī is becoming predominant everywhere as the written language. The standard of education is naturally a very low one; the author of the *Āthār-i Dāghistān* (p. 232) says, probably with some exaggeration, that he has seen no traces of old manuscripts in any town or village; no one is said to have had a library in Daghestan since the year 1000 A. H. On the other hand, owing to the activity of the Naḳshbandiya order, a knowledge of Arabic is much more widespread at the present day than in most Muḥammadan countries where it is not the native language. Several of the scholars, who lectured in the Kaʿba in the winter of 1884-1885 and are mentioned by Snouck Hurgronje, were born in Daghestan.

Bibliography: In addition to works on the Caucasus in general (e. g. Erckert, *Der Kaukasus und seine Völker*, Leipzig, 1888; G. Wallenbaum, *Putevoditel' po Kavkazu*, Tiflis, 1888), the writings of E. Kozubskij who died recently may be specially mentioned: *Pamjatnaja Knižka Dagestanskoi oblasti* (Temir-Khan-Shura 1895); *Dagestanskij Sbornik*, vip. i (ibid. 1902), vip. ii (ibid. 1904); *Istorija goroda Derbenta* (ibid. 1906). The bibliographical and statistical material collected in these works is particularly valuable. J. Marquart's long promised "*Historische Ethnologie des Daghestan*" (*Osteuropäische und Ostasiatische Streifzüge*, Leipzig 1903, p. 285; cf. also in his earlier work

Erzähler, Berlin 1901, p. 95) has as far as I know not yet (April 1912) appeared. In the xixth century Daghestan produced a native historian, Mirza Ḥasan-Efendi b. al-Ḥādjdj ʿAbd Allāh Efendi al-Alkadārī al-Dāghistānī, whose *Kitāb-i Āthār-i Dāghistān* (in the Ādharbaidjānian dialect) was written in 1307 = 1889-1890 and printed in 1312 = 1894-1895 at the expense of the millionaire Tagijew in St. Petersburg, but apparently not published till later; the permit of the Russian Censor on it is dated 5th August 1902. The author tells us that he was born on the 11th Djumādā II 1250 = 15th October 1834 in the Avar territory, later lived with his parents at their home in the district of Küre (the village of Alkadar is in it), was banished to Spask in the gouvernement of Tambow "justly or unjustly" (*ḥaḳḳ nāḥaḳḳ*) for taking part in the events of the year 1294 = 1877 and spent four years there till he received permission to return to his home. The work is not without talent and contains much valuable material, particularly on the recent history of Daghestan. (W. BARTHOLD.)

DAHEKAN, TAHEGAN (Arm.) = Pers. DAHGĀNĪ, a gold (and silver) coin = dīnār [q. v.].

AL-**ḌAḤḤĀK** B. ḲAIS AL-FIHRĪ, chief of the tribe of Ḳais, an ardent partisan of Muʿāwiya. In the year 39 = 659-660 by the latter's orders he undertook an expedition with 3000 men against the partisans of ʿAlī in the Ḥidjāz and barred the way for pilgrims to Mecca, till ʿAlī sent Ḥudjr b. ʿAdī al-Kindī against him, who put al-Ḍaḥḥāk to flight. In the year 55 = 674-675 or according to another authority in 54 he was appointed governor of Kūfa. After filling this office for some time, he was dismissed in 58 = 677-678. After the death of al-Muʿāwiya in 60 = 680, al-Ḍaḥḥāk, who delivered the late caliph's funeral oration, in obedience to his dying wish, effected the election of his son, Yazīd b. Muʿāwiya, as his successor. During Muʿāwiya II's illness, he was appointed by him to lead the prayer in Damascus till a new Caliph could be chosen. Al-Ḍaḥḥāk also played a part in the intrigues in Syria on the death of Muʿāwiya II in 64 = 684; but all the details are not clear. The Caliph left no children and his nearest relative was his sixteen-year old brother Khālid b. Yazīd, whose claims were championed by Yazīd's maternal uncle, the powerful Ḥassān b. Mālik b. Baḥdal al-Kalbī. ʿAbd Allāh b. al-Zubair on the other hand was recognised as Caliph in the ʿIrāḳ and he had also many supporters elsewhere. Then Marwān b. al-Ḥakam, who had intended to go to Mecca to bear in person the homage of the Syrians to Ibn al-Zubair, allowed himself to be persuaded by ʿUbaid Allāh b. Ziyād to come forth as a claimant himself, as he was the oldest and most respected among the Umaiyads. According to some, al-Ḍaḥḥāk who was by this time provisional regent in Damascus, had always been a partisan of Ibn al-Zubair, according to others he preferred to remain neutral in order to be able to appear as a claimant to the vacant throne when a suitable occasion should arise. In any case after some hesitation he openly took the side of Ibn al-Zubair. According to a statement which is certainly not improbable he was induced by the cunning ʿUbaid Allāh to demand that homage should be paid to himself. He thereby lost the confidence of the people however; this plan had soon to be given up and al-Ḍaḥḥāk again took the side of Ibn al-Zubair. When Marwān was elected Caliph in Djābiya on condition that after his death the throne should pass to Khālid b. Yazīd, the struggle had to be decided by the sword. The hostile armies met at Mardj Rāhiṭ, the Ḳais led by al-Ḍaḥḥāk and the Kalb by Marwān, in 64 = 684. After skirmishing for 20 days, the latter was victorious; al-Ḍaḥḥāk was slain and his followers had to take to flight.

Bibliography: Ibn Saʿd, v. 27 *et seq.*; Ṭabarī (ed. de Goeje), i. see Index; ii. 170 *et seq.*, 468—479; Ibn al-Athīr (ed. Tornberg), iii. passim; iv. 120—125; Weil, *Gesch. der Chalifen*, i. 245, 276, 341 *et seq.*; Müller, *Der Islam im Morgen- und Abendland*, i. 371 *et seq.*; Wellhausen, *Das arabische Reich*, p. 107 *et seq.*; Buhl, *Die Krisis der Umaijadenherrschaft im Jahre 684*: *Zeitschr. für Assyriologie*, xii. (K. V. ZETTERSTÉEN.)

AL-**ḌAḤḤĀK** B. ḲAIS AL-SHAIBĀNĪ, a Khāridjī. When the chief of the Khāridjīs, Saʿīd b. Baḥdal al-Shaibānī, died in 127 (745) of plague on the road to Kūfa, al-Ḍaḥḥāk was proclaimed his successor. The Khāridjīs flocked to his standard from all sides, and when al-Ḍaḥḥāk advanced against Kūfa with his followers, Marwān II's governor there, al-Naḍr b. Saʿīd al-Ḥarashī, and the governor of Ḥīra, ʿAbd Allāh b. ʿOmar, united their forces, but were defeated in Radjab 127 = April 745, although they are said to have had an army of about 30,000 men, and had to flee while al-Ḍaḥḥāk occupied Kūfa. Ibn al-Ḥarashī went to Marwān in Syria, while Ibn ʿOmar remained in Wāsiṭ, where he was besieged by al-Ḍaḥḥāk. In Shawwāl = August of the same year he had to capitulate after a siege which lasted several months and conclude a peace with al-Ḍaḥḥāk by the terms of which Ibn ʿOmar received Kaskar, Maisān, Dastmaisān, the land on the lower Tigris, al-Ahwāz and Fārs, as governor. Al-Ḍaḥḥāk then returned to Kūfa while Ibn ʿOmar remained in Wāsiṭ. In the following year the people of Mosul applied to al-Ḍaḥḥāk and begged him to take the town. After an absence of twenty months, it is said, he set off and drove Marwān's governor out of Mosul, which then fell into his hands. As he was able to give high pay, recruits flocked to him and according to the probably somewhat exaggerated accounts of the Oriental historians, had an army of 120,000 men at his disposal. The Caliph, who at this time was in Syria, occupied with the siege of Ḥimṣ, sent his son ʿAbd Allāh against the victorious Khāridjī leader. The former came as far as Naṣībīn; but after an unsuccessful encounter he had to retire into this town, where he was besieged by al-Ḍaḥḥāk. After the conquest of Ḥimṣ, Marwān himself took the field and came upon al-Ḍaḥḥāk at Kafartūthā towards the end of 128 (about Sept. 746). The battle lasted the whole day; al-Ḍaḥḥāk was slain and when his successor al-Khaibarī sought to renew the attack, he was also killed, whereupon the Khāridjīs retired to Mosul. According to another account, al-Ḍaḥḥāk and al-Khaibarī did not fall till 129 = 746-747.

Bibliography: Ṭabarī (ed. de Goeje), ii. 1897 *et seq.*; Ibn al-Athīr (ed. Tornberg), v. 254 *et seq.*; Weil, *Gesch. der Chalifen*, i. 687 *et seq.*; Wellhausen, *Das arabische Reich*, p. 242 *et seq.* (K. V. ZETTERSTÉEN.)

DAHLAK, the name of the principal island of the group of the same name in the Red Sea opposite Maṣṣawa. The origin of the word is uncertain; it is hardly possible to derive it from the name Elaea (Ἐλαία) of this group mentioned by Artemidorus and in the *Periplus Maris Erythraei* or from the Allaea which appears in the elder Pliny (L. v. xxxiv. 2). The population is of Tigre origin and speaks this language. Islām was brought to Dahlak at quite an early period: it was used as a place of banishment under the Umaiyads: the poet al-Aḥwaṣ and the Medina jurist Arāk were banished thither. This use of the island survived under the ʿAbbāsids; but Dahlak was lost to the caliphate under their rule and fell to the dynasty of the Princes of Zabīd, whose vicissitudes it shared. Trade with Abyssinia brought wealth to this outpost; for after the 4th century we find Arabic inscriptions here, the monuments of which have only been partly collected by Valentia, Salt, Rüppel and Malmusi. The island became independent under rulers to whom Maḳrīzī gives the title of "king"; these entertained relations with the Mamlūk Sulṭāns, probably to be the more easily able to resist the claims of the Yemen. Dahlak was nevertheless under the suzerainty of Yemen again when Affonso d'Albuquerque and the Portuguese arrived in 1513. Aḥmad, the prince then reigning, whose name is known to us from an epitaph, appeared to give them a friendly welcome but really meditated treacherous designs. As a punishment the island was laid waste in 1520 but the inhabitants had left it. Peace was come to however: Shaikh Aḥmad was allowed to gain possession of the island again on condition that he paid tribute to the Portuguese, which did not prevent him from attaching himself to Aḥmad Grāñ when the latter had become lord of the whole Ethiopian kingdom and receiving the governorship of Dahono (Arkiko). His successor followed his example and on the approach of a Portuguese fleet under Don Estevam da Gama in 1541 had to flee with the entire population of the island. The further history of the island till the conquest of Yemen whose lot it shared, by the expedition of the Turkish Pasha Ozdemir, is unknown. In the period following, Dahlak's history is that of Maṣṣawa; it passed under Egyptian suzerainty and was finally ceded to Italy. The population is estimated at 1900 souls; the pearl-fisheries are almost abandoned.

Bibliography: Issel, *Viaggio nel Mar Rosso* (Mailand 1889), p. 75—83; R. Basset, *Les inscriptions de l'île de Dahlak* (Paris 1893); do., *Histoire de la conquête de l'Abyssinie, trad. d'ʿArab Faqīh* (Paris 1897), ii. 450 *et seq.*, Note 1., where further authorities are given.

(RENÉ BASSET.)

DAḤLĀN, AḤMAD B. ZAINĪ, was born in Mecca towards the beginning of the nineteenth century. From 1871 he held the offices of Muftī of the Shāfiʿites and Shaikh al-ʿUlamā' there. When in 1886 the Grand Sharīf ʿAwn al-Rafīḳ retired to Medina on account of the opposition of ʿOthmān Pasha, Daḥlān accompanied him, but, as in the case of the Prophet, the fatigues of the journey proved too much for his strength, and he died there in the same year. He was not only a prolific author of works dealing with the old-world sciences of the Muslims, but took an interest in the history of his time and issued *fatwās* concerning questions of his own day. Most of his works were published at Cairo at the end of the thirteenth and beginning of the fourteenth centuries, A. H., 1875—1895, though some of them were composed at a much earlier date, e. g. a treatise on Logic written at Medina in 1278 (1861 A. D.) and printed with two others in Cairo in 1292. The following are the most important of his historical writings: *Duwal al-Islāmiya bil-Djadāwil al-Marḍiya*, (Cairo, 1306), in which, instead of following the usual chronological order, he takes up one dynasty after another, beginning with the Prophet and Orthodox and Shīʿa Caliphs down to his own time, with special reference to Arabia and Egypt. The *Khulāṣat al-Kalām*, a history of the Ḥidjāz from the time of the Prophet to the end of the thirteenth century (Cairo 1305, Mekka 1311), is partly a recapitulation of the history of the Ḥidjāz by al-Sindjārī (wrote 1005 A. H., 1684 A. D.), but for the last two centuries it is original, and is one of the best known works on that period. It continues Wüstenfeld's *Chronicles of Mecca* (Cf. Snouck Hurgronje, *Mekka*, i. xvi). The *Sīrat al-Nabawiya*, composed in Mekka in 1278 and printed in Cairo in 1292, is generally known as the *Sīrat al-Daḥlāniya* in distinction from the *Sīrat al-Ḥalabiya*, on the margin of which it is printed. The *Futūḥāt al-Islāmiya* is a political history of Islām printed at Mecca a year before the death of the author. The *Fatḥ al-Mubīn* (Cairo 1302) is one of the best compendia of the history of the first century, A. H., especially on the legality of the first four chalifs.

Other works are the *Durar al-Saniya* directed against the Wahhābīs (Cairo, 1299), a *Risāla* against Sulaimān Efendi, an East Indian mystic living in Mecca (Snouck-Hurgronje, *Mekka*, ii. 241 *et seq.*); *Sīghat Ṣalawāt*, on prayers for the Prophet used by ʿAbd al-Ḳādir and others (Būlāḳ 1292); *Tanbīh al-Ghāfilīn*, an abridgement of the *Minhādj al-ʿĀbidīn* of al-Ghazzālī (Cairo 1298); a commentary on the *Adjurrūmiya*; and other treatises on dogmatics, metaphysics and religion.

Bibliography: Snouck Hurgronje, *Een Rector der Mekkaansche Universiteit*; *Bijdr. t. d. Taal- Land- en Volkenkunde van Nederl. Indië*, 5e Volgr. ii. 344—405 (cited in Brockelmann, *Geschichte d. Arab. Litt.*, ii. 499); Van Dyck, *Iktifā' al-Ḳanūʿ bimā huwa Maṭbūʿ* (Cairo, 1896) by index.

(T. H. WEIR.)

DAHNĀ, "the Red" so called from the colour of its sands, the great desert of Arabia, known to geographers by the name Rubʿ al-Khālī or "empty space". It stretches southward from the district Ḥarīḳ ("Burning") to the confines of Yemen and Ḥaḍramawt, and eastward from the Wādī Dawāsir to ʿOmān — an area said to be about 50 000 square miles. It is entirely desolate but for small clusters of bushes and stunted palms which appear at wide intervals. Great sand waves, intersected and broken by lesser formations, cross its surface from north to south; at right angles, that is, to the path of the prevailing east winds. Owing to its tropical position and its general low level, this desert is said to endure terrific heat both by day and night. Not even do the Bedouins traverse its whole extent.

Bibliography: Yāḳūt, *Muʿdjam al-buldān*, (ed. Wüstenfeld), Doughty, *Travels in Arabia Deserta*; Palgrave, *A Year's Journey through Central and Eastern Arabia*.

(A. S. FULTON.)

al-**DAHNADJ** (Mod. Pers. *dahna*), Malachite, green copper ore. The description of this mineral in the *Ikhwān al-Ṣafā* may be traced to the *Petrology* of Aristotle. It is said to be formed in the copper mines from the sulphur dust which combines with the copper and forms stratified layers. It is a soft mineral and shows the greatest variety of all shades of green. Tīfāshī, following Balīnās, says that *dahnadj*, *lāzward* and *shādhanadj*, i. e. malachite, copper lazuli [not lapis lazuli here] and red copper ore (not red iron ore, hematite) were originally copper, which first of all became shādhanadj; when this is affected by heat, it becomes green like dahnadj, if a little moisture still remains in it, or blue lazur, when as a result of the great dryness of the earth black is mixed with it. The finest copper is therefore obtained from these stones. We may clearly recognise in these descriptions, if the ambiguous names are correctly applied, the association of minerals found in certain copper mines. Tīfāshī says, it is chiefly found in Kermān and Sidjistān as well as in the land of the Banī Sulaim in Arabia Deserta; he also describes the agatelike designs on the beautiful varieties which are used for vases, dagger-hilts etc.; in course of time the stone loses its brilliance as it is not very hard.

It is said to belong to that group of stones which are clear in a good light and clouded in a dim light. It is also said to cause a clouding of the colour of the emerald. The statement in the *Ikhwān* and in Aristotle's *Petrology* that it solders broken gold — it is even more effective with borax — shows a connection with the ancient chemical tradition (χρυσοκόλλα); in Ḳazwīnī, quite the contrary statement is made.

It is considered a poison for people in good health but it is also an effective antidote, taken internally with vinegar and applied externally for bee-stings etc., leprosy and as an ophthalmic.

Bibliography: *Das Steinbuch des Aristoteles* (ed. Ruska), p. 103, 145; Ikhwān al-Ṣafā (ed. Bombay), ii. 81; Tīfāshī, *Azhār al-Afkār* (transl. Raineri Biscia), 2nd ed., p. 94; Ḳazwīnī, *Kosmographie* (ed. Wüstenfeld), i. 224; Ibn al-Baiṭār in Leclerc, *Notices et extr. des Mss.*, ii. 132; Clément-Mullet, *Essai sur la min. arabe* in the *Journ. As.*, vi th Ser., xi. 185 *et seq.*

(J. Ruska.)

DAHR. This word is used by the philosophers to mean "eternity" in opposition to time. Time is regarded as something transitory and fleeting and eternity on the other hand as abiding. Time is the abode of that which changes or alters; it is measured by the movements of the heavenly bodies. Things, which do not move and are eternal, have their place not in time but in eternity, like the "Ideas" of Plato. The latter, philosophers tell us, is in a sense the basis of time; it is the "inner principle of time", *bāṭin al-zamān* (cf. my *Avicenne*, p. 189).

The book of the *ta'rīfāt* gives the following definition of the word *dahr*. "It is the permanent moment in which the divine presence expands; it is the basis of time and enfolds in itself eternity and perpetuity". (B. Carra de Vaux.)

DAHRĪYA (A.) a name applied with reference to Ḳor'ān xlv. 23 (where it is said of the unbelievers: And they say: "There is no other than our present life; we die and we live and nothing but the course of time (*al-dahr*) destroyeth us") to those people who not content with repudiating the belief in one God, the creation of the world by Him and His Providence, and denying the postulates of any positive religion (divine laws, a future life, retribution), teach the eternity of time and of matter and ascribe all that happens in the world merely to the operation of natural laws (or the movement of the spheres). As the most characteristic principle of their teaching on which all the others depend, stress is laid on their doctrine that time is without beginning (*Mafātīḥ al-'Ulūm*, ed. van Vloten, p. 35, penult., 40,). It would be difficult to give a satisfactory translation of the term *dahrīya* in the sense in which it is used in Islāmic literature, for (as is also the case with the application of the term *zindīḳ*) its connotation is not rigidly defined and it is easier to define it in negative than in positive terms. Discrepancies are by no means absent in theological literature as regards the details of their teaching. Shahrastānī in one passage says of them that they deny the existence of intelligible entities (*ma'ḳūlāt*) and only allow those which can be perceived by the senses (*maḥsūsāt*) (ed. Cureton, 201,) and in another he contradicts this by saying that they also allow *intelligibilia* (202,). We even find a definition of the Dahrīya according to which they grant the existence of God but explain the origin of the world from the random concurrence of atoms whirling about in space: Atomists (Djamāl al-Dīn al-Ḳazwīnī, *Mufīd al-'ulūm wa-mubīd al-humūm* [Cairo 1310] p. 37). One comes nearer the meaning of the name *Dahrīya* by translating it Materialists or Naturalists; the meaning Fatalists, formerly much in vogue, is quite wide of the mark. — The oldest definition of the meaning of *dahrīya*, which we have in the main followed above, is to be found in Djāḥiẓ's *Kitāb al-ḥayawān* (Cairo 1325, vii. 5) where (with reference to Sūra xlv. 22: "he who taketh his desires for his God") they are credited with a hedonistic view of life in addition to Atheism and Naturalism using the terms in their most general sense: "he (the *dahrī*) knows no distinction between man and beast, only what stands in the way of his desires is evil in his sight; everything with him turns upon the question of pleasure and pain; that alone is right which is to his advantage, though it should cost a thousand men their lives". It follows from their general doctrines that they deny popular superstitions and scoff at the existence of demons and angels, the interpretation of dreams and the efficacy of magic (Djāḥiẓ, ibid. ii. 50, , *et seq.*); on the other hand many of them are said to grant the possibility of the metamorphosis of men into animals (*masḵh*) on rationalistic grounds, (ibid. iv. 24, , *et seq.*). As do the Mutakallimūn generally, the Jewish Arabic theologian Sa'adyah (died 942) also repeatedly combats the *dahrīya*; first in the introduction to his commentary on the *Sēfer Yeṣīrah* (ed. Lambert, Paris 1891), afterwards in the first book of his *Kitāb al-amānāt wa 'l-i'tiḳādāt* (ed. Landauer, Leiden 1880, p. 63—65) in connection with his refutation of those who deny the origin of the world within time, and in the latter place he devotes particular attention to contradicting their limitation of the perceptible to that which is perceptible by the senses. In his translation of Job, he refers characteristically xxii, 15 to the *Dahrīya* and trans-

lates the *traḳh ʿtlāsa* of the text by *madhāhib al-dahriyīna*; cf. also several passages in his commentary on Proverbs (B. Heller, in *Revue des Études Juives*, xxxvii. 229).

The origin of the *Dahriya* is traced to the Greek schools of philosophy; they are distinguished by Ghazālī (*al-Munḳidh min al-Ḍalāl*, Cairo, 1309, complete vol., N°. 8) from the *ṭabīʿiyūn* (φυσικοί) who while granting the existence of a creating and controlling Deity, deny the substantiality of the soul and in consequence its immortality, and from the *ilāhiyūn* (θεολόγοι, Socrates, Plato, Aristotle). — With the penetration of European natural science among oriental scholars, Darwinism, Materialism etc. have made great advances among them (translation of Büchner's *Kraft und Stoff* into Arabic by Shiblī Shumail al-Lubnānī, Alexandria 1884, and the pamphlet "*al-Ḥaḳīḳa*", by the latter s. d.). A literature combatting these tendencies has also been produced of which may be mentioned the anti-Darwinian writings of Ibrāhīm al-Ḥawrānī of Beyrout (*Manāhij al-ḥukamāʾ, fī ibṭāl madhhab Dārwīn wa-uṣūl al-falāsifat al-māddiyīn*, Bairūt 1884; *al-Ḥaḳḳ al-yaḳīn*, Bairūt 1887, a reply to Shiblī). While these writings and their refutations have been produced in Christian circles, the materialistic philosophy which has also found its way among Muhammadans has been combatted as *Dahriya* by the Afghān scholar and agitator Djamāl al-Dīn al-Ḥusainī [q. v.] in a pamphlet, which originally appeared in Persian (Bombay 1298, lith.), was afterwards translated into Urdu (Calcutta 1883) and into Arabic (by Muḥammad ʿAbduh) and in the latter form was printed first in Beyrout (1303) and again in a new edition at Cairo (1312; 76 pp. 8°.) under the title *Risālat fī ibṭāl madhhab al-dahriyīn wa-bayān mafāsidihim wa-ithbāt anna-l-dīn asās al-madaniya wa-l-kufr fasād al-ʿumrān* and has been widely disseminated in Muhammadan circles. To this literature also belongs *al-Durra al-saniya fi-l-radd ʿalā-l-māddiya wa-ithbāt al-nawāmīs al-sharʿiya bi-ʾl-adillat al-ʿaḳliya* by ʿAbdallāh ʿAlāʾ al-dīn al-Baghdādī al-Dihlawī (Cairo 1313; 192 pp. 8°.). It is clear then that in this connection *Māddiya* (materialists) and *Dahriya* are used as synonymous. Philologists allow that the latter word may also be pronounced *duhriya* according to a vowel change common in *nisbas* (Sībawaihi, ed. Derenbourg, ii. 64, 15 ff.).

Bibliography: *Rasāʾil Ikhwān al-ṣafāʾ* (Bombay 1306), iii. 39; Djāhiẓ l. c.; Saʿadyah ll. cc.; Shahrastānī l. c.; *Dictionary of the Technical Terms* etc. (*Bibl. Ind.*) s. v., p. 480; Ed. Pococke, *Notae miscellaneae philolog. Bibl.*, p. 251 (Lips. 1705, p. 239); cf. W. L. Schrameier, *Über den Fatalismus der vorislamischen Araber* (Bonn 1881), p. 12—22; M. Horten, *Die philosophischen Systeme der spekulativen Theologen im Islam* (Bonn 1912), Index s. v. Dahriten.

(I. GOLDZIHER.)

DAHSHŪR, a place in the Egyptian province of Djīza (district of al-ʿAyāṭ) on the west bank of the Nile southwest of Cairo. Dahshūr has been famed since ancient times for its pyramids, the building of which is ascribed by the Arab geographers to mythical kings (like Kafṭarīm and Shaddāt b. ʿAdīm). Abū Ṣāliḥ mentions a Christian monastery and a church of Moses there; the latter was afterwards turned into a mosque while the monastery was over-whelmed by the Nile. Before the making of the railway, the place was one of the stations for caravans going from the Faiyūm to Cairo. ʿAlī Mubārak mentions Dahshūr among other places as being visited by pilgrims who visit the tombs there of the heroes of the faith who had fallen in the battles with the Byzantines: in honour of these a *mawlid* is celebrated annually.

Bibliography: Yāḳūt, *Muʿdjam* II, 633; Abū Ṣāliḥ (ed. Evetts), fol. 53b; Maḳrīzī, *Khiṭaṭ*, I, 113; ʿAlī Pāshā Mubārak, *Khiṭaṭ djadīda*, XI, 67 *et seq.*; Boinet Bey, *Dictionnaire Géographique de l'Égypte*; Baedeker, *Ägypten*⁷, p. 155.

(E. GRAEFE.)

DĀʿĪ. This title means "missionary", literally, "he who calls", he who summons to the true faith. It is frequently found in the history of the Ismāʿīlis, the Karmaṭians and the Druzes.

The *Dāʿī* are fifth in the scale of dignitaries in the Ismāʿīlī sect; beside them are the *Ḥudjdja* (proof) or *Naḳīb* whose duty it is to spread their doctrines. The five ranks in the sect correspond to five metaphysical principles: that of the *dāʿī* corresponds to time and that of the *Ḥudjdja* to space.

Among the Druzes, according to the system of Ḥamza, the *dāʿī* are not included among the five superior ministers; nor are they, like them, incarnations or representations of spiritual principles. They are at the head of the lower ministers and have the *Maʾdhūn* and *Mukassir* below them to aid them in their missions; they hold their powers from the fifth minister, called the *tālī*. The *dāʿī* are sometimes surnamed *al-djidd* ("the application") because they have zealously studied the true doctrine or also *dāʿī ʾl-tadjlīl* (missionaries of glorification") because it is believed that the Antichrist will also have missionaries who will be called "missionaries of the blind Dadjdjāl".

Muḳtanā (the Servant) who exercised supreme authority over the Druzes after the retirement of Ḥamza, recommended that twelve *dāʿī* and six *maʾdhūn* should be appointed as soon as possible to each diocese. The heads of missions receive from the masters of the sect the letters destined to be read to the faithful.

The name *dāʿī* is also used to designate persons of different rank, one of whom is subordinate to the other. We find the title Grand *Dāʿī* or *Dāʿī* of *dāʿī* in the histories of the Karmaṭians and Fāṭimids. When ʿUbaid Allāh, after being proclaimed Mahdī, came to Raḳḳāda" in 297 A. H., a certain Sharīf, surrounded by *dāʿī*, held a public assembly; he thus acted as Grand Dāʿī.

We learn from Maḳrīzī and Nuwairī how these missionaries went about their work. They spoke to people in a manner suitable to their mental attitude and degree of education, tried to awaken doubts about their religion in their minds, taught them that one should judge by reason rather than by traditions, explained the systems of ancient philosophy and ended by representing the rites of religion as mere symbols. If the listener accepted these premisses, he was asked to become utterly subservient to the Imām and was then initiated. Among the Ismāʿīlis, the greater part of the *dāʿī* themselves were not completely initiated; the ceremony of initiation had at first seven steps and afterwords nine. Many missionaries stopped at the sixth.

On must be careful not to think of these missionaries as purely religious; they accompanied

expeditions and many of them have been military leaders of considerable eminence.

The most celebrated *dāʿī*s are: ʿAbdān and Hamdān Ḳarmaṭ, Ismāʿīlī missionaries who founded the Karmatian sect; Hamdān was the first Grand Dāʿī of the ʿIrāḳ; — Zikrawaih, Dāʿī of the Western ʿIrāḳ; he was able, thanks to the missionaries he had with him, to collect a force powerful enough to ravage the frontier towns of Syria and the ʿIrāḳ; he was finally defeated and slain in 294; — Abū Saʿīd al-Djannābī, who defeated the troops of the Caliph Muʿtaḍid near Baṣra, conquered all the towns of Baḥrain, and brought the caliphate within an ace of its fall, and died in 300 A. H.; — Abū ʿAbd Allāh, who, beginning as a missionary of the lowest rank, succeeded by his zeal and military genius in putting himself at the head of the powerful tribe of the Katāma and conquered all North Africa on behalf of ʿUbaid Allāh; he had the latter recognised as Mahdī and thus founded the Fāṭimid dynasty in 296 A. H.; ʿUbaid Allāh, jealous of him, put him to death in the year after his accession (298 A. H.); — DARAZI (see separate article).

Bibliography: Stanislas Guyard, *Fragments relatifs à la doctrine des Ismaélis*, p. 12—14; de Sacy, *Exposé de la religion des Druzes*, II, 15 *et seq.*, 390 *et seq.*, I, Introd., p. CXVII; de Goeje, *Mémoire sur les Carmathes du Bahraïn et les Fâtimides*; Müller, *Islam*, I. 589 *et seq.* (B. CARRA DE VAUX.)

DAIBUL (DĒWAL), a commercial town and seaport in Sind, mentioned even in Sāsānian history; the Arabs on the occasion of the first Arab expedition (15[4]) to India won a victory at Daibul and it was finally conquered by Muḥammad b. al-Ḳāsim in 93[4]. The Arab geographers, some of whom had personal acquaintance with Daibul, describe its situation (not far from the mouth of the Mihrān) and emphasise its importance as a commercial harbour; in Muḳaddasī's time the merchants spoke Sindī and Arabic. Yāḳūt gives the names of traditionists who belonged to Daibul and it is mentioned by the Persian historians of India down to the time of Awrangzīb. It is mentioned by European travellers also as late as the xvii[th] century. In spite of all the notices in geographical and other works it is not easy to locate the exact site of Daibul as the Indus has considerably changed its course; the old name may also have been transferred to other places in later times. The identifications with Karāčī, Tatta and Lāhōrī Bandar cannot be maintained; Haig believes he has identified Daibul in the ruins of Kakar Bukēra on the right bank of the Baghār Canal.

Bibliography: Balādhorī (ed. de Goeje), p. 432, 435—438, 443; *Bibl. Geogr. Arab.*, s. Index; Yaʿḳūbī, *Taʾrīkh*, ii. 330, 331, 345, 346, 448; Ṭabarī, i. 868, Nöldeke's translation p. 108; Masʿūdī, *Murūdj* (ed. Paris), i. 207, 378; al-Bīrūnī, *Taḥḳīḳ al-Hind*, p. 102; Ibn al-Athīr, *Taʾrīkh* (Bulāḳ), iv. 257, 258; Gawālīḳī, *Muʿarrab*, p. 67; Yāḳūt, ii. 638; *Marāṣid al-iṭṭilāʿ*, i. 421; *Ṭabaḳāt-i Nāṣirī* (Raverty), i. 294, 295 note, 452 note 2; *Āʾīn-i Akbarī* (Jarrett), ii. 337; Elliot, *History of India*, s. Index; Raverty in *Journ. As. Soc. of Bengal*, Vol. xli. pt. i. (1892), p. 206 *et seq.* and 317, note 315; Haig, *The Indus Delta Country* (London 1894), p. 42 *et seq.* (J. HOROVITZ).

ḌAʿĪF (A.) weak, frail or unsound. In Ḳurʾān iv. 32 "Man was created weak", the word is held to mean "swayed by desires". The dual *al-ḍaʿīfān* (the two weak ones) refers to the woman and the slave. It denotes weakness of mind, poverty of intelligence (*ḥumḳ*) and also physical blindness. As an epithet of defective poetry it refers to the misuse of the letters ا, و, ى as Rawī. In the science of Tradition it is applied to such traditions as are considered of feeble authority (s. ḤADĪTH). (A. S. FULTON.)

DAILAM (in Ptolemy Δελυμαῖς), the mountainous part of Gīlān, which is inhabited by a tribe of the same name (the Δελυμαῖοι of Polybius); it is bounded on the north by Gīlān proper, in the east by Ṭabaristān or Māzandarān, in the west by Ādharbaidjān and the land of al-Rān, in the south by the districts of Ḳazwīn and Ṭārm and in part by Raī. The kings of the land belonged to the Djastān family and resided in Ṭārm. The Dailamites were heathen and therefore exposed to slave-hunters, till they elected the ʿAlid al-Ḥasan b. Zaid as their suzerain (in 250 = 864; Ibn al-Athīr, vii. 85; Masʿūdī, *Murūdj*, vii. 342). Another ʿAlid, al-Ḥasan b. ʿAlī Uṭrūsh (the deaf) converted a section of them to Islām (301 = 913; Masʿūdī, *Murūdj*, viii. 279; ix. 5). The Dailamites rendered assistance to Mardāwīdj (q. v.). They supplied numerous mercenaries to the armies of the ʿAbbāsid Caliphs; led by Aḥmad b. Buwaih they deposed the Caliph Mustakfī (334 = 946; Masʿūdī, *Murūdj*, viii. 410). Khorzād, who was entrusted by Khusraw I. with the task of conquering Yemen with the rank of Wahriz, had been *Marzbān* of Dailam (Masʿūdī, *Tanbīh*, transl. by Carra de Vaux, p. 345).

Bibliography: Ibn Ḥawḳal, p. 267; Mehren, *Manuel de la Cosmographie du Moyen Age*, p. 368; J. Marquart, *Ērānšahr*, p. 126; G. Le Strange, *The Lands of the Eastern Caliphate*, p. 173 *et seq.*; Ibn Isfandiyār, *History of Ṭabaristān*, transl. Browne, p. 164 *et passim*. (CL. HUART.)

DAIR, a Christian convent or monastery; also the cloister or cell of a monk. Hence *raʾs al-dair* (lit. the head of the convent) is applied to one who is chief among his companions. This expression and the word *dair* itself is Syriac. (A. S. FULTON.)

DAIR AL-ʿĀḲŪL, a town in Babylonia, 17 parasangs (= c. 64 miles) south east of Baghdād. In the Arab middle ages the town which had grown up around a Christian monastery was the capital of the district (*ṭassūdj*) of Central Nahrawān and in Muḳaddasī's time (c. 375 = 985) was regarded as the most important place on the Tigris between Baghdād and Baṣra. When Yāḳūt wrote (beginning of the vii[th] = xiii[th] century) the period of Dair al-ʿĀḳūl's prosperity was was already past, for which the alterations that had taken place in the course of the Tigris must have been largely to blame; for while the older Arab geographers locate the town close to the west bank of the Tigris, Yāḳūt finds it on the east side of the river, one Arab mile (2000 yards) from it. Dair al-ʿĀḳūl ultimately became utterly deserted; its site may however be readily identified at the present day by ruins 3000 feet in diameter, called al-Dair, which lie among the swamps on the high east bank of the Tigris.

The name Dair al-'Āķūl can hardly be explained, as has been done, from the Arabic as "monastery of the camel-thorn" (Arabic *'āķūl*, popularly *'adjūl*) but must certainly like so many other pre-Muḥammadan place-names in the 'Irāķ be of Aramaic origin. The Arabic *al-'āķūl* reproduces the Aram. *'āķūlā* = "bend"; therefore the name means "the "monastery at the bend of the river"; and refers to a settlement which was founded at a place where the Euphrates takes a decided turn. In any case 'Āķūlā exists elsewhere as a place-name in Babylonia, as the name of a suburb of the Arab town of Kūfa (this word itself seems to be merely a translation of the Aramaic); that this name was given on account of a well marked bend in the Euphrates there, is expressly stated in Syriac sources. Cf. on this point, Nöldeke in the *Sitz. Ber. der Wien. Akad. d. Wissensch.*, Vol. 128, Abh. ix, p. 43. Al-Zawrā' "the winding", an epithet given to Baghdād is perhaps to be similarly explained (see above p. 563).

Dair al-'Āķūl is famous in history for the decisive battle fought there in 262 = 876 between Ya'ķūb b. Laith al-Ṣaffār and the army of the Caliph al-Mu'tamid, led by the able general Muwaffaķ, in which the rebellious governor suffered his first serious defeat and the great danger which threatened the Caliphate was averted. On this battle cf. Ṭabarī, iii. 1893; Mas'ūdī, *Murūdj al-Dhahab* (ed. Paris), viii. 41 *et seq.*; Weil, *Gesch. der Chalif.*, ii. 441; Müller, *Der Islam im Morgen- und Abendlande*, i. 583; Nöldeke, *Sketches from Eastern History* (1892), p. 195 *et seq.*

Bibliography: Yāķūt, *Mu'djam* (ed. Wüstenfeld), ii. 676; *Marāṣid al-iṭṭilā'* (ed. Juynboll, *Lugdun. Batav.*, 1850 *et seq.*), i. 435; v. 556; Streck, *Babylonien nach den Arab. Geographen*, ii. 289—295; G. Le Strange, in the *Journ. of the Roy. Asiat. Society*, 1895, p. 41; do., *The Lands of the Eastern Caliphate* (1905), p. 35; K. Ritter, *Erdkunde*, x. 191. 232; H. Kiepert in the *Zeitschr. der Gesellsch. für Erdkunde*, xviii. (Berlin 1882), p. 18 (cf. also p. 444). (M. STRECK.)

DAIR AL-DJAMĀDJIM, a Christian monastery in Babylonia, 7 parasangs (c. 28 miles) from Kūfa, according to Yāķūt, on the edge of the desert on the road to Baṣra. Near it was another monastery, called Dair al-Ķurra, which may be identified with the al-Ķurra in Ķādisīya (cf. Yāķūt, ii. 685; iv. 76). The distance between Ķādisīya and Kūfa was 5 parasangs (20 miles); cf. H. Wagner in the *Nachr. der Götting. Gesellsch. der Wissensch.*, 1902, p. 257 *et seq.* From a story in the *Kitāb al-Aghānī* it may be deduced that Dair al-Djamādjim was near the bank of the Euphrates and apparently on its west side. According to these data, the site of this monastery should be sought for south of Kūfa (the ruins of which are 6—8 miles east of Mashhad 'Alī = Nadjaf) somewhere in the southeastern part of the modern Baḥr al-Nadjaf, a swampy lake which has arisen on the west bank of the former channel of the Euphrates.

Dair al-Djamādjim means "monastery of the skulls". There are various stories in the Arab authors of the origin of this name. All are agreed that the name originated in skulls of men slain in a battle there, buried or piled up; but as to the actual event, which is placed in pre-Muḥammadan times, and those who took part in it, opinions differ. Sometimes it is said that the skulls in question belonged to members of the Banū Tamīm, who met their death here in a tribal feud; sometimes they are said to have belonged to Persians slain by the Iyād. A third tradition says that it was the Iyād and Ķuḍā'a who were concerned; their bodies covered the field in an encounter between the two tribes and were buried in the monastery. Whether the name really owes its origin to some such incident, may be doubted. It may more probably be derived from the skulls of martyrs and saints buried and reverenced in the monastery. In any case the analogous name *al-Djumdjuma* = "the skull", which is borne at the present day by a village at the south end of the ruins of Babylon, should be compared. There are two different views on the origin of this latter name; cf. on the one hand, J. Cl. Rich, *Collected Memoirs* (1839), p. 61; on the other Meissner in the *Archiv für Religionswissensch.*, v. 232, , and in the *Mitteil. des Seminars für Orient. Sprach.* (Berlin), iv. (1901), Abteil. ii p. 137, .

In Muḥammadan history the "monastery of the skulls" is memorable for the battles fought in its neighbourhood in 82 (701) between al-Ḥadjdjādj, the governor of 'Abd al-Malik, and the rebel 'Abd al-Raḥmān b. Muḥammad b. al-Ash'ath [q. v., p. 56]. The former had his headquarters at the above-mentioned monastery of Dair Ķurra, while 'Abd al-Raḥmān occupied a strong position at Dair al-Djamādjim. The opposing armies skirmished with one another for more than three months. Although 'Abd al-Raḥmān's force was raised to over 100,000 by the addition of the troops from 'Irāķ, he had finally to quit the field, when the last, decisive battle was won for Ḥadjdjādj's Syrian troops by a powerful cavalry charge by Sufyān.

Bibliography: Ibn al-Faķīh (ed. de Goeje), p. 135. 182; Bakrī, *Mu'djam* (ed. Wüstenfeld), i. 364; Yāķūt, *Mu'djam* (ed. Wüstenfeld), ii. 652; *Marāṣid al-Iṭṭilā'* (ed. Juynboll, *Lugdun. Batav.*, 1850 *et seq.*), i. 427; v. 540; Balādhorī, *Kitāb al-Futūḥ* (ed. de Goeje), p. 283; Mas'ūdī, *Murūdj al-Dhahab* (ed. Paris), v. 304—310, 348, 355, 358; Farazdaķ, *Dīwān* (ed. Boucher), p. 210 or 631 (transl.); *Kitāb al-Aghānī* (Guidi, tabl. alphab.), p. 752; Th. Nöldeke in Benfay's *Orient und Occident*, i. (Göttingen, 1862), p. 692 or p. 705 (extract from the *Kitāb al-Aghānī*); Weil, *Gesch. der Chalifen*, i. 454—457; A. Müller, *Der Islām im Morgen- und Abendlande*, i. 391; Wellhausen, *Das Arabische Reich und sein Sturz* (1902), p. 147—149. (M. STRECK.)

DAIR AL-DJĀTHALĪĶ (= monastery of the Catholic), a Christian monastery in Babylonia, at some distance from the west bank of the Tigris, in the area watered by the canal of al-Dudjail which flows off from the latter south of Sāmarrā and runs parallel with it. The old building was built on a piece of high ground near al-Maskin, the capital of a district (*ṭassūdj*) in the province of Astān al-Āl. Maskin is to be located about 9—10 parasangs (= c. 36—40 miles); its site is perhaps marked by the present ruins of Abū Ṣakhr.

Dair al-Djāthalīķ owes its fame in Arab history to the decisive battle fought in its immediate neighbourhood in 72 = 691, in which the Caliph 'Abd al-Malik defeated Muṣ'ab b. al-Zubair, the

ʿIrāḳ governor of the Anti-Caliph ʿAbd Allāh b. al-Zubair. Muṣʿab, on whose side the poet Ibn Kais al-Rukaiyāt fought, was slain after a desperate resistance, after being deserted by the majority of his followers. A chapel (*mashhad*) was built on the spot where he was buried, which soon became an object of pilgrimage. The name "monastery of the Catholic" points to the fact that the head of the Nestorians stayed here at times. There was a monastery of the same name in Baghdād; cf. Streck, *op. cit.*, i. 167; Le Strange, *Baghdād*, p. 210.

Bibliography: Yāḳūt, *Muʿdjam* (ed. Wüstenfeld), ii. 251, 650; *Marāṣid al-Iṭṭilāʿ* (ed. Juynboll, Lugdun. Batav. 1850 *et seq.*), i. 426; v. 539; Ṭabarī, ii. 2, p. 809; Masʿūdī, *Murūdj al-Dhahab* (ed. Paris), v. 246—253; *Dīwān* of Ibn Ḳais al-Rukaiyāt (ed. Rhodokanakis), N⁰. xxviii. and App. N⁰. x = *Sitz.-Ber. der Wien. Akad.*, vol. 144, Abh. x. p. 3, 15, 287, 300; *Kitāb al-Aghānī* (Guidi, tabl. alphab.), p. 629, 752); Streck, *Babylonien nach den Arab. Geographen*, ii. 236 u. xv. (Nachtr.); Weil, *Gesch. der Chalifen*, i. 406—410; A. Müller, *Der Islām im Morgen- und Abendlande*, i. 385; Wellhausen, *Das Arab. Reich und sein Sturz* (1902), p. 120—123. (M. STRECK.)

DAIR MURRĀN, a place the site of which cannot be identified with certainty; at the present day the name is unknown in Damascus. From the vth century A. H. onwards the Arab writers are ignorant of its exact site. Some of them have wrongly tried to locate it at Dummar, at the entrance to the Baradā valley. Dair Murrān belonged to the Ghūṭa in the district around Damascus; it was built not far from and in sight of (*ẓāhir*) the capital, on an elevated piece of ground among vineyards and luxurious gardens near the foot of the Djabal Ḳāsiyūn. At a short distance from it was the ʿAḳaba or Pass of Dair Murrān. In poems written after the Umaiyad period, the place is frequently mentioned, along with certain villages, all in the immediate neighbourhood of Damascus. Dair Murrān was "opposite Bāb al-Farādīs", i. e. in order to get there one had to pass through this gate. During the rising against the Umaiyad Walīd II, we find the inhabitants of Dair Murrān entering Damascus by this gate. These data point to Dair Murrān having been in the northeast of Damascus, not far from where the Baradā enters the Ghūṭa at the western end of the present large quarter of Ṣāliḥiya.

As the name shows, Dair Murrān possessed a monastery, adorned with mosaics and precious marbles, and occupied by a large number of monks. At the conquest the monastery was not interfered with. The country residence of the Umaiyads at Dair Murrān is frequently celebrated in their poems, particularly by Yazīd I; he spent a while there shortly before his departure for the siege of Constantinople. Dair Murrān must have belonged to the estates of the Ghūṭa on behalf of which this caliph dug or enlarged the canal derived from the Baradā, called the *Nahr Yazīd*. Walīd I died there. Walīd II chose Dair Murrān as his country residence. The Caliph Hārūn al-Rashīd used to go there to drink wine and hear the adventures of the Umaiyads related to him. After the ivth century the name only survives in the *Kaṣīdas* of the poets of Damascus as that of a place of no historical importance, if indeed it still existed at all.

Bibliography: Ibn Shaddād (Leiden Ms.), p. 127, 129; Bakrī, *Muʿdjam* (ed. Wüstenfeld), p. 362; Yāḳūt, *Muʿdjam* (ed. Wüstenfeld), i. 865; ii. 896 *et seq.*; iv. 480, 604; Idrīsī (ed. Gildemeister), p. 14; Ṭabarī, *Annales* (ed. de Goeje), ii. 1270; *Aghānī*, vi. 112, 145; *Journ. Asiat.*, 1896, i. 381 *et seq.*; H. Lammens, *Études sur le Règne du Calife Omaiyade Moʿâwia I*, p. 378 *et seq.*; *Marāṣid al-Iṭṭilāʿ* (ed. Juynboll), i. 440. (H. LAMMENS.)

AL-**DAḲAHLĪYA**, also pronounced Daḳheliye at the present day, is an Egyptian province of the Eastern Delta. It is called after the town of Daḳahla; Amélineau (*Géographie de l'Égypte*) traces this name to the Coptic Tkehli. Abū Ṣāliḥ counted the Daḳahlīya as one of the provinces of Egypt, and estimates its revenue at 53,761 dīnārs; on the other hand Yāḳūt calls it a district (*kūra*). In the time of Nāṣir b. Kalāʾūn it seems to have formed with Murtāḥiya the province of Ushmūm Tannāḥ. At the present day the Daḳahlīya province has, according to Boinet Bey, 9 districts and about 736,000 inhabitants. Its chief town is Manṣūra.

Bibliography: Yāḳūt, *Muʿdjam*, ii. 581; Abū Ṣāliḥ, (ed. Evetts), fol. 76; Maḳrīzī, *Khiṭaṭ*, i. 72 *et seq.*; Kalḳashandī (transl. Wüstenfeld), p. 97; Ibn Duḳmāḳ, *Kitāb al-Intiṣār*, v. 43; Amélineau, *Géographie de l'Égypte*, p. 509 *et seq.*; Boinet Bey, *Dictionnaire Géographique de l'Égypte*; Baedeker, *Egypt*⁶, p. 160. (E. GRAEFE.)

DAKHAN (DECCAN), derived from the Sanskrit word *dakshina*, 'the south'. As applied to India it means, etymologically, the whole of the southern part of the country, but convention has restricted its application to the tract bounded on the north by the Vindhya mountains and the Godāvarī, the natural boundaries between northern and southern India, on the east and west by the sea, and on the south by the river Krishna, the country to the south of that river being known as the Peninsula. The Dakhan consists of several natural and ethnographical divisions. The narrow strip of country between the western Ghāṭs and the Indian Ocean is known as the Konkan, and the country above the Ghāṭs as Mahārāshṭra, the home of the peoples speaking Marāṭhī. Eastward of Mahārāshṭra and extending to the Bay of Bengal, lies Telingāna, the land of the Telingas, a Dravidian race. On the north of the Dakhan lies Gondwāna, the country of the Gonds, a forest tribe of Dravidian origin, and the northeastern and southwestern angles of the tract are occupied by the races speaking Uṛiya and Kanarese.

According to Hindu legend the greater part of the Dakhan was ruled in prehistoric times by a king who had his capital at Vidarbha, probably the modern Bīdar. In historical times the country has been ruled by the Mauryas of northern India, in whose empire it was included, and, on the decline of their power, by a number of local dynasties, the Čendhras, Śakas, Pahlavas, Yavanas, Rāshṭrakūṭas, Vākāṭakas, Čālukyas, Yādavas, and Kākatiyas.

The Muslims first appeared in the Dakhan in A. D. 1294 when ʿAlāʾ al-Dīn, nephew and son-in-law of Fīrūz Khaldjī of Dihlī led a raid into the kingdom of Devagiri, and compelled Rāmačandra, the radja, to agree to pay tribute to Dihlī. The two principal southern kingdoms at this

time were Devagiri or Mahārāshtra, governed by the Yādavas, and Warangal or Telingāna, governed by the Kākatiyas. The former were finally overthrown in 1318, and their kingdom annexed to Dihli. The Muḥammadan conquests in the south were greatly extended by Muḥammad b. Taghlaḳ, but in 1347 his officers in the Dakhan, goaded to desperation by his tyranny, rebelled, and under Ḥasan Khān who, under the title of 'Alā' al-Dīn Bahman Shāh, founded the Bahmanī dynasty, established the independence of the Dakhan. The kingdom of Telingāna was finally subdued by Aḥmad I of this dynasty in 1424-1425. In 1490 the weakness of Bahman Shāh's descendants led to the disruption of their kingdom and between this year and 1525 the Dakhan was divided into the independent kingdoms of Bidjāpūr, Aḥmadnagar, Golkonda, Berār, and Bīdar, under the 'Ādil Shāhī, Niẓām Shāhī, Ḳuṭb Shāhī, 'Imād Shāhī, and Barīd Shāhī dynasties, founded by the provincial governors under the later Bahmanī kings. Berār was subsequently absorbed by Aḥmadnagar and Bīdar by Bidjāpūr, and in the reign of the Emperor Akbar the Dakhan was invaded by the imperial troops and Berār was annexed, but the further advance of the Mughals was long stayed by the ability and energy of Malik 'Ambar the African, who was nominally the minister of the later representatives of the Niẓām Shāhī dynasty, and it was not until after his death that the dynasty was overthrown and the kingdom annexed by Shāhdjahān's officers in 1633. The remaining kingdoms of Bidjāpūr and Golkonda contrived, by intrigues with the Marāṭhas and by bribing the corrupt imperial officers in the Dakhan, to maintain a precarious existence for another half century. Awrangzīb captured Bidjāpūr in 1686 and Golkonda in 1687, and the whole of the Dakhan was incorporated in the Mughal empire, but the authority of the imperial officers was set at naught by the rising power of the Marāṭhas, who established their independence in the western Dakhan and overran and levied blackmail in the Mughal dominions. In 1723 Ḳilidj Khān Niẓām al-Mulk, who had been appointed viceroy of the Dakhan, defeated at Shakarkhelḍa in Berār Mubāriz Khān, who had been appointed by the two Saiyids then dominant at the court of Dihli to supersede him, and established the virtual independence of his family in the Dakhan. In the eighteenth and the early part of the nineteenth centuries the eastern and western districts of the Dakhan passed into the hands of the British, as a result of their wars and treaties with the French and the Marāṭhas, and in 1903 Berār, the northernmost province of the Niẓām's dominions, was leased in perpetuity to the Government of India, but the Niẓām of Ḥaidarābād still governs the greater part of the Dakhan.

Bibliography: T. W. Haig, *Historic Landmarks of the Deccan*. (T. W. Haig.)

DAKHANI, also spelt Deccani, Dekhani or Dekkani, the form of Hindustani spoken by the Muḥammadan inhabitants of the Dakhan, or Southern India, more especially of the Ḥaidarābād State. The language is that of Western Hindi, with an admixture of Persian and Arabic words, phrases and grammatical forms, introduced into it by the Mughal conquerors, who formed a large accession to the Hindu population of this part of India. The structure of sentences also differs from that of the modern and more polished style of Hindustani as spoken in Upper India. Thus we find the Persian termination *ān* to express the plural numbers of Hindi names, whether denoting persons or things, as *lokān* 'people', *ankhān* 'eyes'. The use of the Agent case (*ne*), and the construction of the transitive verb — peculiarly characteristic of the polished style — is, as a rule, not observed in Dakhani.

Dakhani Hindustani was the language in which Urdu literature took its rise in the beginning of the 17th century, A. D. The early poets of the Dakhan were of the Shī'a creed, and their works — written in the Persian character — consisted chiefly of versions of popular Persian or Arabic theological treatises, stories of Muḥammad, the Caliphs and saints, and adaptations or translations of popular romances or legendary stories. The earliest extant compositions of Dakhani poets are the *Ḳiṣṣa-i Saif al-Mulūk*, and a translation of Muḥammad Ḳādirī's Persian abridged version of the *Tūṭināma*, or "Tales of a Parrot". These two works were written by Ghawwāṣī, a poet at the court of 'Abd Allāh Ḳuṭb Shāh, Sultan of Golkonda in Ḥaidarābād. The first is dated A. H. 1027 (A. D. 1618), the other A. H. 1049 (A. D. 1639). During the reign of the same ruler Ibn Nishāṭī wrote, in A. H. 1066 (A. D. 1655-56), a romance called *Phulban*, translated from the Persian *Basātīn*; and Nuṣratī, the court poet of Bidjapur, wrote the romance of Prince Manohar and Madhumālatī, entitled *Gulshan-i 'ishḳ* (A. H. 1068 = A. D. 1657-1658), and *'Alīnāma*, a eulogy of his sovereign 'Alī 'Ādil Shāh II (A. H. 1071 = A. D. 1660-61). Several other minor Dakhani poets, viz: 'Ādjiz, Sewak, 'Azīz, Ghulām 'Alī Khān Laṭīf of Hyderabad, and others flourished about the same time.

Shāh Walī of Aḥmadabad in Gudjarat, the most distinguished poet of the Dakhan, flourished in the time of the emperor 'Ālamgīr I, in the beginning of the 18th century. He enjoys the distinction of being the first to compose an Urdu Dīwān in accordance with the Persian system of prosody, which form of poetical composition was universally adopted by the poets of Lucknow, Dihli and other principal cities of the Mughal kingdom.

(J. F. Blumhardt.)

al-**DĀKHIL**, an epithet of 'Abd al-Raḥmān I of Cordova [q. v., p. 53].

DAKHIL, is a metrical term applied to a vocalised consonant preceded by an *alif* (here called *alif al-ta'sīs*) and followed by a *rawī* or rhyming consonant (vocalised or quiescent). Thus, for example, in a verse which ends with *mushārikū*, *mushārukū* or *tashārukū*, the Alif (ā) is the *alif al-ta'sīs* the Rā the *dakhīl* and the Kāf (k) the *rawī*.

(Moh. Ben Cheneb.)

DĀKHLA, is one of the southern groups of oases in the Lybian Desert [cf. the article baḥriye, p. 586]. The oasis of Farāfra, four days' journey to the north, is also sometimes included in it. The Dākhla at the present day forms part of the province of Asyūṭ; the most important place in it is Mūṭ with about 1300 inhabitants. Little is definitely known about the history of the oasis; the accounts we find are mostly fantastic tales of mythical rulers and all sorts of marvels. Thus the lake is located there into which all birds which fly over it irresistibly fall; we are also told that whoever approached the gates of the town guarded by four idols of copper, fell at

once into a deep sleep from which he could only be awakened by being breathed upon by the inhabitants. According to Ibn Waṣīf Shāh, Mūsā b. Nuṣair unsuccessfully attacked for seven days a fortified town, which had been built in ancient times to afford protection against the Deluge. While al-Bakrī speaks of the great fertility and large population of the oasis, which was apparently at one end of a road to Ghāna which has been engulfed by the desert since the xth century, Idrīsī a few generations later describes its dreary desolation. There can be no doubt that much flourishing land has been covered by sand as occasional allusions show. Maḳrīzī points out, *inter alia*, that the feuds which arose through the intermingling of the original population with Berbers were considered the cause of its decline. Al-Ḳaṣr and al-Ḳalamūn are the towns most frequently mentioned. The oasis now comprises 12 villages and has about 17,000 inhabitants.

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(E. Graefe.)

DAḲĪḲĪ, Abū Manṣūr Muḥammad b. Aḥmad, a Persian poet belonging to Ṭūs. He began an epic in the *mutaḳārib* metre for the Sāmānid ruler Nūḥ II b. Manṣūr and had completed 1000 couplets (covering the reign of Gushtasp and the preaching of Zoroaster), when he was murdered by a Turkish slave, his favourite, in 341 (952). These 1000 couplets were incorporated by Firdawsī in his *Shāhnāmah* (ed. Turner Macan, iii. 1065—1103; ed. Vullers, iii. 1495—1553). He also wrote lyrical poems of which a few fragments have been preserved by ʿAwfī (ed. Browne, ii. p. 11—13). It has been supposed from a verse in one of his poems that he was a Mazdean; but it is more probable that what he really admired in Zoroastrianism was the liberty to drink wine.

Bibliography: Riḍā-Ḳulī-Khān, *Madjmaʿ al-Fuṣaḥāʾ*, i. 214; Ethé, *Rūdagī's Vorläufer und Zeitgenossen*, p. 59; Nöldeke, *Das Iranische Nationalepos*, p. 18; Horn, *Gesch. der Pers. Litter.*, p. 81; Edw. G. Browne, *A Literary History of Persia*, i. 123, 459. (Cl. Huart.)

DAKKA, a village in Nubia on the west bank of the Nile opposite the mouth of the Wādī al-ʿAllāḳī [q. v., p. 311], famous for its gold mines. It was probably to its situation here that the ancient Per-selket, called by the Greeks Pselchis, owed its importance; ruins of temples of the Hellenistic period still exist not far from Dakka. Cf. Baedeker, *Egypt*[6], p. 385 *et seq.*; E. A. W. Budge, *Egyptian Sūdān*, i. 549; ii. 110—114, 168, 297, 329 *et seq.*

DĀL, the eighth letter of the usual Arabic Alphabet, and fourth of the Abdjad (whence its numerical value = 4). It is pronounced at the present day as in Old Arabic as a voiced dental explosive. Cf. A. Schaade, *Sībawaihi's Lautlehre*, Index.

(A. Schaade.)

DALLĀL (a.) "broker, commission agent". Dallāl, literally "a finger-post", is the popular Arabic word for *simsār*, *samsal*. The *Tādj al-ʿArūs* says on *simsār*: "this is the man whom the people call dallāl; he points the way for goods to the buyer and for prices to the seller". The Arabic notices of the occupation of *samsal*, which is of great importance in the history of commerce, and corresponded to the Byzantine μεσίτης, are very scanty; as there are no systematic materials available, we can only give here a few casual notes. In the law-books, the samsals are cautioned against trickeries usual in trade (Ibn al-Ḥādjdj, *Kitāb al-Madkhal*, iii. 75). They often commend highly to the buyers goods which they know to be worth less than the price placed on them and, just as the modern dragoman still does, they made common cause with the dealer against the buyer. Their occupation, which under certain conditions was of an official character, was called *dalāla*. Al-Dallāl appears quite early in names (*Tādj al-ʿArūs*). In the Fāṭimid period certain goods could only be sold through the intermediary of a *samsal* (Muḳaddasī, ed. de Goeje, *Bibl. Geogr. Arab.*, iii. 213, 6). In the Mamlūk period a tax was laid on the 2% commission (*udjrat al-dallāl*) which had been usual in Cairo from ancient times, by which the dallāl had to give up half of his profits, a tax which he naturally managed to make the public pay. This was called *niṣf al-samsara* (Maḳrīzī, *Khiṭaṭ*, i. 89, -). A somewhat similar arrangement existed in North Syria (cf. Sobernheim in van Berchem's *Corpus Inscriptionum Arabicarum*, ii. N°. 55, and my review in *Der Islam*, i. 100). The most important transactions were made at the customs offices at the seaports. Here the samsals were also interpreters in commerce with the Franks. The relations of these samsals and the interpreters were minutely defined in the treaties of commerce (Amari, *Diplomi Arabi*, 106, 203). Heyd, *Levantehandel*, i. collects all the available information on these points. On the western Mediterranean cf. de Mas Latrie, *Traités de Paix et de Commerce* (Paris 1866), p. 189. The business of broking was then taken over by the west (cf. Schaube, *Handelsgeschichte der romanischen Völker des Mittelmeers*, p. 761).

It is not only in commerce with foreigners but among themselves also that Orientals employ the dallāl but in this case he appears also as an independent dealer, e. g. in old clothes (*Description de l'Egypte, Etat Moderne*, xviii. 2, p. 421). The auctioneer in the secondhand market is also called dallāl, as more frequently is the small broker and commission agent. His manner of business is well described by Lane in his *Manners and Customs of the Modern Egyptians*[5], ii. 13. Women brokers (*dallāla*) are also found who do business with the better-class harems (Lane, *op. cit.*, i. 200, 239, 242). For other meanings of the word see Dozy, *Supplément*, s. v. (C. H. Becker.)

al-**DALW** (a.) a "water-jar"; also the name of the constellation Aquarius, cf. al-Ḳazwīnī, *ʿAdjāʾib al-Makhlūḳāt* (ed. Wüstenfeld, i. 37).

DĀM is the name of an Indian copper coin. *Damṛā* and *damṛī* are diminutives applied to fractional parts of a *Dām*.

The first coinage of dāms was under Shēr Shāh and his successors of the Sūrī dynasty and it was continued by Akbar and his successors up to the fall of the dynasty. Damṛī is the popular name

in N. India for a small coin at the present day. Dāms were issued in great abundance by Shēr Shāh and Akbar, and in smaller number afterwards, in fact so scarce were those of the later Mughals that they were unrepresented till lately in the principal European collections. During the past twenty years owing to the researches of C. J. Rodgers, Oliver, Burn, Wright, White King and others numerous specimens have come to light. Akbar's dāms weigh from 303 to 327 grains (= from grammes 19,8364 to 21,3896) these being the lowest and highest recorded weights. There were also according to Abu'l-Faḍl half, quarter and $1/8$th dāms called respectively *adhēlā* or *niṣfī*, *pāulā* or *damṛā*, and *damṛī*. There was also a double dām, a specimen of which weighing 625 gr. is given by C. J. Rodgers (*Journ. of the As. Soc. of Beng.* xlix (1). Pl. xx.) On Akbar's currency the name dām does not appear, the coins being described simply as *fulūs*. The names damṛā and damṛī however are found on some of the small coins. According to Abū 'l-Faḍl 360 dāms went to the *mukar* and 40 to the rupee.

Bibliography: E. Thomas, *Chronicles of the Paṭhān Kings of Dehli*; Brit. Mus. Catalogues: Sulṭāns of Dehli and Mughal Emperors (Introduction by S. Lane-Poole, *Copper Currency*); Papers by C. J. Rodgers and others in the *Journ. of the As. Soc. of Beng.*, *Indian Antiquary* and *Numismatic Chronicle*.

(M. Longworth Dames.)

DĀMĀD, son-in-law of the Sulṭān. Under the early Ottoman Sulṭāns, princesses (*sulṭān*) of the royal house were occasionally given in marriage to the vassal princes of Asia Minor, for example, to the Ḳaramānoghlu, and even to the viziers and generals of the sovereign; the case of the saint Amīr Sulṭān of Brusa, who married a daughter of Bāyazīd I is quite unique not only for that but also for later periods. We afterwards find Grand Viziers, Kapudan Pashas, Aghas of Janissaries, Bostāndjībashis and other high officials as sons-in-law of the Sulṭān; the best known are: Ibrāhīm Pasha, the favourite of Sulaimān I, Rustem Pasha (husband of Mihrimāh), Sokolli Meḥemmed Pasha (husband of Esmākhān), Ibrāhīm Pasha (son-in-law of Meḥemmed III.) and Ibrāhīm Pasha under Aḥmed III. etc. (cf. v. Hammer, *Gesch. d. Osm. Reiches*, x. 607 s. v. *Sulṭānin*). The name *dāmād* is applied to some of them by their contemporaries and in history, as is still the usual fashion (e.g. Dāmād Maḥmūd Pasha, Dāmād Ferīd Pasha etc.). The marriage ceremonies were celebrated with great splendour and are minutely described in the native annals as well as by western travellers (cf. v. Hammer, *Gesch. d. Osm. Reiches*, cf. Vol. x. Index s. v. *Hochzeit und Vermählung*); the dowry had been fixed by Sulaimān I at 100,000 ducats and the appanage brought in 1000—1500 aspers daily. (Venetian *Report* of 1608 in the collection by Barozzi and Berchet, p. 72; v. Hammer, *op. cit.* viii. 211); in addition a large palace was usually bestowed on the princesses. Till the time of Sulaimān I. the Dāmād were usually sent into the provinces as governors to prevent them having any personal influence on the affairs of the Sublime Porte, (Koćibey, ed. of 1303, p. 94, 97). Etiquette compelled the Dāmād to put away the wives he already had and to take no further wives (cf. the Venetian *Report* already quoted, p. 103 *et seq.* and v. Hammer, *op. cit.*, iv. 103); he became the slave of his wife and this relationship finds expression in the forms of address used between the spouses (cf. the above reports, p. 72, 104; de la Mottraye, *Voy.*, p. 338 *et seq.*; von Hammer, *Osm. Staatsverfsg.*, i. 476—484 = *Gesch. d. Osm. Reiches*, viii. 211—213; C. White, *Three Years in Constantinople*, iii. 180 *et seq.*). The statement that sons born of such marriages were done away with at birth (Eton, *Survey of the Turkish Empire*, 3. ed., p. 101; v. Hammer, *Gesch. d. Osm. Reiches*, iv. 463), may be disproved (cf. Djewdet, vi. 196 *et seq.*, the Venetian *Reports* l. c., p. 181, 372), only in earlier times they were debarred from all public offices (Venetian *Reports* l. c. 181).

(J. H. Mordtmann.)

DĀMAGHĀN, a town in Persia, the capital of Ḳūmis. There used to be works there for distributing among the villages the waters rising in a cavern but these were destroyed by the Afghāns in 1136 (1723-1724). It is said to occupy the site of Hecatompylos, one of the capitals of the Parthians. It is on the boundary between 'Irāḳ 'Adjamī and Khorāsān and is frequently mentioned in Firdawsī's *Shāhnāmah*.

A day's journey from it among the mountains are the ruins of the fortress of Girdakūh, which used to be a stronghold of the Ismā'īlīs. In the northwest there is an important spring, called Čashma-i 'Alī, around which Fatḥ 'Alī Shāh built waterworks in 1217 (1802) and which is an object of pilgrimage because it is believed that the mark of the shoe of the Prophet's horse may be seen on a stone over which the water falls.

Near it on the hill of Mahrūkār are the ruins of a fortress.

Bibliography: Iṣṭakhrī, p. 210, 211; Ibn Ḥawḳal, p. 271; Muḳaddasī, p. 555; Ferrier, *Voyages*, i. 155; Khanikof, *Ethnography*, p. 73, 74; Nāṣir al-Dīn Shāh, *Journey in Khorāsān*, p. 71 *et seq.*, 431 *et seq.* (view. p. 430); Et. Quatremère, *Histoire des Mongols*, i. p. 278, note; Barbier de Meynard, *Dictionnaire de la Perse*, p. 223; G. Le Strange, *The Lands of the Eastern Caliphate*, p. 364 *et seq.*

(Cl. Huart.)

ḌAMĀN "security, bail", is an agreement by which a man pledges himself to the creditor (*al-maḍmūn lahu*) to pay the debts of a third person (*al-maḍmūn 'anhu*) if the latter does not do so. The guarantor (*ḍāmin* or *ḍamīn*) can only demand compensation from the debtor when he pays his debts if he becomes security for him with the latter's consent; otherwise he is considered a guarantor "for the sake of God". The latter is the case amongst others when a man becomes security for the debts of a dead Muslim. — *Ḍamān* in the books on *Fiḳh* further means responsibility for things, the loss of or damage to which must be compensated to the creditor.

Bibliography: Besides the chapter on Ḍamān in the collections of Tradition and Fiḳh books: Dimishḳī, *Raḥmat al-Umma fi-'khtilāf al-A'imma* (Būlāḳ, 1300), p. 81.

(Th. W. Juynboll.)

DAMĀN, a Pers. word meaning 'skirt' applied to the low lands lying along the base of a mountain range, fully written *dāmān-i-kōh* 'skirt of the mountains'. This is especially used to designate a tract in the Dēradjāt, now part of the Dēra Ismā'īl Khān District,

N. W. Frontier Province, India. The dāmān is the high plain below the mountains, and does not include the low lands of the Indus known as *naghāb* or *kachī*. The eastern part of this raised plain formerly called *Makkalwād* is now included in the Dāmān. In the similar tract farther South (in the Dēra Ghāzī Khān Dist.) the corresponding tract is also called Dāmān occasionally, but more usually *Pachādh* or West. The Dāmān is a level parched-up plain with little vegetation, intensely hot in summer, very dry with scanty rainfall. Irrigation from torrents is carried on by an elaborate system of embankments which catch the flow after rain and divert it on to the fields. In a few places there is irrigation from permanent hill-streams (*kālāpānī*), the chief of which are the Takwāra near Tānk, the Gōmal (called the Lūnī where it issues into the plains) and the Vahōā. The principal towns in the Dāmān are Kulāčī, Drāband, Čandhwān and Tānk. The population is mainly Afghān, speaking the southern dialect of Pashto, with numerous communities of Djaṭs, speaking Lahndā, especially in the tract near Tānk known as the Djaṭathar. There are also some Balōčes, and the Khētrāns an aboriginal tribe assimilated by Afghāns at Vahōā. The principal Afghan tribes are the Gandāpur, Miānkhēl, Bābar, Ustarāna and Kundī. The Pawindah or nomad Afghān traders enter this tract every year in the autumn by the Gōmal Pass and spread through the Dāmān where they camp and graze their camels while their traders wander through India. When the hot weather commences they return to the highlands of Afghānistān. These traders are mainly Sulaimānkhēl and Kharōtī.

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(M. LONGWORTH DAMES.)

DAMANHŪR, Coptic TIMINHŌR "city of Horus", the name of a number of places in Egypt, mostly in the Delta of which only the most important are mentioned here.

The Damanhūr al-Shahīd or Damanhūr Shubrā, mentioned by Yāḳūt, i. 601, and placed by Ibn Djīʿān in the suburbs of Cairo, deserves special mention on account of the Christian "Festival of the Martyrs", also frequented however by Muslims, observed on the 8th Pashons, in which the Christians used to throw a wooden box containing the finger of a saint into the Nile to bring about its rise, apparently a corruption of some ancient festival of Osiris and Horus. In 702 = 1302 the festival was forbidden, but in 738 = 1338 permission was again granted until in 755 = 1354 the relic itself was burned (see *Notices et Extraits*, Vol. iv, p. vii.—xi.; Maḳrīzī, *Sultans Mamlouks*, trad. Quatremère, ii. 2, p. 213).

Muḳaddasī speaks of a Damanhūr in the Rīf; as Būṣīr Banā, which gives a clue in the Coptic texts to the locality of a Damanhūr, was certainly in the Rīf, we would be inclined to regard the two places as the same and further to identify them with Damanhūr Waḥshī (in Boinet Bey: Damanhūr al-Waḥsh) which the later Arab geographers locate in the province of Gharbīya. This is unfortunately rendered uncertain by the fact that at the present day there are two places bearing the name Damanhūr in Gharbīya.

The Damanhūr al-Waḥsh of the Arab authors must not be confused with the above mentioned Damanhūr Waḥshī; the former (the ancient Hermopolis Parva), is by far the best known of the places of this name. According to the later division into provinces which still exists, it was the capital of the province of Buḥaira [q. v., p. 772], was fortified in 792 (1392) by Barḳūḳ, and lay on the western road, the so-called *Ṭarīḳ al-Ḥādjir* (see Quatremère in Maḳrīzī, *Sultans Mamlouks*, ii. 2. p. 188), now on the railway from Cairo to Alexandria. This fine town, which forms the centre of a large system of railway lines, is of importance in the cotton trade and for its industries.

Bibliography: Abu ʾl-Fidā (ed. Reinaud), p. 106; Ibn Faḍl Allāh al-ʿOmarī, *Taʿrīf* (Cairo 1312), pp. 175, 189; Kalḳashandī, *Ḍawʾ al-Ṣubḥ* (Cairo 1906), p. 239; do., transl. by Wüstenfeld, p. 114; Ibn al-Djīʿān, *al-Tuḥfa al-Sanīya*, p. 116; Ibn Duḳmāḳ, *Kitāb al-Intiṣār*, p. 101; Boinet-Bey, *Dict. Géogr.*, p. 286; Quatremère, *Mémoires*, i. 358—366; Amélineau, *Géographie de l'Egypte à l'Époque Copte*, p. 113—116; Baedeker, *Egypt*[6], p. 27.

(R. HARTMANN.)

DAMASCUS, Arabic DIMISHḲ, DIMASHḲ, DIMASHḲ AL-SHĀM, also like Syria briefly called AL-SHĀM, the largest city in Syria, situated in 36° 18', East Long. (Greenw.) and 33° 21' N. Lat., 2130 feet above sea-level on the edge of the Syro-Arabian desert, close behind the double mountain wall of Libanon and Antilibanon with Hermon. The spurs of these mountains (the nearest is Djebel Ḳāsiyūn) shelter the plain of Damascus in the north and south; in the south the Djebel al-Aswad and Djebel al-Manīʿ afford a certain amount of shelter but on the east it is quite exposed. The climate of Damascus, which has not yet been properly studied, cannot be described as particularly healthy (east winds predominate; but there are also west winds bringing snow and rain and in spring occasionally the burning Khamsīn; great variation of temperature from 6° C. in the middle of January to 27° in the middle of July) but on the whole it compares advantageously with the country adjoining it on the east.

The importance of its site lies in the fact that the Baradā [q. v., p. 652] has here created an extensive oasis, the celebrated Ghūṭa [q. v.] where it debouches from the Antilibanon into a country with a low rainfall (average estimated at 14 inches yearly) before its waters are finally lost farther to the west in the swamps of ʿAtaiba. This splendid district, a veritable garden, naturally forms a centre of civilisation for the broad steppe-like hinterland. Owing to the incomparable fertility of its natural surroundings the town, lying on the north-south road through Inner Syria, was able to attract the trade of North Syria and Mesopotamia, of Arabia and Babylonia with the Mediterranean and Egypt from the natural routes farther north and south respectively and to make itself the centre of this traffic.

With such a favourable situation Damascus has naturally been a centre of culture of the first rank from the very earliest times. The name (in the Thutmosis-list: Timasḳu, Assyrian Dimashḳi, Timashgi, Hebrew דַּמֶּשֶׂק, later — as in Syriac with dissimilation of the double consonant — דַּרְמֶשֶׂק) is obviously pre-Semitic. In the Old

Testament the name early appears in connection with the story of Abraham (Genesis, xiv, 15). This association was further extended in Tradition and even at the present day, Muslims honour the Masdjid Ibrāhīm in Berze north of Damascus (probably the *'Αβράμου οἴκησις* of Josephus) as the birthplace of Abraham. After the 10th century B.C. we find an Aramaean kingdom of Damascus, mentioned in the Old Testament and in Assyrian texts, which was destroyed by the Assyrians in 732 B.C. For the history of this kingdom as well as of the later vicissitudes of Damascus under Assyro-Babylonian, Persian, Greek and Roman masters, the reader may be referred to J. Benzinger's article in *Pauly-Wissowa's Real-Encyclopaedie*, iv. 2042—2048 and the authorities there given. Here we are only concerned with Damascus in relation to the Arabs. About 85 B.C. the town passed for the first time under Nabathaean rule (Aretas III. Philhellen). The Nabathaean kingdom owed its possession of Damascus for the second time to Rome (between 37 and 54 A.D., under Aretas IV. Philopator; cf. *Second Corinthians*, xi. 32). Arabic influence made itself strongly felt at quite an early period in the town which was too much exposed to the desert (Justin: τῆς Ἀραβικῆς γῆς ἦν καὶ ἔστιν). This gravitation towards the desert was probably also the reason why Damascus under Roman rule never became the capital of a province. According to the later division into provinces it belonged to Phoenike Libanesia, the political metropolis of which was Emesa (Ḥimṣ). On the other hand the strongly Hellenised town was never directly subject to one of the Arab phylarchs ruling in the neighbourhood, not even to the Ghassānids; yet the latter were the lords of the immediate neighbourhood (Djilliķ [q. v.] cf. Nöldeke, *Ghassān. Fürsten*, p. 47) and there was always a lively intercourse between the Beduins and their great market. They were acquainted with Damascus, looked upon it as the ideal of earthly splendour and gazed with wondering and envious eyes upon the treasures of the town. It is therefore no wonder that at a later period the Muslim Arabs not only referred passages in the Ķor'ān like xvii. 4 and xxiii. 52, the name *Iram dhāt al-ʿImād* (Ķor'ān lxxxix, 6) to Damascus but increased its glory by many sayings put into the mouth of the Prophet.

We have no accurate descriptions of the Damascus of antiquity. Even Julian who praises the situation and buildings of the city in words of amazement, gives us no details. We can hardly be wrong however in supposing that the general plan of the town had been the same for centuries before as it was at the Arab invasion. The town had suffered considerably shortly before from the Persian invasion, but this had certainly not brought about any radical alteration in its configuration. Since the Muslim conquest the walls and essential features of the town have been practically unchanged. This striking fact is largely due to the natural situation of Damascus; for it lies at the point where the road through Inner Syria from north to south crosses the Baradā which runs from east to west. A regular arrangement of streets was thus formed. This feature was further emphasized by the gigantic complex of the ancient quadrangular temple (of the Sun?) in which Theodosius or Arcadius built the Church of St. John. We must look upon the city as having existed since Roman times in its present day form, as an elongated rectangle on the right (south) bank of the Baradā, which was cut through by a road along its greatest length which is still called the "Straight Street", by foreigners (in allusion to *Acts*, ix. 11). In the northern part lay the real centre of the town, the great sanctuary. The foundations of the citadel in the northwest corner probably also date from ancient times. We do not now know where to locate the armouries founded by Diocletian. Even the city-gates, which were there before the Arab conquest have in part survived to this day. Balādhurī (following Wāķidī?) mentions, in connection with the siege of Damascus, beginning with the Bāb al-Sharķī at the east end of the main street, on the north side the Bāb Tūmā, the Bāb al-Farādīs, then the Bāb al-Djābiya in the west at the end of the street running lengthways and the Bāb al-Ṣaghīr and Bāb Kaisān in the south.

The Conquest by the Muslims.

After the battles of Baisān and Fiḥl in Dhu 'l-Ķa'da 13 = January 635 the Arab hosts advanced on Damascus along the Djawlān road. They met with no resistance until they reached Mardj al-Ṣuffar north of al-Ṣanamain. The Byzantines were at first successful in surprising the Muslim advance guard but were finally forced to fall back on Damascus (Muḥarram 14 = February 635). Fourteen days later the Arabs appeared before Damascus. Khālid b. al-Walīd, the commander-in-chief, made his headquarters north or northeast of the city at Dair Ṣalībā or Dair Khālid (see Ibn Shaddād, quoted by de Goeje, *op. cit.*, p. 94; the predominant tradition placed his camp at quite an early period farther east at the tomb of Shaikh Arslān, see Porter, i. 55 and *Journ. Asiat.*, ixth Ser. v. 405; vi. 449). It was necessary at all costs to prevent the union of the troops who had been driven back on Damascus with an army of relief which might come from the north; and this object was attained. The consequence was that in Radjab 14 = September 635, the inhabitants of the city (perhaps through the bishop, as Balādhurī says, or al-Manṣūr the grandfather of John of Damascus, as Eutychius says) secretly opened the eastern gate to Khālid's Muslims whereupon the Greek garrison retired to the north and the city passed under Muḥammadan sway.

A wealth of irreconcilable traditions exists concerning the taking of the city. Only the most important can be mentioned here. The usual view, which has been disseminated in the east by Ibn 'Asākir and in the west by A. von Kremer, is that Khālid b. al-Walīd conquered the eastern part of the town by force of arms from the Bāb al-Sharķī, while the Bāb al-Djābiya side of the town was surrendered to Abū 'Ubaida. The two generals met in the ancient church of St. John and thus the eastern part of this building with the eastern part of the town came to be occupied by the Muslims, while the western remained to the Christians. The untenability of this late story which is in contradiction to all better older traditions has now long been recognised.

Balādhurī's account seems more worthy of credence, according to which Abū 'Ubaida seized the Bāb al-Djābiya and was met by Khālid, who had entered by the east gate, which had either been surrendered or treacherously handed over to him, at the Maķsillāt Church (s. *Journ. As.*, ix.

Ser. vii. 376, 381, 404: at the *Three Ḳanāṭir*; cf. v. Kremer, *Topographie*, ii. 6: *Taḥt al-Ḳanāṭir*) in al-Barīṣ (de Goeje = *Bāṣir*, probably the *via recta*).

The credit of having conclusively shown, in his exhaustive examination of the point, that Abū ʿUbaida was really never in Syria at all in the year 14, is due to Caetani. It was Khālid to whom the city was surrendered. The story of the meeting of the two leaders in the centre of the city, so persistent in Tradition, therefore falls through, unless we, giving a new turn to a suggestion of Lammens (*Mélanges de la Faculté Orientale*, Beyrouth, iii. 255), replace Abū ʿUbaida by Yazīd b. Abī Sufyān who according to the usual story had entered at the Bāb al-Ṣaghīr. There can be no question of the falseness of the story of a partition of the city, particularly of the church of St. John. The Christians were rather guaranteed the possession of their property, their houses and churches and only pledged to pay tribute.

The Arabs spent the winter in Damascus, but had to vacate it on the approach of the large army of Heraclius in the spring of 636. A second siege of Damascus was therefore necessary after the decisive battle on the Yarmūk in Radjab 15 = August 636, in which Abū ʿUbaida commanded the operations. Caetani therefore places the incidents which are said to have taken place at the Bāb al-Djābiya, in this second siege. In any case the city surrendered for a second time in Dhu ʾl-Kaʿda 15 = December 636 under conditions which were perhaps somewhat harsher: it was possibly on this occasion that the number of churches to be left to the Christians was fixed at 15.

The fall of Damascus, this earthly paradise, was an event of incalculable importance. The Muslims took up their abode in the houses abandoned by the Byzantines. Here, if anywhere were the conditions requisite for the assimilation of Hellenic culture by the Arabs in a great centre of civilisation, in the neighbourhood of which tribes of Arab stock had long been settled. It was fortunate for Islām as for the city, that it received as governor a man of the Meccan family, which proved itself capable before all else of bringing civilisation into the Umma of the Prophet, the Umaiyad Yazīd b. Abī Sufyān.

Damascus under the Umaiyads.

Yazīd succumbed in the year 18 to the plague of ʿAmwās. His heir was his brother Muʿāwiya who united all Syria under his rule in 31 A. H. He succeeded in making his position so strong in his governorship that after the assassination of ʿOthmān in 36 he was able to wage a war against the Caliph ʿAlī to avenge ʿOthmān, in which he was finally victorious in 41 (661) after the death of ʿAlī and the abdication of his claims to the throne by his son Ḥasan. Damascus became the capital of the new empire. Never before and never again was Damascus so prominent in the history of the world as in the Umaiyad period. How far the city immediately benefitted by this, is difficult to say. Muʿāwiya does not seem to have shown any activity in building on a large scale in Damascus. The area around the Church of St. John or rather the Umaiyad Mosque as it afterwards became, continued to form the centre of the town as it had previously been and still is to the present day. Here close together lay the Old Mosque, the Church of St. John, and Muʿāwiya's new palace al-Khaḍrāʾ. The only contemporary account of Damascus is given us by the Gallic bishop Arculf. According to the account transmitted to us by the monk Adamnan, he describes Damascus as follows: *in qua* [sc. *civitate*] *Saracenorum rex adeptus eius principatum regnat, et ibidem in honorem Sancti Johannis baptistae grandis fundata ecclesia est. Quaedam etiam Saracenorum ecclesia incredulorum et ipsa in eadem civitate, quam ipsi frequentant, fabricata est* (*Itinera Hierosolymitana saeculi III—VIII*, ed. Geyer, p. 276). The mosque was therefore quite distinct from the church. That they were close together is clear from the Arab accounts of later events. The Khaḍrāʾ adjoined them; from it Muʿāwiya had direct access to the mosque and it was near enough the church for him to be disturbed in his sleep in his old age by the noise of the *nāḳūs* (Ibn Ḳutaiba, *ʿUyūn al-Akhbār*, p. 238). According to Ibn Djubair, (ed. de Goeje, p. 269) it was on the left hand, going out of the Umaiyad Mosque by the Bāb al-Ziyāda (cf. the plan in Baedeker), on the site of the later coppersmiths' bazaar, which probably, corresponds to the modern goldsmiths' bazaar (cf. also the *Kitāb al-Aghānī*, vi. 159, 3 *et seq.*).

Muʿāwiya's son and successor Yazīd I. did not particularly care for the city; nevertheless he earned the gratitude of the environs by making or extending the Canal of Yazīd (see the article BARADĀ, p. 652; cf. *Journ. Asiat.*, ixth Ser., vii. 400 *et seq.*).

After the death of Muʿāwiya II. (64 = 683) there was no one left of the Sufyānid branch of the Umaiyad house, who could be seriously considered as a successor to the Caliphate. The succession was disputed by various factions. In Damascus where al-Ḍaḥḥāk b. Ḳais [q. v., p. 892] played a double rôle, a riot broke out during and after divine service between his party and the partisans of the Umaiyads, represented by Ḥassān b. Mālik b. Baḥdal, which became celebrated as the "Day of Djairūn". According to Yāḳūt ii. 175, the Djairūn was a hall with pillars dating from pre-Muḥammadan times, after which the east door of the great mosque bears the name Bāb Djairūn. This celebrated building, which survived till 559 = 1164 when it was destroyed by fire, lay to the east of the modern mosque, for the building of which according to Masʿūdī, *Murūdj*, iii. 271, portions of it were used. It can hardly be doubted that the pillared halls were part of the ancient temple buildings, of which the Church of St. John only occupied a part, and from which came the isolated pillars and groups of columns which exist to this day in other buildings (on Djairūn cf. also de Sacy in his translation of ʿAbd al-Laṭīf, p. 442 *et seq.*). If we add the fact that the scene famed as the "Day of Djairūn" apparently took place in the mosque itself (Ṭabarī, ii. 470 *et seq.*) it is natural to suppose that the Djairūn was really the old mosque itself. The latter's site is then really, as Tradition says, to be sought in the east of the present Umaiyad Mosque. What exactly was the position of the mosque with regard to the Church of St. John in detail, cannot be definitely ascertained. The location of the site of the Church seems to be even more difficult than that of the old mosque (cf. the new theory proposed by Thiersch: *Pharos*, p. 104); however

simple it may appear from Caetani, *Annali dell' Islām*, iii. 390 *et seq.* (but see also ibid., p. 349 and cf. Becker in *Islam*, ii. 397), the solution is by no means so easy.

The hostilities which began with the Day of Djairūn, led to the bloody battle on Mardj Rāhiṭ which secured the Caliphate for the Marwānid branch of the Umaiyad house. With the decrease in the personal importance of the Caliphs and the decline in their actual power, which marked the following period, there went hand in hand a gradually increasing necessity to make an external display of empire. It is therefore now that the most brilliant epoch for the Caliphate and the capital begins although in secret its decomposition had already set in. The city owes its greatest claim to fame, the Umaiyad Mosque, to the Caliph al-Walīd b. ʿAbd al-Malik, the most important builder among the Umaiyads. The old mosque had only been a makeshift; the capital of the empire was at last to receive a place of worship worthy of it. The site on which it was to be built was already indicated. The centre of the town was still, as it had always been even in the days of Paganism and Christianity, the neighbourhood of the great temple. The first thing to do was to deprive the Christians of their church and build the new mosque on the site occupied by it and the old mosque, with the material that still remained in the ruins of splendid ancient buildings. This was then done. In 86 (705), the Christians were forced to give up the church; this was partly destroyed and the new building, which was afterwards celebrated as the third wonder of the world, erected on its ruins. It used to be thought that the building was left practically unaltered and only the decoration was the work of Walīd. Objections have recently (see in particular, Thiersch, *Pharos*, p. 104 and 214) been rightly raised against this view. Careful examination of the building has actually shown that more particularly the colonnades and the transept cannot well be pre-Muḥammadan (see Dickie in the *Quarterly Statement of the Palestine Exploration Fund*, 1897, pp. 268—282). Walīd's expenditure on the building was enormous. Hosts of workmen were brought from Constantinople particularly for the mosaics. Papyri recently found show that materials and skilled workmen were brought from Egypt (see *Islam*, ii. 274, 374). Probably only very essential parts of the old walls were retained, but these, if Thiersch is correct, need not have been the walls of the church itself, and the western and eastern towers as minarets. It is very doubtful, if, as appears probable from the Arabic sources, the whole of the old mosque was incorporated in the new edifice. Absolute clearness in detail may be obtained with good fortune by renewed expert examination on the spot with judicious utilisation of Tradition. In any case al-Walīd's work certainly was the building up of the present mass of buildings at the mosque into a whole, the erection of the northern minaret Miʾdhanat al-ʿArūs, used as a beacon tower, as we learn from later writers, the building of the Muṣallā with its beautiful mosaics in a form essentially the same as it has at present, as a basilika with three naves and a transept, above which rises the celebrated Ḳubbat al-Nasr (on this name, see *Zeitschrift der Deutschen Morgenl. Ges.*, lx. 369, 702; lxiv. 661). On the artistic importance of the Mosque, cf. also H. Saladin, *Manuel d'Art Musulman*, i. 80—87, van Berchem and Strzygowski, *Amida*, p. 326 *et seq.*

The later Caliphs did not do a great deal for Damascus. Several of the Marwānids transferred their capital to another place, while others spent at least a considerable part of the year in *bādiye* [q. v., p. 557] in their palaces in the desert. Those of the splendid palaces in Damascus which might have served to preserve the glory of the Umaiyads were sacrificed to the fury with which the ʿAbbāsids sought to extinguish the memory of their predecessors. At a later period there was a prison on the site of the Khaḍrāʾ. Only one other Umaiyad palace may be particularly mentioned here as the great road to the southwestern suburb of al-Maidān bore its name to modern times, the Ḳaṣr al-Ḥadjdjādj, called after al-Ḥadjdjādj b. ʿAbd al-Malik b. Marwān, which lay outside the Bāb al-Ṣaghīr and Bāb al-Djābiya (Yāḳūt, iv. 110, according to which von Kremer's statement, *Topographie*, i. 14, is unsatisfactory; cf. *Journ. Asiat.*, ixth Series, vii. 379).

A. von Kremer, *Culturgeschichte*, i. 114, has given a very attractive if perhaps somewhat too splendid a picture of life in the city of the Caliph. Unfortunately we know very little about the time and rate of the Muḥammadanising of the city. But it is quite obvious that the number of Muslims settling in it immediately after the conquest must have been quickly much increased by immigration. Under the earlier Umaiyads at least, religion did not however form an unsurmountable barrier. We find Christians on terms of intimacy with the Caliphs and filling the highest offices. The family of the Byzantine surveyor of taxes, which played a part in the surrender of the city, and to which John of Damascus belonged, may be specially mentioned (see Caetani, iii. 376; Lammens in the *Mélanges de la Fac. Or.*, iii. 248 *et seq.*). Here were the conditions requisite for the adjustment of relations between the two religions. How strongly Christianity had inspired Muslim theology just then developing, may be clearly seen from the writings of John of Damascus, which are in part clearly the outcome of disputations between Christians and Muslims (see Becker in *Zeitschr. für Assyriologie*, xxvi. 175 *et seq.*).

The end of the Umaiyad period with its civil dissensions brought misfortunes to the town. On several occasions in 122 (740) turbulent ʿIrāḳīs set fire to it and laid various quarters in ashes (Ṭabarī, ii. 1814; Theophanes, ed. de Boor, p. 412). In 126 Yazīd b. al-Walīd succeeded in gaining the capital of the Empire and therewith the Caliphate by a coup de main, but this seems to have passed off without bloodshed. After Yazīd's death Marwān II. (127 = 844) occupied Damascus without opposition, his opponent Sulaimān b. Hishām taking to flight. But when the new Caliph moved the capital to Ḥarrān, Syria rose against him. The rebellion was put down and, according to Theophanes, the walls of Damascus were razed as a punishment. It had played its part as capital of the Islāmic Empire.

From 750 to 1150.

Two years after Marwān appeared to have made his empire secure, it fell before the ʿAbbāsids. After a short siege, Damascus was taken by ʿAbd Allāh b. ʿAlī, an uncle of the new Ca-

liph, on the 1st Ramaḍān 132 = 28th April 750. The 'Abbāsids gave vein to their hatred and dishonoured the tombs of the Umaiyads. According to the Arab historians it was now that the old walls of Damascus were destroyed. The new rulers resided in the 'Irāḳ, and Damascus sunk to be the capital of a province. The western parts of the empire were often — not to their advantage — granted as a governorship to a prince or favourite in Baghdād who only sent his deputy to the provinces.

The notices of Damascus in the following period are not numerous. It is clear that the split between Ḳais and Yemen in Syria which had been gradually increasing in the days of the Marwānids, continued (in 176 the Barmakid Mūsā was sent to Damascus and in 180 his brother Dja'far). The occasional visits of the Caliph did not of course restore the ancient glory of Damascus as the capital of the Arab empire and al-Mutawakkil's plan of again making Damascus the capital (244 = 858) was given up after the Caliph had made but a brief stay in the Syrian city.

The empire was rapidly approaching its dissolution. When in 254 (868) a strong personality in Aḥmad b. Ṭūlūn became governor of Egypt, the independence of this province soon became an actual fact and in 264 (878) Syria with Damascus also passed into his hands. The Ṭūlūnid supremacy only lasted about a quarter of century; this at first so brilliant period for Egypt can hardly have been the same for the more exposed Syria, although we read of a palace which Khumārawaih built for himself near Damascus below Dair Murrān [q. v. p. 898] on the Nahr Thōra: the palace in which he was assassinated in Dhū 'l-Ḥidjdja 282. The latter, ill-fated period of the Ṭūlūnids coincided with the ravages of the Karmaṭians who had been constantly appearing before the gates of Damascus since 289 (903), until they were routed by the forces of the Caliph, which next made an end of Ṭūlūnid rule also.

A scion of the Transoxanian dynasty of Ikhshīds, who had proved himself a trusty officer, had been governor in Damascus under Khumārawaih: Tughdj b. Djuff. His son, the Ikhshīd Muḥammed (from 323 (935) governor in Egypt), was destined again to play the Ṭūlūnid drama in Egypt and Syria. The latter was always a dangerous and insecure possession. The Ikhshīds finally fell before a power which also disputed the religious title of the helpless Khalīfa; the Shī'ī Fāṭimids had long been ready to pounce on Egypt. When the Karmaṭians were again ravaging Syria, al-Mu'izz saw his opportunity had arrived. Egypt fell in 358 = 969; Damascus fell in the same year, only to slip from his grasp almost immediately. The city was first taken by the Karmaṭians. Their overthrow was followed by a state of anarchy in which great parts of the city were destroyed by fire. Even at a later period the century of Fāṭimid rule does not seem to have been a happy one for Damascus; we read of frequent changes of governor, of risings, which are certainly not to be solely ascribed to the restless spirit of its inhabitants. One of these disturbances resulted in 461 (1068) in the burning of the Umaiyad Mosque.

In 468 (1076) the Saldjūḳ general Atsīz seized Damascus. The town was for ever lost to the Fāṭimids. The name of the 'Abbāsid Caliph again appeared in the *khuṭba* in the pulpit. Atsiz is said to have built the citadel (*Journ. Asiatique* 11th Series vii., 375) but its foundations at least are certainly older [see above p. 903]. His rule lasted only a few years. In 471 (1079) he had to vacate the city in favour of the Saldjūḳ prince Tutush (see his inscriptions in van Berchem, *Inscr. Arabes de Syrie*, p. 12 *et seq.*, 90 *et seq.*, and in *Beiträge zur Assyriologie*, vii. 1, p. 149). After his death, the Amīr Ṭughtegīn governed for his son Duḳāḳ, to whom are ascribed a hospital (*Journ. As.* 11th Ser., iii., 282) and a Khānḳāh (ibid, v., 282) and from whose time the oldest madrasa in the city is said to date (ibid iv., 266), till he finally became really an independent prince, after the death of Duḳāḳ in 479 (1104) and shortly afterwards his son also, and founded the Būrid dynasty [q. v. p. 800], which ruled Damascus for half a century.

The stormy period of the Frankish invasion was not suited for architectural activity on a great scale (cf. however the collection of inscriptions of this dynasty made by van Berchem in *Florilegium de Vogüé*, p. 29—43). Ṭughtegīn earned the gratitude of the principal sanctuary in the city by rescuing the supposed original codex of the Ḳor'ān of 'Othmān and bringing it to Damascus from Ṭabariya which was threatened by the Crusaders in 492 (1099). Ṭughtegīn's successors showed themselves more and more unfitted to cope with the dangers threatening them. Sometimes Damascus was being attacked by the Franks (e. g. in 523 = 1129, and in 543 = 1148), sometimes the Būrids were calling upon the Franks for help against Zangī (534 = 1139) and his son Nūr al-Dīn (546 = 1151) of Ḥalab until the latter finally succeeded in capturing the city in 549 = 1154.

The Damascus of Nūr al-Dīn and Ṣalāḥ al-Dīn.

The period of Nūr al-Dīn opens a new era of prosperity for Damascus. The two reigns of Nūr al-Dīn and Ṣalāḥ al-Dīn are the most brilliant in the history of Damascus, but its glory is different in character from that of the days of the Umaiyads. The whole period was influenced by the religious wars. The first care therefore was for the fortification of the city and alongside of this for the cultivation of pious learning; the profane branches of knowledge were not however entirely neglected; this is for example the period of Ibn 'Asākir, the great historian of Damascus. But gradually all the subjects cultivated became theological. The turmoil of the Crusades contributed largely to quicken the spirit of fanaticism. Damascus became the great bulwark of Islām.

Although the name of Damascus is inseparably associated for later ages with Ṣalāḥ al-Dīn and the glory of the city as his residence is celebrated even in contemporary western poets, it was really rather his predecessor Nūr al-Dīn who gave the new Damascus its character. The defence of the city was improved by the renovation of the walls with their towers and gates. North of the citadel, in which he built a mosque, he opened a new gateway, the Bāb al-Faradj. Not far from it, according to von Kremer, *Topographie*, i. 14; ii. 14, probably on the site of the present military Serai, lay the Dār al-'Adl (also called Dār al-Sa'āda; cf.

Journ. As., ix[th] Ser., vii. 246; Ḥadjdjī Khalīfa, *Djihān numā*, p. 572) built by him and used as late as the Turkish period as the governor's palace. But by far the most famed were the buildings he erected for pious purposes, of which only the most important can be mentioned here: the oldest school devoted to the science of Tradition, in which Ibn 'Asākir taught (cf. Goldziher, *Muh. Studien*, ii. 186 *et seq.*) and the celebrated hospital, the Māristān of Nūr al-Dīn. In the Madrasa called Nūriya after him his tomb is still held in reverence.

With the death of Nūr al-Dīn in 569 (1174) the greater part of his kingdom including Damascus fell to Ṣalāḥ al-Dīn b. Aiyūb, who had already been reigning independently in Egypt. His brilliant victories brought Damascus triumphs previously undreamed of; but although the architectural activity begun by Nūr al-Dīn did not actually cease, the incessant wars left little energy for peaceful development. Six months after the conclusion of peace with Richard I. Coeur-de-Lion, Ṣalāḥ al-Dīn died on the 27[th] Ṣafar 589 (4[th] March 1193) and was at first interred in the citadel, but a few years later his remains were removed to his final resting place in the Madrasa al-'Azīziya.

The fierce struggle between Ṣalāḥ al-Dīn's sons al-Afḍal [q. v., p. 145] and al-'Azīz [q. v., p. 540] and his brother al-'Ādil [q. v., p. 137] in which the town had to suffer several sieges, wrought great havoc on it. It was only after the death of al-'Azīz and the final defeat of al-Afḍal that Damascus began to enjoy peace again under al-'Ādil (extension of the citadel, foundation of the Djāmi' al-'Idain, cf. *Journ. Asiat.*, ix[th] Ser., vii. 231). Under his son and successor al-Mu'aẓẓam 'Īsā, danger from the Franks again threatened it but passed away. A few years later internecine wars again broke out in the house of Aiyūb, which finally led to the alliance, so hated by the Muslim population, of al-Ṣāliḥ Ismā'īl of Damascus with the Christians against al-Ṣāliḥ Aiyūb of Egypt, who with the help of the Khwārizmians defeated the allies at Ghazza in 643 = 1244 and again united Damascus to Egypt. After the death of al-Ṣāliḥ Aiyūb's son al-Mu'aẓẓam Tūrānshāh in 648 = 1250, al-Nāṣir Yūsuf, the ruler of Ḥalab, seized the capital of southern Syria. He was the last Aiyūbid prince of Damascus.

In spite of the turbulence of the period the architectural activity begun by Nūr al-Dīn was not affected. Princes and princesses of the house of Aiyūb as well as the nobles of the kingdom vied with one another in pious foundations. Damascus became a city of madrasas. Ibn Djubair, who visited the city in the time of Ṣalāḥ al-Dīn, counted about 20 madrasas, but the number soon became multiplied many times. These buildings however have more interest for the history of Muḥammadan scholarship or rather piety than for the history of the town proper. We will therefore here only refer the reader to Sauvaire's translations in the *Journ. Asiat.*, ix[th] Ser., iii.—vii., with which may also be compared *Zeitschr. der Deutsch. Morgenl. Ges.*, viii. 346—374.

The Mamlūk Period.

Soon after the middle of the vii[th] (xii[th] century) the invasion of Hūlāgū's Mongol hordes made an end of the Aiyūbid kingdom of Damascus. In Rabī' I 658 = March 1260 the city, empty of troops, opened its gates to the victors; the only obstacle the latter met was a vain resistance in the citadel. The victory of the Mamlūks of Egypt at 'Ain Djālūt [q. v. p. 212] made the latter masters of Syria. The Mongols fled and the native Christians atoned for the good reception they had given them by the destruction of the long famed Church of St. Mary (see Abū Shāma: *Rec. Hist. Crois., Or.*, v. 192).

In the following period, Damascus became the centre of the most important Mamlūk province in Syria, the *Mamlakat Dimashk*, which practically included the whole of southern Syria from the Egyptian frontier up to Bairūt, Ḥimṣ, Tadmur, al-Raḥba on the Euphrates (afterwards moved to Ḥalab) with the exception of the little *mamlakas* of al-Karak and Ṣafad (for a period also Ghazza and Ḥimṣ).

Under al-Ẓāhir Baibars [q. v. p. 588], the great organiser of the Mamlūk kingdom, brighter days again dawned on the city. This indefatigable monarch often held his court in Damascus. He not only rebuilt the ruined walls and citadel but also built a new palace for himself on the Maidān al-Akhḍar on the Baradā, the famous Ḳaṣr al-Ablaḳ, which is said to have served as a model for al-Nāṣir b. Ḳalā'ūn's [see above p. 524] building of the same name in Cairo, on the site of the modern Tekkiya (see Quatremère in Maḳrīzī, *Sultans Mamlouks*, i. 2, p. 44; *Journ. Asiat.* ix[th] Ser. vii. 253; Ibn Shākir, *Fawāt al-Wafayāt*, i. 109). Baibars died in 676 (1277) in Damascus and was buried in the Madrasa al-Ẓāhiriya built by command of his son al-Sa'īd by 'Izz al-Dīn Aidamur, governor of Damascus, northwest of the Umaiyad Mosque (Maḳrīzī, *Sultans Mamlouks*, i. 2, p. 162; *Journ. Asiat.* ix[th] Ser., iii. 420 *et seq.*).

Baibars' reign had been for Damascus a worthy continuation of the prosperity it had enjoyed since Nūr al-Dīn; sciences were also steadily cultivated as evidence of which we need only recall the name of Nawawī [q. v.]. But under the later Mamlūk Sulṭāns a decline set in. Damascus remained unrivalled as the second city in the empire and this, the most important governorship, was naturally filled only by most distinguished Mamlūks; but this too readily resulted in a rivalry between the Sulṭān in Egypt and his officer in Damascus. To prevent this, the commander of the citadel was appointed by the Sulṭān himself, independent of the governor, which naturally produced a constant strained relationship between these two officials. Immediately on the deposition of Baibars' son Sa'īd and the accession of Ḳalā'ūn, Sonḳor al-Ashḳar (678 = 1179) rose in rebellion, supported by a *fatwā* from the Ḳāḍī 'l-Ḳuḍāt Ibn Khallikān, but this rising was put down in the following year. During the confusion which followed the assassination of al-Ashraf Khalīl, Sulṭān Katboghā was surrounded by troops devoted to Lādjīn in the citadel of Damascus and forced to surrender in 696 (1297). A fugitive Nā'ib from Damascus, Ḳipčaḳ, is said to have been the man who brought about the Mongol Ghāzān's campaign in 699 (1300), in the course of which Damascus suffered terrible devastation in the fights between the Mongols who occupied the Mosque and the Mamlūks who stubbornly defended themselves in the citadel while the suburbs like al-Ṣāliḥiya [q. v.] were utterly destroyed. The garrison of the citadel levelled the whole neigh-

bourhood from the Bāb al-Naṣr to the Bāb al-Faradj, and the Mongols burned great stretches of the city including Nūr al-Dīn's Dār al-Ḥadīth. The Mongols soon retired and Ḳipčaḳ, who was left behind by Ghāzān as governor submitted to Sulṭān al-Nāṣir. Damascus escaped with only a fright from the Mongol invasion of the year 702 (1303). As regards the intellectual life of Damascus in this period, we may note the activity of Ibn Taimiya [q. v.], whose puritanical ideas ultimately brought him into conflict with the government.

During al-Nāṣir's third reign, Tangiz, the governor of Damascus, to whom the other Syrian Nā'ibs were subordinate was for a quarter of a century (712—740 = 1312—1339) regent in Syria with practically unlimited power. In 717 he founded the Tangiziya Mosque on the site of the present military buildings behind the military Serai (*Journ. Asiat.*, ix[th] Ser., vii. 237 *et seq.*), and in 739 a school for the study of the Ḳor'ān and the Ḥadīth (*Journ. Asiat.*, ix[th] Ser., iii. 284); he repaired the damaged southwest wall of the Umaiyad Mosque and is also said to have widened the streets. While he was occupied in repairing the damage done in the city by a fire, he fell into disgrace and was finally shamefully put to death in prison in Alexandria.

A period of anarchical praetorian rule again followed the peaceful reigns of al-Nāṣir and Tangiz, during which rival Amīrs were struggling for the mastery. Damascus (753, 762, 790) also was the scene of these wars. In 791 (1389) the decisive battle between the all-powerful minister Mintash and the dethroned Sulṭān Barḳūḳ was fought before the gates of the city, by which the latter won back his throne. His son Faradj had to win back the town in 801 (1399). Under the youthful Sulṭān the rivalries of the Amīrs again broke out, so that Syria fell an easy prey to Tīmūr. In Djumādā I, 803 = December 1400, his forces encamped before Damascus. When Faradj, owing to a rebellion in his camp, left the city and fled to Egypt, the result of the campaign was decided. The city surrendered but the citadel continued to offer a stubborn resistance for a long time. Contrary to the terms of the capitulation Damascus was entirely given over to plunder and a fire in which numberless lives were lost laid the greater part of the town in ashes. The Bavarian Johan Schiltberger, who long served as a Mamlūk in Tīmūr's army, says that 30,000 men, women and children were shut up in the great Mosque which was then set on fire. It is certain at least, that its sack by Tīmūr was the heaviest blow this much harassed city had suffered for centuries.

The latter part of the reign of Faradj was again filled with anarchy by the rebellious Amīrs, whose operations chiefly centred around the ill-fated Damascus. During the whole of the last century of Mamlūk rule these turmoils were constantly recurring. The change of ruler in Cairo was usually the signal for the rebellion of the governor in Damascus. It is therefore no wonder that the town did not so rapidly recover from the devastation wrought by Tīmūr. Ḳalḳashandī (died 821 = 1418) says that only a part around the Mosque was rebuilt in his time and the remainder of the city still lay in ashes (*Ḍaw' al-Ṣubḥ*, p. 283). Nevertheless new schools and mosques were constantly being founded and the names of the Sulṭāns are perpetuated in numerous inscriptions, which tell of new buildings and restorations of ruined buildings, of pious endowments and royal proclamations. To this period Damascus owes buildings like the beautiful Ṣābūniya in the Maidān Road (*Journ. Asiat* ix[th] Ser. iii. 264), the Ilbogha Mosque northwest of the citadel (ibid., p. 236, 431 *et seq.*). The western minaret of the Umaiyad Mosque also dates in its present form from the time of Ḳā'it Bāi as this part had been burned down in 884. But even the more energetic Mamlūk rulers were no longer able to revive a real and permanent period of prosperity for the city.

The Turkish Period.

A few weeks after the defeat of the Mamlūks at Dābiḳ on the 25[th] Radjab 922 = 24[th] August 1516, Damascus opened its gates to the victorious Ottomans. Previously under the Mamlūks of Egypt it had still been only the capital of a province but now it passed entirely under foreign rule. From this period the land ceases to be the scene of the great events of history. It is hardly right to ascribe its decline solely to Turkish misrule, for its resources had already been exhausted by the wars of the preceding centuries. The Turkish period deserves a place of honour in the history of the architecture of Damascus, as some of the finest monuments of Muḥammadan architecture in the modern city date from it. The Egyptian style had become very predominant under the Mamlūks, but now Turkish influence began to make itself felt. Sulaimān I. in 962 = 1554 built the Tekkīye before the western gates of the city on the site and from the ruins of the ancient Ḳaṣr al-Ablaḳ; this beautiful building picturesquely situated on the Baradā is built in the Turkish style (see *Journ. As.* ix[th] Ser. vii., 253 *et seq.*; Saladin, *Manuel de l'Art Musulman*, i. 174). Only two of the most celebrated mosques in Damascus may be mentioned here which owe their origin to Turkish Pashas: Both lie on the Maidān Road. The first is the Darwishiya begun by Darwish Pasha in 979 = 1571 (*Journ. As.* ix[th] Ser. vii., 260) and the second the Sinānīya, so famed on account of its faience work, built by Sinān Pasha in 994 (1585) on the site of the ancient Masdjid al-Baṣal (*Journ. As.*, ix[th] Ser. vii., 262), according to von Kremer, *Topographie*, i. 48, the finest in Damascus next to the Umaiyad Mosque. In fact, architectural activity in Damascus never seems to have ceased, although we have but scanty sources at our disposal for its history in the last few centuries.

The re-awakening of the East is associated with the appearance of Muḥammad 'Alī. From 1832—1840, Damascus was in the hands of the Egyptians. Ibrāhīm Pasha strenuously set about restoring peace and order to the ruined country. Trade and industries began to flourish. Buildings for administrative and more particularly military purposes were erected, for which unfortunately however ancient and venerable edifices were often sacrificed. Thus, for example, the Tangiziya was altered to form a military school and the Ilboghā Mosque became a biscuit factory. The modern Military Serai was built on the site of Nūr al-Dīn's Dār al-'Adl. The enmity between Druses and Maronites in Lebanon, which had been gradually increasing during the Turco-Egyptian wars in the time of Bashīr Shihāb, lead in 1860 to a terrible massacre of Christians in Damascus, in

which 'Abd al-Kādir [q. v.] who had been banished from Algeria placed the Christians greatly in his debt. In recent years one may mention the brief period of government by the reformer Midhat Pasha (1878); education was improved though the system soon in part broke down again; a permanent reform was the replacing of the old narrow bazaar alleys by broad streets. As had been the case innumerable times in earlier centuries, the development of the city has again in quite recent times been affected by great outbreaks of fire. In 1893 the Umaiyad Mosque was burned down to its walls and in April 1912 considerable portions of the new bazaars perished in the flames.

The through commerce of Damascus was considerably affected by the opening of the Suez Canal. The railways, which since 1894 have connected the city with corn-producing Ḥawrān, since 1895 with Bairūt, and since 1905 with Ḥaifā, have afforded a certain compensation, while the main line of the Ḥidjāz railway does not yet seem to have produced any considerable effect on its economic prosperity. Although the continuation of the Syrian railway system will more and more completely ruin the caravan traffic, yet a great development of the narrower hinterland may certainly be expected, which will probably assure the city permanent prosperity if it does not also bring it back its erstwhile predominance. According to the English *Consular Reports* the total trade of Damascus for 1909 and 1910 was roughly of the value £ 1,000,000 both for exports and imports.

Damascus which, as the capital of the Wilāyet of Syria with the four sandjaḳs, Damascus, Ḥamā, Ḥawrān and Karak, is the seat of a Wālī and the headquarters of an army corps staff, is credited in the last edition of Baedeker (1912) with 300,000 inhabitants (exclusive of 3—4000 garrison) which is probably too high.

THE CONFIGURATION OF THE MODERN CITY.

As has already been pointed out, the ground-plan of the heart of the city has hardly altered in any essential features in spite of the numerous ravages of fire and sword since the Umaiyad period. A sketch of the modern city will therefore be a supplement to the historical survey. That the eastern part of the city has practically not yet grown beyond the bounds of the walls is probably in a sense the result of the fact that the Christian and Jewish quarters are here; but the reverse is still more likely, that these quarters are here because the ruling Muslims preferred the western parts as they were situated on the roads to the more cultured lands of Syria. The city soon exceeded its ancient boundaries. At quite an early period we read of the suburb of al-'Uḳaiba northwest of Damascus. When, after the time of Nūr al-Dīn, a new period of prosperity dawned, new suburbs grew up before the Bāb al-Djābiya expanding towards the Maidān al-Akhḍar (Gök Maidān) westwards and the Maidān al-Ḥaṣā (corresponding to the modern suburb of al-Maidān) to the southwest. Gradually the old western boundary became the military and administrative centre, while the business activities of the native population continued to be concentrated as before in the quarter around the Umaiyad Mosque. This evolution has been slowly but steadily going on from the time of Nūr al-Dīn to the present day.

The great vein of traffic from east to west, the "street which is called Straight" ends in the east of the city at the ancient Bāb al-Sharḳī. From this point, the city wall, still well preserved, runs past the tomb of Shaikh Arslān (see *Journ. Asiat.*, ixth Ser., v. 404) northwards as far as the Baradā, which it reaches at the Bāb Tūmā. It then follows the southern of the two arms of the river, which here enclose an island, up to the Bāb al-Salām(a). Between the two last named gates there was once, according to Ibn Shākir (*Journ. Asiat.*, ixth Ser., vii. 373 *et seq.*) a gate Bāb al-Djinīḳ, called after the quarter of the same name which forcibly reminds one of the ancient poetic name of Damascus, Djillīḳ. The traces of the courses of two walls may still be followed, although now built over in many places, westwards from the Bāb al-Salām, between which runs the Bain al-Sūrain road up to the Bāb al Farādīs, to which there was according to Porter, i. 53 a second gate farther inside and the Bāb al-'Amāra outside across the Baradā. This gate takes its name from the suburb al-'Amāra which began at the Bāb al-Salām and gradually developing by the incorporation of originally isolated quarters like al-'Uḳaiba not far from the Maḳbarat al-Daḥdāḥ (*Journ. Asiat.*, ixth Ser., vii. 451), al-Baḥṣa, etc., now sends out a thoroughfare to the northwest up to al-Ṣāliḥiya (cf. *Journ. Asiat.*, ixth Ser., iv. 473 *et seq.*), which had arisen at the foot of Djebel Ḳāsiyūn before 600 (1200). The city wall must have been somewhere here linked up with the citadel. The manifold alterations, one of which is witnessed to by Nūr al-Dīn's erection of the Bāb al-Faradj (on the site of an older Bāb al-'Amāra, cf. *Journ. Asiat.*, ixth Ser., vii. 374) probably owe their origin to the desire to protect the quarters which were gradually growing and becoming linked up to the city. But the city constantly expanded beyond the bounds drawn round it; and Porter and v. Kremer have not succeeded in definitely locating the course of the ancient walls in this part of the city. While the ancient Bāb al-Ḥadīd was incorporated in the citadel in the course of al-'Ādil's alterations in it, the ancient name was transferred to the gate formerly called Bāb al-Naṣr, a little farther to the south and has thus survived to the present day. The wall then ran close along the east side of the Maidān road up to the Bāb al-Djābiya, which corresponds to the west end of the great street running the whole length of the city, and without a doubt continued a considerable distance farther in the same direction, although all traces of it here have now utterly disappeared, following the Sūḳ al-Sinānīya until it turned eastwards at the Bāb al-Ṣaghīr. At the present day the suburb of al-Maidān with numerous beautiful mosques stretches for a mile or two southwards on this side, as far as Bawwābat Allāh, the starting point of the Ḥadjdj route, not far from the Masdjid al-Ḳadam, where Tradition sought to locate the grave of Moses and footprints are pointed out which used (see Ibn Djubair, ed. de Goeje, p. 281 *et seq.*; Ibn Baṭūṭa, i. 226 *et seq.*) to be said to be those of Moses and at a later period of Muḥammad (cf. von Kremer, *Topographie*, ii. 22; *Zeitschr. des Deutschen Palästina-Vereins*, xii. 284). It does not appear quite certain, although according to Yāḳūt, ii. 236, very probable, that the ancient Bāb al-Ṣaghīr is identical with the modern Bāb al-Shāghūr, at which a double doorway is further evidence for the former existence

of a double ring of walls. Although the name Bāb al-Ṣaghīr for the gate has now disappeared, it is preserved in that of the most celebrated cemetery in Damascus, the Maḳbarat Bāb al-Ṣaghīr, where a number of companions of the Prophet, and several wives of Muḥammad as well as his daughter Fāṭima found their last restingplace. The very memory of the tomb of Mu'āwiya which was once here has utterly disappeared, while not far from the neighbouring Djāmi' al-Djarrāḥ, in which — probably merely owing to some misunderstanding — the grave of Abū 'Ubaida is shown, the alleged tomb of Yazīd I. remained as an object of vituperation (von Kremer, *Topographie*, ii. 20; cf. *Zeitschr. der Deutsch. Morgenl. Ges.*, xv. 360). From this point to the now closed Bāb Kaisān, where legend locates the scene of *Acts*, ix. 25, and thence to the east gate, the wall is still fairly well preserved with many towers but only as a single line of defence, although it seems to have been once double here also, cf. Thévenot; *Suite du Voyage de Levant* (Paris 1673), p. 25 *et seq*. The alleged tomb of Bilāl b. Rabāḥ [q. v., p. 719] and a Christian sanctuary of St. George, which is however also reverenced by Muslims, are situated in the gardens south of the city.

As the more important monuments of architecture in Damascus have already been mentioned above, a few general remarks on the interior of the city will suffice. As in all Oriental towns the usually blind alleys of the quiet residential quarter with their bleak high walls, which often however enclose veritable palaces, form a striking contrast to the streets of the bazaars always busy and full of colour, with their huge khāns, the offices and warehouses of Eastern merchants. One great advantage the town has over others is its inexhaustible supply of running water which the Baradā supplies. It is no wonder then that the baths of Damascus, often splendidly decorated with faience work, enjoyed particular renown. Wetzstein gave a delightful picture of the picturesque scenes in the markets of the city about the middle of last century in the *Zeitschr. der Deutsch. Morgenl. Gesellsch.*, xi. 475—525. If the city has since lost some of its real Oriental character, it has nevertheless remained purer than in the other great cities of the east which have been more influenced by European cosmopolitanism. The old established industries of Damascus have however declined considerably. The armourer's art, which is usually traced back to the armouries founded by Diocletian, has been extinct since Tīmūr carried off those who followed it. The once world-famed silk-looms (cf. Idrīsī *op. cit.*) have, it is true, not entirely disappeared but they have quite lost their former importance. At the present day manufactured goods (particularly cotton-stuffs) hold first place among imported articles. On the other hand many craftsmen still supply good and well made articles for native use. The leather work is particularly well known. The goldsmiths make pretty filagree work while the wood and metal (copper, brass) inlaid work find a ready market in foreign countries also. Though the town has irredeemably lost its erstwhile importance as the capital of a great empire and a centre of the world's commerce, it by no means lives solely on its glorious past and we may well concur in M. von Oppenheim's verdict that "a new era of prosperity is clearly dawning upon it".

Bibliography: Balādhurī, *Futūḥ* (ed. de Goeje), p. 120—130; *Biblioth. Geogr. Arab.* (ed. de Goeje), i. 59—61; ii. 114—116; iii. 156—160; v. 104 *et seq.*; vii. 325 *et seq.*; Idrīsī, *Zeitschr. d. Deutsch. Pal.-Vereins*, viii. 8 *et seq.*, 130 *et seq.*; Ibn Djubair (ed. de Goeje), p. 260—298; Yāḳūt, *Mu'djam*, ii. 587—598; Ibn Baṭṭūṭa (ed. Defrémery et Sanguinetti), i. 187—254; Ḥādjdjī Khalīfa, *Djihānnumā* (Constantinople 1145), p. 571 *et seq.*; G. Le Strange, *Palestine under the Moslems*, p. 224—273; H. Sauvaire, *Description de Damas*, in the *Journ. As.*, 9. série iii—vii. Numerous works in manuscript specially devoted to Damascus, particularly Ibn 'Asākir, have unfortunately not yet been printed; but even the available sources have not yet been systematically utilised; indeed the topography of modern Damascus has not been thoroughly studied. The publication of the inscriptions of Damascus announced by van Berchem will supply a new basis for investigation. A. v. Kremer's old, in many places erroneous *Topographie von Damascus*, i. ii.: *Denkschr. der phil.-hist. Cl. der k. Akad. d. Wissensch. Wien*, v. vi. (1854 *et seq.*) is still quite indispensable; cf. also Quatremère in Maḳrīzī, *Sultans Mamlouks*, ii. 1, p. 262—288; A. von Kremer, *Mittelsyrien und Damaskus* (Vienna 1853). For the conquest of the town by the Arabs s. de Goeje, *Mémoire sur la Conquête de la Syrie*[2], p. 82—113; Caetani, *Annali dell' Islām*, iii. 326—422. The older travellers have been utilised in Ritter, *Erdkunde*, xvii. 1332—1428. See also more especially J. L. Porter, *Five Years in Damascus*, i. 24—148; H. Petermann, *Reisen im Orient*, i. 44—174; Lortet, *La Syrie d'Aujourd'hui*, p. 567 *et seq.*; M. von Oppenheim, *Vom Mittelmeer zum Pers. Golf*, i. 49—77; Baedeker, *Palestine and Syria*[5] (1912), pp. 298—322. (R. HARTMANN.)

DAMIETTA, a town in Egypt 12 miles south of the mouth of the eastern arm of the Nile. Damietta, Arabic DIMYĀṬ, also popularly pronounced DUMYĀṬ, has at the present day (census of 1897) 31—32,000 inhabitants and is the capital of the gouvernement (*mudīrīya*) of the same name, which has 43—44,000 inhabitants. In spite of the railway, post and telegraph it is at the present day a moribund town and only holds the tenth place among Egyptian towns as regards number of inhabitants. In the middle ages on the other hand Damietta was a florishing industrial centre and an important seaport, the importance of which may be recognised from the fact that when it was besieged by the Crusaders in 616 (1219) Malik Kāmil was ready to restore the kingdom of Jerusalem as it existed before Saladin's time to save Damietta, an offer which was however refused by the Crusaders. When the period of Damietta's prosperity began, cannot be exactly determined. In Coptic sources it is called Tamiat or Tamiati, a name which it is said to have received from a son of the legendary eponym Ushmūn b. Miṣrayim. Nothing further of the pre-Islāmic town is known.

The history of the conquest also, in which a relative of Muḳawḳis plays an important part (Maḳrīzī, *Khiṭaṭ* i. 213 *et seq.*) strikes one as even more legendary. Al-Miḳdād b. al-Aswad is said to have been its conqueror. The exposed

situation of the town was responsible for the fact that Damietta, even after the final occupation of Egypt by the Arabs, was repeatedly the object of hostile attacks and suffered much from the Byzantines and afterwards from the Crusaders. The town was, for example, thus suddenly attacked in 70 (708-709), 121 (738-739) and in the beginning of the third (ixth) century. An assault on it in the year 238 (852) induced the Caliph Mutawakkil's government to fortify Damietta. After a century of peace the town was again disturbed by the Byzantines in 357 (967-968) and two centuries later devastated by the Normans of Sicily (550 = 1155). The fights for Damietta, best known in history, are however episodes of the Crusades. It was recognised by the Christians that the possession of the Holy Land could only be secure if Egypt, the great bulwark of Islām, were overthrown. It was with this end in view that the expeditions prosecuted so vigorously against Damietta were undertaken; the first of these was a joint attack by the Byzantines and the kingdom of Jerusalem upon Saladin who had just come into power (565 = 1169). The second expedition was one led by Jean de Brienne, King of Jerusalem, (615—618 = 1218—1221) against Malik ʿĀdil and after the latter's death against Malik Kāmil of Egypt. Damietta fell after fierce fighting but was soon afterwards retaken by Kāmil.

An equally ill-fated attempt was made by Louis IX, on his Crusade in 647-648 = 1249-1250. These events took place just as the suzerainty of Egypt was passing from the Aiyūbids to the Mamlūks. To render such occurrences impossible in the future, Damietta was destroyed in 648 (1250) by the Mamlūks. The whole town was razed to the ground except the mosque which alone was left standing. A new unfortified town arose farther to the south. In 659 = 1260-1261, Baibars al-Bundukdārī made the mouth of the Nile at Damietta impassable for ships. In the period of Damietta's prosperity the entrance had been barred by a chain. The new Damietta immediately adjoined the old town. The former Chief Mosque of Damietta, which dates from the period of the foundation of the town, the Djāmiʿ Abu 'l-Maʿāṭī or Djāmiʿ Fataḥ, still survives in a ruined suburb lying to the north of the modern Damietta, as Salmon has demonstrated beyond all doubt. The site of the ancient Damietta is also thereby defined, a problem for which various solutions have been offered on historical grounds. It was not till the French period that Damietta again began to play a part in history. After Napoleon's return, Kleber defeated a Turkish force which had landed here, on the 1st November 1799. The English afterwards occupied it and then returned it to Turkey.

While the modern Damietta has only a few unimportant industries (weaving of coarse linens, sugar, salt fish, and potteries), in the middle ages it was a centre for the export of the textiles manufactured there. The linens called Dimyāṭī (also Sharb, Ḳaṣab etc.) were famed throughout the Muḥammadan world. Only white stuffs were manufactured in Damietta but in the neighbourhood coloured cloths were also made (Yāḳūt, *Muʿdjam al-Buldān* ii. 604, 8). An admixture of gold thread was very popular and silk, which had to be imported, was applied in many ways. These industries were carried on by the state as well as by private individuals. The work was done by free men (Christians) who were quartered in the factories and worked up a given amount of material allotted to them (cf. the article DABĪḲ; for further information see C. H. Becker, *Beiträge zur Geschichte Ägyptens*, iii). This industry was at its zenith in the Fāṭimid period. It did not survive the wars and turmoils of the Aiyūbid period and had perhaps disappeared or lost much of its importance even before Saladin's time, but we have no details on this point. At the present day only a few miserable remnants of the ancient industry remain. The decline of the town was sealed by the making of the Maḥmūdiya canal (1816) which diverted trade to Alexandria.

Bibliography: Maḳrīzī, *Khiṭaṭ*, i. 213 *et seq.*; Yāḳūt, *Muʿdjam al-Buldān*, ii. 602 *et seq.*; ʿAlī Mubārak, *Khiṭaṭ Djadīda*, xi. 36 *et seq.*; Baedeker, *Egypt*[6], p. 171-172. The remaining literature will be found in the important study by Georges Salmon, *Rapport sur une Mission à Damiette* (*Bulletin de l'Institut Franç. d'Archéologie Orientale au Caire*, ii. Mai—Juin 1901).

(C. H. BECKER.)

ḌAMĪR, a technical term of Arabic grammar: the personal pronoun. The term *al-ḍamīr* or *al-muḍmar* is really elliptic for *al-ism al-ḍamīr* or *al-muḍmar* "the implied name" in opposition to *al-ism al-ẓāhir* or *al-muẓhar*, the explicit name expressed by a substantive. It originally denoted not the personal pronoun itself but only the substantive represented by it (cf. Fleischer, *Kleine Schriften*, i. 161). Sībawaihi therefore does not call the personal pronoun *ḍamīr* or *muḍmar* but *ʿalāmat al-muḍmar* or *ʿalāmat al-iḍmār* (see for example, Derenbourg's edition, i. 188, 4 and 329, 20).

The personal pronouns are divided in the later Arabic Grammar, of which al-Zamakhsharī's *Mufaṣṣal* is the classic, into independent (*ḍamīr munfaṣil*) and dependent (*muttaṣil*). The former are the separate or independent pronouns *ana*, *anta*, *huwa* etc.; the latter include primarily the suffixed pronouns of all three cases (*faʿal-nā*, *ḍāraba-nā*, *raʾā-nā*) but also the merely virtually existing pronouns like the *huwa* in the form *faʿala* etc. A pronoun of the latter class is called *mustatir* (invisible), in opposition to the suffix which although dependent is actually existent (*bāriz*). A variety of the *ḍamīr al-mustatir*, the invisible personal pronoun, is the *ḍamīr al-fāʿil*, the inherent pronoun, which is however not as a rule expressed, as for example, the subject of the first and second persons of the verb.

In Sībawaihi this terminology is not yet developed. He only distinguishes between an implication (*iḍmār*) which actually finds phonetic expression (either by a separate personal pronoun or by a suffix) and one which is not so expressed (cf. particularly i. 188, 4 and 5, and ii. 318, 1, 320, 11 and 322, 11). But he already has expressions for the first, second, and third person (*al-mutakallim*, *al-mukhāṭab* and *al-ghāʾib*; in place of the latter also *al-muḥaddath ʿanhu*).

As regards syntax, the personal pronouns have given rise to a very subtle distinction among the Arabs, which trenches on a theory of knowledge. Even Sībawaihi (i. 188, 3) says that the personal pronouns are always determined, "because a noun can only be implicitly referred to when one knows that it has been made clear to another whom or

what is referred to and that one is referring to some thing definite". Doubts as to the antecedents of personal pronouns (to which as genitives the possessives also belong) can only arise in cases like the following *adalla badawiy^un nāḳat^ahu* (a Bedouin lost his she-camel) and are here practically cleared up (for further information on this debatable point see Ibn Yaʿīsh, p. 683). But even on this point the Arabs have found the correct view, viz. that *-hu* in a case like this is still determinative although it refers to an indeterminate noun for it cannot refer to any Bedouin but only to the one just mentioned (*loc. cit.*, l. 11).

It should be further noticed that our demonstrative and relative pronouns are not considered by the Arabs as one class with the personal pronouns but form a separate class by themselves, that of the *mubhamāt* [q. v.].

Bibliography: Sībawaihi, *Kitāb* (ed. Derenbourg), i. 187 *et seq.*, 210, 218 *et seq.*, 240, 329 *et seq.*; al-Zamakhsharī, *al-Mufaṣṣal*, p. 51—55, 81, 88, 144; Ibn Yaʿīsh, p. 681—683; Lane, *Lexicon*, p. 1803. (A. SCHAADE.)

al-**DAMĪRĪ**, MUḤAMMAD B. MŪSĀ B. ʿĪSĀ KAMĀL AL-DĪN, was born at Cairo in 750 = 1349 (but the date is doubtful) and died there in 808 = 1405. His *nisba* is derived from the northernmost of the two towns both called Damīra near Samanūd in the Delta (*Khiṭaṭ djadīda*, xi. 59). He was a Shāfiʿite, a pupil of Bahāʾ al-Dīn al-Subkī (d. A. H. 773; Brockelmann, ii. p. 12), to whom he acted as famulus, and of Djamāl al-Dīn al-Isnawī (d. 772, Brockelmann, ii. p. 90). After at first gaining his livelihood as a tailor, he became a professional theologian and taught with reputation the normal branches of *tafsīr*, *ḥadīth*, *fiḳh*, philosophy and belles-lettres at Cairo in the Azhar, the Djāmiʿ of al-Ẓāhir, in the Ḥusainiya and elsewhere. He held a devotional lecture (*mīʿād*) in the Madrasa of Ibn al-Baḳarī, inside of the Bāb al-Naṣr, having been appointed to it by the founder (Maḳrīzī, *Khiṭaṭ*, i. ed., ii. p. 391 = ii. ed., iv. p. 236). He was also in charge of the course in *ḥadīth* instituted in the Ḳubba of the Khānḳāh of Baibars Djāshnakīr (Maḳrīzī, i. ed., ii. p. 416 = ii. ed., iv. p. 276; Ibn Shuhba, *Ṭabaḳāt*, in Wüstenfeld's *Aerzte*, p. 17). He made the pilgrimage several times and taught at Mecca; one of his pupils told that he heard him in the interior of the Kaʿba. As one of the Ṣūfī brotherhood of the Khānḳāh, in the *Dār* of Saʿīd al-Suʿadāʾ (Maḳrīzī, *Khiṭaṭ*, i. ed., ii. p. 415 = ii. ed., iv. p. 273 *et seq.*), he was celebrated for his ascetic life and for his preaching; al-Maḳrīzī, a younger contemporary, tells us in his *ʿUḳūd* that he used to go to hear him with admiration and frequented him for years. *Karāmāt* were ascribed to him also, and after a youth inclined to gluttony, he became almost a perpetual faster. The great majority of his works were of the conventional commenting, epitomizing, versifying kind, and seem mostly to be lost. Thus, he wrote a commentary, derived from al-Subkī, on the *Minhādj* of al-Nawawī (Brockelmann, i. p. 248) and in it has the remark that some held that the *Maḳāmāt* (Ḥarīrī's apparently) and *Kalīla wa-Dimna* were allegories of alchemy. He left also sermons (*khuṭab*) and treatises on canon law in *radjaz*. All these were in the way of his profession, but his great work, the *Ḥayāt al-Ḥayawān*, by which he is known in the east and the west, was evidently a labour of love in spite of his disclaimer in the preface of *fiṭra*, or natural faculty for such an undertaking. The book is a zoological dictionary in which the zoological element is minimised. The names of the animals are given in alphabetical order, and all the longer articles extend to seven sections. (i.) Philological, derived from Ibn Sīda, Djawharī and Djāḥiẓ, Damīrī's predecessor in writing a *Ḥayāt al-Ḥayawān*. (ii.) Description of the animal and its habits. (iii.) *Ḥawādith* mentioning the animal. (iv.) Its lawfulness according to the different schools of canon law. (v.) Proverbs bearing upon it. Maidānī is used mostly. (vi.) Medicinal properties of its different parts. (vii.) Its meaning when occurring in dreams. The result is an enormous compilation, full of digressions and almost unreadable consecutively, but a store-house of folk-lore, tradition, popular medicine and racial psychology beyond all praise. Very frequently Damīrī had no knowledge at all of the animals on which he was writing, but he had an immense knowledge of what had been said about them and all that he brought together with scrupulous care but in bewildering order. The book exists in three recensions, a long, a short and an intermediate, of which fortunately the long one is that which has been printed — at least at Būlāḳ and Cairo. There are also abbreviations, and a Persian and a Turkish translation. For these see Brockelmann, ii. p. 138. It is being made generally accessible in an English translation by Colonel A. S. G. Jayakar (London & Bombay: 1906, 1908) which has reached *Abū Firās*, having covered more than three-quarters of the whole.

Bibliography: Besides the references above, Wüstenfeld, *Aerzte*, N°. 265; Leclerc, *Médecine Arabe*, ii. p. 278; introduction to Jayakar's translation; *Encyclopædia Britannica*, ix^th ed. (much fuller than xi^th).

(D. B. MACDONALD.)

DAMMA the name of the sign for the vowel ◌ُ (also *u*, *ū*) in Arabic. The sign is originally an abbreviated wāw (cf. the article, ARABIA, ARABIC ALPHABET, p. 384). The sound expressed by Ḍamma is called Ḍamm *i. e.* "contraction" (of the lips), rounding of the lips. The Arabs therefore correctly recognised one feature of the formation of *u* and *o*. Cf. also A. Schaade, *Sībawaihi's Lautlehre*, p. 24. (A. SCHAADE.)

DĀNAḲ, DĀNĀḲ, (Pahlavi, *dānak*, Pers. *dāna*, "corn"; cf. Pahlavi and Pers. *dāng*, Arm. *dank*, *dang*, Old Pers. *daniya*) a small weight and coin, the sixth part of a *dīnār* or of a *dirham*. Among the Meccans, the *danāḳ* was in the pagan period a weight of 8⅔ *ḥabba* (barleycorns of average size); afterwards it was worth 3⅓ *ḳīrāṭ* = 10 *ḥabba* (barleycorns) = 40 *aruzza* (grains of rice). In Spain it was as a rule worth: 2 *ḳīrāṭ* (Casiri, *Bibl. Ar. Hisp.*, i. 366 and also Golius).

Bibliography: H. Sauvaire, *Matériaux pour servir à l'histoire de la numismatique et de la métrologie musulmanes*, in the *Journ. Asiat.*, viii^th Ser. xiv. 526; xv. 247; viii^th Ser. iii. 412, 413. (CL. HUART.)

DANĀḲILA, sing. DUNḲULĀWĪ; an inhabitant of Dongola [q. v.].

al-**DĀNĪ**, ABŪ ʿAMR ʿOTHMĀN B. SAʿĪD B. ʿOMAR AL-OMAWĪ, born at Cordova in 371 = 981-982 is best known by the name of Abū ʿAmr al-Dānī (of Denia) as he lived for long at Denia, in the province of Valencia. I began my studies, he tells us himself, in 385 (var. 384, 386,

387) at the age of 14 and set out for the east on Sunday the 2nd Muḥarram 397 = 29th Sept. 1006. After spending four months at Ḳairawān I entered Cairo in the month of Shawwāl of the same year. In 398 (= 1007) I left Egypt and went to Mecca and Medina to perform the pilgrimage. I spent the most of these two years in study and returned to Cordova in the month of Dhu 'l-Ḳa'da 399 = August 1009.

In order to escape the turmoil which was then raging in the latter town, he betook himself to Almeria and then to Denia where he died on Monday the 14th Shawwāl 444 = 8th February 1053; he was given a pompous funeral; the prince himself walked before the cortège.

Among his teachers in Cordova, Ecija, Pechina, Saragossa, Kairawān, Cairo, Mecca and Medina are mentioned: Abu 'l-Muṭarraf ʿAbd al-Raḥmān b. ʿOthmān al-Ḳushairī, Abū Bakr Ḥātim b. ʿAbd Allāh al-Bazzāz, Abū ʿOthmān Saʿīd b. al-Ḳazzāz, the Ḳāḍī Yūnus b. ʿAbd Allāh, Abū ʿAbd Allāh Muḥammad b. ʿAbd Allāh b. Abī Zamanīn, Abū Muḥammad Ibn al-Naḥḥās, Abu 'l-Ḳāsim ʿAbd al-Wahhāb b. Aḥmad b. Munaiyir b. al-Ḥusain al-Khashshāb, Abu 'l-Ḥasan al-Ḳābisī etc.

His pupils were: Abū Dā'ūd b. Nadjāḥ, author of the *Kitāb al-Tanzīl fi 'l-Rasm*, Khalaf b. Ibrāhīm of Toledo etc. etc. A Mālikī jurist, Abū ʿAmr al-Dānī is everywhere credited with having immense knowledge of all the sciences connected with the Kor'ān and the Ḥadīth. His life was irreproachable and his education admirable; according to his biographers he also possessed a prodigious memory such as none of his contemporaries could claim to have.

At Denia, he formed a friendship with the ruler Mudjāhid, the Mugetus of the early Christian chroniclers, who had a decided leaning for the sciences studied by Abū ʿAmr al-Dānī.

Out of more than a hundred works from his pen enumerated by him in an *Ordjūza* we now possess only the following:

1°. *al-Taisīr fi 'l-Ḳirā'āt al-Sabʿ*, a treatise on the seven texts from the *Ḳor'ān* which it is permitted to recite in prayer (Berlin 570—89, Gotha 550, Brit. Mus. Suppl. 84, Algiers 367, 368); — 2°. *Djāmiʿ al-Bayān fi 'l-Ḳirā'āt al-Sabʿ al-Mashhūra*, on the same subject as the preceding (Bibl. Khed. i. 94); — 3°. *Kitāb al-Muḳniʿ fī Maʿrifat Rasm* (var. *Khaṭṭ*) *Maṣāḥif al-Amṣār*, treatise on Ḳor'ānic orthography. (Berlin 419, Vienna 1624, Paris 593, Brit. Mus. Suppl. 88); — 4°. *Kitāb al-Idjāz wa 'l-Bayān* (var. *Idjāz al-Bayān*) *ʿan Uṣūl Ḳirā'at Warsh ʿan Nāfiʿ*, a treatise on the principles of reading the Ḳor'ān by Nāfiʿ b. ʿAbd al-Raḥmān after his pupil Warsh ʿOthmān b. Saʿīd (fragment, Paris 592 3); — 5°. *Kitāb al-Tahdhīb fi 'l-Ḳirā'a* (St. Sophia 39); — 6°. *Kitāb al-Taʿrīf fi 'l-Ḳirā'āt al-Shawādhdh*, a treatise on the different ways of reading the Ḳor'ān which divided the pupils of Nāfiʿ: Isḥāḳ b. Muḥammad, Ismāʿīl b. Djaʿfar, ʿĪsā b. Mūsā and ʿOthmān b. Saʿīd called Warsh (Alger 367 4); — 7°. *Mufradāt al-Ḳurrā' al-Sabʿa*, treatise on the peculiarities of the seven readers of the Ḳor'ān (Bibl. Khed. i. 114); — 8°. *Kitāb al-Muktafā fi 'l-Waḳf wa 'l-Ibtidā*, a treatise on the rules of the pause; — 9°. *Kitāb al-Idghām*, a treatise on vowel contraction.

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(MOH. BEN CHENEB.)

DĀNISHMANDĪYA. The Turkoman dynasty of the sons of Dānishmand originated, according to Oriental authors, in Malaṭya (the Melitene of the Byzantines) and traced its descent from the Arab Ćid, Baṭṭāl Ghāzī [q. v., p. 680] who fell in 740 in battle with the Byzantines; according to Niketas (Bonn edition), p. 45, they were of Arsakid descent. Their ancestor, Malik Dānishmand Aḥmad Ghāzī, invaded Asia in alliance with and in the train of the Saldjūk Ḳilidj Arslān I. and founded an independent kingdom there, which in addition to Sīwās, their capital, included the towns of Amasia, Kiangri (Gangra), Čorum, Niksar (Neocaesarea) etc. within its borders. He also ruled over Ablastān (Elbistan) and Malaṭya (Hazārfenn, Ḥādjdjī Khalfa). He died, according to Abu 'l-Faradj, in the year 1104 A. D., in 1100 according to Armenian authorities, while according to Hazārfenn and the coin in the Ottoman Museum (Aḥmed Tewḥīd, N°. 101) his death must have taken place some years earlier (in 1084 as Casanova presumes). He was succeeded by his son Malik Ghāzī (Amīr Ghāzī on his coins and in Armenian sources; Gümüshtegin in Abu 'l-Fidā and Münedjdjimbashi; Malik Ghāzī Muḥammad in Hazārfenn and Ḥādjdjī Khalfa, the latter confuse him with his son Muḥammad and make one individual of them). If the earlier date given for his accession be the correct one, it was Malik Ghāzī, who in 1097 A. D., in alliance with Ḳilidj Arslān I., repeatedly attacked the Crusaders on their march through Asia Minor under Godfrey of Bouillon (on these battles, cf. the *Alexias* of Anna Comnena, ed. Reifferscheid, ii. 111, where he is called Τανισμὰν ὁ σουλτάν) and in 1100 took prisoner Boemund of Antioch at Malaṭya (Danisman in William of Tyre, Doniman in Albertus Aquensis). He was afterwards engaged in fighting the Byzantines from whom he captured Kastamonī, the capital of Paphlagonia, shortly before his death (Kinnamos, p. 13 *et seq.*; Niketas Chon., p. 25 *et seq.*). Ewliyā credits him with the conquest of Gümüsh, Čorum and Bor (ii. 405, 407; iii. 189), but according to Hazārfenn they had been already taken by his father. Muḥammad, the son and successor of Malik Ghāzī, came to the throne about 1126, — to follow Kinnamos and Niketas. He lost Kastamonī and Gangra to the Byzantines, but retained possession of Niksar, which the Emperor Manuel besieged in vain. He also waged war on the Georgians and captured several towns in Cilicia. Niketas calls him lord of Kaisariya; on his coins he actually describes himself as lord of all Anatolia

and Romania (i. e. بلاد روم, Asia Minor, in the narrower sense of the district of Amasia). He was succeeded in 537 (1142-1143) by his brother Niẓām al-Dīn Yāghibasan (the Ἰαγουπασάν of the Byzantines, Yaghi Arslān of the Arabs, and Yakub Arslān of the Armenians). According to Niketas, p. 152, he ruled over Amasia and Angora and was brother-in-law of Ḳilidj Arslān II. of Ḳōniya; another brother-in-law of the Saldjūḳ Sulṭān ruled in Ḳaiṣarīya and Siwās, Dadunes, i. e. ʿImād al-Dīn Dhu ʾl-Nūn b. Malik Muḥammad, a nephew of Yāghibasan. Yāghibasan was in a way under the protection of the Emperor Manuel and was therefore constantly assailed by Ḳilidj Arslān (Kinnamos, p. 39 *et seq.*, year 1145). This did not however prevent him from plundering Byzantine territory; in 1155 he fell upon Oenaeum (Unie) and Pauraē (Bafra) on the Black Sea; but this did not prevent him from sending a special embassy to greet the Emperor when the latter appeared with an army in Cilicia, an allying himself with him in 1158 against Ḳilidj Arslān (Kinnamos, p. 176, 183, 200).

After the death of Yāghibasan, who according to Hazārfenn died in 562 (1166-1167), Ḳilidj Arslān decided to dispossess the Dānishmandids and drove Dhu ʾl-Nūn out of his territory; the latter in vain tried to take Amasia with the help of Yāghibasan's widow; on the other hand the Emperor Manuel claimed Yāghibasan's estate on the ground that it was originally Byzantine territory. Ultimately Amasia fell to Ḳilidj Arslān while Niksar surrendered to the Emperor (Kinn., p. 296 *et seq.*, 300). The disastrous war, which Manuel then waged with Ḳilidj Arslān, and which ended in the total defeat of the Byzantines, forced the Emperor to restore his conquests, (Niketas, p. 230 *et seq.*). According to Abu ʾl-Faradj, Dhu ʾl-Nūn had fled to the Emperor, who was trying to restore him; he then turned with greater success to the Atabeg Nūr al-Dīn of Damascus, who again procured him the possession of Siwās for a period.

Hazārfenn and Münedjdjimbāshi mention as successors of Yāghibasan:

1. Abū Muḥammad Djamīl Ghāzī, son of Yāghibasan;

2. Malik Ibrāhīm, son of Muḥammad, and nephew of Yāghibasan;

3. Shams al-Dunyā wa ʾl-Dīn Abu ʾl-Ḳādir Ismāʿīl, son of Malik Ibrāhīm, died 564 A. H. (1168-1169);

4. Dhu ʾl-Nūn, brother of Malik Ibrāhīm.

A coin of Ismāʿīl's is known which shows that he actually reigned, if only for a brief period; Dhu ʾl-Nūn's coins are more numerous. After the death of Nūr al-Dīn (May 1174), Ḳilidj Arslān finally made an end of the Dānishmandid kingdom. According to Djannābī and the author of the *Nukhbat al-Tawārīkh*, in von Hammer, *Gesch. des Osm. Reiches*, i. p. 22, Ḳilidj Arslān had the last Dānishmandid prince — probably therefore Dhu ʾl-Nūn — put out of the way by poison and at the same time occupied Malaṭya, where another branch of the family ruled. The latter is as yet only known from coins and scattered allusions in Armenian sources. The following dynastic list may be compiled.

1. ʿAin al-Dawla, son of Ghāzī (Malik Ghāzī), died 1151;

2. Dhu ʾl-Ḳarnain, son of ʿAin al-Dawla;

3. Nāṣir al-Dīn Muḥammad and

4. Fakhr al-Dīn Ḳāsim, sons of Dhu ʾl-Ḳarnain, about 1170 or 1172.

Three sons of Yāghibasan, Muẓaffir al-Dīn Maḥmūd and Ẓahīr al-Dīn Ilī Parwāna, and Sinān al-Dīn Yūsuf afterwards appear as *ūdj begleri* in the service of Kai Khusraw I.; Ilī Parwāna rose against Kai Kawūs I. (*Recueil des textes rel. à l'histoire des Seldj.*, iii. and iv. passim), and an inscription of Maḥmūd of the year 602 A. H. (1205-1206) has survived (*Zeitschr. f. Assyriologie*, xxxvii. p. 89 *et seq.*).

The chronology of the early Dānishmandids is uncertain; the accounts of Western and Eastern authors are defective and often contradictory. The main sources are the occasional references in Byzantine authors (Anna Comnena, Kinnamos, Niketas Choniates), the pertinent passages in Hazārfenn's *Tanḳīḥ al-Tawārīkh*, Münedjdjimbāshi (ii. 575 *et seq.*), Ḥādjdjī Khalīfa (*Djihānnumā*, p. 629) and the very remarkable coins (exclusively Æ) of the Dānishmand princes (most fully treated in Aḥmed Tewḥīd, *Müze-i hümāyūn, Meskūkāt-i ḳadīme islāmiye Kataloghi* [*Catalogue of Muh. Coins in the Ottoman Mus.*], iv. Nº. 101—119). Monographs by A. D. Mordtmann sen. in the *Zeitschr. d. Deutsch. Morgenl. Ges.*, xxx. 467—486 and P. Casanova in the *Revue Numismatique Française*, 1894. (J. H. MORDTMANN.)

DĀNIYĀL. The prophet Daniel is not very often mentioned in Muḥammadan literature. Ṭabarī's *Chronicle* (see Index) states that he was among the people taken prisoner in Jerusalem by Nebuchadnezzar; this king recognised his wisdom and appointed him his private secretary (cf. the Book of Daniel, i. 1—6); he afterwards converted Cyrus (cf. Chap. xiv. 42); the latter is said to have appointed him his minister; the prophet asked him for permission for the Israelites to return to Jerusalem and rebuild the city and temple; Cyrus granted the people's wish but retained Daniel at his side and the latter was only allowed to return to his native land on the death of the king. According to another tradition, the king sent him home with the Israelites as their leader.

The story of the Lions' Den and the prophecy of the kingdoms of the world (cf. *op. cit.*, Chap. ii.) are also found in Ṭabarī's *Chronicle* but with considerable alterations.

We are further told that Daniel restored 1000 men to life, who had been dead 1000 years — a story which seems to be based on a misinterpretation of Chap. xii. of the Book of Daniel.

In his *Murūdj* (ii. 128) Masʿūdī distinguishes two Daniels, a younger who lived at the time of the Exile and an older who appeared much earlier in the period between Noah and Abraham; the elder is credited with the prophecy concerning the kingdoms of the world; he is also said to have composed a book of prophecies, the *Kitāb al-Djafr*. According to Masʿūdī (*op. cit.*, p. 118) there was a well close to the village of Babel, which was held to be that of the prophet Daniel; Christians and Jews visited it at certain festivals.

Al-Bīrūnī repeats a story according to which this prophet obtained his wisdom from the Treasure-Cave; this is a cave in which Adam concealed the secrets of wisdom (*Chronology*, ed. Sachau, p. 300: on this idea cf. *Die Schatzhöhle*, ed. and transl. by Bezold, Leipzig 1883—1888). The same author gives an account of a dispute between

Jews and Christians on the meaning of Chap. xii. 11, 12 of the Book of Daniel.

On the Tomb of Daniel in Sūs, or Tustar, cf. *Zeitschr. der Deutsch. Morgenl. Ges.* liii. 58 *et seq.* and *Jewish Encyclopaedia*, iv. 430, and the Arabic authors cited there.

See also Tha'labī, *Ḳiṣaṣ al-Anbiyā'* (Cairo 1325), p. 215 *et seq.* (B. CARRA DE VAUX).

DĀR (A.) "house", frequent in compounds of which the most important follow.

DĀR AL-BĒḌĀ (BAIḌĀ'), called CASABLANCA in Europe, a town on the Atlantic coast of Morocco, about 200 miles S. E. of Tangier and 200 N. W. of Mogador, in 33° 37′ N. Lat. and 12° 15′ W. Long. (Greenw.), with 30,000 inhabitants, including 4000—5000 Jews and 500—600 Europeans (Spaniards, French, English, German and Portuguese). The town is surrounded by walls crowned with towers and pierced by four gates. It is divided into three sections: the *Madīna* with houses built of stone in the Moorish style but with outer windows, traversed by broad irregular streets; the *Mallāḥ* or Jewish quarter; the *Tnāker*, a quarter of reed and clay huts. Adjoining the *Tnāker* is an extensive enclosure of recent origin which has not yet been built upon. There are no remarkable buildings; the great mosque, the only building of any importance, is by no means a work of art. The town is surrounded by a narrow girdle of orchards of olives and fig-trees and vineyards with a few scattered country houses.

The largest section of the native population consists of Arabs and arabicised Berbers, natives of the surrounding country, who form a proletariat of labourers, porters, camel-drivers etc. The public offices are filled by Moors who came almost entirely from Fez, Rbāṭ and Teṭwān. The Jews are artisans or merchants, as are the Europeans. The Muslims of Casablanca have a special reverence for Sīdī Belliūt, whom they regard as the patron saint of the town. This saint, whose cult seems to have made particular progress in the second half of the xix[th] century, is said to have had the gift of omnipresence and of subduing wild animals. According to Doutté, *Merrākech*, p. 15 (Paris 1905), his name is a corruption of the literary Arabic *Abu 'l-Luyūth* "the man with the lions". The water that falls into his Ḳubba is credited with the power of irresistibly bringing back to Casablanca any one who has left it. Casablanca is of considerable economic importance as a market for the district incorrectly called Shāwiya by Europeans, the arable surface (*tīrs* "black earth") of which is estimated at 1500 sq. miles and which sustains a population of 200,000 natives. In 1909 its foreign trade totalled £ 1,191,600 in value or about 20% of the trade of the whole of Morocco. The harbour is the busiest in Morocco although it consists of a dock accessible only to small boats, while ships of large tonnage have to anchor in an open and unsheltered roadstead.

Casablanca occupies the site of Anfā, the Anafe of Marmol, a very flourishing place in the middle ages. Idrīsī mentions it as a harbour visited by merchant ships which came to get wheat and barley (Idrīsī, ed. de Goeje, p. 84). According to Leo Africanus, Anfā was a rich and populous town, with beautiful buildings, traces of which were still to be seen in his time, where learning was held in great honour. In the xv[th] century A. D. its possession was disputed between the Marīnid princes of Fās and Marrākush, but Anfā seems to have succeeded in retaining its independence. The piratical raids of its inhabitants on the Spanish and Portuguese coasts however exposed them to attack from the Christians in retaliation. The Portuguese sent a fleet of 50 ships against Anfā in 1468. At the approach of this fleet, the people of Anfā, feeling unfit to offer any resistance, quitted the town and abandoned it to the Christians who entered without opposition and sacked it utterly.

The site of Anfā remained deserted till 1515, when the Portuguese laid the foundations of a settlement which they called Casablanca but had however soon to evacuate. It was not till the xviii[th] century that Sulṭān Mūlāy Muḥammad, anxious to develop Moroccan commerce, rebuilt the town which received the name of Dār al-Bēḍā. Dār al-Bēḍā, where the Spaniards obtained the monopoly of the trade in cereals in 1789 and which had to sustain an attack from the natives of the surrounding country in 1790, was at the beginning of the xix[th] century still only a wretched little town. It developed considerably in the reigns of Mūlāy 'Abd al-Raḥmān and his successors so that by the end of the xix[th] century it had become the most important centre of commerce in the whole empire. The enlargement of the harbour was deemed necessary and undertaken. The murder of several European workmen employed on the harbour works on the 30[th] July 1907 provoked the armed intervention of France. A body of soldiers occupied the town and restored peace in the Shāwiya country which had risen. The French occupation has resulted in a material transformation of Casablanca as well as in a notable increase in the number of European residents.

Bibliography: Leo Africanus, ed. Schefer, ii. 9; Budgett Meakin, *The Land of the Moors*, ix. 173; Weisgerber, *Etude géographique sur le Maroc* in *Géographie* of the 15[th] June 1900.
(G. YVER.)

DĀR AL-DJIHĀD. [See DĀR AL-ḤARB.]

DĀR FŪR or DĀR FŌR, a territory and Sulṭanat in the Eastern Sūdān, is one of the still unopened areas in Central Africa, nominally belonging to the English sphere of influence and even paying tribute (cf. the annual *Reports on Egypt and the Sudan*) but still practically independent. Its boundaries can only be roughly defined as: in the north the 15° and in the south the 10° N. Lat., in the west the 22° and in the east the 27° E. Long. (Greenw.). Dār Fūr is bounded on the west by the Sulṭanat of Wadā'ī under French influence, in the south and east by the provinces of Baḥr al-Ghazāl [q. v., p. 579] and Kordofān of the Anglo-Egyptian Sūdān. To the north lies the Eastern Sahara, the ownership of which is still undefined. Its frontiers have frequently changed. At times great stretches of Wadā'ī, Kordofān and even Baḥr al-Ghazāl have belonged to it and at others the rule of its Sulṭāns has been limited to the natural geographic centre, the Djabal Marra and the territories adjoining it. Since the end of the xviii[th] century the capital has been al-Fāsher. Nachtigal, to whom we owe all our real knowledge of the older Dār Fūr, estimated the population of the whole country at 3—4 millions, but this suffered great diminution in the horrors of the conquest by Zibēr Pasha

and in the time of the Mahdists. Dār Fūr is inhabited by negroes, immigrant Arabs and half-breeds. The five main elements of the population are distinguished by the letters *d*, *t*, *f*, *z*, *n*. These are according to Nachtigal whose orthography is practically retained here, 1.) the Dādscho — called Tādjō by Slatin Pasha and the geographers since Idrīsī — probably the old owners of the country, living in the south and south-west; 2.) the Tundscher (*tundjer*, perhaps from *tudjdjār*), of Arab origin but strongly mixed, said to have come 400 years ago from North Africa into the country, still speaking Arabic and living in the centre of the kingdom at the eastern end of the Marra range and also in Wadā'ī and Bornū [q. v., p. 747 *et seq.*]; 3.) the Fōrāwa, forming with the Dādscho the great mass of the population, live principally in the Marra range and the S., S.W. and W.; they speak a language of their own; 4.) the Zoghāwa are wholly or half-nomadic and live chiefly in the N.; 5.) the Nawā'ibe, who are probably the earliest immigrant Arabs and are divided into numerous sections, all of which profess to belong to the Djuhaina [q. v.] tribe. They are mostly cattleherds, Baḳḳāra (cf. the article BAGGĀRA, p. 561).

Of these elements, the Zoghāwa have played a certain part in the north and east outside of Dār Fūr proper (*Der Islam*, i. 162 *et seq.*), but in the history of the land itself they are not at all prominent. The course of the latter was first defined by the Dādscho, then by the Tundscher and finally by the Fōrāwa, who within the historical period gave Dār Fūr proper (the dwelling of the Fōrāwa) the name still in use to this day. According to Nachtigal, iii. 360, the Dādscho ruled the country for some centuries from the Marra mountains. They lost their power without a struggle to immigrant Arabs, the Tundscher. The first ruler of this line was called Aḥmad al-Māḳūr. The name is explained by Slatin as al-Ma'ḳūr (the man with the cut sinew in his foot) and an etiological legend adduced in support. He seems a historical personage but his date cannot be located. The whole Tundscher period is still very uncertain. The last Tundscher ruler Shau was overthrown by a relative, a descendant of Aḥmad, who on his mother's side belonged to the tribe of Kēra, a branch of the Fōrāwa. This, the first ruler of the Kēra dynasty, was called Dāli or Delīl Bahar and is still one of the most popular of the kings of Dār Fūr, being particularly famous for the national system of laws which he is credited with introducing, the Book of Dāli, which has unfortunately not yet been studied by any European. The Book of Dāli forms the basis of the administrative and criminal law of later times. According to it, for example, the land was divided as follows. The country was divided into five provinces, the north province Dār-Tokanjāwi, the south province Dār-Uma, the southwest province Dār-Dīma, the east province Dār-Dāli and the west province Dār al-Gharb. Each province was divided into 12 districts and many minor divisions, but this division has not survived in its entirety. The west province was the only one, which did not have a governor, but its three districts were ruled directly by the king. The centre of the Marra range had also a separate organisation of its own. The punishments inflicted by the criminal code were exclusively money fines which, when money was not available, were paid in kind, confiscation of property etc. It is highly improbable that this book originated at so early a period; for it may be presumed that the use of writing was not known till a later period. If the whole story is not actually fiction, the customary law must have been codified at a later period and ascribed to the legendary founder of the ruling dynasty. It is also possible that a king named *Dāli* was invented from the book bearing this name. Nachtigal and Slatin regard both individual and book as historical. Nachtigal places the Dāli of the legend in the middle of the xvth century. Some ten kings followed him, whose names are uncertain. The last of this line was overthrown by Sulaimān Solon, the son of an Arab woman. With him we enter on more historical ground. Islām, which had possibly already entered the land with the Tundscher but secured no strong foothold, now became the state religion; the borders of the flourishing kingdom, which became a real state, were extended far and wide across the Nile and farther to the Atbara. The most prominent ruler and the second founder of the kingdom was Sulaimān Solon's grandson Aḥmad Bokkor, who was the first to make Dār Fūr a real Muhammadan state and by attracting foreign elements on a higher scale of civilization sought to elevate the country. At this period a strong current of immigration set in from Bornū [q. v., p. 747 *et seq.*] and Bagirmi [q. v., p. 570 *et seq.*]. Mosques and madrasas were built everywhere, firearms introduced and the government probably first organised on the lines which Nachtigal described at a later period. It is impossible to mention here the constant civil wars, the quarrels with Wadā'ī and the struggles for the throne which Nachtigal has carefully detailed. Dār Fūr remained the great power in the Eastern Sūdān till Muḥammad 'Alī conquered the Sūdān. The Sulṭāns now sought to enter into negotiations with Constantinople and 'Abd al-Madjīd and 'Abd al-'Azīz actually issued firmans confirming them in their power. But circumstances were stronger than these firmans. It has already been narrated in the article BAḤR AL-GHAZĀL [q. v., p. 579], how the Egyptian government followed in the wake of the slavetraders. Zibēr Pasha at the instigation of the Egyptian government advanced on Dār Fūr while Ismā'īl Pasha co-operated in the north. In autumn 1874, King Ibrahīm (Brahīm) fell in battle with Zibēr at Manoashi and soon afterwards al-Fāsher was sacked. The country was now ruled from Kharṭūm but pretenders still held out in the more inaccessible parts. Both fell before Zibēr Pasha and succeeding governors continued the war with his successor Hārūn. A general rising, which Hārūn was able to stir up against the Egyptians, was quickly put down, and Gordon, the recently appointed Governor-General of the Sūdān, was able to pacify the turbulent spirits of Dār Fūr also. He left Ḥasan Pasha Ḥilmī there as Mudīr who was succeeded by the Italian Messedaglia and later by the Austrian Slatin.

While he was governor, the Mahdist rebellion broke out and Slatin had to surrender in 1883. Meanwhile Abdullāhi Dud Benga, a cousin of the Sulṭān Hārūn who had fallen in the war with the Egyptian government, had set himself up as a pretender in the Marra mountains. In 1885 he voluntarily betook himself to the Mahdī in Kharṭūm; when the Mahdī's kingdom collapsed, 'Alī

Dīnār succeeded in reviving the ancient Dār Fūr kingdom. England has not again intervened in the domestic affairs of the land but is on diplomatic relations with ʿAlī Dīnār and receives tribute from him regularly. With the advance of the Sūdān railway Dār Fūr is gradually being opened up to commerce. The land has recovered somewhat under ʿAlī Dīnār's rule from the grievous damage done it by the constant wars and the ravages of the Mahdists. A list of the historical Sulṭāns is given here; a very useful genealogical table is given in Helmolt's *Weltgeschichte*, iii. 573.

1596—1637 Sulēmān Solon;
1637—1682 Mūsā, son of the preceding;
1682—1722 Aḥmad Bokkor, son of the preceding;
1722—1732 Muḥammad Daura, son of the preceding;
1732—1739 Omar Lēle (the Ass), son of the preceding;
1739—1752 Abu ʾl-Ḳāsim b. Aḥmad Bokkor, uncle of his predecessor;
1752—1785 Muḥammad Tīrāb, brother of his predecessor;
1785—1799 ʿAbd al-Raḥmān, brother of his predecessor;
1799—1839 Muḥammad al-Faḍl, son of the preceding;
1839—1873 Muḥammad al-Ḥasīn, son of the preceding;
1873—1874 Ibrāhīm (Ibrāhīm), son of the preceding;
1874—1875 Bosch b. Muḥammad al-Faḍl, uncle of his predecessor;
1875—1879 Hārūn al-Rashīd, son of the preceding;
1880—1885 ʿAbdullāhi Dud Benga, cousin of the preceding;
1885— ʿAlī Dīnār, regnant.

It was fortunate for science that Nachtigal was able to visit Dār Fūr just before the break-up of the ancient kingdom and to make a permanent record of the conditions then existing. The great collections of material that Slatin made at a later period were destroyed by the Mahdists. Of special interest are his notes on the ceremonial punctiliously observed at the court with its hierarchy of officials. Immediately below the king (Alā Kūri or Ari) ranked the king's mother who bore the title Abo and as the chief of the Abonga (plur. of Abo), the seven mothers — widows or relatives of the royal house advanced in years — also played a certain part in the state religion. The Kamene (the king's neck), a kind of reflection of the king, the king's shadow, as Nachtigal calls him, was hardly less important. He was an official, to whom all honour was shown as to the king himself, but he had no actual regal power. In ancient times he was put to death when the king died. This shadowy figure was of less actual importance than the Abū Shaikh Dāli, the chief eunuch and governor of the eastern province. He had charge of the harem, had great influence on the transactions of the court and in earlier times was the real king-maker when a vacancy in the throne occurred. He was considered the guardian of the book of Dāli, whence his name. He had also to keep a sacred fire alight which was only extinguished on the death of a king. A second such fire was maintained in the royal palace. Fourth in rank was the Iya Basi, i. e. "the great woman", almost always a sister of the king. She actually had the attributes of an official, appeared in public on horseback, and had great influence everywhere, almost more than the king's mother although the latter was superior to her in rank. These were only the highest members of the court to whom were attached numerous others.

We have already seen how much that is pre-Islāmic has survived in Muhammadan Dār Fūr, and the late appearance of Muhammadan influence in originally heathen ceremonies like the principal annual festival, the great drum festival, may be clearly recognised. It was originally merely a spring festival celebrated according to the solar year at which sacrifices were offered to former kings at their tombs. The ceremony became so far influenced by Islām as to have passages from the Ḳorʾān read at the tombs for the good of the souls of the Muslim kings along with these sacrifices. The Ḳorʾān was not read at the tombs of heathen kings but sacrifices continued to be offered. To this was attached a typical spring rite. The king dug seven holes in which he placed seeds. These holes were then filled in by the seven Abogas; a further part of the ceremony, from which the whole took its name, was the slaughter of white cows and oxen with the skin of which the great royal drum al-Manṣūra and its "child" the little drum were covered. The king had to beat a rib of the slaughtered animal on its own skin drawn across the drum. The drum as a tribal religious symbol is also found among the Fulbe (Strümpell in *Mitteilungen der Geographischen Gesellschaft in Hamburg*, xxvi. (1912), p. 51 *et seq.*). The third part of the ceremony consisted in the partition of a sheep, of which a certain part with symbolic meaning was allotted to each offices. The half decayed intestines of the animal had then to be devoured by the courtiers before the eyes of the warriors of the court. Whoever hesitated, was originally slain. The sheep at this peculiar meal is said to have been substituted for a virgin under the influence of Islām. Elsewhere we also find traces of a primitive cannibalism in Dār Fūr. It is to be hoped that the future opening up of Dār Fūr will add to the account of this interesting land by Nachtigal.

Bibliography: Gustav Nachtigal, *Sahârâ und Sûdân*, iii. (Leipzig 1889), 299 *et seq.*; Rodolph Slatin Pasha, *Fire and Sword in the Sudan* (transl. Wingate, London 1896), p. 38, 57, 218; Mohammed Ebn Omar el-Tounsy, *Voyage au Darfour*, trad. par Perron (Paris 1845).

(C. H. Becker.)

DĀR AL-ḤARB. In Muslim constitutional law the world is divided into *Dār al-Ḥarb* and *Dār al-Islām*. "Abode of Islām" is that which is already under Muslim rule; "Abode of war" is that which is not, but which, actually or potentially, is a seat of war for Muslims until by conquest it is turned into "Abode of Islām". For an anomalous and disputed exception, see *Dār al-Ṣulḥ*. Thus to turn *Dār al-Ḥarb* into *Dār al-Islām*, is the object of *Djihād* [q. v.], and, theoretically, the Muslim state is in a constant state of warfare with the non-Muslim world. But practically that is now impossible. The rulers of Islām are not in a position to keep up a constant warfare *contra mundum*. Territories, too, once Muslim, are gradually coming under the rule of unbelievers. To meet this situation the early and logical position

has had to yield. Land once Abode of Islām does not become Abode of War, except on three conditions: (i.) That the legal decisions of unbelievers are regarded and those of Islām are not; (ii.) That the country immediately adjoins an Abode of War, no Muslim country coming between; (iii.) That there is no longer protection for Muslims and their non-Muslim Dhimmis [see *Dhimma*]. Of these, the first is the most important, and some have even held that so long as a single legal decision (*ḥukm*) of Islām is observed and maintained, a country cannot become *Dār al-ḥarb*. The *Dictionary of Technical Terms*, (p. 466), having a regard for the situation in India, sums up: "This country is an abode of Islām and of Muslims although it belongs to the accursed ones and the authority externally belongs to these Satans". Practically, of course, no rebellion under such circumstances would be legal unless it had a good prospect of success and were led by a Muslim sovereign. These conditions being fulfilled, unbelieving control of an Abode of Islām is an illegal absurdity. When a Muslim country does become a *Dār al-ḥarb*, it is the duty of all Muslims to withdraw from it, and a wife who refuses to accompany her husband in this, is *ipso facto* divorced.

Bibliography: Juynboll, *Handb. des Islamischen Gesetzes*, p. 340; Snouck Hurgronje, *Politique Musulmane de la Hollande*, p. 14 (= *Nederland en de Islâm*, p. 8); Hughes, *Dictionary of Islam*, p. 69 *et seq.*; W. W. Hunter, *Indian Musulmans*; the last two on the Indian situation. (D. B. MACDONALD.)

DĀR AL-ISLĀM. An Abode of Islām is a country where the ordinances of Islām are established and which is under the rule of a Muslim sovereign. Its inhabitants are Muslims and also non-Muslims who have submitted to Muslim control and who, under certain restrictions and without the possibility of full citizenship, are guaranteed their lives and property by the Muslim state [see DHIMMA]. They must belong to a People of Scripture (*ahl kitāb*) and may not be idolaters. See, also, DĀR AL-ḤARB and DĀR AL-ṢULḤ and the bibliographies there. (D. B. MACDONALD.)

DĀR AL-NADWA was the name given to the public hall in an Arabian town, in which municipal, religious and other affairs of general interest were discussed, but the term is used *par excellence* for the town-house or *hôtel de ville* of Mecca. This building, which stood on the South-West side of the Kaʿba looking upon the Ṭawāf al-Sharīf, was originally the dwelling-house of Ḳuṣaiy, which he built for a palace about the year 440 A. D. It was called the Council House because in it Ḳuraish assembled to discuss public matters. In order to become a member of this assembly it was necessary to be not less than forty years of age. Here marriages were arranged, and maidens who had reached woman's estate were for the first time clothed in the *dirʿ*. Here, too, the leader of a military expedition received from the hands of Ḳuṣaiy the flag or *liwā*. The ceremony of tying the piece of white cloth upon the lance, which lasted till the end of the Arab empire, was called *ʿaḳd al-liwā* (Ibn Hishām, p. 80.). Ḳuṣaiy bequeathed his five privileges of *ḥidjāba*, *siḳāya*, *rifāda*, *liwā* and *nadwa* to his son ʿAbd al-Dār, but on the death of the latter the sons of his brother ʿAbd-Manāf attempted, on the ground of their wealth and influence, to seize them. Ḳuraish became divided into two factions. In the end the faction of ʿAbd Manāf acquired the *Siḳāya* and *Rifāda*, whilst that of ʿAbd al-Dār retained the *Ḥidjāba*, *Liwā* and *Nadwa*. At the time when the first two functions were held by ʿAbd al-Muṭṭalib, the other three were divided amongst different individuals, who were consequently of less importance than ʿAbd al-Muṭṭalib.

It was in the Dār al-Nadwa that Ḳuraish assembled to decide the fate of Muḥammad immediately before the Hidjra when Iblīs also obtained admission to their council (Ibn Hishām, p. 323 ff.). The building was still the same which had been the house of Ḳuṣaiy. In front of it also Ḳuraish took their stand to watch Muḥammad and his companions make the circuit of the Kaʿba in the year 7 A. H., according to a tradition ascribed to al-ʿAbbās (*op. cit.* p. 789).

Bibliography: Caussin de Perceval, *Essai*, I, 235 ff.; Ṭabarī, I, 1098. See also Lammens, *La République marchande de la Mecque* (*Bull. Inst. Egypt*, série v. t. 4, p. 23—54); Mart. Hartmann, *Quṣaij*: *Zeitschr. für Assyriologie*, xxvii. 43 sq. The latter thinks that Dār al-Nadwa was a temple of Ḳuṣaiy, the *deus eponymus* of the clan of Ḳuṣaiy.

(T. H. WEIR.)

DĀR AL-SALĀM, "Abode of Peace", is in the first place a name of Paradise in the Ḳorʾān (vi. 127; x. 26), because, says Baiḍāwī, it is a place of security (*salāma*) from transitoriness and injury, or because God and the angels salute (*salāma*) those who enter it. Hence it was given to the city of Baghdād by al-Manṣūr, alongside of Madīnat al-Salām (Cf. art. BAGHDĀD, p. 563 above, and also in the geographical lexicon of Yāḳūt, *ad init.*). As for the capital of German East Africa s. DARESSALAM, p. 923. (T. H. WEIR.)

DĀR AL-ṢINĀʿA, also DĀR AL-ṢANĀʿA and DĀR AL-ṢANʿA, the Arabic word for dockyard. The literal translation is "house of work". With so general a meaning, it is natural that Dār al-Ṣināʿa not only means dockyard but also simply workshop (e. g. of goldwork cf. Dozy, *Supplément*, s. v.), but the meaning Dār Ṣināʿat al-Baḥr is by far the commonest and has passed into the Romance languages from the Arabic like so many other nautical and commercial terms. In Italian it appears as *darsena* and *arsenale*, in Spanish as *arsenal* and thence has passed into almost all European languages (Dozy and Engelmann, *Glossaire des Mots Espagnols et Portugais dérivés de l'Arabe*, p. 205 *et seq.*). The dockyards were in the first place naval shipyards. In the earliest period of the Caliphate there appears to have been a Dār al-Ṣināʿa only in Egypt, (Balādhurī, *Futūḥ*, p. 117). In the year 49 (669), Muʿāwiya built an arsenal at ʿAkkā (Acre), which was transferred by the later Umaiyads to Ṣūr (Tyre). Even in the reign of ʿAbd al-Malik, warships were built by him in Tunis (Dozy and Engelmann *l. c.*). We are best informed on the arsenals of Egypt, to which Maḳrīzī devotes a comprehensive chapter in his *Khiṭaṭ*, II. 189 *et seq.* The Aphrodito papyri give valuable information on the Egyptian arsenals (cf. H. I. Bell, *Catalogue of Greek Papyri in the British Museum*, Vol. iv.: *The Aphrodito Papyri*, p. xxxiii; C. H. Becker, in *Zeitschr. für Assyr.*, xx, 84 *et seq.*). At a later period there were naturally similar arsenals at all

important places on the coast. The head of a Dār al-Ṣināʿa was called *Mutawallī 'l-Ṣināʿa*. Ibn Mammātī, *Ḳawānīn al-Dawāwīn*, p. 16, gives some account of the work done in one of these government dockyards. (C. H. Becker.)

DĀR AL-ṢULḤ. Besides *Dār al-Ḥarb* and *Dār al-Islām* [q. v.] some schools of canon law recognise the existence of a third division, *Dār al-Ṣulḥ*, or *al-ʿAhd*, which is not under Muslim rule, yet is in tributary relationship to Islām — *Ṣulḥan*, "by agreement", being generally used in canon law as the opposite of *ʿAnwatan* "by force". The two historical examples of such a status, and the origin, apparently, of the whole conception, are Nadjrān and Nubia. With the Christian population of Nadjrān Muḥammad himself entered on treaty relationships, guaranteeing their safety and laying on them a certain tribute, regarded by some afterwards as *Kharādj* [q. v.] and by others as *Djizya* [q. v.]. See on the whole story Balādhurī, *Futūḥ* (ed. de Goeje), p. 63 *et seq.*; Sprenger, *Leben Mohammads*, iii. 502 *et seq.* In the course of events and because of their position within Arabia, this protection for the people of Nadjrān amounted to very little. The case of Nubia was somewhat different. By their skill with the bow the Nubians were able to hold off the Muslim attack and to maintain their independence for centuries. In consequence, ʿAbd Allāh b. Saʿd entered into treaty (*ʿAhd*) with them, not requiring the head-tax (*Djizya*) but only a certain tribute in slaves [s. BAḲT, p. 608.] Others, however, evidently disliking the implication that there could be any territory in a status of neither Islām nor war, and therefore outside of Muslim conquest, maintained that this was not really a *Ṣulḥ* or *ʿAhd* but only a truce (*Hudna*) and an arrangement for an exchange of commodities (Balādhurī, *Futūḥ* (ed. de Goeje), p. 236 *et seq.*; Weil, *Gesch. d. Chalifen*, i. p. 16, *et seq.*; Lane-Poole (following Maḳrīzī), *Hist. of Egypt*, p. 21 *et seq.*; Torrey (transl. from Ibn ʿAbd al-Ḥakam), *Yale Bibl. & Sem. Studies*, p. 307 *et seq.*). This conception in some vague form was probably also the basis on which treaty relations with Christian states were accepted as possible; the presents sent by such states would then be regarded as *Kharādj*. The constitutional situation on the matter is thus formally laid down by Māwardī. All territories, into the control of which, in different degrees of directness, Muslims come, fall into three divisions: (i.) those taken by force of arms; (ii.) those taken without fighting after the flight of their previous owners; (iii.) those taken by treaty (*Ṣulḥ*). The last divides again into two, according as the title to the soil is (a) vested in the Muslim people as a *Waḳf*, or (b) remains with the original owners. In the first case the original owners can remain in actual possession, becoming *Dhimmīs* [q. v.], and paying *Kharādj* and *Djizya* and the land becoming *Dār al-Islām* [q. v.]. In the second case, (b), the terms of the treaty are that the owners retain their lands and pay a *Kharādj* from their produce; that this *Kharādj* is regarded as a *Djizya* which falls away when they embrace Islām; that their country is neither *Dār al-Islām* nor *Dār al-Ḥarb* [q. v.] but *Dār al-Ṣulḥ* (otherwise called *Dār al-ʿAhd*); and that their lands are absolutely their own to sell or pledge. When these pass to a Muslim, *Kharādj* can no longer be collected. This condition of the owners holds so long as they observe the requirements of the treaty, and the *Djizya* cannot be collected from them as they are not in a *Dār al-Islām*. Abū Ḥanīfa, however, held that by the treaty their country had become a *Dār al-Islām* and they were *Dhimmīs* and should pay the *Djizya*. As to what was the situation if they broke the treaty after entering into it, there was dispute between the schools. Al-Shāfiʿī held that if their territory was then conquered, it came into the category (i. above) of territory taken by force; and if it was not conquered, it became a *Dār al-Ḥarb*. Abū Ḥanīfa, however, held that if there was a Muslim in their territory, or if a Muslim country came between their territory and a *Dār al-Ḥarb*, then their territory was a *Dār al-Islām* and they were rebels (*Bughāt*). If neither of these conditions held, then it was a *Dār al-Ḥarb*. But others maintained that it was a *Dār al-Ḥarb* in both cases (*Aḥkām al-Sulṭāniya*, ed. of Cairo 1298, pp. 131 *et seq.*). But that this situation was anomalous and ambiguous, appears plainly. Māwardī himself, when reckoning the Lands of Islām (*Bilād al-Islām*), includes among them this *Dār al-Ṣulḥ* (pp. 150 and 164), and Balādhurī, when dealing with the rules of *Kharādj*, makes no mention of this distinction.

Bibliography: References are given in the article. The subject has been little treated by western scholars. See, however, Juynboll, *Handb. des Islamischen Gesetzes*, p. 340 and 348 and the authors cited there p. 344-345. Further: Yaḥyā Ibn Ādam, *Kitāb al-Kharādj* (ed. Juynboll), p. 35 *et seq.* (D. B. Macdonald.)

DAR (P.; Avestic *dvar*) "door or gate", particularly the gate or outer court of a royal palace. *Dar-gāh* (Pahl. *dargās*) "door", properly "place of the door". *Dar-i Saʿādat* (formerly *dar-i dawlat*) "gate of bliss", a name given to Constantinople. *Dar-bār* (Anglo-Indian *durbar*) is the name given in India to solemn court ceremonials, receptions and morning audiences.

Bibliography: Gibb, *History of Ottoman Poetry*, iii. 214, note 1. (Cl. Huart.)

DAR-I ĀHANĪN or Derbend-i Āhanīn, Arabic Bāb al-Ḥadīd, Old Turkish Tamir-Ḳapïgh = "Iron Gate" — a frequently recurring name in the Muḥammadan world for important passes and ravines. The best known is the ravine, about 2 miles long and only 12—20 yards broad, in the Baisun-taw range, through which runs the main road from Samarḳand and Bukhārā to Balkh. This ravine is first mentioned under its Persian name by Yaʿḳūbī (ed. de Goeje, p. 290, 1); Yaʿḳūbī's statement that a "town" bore this name is not confirmed by any other authority. The name "Iron Gate" certainly dates from pre-Muḥammadan times and was known to the Chinese pilgrim Hiuan-Ćang (*Mémoires sur les Contrées Occidentales*, trad. par Stan. Julien, i. 23). To the east of this ravine began the highlands on the upper course of the Oxus comprised by the Arabs under the name Ṭukhāristān (Chin. Tu-ho-lo), where Buddhism still reigned supreme as late as the viith century A. D., in opposition to the districts of Samarḳand and Bukhārā. In later times also the "Iron Gate" was always regarded as the natural boundary between Mā warāʾ al-Nahr proper and the lands dependent on Balkh on both sides of the Oxus.

Besides the "Iron Gate" there are other routes across the Baisun-taw, which were known even in the viith (xiiith) century; one of these routes

is described by the Chinese pilgrim Čang-č'un who was here in the autumn of 1223 (E. Bretschneider, *Mediaeval Researches* etc., I. 91); but this does not seem to have affected the strategic or commercial importance of the ravine. In the descriptions of the campaigns that have affected these districts, the "Iron Gate" is almost always mentioned; in the ivth (xth) century the ruler of Čaghāniyān [q. v., p. 811] had a fortress here which was burned in 337 (948) by an army sent by the Sāmānid Nūḥ b. Naṣr (Gardīzī in W. Barthold, *Turkestan* etc., i. 9). All caravans bearing goods from India via Balkh to Samarkand and Bukhārā passed through the "Iron Gate"; a day's journey to the north of the ravine, at Kandak, the road to Nakhshab (Nasaf among the Arabs, the modern Karshī) and Bukhārā separated from the road to Kash (Kiss among the Arabs, the modern Shahr-i Sabz) and Samarkand. As is clear from Clavijo (ed. Sreznewski, p. 231) there was still a customs house here in 1404 from which Tīmūr drew a large revenue. Until 1875 Clavijo was, so far as is known, the only European who had ever passed through the "Iron Gate". The ravine is sometimes mentioned by Sharaf al-Dīn Yazdī (*Ẓafar-Nāma*, Ind. ed., i. 49 etc.) and also by Bābur (*Bābur-Nāma*, ed. Beveridge, f. 124) by the Mongol name Ḳahlagha (this is the form in which it is written in the Arabic script; at the present day it is pronounced Ḳalgha or Khalgha among the Mongols, whence the name of the town Kalgan) "gate" (the word is not Turkish as supposed by Le Strange, *The Lands of the Eastern Caliphate*, p. 441). The name Burghūla-Khāna ("house of the chamois") (which was found in use by the first Russian travellers to reach there (in 1875) is first mentioned by Muḥammad Wafā Karmīnagī (*Tuḥfat al-Khānī*, MS. in the Asiatic Museum, c 581^{b}, f. 184^{b}, in the description of a campaign by Muḥammad Raḥīm Khān in 1171 (1757).

At the present day the Russian post-road from Samarkand to Termes (Tirmidh) runs through the "Iron Gate". The road is not now of the slightest strategic or commercial importance; the "Iron Gate" is therefore only regarded by modern travellers as a remarkable natural feature of importance for the study of the geological conditions of the neighbourhood; no traces of mediaeval buildings have survived here. The view of the ravine in Reclus (*Nouvelle Géographie Universelle*, vi. 503) is a reproduction of a drawing made in 1879 by the Russian painter Karazin; the same view is given in Mushketow's *Turkestan*, I. 555.

(W. BARTHOLD).

DĀRĀ, Arabic form of the name Dārayawahush = Darius; the form Dārayush is also found as well as the Persian forms Dārāb and Dārāw. Muḥammadan authors distinguish two Dārās: Dārā the elder, son of Bahman, son of Isfandiyār, and Dārā the younger, son of Dārā the elder.

Bahman had, as the Magean religion allowed, married his own daughter Humāī or Humāya but died soon afterwards leaving her enceinte; she began to reign but when the child was born, fearing that he would be placed on the throne in her stead she placed him in a box on the river of Balkh (Dehās). A miller found and brought up the boy whom he called Dārāb. When he was twenty years of age, Humāī recognised him and gave him the crown. After his mother's death he left Balkh and went to reside in Persia; there he founded the city of Dārāb and afterwards lived in Babylon; his reign was twelve years long.

His son Dārā is the Darius who was defeated and put to death by Alexander after reigning forty years. Philip of Macedon paid tribute to him as he had done to his father; but when on the death of Philip, Darius sent to demand the tribute from Alexander, the latter refused, saying, "I have slain and eaten the goose with the golden eggs". According to Mas'ūdī, *Kitāb al-Tanbīh*, (*Livre de l'Avertissement* transl. Carra de Vaux, p. 247), it was Aristotle who advised Alexander to go to war with Darius. Alexander bribed two of Darius's chamberlains, who mortally wounded him on the battle field; seeing that he was dying, Alexander went up to him and received his last wishes; he then married his daughter. The two chamberlains are called Bessus and Ariobarzanes in the Greek *Romance of Alexander* and Bessus and Nabarzanes in history. The Persian translation of the history of Dārā is from the Greek romance (Ṭabarī's *Chronicle*, transl. Zotenberg; Nöldeke, *Geschichte der Perser und Araber zur Zeit der Sasaniden*, p. 3).

Dārā the younger had built a fire-temple at Sābūr in Fārs (according to Mas'ūdī, *Les Prairies d'Or*, iv. 78). The date of his death is a starting point for the computation of historical epochs; he is regarded as the ancestor of the Sāsānids.

Firdawsī devotes two long cantoes to the two Dārās. He reserves the form Dārāb for the elder, the son of Humāī, and attributes to him the foundation of the town of Dārābdjird [q. v.] and of the fire-temple there. Dārāb had married a daughter of the king of Rūm (Philip of Macedon) named Nāhīd, and had sent her back to her father, enceinte with Alexander. Alexander would thus be the elder brother of Darius the younger (*Shāh-nāmah*, *Livre des Rois*, transl. by Jules Mohl, Vol. v. Chap. xviii. xix.).

Dārā or Daras-Anastasiopolis is a fortified town between Mārdīn and Niṣībīn, which was taken from the Greeks by Khusraw (Chosroes) I. Anōsharwān in the campaign of 540 (Nöldeke, *op. cit.*, p. 239). — Dārā-i Takht is in Afghānistān.

(B. CARRA DE VAUX.)

DĀRĀ SHIKŌH, eldest son of Shāh Djahān. His mother was Ardjūmand Bānū Mumtāz Maḥal, and he was born at Adjmīr on the 20th March 1615. In 1633 he was married to his cousin Nādira Begam the daughter of Prince Parwīz, and granddaughter of Djahāngīr. By her he had one daughter, Djānī Begum or Djahān Zeb Bānū, and two sons Sulaimān Shikōh and Sipihr Shikōh. Dārā, says Elphinstone, was a frank and high-spirited prince, dignified in his manners, generous in his expense, liberal in his opinions, open in his enmities; but impetuous, impatient of opposition, and despising the ordinary rules of prudence as signs of weakness and artifice. In most of these characteristics he was the opposite of his younger brother Awrangzēb whom he used to speak of as the *Namāzī* "the prayer-maker". He had the inquiring spirit of his great-grandfather Akbar, and was much interested in Ṣūfism and other religious questions. But he had not his ancestor's military skill or daring, and he was unfortunate in all his undertakings. He was thus no match for Awrangzēb. Somehow, he seems to me to resemble Charles I. of England. He was like him in uxoriousness, attachment to reli-

gion, literary tastes and haughty temper. He resembled him too in his fate. In 1653 he made a long and fruitless attempt to take Ḳandahār. In 1657 when his father fell ill, he practically governed the empire. But his younger brothers could not endure his predominance, and he was twice defeated by Awrangzēb, once near Agra, in June 1658, and again at Adjmīr in March 1659. He was betrayed and seized by the Afghān Malik Djiwan the chief of Dādar (qu. the Dādri of the *Imperial Gazetteer*) and brought to Dihlī where he was put to death by order of Awrangzēb in the end of August 1659. He was the author of several books which are noticed in Rieu, *Catalogue of Persian Mss.* The best known is the *Safīna-i Awliyā* or "Ship of Saints", a series of short biographies of Muḥammadan saints. It has been lithographed at Lucknow and there is a very full table of its contents in Ethé, *Catalogue of the Persian Mss. of the India Office*, N°. 647, pp. 274—316. There is much about Dārā in Bernier and Manucci, both of whom were personally acquainted with him. (H. BEVERIDGE.)

DARABDJIRD, a town and district in Fārs; the principal places in the district are Fasā and Yazd-Khwāst. The town which is surrounded by a wall and by suburbs had four gates and a rocky dome-shaped mass in the centre. In the neighbourhood, bitumen (*mūmiyā*) was collected in a vault closed with an iron door and opened once a year in June, in the presence of the authorities of the town; the pure *mūmiyā* was kept in the royal treasury (Yāḳūt). Industry was in a flourishing condition there; all kinds of clothstuffs, mats of rushes, and the tapestry known as *sūsan-gird* were manufactured. Salt mines in the neighbourhood still yield rock-salt of various colours. In Īrānian legend, the foundation of this town is attributed to Dārāb, father of Dārā (Darius III. Codomannus).

Bibliography: Barbier de Meynard, *Dictionnaire de la Perse*, p. 226; Mehren, *Cosmographie*, p. 243, 400; Iṣṭakhrī, p. 154; Ibn Ḥawḳal, p. 214; Muḳaddasī, p. 422, 428, 442; Fr. Spiegel, *Erānische Alterthumskunde*, i. 88; ii. 585; G. Le Strange, *The Lands of the Eastern Caliphate*, p. 288 *et seq.* (CL. HUART.)

DARAZĪ, was one of the founders of the religion of the Druzes, not the most important who seems to have been Ḥamza, but the one who has given his name to the sect. Several historians, both Muḥammadan and Christian, have written about him and he is also referred to in the books of the Druzes; unfortunately these different sources do not at all agree with one another.

It seems certain that Darazī began as a Bāṭinī missionary or dā'ī [q. v., p. 895]. According to the Christian historians John of Antioch and al-Makīn, the first of whom was contemporary with him, he was called Muḥammad b. Ismā'īl and was of Persian origin; according to the books of the Druzes he bore the praenomen Nashtegīn which is Turkish. The vocalisation *Darazī* is given in the books of the Druzes.

He came to Egypt in 408 (1017). He had recognized Ḥamza as Imām in the preceding year (407 = 1016), for the latter says in his epistles that Darazī had been won over to the unitarian religion by the Ma'dhūn (a missionary of low rank) 'Alī b. Aḥmad Ḥabbāl.

In Cairo he entered the service of the Caliph al-Ḥākim bi amri 'llāh and at first enjoyed his favour. He then tried to supplant Ḥamza; by 409 (1018) he had around him partisans called after him Darazites whom Ḥamza persecuted; the most important of them was Bardha'ī. There still exist writings of Ḥamza in which he speaks of Darazī's undertakings; he calls him, "the insolent one, the Satan" and describes him as opposed to the Imām, i. e. himself, he also complains that he has "gone from beneath the cloak of the Imām" and taken the title *Saif al-Īmān* or "Sword of the Faith" (409 = 1018).

Darazī was the first publicly to recognize the divinity of the Caliph Ḥākim; according to him, universal reason became incarnate in Adam at the beginning of the world and passed from him into the Prophets, then into 'Alī and thence into his descendants, the Fāṭimid Caliphs. Darazī wrote a book to develop this doctrine, which was only an application of that of the previous Bāṭinī system. He read this book in the principal Mosque in Cairo and, although Ḥākim did not protest, this doctrine caused a scandal. It is also said that he allowed wine, the forbidden marriages and taught metempsychosis.

According to Abu 'l-Maḥāsin, Darazī in consequence of the scandal which arose, had to retire to Syria; there he preached his doctrine to the mountaineers, especially in the valley of Taim-Allāh and the Bāniyās [q. v., p. 648] territory. He came into conflict with the Turks and fell in a battle against them.

John of Antioch and, following him, al-Makīn do not give this account of his end; according to them he was killed by the Turkish pages, on account of the scandal which his teaching caused, in Cairo while actually in Ḥākim's carriage. After his death his house was pillaged, and there was a riot for three days in the city, the gates of which had to be closed. The Turk who had slain him was arrested and put to death on another pretext. The Druze sources would lead one to believe that it was at Ḥamza's instigation that he was assassinated; several of his followers, including Bardha'ī, shared his fate (410 = 1019).

Bibliography: S. de Sacy, *Exposé de la Religion des Druzes*, Vol. i., Introduction, p. ccclxxxiii.—ccclxxxiv.; Vol. ii., pages 157 *et seq.*, 170, 190; John of Antioch. *Chronique*, ed. Cheikho, Carra de Vaux et Zayāt. (B. CARRA DE VAUX.)

DARB (A.), plural *durūb*, "passage, pass, or road". *Al-darb* was more particularly any road into the land of the Byzantines (cf. e. g. Balādhurī, p. 137. 2), such as the roads over the Taurus and the pass over Amanus (Beilān pass, q. v., p. 690), more especially those through the Pylae Ciliciae from Ṭarsūs via Badhandūn = Podandos (see BOZANTI, p. 768) and Lu'lu'a = Lulon to Tyana and Heraclea, and the eastern route from Mar'ash (Germanicia) via Ḥadath to Malaṭya. These notoriously difficult passes were euphemistically called *Darb al-Salāma* (cf. Ibn Khordādhbih, p. 100 or Balādhurī, p. 189 *et seq.*) The district around the Taurus passes north of Djaihān bore the name *Bilād al-Durūb* in the time of the Armenian kingdom of Cilicia (see Ibn Faḍl Allāh al-'Omarī, *Ta'rīf*, p. 181 and 183; Ibn al-Athīr, xi. 20 and 145).

As the word *al-Darb*, which in its technical sense appears as early as Imru 'l-Ḳais, cannot be

explained from the Arabic, the name is usually derived from the name of the little town of Derbe in Asia Minor. The meaning (*durūb* = κλεισοῦραι) rather suggests a connection with the Persian *darband* (cf. the name *Djibāl al-Darbandāt* for the Armenian Taurus in ʿOmarī, *op. cit.*, p. 56). Perhaps *al-darb* and Derbe are really both to be explained from some language indigenous to Asia Minor. One difficulty is the fact that the word appears in Arabic from the very first with the meaning of a *nomen proprium* but the form of an *appellativum* (whence the article) and gradually becomes quite naturalized in the language with the general meaning of "gate", "way", "road" (cf. expressions like *Darb al-Ḥadjdj*, *Darb al-Sulṭān*).

Bibliography: G. Le Strange, *Eastern Caliphate*, p. 122, 133 *et seq.*; Quatremère in Maḳrīzī, *Sultans Mamlouks*, ii. 1, p. 147; H. Lammens in *Mélanges de la Fac. Or.*, *Beyrouth*, i. 15. Sarre, *Reise in Kleinasien*, p. 86, should also be specially noted.

(R. HARTMANN.)

ḌARB (A.) "blow", "striking" (whence *ḍarbkhāna*, "mint"); in arithmetic = multiplication, in metre = last foot of the second half line.

DARBUKKA or *darabukka* in Egypt, *dirbakki* in Syria, *darbūka* in the Maghrib; given as a neologism by Arab lexicographers in the form *darābukka*: a kind of drum, consisting of a tube enlarged or expanded at one of its ends; this end is covered with a skin (fish-skin in Egypt and goat-skin in the Maghrib) and the other is open. In the east the tube of the *darabukka* is usually of wood or earthenware (often painted or decorated) but occasionally though more rarely of copper. To play on this instrument it is placed under the forearm, with the large and covered end outermost and the skin is struck alternately with the fingers of the two hands. In Egypt the *darabukka* is an instrument used by jugglers, and street singers, also by women and the boatmen of the Nile. In the Maghrib the *darbūka* is played by women; it also forms one of the essential elements of the classical town orchestra and contributes to the rhythmic harmony which characterises the music of this orchestra. The word is of foreign origin; but its etymology is disputed (cf. Dozy, *Supplément aux Dictionnaires Arabes*, i. p. 430; Vollers, in the *Zeitschr. der Deutsch. Morgenl. Ges.* 1897, p. 326).

Bibliography: Lane, *Modern Egyptians*[5], ii. 73—75; Delphin et Guin, *Notes sur la Poésie et la Musique Arabes*, p. 43, 44; Bel, *La Population Musulmane de Tlemcen*, p. 49 note 1 and Pl. xxvi.

(W. MARÇAIS.)

DARD, or KHWĀDJA MĪR DARD, was a descendant of Khwādja Bahāʾ al-Dīn, the founder of the Naḳshbandī order of the Ṣūfī sect who was born at Bukhārā in A. H. 728 and died A. H. 791. His father, Khwādja Mīr Nāṣir, poetically called ʿAndalīb, belonged to an ancient and highly respected family of Dihlī descended from Nawwāb Djaʿfar Khān, a noted general of the time of the emperor Djahāngīr. He held a military appointment, but eventually renounced the world and was initiated into the Naḳshbandī order of devotees under the tutorship of Khwādja Muḥammed Zabīr.

Khwādja Mīr Dard, like his father, was originally a soldier by profession, and became a religious devotee. His biographer, Mawlawī Muḥammad Ḥusain, Āzād, states in the *Āb-i Ḥayāt* (2nd ed. p. 170) that Dard wrote a treatise on prayer, entitled *Asrār al-Ṣalāt*, when he was only 15 years of age, and a work, called *Wāridāt-i Dard*, at the age of 29, to which he composed an extensive commentary, entitled *ʿIlm al-Kitāb*, comprising 111 treatises on Ṣūfic mysticism. He is also the author of other religious works, a short Dīwān in Persian, and an Urdu Dīwān, which has been frequently lithographed at Dihlī. He was contemporary with Saudā, Mīr Taḳī and Maẓhar, and had numerous pupils, chief of whom were Ḳiyām al-Dīn Ḳāʾim, Hidāyat Allāh Khān Hidāyat, and Thanāʾ Allāh Khān Firāḳ. According to most biographers Dard died at Dihlī at the age of 68 in A. H. 1199 (A. D. 1785), but Mīrzā Luṭf in his Tadhkira *Gulshan-i Hind* gives A. H. 1202 as the year of his death.

(J. F. BLUMHARDT.)

DARDANELLES, in Turkish *Ḳalʿa-i Sulṭānīya Boghazi*, the ancient Hellespont, a strait which joins the Archipelago to the sea of Marmora (Propontis), and separates Europe from Asia (44 miles long and one to five miles broad). Its shores are covered with fortifications which guard the approach to Constantinople and are armed with Krupp guns of large calibre; their garrison consists of two regiments of unmounted artillery and one of engineers. The forts and batteries on the Asiatic side are: Ḳalʿa-i Sulṭānīya, Ḳūm Ḳalʿa, Ḥamīdīya (recent), Madjīdīya (formerly Kiösse-burnu), Nagharā (Abydos); on the European coast: Sadd al-Baḥr, Ḥawnalar, Madjīdīya (recent), Namāzīya, Kilīd-i Baḥr, Degirmen-Burnu, Čam-Burnu, Maidōs, Boḳali-Ḳalʿa, Kilia-Tapa (Sestos). They were entirely rebuilt in 1659 under the administration of the Grand Vizier Muḥammad Köprülü. — The town of Dardanelles (*Ḳalʿa-i Sulṭānīya*, popularly called *Čanaḳ-Ḳalʿa* = the fortress of the potteries), capital of the sandjāḳ of Bigha which is directly under the Sublime Porte and is not attached to a *wilāyet*, was until 1876 the capital of the province of the Islands of the Archipelago; it was attached in May 1881 to the *wilāyet* of Ḳarasi, since abolished. There are twelve potteries in it, none of which are older than 1740; this industry, now declining, supplied ordinary earthenware and vases of strange forms (notably horses or quadrupeds usually taken for the Trojan Horse) painted in brilliant colours and gilded in parts. The Frankish quarter which is close to the shore, was built after a fire in 1860; the other quarters were, for the same reason, rebuilt in 1865. The population is 11,062 of whom 3,551 are Muhammadans and 2,577 Greek Orthodox; the Armenians originated for the most part in Persia whence they came in the reign of Sulṭān Sulaimān (1529); the Jews, for whose presence here there is evidence in 1660, are refugees banished from Spain in 1492. The total population of the Ḳaḍā is 19,494 of whom 9,059 are Muḥammadans and 5,501 Greek Orthodox; the 1,805 Jews and 2,173 foreigners are found only in the town itself. There are numerous beautiful forests in the district and gold mines at Astyra and ʿOsmanlar.

Bibliography: ʿAlī Djewād, *Djoghrāfiyā Lughāti*, p. 622; V. Cuinet, *Turquie d'Asie*, iii. 689 *et seq.*

(CL. HUART.)

AL-**DARDJĪNĪ**, ABU 'L-ʿABBĀS AḤMAD B. SAʿĪD B. SULAIMĀN B. ʿALĪ B. IKHLAF, an Abāḍī scholar of the viith century A. H. to whom we owe the *Kitāb Ṭabaḳāt al-Mashāʾikh*, an historical and biographical collection which has not yet been

published though there is a manuscript in Mzāb.

Abu 'l-Abbās's work falls into two distinct parts. The first is merely a reproduction of the *Chronicle* of Abū Zakariyā, (translated by M. Masqueray, Algiers 1878) to which have been added some personal observations and reflections. The second contains the detailed biographies of the principal members of the Abādī sect, both African and Oriental, arranged chronologically by *ṭabaḳat*, each of which covers 50 years, from the earliest years of Islām to the end of the viith century A. H.

For the latter volume, Dardjīnī made use of a list drawn up by Abū 'Ammār 'Abd al-Kāfī of Wargla, to the end of the eleventh *ṭabaḳa*. To this he added the biographies of the celebrities in the twelfth *ṭabaḳa*. (Cf. the table in the *Kitāb al-Ṭabaḳāt*, Vol. II., given by M. de Motylinski, in his *Livres de la secte Abadhite*, p. 30 *et seq.*; Algiers, 1889).

Dardjīnī's work is valuable for the history of the Abādīs of the Maghrib. It contains valuable information for the groups of oases of Wargla, the Wād Rīgh, and the Sūf where Waḥbī Berber communities lived after the fall of the Rustamids.

The *Kitāb al-Djawāhir al-Muntaḳāt*, written in the ixth century A. H. by an Abādī of note of the Djabal Dummar, Abu 'l-Ḳāsim b. Ibrāhīm al-Barrādī, gives an interesting account of the genesis of the *Ṭabaḳāt*: "Here follow" says al-Barrādī, "the circumstances under which the book of Abu 'l-'Abbās was composed. — Al-Ḥādjdj 'Īsā b. Zakariyā had just arrived from 'Omān, bringing with him various works, such as the *Ḥall* of Ibn Yūsuf, the *Dīwān* of Shaikh Abu 'l-Ḥasanī, that of Ibn Dja'far and other important books. His brothers in the East had asked him to send them a book containing the biographies of the Abādīs of the earlier centuries of the Hidjra and retracing their virtues to their ancestors in the west. Al-Ḥādjdj 'Īsā consulted the learned *'Azzāba* who were then in Djerba and told them of the desire expressed by their co-religionists in the east. They thought at first of Abū Zakariyā's work but they saw that it was not complete and that the style of its author, used to the Berber language and little bound by the rules of Arabic grammar and the exact use of terms, was often defective. They then decided that a new work should be composed giving the history of the Rustamids and the virtues of the ancient doctors. No one was more fitted than Abu 'l-'Abbās to carry out this task in a worthy manner and it was to him therefore that it was entrusted".

According to a passage in the *Kitāb al-Djawāhir* (p. 219), Dardjīnī went to Wargla in 616 and spent two years there. (A. DE MOTYLINSKI).

DARESSALAM, capital of German East Africa. Daressalam is built in 6° 49′ South Lat. and 39° 16′ East Long. (Greenw.) in the form of a semicircle around a deep arm of the sea which here forms an excellent harbour; whence its name, a contraction of Bandar al-Salām ("haven of welfare") as educated natives still call it. The form Dār al-Salām is due to a popular etymology invented by Europeans. In spite of its favourable situation Daressalam is quite a modern town. In mediaeval times the most important town in this district was Kilwa, farther to the south and at a later period, Zanzibar. The terminus of the main caravan route from the interior was not Daressalam but the adjoining town of Bagamoyo. The little fishing villages situated there first attained some importance when Saiyid Madjid, Sulṭān of Zanzibar, began to build a palace there in 1862. From this period dates the main thoroughfare Barrazasta (now called "Unter den Akazien") and the two large houses around which the Wissman Fort was afterwards built. The prosperity of the town only began with the German occupation. When the coast-lands were still officially under the sovereignty of the Sulṭān of Zanzibar, Daressalam was already a station of the German East African Company to which on the 28th April 1888 the government, administration, customs etc. were handed over. This measure resulted in the great Arab rising (1888—1890), during which the company were only able to hold Daressalam and Bagamoyo out of all their stations. After the suppression of the rising the whole coast was placed under German protection (1st January 1891) and Daressalam became the residence of the Imperial governor.

At first a quiet but imposing town of officials with broad streets and numerous official buildings, Daressalam has now become one of the commercial centres of East Africa. It is connected with the interior by a railway. The line has already reached Tabora (500—600 miles from the coast) and is to be extended to Lake Tanganyika. Great European firms have permanently transferred their headquarters from Zanzibar to Daressalam, which, unlike the Oriental Zanzibar, is a European city on African soil. The town has 30,000 inhabitants, of whom 600—700 are Europeans, while the administrative district of the same name has about 190,000 of whom 830 are white and 2500 foreign non- Europeans (Arabs, Indians, etc.)

Islām, as along the coast, has made a deep impression on Daressalam. The Suaheli population of the coast, who speak a Bantu dialect, is quite Muḥammadanised. They are Shāfi'is and are supposed to have been converted to Islām by Arabs from Ḥadramawt in the viiith century, if not earlier. There were already Shāfi'īs in Kilwa when Ibn Baṭṭūṭa visited it. The orthodox creed and the Shāfi'ī ritual of the natives is also followed by the Arabs from Hadramawt who have frequently settled in Daressalam and all along the coast; they lead on the whole a wretched existence and are usually called Shiḥiri after the principal port of their native land. To a much higher level of society belong the Masḳaṭ Arabs, the lords of Zanzibar and former owners of the land. They are Ibāḍīs. Though not occupying so high a position, by far the wealthiest of the non-European inhabitants of Daressalam are the Indians, of whom roughly two thirds profess Islām. They come from the Gudjarāt coast and have also brought the innumerable castes of their native land to East Africa. The three main groups are the three commercial castes, the Khōdja, Bōhorā [q. v., p. 738] and Maiman. The Maiman are Ḥanafis, the Khōdja and Bōhorā are in the main Shī'a of the Ismā'īlī sect, while the Khōdja represent the Nizārite branch (whose religious chief is the Āghā Khān in Bombay) and the Bōhorās champion the claims of Musta'lī; they are also called Ismā'īlī and their religious chief is the Mullāyi in Sūrat. Many members of the Khōdja congregations have gone over to the so-called Twelvers (the so-called Ithnā'asharīs, also called Senashari in Suaheli) and conversions to the Sunni sect have taken place from the

Bōhorās. At the present day there are 8 mosques in Daressalam, of which 2 belong to the 2 Khōdja groups and 2 to the hostile Bōhorā communities; one is Ibāḍī, 2 Sunnī and one — also Sunnī — belongs to the people from the Comoros.

Bibliography: *Die Deutschen Schutzgebiete in Afrika und der Südsee, Amtl. Jahresberichte herausg. vom Reichskolonialamt*; Hans Meyer, *Das Deutsche Kolonialreich* (Leipzig 1909); Erich Obst in *Das überseeische Deutschland*, ii. (Stuttgart 1911); Leue, *Dar es-Salaam* (Berlin 1903); the Muhammadan authorities have been utilised and cited in C. H. Becker, *Materialien zur Kenntnis des Islam in Deutsch-Ostafrika* (*Der Islam*, ii., 1 *et seq.*); cf. also more recently W. Klamroth, *Der Islam in Deutsch Ostafrika* (Berlin 1912). (C. H. Becker.)

DĀRIM was the son of Mālik b. Ḥanẓala b. Mālik b. Zaid-Manāt b. Tamīm. His name was originally Baḥr and he was called Dārim because on one occasion he came to his father with the family purse, walking with short steps (cf. *Ḳāmūs*, *sub voce*).

The tribe of Dārim had their location in al-Yamāma (cf. Wüstenfeld, *Genealog. Tabellen*). On one occasion a Dārimī killed unwittingly the youngest brother of ʿAmr b. Hind. ʿAmr in revenge swore that he would kill a hundred men of Ḥanẓala, whom Ṭaiy, to pay off an old score, had accused of the homicide. He slew ninety-eight men of Dārim and completed the number with a man of the Barādjim (whence the proverb, Maidānī, *Arab. Prov.* i. 5) and a woman of Nahshal. The Barādjim were sons of Ḥanẓala and Nahshal a son of Dārim. The chief of Dārim at this time was Zurāra. He was succeeded by his son Ḥādjib who was in great favour with Nuʿmān Abū Ḳābūs the king of al-Ḥīra, so much so that he persuaded the latter to transfer the privilege of the Ridāfa from the Yarbūʿ branch of Tamīm, who had long held it, to Dārim. Yarbūʿ, however, refused to give it up. In the year 9 A. H. Tamīm submitted to Muḥammad and professed Islām. In the interview with Muḥammad on that occasion their spokesman ʿUṭārid was of the tribe of Dārim, whom he extolled as the noblest Arabs in the Ḥidjāz. Dārim was one of the branches of Tamīm which revolted against Abū Bakr under their chief al-Aḳraʿ, when they threw in their lot with the prophetess Sadjāḥ; but they were among the first to submit to Khālid b. al-Walīd. The member of the tribe of Dārim whose name is best known is al-Farazdaḳ the poet (d. 110 A. H.). Another member was Sawra b. al-Ḥurr (Ṭabarī ii. 1418).

Bibliography: Caussin de Perceval, *Essai*, ii. 121 *et seq.* (T. H. Weir.)

al-**DĀRIMĪ**, Abū Muḥammad ʿAbd Allāh b. ʿAbd al-Raḥmān b. al-Faḍl b. Bahrām b. ʿAbd al-Ṣamad al-Tamīmī, was born in 181 (5th March 797—21st February 798) at Samarḳand where he died on the 8th or 9th Dhu 'l-Ḥidjdja 255 (18th-19th November 869).

In his search for Islāmic Traditions he travelled through Khorāsān, Syria, ʿIrāḳ, Egypt and the Ḥidjāz, and studied under: Abu 'l-Yamān al-Ḥakam b. Nāfiʿ, Yaḥyā b. Ḥassān, Muḥammad b. ʿAbd Allāh al-Raḳḳāshī, Muḥammad b. al-Mubārak, Ḥibbān b. Hilāl, Zaid b. Yaḥyā b. ʿObaid al-Dimishḳī, Wahb b. Djarīr, etc. Among his pupils were: Muslim, Abū Dāʾūd, al-Tirmidhī, al-Nasāʾī except in his *Sunan*, ʿAbd Allāh b. Aḥmad b. Ḥanbal, ʿĪsā b. ʿOmar al-Samarḳandī, etc.

Appointed ḳāḍī of Samarḳand, he only judged one case and resigned. He was pious, fervent, of keen intellect and poor.

He is the author of the following works:

1°. *al-Musnad*, a collection of Ḥadīth, edited for practical use: the Traditions are classified in chapters following the order in the law-books; it was lithographed at Cawnpore in 1293;

2°. *al-Tafsīr* and 3°. *Kitāb al-Djāmiʿ* considered lost.

Bibliography: Al-Dhahabī, *Tadhkirat al-Ḥuffāẓ* (Ḥaidarābād n. d.) ii. 115; Ibn al-Kaisarānī, *al-Djamʿ baina Kitābai Abī Naṣr al-Kalābādhī wa Abī Bakr al Iṣbahānī* (Ḥaidarābād, 1323), i. 270; Ibn al-Athīr, *al-Kāmil* (Cairo, 1303), vii. 71; al-Diyārbakrī, *Taʾrīkh al-Khamīs* (Cairo, 1283), ii. 341; Abu 'l-Fidā, *Taʾrīkh* (Constantinople, 1286), ii. 49; Brockelmann, *Geschichte der Arabischen Litteratur* (Weimar, 1898), i. 163; Ben Cheneb, *Etude sur les personnages mentionnés dans l'Idjâza de Sidi Abd al-Kâdir al-Fâsy* (Paris, 1907), n°. 150; Huart, *Arabic Literature* (London, 1903), 221. (Moh. ben Cheneb.)

ḌARĪYA, a district in Central Arabia, so-called after a well with a village beside it on the road from Mecca to Baṣra, 32 Arab miles from Djadila, 18 (according to Ibn Rusta, 28) miles from Ṭikhfa. According to the Arabs, it took its name from Ḍarīya, the daughter of Rabīʿa, the mother of the Ḳudāʿī Ḥalwān. It was a much frequented halting-place for pilgrims, for here was the junction with the road from Baḥrain. It was under Medina for administrative purposes. The district of Ḍarīya, of whose wells and mountains al-Bakrī gives a detailed account, included the area, called Hemmey (probably = *Ḥimā*) on Doughty's map and described as good pasture land, but also extended to the northwestern side of the hill of al-Nīr. It was chiefly inhabited by the B. Kilāb, against whom Muḥammad sent troops led by Abū Bakr in the years 6 and 7 A. H. The Caliph ʿOmar reserved a portion of it as *ḥimā* for the camels given as *ṣadaḳa* and taken in war (cf. Ibn Saʿd, iii. 1, p. 220, 13 and 236, 3); but as the number of these animals was always increasing and reached the total of 40,000 in ʿOthmān's reign, this Caliph considerably extended the area set aside for them, which was reckoned against him (*Kāmil*, ed. Wright, p. 606, 6). The land afterwards became private property and is said to have yielded an annual tribute of 8000 dirhems in the early ʿAbbāsid period.

Bibliography: al-Bakrī (ed. Wüstenfeld), p. 626—639; *Bibl. Geogr. Arab.* (ed. de Goeje), iii. 109; v. 26; vi. 146 and 190; vii. 181; viii. 251 and 256; Yāḳūt, *al-Muʿdjam* (ed. Wüstenfeld), iii. 471; Wāḳidī (transl. by Wellhausen), p. 226 and 297; Ṭabarī, *Annales* (ed. de Goeje), i. 1107; Balādhorī (ed. de Goeje), p. 372; Sprenger, *Alte Geogr. Arabiens*, p. 227; do., *Post- und Reiserouten*, p. 115 *et seq.* and in the *Zeitschr. der Deutschen Morgenl. Ges.*, xlii. 330, 336; Wüstenfeld, *Die Strasse von Baṣra nach Mekka mit der Landschaft Dharîja*. (Fr. Buhl.)

al-**DARʿĪYA** (Dreyeh, Deraya, Daraiije, or Draiia) a town in the district of al-ʿĀriḍ in the Nadjd country in Arabia, on the

caravan route from the Red Sea to the Persian Gulf. It was handsomely built of stone and lay at the foot of high hills in a narrow valley, and a little *wādī* (W. Ḥanīfa) which was usually dry in summer ran through it. In addition to a large and several smaller mosques it had many madrasas. It lay in a very fertile neighbourhood and was surrounded by extensive wheat, barley and millet-fields and rich orchards with extensive date-palm groves, peach, apricot and fig-trees. The very fine breed of horses, raised in this district, was famed throughout Arabia. It was inhabited by the great tribe of ʿAnaza amongst others. It attained its greatest prosperity when at the end of the xviiith and beginning of the xixth centuries it became the capital of the Wahhābī kingdom [q. v.] under the independent rulers Saʿūd, ʿAbd al-ʿAzīz and ʿAbd Allāh. In 1818, it was taken by storm after stubbornly resisting a five months' siege by the Egyptian general Ibrāhīm Pasha and almost levelled to the ground by fire; the splendid orchards and date-palm groves surrounding were mostly reduced to ashes. The Wahhābīs considered it unlucky to rebuild the town and transferred their capital to the town of al-Riʾāḍ, some 7 miles distant. At its zenith, Darʿīya had about 30,000—40,000 inhabitants (according to many estimates, nearly 60,000). At the present day there are about 1500 people scattered around the district chiefly at the time of the date harvest.

The only European, to visit Darʿīya in the time of its glory, was Reinaud, an Englishman who visited the ruler ʿAbd al-ʿAzīz in April 1805 on a political mission from Manesty, the English resident in Gran on the coast. Captain Sadlier saw it soon after its destruction; he was commissioned by the Indian government to pay its respects to the victorious Ibrāhīm Pasha in his camp at Darʿīya. In more recent times it has been visited by the traveller Palgrave.

Bibliography: C. Niebuhr, *Beschreibung von Arabien* (Copenhagen 1772), p. 343, 345—347; Corancez, *Histoire des Wahabis* (Paris 1810), p. 176—178; G. F. Sadlier, *Account of a Journey from Katif on the Persian Gulf to Jumbo on the Read Sea*, in *Transactions of the Lit. Soc. of Bombay*, Vol. iii. (London 1823), p. 471; K. Ritter, *Erdkunde*, xii. 149, 228, 399, 567—569, 579—582; xiii. 449, 455—456, 494, 523; W. G. Palgrave, *Travels in Arabia* (London 1867). (J. SCHLEIFER.)

DAROGHA (T.) "governor", "chief of police". Cf. Yule and Burnell, *Hobson-Jobson*², p. 297.

AL-**DĀRŪM** is mentioned by Muḳaddasī as the district in which Bait Djabrīn [q. v., p. 597] was situated. It is the Hebrew Darom, the South, which term the Jews particularly applied to the southwest plain on the coast of Judaea and appears in Eusebius (who distinguishes it from Eleutheropolis) as Daroma. It is wrongly described by certain Arab historians as the goal of the expedition, on which Muḥammad shortly before his death was going to send Usāma b. Zaid; its real objective was, as is clear from the account of the campaign which was afterwards carried out, the southern lands east of Jordan.

The name al-Dārūm was afterwards transferred to a fortress on the road from Ghazza to Egypt, which king Amalrich built on the ruins of a monastery of the same name. After an unsuccessful attempt in 566 (1170) Ṣalāḥ al-Dīn succeeded in taking this stronghold in 584 (1188) along with the adjoining coast-towns; but in 588 (1192) it was taken and destroyed by Richard I. The site is marked by the ruins of Dēr al-Balaḥ, 14 miles S. W. of Ghazza.

Bibliography: Neubauer, *Géographie du Talmud*, p. 62 *et seq.*; Buhl, *Geographie des alt. Pal.*, p. 88; Muḳaddasī (ed. de Goeje), p. 174; Ibn Saʿd (ed. Sachau), iv. 1, 47. 9; Ṭabarī, *Annales* (ed. de Goeje), i. 1795 and 1851; Masʿūdī, *Tanbīh* (*Bibl. Geogr. Ar.*, viii), p. 277, cf. de Goeje's note, *Bibl. Geogr. Ar.*, vii. 329; Yāḳūt, *al-Muʿdjam*, i. 56; ii. 525; Bahāʾ al-Dīn, *Vita Saladini* (ed. Schultens), p. 72; Ibn al-Athīr, *Chronicon* (ed. Tornberg), xi. 326; xii. 52 and 63; Wilken, *Gesch. der Kreuzzüge*, iii. 2, p. 135 and 138; iv. 458—500 and 537; Robinson, *Palestine*², ii. 38 *et seq.*; *Palestine Exploration Fund, Survey of Western Pal. Memoirs*, iii. 247 *et seq.*; G. Le Strange, *Palestine under the Moslems*, p. 437; A. Musil, *Arabia Petraea*, ii. 1, p. 220 *et seq.*; ii. 2, p. 55. (FR. BUHL.)

DARWĪSH. [See DERWĪSH.]

DARYĀ (Old Persian *drayah*, Pahlavi *daryāb*) in Persian, sea or large river. *Daryā-i Khazar* is the Caspian Sea; *Amū-Daryā* [q. v., p. 339] and *Sīr-Daryā* are the Oxus and Jaxartes of the ancients, the Djaiḥūn and Saiḥūn of the Arabs. The south coast of Lāristān and Kirmān bears the name *daryā-bār* (Quatremère, *Not. et Extraits*, xiv. 281, note 1). The naval commander at Bandar-ʿAbbās bears the title *daryā-begi*; among the Ottomans, this name has been sometimes given to the Ḳapūdān-Pasha or Admiral-in-Chief; the *daryā-ḳalami* were, before the reforms, the administrative offices of the Islands of the Archipelago. — *Daryā-i-nūr*, "sea of light", is the name of one of the large diamonds in the crown of Persia (Polak, *Persien*, i. 374). — *Daryā-i-rūd* is a river which rises in Mount Sabalān (Savalān) in Ādharbaidjān and flows to the north into the Arax; its name is connected by W. Jackson (*Zoroaster*, p. 194) with the Zend *daraj*, Pahlawi, *dārejat*, the name of the river on the banks of which Zoroaster was born according to the Vendīdād (xix. 15) and the Bundahish (li. 3). (CL. HUART.)

DARYĀ-I SHĀHĪ. [See URMIYA.]

DASKARA, the name of three places in the ʿIrāḳ, viz.: 1. a town on the Diyāla, N. E. of Baghdād; 2. a village in the district of Nahr al-Malik, W. of Baghdād; 3. a village near Djabbul on the road to Khūzistān. Cf. Yāḳūt, *Muʿdjam* (ed. Wüstenfeld), ii. 575; *Marāṣid al-Iṭṭilāʿ*, *Lexic. Geogr.*, ed. Juynboll, (Lugduni, 1850 *et seq.*), i. 402; iv. 468. Daskara is a word borrowed from the Iranian and arabicised from the Pehlevi *dast(i/a)karta*, mod. Pers. *dast(ī/a)gard* = literally "handmade, a work of the hands", whence it means also "building, village, town". On this word s. Djawālīḳī, *al-Muʿarrab* (ed. Sachau), p. 67; Vullers, *Lexicon Persico-Lat.*, i. 871, 872, 878 (s. v. *Daskara*, *Dastikār*, *Dastkara*); Fleischer in Levy, *Chaldäisch. Wörterb.*, ii. 577 (gegen ii. 430ᵃ); Perles, *Etymol. Studien*, p. 83; H. Hübschmann, *Armenische Grammatik* (1897), p. 135. The best known is Daskara 1; for further information see the article DASTADJIRD. (M. STRECK.)

DASTADJIRD, the name of a number of places on Iranian soil or within the bounds of the former Sāsānian Empire (ʿIrāḳ). The *Mushtarik* gives ten places of this name; the Arabs usually give the Arabicised form Daskara to those in the ʿIrāḳ; for the meaning of Dastadjird = Daskara see the article DASKARA. The most important was Dastadjird (= Daskara 1) on the Diyālā, N. E. of Baghdād, 16 parasangs (c. 64 miles) from the latter, just above the 34° N. Lat. The Arab historians ascribe the foundation of this town to the Sāsānian king Hormizd I b. Shāpūr (383—385 A.D.). This probably was however only a refoundation on the site of older settlements; for the Artemita of Strabo must be located practically on this spot. Dastadjird attained its greatest prosperity under Khusraw II Parwīz (590—628), who made it his permanent residence and erected a number of splendid buildings. As it was the favourite abode of this king, the town was called Dastadjird-i Khusraw or Daskarat al-Malik i. e. D. of Khusraw or of the king, to distinguish it from other places of the same name. Cf. also Δασταγερ-χωσάς (*Chronicon Paschale*) and Deskarthā dᵉ Malkā (Guidi, *Syr. Chronik*, publ. in the *Verhandl. des viii. Orientalisten-Kongr.*, Sect. 1ᵇ, 21); as a rule Byzantine and Syrian authors write simply: Δασταγέρδ (also Δασταγέρ) or Deskarthā or Destkarthā; in the Talmud: Diskarthā (s. Berliner, *Beitr. z. Geogr. u. Ethnogr. Babyloniens im Talmud*, 1883, p. 30).

The period of Dastadjird's glory did not last a quarter of a century and was suddenly closed by the great Asiatic campaign of Heraclius, so disastrous to the Sāsānian Empire. In the early part of the year 628 the capital abandoned by Khusraw fell into the hands of the Byzantine Emperor; it was sacked and reduced to a heap of ruins; immense booty was carried from it to Constantinople. On this conquest cf. E. Gerland in the *Byzantin. Zeitschrift*, iii. 368 *et seq.* Dastadjird was never able quite to recover from this crushing blow; this is sufficiently explained by the fact that only a few years later the Sāsānian Empire, considerably weakened by the Byzantine wars, finally collapsed before the vigorous onslaught of the Arabs.

In the Muḥammadan period a small town again arose on the imposing ruins of regal splendour, which at a later period still excited the wonder of the Arab geographers (cf. in particular the accounts of Yaʿḳūbī and Ibn Rosta); it was of some importance as a caravan station on the great highroad from Babylonia to the Iranian highlands (the so-called *Ṭarīḳ Khorāsān*). Iṣṭakhrī and Ibn Ḥawḳal describe it as a flourishing place surrounded by date-groves and cornfields. It is not known when the Arab Dastadjird became deserted. It probably was ruined like so many other, once busy, towns in the ʿIrāḳ by the Mongol invasion so disastrous to progress.

Even at the present day there are considerable relics of the Sāsānian and Muḥammadan periods of Dastadjird. The latter name has however now utterly disappeared from the district; the ruins are usually know as Eski-Baghdād = "Old Baghdād", a name also given to other ruins in the ʿIrāḳ, which is to be explained from the rather common Turkish custom of naming ancient ruined sites after important towns in the neighbourhood. Cf. above p. 564 and Ritter, *Erdkunde*, x. 216; xviii. 934 *et seq.*, 972; xix. 627. The ruins of Dastadjird were visited and described on several occasions in the xixᵗʰ century by European travellers, e. g. von Keppel (see Ritter *op. cit.*, ix. 502), C. Rich and H. Rawlinson. The latest account is from the pen of E. Herzfeld, who spent some time there in September 1905. According to his account the ruins are about 9 miles south of Shahrabān, left of the Diyālā, across the Mahrūd, and are surrounded by swampy, pathless, almost impenetrable ricefields. Three groups of ruins may be distinguished: 1. the Zindān, a city-wall flanked by towers of which 11 have survived. The Persians also give the name Zindān = "prison" to other ruins elsewhere whose real origin and use is unknown to them as well as to remarkable natural features (caves): cf. Zindān-i Sulaimān near Mashhad Mādar-i Sulaimān (plain of Murghāb), and at Takht-i Sulaimān (in Ādharbaidjān) and Zindān Iskandar near Yazd. Zindān is clearly identical with the building outside Dastadjird, surrounded by a high wall mentioned by Ibn Rosta, which he calls a prison (*sidjn*) of the Sāsānian kings. Iṣṭakhrī and Ibn Ḥawḳal describe it as a fortification of clay. 2. The Dulāb, 1 mile north of Zindān, the ruins of a second city wall built of brick in the usual Sāsānian style. 3. Eski-Baghdād, 2 miles north of Dulāb, the ruins of Dastadjird proper, ruins occupying a quadrangular area of about half a square mile surrounded by a wall with round towers. The ruins in this area are undoubtedly those of the Islāmic town. In Zindān and Dulāb may be identified one of the Sāsānid palaces (Babdarch, Rakial, etc.) the existence of which in the neighbourhood of Dastadjird is mentioned by the Byzantine historian Theophanes. The latter also gives Βαρασρώθ (Theoph., *Chronogr.*, ed. de Boor, p. 321) as a name of the district of Dastadjird, in which form we may readily recognize the ancient name of the district under the Sāsānian system of partition of the country; among the Arabs (cf. e. g. Yāḳūt, i. 534, 793, 813): Barās al-Rūs, still used in the form Bilād al-Rūz with a popular Arabic etymology (probably = rice-district; *rūz* = *ruzz*); see also the new Arabic periodical, *Lughat al-ʿArab* (Baghdād), i. (1911-1912), p. 369 *et seq.*

Bibliography: Ibn Rosteh (ed. de Goeje), p. 164; Yaʿḳūbī (ed. de Goeje), p. 270; Iṣṭakhrī (ed. de Goeje), p. 87; Ibn Ḥawḳal (ed. de Goeje), p. 168; Muḳaddasī (ed. de Goeje), p. 121; Yāḳūt, *Muʿdjam* (ed. Wüstenfeld), ii. 575; do. *Mushtarik* (ed. Wüstenfeld), p. 179 *Marāṣid al-Iṭṭilāʿ* (ed. Juynboll), i. 402; iv. 468; Le Strange, *The Lands of the Eastern Caliphate* (1905), p. 62; Nöldeke, *Gesch. der Perser und Araber zur Zeit der Sasaniden* (1879), p. 46, 2, 295; G. Hoffmann, *Auszüge aus Syrisch. Akten Persisch. Märtyrer* (1880), p. 120; C. Rich, *Narrative of Residence in Koordistan* (London 1836), ii. 251—256; H. Rawlinson in the *Journ. of the Roy. Geographical Soc.*, x. (1841), p. 96; Ritter, *Erdkunde*, ix. 445, 500—510; Sarre-Herzfeld, *Iranische Felsreliefs* (Berlin 1910), p. 237. (M. STRECK.)

DASTŪR (P.). The name of the priests among the Parsis, vizier, custom, a percentage, fixed by custom, on cash payments, etc., cf. Yule and Burnell, *Hobson-Jobson*, s. v. Dustoor and Dustoor.

AL-**DASŪḲĪ**, AL-SAIYID IBRĀHĪM B. IBRĀHĪM (ʿABD AL-GHAFFĀR), a descendant of Mūsā, brother

of the Ṣūfī Ibrāhīm Dasūḳī (see the next article) born in 1226 = 1811 in a poor family following the Mālikī ritual. After completing his elementary education in his native place of Dasūḳ, he attended the lectures of distinguished Shaikhs at the Azhar Mosque, among whom was the celebrated Mālikī Muḥammad 'Illaish (died 1299 = 1882). After himself lecturing in the Azhar for a short time, he entered the employment of the state in 1248 (1832) where on account of the accuracy of his knowledge of Arabic philology he received the office of corrector of the text-books destined to be used in the higher educational institutes and was ultimately appointed *bash-muṣaḥḥiḥ* (chief reader) at the government printing office in Būlāḳ in the time of the Khedive Ismā'īl Pasha. He was for a period also assistant editor of the official gazette *al-Waḳā'i al-Miṣrīya*. He died in 1300 = 1883. — His claim to a place in this work is based on the fact that, on the recommendation of Fresnel, he was employed during E. W. Lane's (Manṣūr Efendi) second residence in Cairo with him for several years as a trusted collaborator in the preparation of and collection of material for Lane's *Arabic-English Lexicon*, for which Lane in his preface gives him a glowing testimonial. Even after Lane's return to England, Dasūḳī continued to assist him with extracts from Arabic works (Preface, i. xxii. xxiii.). We possess a memoir prepared for the former Egyptian minister 'Alī Mubārak's encyclopaedic work in *Saff* from the pen of Dasūḳī in which he describes his meeting and intercourse with Lane, his impression of his personality, his domestic arrangements and mode of life in Cairo, his intercourse with Muslims there (including Shaikh Aḥmad, immortalised in the preface to the *Manners and Customs of the Modern Egyptians*), his singular mastery of the Arabic idiom ("as if he were an 'Adnānī or a Kaḥṭānī"), their joint method of studying the authorities on Arabic philology and their work on the utilisation of these materials for the *Lexicon*, Lane's generosity to his Arab collaborators, etc., in the fullest detail. This article is an important document for the biography of the great English Arabist.

Bibliography: 'Alī Mubārak, *al-Khiṭaṭ al-Djadīda li-Miṣr al-Ḳāhira wa-mudunihā wa-bilādihā al-ḳadīma wa 'l-shahīra* (Būlāḳ 1305), Bd. xi. p. 9—13; S. Lane-Poole, *Life of E. W. Lane*, p. 117 *et seq.* (I. GOLDZIHER.)

AL-**DASŪḲĪ**, IBRĀHĪM B. MUḤAMMAD B. 'ABD AL-RAḤMĀN, an Arab mystic, born in 833 (1429) and died on the 9th Sha'bān 919 = 11th Oct. 1513 in Damascus, collected passages used in prayer, which have been preserved in a Berlin Ms. (Ahlwardt, *Verzeichnis*, No. 3778) (cf. al-Nu'mānī, *K. al-Rawḍ al-'Āṭir*, cod. Wetzst., ii. 289; Ahlw., *Verz.*, No. 0886, fol. 17b).

(C. BROCKELMANN.)

DĀTĀ GANDJ BAKHSH LĀHŌRĪ, whose real name was 'ALĪ B. 'UTHMĀN B. 'ALĪ AL-DJULLĀBĪ AL-HUDJWĪRĪ, an eminent Ṣūfī, was born at Ghaznīn. He is called al-Djullābī and al-Hudjwīrī, because he alternately resided in these two suburbs of Ghaznīn. He seems to have travelled through all the Muḥammadan world and to have made himself acquainted with all the eminent Ṣūfīs of his time, i. e. the 5th century of the Hidjra. In his latter days he settled in Lāhore, where he died in A. H. 465, (1072 A. D.). He wrote many books, of which the *Kashf al-Maḥdjūb* — a work treating of the lives, teachings, and observances of the Ṣūfīs — is the most widely known and read.

Bibliography: Rieu, *Cat. of the Persian Mss. Br. Mus.*, p. 343a; *Ḥadā'iḳ al-Ḥanafīya*, p. 197; *The Kashf al-Maḥjūb* by 'Alī b. 'Uthmān al-Jullābī al-Hujwīrī, translated by Reynold A. Nicholson, (*Gibb Memorial*, London, 1911).

(M. HIDAYET HOSAIN.)

DATHĪNA, a district in South Arabia, lying to the west of the land of the 'Awāliḳ [q. v., p. 514] in the Djebel Kawr. It is a fairly mountainous country with a dry climate, as a rule. The soil is fertile only in the N. E. where it produces tobacco, wheat and maize. The main *wādīs* are: the very fertile Wādī Marrān (Mirān) and the Wādī al-Dura. Dathīna is inhabited by two large tribes, the main branch, the Ahl um-Sa'īdī (Ahl al-Sa'īdī) and the 'Ulah (al-'Ulah, 'Ulah al-Kawr and 'Ulah al-Baḥr). The chief town is Blad Ahl um-Sa'īdī with several hundred inhabitants (including several families of Jews) and a large palace. The chief market of Dathīna is Hafa (also called Sūḳ Ahl um-Sa'īdī). Dathīna is nominally under the suzerainty of the Faḍlī [q. v.] but has to pay tribute to the upper 'Awāliḳ.

Dathīna is a very ancient country. Hamdānī gives a detailed account of it in his *Djazīra*. In his time it was larger than it now is and probably also comprised the territory now occupied by the 'Awdhilla [q. v., p. 516]. He calls it Ghā'iṭ, a dry unfertile land, a steppe, which description is still applicable to the greater portion of it. He says it is inhabited by the Banī Awd (the present 'Awdhilla), who speak very good Arabic. Of settlements in Dathīna he mentions: Akma(?), 'Arrān (also called al-Kukab or al-Rukub), Athira, al-Khanfus (Dhu 'l-Khanfus), al-Mwṣbḥ (the vocalisation is not given; it is said to have been the largest town in Dathīna) and al-Ẓāhira etc.; of Wādīs: Wādī Dathīna, al-Ḥār and Tārān, al-Ghamr, al-Ḥumaira, al-Ma'warān or al-Mi'warān, Mirān, Ṣaḥb and 'Urufān; of hills, besides Djebel Aswad (Black Mountain) and Rāiḥ, the Kawr (Kūr), which no longer belongs to Dathīna, but to the land of the 'Awdhilla.

The name Dafīna also appears in the geographers in addition to Dathīna. Several Dathīna are further mentioned. One is a town between Baṣra and Mecca and usually written Dafīna.

Bibliography: Hamdānī, *Djazīra* (ed. D. H. Müller), p. 78, 7, 80, 7, 91, 1—92, 6, 96, 4—19, 125, 21, 134, 17; Yāḳūt, *Mu'djam* (ed. Wüstenfeld), ii. 391, 550; *Biblioth. Geogr. Arab.* (ed. de Goeje), iii. 89; v. 26; vi. 146, 190; A. Sprenger, *Die alte Geographie Arabiens* (Bern 1875), p. 81 (§ 96), 187 (§ 307), 275—276 (§ 410); H. v. Maltzan, *Reise nach Südarabien* (Braunschweig 1873), p. 269—274; Comte de Landberg, *Notes préliminaires sur les Tribus du pays libre de Dathina et du Sultanat des 'Awdliq supérieurs* etc. (in *Arabica*, iv., Leiden 1897), p. 9—35; do., *Études sur les Dialectes de l'Arabie Méridionale*, *Dathina*, i. ii. (Leiden 1905—1909). (J. SCHLEIFER.)

DĀ'ŪD (the Biblical David). The Ḳur'ān has several passages in which reference is made to the legend of the kingly prophet David, the *Khalīfa* of Allāh (*Sūra*, 38, 25). Like the legends of the other prophets, it has been somewhat corrupted and shows signs of Rabbinical influence or

of an effort to explain certain imperfectly known verses of the Bible. Muḥammad knew that David slew Goliath (Djālūt) (*Ḳor'ān*, *Sūra* 2, 252 *et seq.*) and that he received the Psalms from God: The Book of Psalms is one of the four volumes of the Bible with which Muḥammad was acquainted. David shares with Solomon the gift of wisdom (2, 252; 27, 15); together on one occasion they delivered a remarkable judgment in a case concerning the damage done by some sheep in a field. The commentators say that in this case, Solomon, though only 11 years of age, showed his wisdom by improving on the sentence passed by his father. In another passage, the case of two suitors is referred to, who came to David to reproach him with his fault in the guise of asking him to deliver judgment (38, 20—25). Mention is made of the repentance of David in Sūra 38, 16. The royal prophet is thought to be the inventor of coats-of-mail, that is to say he replaced by them the cuirasses of plates of metal. Iron seemed to become ductile in his hands (21, 80 and 34, 10); he had the gift of song; the mountains and the birds alternated with him in his songs (21, 79; 34, 10; 38, 17—18); this is evidently only the literal interpretation of verses in which the Psalmist invites the hills and beasts of the field to praise the Lord. Lastly by combining verses 5, 64 and 2, 61 of the Ḳor'ān we learn that David punished Sabbath-breakers by changing them into monkeys.

The brief references to David are considerably developed in the commentators and agree in the main points with the Bible: The following are the main points in Ṭabarī. Djālūt (Goliath), a descendant of the 'Ādites and Thamūdites, having attacked Ṭālūt (Saul), David slays him with his sling; he marries the daughter of Ṭālūt and shares his authority. Ṭālūt becomes jealous and tries to kill him; David flees and hides in a cave across the entrance to which a spider weaves its web, thus protecting David from Saul. Ṭabarī gives David's genealogy, tells the story of Bathsheba, wife of Uriah, David's repentance and the plan of building the temple; he also adds a few anecdotes.

Mas'ūdī knew the Miḥrāb Dā'ūd, built by this king in Jerusalem and still standing in this historian's time; it is, he says, the highest building in the city; from it one can see the Dead Sea and the Jordan. It is apparently the Citadel or Tower of David. Mas'ūdī had some slight acquaintance with the Psalms.

Down to the xivth century the Muslims like the Christians before them located the tomb of David in Bethlehem although other traditions regarding its site were known to them. In the Crusading period a tomb alleged to be David's was found on the southwest hill of Jerusalem. In the xvth century it was taken over by the Muslims who still regard it as particularly holy (cf. *al-Mashriḳ*, xii., 898—902; Kahle in the *Palästina-Jahrbuch*, vi. 74 and 86).

David is of a certain importance among the mystics. Djalāl al-Dīn Rūmī in his *Mathnawī* quotes him several times. The *Kashf al-Maḥdjūb*, a very early work on Ṣūfism, exaggerates in an almost absurd fashion the legends on the charm of his voice; the wild beasts, we are told in this work (p. 402-403), used to leave their lairs to listen to him; water ceased to flow and the birds fell from the sky. People followed him into the desert forgetting to eat and drink for days; many of his auditors perished in this state of ecstasy. On one such occasion 700 virgins and 12.000 men died. Some finer features of his character are given in the same work e. g. (p. 197): „Hate thy soul, for my love depends on thy hatred of it".

In Kurdistān there still exists a small sect of followers of David (Dā'ūdites); they live in the mountainous district of Kirind, near Khāniḳīn, and at Mandala, north of Baghdād; to them David is the most important of the Prophets. (See le Père Anastase, *La Secte des Davidiens* in *Mashriḳ*, 1903, N°. 2, p. 60—67).

Bibliography: In addition to the Ḳor'ān and the works dealing with the lives of the Prophets: Mas'ūdī, *Les Prairies d'Or* (ed. and transl. Barbier de Meynard), i. 106—112; Ṭabarī (*Persian Chronicle*, transl. Zotenberg); the *Kashf al-Maḥdjūb* by al-Djullābī, transl. Nicholson (Gibb Memorial, 1911); Tha'labī, *Ḳiṣaṣ al-Anbiyā* (Cairo 1325), p. 170—180; Weil, *Biblische Legenden der Muselmänner*; Grünbaum, *Neue Beiträge zur Semitischer Sagenkunde*, p. 189 *et seq.*

(B. Carra de Vaux.)

DĀ'ŪD b. Khalaf al-Iṣfahānī Abū Sulaimān, the founder of the Ẓāhirīya school of Arab law, which regards only the literal meaning of the Ḳor'ān and Tradition as authoritative. Dā'ūd was born in Kūfa about the year 200 (815), but was brought up in Baghdād, afterwards studied in Baṣra and Nīsābūr (with Isḥāḳ b. Rāhwaihī) and returned to Baghdād where he died in 270 (883). Although his father belonged to the Ḥanafī school, he attached himself to the Shāfi'ī but went even further than they, as he rejected not only the *Ra'y* but also the *Ḳiyās*, by which he really denied the *Taḳlīd*, i. e. the unconditional adherence to the teaching of the Imām, which the Sunnī jurists consider necessary. He only nominally approved the validity of the consensus (*Idjmā'*) as he limited it to the companions (*Ṣaḥāba*) of the Prophet. His piety and ascetic life are much commended, but his literary labours were less highly thought of, so that nothing of them has survived, although he composed a great many works. But he collected many pupils around him and his teachings afterwards found a fanatical but highly gifted protagonist in Ibn Ḥazm [q. v.]. Cf. the article ẒĀHIRITES.

Bibliography: *Fihrist*, i. 216 *et seq.*; Ibn Khallikān (ed. Wüstenfeld), N°. 222; al-Subkī, *Ṭabaḳāt al-Shāfi'īya*, ii. 42 *et seq.*; Wüstenfeld, *Der Imām al-Shāfi'ī* etc., N°. 46; Goldziher, *Die Ẓāhiriten*, passim; do. in Hastings, *Encyclopaedia of Religion and Ethics*, iv. 405; Brockelmann, *Geschichte der Arab. Litt.*, i. 183 *et seq.*

DĀ'ŪD PASHA, the name of several Ottoman officials of high rank.

1. Dā'ūd Pasha, Bāyazīd II's Grand Vizier, an Albanian by birth, was taken prisoner in his youth and brought up at the Imperial court; he began his career under Meḥemmed II, fought, as Beglerbeg of Anatolia, in the battle of Tardjān (1473) against Uzun Ḥasan (Sa'd al-Dīn, i. 537) and, as Beglerbeg of Rumeli, took part in the siege of Shkodra in 1478 (Sa'd al-Dīn, i. 564). In 888 (1483) he became Grand Vizier under Bāyazīd II. (Sa'd al-Dīn, ii. 216) and was deposed on the 4th Radjab 902 = 8th March 1497 (Sa'd al-Dīn *l. c.*; according to the Venetian *Report* in

von Hammer, *Geschichte des Osmanischen Reiches*, ii. 309 *et seq.* on the 3rd March) the reason alleged being that he had facilitated the flight to Persia of Mīrzā Aḥmad, a grandson of Uzun Ḥasan, who had married a daughter of Bāyazīd II. (Leunclavius, *Hist.*, p. 644 *et seq.*) He was sent in disgrace to Dimotika, where he died on the 4th Rabīʿ I. 904 (20th October 1498) (Saʿd al-Dīn, *l. c.*). While Grand Vizier he only twice took the field: in 892 (1487) he subjected the Warsak and Torghud-tribes in Ḳaramān (Saʿd al-Dīn, ii. 53 *et seq.*) and in 897 (1492) he accompanied the Sulṭān on his campaign against Albania (do., ii. 71). The great mosque built by him in Constantinople in 895 (1490) [q. v., p. 871a] is celebrated and after it one of the gates on the sea-walls on the Sea of Marmora is named (*Ḥadīḳat al-Djawāmiʿ*, i. 104 *et seq.*). His name also survives in the plain of Dāʾūd Pasha before the land-walls of the city, where the army assembled on leaving Constantinople for Roumelia; Dāʾūd Pasha had built a Serai there for himself (*Ḥadīḳat al-Djawāmiʿ*, i. 298, cf. Kantemir, *Gesch. des Osm. Reiches*, p. 428; v. Hammer, *Gesch. d. Osm. Reiches*, ii. 286 is quite erroneous).

2. Ḳara Dāʾūd Pasha, a Bosnian, brought up in the Imperial palace; in 1013 (1604) as Beglerbeg of Rumeli, and entrusted with several military expeditions in Asia Minor by Aḥmed I.; he accompanied the expedition against Eriwān in 1612 and was Kapudan-Pasha for a few days in Muṣṭafā I's first reign (1613); in the reign of Osmān II. he took part in the Chocim campaign in 1621. At the outbreak of the revolution against Osmān II. (May 1662) he was appointed Grand Vizier by the Janissaries on the proposal of Wālida Sulṭān, the mother of Muṣṭafā I., whose sister he had married, and carried out the execution of the dethroned Sulṭān (20th May 1622). He was generally abhorred for this cruel deed and was deposed in a few weeks on the 3rd Shaʿbān (13th June), subsequently brought to book and executed on the 7th Radjab I. 1032 (9th January 1623). His tomb is in the Mosque of Murād Pasha in the Aḳserai quarter (*Ḥadīḳat al-Djawāmiʿ*, i. 204). Cf. Ḥādjdjī Khalfa, *Fedhlike*; Naʿīma; von Hammer, *Gesch. des Osm. Reiches*, iv; Roe, *Negotiations*.

(J. H. Mordtmann.)

3. Dāʾūd Pasha, last Ottoman governor of Baghdād of the Mamlūk line, a Georgian slave born about 1188 = 1774, taken to Baghdād at the age of eleven and bought by Sulaimān Pasha; at the age of twenty-seven he was appointed *Khaznadār* (treasurer) to the governor; becoming the brother-in-law of Saʿīd Bey, son of Sulaimān, he was elected by the latter as steward (1229 = 1814) but almost immediately dismissed; dissatisfied he assembled a few Mamlūks, entrenched himself at Sulaimānīya (1231 = 1816) and demanded the office of *wālī*, which he received; he entered into his office without striking a blow (5th Rabīʿ II. 1232 = 22nd Febr. 1817) and had his predecessor assassinated. During the fifteen years his power lasted, he restored peace to the country by pacifying the Yazīdīs and the ʿAnezes (1234 = 1818); he prevented the advance of the Persian Army, contributed to the suppression of the Janissaries, carried out numerous public works (canals dug, mosques repaired or built) and instituted manufactures of cloth and gun-factories; he engaged a French officer, Deveaux, whom he took from the Persian service to drill a body of ten thousand regular soldiers which he had created (1824). His delay in forwarding the contribution demanded by the Porte at the conclusion of the war with Russia decided the government to put an end to the practical independence which the province of Baghdād enjoyed; Ṣādiḳ-Efendi, entrusted with the task, was strangled by trusty emissaries of Dāʾūd who tried to fight but was defeated, rather by floods and pestilence, than by the military operations conducted against him (1247 = 1831). When taken to Constantinople, Dāʾūd was well treated by the Sulṭāns Maḥmūd II and ʿAbd al-Madjīd; in 1260 = 1844, he was appointed governor of the Tomb of the Prophet at Madina where he died in 1267 = 1851 and was buried opposite the tomb of the Caliph ʿOthmān; his praises have been sung by the Arab poet ʿAbd al-Ghaffār al-Akhras.

Bibliography: Amīn b. Ḥasan al-Ḥolwānī, *Maṭāliʿ al-Suʿūd* (Bombay, 1304); Shānī-Zāde, ii. 306, 379; Aḥmad ʿIzzet al-Fārūḳī, *al-Tirāz al-anfas* (Constantinople, 1304), p. 249; Thābit-Efendi, *Baghdād-da Kölemenin Ḥukūmeti*; Aucher-Eloy, *Relations de Voyages en Orient*, i. 325 *et seq.*; Cl. Huart, *Histoire de Bagdad*, p. 168, 175. (Cl. Huart.)

4. Dāʾūd Pasha, first governor (*Mutaṣarrif*) of the Lebanon province (1861—1868). He was an Armenian Catholic, born in Constantinople in 1816, who began his official career as attaché at the Turkish Embassy in Berlin and was afterwards Consul in Vienna. In 1868 he was appointed Minister of Public Works but was unsuccessful in an attempt to negotiate a loan in Europe and, as his health also began to fail, he had to give up his office. In 1873 he died at Biarritz: cf. Sāmī Bey, *Ḳāmūs al-Aʿlām*, iii. 2111.

DĀʾŪD-PŌTRA is the name of the tribe to which the family of the Nawwābs of Bahāwalpur belongs. The name means 'descendants of Dāʾūd' and the tribe claims descent from Dāʾūd Khān a member of the Sindī family known as ʿAbbāsī, from which also springs the Kalhōra family of Sind. There can be little doubt that this family is purely indigenous, probably of Rādjpūt or Djaṭ descent, and that the legend of ʿAbbāsī origin (from a member of the Egyptian ʿAbbāsī Khalīfas, who is supposed to have come to Sind at the time of Sulṭān Muḥammad Taghlaḳ) is of late invention. The family first emerged from obscurity in the XVIIIth century and obtained some importance through timely submission to Nādir Shāh, who gave them some of the possessions of the Kalhōrās including Shikārpūr. Ṣādiḳ Muḥammad the head of the family was killed afterwards in a war with the Kalhōrās, but the family continued to rise in importance. His son Bahāwal Khān founded the town of Bahāwalpur in 1162 H. (1748 A. D.) and took the title of Nawwāb. Under Aḥmad Shāh Durrānī and his successors his dominions were enlarged. Bahāwal Khān II was involved in war with the Durrānīs, and Tīmūr Shāh invaded Bahāwalpur but left it without success, and his successors came rather as refugees than conquerors, as for instance Shāh Shudjāʿ al-Mulk in 1219 H. (1804 A. D.) In 1808 Elphinstone visited Bahāwalpur and the first treaty was made with the British Government. Ṣādiḳ Muḥammad II succeeded in 1224 (1809): he was involved in wars with the Balōč tribes beyond

the Indus and made friends with Randjīt Singh, who after he had conquered Dēra Ghāzī Khān from the Durrānīs gave it on lease for 250,000 rupees a year to Ṣādiḳ Muḥammed. This involved him in further trouble with the turbulent Balōč tribes, and especially the Khōsā tribe who rejected his demand for the hand of a daughter of their chief. His successor Bahāwal Khān III was unable to fulfil his obligations to the Sikhs and Randjīt Singh sent an army under Gen. Ventura and expelled him from Dēra Ghāzī Khān. To avoid destruction by the Sikhs, he allied himself with the British, gave facilities for the passage of troops during the Afghān wars of 1839—1842, and came to the help of Edwardes during the siege of Multān in 1848—49. After the annexation of the Pandjāb the Nawwābs of Bahāwalpur were maintained in possession of their dominions, but were troubled with internal feuds. The present Nawwāb is a minor. He holds the second place among the chiefs of the Pandjāb and receives a salute of 17 guns from the Indian Government.

Bibliography: *Gazetteer of Bahāwalpur* (Lahore); Shahāmat 'Alī, *History of Bahāwalpur* (London 1846).

(M. LONGWORTH DAMES.)

DĀW (often written DHAW, etc.), an Arab vessel on the Red Sea and elsewhere. The word is probably connected with *dawnīdj*, plur. *dawānīdj* (sloop) and appears to be of Persian origin.

Bibliography: Yule and Burnell, *Hobson-Jobson*², s. v. *Dhow*, *Dow*.

DAWĀ' (plur. *adwiya*, q. v., p. 144) "medicine", "medicament", "drug". — The word is first used in the meaning of ingredient (constituent part of a medicine). Thus in Arabic prescriptions, after the individual components are stated — usually introduced by the word *yu'khadh* "let there be taken" — there very frequently appears: *tudjma'u hādhihi 'l-adwiya madḳūḳa mankhūla* "these ingredients are to be pounded, sifted, and combined". Dawā' is also used in the wider sense of "medicine", "drug" (a medicine composed of several elements). Medical treatment is therefore called *al-'ilādj bi 'l-dawā'* in opposition to surgical (*al-'ilādj bi 'l-ḥadīd*) and in medical works the prescriptions themselves are called *ṣifat dawā'* or *nuskhat dawā'* or are given with the simple title *dawā'*. The various prescriptions have also separate names according to their character, eg. *dawā' mushil* "aperient medicine", *dawā' ḥādd* "pungent medicine" (for other names see the article ADWIYA, p. 144).

An attempt has been made to derive the word "drug" common to all European languages from *dawā'*. Cf. C. F. Seybold in the *Zeitschr. für Deutsche Wortforschung*, x. 218 *et seq.*

(E. MITTWOCH.)

DA'WĀ, means accusation or arraignment in civil and criminal law. It should be noted that according to Muḥammadan law, prosecution is still partly a private affair in as much as the aggrieved person himself or his heir (and not the authorities) has the right either to inflict punishment himself on the guilty individual or to demand his punishment. The law however distinguishes between laws made by man (*ḥaḳḳ ādamī*) and divine laws (*ḥaḳḳ Allāh*). There is for example a human claim for justice when anyone has to demand the blood-money (*diya*) in atonement for a murder or the price of a thing sold by him or the return of something stolen from him by a thief. If on the other hand no human being has been affected in his rights, but it is solely a divine law that has been transgressed, the punishment of the guilty one is regarded as the right of God. In the latter case every believer has the right to bring the sinner to judgment *Dei causa*, so that the judge may pass sentence on him (*ta'zīr*). Such an accusation is called *da'wa 'l-ḥisba*, and the office of *muḥtasib*, who supervises commercial transactions in the markets and bazaars and when occasion arises has to act as public prosecutor, has arisen out of this right to arraign those who trespass divine commands. A *da'wa 'l-ḥisba* is not allowed only when it is a question of a crime which requires a *ḥadd* punishment. In this case the judge, if suspicion falls on anyone for any reason, must himself go into the matter and order punishment to be executed on the guilty individual in accordance with the strict letter of the law, if his guilt is conclusively and legally demonstrated. According to common law however it is regarded as meritorious (even for the judge also) to avert punishment from the guilty one as far as possible, if it is purely a divine law that has been transgressed. (Cf. the article 'ADHĀB, p. 132).

As regards impeachment on a question of a law of man, the following is in the procedure to be observed. After the accuser (*al-mudda'ī*) has duly preferred his charge and explained it, the judge hears the reply of the accused (*al-mudda'ā 'alaihi*). If the latter concedes the justice of the accusation it requires no further proof. If, on the other hand, the accused disputes the justice of the charge, the judge must as a rule not pass sentence until the prosecutor has brought forward evidence in support of his statements. The judge is however allowed in certain circumstances, if he is personally acquainted with the facts of the case, to give a verdict from his own knowledge without further evidence being brought by either party, and he is never required to give a verdict, based on evidence formally valid adduced by the parties, but contrary to his own better knowledge. Valid evidence in a law-suit is mainly the testimony of free adult believers, who are known as *'adl*; written documents are not legally valid evidence unless their contents are confirmed by reliable witnesses. If the prosecutor cannot bring any proof he is nonsuited if the accused swears that the charge is unfounded. If the accused declines to take this oath, the accuser is held to be in the right if he will testify on oath to the justice of the charge. The judge also can make one of the parties take an oath in order to make the testimony of a witness quite conclusive. Finally it is to be noted that the judge must dismiss a charge by a statute of limitation if it be proved that the prosecutor has, without valid grounds, been an unusually long time in making good his charges, for this can only be interpreted as meaning that the accusation is unfounded. The period of limitation is however not definitely fixed. According to some faḳīhs it is 15 years, while others say it is 30 or somewhat more.

Bibliography: In addition to the chapter on the administration of justice in the collections on Tradition and the Fiḳh books and in

the *Handbuch des Islāmischen Gesetzes* by the author of this article: Sachau, *Muhamm. Recht nach Schafiit. Lehre*, p. 683 *et seq.*; C. Snouck Hurgronje, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, liii. (1899), p. 163—166 and in *Tijdschr. van het Bataviaasch Genootschap van Kunsten en Wetensch.*, xxxix. (1897) p. 431—457; J. Wellhausen, *Reste Arab. Heidentums* (2nd ed.), p. 186—195.

(TH. W. JUYNBOLL.)

DAWĀʾIR. [See DWĀʾIR.]

DAWĀR, "an encampment of Beduin Arabs, where the tents are arranged in a circle or ellipse, the empty space in the middle being reserved for the flocks"; this very ancient form of encampment is found among the Beduins of the East (North Syria, Mesopotamia) and among all the nomads or semi-nomads of North Africa; and the name *dawār* which is given to it appears in certain mediaeval travellers and geographers. In the east, the exact form of the word is *duwār* or *dwār*, and in the Maghrib it is *dwār* or *duwwār* (plur. *dwāwīr*). The number of tents which make up a *duwār* is very variable; it may be as many as several hundreds, while on the other hand it need not be more than a dozen. Many reasons, e. g. the abundance of pasturage, the varying state of security or insecurity etc., lead alternately to the breaking up of the same body of Beduins into *dawārs* of little importance or its reunion into *duwārs* of considerable size. On the whole, the permanent state of peace and security introduced by the French conquest into Algeria and Tunisia tends to bring about the ultimate disappearance of the great groups of tents. — In the administrative language of Algeria, the word *douar* has lost its primitive significance and is used to mean a native settlement, nomad or sedentary, under the authority of the same chief, ḳāʾid or shaikh.

Bibliography: Dozy, *Supplément aux Dictionnaires Arabes*, i. 473; on the *duwār* of the Beduins of the East: Burckhardt, *Voyages en Arabie* (traduct. française), iii. 24; Von Oppenheim, *Vom Mittelmeer zum Persischen Golf*, ii. 44; A. Musil, *Arabia Petraea*, iii. 130, 131 et fig. 18; on the *dūwār*, *duwwār* of the Arabs Maghribi: cf. Delphin, *Recueil de Textes pour l'Étude de l'Arabe parlé*, p. 284; A. Bernard et N. Lacroix, *L'Évolution du Nomadisme en Algérie*, p. 276 *et seq.*; Urquhardt, *Pillars of Hercules*, i. 452, *Archives Marocaines*, iv. 105, 106.

(W. MARÇAIS.)

DĀWAR. [See ZAMĪN-I DĀWAR.]

DAWĀSIR or DOWĀSIR is the name of a tract of country lying to the southwest of Nadjd in Arabia. It is contained within latitude 21° and 24° N. and longitude 44° to 46° E., and forms one of the districts into which the kingdom of al-Riʾāḍ is divided. The extreme limit of that kingdom in a southwesterly direction is the Wādī Salaiyil which separates the Wādī Dawāsir from the ʿAsīr province of the Yemen. The Wādī Dawāsir itself seems to be the continuation in a northeasterly direction of the W. Taraba and W. Bīsha [q. v. p. 727] and is itself continued by the W. Aflādj. The province, which is named after an Arab tribe, lies immediately to the north of the great southern desert or Dahnā [q. v.], and is itself described as barren and unproductive. Throughout its shallow length of over 200 Arabian miles or ten days' journey are scattered villages of palmleaf huts. The inhabitants are as inhospitable as the soil. They live, wherever possible, by plunder, and are said to be the most fanatical and dangerous of all the Wahhābīs. Palgrave states that they had been already satirised by Mutanabbī, and are still "the most contemned and the most contemptible among all the Arab race". Doughty states that one informant told him that one might ride a camel for three days through the Wādī Dawāsir without leaving the palm-groves for any length of time; but the common report is what has been given above. It was also said to be filled with good villages of some of which Doughty gives the names. The distance from al-Aflādj to Wādī Bīsha was said to be twelve days' journey for a *dhalūl*. It was also said that the wild ox was found there.

Bibliography: Palgrave, *Central and Eastern Arabia*, II, 72, 75 *et seq.*; Doughty, *Arabia Deserta*, ii. 38, 324, 397; Sprenger, *Alte Geogr. Ar.*, §§ 279, 363, 371, 372.

(T. H. WEIR.)

DAWĀTDĀR (DAWĀDĀR, DAWIDĀR, DUWAIDĀR, composed of *dawāt* or *dawā* and *dār* = inkpot-bearer, called *diodar* in the journals of European pilgrims) was the title of an official in the Mamlūk kingdom, who with the Djāndār [q. v.] and the private secretary received the mails destined for the Sulṭān from the couriers, had all the Sulṭān's letters signed by him and dispatched. He supervised the remuneration of the Mamlūks and had therefore the deciding vote in the assessment and allotment of the fiefs. The office of *Amīr Dawādār al-Kabīr* (Grand Dawādār) was at first held by a Mamlūk, who being a foreigner was often not sufficiently well acquainted with the Arabic language. Sulṭān Ḳalāʾūn therefore found it necessary again to organise the Privy Chancery on the lines on which it had existed in the Fāṭimid period. The importance of the Grand Dawādār gradually increased. Even in the time of Sulṭān Ḥasan he was chosen from among the commanders of a 1000 Mamlūks (general). In the later period of Mamlūk rule in the xvth and beginning of the xvith centuries, his influence often turned the scale, particularly as the Grand Dawādār frequently held at the same time the office of *Ustādār* (Master of the Household) and of chief supervisor of rents (*Kāshif al-Kushshāf*). Besides the Grand Dawādār there was also a second Dawādār with the rank of an Amīr of 40 Mamlūks, a third with the rank of an Amīr of 20 Mamlūks, and 16 Dawādārs among the body guard (*khāṣṣiki*) in Cairo and in each province. A Dawādār Sikkīn also is frequently mentioned; according to Ibn Iyās's account, his office was to conduct the correspondence between the Sulṭān and his Mamlūks. Besides all the higher officials had Dawādārs of their own, corresponding to the modern private secretaries.

Bibliography: Quatremère in Maḳrīzī, *Histoire des Sultans Mamlouks*, i. 1, p. 118; Maḳrīzī, *Khiṭaṭ* (first Būlāḳ edition), p. 224.

(M. SOBERNHEIM.)

DAWLATĀBĀD, situated in the north-western corner of the Nizām's dominions, is the ancient DEVAGIRI or DEOGIR, which has been identified with Ptolemy's Τάγαρα. It was the capital of the northern Yādavas from 1187 until their final overthrow by the Muslims in 1318. In 1294

Devagiri was attacked by ʿAlā' al-Dīn, nephew and son-in-law of Fīrūz Shāh Khaldjī of Dihlī, but Rāmačandra, the Yādava rādja, was permitted to redeem the city by paying an indemnity and promising to pay tribute. In 1318 the town was attacked and captured by Ḳuṭb al-Dīn Mubārak Shāh Khaldjī who, having taken and flayed alive Harpāl Deva, built the great mosque of which the ruins are still standing. Muḥammad b. Taghlaḳ (1325—1351) after his extensive conquests in the Dakhan rebuilt Devagiri, fortified it elaborately, named it Dawlatābād, and made it the capital of his empire, driving the entire population of Dihlī across India to the new city. The measure was a failure, and Muḥammad was obliged, before the end of his reign, to permit the exiles to return. When the centurions of the Dakhan rebelled in 1347, Ismāʿīl the Afghān, whom they had elected as their king, was besieged for some time in Dawlatābād by the emperor, who was compelled to raise the siege by the news of a rebellion in Gudjarāt. On his departure Ismāʿīl resigned his crown to ʿAlā' al-Dīn Ḥasan, who assumed the title of Bahman Shāh. He transferred the capital to Gulbarga, and Dawlatābād remained the capital of the *taraf*, or province, of that name. After 1490 the fortress was included in the dominions of the Niẓām Shāhī Kings of Aḥmadnagar. In 1630, when Shāh-Djahān resolved to extinguish this dynasty, Fatḥ Khān, son of Malik ʿAmbar the African, murdered Murtaḍā Niẓām Shāh II, and, after proclaiming his son, Ḥusain Niẓām Shāh III, king, shut himself up in Dawlatābād. He made a pretence of submitting to the Mughals, and the Niẓām Shāhī dominions were invaded by an army from Bīdjāpūr. Fatḥ Khān sought help from the emperor, but on the arrival of the imperial troops allied himself with the Bīdjāpūrīs. In June, 1633, after a siege of four months, he was compelled to surrender, and Dawlatābād passed into the possession of Shāh-Djahān.

The hill on which the citadel stands has been scarped on all sides to a great height, and is surrounded at the foot of the escarpment by a deep and wide ditch. Access is gained to the citadel by a spiral passage, cut through the hill itself, and the entrance is closed by an iron gate. The top of this passage is covered by a grating on which, when it was closed, a fire could be lighted in order to suffocate any who might succeed in forcing the iron gate. The fortress was impregnable before the improvement of artillery, and its capture by the officers of Shāh-Djahān was due to the failure of provisions. The extensive ruins of the old city are now unoccupied, save for the huts of a few villagers.

Bibliography: T. W. Haig, *Historic Landmarks of the Deccan*. (T. W. HAIG.)

AL-**DAWLATĀBĀDĪ**, SHIHĀB AL-DĪN AḤMAD B. SHAMS AL-DĪN B. ʿOMAR AL-ZĀWULĪ AL-HINDĪ, was born in Dawlatābād, a town in the Dakhan. His early days were passed in his native land, but the fame of some eminent ʿUlamā of Dihlī induced him to leave his home, and to visit that town. Here he remained under the instruction of Mawlānā ʿAbd al-Muḳtadir and Mawlānā Khwādjagī. When Tamerlane swept down upon India, Mawlānā Khwādjagī thought it advisable to seek a place of safety. His pupil, Shihāb al-Dīn Aḥmad, and the Mawlānā went to Kālpī and stayed there for a long time. But afterwards Shihāb al-Dīn went to Djawnpūr where he was received with honour by Sulṭān Ibrāhīm Sharḳī who appointed him Ḳāḍī al-Ḳuḍāt (chief justice) of Djawnpūr and conferred upon him the title of Malik al-ʿUlamā (king of the learned). He lived here to his last days and died in A. H. 849, A. D. 1397, and was buried on the right side of the mosque of Sulṭān Ibrāhīm Sharḳī. He is the author of a Persian commentary on the Ḳor'ān, *Baḥr Mawwādj* (lithographed, Lucknow 1880), and several other works.

Bibliography: *Subḥat al-Mardjān*, p. 39; *Abdjad al-ʿUlūm*, p. 893; *Mufīd al-Muftī*, p. 124; *Ḥadā'iḳ al-Ḥanafīya*, p. 319; Brockelmann, *Gesch. d. Arab. Litter.*, II. 220. (M. HIDAYET HOSAIN.)

DAWLAT-SHĀH, (AMĪR) B. ʿALĀ' AL-DAWLA BAKHTĪSHĀH, a Persian man of letters, a descendant of a family of Isfarā'in in Khorāsān which held certain estates there; his father was one of the most favoured courtiers of Shāh Rukh, son of Tīmūr; he himself took part in the battle between Sulṭān Maḥmūd and Abu 'l-Ghāzī Sulṭān Ḥusain, near Andakhūd. He was about fifty years of age when he began to write his *Tadhkirat al-Shuʿarā*, which was completed in 892 (1487).

The eldest son of Fatḥ-ʿAlī Shāh was also called Dawlat-Shāh; he was born at Nawā on the 7th Rabīʿ II. 1203 (6th Jan. 1789), was for long governor of Kirmān-shāhān and died on the 26th Ṣafar 1236 (3rd Dec. 1820) on returning from his campaign against Maḥmūd Pasha; he left some poems.

Bibliography: *The Tadhkiratu 'sh-shuʿarā*, ed. by Edw. G. Browne, p. 7, 14; Riḍā-Ḳulī-Khān, *Madjmaʿ al-Fuṣaḥā*, i. 26; Edw. G. Browne, *The Sources of Dawlat-shāh* in *Journ. of the R. As. Soc.*, Jan. 1899, p. 37—60; Belin, in the *Journ. Asiat.* 1861, i. p. 245. (CL. HUART.)

DAWR (A.) "Circle", technical term in astronomy (period of revolution); in logic: argument in a circle, e. g.: The sun is the star of day and the day is the time when the sun is in the sky; in metrics: strophe in certain metres; in music: melody; for the meaning in divination, cf. Dozy, *Supplément*, i. 473.

DAWRAḲ, a town in Khūzistān, also called Dawraḳ al-Furs, = "D. of the Persians", in the middle ages capital of a district which was sometimes called after it and sometimes after Surraḳ. Dawraḳ lay on the bank of the river of the same name, which flows parallel to the Kārūn, in approximately 48° 37' E. Long. and 30° 55' N. Lat. The veils made here used to be famous; a sulphur spring was used for medicinal purposes (baths). A few remarkable buildings dated from the Sāsānian period. In recent times Dawraḳ was abandoned by its inhabitants, who built a new town an hour or two's journey from it, the modern Fallāhiya, to which the old name Dawraḳ (popularly Doraḳ) is also sometimes given. This modern town is now the most important place in the coastlands of Khūzistān (or ʿArabistān). It is built in 30° 30' N. Lat. within the fork of the arms of the river Djarrāhī in a low lying swampy district, above 16 miles from the Persian Gulf. The majority of the innumerable canals end at Fallāhiya after much of their water has been used up to irrigate the fields, and then lose themselves to the south in the swamps. The Djarrāhī

is connected by canals with the Kārūn. Fallāḥiya is about three miles in circumference; the inner town is enclosed by a wall of earth protected by towers around which extensive suburbs lie in the shades of large groves of palms. With the seven villages attached to it, the total population numbers c. 8000; their main industry is the manufacture of cloaks (*ʿabāʾas*) which are exported hence to Arabia and Persia in large quantities. — Since the middle ages the swampy lowlying stretch of coast of Khūzistān, 3 parasangs in length and breadth, through which flow the river of Dawraḳ and the Kārūn, has been called Dawraḳistān (Dōraḳistān, popularly Dōrgestān) after Dawraḳ. The bay in this district of lagoons in the Persian Gulf is called Khawr Dawraḳ (Khōr Dōraḳ).

Bibliography: *Bibl. Geograph. Arab.* (ed. de Goeje), passim; Balādhorī, *Kitāb al-Futūḥ* (ed. de Goeje), p. 382, 415; Yāḳūt, *Muʿdjam* (ed. Wüstenfeld), ii. 618, 620; *Marāṣid al-Iṭṭilāʿ* (ed. Juynboll), i. 414; v. 302—505; Ḳazwīnī, *Kosmographie* (ed. Wüstenfeld), p. 191; Le Strange, *The Lands of the Eastern Caliphate* (1905), p. 242; Nöldeke, *Gesch. der Perser u. Araber zur Zeit der Sasaniden* (1879), p. 13, 2; 146; Ritter, *Erdkunde*, ix. 158—160, 227; xi. 1028—1029, 1060; Tomaschek in the *Sitz.-Ber. der Wien. Akad. der Wissensch.*, Vol. 121, viii. (1890), p. 73. (M. Streck.)

DAWSA. The *Dōsa*, literally "trampling", was a ceremony performed at Cairo by the Shaikh of the Saʿdite fraternity of derwishes on the Mōlids, or birthday celebrations, of the Prophet, of al-Shāfiʿī, of Sulṭān Ḥanafī (a celebrated Cairene saint who died in A.H. 847: *Khiṭ. djad.* iii. 93; iv. 100), of Shaikh Dashṭūṭī (or Ṭashṭūshī, another saint; see Lane, *Modern Egyptians*, chap. xxv. and *Khiṭ. djad.* iii. 72; 133; iv. 111) and of Shaikh Yūnus (see below). These took place by day: a similar ceremony was performed by the Shaikh al-Bekrī on the Mōlid of Dashṭūṭī, but by night. This ceremony has been described at length by Lane (*loc. cit.*), but it, in short, consisted in about three hundred derwishes of that order laying themselves down with their faces to the ground and the Shaikh riding over them on horseback. By a special *karāma* [q. v.], inherent in the order, none was ever injured, and by such physical contact the blessing (*baraka*) belonging to the Shaikh was communicated to his followers. The same ceremony is performed elsewhere. Lady Burton found it at Barze near Damascus (*Inner Life of Syria*, chap. x). Dozy, *Supplément*, (s. v.) refers also to *Voyage au Ouaday*, trad. par Perron, 700. In other Orders, also, benediction has been ascribed to rubbing with the feet of the Shaikh and even to the dust on which he has trodden. The use of a horse by the Saʿdites has been associated with the rank of their founder as a descendant from the Prophet. The origin of the Cairo Dōsa is obscure, but the legend told of it is, that when Shaikh Yūnus, the son of Saʿd al-Dīn al-Djibāwī, the founder of the Saʿdite *ṭarīḳa*, came to Cairo, the Saʿdite derwishes there asked him to establish for their usage a *bidʿa ḥasana* (good innovation) which would be a *karāma* in proof of his wali-ship and of the sacred origin of their order. He directed them to lay round glass vessels in rows on the ground, and he then rode over those on horseback without breaking them. This his successor could not do, and prostrate derwishes were substituted for the more fragile glass (Goldziher in *Zeitschr. d. Deutsch. Morgenl. Ges.* xxxvi. pp. 647 *et seq.*; *Taʾrīkh* of Muḥammad ʿAbdū (Cairo, 1324), vol. ii. pp. 147 *et seq.*) This Shaikh Yūnus is said by some (e. g. Goldziher's authority) to be buried in the Bāb al-Naṣr, and by others, outside of that gate on the way to ʿAbbāsiya (*Khiṭ. djad.* ii. p. 72). The dates are quite uncertain apparently because of the quarrel as to origin between the Saʿdite and the Rifāʿite derwishes. Perhaps, also, there has been confusion with the *madjdhūb* Shaikh Yūnus al-Shaibānī (Maḳrīzī, *Khiṭaṭ*, ed. i., vol. ii. p. 435 = ed. ii., vol. iv. pp. 304 *et seq.*), the founder of the Yūnusite order. Saʿd al-dīn is commonly assigned to the second half of the viith century of the Hidjra. The Dōsa was finally abolished by the Khedive Muḥammad Tewfīḳ in 1881, on the basis of a *fatwā* from the chief Muftī of Egypt. It was judged, to be a *bidʿa ḳabīḥa* (evil innovation) as involving contemptuous treatment of Muslims. The Saʿdites petitioned that they might be permitted to hold it at least on the Mōlid of Shaikh Yūnus himself, but even that was forbidden. At present all that is left is that on the morning of those Mōlids their Shaikh finds before his door a number of derwishes lying on the ground and walks over them (A. Le Chatelier, *Confréries musulmanes*, p. 225).

Bibliography: Add to references above, *Khiṭ. djad.*, iv. p. 112; Depont et Coppolani, *Confréries religieuses musulmanes*, pp. 329 *et seq.* (D. B. Macdonald.)

AL-DAWWĀNĪ, Muḥammad b. Asʿad Djalāl al-Dīn, an Arabic and Persian author, born in 830 (1427) at Dawwān in the district of Kāzarūn, where his father was Ḳāḍī; he claimed descent from the Caliph Abū Bakr whence his *Nisba* al-Ṣiddīḳī. He ultimately became Ḳāḍī of Fārs and professor at the *Madrasa al-Aitām* in Shīrāz and died in 907 (1501) (according to others in 908) near Kāzarūn. In addition to numerous commentaries on well known works of philosophical and mystical literature he wrote a series of smaller dogmatic, mystic and philosophic treatises in Arabic. Of these have been printed his commentary on *al-ʿAḳāʾid al-ʿAḍudiya*, the creed of al-Īdjī (died 756 = 1355), Stambul 1817, St. Petersburg 1313; his commentary on the *Tahdhīb al-Manṭiḳ wa ʾl-Kalām* of al-Taftāzānī (died 791 = 1389), Lucknow 1264, 1293 (with glosses by Mīr Zāhid), and his *Risālat al-Zawrāʾ*, a treatise on several philosophical and mystic points, completed in 870 (1465) (Cairo 1326 with *Taʿlīḳāt*), the idea of which had come to him not far from the Tigris, which is also called al-Zawrāʾ, after a vision of ʿAlī. Of his Persian works the best known is his edition of Naṣīr al-Dīn al-Ṭūsī's (died 672 = 1273) *Akhlāḳ-i Nāṣirī*, which was itself a translation of the *K. al-Ṭahāra* of Ibn Mushkawaih (died 421 = 1030), entitled *Lawāmiʿ al-Ishrāḳ fī Makārim al-Akhlāḳ* or more briefly *Akhlāḳ-i Djalālī*, printed Calcutta 1810, Nawalkishor 1283, transl. into English by W. T. Thompson, *Practical Philosophy of the Muhammedan People*, London 1839.

Bibliography: Khwāndamīr, *Ḥabīb al-Siyar* (Bombay 1857), iii. 4, 111; Rieu, *Catalogue of the Persian Manuscripts in the British Museum*, ii. 442*b*; Brockelmann, *Gesch. der arab. Litt.*, ii. 217. (C. Brockelmann.)

DAY (T.) Maternal uncle; cf. the article dey.

DAY (Dai), name of the tenth month in the

Persian calendar, and also the name of the 8th, 15th and 23rd day of each month, to which the name of the next day is added to distinguish them from one another, thus: *Dai ba Ādhar*, *Dai ba Mihr*, *Dai ba Dīn*.

DEBDŪ, a town in the east of Morocco at the western end of the chalk range which runs from Tlemcen to Debdū; it is 3528 feet above sea-level (according to De Foucauld), about 85 miles, as the crow flies, from the sea and has a temperate climate. Debdū lies in the upper valley of the Wād Debdū, a tributary to the middle Mulūya on its right bank. "Debdū" says de Foucauld "is built on a delightful site at the foot of the right wall of the valley, which rises sheer upright to a height of 250 feet above the river; it forms a high wall of yellow rock, over which run long creepers with their dark foliage. At the top lies a plateau with an old fortress in a commanding position on the edge of the precipice with a high minaret and crumbling towers, on the other side of the plateau is a series of steep walls of rock and steep slopes rising to the summit of the heights. There, 1500 feet above Debdū is a long wooded ridge called the *Gada*. Brooks rushing from the mountain top fall in high cascades down these steep walls and clothe the surface with bands of silver. Debdū is surrounded by splendid gardens; vines, olive, fig, pomegranate and peach trees form thick groves around the town, and extend beyond along the edge of the Wād. The rest of the valley is covered with pasture, fields of wheat and barley rising up its lower slopes".

It is not possible to fix the date of origin of Debdū. Historians mention it for the first time in connection with the partition effected by ʿAbd al-Ḥakk in the viith = xiiith century among the Marīnid tribes. The district of Debdū fell to the Banī Urtādjin and the town became the capital of their fief. These Berbers organised into a kind of makhzen tribe, were entrusted with the task of protecting the kingdom of Fās against the attacks of the rulers of Tlemcen. Thence resulted numerous struggles of which the best known is the war of Abū Ḥammū II., king of Tlemcen, against Ibn Zagdān, lord of Debdū, and his ally Wanammār b. ʿArīf, lord of Garsīf and chief of the Maʿḳil Arabs of the Angād country to the north of Debdū (Suīd, Aḥlāf, Sadjīʿa etc.). In this war, in the xivth century of our era, the lands of Debdū and of Garsīf were utterly devastated by the king of Tlemcen.

The fall of the Marīnids and the rise of the Banī Waṭṭās brought about a revival among the Arabs of the Angād country, who entered the service of the Tlemcen dynasty. Wars followed between the Urtādjin Marīnids of Debdū and the Arabs. The latter besieged the town; the Marīnid chief Ibn Raḥū negotiated with them, then installed himself at Debdū where about 1430 he founded a practically independent principality. This little state lasted for over a century. Muḥammad the third successor of Ibn Raḥū, had a fortress built, erected the mosque and its tall minaret, welcomed many foreigners to his town, particularly Andalusian Jews who had been driven out at the Spanish conquest. To this day the Jews of Debdū divide themselves into native and Andalusian. It was in the reign of the Amīr Muḥammad that the Banī Waṭṭās sovereigns of Fās were forced to recognise the practical independence of the descendants of Raḥū. They were too much occupied with their struggles against the Spanish and Portuguese in the west and north of Morocco, to undertake the difficult task of forcing the Amīr of Debdū to submit.

Nevertheless the descendants of Ibn Raḥū took up arms on behalf of their Marīnid suzerains against the Saʿdian Sharīfs who were trying to overthrow the kings of Fās. After the capture of Fās from the Sharīf Muḥammad al-Mahdī in 1554 we find the Amīr of Debdū as an ally of the Marīnid Bu Ḥassūn and of the Turkish Beglerbeg Ṣālaḥ Raʾīs. The second Saʿdian Sulṭān, al-Ghālib bi ʾllāh, forced the last Amīr of Debdū, ʿAmmār, to come and live in Fās. On the death of the latter, the Sulṭān extinguished the principality and placed the territory of Debdū under a Pasha in 1563.

From this time onward the history of Debdū is full of obscurity. There were not only internecine wars for predominance between Arab and Berber tribes, wars in which the people of the town played a part and in which their town was often at stake. The town gradually became so depopulated that the Jewish merchants in it were ultimately more numerous than the Muslims. Debdū became merely the commercial centre of Eastern Morocco and did not have an important garrison. The disputes about boundaries between the Turks in Algiers and the Sharīfs of Fās had their scene farther east: the upper valley of the Wād Zāʾ, Udjda and the basin of the Tāfnā.

From the time of Mūlāy Hasan (1873—1894) there has not been a Pasha at Debdū, which is over 100 miles from the frontier of French Morocco. Debdū became ruled like the majority of independent Berber districts by *mīʿād* and *shiūkh*. The Muḥammadan population recognised the authority of the ʿĀmil of Tāza, who annually sent his Khalīfa to collect taxes; the Jews recognised the Pasha of Fās al-Djadīd, to whom they regularly sent their tribute. This state of practically complete independence facilitated the anarchy engendered by conflicts between Berber and Arab *Laff* (political confederations).

In a period which cannot be exactly defined, about the middle of the xixth century, the Ulād al-Ḥādjdj Arabs, already masters of the right bank of the Upper Mulūya and the Rakkam (in the south of the Gada or mountainous plateau of Debdū) ultimately secured the town of Debdū also, in which two of their sections, the Ulād Yūsuf and the Ulād ʿAbdū definitely installed themselves. Since then Arab influence and the Arab language have been predominant in Debdū to such an extent that the Berber language is only spoken in the Ḳṣūr of the surrounding mountains.

The accession of the Mūlāy ʿAbd al-ʿAzīz (1894), and the rebellion of the claimant Bū ʿAmāra, were the signal for a recrudescence of anarchy in this region. Bū Ḥasīra, a Berber of the Banī Snassen, who had distinguished himself in the pretender's wars, brought the region under his rule and and tried to make himself independent. But in 1904 at the instigation of a Berber Jew Dūdū b. Ḥaida, the town and all the surrounding tribes proclaimed the pretender. The latter appointed Ḳāʾids from among his officers to all the tribes: but these foreign Ḳāʾids were incapable of putting an end to disputes between

the various tribes and to put down the resultant anarchy. They were content to collect tribute from their subjects and to oppress them. Dūdū b. Ḥaida, Ḳā'id of Debdū, called by his enemies the "tyrant", alone held out. He took advantage of his position to revenge himself on his enemies, the Andalusian Jews. The latter attacked him before the Rabbinical tribune of Fās and even before that of Jerusalem. Ibn Ḥaida was condemned but his exploits only ceased with the French occupation of the town, which took place in 1911 after the proclamation of Mūlāy Ḥāfiẓ by the Andalusian Jews and the Muḥammadan Arabs. It was necessitated by the increase in local disturbances, the Berber attempts to plunder the town but particularly by the assassination of several Frenchmen. Debdū is one of the four markets to be jointly organised by France and Morocco in the Algerian-Moroccan hinterland (Art. 3 of the Franco-Moroccan treaty of the 20th April 1902). The occupation had hitherto been postponed.

The geographical position of Debdū makes it the capital and sole centre of supplies for the Berber and Arab tribes of the valley of the middle and upper Mulūya. Around the town the mountains and their Ḳṣūr are occupied by the Berber tribes of the Banī ʿAmar, Banī Yaʿla, Banī Fashat, Banī Ushkal, Banī Riis, Ahl Rashīda, Ahl Admar and Banī Khalaftan; the low lying lands in the valley belong to the Arabs and are occupied in the south by the Ulād al-Ḥādjdj, in the north and west by the Ulād Unnan, the Hawāra, the Ahlāf and the Karārma, etc. These peoples who are a mixture of Arab and Berber elements are being driven to the east by the Banī Warāin, who are contributing to break them up.

Debdū consists of two parts, Debdū proper with its fortress Ḳaṣba Debdū, and a suburb Mṣallā on the left bank of the valley. Debdū has 2032 inhabitants of whom 729 are Muḥammadan and 1303 Jews. The Ḳaṣba has 264 Muḥammadan inhabitants and Mṣallā 234; in all 2530. The town is divided into four quarters: 1. the Ulād ʿAmāra of Berber origin. 2. the Ulād Yūsuf, Arabs. 3. the Ulād ʿAbīd, Arabs. 4. in the centre the Mallāḥ or Jewish quarter. The inhabitants of the Ḳaṣba claim descent from the Marīnids. The Jews are divided into Kwahan (sons of Kāhin) who are Berbers, and Andalusian (Ulād Marciano, Ulād b. Guigui, Ulād b. Susan, Ulād Nasim and Ulād Maghalli).

The Ulād ʿAmām claim to be marabuts; for it is in their quarter that the only mosque in the town is found. The Jews have 12 synagogues of which two are particularly notable for their internal decorations. The natives say that the Ḳaṣba was constructed by Christians; in any case its mosque is remarkable for its size and tall minaret.

The houses of Debdū are square in form like those of Tlemcen, built of *ṭābiya* (a kind of pisé) and are surmounted by terraces in spite of the high situation of the town. Each has its *frina*, a kind of oven for baking bread but not one has a well or granary. The latter are replaced by *ḳuffa* baskets, in which the natives store their grain.

Before the troubles of the last few years the municipal government of Debdū was carried on by three *shaikhs* elected annually by the citizens. They were also charged with the duty of administering justice among Muḥammadans. Among the Jews, on the other hand, justice was administered by a Rabbinical tribunal which still exists. It consist of a Chief Rabbi and two Rabbi assessors. These three are appointed by the members of the local consistory called shiūkh (plur. of shaikh). The shiūkh are nominated by the Sulṭān of Fās. It is clear therefore that the Jews are an influential element, for the Makhzen, in the midst of almost independent peoples. In the case of an appeal the case is carried before the Rabbinical tribune in Fās which is the final court of appeal.

The marriage customs of Debdū are those of the Berbers of the district except as regards the Andalusian Jews who follow the customs observed in Tetwān and Fās. The Andalusian Jewess can dispose of her dowry and realise it under the supervision of her husband. The Berber Jewess possesses nothing; her husband has bought her from another Jewish family, and she is the property of her lord and master. The Jews of Debdū are polygamous.

The Andalusian Jews dress in the western (Tetwān, Fās etc.) fashion while the Berber Jews follow the custom of the Arabs or Berbers of their district. The Jewish women dress like Muhammadan women but do not wear the *ʿabāya* of the Beduins. The Jewesses tie a kerchief round their heads and do not wear the *ʿabāya*.

The women make carpets, which are sold in Tlemcen, weave cloths called *sbegha*, which after being embroidered by the men find a market in the country round. At Debdū black soap is also made as well as sieves and other Arab household requisites.

The much frequented weekly market of Debdū is held on Thursdays. But the Berber Jews are not content with displaying their goods there; they go to trade also among the tribes and towns of Algeria of the Udjda region and the Upper Mulūya. Owing to a kind of feudal system of protection — *Kull yhūdi bi sīyidhu*, "every Jew has his master", says a local proverb — they trade in comparative security up to borders of the lands still unsubdued. For this the merchant makes an agreement with a Berber chief, pays him an annual sum, leaves with him in his ḳṣar one of his wives and her children, and by an oath on the Bible declares himself the chief's man. Henceforth the Jew can freely go about wherever the influence of the chief extends. This custom, which was noted even in the middle ages by al-Bakrī, is general in the Moroccan Atlas.

Agriculture, favoured by the climate, is prosperous in the neighbourhood of Debdū. Muhammadans and Jews alike are landlords and cultivators. Some Jews work as khammās, i. e. as hired labourers for a fifth of the gross harvest. The unit measure of labour is the *zwīdja*, the amount which a pair of oxen can till in a year, as in Algeria. There are fine nut-trees around the Ḳaṣba of Debdū. The woods around are unfortunately rendered unsafe by many wild boars and a few panthers.

To the south of Debdū is a fountain the building of which according to the natives dates from Roman times. They also say that their town is over 500 years older than Fās. This fountain and many others supply the beautiful gardens with water. The waters irrigating them are divided according to the number of square feet in each. The length of the time they are to be watered is fixed as follows: by day the hours are decided

by the length of the shadow cast by a staff placed perpendicularly in the sunlight, by night the hours are fixed by the movement of the stars.

The agricultural products in Debdū are carried throughout the *'amālat* of Ud̲j̲da along with those of the Banī Snassan.

Bibliography: Ibn K̲h̲aldūn, *'Ibar* (transl. de Slane), iv. passim; Leo Africanus (ed. Schefer), ii. 330 *et seq.*; iii. 140, 329, 331; De Foucauld, *Reconnaissance au Maroc*, p. 248 *et seq.*; Marmol, *L'Afrique*, ii. 296; Massignon, *Le Maroc*, passim; La Martinière et Lacroix, *Documents pour servir à l'Étude du Nord Ouest Africain*, i. 1, p. 122 *et seq.*; A. Bernard, *Les Confins Algéro-Marocains*, p. 28 *et seq.*; Nehlil, *Notice sur les Tribus de la Région de Debdou*, passim; The Reports of the Bureaux des Affaires Indigènes d'Oudjda have also been utilised. (A. Cour.)

DEDE (T.), "grandfather", a surname frequently given to S̲h̲aik̲h̲s of Dervis̲h̲ communities. We may cite the names of K̲h̲āk-Dede Na'lbandī, born at Pergamon; Muḥammad Dede, buried near the seven towers at Constantinople; Ḥasan-Dede, who had built himself a hut as high as the minaret of the mosque of Sulṭān Muḥammad II and died when his frail structure was destroyed in a night by a tempest; Ḳapānī Deli Seier Dede, who lodged in a bakehouse and threw himself into the sea and was never seen again; Sarbān Ḥalīḳ, Agha of Szimtorn in Hungary, who became dumb at the end of the war under Muḥammad III and only recovered his speech seven years later by pronouncing the words *yetmis̲h̲ g̲h̲urūs̲h̲* "70 piastres" constantly, which became his surname; he used to walk about the streets all winter without getting any trace of mud on his slippers; 'Ashūn-Dede, who lived at Sarrād̲j̲-K̲h̲āna, never left it and used to clear the streets of the stones which he found in them; Durmis̲h̲-Dede, at Rumili-Ḥiṣār, whom the captains of ships used to consult as they passed. In Asia Minor pilgrims visit the tomb of Burhān-Dede, near that of Ḳoyūn-Bābā, and that of Pīr-Dede, a contemporary of Murād II, at Marsifūn.

Bibliography: Ewliyā Efendi, *Travels*, transl. Hammer, i. 2, 21, 25; ii. 97, 213. (Cl. Huart.)

DEDE AG̲H̲AČ, a seaport on the Aegean Sea in the wilāyet of Edirne and capital of the Sand̲j̲aḳ of the same name. In recent years since it has been connected by rail with Constantinople and Salonika, the town formerly of no importance, has increased considerably and now has 9000 inhabitants. The harbour is a fairly busy one and is increasing in prosperity. Cf. 'Alī D̲j̲awād, *D̲j̲og̲h̲rāfiya Lug̲h̲āti*, p. 386 *et seq.*

DEDE SULṬĀN. A certain Börekled̲j̲e Muṣṭafā is known by this name, who played a part in a religious movement under Sulṭān Meḥemmed I. For further information see the article BADR AL-DĪN SIMĀWNA.

DEFTER (T.), from the Greek διφθέρα, parchment, register, book; cf. Yule and Burnell, *Hobson-Jobson*², s. v. Dufter.

DEFTERDĀR (P., T.), strictly "keeper of the registers", was formerly the name applied in the Ottoman Empire to the superintendent of the finances and still applied to the director of the finances of each province (*wilāyet*). From the time of Muḥammad II, there was only one defterdār, that of Rūmili, who had an assistant for the Asiatic provinces; at a later period there were four of them. Selīm I had instituted the third to control the finances of Egypt and Syria; the fourth was created by Sulaimān I for Hungary and the provinces of the Danube. Under Selīm III, the first was the minister of finance, the second administered the new taxes established under the name of *niẓām-i d̲j̲edīd*; the third had charge of the victualling of the capital (*ḥubūbāt-nāẓiri*). These officials were admitted on Tuesdays with the viziers to audience of the Sulṭān; but they could only present reports which had been revised by the Grand Vizier and approved of by him. The first promontory on the Bosporus on the European side is called *Defterdār-Būrnū*, "Cape of the Controller of Finance".

Bibliography: Hammer, *Histoire de l'empire Ottoman*, iii. 312; do., *Geschichte der Gold. Horde*, p. 497 *et seq.*; d'Ohsson, *Tableau*, vii. 192, 261. (Cl. Huart.)

DEHĀS, explained by Ibn Ḥawḳal as deriving *dih ās* "Ten Mills", the name of the river of Balk̲h̲ called Baktros by the ancients (cf. Pauly-Wissowa's *Real-Enzyklopaedie*, ii. 2814) and now known as Balk̲h̲-āb, to which this town owes its favourable topographical situation (it must however be noted that the Arabs frequently mean the Āmū-Daryā by the *Nahr Balk̲h̲*). The Dehās, which is rich in fish, rises in the Kūh-i Bābā from the Band-i Amīr, flows through several natural pools and on emerging in the plains south of Balk̲h̲ is divided up into numerous channels, which irrigate the wide country around the town, in which their waters disappear without reaching the Āmū-Daryā (see Yate, *Northern Afghanistan*, p. 283). The supervision of the individual channels was in ancient times as even in the xix[th] century an important and remunerative task (see *Asiatic Journal*, xxii. 169). The swamping of the district and its resultant unhealthiness is apparently due to the increasing neglect of the canal system. — For further literature see the article BALK̲H̲. (R. Hartmann.)

DEIR AL-ZŌR, the capital of the sand̲j̲aḳ of Zōr directly under the Sublime Porte; it is a charming, quite modern town on the right bank of the Euphrates with a government palace in the modern Greek style, three mosques, and two Catholic churches. It has also bazaars of vaulted masonry rebuilt in 1886 and about 2500 stone houses with streets 5 yards broad. It is surrounded by the gardens of the island of Hawīd̲j̲a "grove" connected with the town by a bridge; to cross to the left bank of the river, a large boat called the *ṭurrāma* is used. It has about 20,000 inhabitants, the great majority of whom are Sunnīs. It is here that the date-palm begins to be cultivated [see the article ZŌR].

Bibliography: V. Cuinet, *Turquie d'Asie*, ii. 275 *et seq.*; *Revue du Monde Musulman*, xiv. 1911, p. 208; M. von Oppenheim, *Vom Mittelmeer zum Persischen Golf*, i. 329 *et seq.* (Cl. Huart.)

DELHI. [See DIHLĪ.]

DELHEME (D̲h̲u 'l-Himma). [See SĪRAT.]

DELI (T.), "mad" or "wild", the name of a body of irregular troops formerly in the Turkish army, mainly Bosnians or Albanians by birth and commanded by a Deli Bas̲h̲ī. They often served as the Vizier's bodyguard. — The word *deli* also appears in Turkish personal names, e. g.

Deli Berāder, as Ghazali of Brusa [q. v.] was called; Deli Bekir Tursus, a character in the Turkish shadow-play.

Bibliography: Rycaut, *Histoire de l'État présent de l'Empire Ottoman*, p. 468 *et seq.*; Jacob, *Türkische Litteraturgeschichte*, p. 24 *et seq.*

DEMĀWEND, the highest point in the mountains on the borders of Northern Persia, the Elburz (cf. the article ALBURZ, p. 251), somewhat below 36° N. Lat and about 50 miles N. E. of Ṭeherān. According to de Morgan it rises out of the Plateau of Rēhne to a height of 13,000 feet above it. The various estimates of its height differ; Thomson estimates it at 21,000 feet (certainly too high), de Morgan at 20,260 feet, Houtum Schindler at 19,646, Sven Hedin at 18,187 and in the last edition of Stieler's *Handatlas* (1910) it is given as 18,830 feet. Its summit covered with eternal snow and almost always enveloped in clouds, may be seen several days' journey off as Yāḳūt tells us from his own experience. In good weather and light it may be seen, as Melgunof tells us, from the Caspian sea, a distance of over 260 versts (162 miles). Ḳazwīnī's statements on this point are exaggerated; but it is certain that the massif of Demāwend commands the whole coastlands of Māzandarān (the mediaeval Ṭabaristān).

Geologically Demāwend is of recent origin as is clear from its volcanic nature which is shown in several features. There are as many as 70 craters on this mountain mass; from one of them, which is covered with thick deposits of sulphur, rises the conical peak. There are also many sulphur springs on it; Ḳazwīnī mentions "the springs of Demāwend from which smoke arises by day and fire by night". Demāwend is the centre of the earthquake zone which stretches throughout Māzandarān. It is clear from the earlier accounts of Arab travellers that the internal activity of the central volcano had not yet quite ceased as it now has.

Demāwend is rich in minerals, particularly anthracite. Sulphur is found in immense quantities; the finest quality, the best in Persia, according to Pollak (*op. cit.*, ii. 178), is found just below the summit of the mountain, where it is collected in the summer months by the people of Ask and Demāwend and sold by them. Around the foot of Demāwend rise numerous mineral springs of which two, in particular, one in the little town of Ask, the other somewhat farther north on the Herāz (Herhaz), enjoy a great reputation (as baths). The majority deposit considerable sediment; for example Ask is built on the deposits of springs (Pollak, *op. cit.*, ii. 229). The apricots grown in the valleys of Demāwend are highly esteemed in Persia (Pollak, *op. cit.*, ii. 146).

Like the other Titans of Eastern Asia, (e. g. Ararat q. v., p. 420) Demāwend was for long regarded as inaccessible; this opinion which is widely disseminated is found repeatedly in the Arab geographers, though one successful ascent is mentioned; see 'Alī b. Razīn's statement in Ḳazwīnī, p. 159. Oliver (1798) was the first European traveller to visit the mountain, without being able to reach the summit. It was not till 1837 that W. Taylor reached the top; he was followed in 1843 by the botanist Th. Kotschy and in 1852 by the Austrian engineer Czarnotta. H. Brugsch and Baron Minutoli seem also to have reached the summit in 1860; see Petermann's *Geographische Mitteilungen*, 1861, p. 437. In recent years a number of further successful ascents have been made (by Napier etc.) which have usually been undertaken from Ask; cf. especially Sven Hedin, *op. cit.* Inhabitants of the towns of Ask and Demāwend also go up the mountain once or twice a year to collect the sulphur found around the summit.

In the ancient history of Persia, Demāwend is the scene of the legendary history of the Pēshdād and Kayān rulers. Even at the present day the people of Māzandarān point out the different places which were the scenes of the wonderful deeds of Djamshīd, Farīdūn, Sām, Zāl, Rustam and other heroes immortalised in the *Shāhnāma*. Demāwend is also the abode of the fabulous bird Sīmurgh. From ancient times the prison of the cruel king Ḍaḥḥāk (Old Iran. Dahāka, also Bēwarasp) has been located here. Farīdūn (Old Iran. Thraetaona) is traditionally said to have shut him up in a cavern on the summit of this mountain and here the imprisoned tyrant still lives to this day, as the country people believe; the dull sounds which are periodically heard inside the mountain are thought to be his groans, and the vapour and smoke which comes from clefts and springs on the face of the mountain his breath. It is of course evident, that the volcanic properties of Demāwend are responsible for the formation of this legend. The demon Ṣakhr imprisoned by Solomon is also enclosed in Demāwend according to one story. This mountain is thought by the Persians to be the highest in Īrān next to that on which Noah's Ark rested. Cf. the wealth of legends of Demāwend in Yāḳūt, ii. 606, 610; Ḳazwīnī, *op. cit.*; Melgunof, *op. cit.*, p. 22 *et seq.*; Grünbaum in the *Zeitschr. der Deutsch. Morgenl. Gesellsch.*, xxxi. 238-239.

There used to be many fortified places on the slopes and in the valleys of Demāwend. At the present day the most important place is the little town called Demāwend after the mountain and situated on its southwestern spurs (according to de Morgan 6425 feet above sea-level). It is said to be very ancient and according to Mustawfī used to be called Pishyān. The beautiful valley of Demāwend watered by two rivers with the chief town of the same name and ten villages no longer belongs to Māzandarān but to 'Irāḳ 'Adjamī. In consequence of its high situation the climate is very pleasant; on this account the Shāhs of Persia used to delight in spending the summer in its valleys. The ultra-Shī'ite sect of the 'Alī Ilāhī (see above, p. 292) has a large number of adherents among the inhabitants of this district.

As to the name Demāwend itself, it appears in Persian and Arabic sources in a series of variant forms. Pers. Dunbāwand (Vullers, *Lex. Persic.-Lat.*, i. 907ᵇ), Damāwand (l. c., 902ᵇ), Dūmāwand (l. c., 955ᵇ) and Dōmawand (l. c., 956ᵇ); Arab.: Dunbāwand, Dubāwand, Dumāwand. The oldest form of the name appears to be Dunbāwand. The form Demāwend is now the usually one.

On the different ways of writing the name see Quatremère, *op. cit.*, p. 200 *et seq.*; Fleischer's edition of Abu 'l-Fidā', *Histor. Antislamica* (Lips. 1831), p. 213 *et seq.*, 232 and H. Hübschmann, *Armenische Grammatik* (Leipzig 1897), p. 17.

Bibliography: *Bibliotheca Geograph. Arab.*

(ed. de Goeje), passim; Yāḳūt, *Mu'djam* (ed. Wüstenfeld), ii. 544, 585, 606 *et seq.*; Ḳazwīnī, *Kosmographie* (ed. Wüstenfeld), i. 82, 158 *et seq.*, 198; *Marāṣid al-Iṭṭilā'* (ed. Juynboll), i. 388, 408; v. 429, 432, 483; Le Strange, *The Lands of the East. Caliphate* (1905), p. 371; K. Ritter, *Erdkunde*, viii. 10, 502—505, 550—570; Fr. Spiegel, *Eranische Altertumskunde*, i. (Leipzig 1871), p. 70; W. Ouseley, *Travels in var. Countries of the East* (London 1819 *et seq.*), iii. 326—334; W. Taylor Thomson's account in the *Journ. of Roy. Geograph. Societ.*, viii. 1838, p. 109 *et seq.*; Hommaire de Hell, *Voy. en Turquie et en Perse* (Paris 1854 *et seq.*) with the historical Atlas, Pl. 74, 76ᵃ; Th. Kotschy's account in *Petermann's Geograph. Mitteil.*, 1859, p. 49 *et seq.*; J. E. Pollak, *Persien* (Leipzig 1865), i. 313, 315, 349; ii. 146, 178, 229; G. Melgunof, *Das südl. Ufer des Kaspisch. Meeres* (Leipzig 1868), p. 21—27, 52, 149, 183; Frhr. v. Call-Rosenberg, *Das Lārthal bei Teherān und der Demāwend* in the *Mitteil. der Geograph. Gesellsch. in Wien*, New Series, ix. (1876), p. 113—142; G. Napier's account in the *Alpine Journal*, 1877, p. 265—262 and in *Petermann's Geograph. Mitteil.*, 1877, p. 434; Tietze, *Der Vulkan Demawend in Persien*, 1877 (in the *Jahrb. der k. k. geolog. Reichsanst.*, Wien, vol. 27); de Morgan, *Mission scientif. en Perse. Étud. géograph.*, i. (Paris 1894), p. 115, 120—133 (with good views); Sven Hedin, *Der Demāwend* in the *Verh. der Gesellsch. f. Erdkunde* (Berlin), xix. 304—322; Sarre in the *Zeitschr. f. Erdkunde* (Berlin), 1902, p. 100 *et seq.*

(M. STRECK.)

DENEB. [See ḎHANAB.]

DENDERA (the form ANDARA is also found) is a place in Upper Egypt on the left bank of the Nile, which now belongs to the district and province of Ḳenā. The name is derived from the Coptic Nitentōri (Greek Τεντυρα). Dendera is celebrated for its temple of Hathor to which all sorts of legends have been attached, as usual in Arabic literature. While the city is said to have been founded by "one of the daughters of the Copts" (Abū Ṣāliḥ) in the time of Manḳā'ūs or by Ḳafṭurīm b. Miṣrāyim, the building of the temple is ascribed to the giants; a great well is also said to have been made by them, which Abū Ṣāliḥ had seen and minutely described. The spirit in whose protection the sanctuary was, had the form of a man with a two-horned lion's head. The images of Hathor etc. seem to have given rise to these ideas. Another wonder, the tree of 'Ablāḳ, is also several times mentioned, the leaves of which closed when it was threatened to cut it down and opened again when it was told it was to be spared. In the Islāmic period Dendera is known to have been the capital of a *kūra* (district) at quite an early date. Towards the end of the vith century A. H., we have various testimonies to its prosperity and wealth in palm-trees. Ibn Duḳmāḳ estimates its yield at 8000 dīnārs. Now it is a small town of no importance and according to Boinet Bey has 6159 inhabitants.

Bibliography: Ibn Khurdādhbih (ed. de Goeje), p. 247; Ya'ḳūbī (ed. de Goeje), p. 232; Yāḳūt, *Mu'djam*, ii. 610; Abū Ṣāliḥ (ed. Evetts), fol. 102ᵇ; Dimashḳī (ed. Mehren) passim; Maḳrīzī, *Khiṭaṭ*, i. 233; Ibn Duḳmāḳ, *Kitāb al-Intiṣār*, v. 31 *et seq.*; 'Alī Bāshā Mubārak, *Khiṭaṭ Djadīda*, xi. 60 *et seq.*; Amélineau, *Géographie de l'Égypte*, p. 140 *et seq.*; Boinet Bey, *Dictionnaire géographique de l'Égypte*; Baedeker, *Egypt*⁶, p. 240—246.

(E. GRAEFE.)

DENIA is the chief town in the north-eastern district of the Spanish province of Alicante, the most southerly of the three modern provinces (Castellón de la Plana, Valencia, Alicante) which make up the ancient kingdom of Valencia, with 14,000 inhabitants, situated almost at the southeast end of the Gulf of Valencia (Sinus Sucronensis) north of Mongo (2196 feet high), in Arabic Djebel Ḳā'ūn = Mon(t)gó, was on account of its good harbour, northwest of the ancient Promontorium Artemisium, Ferrarium or Tenebrium (now called Cabo de S. Antonio, S. Martin or de la Nao) an ancient Phocaean settlement (from Massilia-Marseilles or Emporium-Ampurias) founded in the vith century B. C. and was first called τὸ Ἡμεροσκοπεῖον (Strabo), Hemeroscopion, "the watcher for the day", afterwards Artemisium from the famous temple of the Ephesian Artemis on the hill on which the town was built and since the Roman period Dianium (the town of Diana) whence the Arabic *Dāniya*, with Imāla *Dēniya* and Spanish *Denia*. Although it was a Greek colony allied with the Romans it was spared by the Carthaginians; near it Cato defeated the Spaniards before 195 B. C. It was used by Sertorius, the liberator of Spain, as his last bulwark and station for his fleet; and it was most probably there that he was murdered in 73. Caesar punished it as it was on the side of Pompey (Dianium Stipendiarium). As a municipium however it attained considerable prosperity under Roman rule as excavations show. But it was under Arab rule that it reached its zenith (50,000 inhabitants) after the conquest by Ṭāriḳ in 713 A. D., while nothing is known of it of the period of migrations and the Goths. It played a part in the risings against 'Abd al-Raḥmān I and later, but still more after the extinction of the caliphate of Cordova in 1013, when the 'Āmirid al-Muwaffaḳ, a manumitted slave of 'Abd al-Raḥmān b. Manṣūr, named Abu 'l-Djaish Mudjāhid [q. v.] (Mudjēhid, whence in western sources, Musett, Mugeto) seized Denia and the Balearic Islands [q. v., p. 617] (405—436 = 1014-1015—1044-1045), at first in alliance with the learned Khalīfa al-Mu'aiṭī (1015—1030), and tried also to subdue Sardinia. His son 'Alī Iḳbāl al-Dawla ruled over Denia from 436—468 = 1044-1045—1076, but was dethroned by the Hūdid al-Muḳtadir. Denia remained attached to the kingdom of Saragossa from 1076—1081 when it fell on the partition of this kingdom, with Lérida and Tortosa, to the second son Mundhir of al-Muḳtadir till 1090. His son Sulaimān Sid al-Dawla continued to reign under the regency of the Banū Baitr till after 1092 when Denia was ruled by the governors of the Berber Almoravids and Almohads (with frequent rebellions and reconquest), who held it till in 1244 James I of Aragon's (Don Jaime I el-Batallador) German general Carroz finally won it from the Muslims. In 1356 Denia was made a county by Pedro IV and a duchy by the Reyes Católicos (Ferdinand and Isabella). In 1610 through the expulsion of the industrious Moriscos by Philip III, Denia lost the greater part of its population

and therewith all its importance. As a fortified seaport it played a prominent part in the War of the Spanish Succession on the Archduke's side, was twice besieged by Philip V and taken in 1708. In 1812-1813 it was occupied by the French.

The most celebrated Arab scholar of Denia is the great reader of the Kor'ān Abū 'Amr 'Othmān b. Sa'īd al-Dānī [q. v., p. 912].

Bibliography: Roque Chabas, *Historia de la Ciudad de Denia*, 2 Vols. (Denia 1874—1876); Madoz, *Diccionario geogr.-estadistico-histor.*, vii. 377 *et seq.*; Idrīsī, *Description de l'Afrique et de l'Espagne*, p. 192 = 232; Yāḳūt, *Mu'djam al-Buldān*, ii. 540 (Denia's harbour is called al-Summān); Buṭrus al-Bustānī, *Dā'irat al-Ma'ārif* (*Encyclopédie arabe*), vii. 572; *Lexicon geographicum*: *Marāṣid al-Iṭṭilā'*, v. 426; Biography of Mudjāhid in al-Ḍabbī [q. v.], *Bughyat al-Multamis*, p. 457—459, cf. Amari, *Biblioteca Arabo-Sicula* (Versione Italiana), i. 437; Dozy, *Histoire des Musulmans d'Espagne*, iv. 48; 304; Ibn Khaldūn (Būlāḳ), iv. 164; Coins: Franc. Codera, *Tratado de Numismática arábigo-española* (Madrid 1879), p. 174—181; Franc. Caballero-Infante, *Estudio sobre las monedas árabes de Denia* (reprint from *El Archivo*, iv.) 17 p. (Denia 1889); Ant. Vives y Escudero, *Monedas de las Dinastías Arábigo-Españolas* (Madrid 1893), p. 212—221. (C. F. SEYBOLD.)

DEÑIZ (T.; East. Turk. *tingiz*), Sea. *Karadeñiz*, the Black Sea; *Aḳ-Deñiz*, the Greek Archipelago (also called *Ada-lar deñizi*) and in a wider sense the Mediterranean; it is also the name of a lake north of Antioch in the Wilāyet of Aleppo, which is also called the Lake of Yaghrā and 'Amiḳ-Göl (al-'Amiḳ is the name of the district, see Abu 'l-Fidā, *Taḳwīm*, p. 41 *et seq.*). *Aghadj-deñizi* "ocean of trees" is the name of a great forest with very thick foliage at Izmīd (Nicomedia) in the northeast of the peninsula of Kodja-Ili.

Bibliography: 'Alī Djewād, *Djoghrāfiya lughāti*, p. 17, 34, 556; Sāmī Bey, *Ḳāmūs al-A'lām*, i. 262; v. 3223. (CL. HUART.)

DEÑIZLI, capital of the Sandjaḳ of the same name in the province of Aidin (Smyrna) with a population of 20,000 including 2000 Turkish-speaking Greeks, in the xivth century supplanted Lādiḳ (cf. the form Λαοδίκεια in Cinnamus, p. 25), the ancient Laodicea ad Lycum, the ruins of which still exist at Eski-ḥiṣār on the Čuruksu, near the railway station of Gondjeli, 6 miles from Deñizli. In the wars of the Komnenoi with the Saldjūḳs (xith and xiith centuries) Laodicea was repeatedly captured by the latter. Alexius I occupied it for a brief period in 1098 (Anna Comnena, ed. Reifferscheid, ii. 118 *et seq.*); John Comnenus captured it a second time in 1119 and fortified it (Cinnamus, p. 5; Nicetas, p. 17); in 1158 and again in 1189 the town was sacked by neighbouring Turkish tribes (Cinnamus, p. 198; Nicetas, p. 163 and 523), but remained in possession of the Byzantines, who strengthened the fortifications and made the inhabitants live within the city walls. In 1206 Theodor Lascaris was forced to cede the district of Laodicea and Chonae to Manuel Mawrozomis, the father-in-law and vassal of Kai-Khusraw I (Nicetas, p. 842; cf. *Recueil des Textes Relatifs à l'Histoire des Seldjouc.*, ed. Houtsma, iii. 66, 67 = iv. 26). On the Tatar invasion (1255) however Kai-Kawūs II restored Laodicea to Michael Palaeologus, but the small Greek garrison were unable long to hold the city (Akropol., p. 153 *et seq.*). Lādiḳ and Chonae became the seat of a *uc̣-begi* under the Saldjūḳs (*Recueil* etc., iv. 308, cf. 333).

When Ibn Baṭṭūṭa visited Deñizli in 732 (1331-1332) after the collapse of the Saldjūḳ empire, the town and its environs were in the possession of an independent prince, Inānadj (ed. Defrémery and Sanguinetti, ii. 271; Shihāb al-Dīn, *Not. et Extraits*, ix. 352, 358). Turkomans of the border tribes dwelled in the mountains around Deñizli (Abu 'l-Fidā, transl. by Reinaud, ii. 2, 134). It afterwards belonged to the kingdom of the Germianoghlu of Kiutahia and on the overthrow of these princes by Bāyazīd I was incorporated in the Ottoman Empire. Tīmūr spent some time at Deñizli in the autumn of 1402 on his campaign against Anatolia (cf. Sharaf al-Dīn and Ducas, p. 77). The town which at the end of the xviith century contained 24 quarters with 7 mosques (*Djihānnumā*, p. 634, cf. Ricaut, *Present State of the Greek Church*, p. 58 *et seq.*, Chandler, *Travels*, 2nd ed. p. 221) and in the reign of Bāyazīd II was the residence of one of his sons (Leoncl., *History*, p. 659), belonged to the Eyālet of Anadolu and was surrounded by old fortifications; in 1114 (1702-1703) it was destroyed by an earthquake, by which 12,000 people lost their lives (Rashīd, i. fol. 274b; Pococke, *Description of the East*, ii. 2, 71; cf. Chandler, *loc. cit.*; Hamilton, i. 514); the population moved into the gardens and fields outside the ancient town; cf. the descriptions of the modern town in Cuinet, iii. 613 *et seq.*, and Fr. Sarre, *Reise in Kleinasien*, p. 10 *et seq.*

The name of the town was originally *Denguzlu* (cf. the Arab authors quoted above, 'Āshiḳpashazāde, p. 42, inscription of Ya'ḳūb Germiyānī in the *Revue Historique de l'Institut d'Histoire Ottomane*, i. 118, Schiltberger, ed. Langmantel, p. 53, Leoncl. *Hist.*, p. 659, 684; *Tangusliḳ* or *Tanguzliḳ* in Sharaf al-Dīn) and it was not till later on account of its repulsive meaning (*tonghuz* = *domuz* "swine") that it was changed to *Denghizli* or *Deñizli* (from *denghiz*, *deñiz*, sea).

(J. H. MORDTMANN.)

DER. [See DAR.]

DĒRADJĀT, the name of a tract lying between the River Indus to the E. and the Sulaimān Mountains to the W. which includes the modern districts of Dēra Ismā'īl Khān and Dēra Ghāzī Khān. Until 1901 A. D. the Dēradjāt Division of the Pandjāb included these two districts, and also the District of Bannū, but on the formation of the N. W. Frontier Province of British India the Dēradjāt Division ceased to exist. At present its northern part forms part of that province, while Dēra Ghāzī Khān remains part of the Pandjāb. The name Dēradjāt is a supposed Persian plural of the Indian word Dēra a tent or encampment, and means the 'Country of the Dēras', that is of the three towns of Dēra Ismā'īl Khān, Dēra Ghāzī Khān and Dēra Fatḥ Khān, founded by Balōč leaders in the early part of the xvith century. (See BALŌČISTĀN, p. 636). These three towns were all close to the River Indus, and have been liable to damage by its erosion. Under the Sikh rule Dēra Ismā'īl Khān was destroyed and the present town is modern, Dēra Fatḥ Khān has disappeared

entirely, and Dēra Ghāzī Khān has been almost all swept away in the years 1910 and 1911. The mints of Dēradjāt and Dēra under the Durrānī Kings were at Dēra Ismā'īl Khān and Dēra Ghāzī Khān respectively, and copper coins were struck at Dēra Fath Khān.

The district of Dēra Ismā'īl Khān has an area of 3403 sq.m. and a population of 252,379 in 1901 (of which 218,338 is Muḥammadan). The town and military station of Dēra Ismā'īl Khān has a population of 31,737. The other principal towns are Tānk (formerly under the independent Nawwābs of Tānk), and Kulāčī. The Afghāns form the most important element in the population, especially in the Dāmān or western part, and Balōčes are numerous in the south. The mountain country of the Sherānī Afghāns is also attached to this district. (See also DĀMĀN, p. 901). Dēra Ghāzī Khān is a district of 5306 sq.m. not including the mountains occupied by Balōč tribes, and has a total population of 471,149, of which 412,012 are Muḥammadan. The town of Dēra Ghāzī Khān had before its destruction a population of 23,721. Other important towns are Djāmpur, Dādjil and Mithankōt. 167,322 of the population are Balōč.

Bibliography: *Gazetteer of Dēra Ismā'īl Khān* (Lahore); *Gazetteer of Dēra Ghāzī Khān* (Lahore); H. Edwardes, *A Year on the Pandjāb Frontier* (London 1849).

(M. LONGWORTH DAMES.)

DERBEND, usually written DERBENT by the Russians, called AL-BĀB (the "gate") BĀB AL-ABWĀB (gate of gates) or AL-BĀB WA 'L-ABWĀB (the gate and the gates) by the Arabs, a town in the Russian territory of Daghestan [q. v., p. 887] on the western shore of the Caspian Sea (42° 4' N. Lat.), with about 20,000 inhabitants; it is particularly noted for the long walls, unique in their kind, which used to bar the passage between the mountains and the sea, here only 1½ miles wide, in the Sāsānian and afterwards in the Muḥammadan period and protect the settled areas of western Asia from the inroads of the nomad peoples of Southern Russia.

Apart from the importance of the military and trade route via Derbend, the physical conditions also are here more favourable than anywhere else on the Caspian Sea; unlike the desert lands around Bākū, the land here, down to the seashore, is fertile and exceedingly suitable for the cultivation of the vine and fruits. The district was therefore probably settled at a very early period. The agreement of the statements regarding the breadth of the Sea in Herodotos (i. 203 — eight days' rowing at the broadest part) and in Iṣṭakhrī (ed. de Goeje, p. 226 *et seq.*, "one crosses this sea with a favourable wind in one week the whole breadth from Ṭabaristān to Bāb al-Abwāb") leads one to suppose that even before the Christian era, as in the middle ages, the most important settlement on the west coast of the Caspian was near the modern Derbend. The Pass of Derbend probably formed the northern frontier of the ancient Albania which only became known to the Graeco-Roman world after Pompey's campaign (64 B. C.). Even then the lands south of the pass suffered from nomad raids (cf. Dion Cassius, 69. 15. 1. on the invasion of the Alans in the years 134-135 A. D.); but no mention is made of the erection of any fortifications in the Roman period.

Effective measures for the defence of the pass were first taken by the Sāsānids, who had in the IVth century A. D. extended their influence to the Pass of Derbend and driven the Romans out of the country round. The Roman government was also to contribute to this purpose, at the Persian king's desire, for the warding off of the nomad hordes was a vital question for both empires. We have no record in contemporary sources of the fulfilling of this request; only the Armenian Levond says that in 716 A. D. in the time of the Caliph Sulaimān, the Arabs found an inscription here in which the Emperor Marcian (450—457) is described as the builder of the city (Marquart, *Ērānshahr*, p. 105). In any case a strong fortress was built here by Yezdegird I. (438—457 A. D.); towards the end of his reign this was destroyed by rebellious Albanians, and the invasion of the Huns in 454 facilitated (Elishe in Marquart, *Ērānshahr*, p. 97). In local tradition (*Darband-Nāmah*, ed. Kazem-Beg, p. 11) also Yezdegird appears as the first king who cleared of sand and repaired the wall said to have been built here by Alexander the Great.

Khusraw Anūsharwān (531—576) built a stronger fortress here. Of this we only have legendary accounts from the Arab period; but it is very probable that the great and costly building was actually necessitated by the dangers which threatened the Persian Empire from the north in the reign of this king. All the nomadic peoples from the Black Sea to the Chinese frontiers had just then been united into an empire which had entered into an alliance with the Romans against Persia; in the year 569 the Alans, the nearest neighbours of the Persians on the Caspian Sea, were still independent but by 576 the Turkish ruler was able to say to the Byzantine ambassador that he had recently subdued the Alans (*Fragm. Hist. Graec.*, iv. 229 *et seq.* and 246); the great nomad empire of the Turks had thus reached the Persian frontier. If the fortification of the Pass of Derbend was actually the result of these happenings, the erection of these defences must date from the latter part of the reign of Khusraw. That the king himself came here and superintended the building operations in person, is probably as little worthy of credence as the later Muḥammadan local tradition which makes the Caliph Hārūn al-Rashīd visit Derbend and spend seven years (180—187 = 796—803) there (*Darband-Nāmah*, p. 108 *et seq.* and 140). Even Muḥammadan tradition itself has preserved another story of the building of Derbend, according to which it was not the king himself but his governor Narsē b. Djāmāsp, the ancestor of the Shirwānshāhs, who built the town and its walls at his command (Ẓāhir al-Dīn al-Mar'ashī, ed. Dorn, p. 38).

All that we know of the appearance of the walls, their style of architecture etc., only dates from the Arab period and must therefore be discussed later in this article. Accounts which can be directly traced to Persian reports of the pre-Muḥammadan period are entirely wanting; we do not even know what the Sāsānids called the town and the fortress. On a basis of the Greek Τζούρ and the Armenian Čoł Marquart (*Ērānshahr*, p. 101) has proposed a Persian form Čōr. The name "Darband" (Pers. "gate") is first mentioned in the *Geography* of Pseudo-Moses Khorenatsi

(transl. Patkanov, p. 38) which was not composed before the vii^th^, and possibly, as Marquart says, not till the viii^th^ century A. D.

The Greeks and Armenians only tell us that the fortress, in spite of its strong walls, was captured by the Khazars allied with Heraclius in 627 (cf. Theophanes, Bonn ed., p. 486 and Moses Kalankatuači in Manandian, *Beiträge zur Albanischen Geschichte*, p. 41, where the great city of Čol with its marvellous walls is mentioned). The Arabs also had several times to fight for the possession of Derbend with the Khazars. The statements in the Arab sources regarding these wars, as on most of the campaigns of the first (vii^th^) century, are in part embellished with legendary matter and in part quite fictitious; even the account of the heroic death of Salmān b. Rabīʿa (22 = 643) and his 4000 warriors (Balādhurī, ed. de Goeje, p. 403 *et seq.*; Yaʿḳūbī, ed. Houtsma, ii. 194), whose tomb is still pointed out in the cemetery at the Ḳirḳlar Gate, is in contradiction to Ṭabarī's account, according to which it was not Salmān but his brother ʿAbd al-Raḥmān who fell in this battle (i. 2669) while Salmān appears as late as the year 34 = 654-655 as governor of Derbend (i. 2928, 3). In any case it is only in quite modern times that the story has been localised in Derbend; in the middle ages the tomb of Salmān was pointed out in the northern part of the modern Daghestan at Balandjar: even as late as 1638, Adam Olearius (*Reise*, p. 721 *et seq.*) heard another story about the tombstones at the Ḳirḳlar gate.

The real founder of Arab rule in Derbend was Maslama b. ʿAbd al-Malik, who is also said by the Armenian Moses Kalankatuači (transl. Patkanov, p. 261) "to have rebuilt Derbend in the name of the Tazik (Arabs)". According to Ṭabarī these building operations were carried out in 115 = 733-734; in the original Arabic text (ii. 1562) they are only briefly mentioned (as also is the case in Ibn al-Athīr, v. 134), while in the Persian edition by Balʿamī, on the other hand, they are minutely described (cf. Dorn, *Beiträge zur Geschichte der kaukasischen Länder und Völker*, iv.), as well as (with some variations), in Balādhurī, p. 207 *et seq.* Maslama is said to have settled 24,000 of his Syrian troops here; according to Balʿamī these Arabs belonged to Damascus, Ḥimṣ, Kūfa and al-Djazīra, and the town was divided into four parts corresponding to these towns; this division was still in existence in the time of Balʿamī (on his authority). Three depots (*hury*) were erected for the requirements of these troops, one for victuals, the second for barley (as fodder for the horses) and the third for weapons.

In spite of all these measures Derbend fell for a brief period again into the hands of the Khazars in 183 (799) in the reign of Hārūn al-Rashīd; from there they ravaged the land as far as Kura and carried off a large number of prisoners. According to the Arab sources (Yaʿḳūbī, ii. 518; Ṭabarī, iii. 648; and the *Derbend-Nāmeh*, p. 132 *et seq.*) the enemy was summoned by Haiyūn b. Nadjm (or al-Munadjdjim) al-Sulamī, the son of a governor of Derbend who had been executed as a rebel.

During the centuries following Derbend seems to have enjoyed great importance as a harbour on the Caspian Sea and also as the farthest outpost of the Muḥammadan world. The city was then larger than Ardabīl or Tiflīs (Iṣṭakhrī, p. 184 *et seq.*) and was 2 miles in length and in breadth so that it was not limited to the long narrow strip (nowhere as much as 400 yards in breadth from north to south) between the two stone walls, which it has occupied since the vii^th^ (xiii^th^) century. This is also confirmed by Iṣṭakhrī's statement that in addition to the stone walls there were others of brick and mud; these walls apparently surrounded those parts of the city which lay outside the stone walls (naturally to the south, as the stone walls were erected as a defence against enemies from the north. The stone walls were 300 ells (*dhirāʿ*) broad (Ibn al-Faḳīh, p. 288; Ḳudāma, p. 260; Yāḳūt, i. 440; Zakarīyā Ḳazwīnī, ii. 341; wrongly translated by de Goeje in *Bibl. Geogr. Arab.*, vi. 201: trois cents coudées de hauteur); this figure obviously can only refer to the space between the two walls. The Sāsānids had built these walls of blocks of stone and lead; how the one material was joined to the other, we are only told by Muḳaddasī (p. 380); the lead was used as mortar (*milāṭ*). According to Hilāl al-Ṣābī (ed. Amedroz, p. 217 *et seq.*) there were two holes in each block of stone and an iron bar (*ʿamūd*) in each fixed with molten lead. It was apparently the same style of building that Ṭabarī (i. 2492) says the former architect to King Khusraw Parwīz had taught the Arabs in Kūfa. The stones were brought from the mountains of Ahwāz (Khūzistān), pierced and filled with lead and iron bolts (*saffūd*). Such holes can still be seen in blocks that have fallen from the walls of Derbend but there has for long been no trace of lead or iron.

According to Muḳaddasī (p. 376) the walls had towers, in which mosques and watch-towers (*ma-sādjid wa ḥarrās*) were built. There were only two gateways to the north to the land of the Khazars, i. e. in the modern north wall, a large (*al-Bāb al-Kabīr*) and a small (*al-Bāb al-Ṣaghīr*), with a third which was kept closed not far from the Sea. These gates are called *Bāb al-Djihād* and *Bāb al-Imāra* in Ibn al-Faḳīh (p. 291 *et seq.*); the figures of lions mentioned by Ibn al-Faḳīh have survived to the present day on the gates referred to, now called Kitkhlar and Tash-Ḳapi; the Ḳirḳlar gate is still mentioned in the xii^th^ = xviii^th^ century by the name *Bāb al-Djihād*. Similar figures many also be seen on the "middle" gate (Orta-Ḳapi) of the south wall; on it there is also a Kufic inscription dated Radjab 435 (3rd February—3rd March 1044). Neither this gate nor the other gates of the south wall are mentioned by the mediaeval geographers. Muḳaddasī only says that there were a "number of gates" in Derbend facing the sea and the land of Islām.

The houses of the town were as they still are built of stone. The only individual building described by Muḳaddasī is the chief mosque of which he gives a brief account; it stood on the centre of the market-place (*wasaṭ ʾl-aswāḳ*); beside it was a spring or fountain (*ʿain*). According to local tradition the chief mosque is at the present day on the same site on which it was built by Maslama (or Abū Muslim; on this confusion cf. the article DAGHESTAN, p. 889) in 115 (733). In the xii^th^ (xviii^th^) century there was an inscription (*ʿamal ustād Tādj al-Dīn* = work of the master Tādj al-Dīn) with the date 770 = 1368-1369.

The name of the architect has since disappeared; the modern (first mentioned in the forties of the xix[th] century) inscription is written partly in Arabic (the alleged foundation of the mosque in 115, with blessings on Muḥammad and his family) and partly in Persian; the second part is: *ustād masdjid dar haftṣad wa haftād ʿimārat kard Afrīrūz b. Tahmūz bayārī-i ḥaḳḳ taʿālā* ("this mosque collapsed in 770 and was rebuilt by Afrīrūz b. Tahmūz with help of the Most High God". The Afīrūz mentioned here (probably an error for Afrībarz; he was apparently a prince of Derbend or Shirwān) is not mentioned in any historical works that have as yet come to light.

It remains to be ascertained whether the whole building was actually destroyed in 770 (1368-1369) (probably by an earthquake) and entirely rebuilt. The central nave (the entrance is on the north side) with its two inartistic cupolas seems to belong to a later period than the two side galleries, each of which is divided into two parts by a row of stone pillars; a small arch is supported by each pillar; these arches like the cupolas are not of stone but brick. The internal fittings of the mosque in their present form are quite modern. As Hanway (*Travels*, i. 256) tells us, Nādir Shāh took possession of the building which was still in the early decades of the xviii[th] century a sanctuary of Islām, for secular purposes and used it as a storehouse; it did not therefore revert to its original purpose as a mosque before the middle of the xviii[th] century.

Unlike the modern town, the Derbend of the x[th] century had no citadel; the space between the two stone walls, to which the city itself was afterwards limited, probably sufficed for the garrison. There was a pile of wood constantly replenished on the Dhi'b ("wolf") hill nearest the town, probably where the citadel now is, which was set on fire on the approach of an enemy to inform the people of the border provinces of the danger threatening.

The walls built by Khusraw Anūsharwān were not only to bar the Pass itself, but the adjoining mountain ravines also, by passing through which the fortress might be avoided. The walls are therefore said to have been built "up to highest mountain tops". The distance between the shores of the Caspian and the end of the walls is variously given; according to Ibn al-Faḳīh (p. 291) it was 7 *farsakhs* (1 *f.* = 4 miles), to Ḥamza Iṣfahānī (ed. Gottwaldt, p. 57) 20 *farsakh*, while Masʿūdī (*Murūdj*, ii. 2) says it was 40 *farsakh*. Traces of these long walls have been seen by recent travellers also, but it has never been definitely ascertained how far to the west such traces are known to exist. Even at the present day one may be told in Derbend that the wall built by Khusraw Anūsharwān stretched to the Black Sea or even to Constantinople.

To secure the fortress from attack from the sea also, Khusraw is said to have extended the wall not only down to the shore but also some distance farther. As to how this building was executed we possess two different accounts, one in Ḳudāma (p. 260 *et seq.*) and another in Masʿūdī (*Murūdj*, ii. 196 *et seq.*), but it is clear that neither can claim to be in the slightest degree reliable; both only show how later generations sought to explain how this wall was built. We only have contradictory statements also as to how far these breakwaters were carried out from the shore. Ibn Rusta (ed. de Goeje, p. 148) and Ḳudāma say 3 miles; according to Masʿūdī (*Murūdj*, ii. 2) it was only one, according to Ḥamd Allāh Ḳazwīnī, ½ mile, to Hilāl al-Ṣābī 600 ells, while the Persian translator of Iṣṭakhrī (ed. de Goeje, p. 185, note 2) says it was 6 towers. We would probably be right in taking the two last statements as accurate; as the distance between each tower is little more than 100 ells, the account in the Persian version of Iṣṭakhrī practically agrees with that of Hilāl.

In any case it is clear that Derbend then instead of the present open and dangerous roadstead had a harbour protected alike from hostile attacks and the tempests of the Caspian. Only a small entrance was left for ships, which in case of need could be closed by a chain with a lock (*ḳufl*); no ship could enter or leave without the permission of the keeper of the lock (*Ṣāḥib al-Ḳufl*) (Ibn Ḥawḳal, p. 242). This explains why Derbend was not affected by the Russian raids in the iv[th] = x[th] century.

For the same reason the harbour of Derbend was then of much greater commercial importance than now. Goods were brought to Derbend from all the Muḥammadan and non-Muḥammadan lands of the Caspian Sea. The most important articles exported were linen goods (these were to be obtained nowhere else, neither in Arrān, nor Armenia, nor in Ādharbaidjān) and madder; the principal imports were slaves from the "lands of the unbelievers" (Iṣṭakhrī, p. 184).

This is practically all we know of Derbend in the period of its glory. It is more difficult to get a clear idea of its political conditions, particularly of its relations to Baghdād. Balādhorī's statement (p. 207) that in his time no new governor was allowed to enter Derbend till he had divided a sum of money among the inhabitants, is significant. The *Darband-Nāmah* (p. 134) even says that Hārūn al-Rashīd granted the people of Derbend the right to depose a governor appointed by the Caliph, if he had been negligent in prosecuting the *Djihād* or treated his subjects unjustly. The descendants of a certain Aghlab al-Sulamī are said to have been invested with the right of governing the town till the arrival of the new governor, when a governor died or was dismissed. This is probably much exaggerated but as a matter of fact history does know of a considerable number of princes and governors of Arrān and Derbend of the Sulamī family, from Usaid b. Ẓāfir, the contemporary of the Caliph Hishām, to Saif al-Dīn Muḥammad b. Khalīfa mentioned by the traveller Abū Ḥāmid Andalusī (in Dorn, *Mélanges Asiatiques*, vi. 702) in the vi[th] = xii[th] century (cf. also the above quoted accounts of the rising in the year 183 = 799).

In Yāḳūt, Ibn al-Athīr and later writers, the town is frequently called "the Derbend of Shirwān" and actually seems to have usually belonged to the kingdom of the Shirwānshāh from the iv[th] (x[th]) century; but there were at times also rulers in Derbend independent of the Shirwānshāh (cf. the article ARRĀN, p. 460 *et seq.*). The people of Derbend under the Caliph, as well as under Yūsuf b. Abī 'l-Sādj, ruler of Ādharbaidjān (288—315 = 901—927), had not to pay taxes but only give presents, like the people of the frontier countries in general as defenders of the faith; it was not till the time of Marzubān Sallār b. Muḥammad that these presents were replaced by a fixed tribute.

Ibn Ḥawḳal (p. 254) gives the tribute for the year 344 (955-956). Naturally the inhabitants were not pleased with this change; this probably explains why (Ibn al-Athīr, viii. 376) Marzabān Sallār had to suppress a rising in Derbend in the same year (344).

At a later period also Derbend appears as a practically independent frontier town, which only applied to the central government for help in time of danger. According to Ibn al-Athīr (x. 434), for example, the help of Sulṭān Maḥmūd b. Muḥammad was sought by the people of the frontier lands, particularly of Derbend, against the Georgians and Kipčaks and he therefore undertook a campaign in these lands in the year 517 = 1123.

It is important to note a fact to which little attention has hitherto been paid, viz., that Derbend was lost to the Muḥammadans for a period in the vith = xiith century and was only regained by them with the help of the Georgians. This is clear from a *ḳaṣīda* of the poet Khāḳānī given by Khanikow (*Mélanges Asiatiques*, iii. 127 *et seq.*); the poet praises the Shirwānshāh Akhistān b. Manūčahr who destroyed a Russian fleet of seventy sail at Bākū, conquered the Khazars and Alans, "made Derbend a hell and aroused lamentations in Shābarān"; he adds "the Shāhānshāh has today wrought the same confusion in Derbend and among the Russians as these men with dogs' hearts had previously wrought in Shirwān; Derbend and Shābarān have been won by his sword with God's help".

These words show that not only Derbend but also Shābarān which lay much farther to the south at the modern Kuba, had for a period been taken from the Muḥammadans. As Kunik (quoted by Dorn, *Caspia*, p. 304 and introduction p. xxxvii), has shown, the victories of the Shirwānshāh celebrated by Khāḳānī must be placed about the year 1175. The annals of Georgia ascribe the conquest of Shābarān to Georgius III. (1156—1184), King of Georgia, who is said to have given the town to his ally, the Shirwānshāh. It was probably not till later, in the time of the Georgian queen Thamar (1184—1212) who extended her rule to Caspian Sea, that Derbend came into the possession of the Shirwānshāh.

In Ibn al-Athīr's account (xii. 252, 264 *et seq.*) of the first appearance of the Mongols (619-620 = 1222-1223) the Shirwānshāh Rashīd is mentioned as the ruler of Derbend; the Mongols were shown a way by the envoys of the Shirwānshāh, by which they could avoid the fortress; the town was therefore spared by them on this occasion (the long walls built by the Sāsānids had apparently long lost their importance). A few years later Nasawī (ed. Houdas, p. 172 *et seq.*) mentions Derbend as a separate principality independent of the Shirwānshāh; Shāh Afrīdūn was the ruler of Derbend, while the prince of Shirwān was a minor, on whose behalf al-Asad managed the government. The town was even then still regarded as an impregnable fortress, which could only be taken by treachery; nevertheless after the retreat of the Mongols and still under Rashīd the Kipčak succeeded in surprising the town and taking it for a short time. Derbend had to surrender to the Mongols in 1239. From the *Journal* of William of Rubruck, who spent a day (17th—18th November 1254), it is clear that the Mongols had destroyed the upper parts of towers and the battlements of the walls. He is also the first to mention the citadel. The town itself was more than a (French) mile long and only a stone's throw broad, that is to say, it was by this time limited to the space between the two stone walls (cf. F. Schmidt, *Über Rubruck's Reise*, Berlin 1885, p. 84). After this period, this disproportion between the length and breadth of the town is emphasised in all descriptions of Derbend; Zakarīyā Ḳazwīnī (ed. Wüstenfeld, ii. 340) is the first Arab to mention that the town is $\frac{2}{3}$ *farsakh* long and only an arrowshot broad in contrast to the account of Yāḳūt and the geographers of the ivth (xth) century.

In the period of Mongol suzerainty, Derbend appears to have belonged sometimes to the Shirwānshāh and sometimes to princes of its own; the Khāns of the Golden Horde are sometimes mentioned as suzerains of the land and sometimes the Mongol Il-Khāns of Persia. Tīmūr's opponent, Tokhtamish, struck coins in his name here; Tīmūr himself passed through Derbend on his campaign against Tokhtamish (797 = 1395) as well as on his return from this campaign (798 = 1396); as the frontier fortress of the empire founded by Tīmūr, Derbend was again as before entrusted to the Shirwānshāh. In 1428 an independent prince of Derbend is mentioned; the Italian merchant Giovanni della Valle built a small ship for this prince, with which he made piratical attacks on the ships coming from Astarābād (Ramusio, *Viaggi*, ii. 92^{a}).

The town appears in this century to have finally lost its earlier importance as a seaport. When Ambrosio Contarini was here (November 1475—April 1476), only the citadel and the part of the town adjacent to it, about a sixth of the area between the walls, were occupied, the other parts of the town down to the sea shore being quite desolate (Ramusio, *Viaggi*, ii. 120^{b}). Apart from the damage done by robber raids and the frontier wars the decline of Derbend must probably also be connected with the rise of Bākū (q. v. p. 609). Apparently the petty local princes did not have sufficient means at their disposal to maintain the breakwaters described by the geographers of the ivth = xth century; when these fell into disrepair, trading vessels had naturally to go to the secure harbour of Bākū in preference to the open roadstead of Derbend.

About this time Derbend begins to be described no longer as an Arab but as a Turkish town; an anonymous Venetian merchant of the beginning of the xvith century says that the inhabitants spoke "Circassian or Turkish" (Ramusio, *Viaggi*, ii. 86^{b}). We have no information as to when and how the Arab population became supplanted by Turkish immigrants. This development is probably connected with the gradual Turkisation of Ādharbaidjān and the other frontier provinces of northwestern Persia after the period of the Saldjūḳs, but the name of the above mentioned Saif al-Dīn al-Sulamī proves that in the Derbend of the vith (xiith) century the Arabs and not the Turks still had the upper hand. Not only the Mongol (Ḳahalḳa, on this word cf. the article DAR-I ḲHANĪX above p. 920), but also the Turkish name of the pass (Temir-Ḳapi = Iron Gate) appears for the first time in the Mongol period. It cannot be definitely ascertained when the Turkish folk-legends mentioned in Olearius (*Reise*, p. 721 *et*

seq.) become localised in Derbend; but the same legends are only mentioned by Olearius's contemporaries Ewliyā Čelebi (*Siyāḥat-Nāme*, ii. 312). Legends of the "Tombs of the Oghuz" were still to be heard in Kantemir's time (about 1722) in Derbend; Turkish folk-legends have since been supplanted by legends of religious origin. At the present day no one in Derbend knows anything of Khān Ḳāzān, nor of the patriarch and singer Ḳorḳud, nor of the Oghuz tribe.

In 892 (1487) Derbend was unsuccessfully besieged by Shaikh-Ḥaidar; Shaikh-Ḥaidar fell in battle against the Turkomans of the White Sheep (Aḳ-Koyūnlū) who were called in by the Shirwān-shāh. In 915 (1509) however, his son Shāh-Ismāʿīl, the founder of the Ṣafawī dynasty, succeeded in conquering both Derbend and Shirwān. The siege of Derbend is described in Persian (most fully by Khondemīr, *Ḥabīb al-Siyar*, Teheran edition, iii. 352 *et seq.*) and Venetian (Ramusio, *Viaggi*, ii. 73 *et seq.*, 96 *et seq.*) sources. The town itself was abandoned by its inhabitants on the approach of the Persian army, 40,000 strong; the citadel, whose towers had shortly before been repaired, was only taken after a stubborn resistance by its garrison.

Little is known of Derbend in the Ṣafawī period. The Sulṭān of Derbend appointed by the Shāh was subject to the Khān of Shirwān. In 986 (1578) Özdemir ʿOthmān Pāshā succeeded in taking the town and Derbend remained under Turkish rule till 1015 = 1606. It is probably to this period that the description of the town given by Ḥādjdjī Khalīfa in his *Djihān-Numā* (p. 394 *et seq.*) belongs. Derbend was then 10,500 ells long and 550 broad; the walls with their 70 towers were as high as those of Constantinople on the land side.

After the restoration of Persian suzerainty, Shāh ʿAbbās repaired the walls. When it was seen that the shallowness of the sea here allowed caravans to avoid the town which was an important customs station, a high stone tower was built "in the midst of the sea" and connected with the walls of the mainland; when this was being built, remains of similar erections from an earlier period (large blocks of stone with iron clamps, *mīkhā-i āhan*) were found (Iskandar Munshī, *Taʾrīkh-i ʿĀlam Ārā-i ʿAbbāsī*, Teheran edition, p. 516). The building erected by Shāh ʿAbbās was only able to resist the waves of the Caspian Sea for a brief period; the Russian merchant Fedot Kotow (1623) appears to have been the only traveller to see the tower in the water; even Olearius (1683) only says that the city walls run from the mountains to the sea, so that the waves sometimes dash up against them. The same Shāh had the two walls connected by cross walls, which separated the citadel from the town proper and the latter from the district to the east as far as the sea. This deserted area was then known as Shahr-i Yūnān (city of the Greeks); some travellers have taken this to mean that the Turkish conquerors found a city of Greek merchants here; as a matter of fact the name is to be traced to the legends of Alexander the Great. The cross walls were destroyed in 1824 by the Russians.

After being taken on the 23rd August = 3rd September 1722 by Peter the Great and made a Russian fortress (the house in which Peter lived is still pointed out), Derbend was again given back to the Persians in 1735. Like Peter the Great, Nādir Shāh wished to restore the town to its ancient importance as a seaport; the deserted quarter on the sea shore was again to be settled; to encourage the people by his example, the Shāh ordered a palace to be built for himself there; but these buildings were never carried out or else no trace has survived of them.

After the death of Nādir Shāh and the collapse of the Persian Empire, Derbend again appears as a practically independent principality. In 1765 the town passed into the possession of Fatḥ ʿAlī Khān of Ḳūba, who moved his capital to Derbend and had a palace built for himself in the citadel; this palace which is described by contemporary writers as a most splendid building has now disappeared except for a few insignificant ruins. Fatḥ ʿAlī ruled till 1789; in the reign of his son Shaikh ʿAlī, who allied himself with the founder of the Ḳādjār dynasty, Derbend was taken by the Russians under Zubow on the 21st (10th) May 1786, vacated towards the end of the same year, occupied a second time on the 3rd July (21st June) 1806 by General Glasenapp, whereupon the inhabitants three days later took the oath of fealty to the Russian Emperor.

Under Russian rule Derbend has quite lost its former military importance. Although it did not finally cease to be a fortress till 1867, the proposal to erect fortifications here suited to the requirements of modern warfare was abandoned in the early years after the conquest. The old walls are now only maintained as memorials of the past; individual portions of them, particularly on the south, have had to be sacrificed to the development of the town. Nor has the proposal several times made (last in 1903) to make the roadstead of Derbend a secure harbour by again building breakwaters, ever been carried out. Of the industries mentioned by mediaeval geographers only the growing of madder has been revived under Russian rule; but the demand for this article has been considerably diminished since the invention of artificial alizarin in 1875, which has brought about an economic crisis for the population of the district.

The ancient fortress is now a peaceful city of Muhammadans (about 57%), Russians (18%), Jews (16%) and Armenians (7%) who live chiefly by growing fruit and the vine, and by fishing. The old road over the Pass of Derbend has been supplanted by the railway, completed in 1898, the only one which connects the provinces across the Caucasus with Russia in Europe, whereby the development of the town has naturally been advanced.

Bibliography: The *Darband-Nāmah* composed in Turkish by Muhammad Awābī Aḳtāshī about the end of the xvith or beginning of the xviith century based on a lost Persian work goes only up to the year 456 (1064). The work which has been known since Peter the Great's campaign exists in several MSS.; no critical edition has yet been published; the edition of the text prepared by Kasem Beg with English translation and notes (*Derbend-Nāmeh, or the History of Derbend, translated from a select Turkish version and published with the text and with notes by Mirza A. Kazem-Beg*, St. Petersburg 1851) does not quite meet the needs of modern scholarship. The author of the *Darband-Nāmah* had reliable sources at his disposal but

like his contemporaries in general in Daghestān (cf. p. 889], applied the state of Derbend in his time to the Derbend of the Arab conquerors and their immediate successors. The greater part of what has been written since the time of Peter the Great about the walls of Derbend and the other relics of earlier times that have survived has been influenced by this authority; cf. *Operele principelui Demetriu Cantemiru publicate de Academia Romana, Tomu VII, Collectanea Orientalia*, Bucuresci 1883; Th. S. Bayeri *Opuscula*, ed. Klotzius, Halae 1770; E. Eichwald, *Reise auf dem Caspischen Meere*, 2 vols; ibid. (in the second volume) Ch. M. Frähn, *Die Inschriften von Derbend*; Berezin, *Puteshestvie po Dagestanu i Zakavkazyu*, etc.; B. Dorn (*Bericht über eine wissenschaftliche Reise in den Kaukasus*; *Beiträge zur Geschichte der kaukasischen Länder und Völker aus morgenländischen Quellen*; *Auszüge aus morgenländischen Schriftstellern, betreffend das Kaspische Meer und angrenzende Länder*; *Caspia*) and Khanikow (in the *Bulletins* of the Academy, and in the *Zapiski Kavkazskago Otd'ela Imp. Russkago Geogr. Obshch.* 1853 etc.) have rendered particular service in making known the Oriental authorities. The discussion of the Arabic authorities in G. Le Strange, *The Lands of the Eastern Caliphate*, p. 180, is unsatisfactory. On the occasion of the centenary of Russian rule in Derbend E. Kozubskij has published a history of the town (*Istoriya Goroda Derbenta*, Temir-Khān-Shura, 1906); in spite of all his industry, the author, to whom the Oriental sources were only accessible in translation, and the methods of historical research practically unknown, was hardly fitted for his task. Cf. also the articles by W. Barthold in the *Zapiski vost. otd. Imp. Russkago Arkh. Obshch.*, Vol. XIX, p. XI *et seq.*, 073 *et seq.*; Vol. XXI, p. IV *et seq.* (the author was in Derbend in 1908). (W. BARTHOLD.)

DERE (T.) (also *derre*, Avestan *dar*ᵉ*nā*) "valley".

BÜYÜK-DERE "the great valley", is a valley north of the Bosporus, which runs to the west towards the forest of Belgrade and which has given its name to a village at the sea side which is used as a summer resort and is reached by a large pier. (CL. HUART.)

DEREBEYS, Princes of the Valley, is the popular name given to those influential officials who made themselves independent from the beginning of the xviiith century in Asia Minor and from being officers of the Porte gradually became its vassals. Tolerated and recognised by the government but occasionally also overthrown, if they openly rebelled and disturbed the peace of the country, they founded dynasties and ruled extensive areas, so that at the beginning of the xixth century only the Eyālets of Karaman and Anadolu were still ruled by the Porte's governors. The Derebeys followed the Sulṭān to war and were confirmed by the Porte as representatives of the titular governor with the title *muḥaṣṣil* oder *mutesellim*. Sulṭān Maḥmūd II in the early part of his reign dispossessed the Derebeys by granting their Eyālets to governors of the Porte on the death of the head of the family and sending his descendants to other provinces.

The best known Derebeg families are:

1. The Ḳara ʿOsman Oghlu in Aidin, Manissa and Bergama from the beginning of the xviiith century; they ruled the Sandjaḳs of Ṣarukhan and Aidin and their influence extended from Smyrna to Brusa. They regularly sent contingents to the campaigns of the Porte against Russia and against the Rumelian rebels at the end of the xviiith and beginning of the xixth century and were repeatedly entrusted by the Porte with the suppression of revolts within the bounds of their district. Their justice and good government are commended by contemporary European writers. After 1816 the Porte again took over the government of Ṣarukhan and Aidin. The influence of the Ḳara ʿOsman Oghlu survived their dispossession and they afterwards repeatedly rendered great service to the Porte, for example during the rebellion of Zeibek Kel Meḥemed in 1829 and during the invasion of Asia Minor by Ibrāhīm Pasha in 1833; their descendants still live in Manissa and Kirkaghatch.

2. The Čapan (Čapar) Oghlu of Bozoḳ, of Turkoman origin practically contemporary with the Ḳara ʿOsman Oghlu; they ruled the Sandjaḳs of Bozoḳ (Yozgad), Ḳaisāriya, Amasia, Angora, Nigde, and at the height of their power, Tarsus also was a dependency of theirs. The first Čapanoghlu, of whom we know any particulars, was Aḥmad Pasha, Mutaṣarrif of Bozoḳ, who in 1178 (1764-1765) was deposed by the Wālī of Sīwās by command of the Porte (Wāṣif, i. 233 *et seq.*, 268); he was succeeded by his son Muṣṭafā Beg who was murdered by his bodyguard in 1781 (Djewdet, i. 243 *et seq.*) and succeeded by Sulaimān Beg, second son of Aḥmad Pasha. Sulaimān Beg, the greatest of the Čapanoghlu, played the same role under Selim III, Muṣṭafā IV and Maḥmūd II as the Ḳara ʿOsman Oghlu. After his death in 1229 (1814) his lands passed again under the direct rule of the Porte. His sons filled high offices as wālīs and generals.

3. The family of ʿAlī Pasha of Djānik in Trebizond and the neighbourhood. Their head, Djāniklī Ḥādjdjī ʿAlī Pasha (born in Stambul 1133 = 1720-1721) distinguished himself in the Russian war (1769—1774) as a general in the army on the Danube; in 1773 he invaded the Crimea and was sent in 1778 a second time as Seraskier to threaten the Crimea in conjunction with a large fleet; in 1779 he was attacked by the Čapanoghlu, with whom he had always had a bitter feud, at the instigation of the Porte, fled to Russia, returned after two years and was pardoned; he died in Shaʿbān 1199 = June 1785 as Wālī of Sīwās. He was succeeded by his two sons Miḳdād Aḥmad (executed in 1206 = 1791-1792) and Ḥusain Baṭṭāl (died 1215 = 1801). Khair al-Dīn Beg, the elder son of Baṭṭāl Beg, was the last Derebey of this family; he was executed in 1206. Djāniklī ʿAlī Pasha and his sons opposed the military reforms introduced by Selim III and adopted by the Ḳara ʿOsmān Oghlu and the Čapar Oghlu. After the fall of Selim III, Ṭaiyār Maḥmūd Pasha, a younger son of Ḥusain Baṭṭāl, was appointed Ḳāʾimmaḳām to the Grand Vizier in October 1807 by the reactionary Muṣṭafā IV, but after a few months was dismissed and executed by Maḥmūd II.

4. The Elyās Oghlu of Kushadasi (Scala Nuova near Ephesus); they ruled the Sandjaḳ of Menteshe from about the middle of xviiith century and are not at all prominent; nothing further is known of their history.

It is stated by European authorities in general and sometimes even granted by Ottoman historians that the rule of the Derebeys although it threatened the unity of the empire, was more conducive to the prosperity of the lands they ruled, than the rule of the Porte, which handed over the defenceless provinces to the extortions of the Pas̲h̲as and carried on a system of plundering which utterly sapped the resources of the land. The Derebeys saw to public security, the development of commerce and — with few exceptions — treated the people — including non-Muhammadans — justly; their dispossession was therefore for long lamented by their subjects.

Bibliography on the Ḳara ʿOsman Og̲h̲lu: the monograph in *Altertümer von Pergamon*, i. 84—91; on the Čapanog̲h̲lu: Macdonald Kinneir, *Journey through Asia Minor*, p. 84 *et seq.*; Georges Perrot, *Souvenirs d'un Voyage en Asie Mineure*, p. 386 *et seq.*; on Ḏj̲ānikli ʿAlī Pas̲h̲a: *Djewdet*, iii. 326 *et seq.*, v. 102. (J. H. MORDTMANN.)

DERĪ (DARĪ), strictly meaning the language of the court, is applied to modern Persian. The abbreviated Persian translation of the treatises of the Ikhwān al-Ṣafā (Bombay, 1804) states that this work was translated into *pārsī darī* by order of Tamerlane; and this work is in Persian. By some confusion the Zoroastrians of Yazd have given the name *darī* to the dialect they speak. The other etymologies current in the east are quite worthless.

Bibliography: Cl. Huart, *Journ. As.*, viii^th^ ser., Vol. xi. 1888, p. 298 *et seq.* and *Zeitschr. d. Deutsch. Morgenl. Ges.*, lii. (1898), p. 196; W. Geiger, *Grundriss der Iranischen Philologie*, i. 2, 382; F. Justi, *Zeitschr. d. Deutsch. Morgenl. Ges.*, xxxv. 1881, p. 327; Anquetil-Duperron, *Mémoires de l'Académie des Inscriptions*, t. xxxi. 1768, p. 410; Edw. G. Browne, *A Year amongst the Persians*, p. 187; do., *Literary History of Persia*, i. 26. (CL. HUART.)

DERḲĀWA (plural of the ethnic DERḲĀWĪ) a name collectively applied to the members of the *Ṭarīḳa* or Muḥammadan religious brotherhood, composed of the followers of Mūlāy 'l-ʿArbī al-Derḳāwī, the area of whose influence extends over Northwest Africa, particularly Morocco and Algeria. An individual member is called *Derḳāwī* while the plural is *Derḳāwā*. They are also called S̲h̲ādhiliya-Derḳāwā, their brotherhood being an offshoot of the much older *Ṭarīḳa* of the S̲h̲ādhiliya, founded by the Maghribī Ṣūfī Abu 'l-Ḥasan ʿAlī al-S̲h̲ādhilī.

Origin of the Derḳāwā: The doctrine of the Derḳāwā was first preached by an Idrīsid S̲h̲arīf of the ʿImrāniyīn group, who belonged to the territory in the northwest of Fās occupied by the Banū Ḥasan. He was called ʿAlī b. ʿAbd al-Raḥmān al-Ḏj̲amāl and in his youth during the period of anarchy and civil war which followed the death of Sulṭān Mūlāy Ismāʿīl, had been attached to the service of the Makhzen. Having mislead the S̲h̲arīfs his fellow tribesmen into taking the side of Sulṭān Muḥammad, son of Mūlāy Ismāʿīl, he was obliged to flee from the Maghrib on the fall of this prince in 1151 A. H. (1738 A. D.). He took refuge in Tunis. There he received instruction from various S̲h̲aik̲h̲s and after two years, they persuaded him to return to his native district and recommended him to Mūlāy Ṭaiyib, S̲h̲aik̲h̲ of the *Zāwiya* of Wazzān, where he arrived in 1153 A. H. (1740). Mūlāy Ṭaiyib sent him to Fās where he henceforth remained. There he studied Ṣūfism under the direction of Abū ʿAbd Allāh Ḏj̲assūs and afterwards joined the brotherhood of Abu 'l-Maḥāmid Sīdī 'l-ʿArbī b. Aḥmad b. ʿAbd Allāh Maʿan al-Andalusī, who taught the doctrines of S̲h̲ādhilī. He followed the the guidance of Sīdī 'l-ʿArbī b. Aḥmad for over sixteen years. On the death of the latter he succeeded him and built a *Zāwiya* at Fās in the place called Ḥumat al-Ramila. He had passed his hundred and fifth year when he died in 1193 A. H. according to some, in 1194 according to others (1779-1780 A. D.). He was buried in his *Zāwiya*. Many disciples had gathered around him of whom the most famous was his successor Mūlāy 'l-ʿArbī al-Derḳāwī who was destined to give his name to the brotherhood.

The latter, Abū Ḥāmid Mūlāy 'l-ʿArbī b. Aḥmad b. al-Ḥasan b. Muḥammad b. Yūsuf b. Aḥmad was an Idrīsid S̲h̲arīf, belonging to that section of the Derḳāwā S̲h̲arīfs settled among the Moroccan tribe of Banū Zarwal. These S̲h̲arīfs were so called after their ancestor Yūsuf b. Ḏj̲annūn surnamed Abu Derḳa (the man with the leather buckler). Born after 1150 A. H. (1737 A. D.) Mūlāy 'l-ʿArbī died among the Banū Zarwal, in his Zāwiya at Bū Barīḥ, in 1239 (1823 A. D.).

ʿAlī b. ʿAbd al-Raḥmān al-Ḏj̲amal, Mūlāy 'l-ʿArbī's S̲h̲aik̲h̲, had preached the renunciation of the things of this world, contempt for riches and power, return to the pure sources of Ṣūfism, more especially to the doctrine of S̲h̲ādhilī. His *Silsila* (mystic chain) was traced to the latter through:

1. Sīdī 'l-ʿArbī b. Aḥmad b. ʿAbdallāh Maʿan al-Andalusī;
2. Sīdī Aḥmad b. ʿAbdallāh, father of the above;
3. Sīdī Aḥmad al-Yamanī;
4. Sīdī Ḳāsim al-K̲h̲aṣāṣī;
5. Abu 'l-Maḥāsin Yūsuf al-Fāsī, etc.

These five S̲h̲aik̲h̲s died at Fās in the course of the xi^th^ and xii^th^ centuries A. H. This chain previous to Abu 'l-Maḥāsin who was a kind of reviver of Ṣūfism in Fās, is too well known to be reproduced here. It may, for example, be found in the biographies of the latter, of which we may specially mention the *Mirʾāt al-Maḥāsin* (ed. Fās 1323) and the *Rasāʾil* (letters) of Mūlāy al-ʿArbī al-Derḳāwī, ed. Fās 1318).

Mūlāy 'l-ʿArbī al-Derḳāwī proved himself as strict as his master and followed, moreover, the practices of certain "enlightened ones". One day he met in a street of Fās, standing before a shop, the illustrious enlightened Sīdī 'l-ʿArbī al-Baḳḳāl. The latter was in a state of mystic intoxication, much excited, surrounded by a crowd which he was haranguing. Mūlāy 'l-ʿArbī al-Derḳāwī came to his side. The enlightened saint called him, took hold of him, pressed him to his bosom, and put his tongue into Mūlāy 'l-ʿArbī's mouth saying "suck, suck, suck". He added prophetically: "I give thee (power over) the East and the West". Mūlāy 'l-ʿArbī went on and the "enlightened" saint died two days later. This form of initiation was afterwards revived by several Derḳāwā groups (notably the Habrīya) and the leader of the rising of Margueritte.

Once at the head of his brotherhood, Mūlāy 'l-ʿArbī at once organised it on a solid basis, considerably increased the number of his followers

and gave them in his *rasā'il* (letters) suitable rules of conduct, a kind of law which assured unity of doctrine among them. The *Ikhwān* or "brothers" of the guild who were henceforth known by the name of Derḳāwā (i. e. followers of Derḳāwī) multiplied on all sides. They may be recognised by the staff on which they lean in imitation of the prophet Moses; by the necklet of large wooden beads, which they wear in imitation of Abū Huraira, the companion of the prophet Muḥammad; by the beard generally worn long, and by their garments of rags (among the more fanatical) in imitation of Abū Bakr and of 'Omar b. al-Khaṭṭāb which has earned them the soubriquet of *Abū Derbala* (wearers of rags). Some, especially in Southern Morocco, have adopted the green turban. Their Shaikh had further recommended them to celebrate the praises of God in dancing (*raḳṣ*), to pray alone or in the desert, to walk with bare feet or with simple shoes, to endure hunger, to mortify themselves frequently by fasting, to avoid the society of those in authority and only to consort with men of piety.

Beside these ascetic practices the actual initiation is simple. The Shaikh takes the initiate by the right hand and reads the following verse of the Ḳor'ān (Sūra, xvi, 93): "Be faithful to your covenant with God which ye have concluded with him; and violate not the oaths which ye have solemnly taken. You have taken God as a witness and he knows what ye do". The Shaikh then orders him to recite a hundred times in the morning and in the evening the prayer called *Istighfār*; as follows: "I testify that there is no god but God, the One only, who has no associate, to Him be the dominion and the praise; He is powerful above all". The initiate has to conclude his prayer by saying a hundred times "There is no god but God etc.". Such is the *Dhikr* [q. v.] or prayer peculiar to the order and compulsory. After initiation, the brothers present unite in *Ḥaḍra*, a pious assembly in honour of the new *Derḳāwī*, interspersed with songs and *raḳṣ* (dances), a kind of rhythmic march.

Their political role: Mūlāy 'l-'Arbī's action was greatly encouraged by the Sulṭān of Morocco, Mūlāy Slīmān, who had adopted a policy of harmony with the religious elements and the Sharīfs. The Sulṭān corresponded directly with the shaikh of the new *Ṭarīḳa*. It soon became the fashion at the Moroccan court to be connected with the new brotherhood. Its members were soon to be found throughout the length and breadth of Morocco; the lands in the west and the Regency of Algiers were also covered by its ramifications, which formed a bulwark for the policy of the Sulṭāns of Morocco.

Local tradition traces the first disputes between Turks and Derḳāwā, in the province of Oran, to the difference between the Marabut Derḳāwī Muḥammad b. 'Alī of 'Ain al-Ḥūt, near Tlemcen, and the Bey Ḥādjdj Khalīl, a dispute which was only terminated by the death of the latter (1195 = 1780). The historians however do not mention any disputes arising before the beginning of the xix^th century.

The Turks of the Regency of Algiers had supported the rebellion of the Rīf; Mūlāy Slīmān, Sulṭān of Morocco, in his turn gave asylum to the Marabuts who had had a dispute with the Turks. Suddenly in 1803 at the call of the Moroccan Derḳāwī Sharīf, al-Ḥādjdj Muḥammad b. al-A'radj, surnamed Bū Dali, the Algerian Ḳabyls of the Babor district rose under the leadership of their chief Zabūshī. After some minor successes, the rebels were imprudent enough to attack the Turkish stronghold of Constantine; they were defeated and Bū Dali wounded had to flee. But in the following year, the rebels, having surprised 'Othmān Bey of Constantine's army in the ravines of the lower Rummel valley, massacred it including the Bey. The Turks were obliged to send new forces to Constantine under the command of the Bey 'Abdallāh b. Ismā'īl. In January 1805 the latter defeated Bū Dali and his allies; then towards February 1806, with the help of the Muḳrānī, lords of the Madjāna and feudatories of the Turks, he repulsed the Derḳāwī forces on the west in the High Plateaus in the south of Great Ḳabylia. There also the Turks had to put down risings. The tribe of Ulād Nāïl rebelled and closely besieged Medea after having taken by assault the Turkish fort of Ṣūr al-Ghuzlān, now called Aumale.

While Bū Dali was ravaging the east of the Regency of Algiers with fire and sword, a certain 'Abd al-Ḳādir b. Sharīf, the chief *Muḳaddam* (spiritual lieutenant) of Mūlāy 'l-'Arbī al-Derḳāwī, hurried through the province of Tlemcen, everywhere announcing the immediate expulsion of the Turks from the lands of Northern Africa. By 1805 all the country from Shalif to the Moroccan frontier was in revolt. Muṣṭafā, Bey of Oran, taken by surprise in his camp at 'Ain Forṭāsa, was forced to take to flight and seek safety behind the walls of Oran, the gates of which he walled up. At the same time the Derḳāwā, in connivance with the Moors of Tlemcen, blockaded the Turks of this latter town in their fortress called the *Mashwār* and took the oath of fealty to Mūlāy Slīmān, Sulṭān of Morocco.

The insurrection fomented by the Derḳāwā rapidly gained ground; the Dey of Algiers recalled the Bey Muṣṭafā and appointed as his successor the energetic Muḥammad al-Muḳallish. The latter at once began operations against the insurgents. B. Sharīf was intercepted on his march by various tribes and driven back to the east. A fortunate stroke regained the town of Mascara for the Bey Muḥammad, whose prisoners included the family of his opponent. The latter had retired with his supporters to the Zāwiya of Muḥammad b. 'Awda. He there suffered a crushing defeat. The heads of his followers were cut off and according to the local chronicler thrown at the feet of the Bey "like so many onions" (1807). Another victory at Sūḳ al-Aḥad in the land of the Banū 'Amir, where 600 more Derḳāwā lost their heads, allowed the Bey to proceed to relieve Tlemcen, punish the rebels and restore this town to Turkish authority. But while the Algerian troops were occupied in the east, the centre and west of the Regency, Mūlāy Slīmān conquered Figuig in 1805, Gūrara and Tuāt in 1808. He took from the Turks the whole of the south-east of the Oran territory. The Dīwān of Algiers resented the importance which his successes had given the Bey Muḥammad al-Muḳallish. The latter was suddenly arrested on some ridiculous pretext, then imprisoned and strangled. Muṣṭafā, the previous Bey of Oran, took his place and again proved incapable of holding his own against the Derḳāwā. A year later the

Dey of Algiers had to replace him by the Bey Bū Kabūs (1808-1809). The latter gave the Derḳāwā no rest. ʿAbd al-Ḳādir b. Sharīf, who had again began his exploits against the Turkish governor, was driven back southwards by the new Bey towards ʿAin Mahdī and tried to find refuge there. Not being able to reach it he secretly retraced his steps and took refuge among the Banū Snassen. There with the help of his son-in-law Bū Tarfās, he raised the people of Orano-Moroccan frontier, notably the Trara. The Bey marched against the latter, defeated them, but while returning his column was overwhelmed by snow and he had to retreat hastily with his army in confusion. He was afterwards recalled to Oran, deposed and decapitated.

All the northern Oran territory then rose in rebellion. An energetic officer, ʿAlī Ḳarabaghlī, working in conjunction with the Turks, shut himself up in Mazūna and held out against the insurgents while ʿOmar Agha, the Dey's envoy, went to deliver the garrison of Nedroma on the frontier. ʿAlī Ḳarabaghlī was appointed Bey and the two leaders marched with their forces through the districts of Tlemcen and Trara to impress the inhabitants and keep them under control.

Peace was maintained for some time in the west of the Regency. But in 1816, during the bombardment of Algiers by the English, ʿAbd al-Ḳādir b. Sharīf reappeared, raised the Aḥrār on the frontier and marched against the Turks. The Bey scattered his forces and B. Sharīf retreated to Figuig.

The Sulṭān of Morocco however was not long in resenting the influence of Mūlāy ʾl-ʿArbī al-Derḳāwī and his followers. He suspected or accused him of abetting the rebels in his kingdom and threw him into prison. Mūlāy ʾl-ʿArbī regained his freedom on the death of Sulṭān Mūlāy Slīmān in 1821. Henceforth the Derḳāwā no longer appear to play the principal part in the militant policy against the Turks. They were to resume this role on the French conquest.

In 1834 the Derḳāwī Si Mūsā raised the Ulād Nāil and led them on a holy war against the Christians. He occupied Medea but was defeated in 1835 by the Amīr ʿAbd al-Ḳādir whose plans he had upset. He reappeared at a later period in the insurrection of Zaatsha in which he was killed.

Ten years later in 1837, the Muḳaddam Derḳāwī Si ʿAbd al-Raḥmān al-Tūtī assisted by about thirty of his followers, all of the tribe of the Banū ʿAmir, tried to surprise the fort of Sidi Bal ʿAbbās but the small garrison defended itself bravely and repelled its assailants who were almost all slain.

This feat of arms marked the end of the heroic period of the Derḳāwā, at least in Algerian territory. The Zāwiyas of the order had given evidence of their stern and uncompromising creed, they had thus justified their existence in the eyes of a fanatical people. Once firmly established, accepted by the masses, with branches throughout the country, they limited themselves to increasing the revenues which supported the mother Zāwiya. Outwardly at least they have submitted to authority. This is a kind of law from the operation of which no Muslim brotherhood escapes. At the time of the insurrections in South Oran in 1864 and 1881, no chief of this brotherhood took part openly against the French. And again during the rising of Marguerite at Miliana in 1898, which was caused by an adept Derḳāwī, the chief of the Derḳāwā of the district, Si Ghulām Allāh used his whole influence to calm the turbulent spirits. Ḥādjdj Aḥmad wuld Mabkhūt, the Muḳaddam of of the brotherhood among the Hamiyān of the plateaus on the west Algerian frontier and his successors have always faithfully followed the instructions of the French authorities. The Muḳaddam of the Derḳāwā of Oran, Ḳaddūr b. Slīmān, also confined himself to spiritual activity and recommended his Khwān to submit to the government authorities.

In opposition to the Algerian Derḳāwā those of East Morocco waged a constant war against the French authorities up to the occupation of the Algero-Moroccan hinterland in 1907. The occupation of ʿAin Sefra 1881 brought them into immediate contact with the French. The Sharīf Si Muḥammad al-Hāshimī b. al-ʿArbī, the head of the Zāwiya of Gaūr in the Madaghra country, the most important Zāwiya in Morocco next to that of Bū Barīḥ, preached a holy war against the Christians; but his advanced years (he was over 80) did not allow him to take effective action in person. The same thing happened in 1885 on the occupation of Djanān b. Razḳ. In 1887 their resentment was turned against the Moroccan government which was accused of having come to terms with the Christians. The death of their aged leader in February 1892 brought confusion into the Derḳāwā order of the south. Si Muḥammad b. al-ʿArbī had appointed as his successor Si al-ʿArbī b. al-Hawārī, head of the Zāwiya of Farkla, acting solely for the best interests of the brotherhood. But his sons would not agree to this arrangement; they founded rival Zāwiyas in opposition to those of their father's successor while a certain number of Sharīfs at the head of other Derḳāwī communities sought to promote further secessions from the brotherhood for their own advantage. These schisms along with the independent spirit of the Berbers rendered the hostility of the Derḳāwā groups in the south to the French advance, which took advantage of the dissensions of the rival groups, largely ineffective. Then a certain ʿAlī wuld Ḥaddī, of the Berber tribe of Aīt Atta, organised against the French the attacks at Meturfa and Timimūn. At the same time, anarchy reigned supreme in Tafilalt; a number of Derḳāwā of the district formed a *ṭāʾifa* or band, called *Ṭāʾifat al-Ḥarrāḳ* (from the name of the founder) representing the most violent school of opposition to established authority.

To meet this agitation and the threatening plans of France in the east, the principal Muḳaddams, wishing to be free from the state of uncertainty in which they found themselves, and to decide on a uniform plan of action, decided to appoint a *Shaikh*, who would have supreme guidance of the brotherhood. The assembly of delegates from the Zāwiyas in September 1901 elected Muḥammad b. Aḥmad, superior of the Zāwiya of Safrā. This nomination was generally well received. Although in Madaghra the sons of Si Muḥammad al-Hāshimī b. al-ʿArbī hastened to accept him, Si ʾl-ʿArbī b. al-Hawārī, on the other hand, declined to recognise his authority. The agitation in the southeast of Morocco has since flourished, supported by the innumerable Sharīfs, more or less related to the Sulṭān of Morocco, who live in the

Tafilalt and the adjoining regions and who highly disapprove of their sovereign's innovations.

In the northeast of Morocco, the principal group of Derkāwā has at its head the successors of al-Ḥādjdj Muḥammad al-Habri, founder of the Zāwiya of Driwa, among the Banū Snassen near the Algerian frontier. Their activity has become particularly noticeable on all sides since 1890. The Shaikh al-Habri is the typical wild Dervish, hating non-Muḥammadans and recognising no authority other than that of his religious superiors. He found numerous followers in Northwest Oran; even before the troubles at Margueritte, the activity of his agents in Algerian territory was noticed by the Muḳaddam of the rival (though of the same brotherhood) Zāwiya of the Ulād Lakrād, near Tiaret.

The Franco-Moroccan agreements of 1901 and 1902 appearing to the Berber tribes to threaten their independence led to renewed agitation among them (risings of the Rogui Bū 'Amāra, of the Bū 'Amāma, etc.). The occupation of Barguant in 1904, the institution of the Market of Udjda in 1906 naturally much disturbed the Derḳāwā. A Muḳaddam of al-Habri's, the Shaikh of the Zāwiya of Zagzal was the instigator of the rising of the Banū Snassen against the French in 1907, which led the latter definitely to occupy the lands of these mountaineers.

The plan of introducing conscription among the natives of Algeria likewise aroused the hostility of the Derḳāwā against the Algerian authorities. In 1908, a Muḳaddam of al-Habri's in Tlemcen, named Ḥādjdj Muḥammad b. Illas, being unable to stir his fellow tribesmen to open revolt, preached an exodus into Muḥammadan territory, more particularly into Turkey. He succeeded in creating a certain movement in this direction and several hundreds of families of Tlemcen or the neighbourhood emigrated to Tripolitania or into Syria between 1909 and the summer of 1911. But the war between Italy and Turkey has partly checked this movement, on the other hand the Muḳaddam B. Illas, finding himself in danger, escaped in September 1911 and fled to the East. Two hundred disillusioned emigrants then returned to Tlemcen and the emigration movement, strongly opposed by the authorities, seems to have ceased.

Such has, in a few words, been the part played by the Derḳāwā in the politics of Algeria and Morocco for over a century.

The present state of affairs. This brotherhood, one of the most important in Morocco, if not the most important possesses a large number of *Zāwiya*. The chief is the mother Zāwiya founded by Mūlāy 'l-'Arbī Derḳāwī in his own tribe, the Banū Zarwal, in the place called Bū Barīḥ. This was the favourite residence, far from all civil power, of the great organiser of the brotherhood; it is there also that his successors still live. This Zāwiya exercises an administrative and moral authority over all the others, which is as a rule obeyed. All the groups, without exception, send it their annual offering. Its influence is unrivalled among the Banū Zarwal and is preponderating among the Tamsaman, the Ghumāra and the tribes of the Rif.

This brotherhood under the influence of several large tribes which have adopted its tenets is divided into a certain number of branches. These are, in Morocco:

1. The branch of the Zāwiya of Gafiz, in Madagh̲ra. This Zāwiya was formerly a kind of place of banishment (a measure of prudence on the part of the rulers of Morocco) of the relatives or allies of the Sulṭān who had a claim to the throne. It has become a hotbed of hostility to the Makhzen which is in agreement with the Christians. The influence of this Zāwiya is almost preponderating in Tafilalt, among the Moroccan Berbers of the High Atlas and the Eastern Central Atlas, as well as in the valley of the upper Mulūya.

2. The branch of the Zāwiya of Driwa; its sphere of influence is the Banū Snassen and the N. W. of Oran.

In Algeria, the principal branches are:

1. That of the Ulād Mabkhūt, at Maṭhaṛa. Its sphere of influence is the Hamiyān and certain of the Banū Guil of the Algero-Moroccan frontier.

2. That of Ḳaddūr b. Slimān, of Mostaganem, whose influence dominates the Tell of Oran;

3. That of the Ulād Lakrād near Tiaret, whose influence is preponderant throughout the valley of the Shalif, the mountains of Warsenis and those of Mascara.

There are also a few Zāwiya of little importance in Tunisia, Tripolitania and in the East.

The brotherhood of the Derḳāwā, with some modifications, has given rise to certain religious groups in Morocco, which are even more strict. Such are the Kittāniyyūn (disciples of Sīdī Muḥammad al-Kittānī, author of the *Salawāt al-Anfās*), the Harrāḳiyyūn, veritable anarchists (disciples of Sīdī Muḥammad al-Ḥarrāḳ, 3rd successor of Mūlāy 'l-'Arbī al-Derḳāwī) etc. The influence of these groups hardly extends beyond Fās and its environs. We have already noted the influence of a group of Harrāḳiyyūn in Tafilalt.

Bibliography: R. Basset, *Recherches sur les Sources de la Salouat al-Anfās* (Algiers, 1905), p. 1 *et seq.*; Abū Ḥāmid Muḥammad al-'Arbī al-Fāsī, *Mir'āt al-Maḥāsin* (Fās, 1323), passim; Mūlāy 'l-'Arbī Derḳāwī, *Rasā'il* (Fās, 1318), passim; al-Salāwī, *Kitāb al-Istiḳṣā* (Cairo, 1312), Vol. iv. p. 140 *et seq.*; al-Kittānī, *Salawāt al-Anfās* (Fās, 1316), passim, particularly Vol. i. p. 176, 267, 358; A. Cour, *Établissement des dynasties des Chérifs* (Paris, 1904), p. 227 *et seq.*; Depont et Coppolani, *Les Confréries Musulmanes* (Algiers, 1897), p. 503 *et seq.*; E. Doutté, *L'Islām en 1900* (Algiers, 1901), passim; Féraud, *Hist. de Gigelli* (Constantine, 1870), passim; De Grammont, *Hist. d'Alger*, (Paris, 1887), p. 349 *et seq.*; Lacroix, *Les Derkaoua d'Hier et d'Aujourd'hui* (Algiers, 1902); Montet, *De l'État Présent et de l'Avenir de l'Islām* (Paris, 1910), p. 96 *et seq.*; do., *Les Confréries Religieuses de l'Islām Marocain*, p. 16 *et seq.*, dans *Revue de l'Hist. des Religions*, 1902, vol. xlv.; Nehlil, *Notice sur la Zaouiya de Zegzel* (Algiers, 1910); Rinn, *Marabouts et Khouan* (Algiers, 1884), p. 233 *et seq.*; Rousseau, *Chronique du Beylik d'Oran* (Algiers, 1854), passim; Delpech, *Résumé Historique sur le Soulèvement des Derk'aoua de la Province d'Oran*: *Revue Africaine*, Vol. xviii. p. 39 *et seq.* (A. COUR.)

DERWĪSH, (DARWĪSH) is commonly explained as derived from Persian, and meaning "seeking doors", i. e. a mendicant (Vullers, *Lexicon*, i. pp. 839a, 845b; *Grundr. d. iran. Phil.* I, i. p. 260; ii. pp. 43, 45). But the variant form, *daryūsh*, is against this, and the real etymology appears to

be unknown. Broadly through Islām it is used in the sense of a member of a religious fraternity, but in Persian and Turkish more narrowly for a mendicant religious called in Arabic a *faḳīr*. In Morocco and Algeria for derwishes, in the broadest sense, the word most used is *'ikhwān*, "brethren", pronounced *khwān*. These fraternities (*ṭuruḳ*, plural of *ṭarīḳa*, "path", i. e. method of instruction, initiation and religious exercise) form the organized expression of religious life in Islām. For centuries that religious life (see ṢŪFISM) was on an individual basis. Beyond the single soul seeking its own salvation by ascetic practices or soaring meditations, there was found at most a teacher gathering round himself a circle of disciples. Such a circle might even persist for a generation or two after his death, led by some prominent pupil, but for long there was nothing of the nature of a perpetual corporation, preserving an identity of organization and worship under a fixed name. Only in the sixth century of the Hidjra — the troubled times of the Saldjūḳ break-up — did continuous corporations began to appear. The Ḳādirites, founded by 'Abd al-Ḳādir al-Djīlānī (q. v., d. 561 A. H.), seem to have been the first still-existing fraternity of definitely historical origin. Thereafter, we find these organizations appearing in bewildering profusion, founded either by independent saints or by split and secession from older bodies. Such historical origins must, however, be sharply distinguished from the legends told by each as to the source of their peculiar ritual and devotional phrases. As the origin of Ṣūfīism is pushed back to the Prophet himself, and its orthodoxy is thus protected, so these are traced down from the Prophet (or rather from Allāh-Gabriel-Prophet) through a series of well-known saints to the historic founder. This is called the *silsila* or "chain" of the order, and another similar *silsila* or apostolic succession of Heads extends from the founder to the present day. Every derwish must know the *silsila* which binds him up to Allāh himself, and must believe that the faith taught by his order is the esoteric essence of Islām, and that the ritual of his order is of as high a validity as the *ṣalāt*. His relationship to the *silsila* is through his individual teacher (*shaikh*, *murshid*, *'ustādh*, *pīr*) who introduces him into the fraternity. That takes place through an *'ahd*, "covenant", consisting of religious professions and vows which vary in the different bodies. Previously the neophyte (*murīd*, "willer", "intender") has been put through a longer or shorter process of initiation, in some forms of which it is plain that he is brought under hypnotic control by his instructor and put into rapport with him. The theology is always some form of Ṣūfīism, but varies in the different *ṭarīḳas* from ascetic quietism to pantheistic antinomianism. This goes so far that in Persia derwishes are divided into those *bā-shar'* "with law", that is, following the law of Islām, and those *bī-shar'* "without law", that is, rejecting not only the ritual but the moral law. In general the Persians and the Turks have diverged farther from Islām than the Syrians, Arabs or Africans, and the same *ṭarīḳa* in different countries may assume different forms. The ritual always lays stress on the emotional religious life, and tends to produce hypnotic phenomena (auto and otherwise) and fits of ecstasy. One order, the Khalwatite (q. v.), is distinguished by its requiring from all its members an annual period of retreat in solitude, with fasting to the utmost possible limit and endless repetitions of religious formulæ. The effect on the nervous system and imagination is very marked. The religious service common to all fraternities is called a *Dhikr* [q. v.], a „remembering", that is, of Allāh (Ḳur. xxxiii. 41 is the basal text), and its object is to bring home to the worshipper the thought of the unseen world and of his dependence upon it. Further, it is plain that a *dhikr* brings with it a certain heightened religious exaltation and a pleasant dreaminess. But there go also with the hypnosis, either as excitants or consequents, certain physical states and phenomena which have earned for derwishes the various descriptions in the west of barking, howling, dancing, etc. The Mawlawites [q. v.], founded by Djalāl al-Dīn al-Rūmī (d. at Konia in 672 A. H.), stimulate their ecstasies by a whirling dance. The Sa'dites [q. v.] used to have the Dawsa [q. v.] and still in their monasteries use the beating of little drums, called *bāz*. The use of these is now forbidden in the Egyptian mosques as an innovation (*bid'a*; Muḥammad 'Abduh, *Ta'rīkh*, ii. 144 *et seq.*). The Sa'dites, Rifā'ites and Aḥmadites have particular feats, peculiar to each *ṭarīḳa*, of eating glowing embers and live serpents or scorpions and glass, of passing needles through their bodies and spikes into their eyes. But besides such exhibitions, which may in part be tricks and in part rendered possible by a hypnotic state, there appear amongst derwishes automatic phenomena of clairaudience and clairvoyance and even of levitation, which deserve more attention than they have yet received. These, however, appear only in the case of accepted saints (*walīs*; q. v.), and are explained as *karāmāt* (χαρίσματα; q. v.) wrought by Allāh for them. But besides the small number of full members of the orders, who reside in the monasteries (*khānḳāh*, *ribāṭ*, *zāwiya*, *takīya* or *tekye*) or wander as mendicant friars (the Ḳalanderites an order derived from the Bektāshites must wander continually), there is a vast number of lay members, like Franciscan and Dominican tertiaries, who live in the world and have only a duty of certain daily prayers and of attending *dhikrs* from time to time in the monasteries. At one time the number of regular derwishes must have been much larger than now. Especially in Egypt under the Mamlūks, their convents were very numerous and were richly endowed. Their standing then was much higher than it is now, when derwishes are looked down upon by the canon lawyers and professed theologians (*'ulamā'*) in the essential contest of intuitionists on the one hand and traditionists and rationalists on the other. For this division see further under Ṣūfīism. Now their numbers are drawn mostly from the lower orders of society, and for them the fraternity house is in part like a church and in part like a club. Their relation to it is much more personal than to a mosque, and the fraternities, in consequence, have come to have the position and importance of the separate church organizations in Protestant Christendom. As a consequence, in more recent times, the governments have assumed a certain indirect control of them. This, in Egypt, is exercised by the Shaikh al-Bakrī, who is head of all the derwish fraternities there (*Kitāb bait al-Ṣiddīḳ*, pp. 379 *et seq.*). Elsewhere there is a similar head

for each city. The Sanūsites [q. v.] alone, by retiring into the deserts of Arabia and North Africa and especially by keeping their organization inaccessible in the depths of the Sahara, have maintained their freedom from this control. Their membership is also of a distinctly higher social order than that of the other fraternities. As women in Islām have generally the same religious, though not legal, status as men, so there are women derwishes. These are received into the order by the shaikh; but are often instructed and trained by women, and almost always hold their *dhikrs* by themselves. In mediæval Islām such female derwishes often led a cloistered life, and there were separate foundations and convents for them with superiors of their own sex. Now, they seem to be all tertiaries. To give a complete list of fraternities is quite impossible here. Besides the separate articles referred to above, see, also, the following: — ʿArūsiya, Ashrafīya, Badawiya (see Aḥmad al-Badawī), Baiyūmiya, Bakrīya, Bektāshī, Djilwatī, Gulsheni, ʿIsāwa, Khalwatī, Nakshbandī, Shādhiliya, Suhrawardī, Sunbuliya, Tidjāniya.

Bibliography: The bibliography on this subject is very large, and the following is only a selection: Depont et Coppolani, *Les confréries religieuses musulmanes* (Algiers, 1897); A. Le Chatelier, *Les confréries musulmanes du Hedjaz* (Paris, 1887); Goldziher, *Vorlesungen*, pp. 168 *et seq.*, 195 *et seq.*; Lane, *Modern Egyptians*, chaps. x. xx. xxiv. xxv; J. P. Browne, *The Derwishes, or Oriental Spiritualism* (London, 1868); Hughes, *Dictionary of Islam*, sub *Faḳīr*; D'Ohsson, *Tableau général de l'Empire Othoman*, ii. (Paris, 1790); Sir Charles N. E. Eliot, *Turkey in Europe* (London, 1900); E. G. Browne, *A Year among the Persians* (London, 1893); T. H. Weir, *Shaikhs of Morocco* (Edinburgh, 1904); B. Meakin, *The Moors* (London, 1902), chap. xix.; H. Vambéry, *Travels in Central Asia* (London, 1864) and all Vambéry's books of travel and history; W. H. T. Gairdner, *The 'Way' of a Mohammadan Mystic* (in *Moslem World* for April 1912 *et seq.*); the present writer's article *Derwish* in *Encyclopaedia Britannica*, ed. xi. but to correct by above, also his *Religious Attitude and Life in Islām* (Chicago, 1909) and *Aspects of Islām* (New York, 1911), both by index. (D. B. Macdonald.)

DERWĪSH PASHA, the name of several Turkish generals and statesmen.

a. Derwīsh Pasha, a native of Mostar, who became Governor of Bosnia in 1004 (1595). His Ghazal on the bridge of Mostar has been published in *Wissenschaftl. Mitteil. aus Bosnien*, Vienna, 1843, i. 311.

b. Derwīsh Pasha, Kapudan Pasha in 1014 (1605) and Grand Vizier under Muḥammad III in 1015 (1606) but executed in the same year.

c. Derwīsh Pasha, Grand Vizier under ʿAbd al-Ḥamīd I; disgraced in 1190 (1770) after holding this high office for eighteen months and died soon after in Chios.

d. Derwīsh Pasha, a Turkish general, who commanded in the campaign in 1862 against Montenegro, and was appointed Governor-General and Commander-in-Chief in Bosnia and Herzegovina. He lost this post however when he failed in the revolution of 1875; in 1877 he received command of the troops stationed at Batum and was able to keep the Russians in check; at the end of the war he was sent against the Albanians, in 1882 entrusted with a mission to Egypt which was however unsuccessful. He died in 1896.

Bibliography: Sami Bey, *Ḳāmūs al-Aʿlām*, iii. 2136 *et seq.*; v. Hammer, *Geschichte des Osman. Reiches*, see Index.

DERWĪSH MEḤEMED PASHA, the name of two Grand Viziers. The first of this name held office at the beginning of the reign of Meḥemed IV, after having held various governorships and having been Kapudan Pasha; he was dismissed in 1649 and executed and his vast fortune confiscated.

The second held office under Maḥmūd II, 1818—1820, and died in 1237 (1822) at Yanbuʿ when on a pilgrimage to Medina.

Bibliography: Sami Bey, *Ḳāmūs al-Aʿlām*, iii. 2138.

DESHT (dasht) is the name in Persia for a desert or waste tract, and (with the pronunciation Dasht) is used in the same sense in Balōčistān. In Persia the name is applied frequently to the great central desert which is nearly 700 m. long from the N. W. near Tihrān to the S. W. near Sīstān. It is known either as the Desht-i Lūt or simply as the Lūt. Its northern part is frequently styled Desht-i-Kawīr owing to the Kawīrs or salt swamps which are frequent there. According to M. Sykes the whole desert is properly called Lūt and patches of Kawīr are found throughout. The name Lūt is probably derived from the so-called cities of Lūt (or Lot), strange natural formations of the ground.

The Dasht-i-Bē-dawlat or 'miserable plain' is a windswept inhospitable plain on the plateau at the head of the Bolān Pass in Balōčistān. The Dasht-i-Gorān or 'plain of wild asses' is a parched up waste on the coast of Mekrān.

Bibliography: M. Sykes, *Ten Thousand Miles in Persia* (London 1902), p. 31; Curzon, *Persia* (London 1892), ii. 246; Houtum-Schindler, *Journ. Roy. Geogr. Soc.*, New series, x. 627; Khanikoff, *Mémoires*, p. 120.

(M. Longworth Dames.)

DEWE BOYŪN (t.) = "Camel-back" a frequent name for mountain ridges (particularly mountain passes) in the districts where Turkish is spoken, e. g.:

1. The name of a ridge east of Erzerūm between the latter and Ḥassān-Ḳalʿa, the watershed between the Euphrates and the Araxes (Ar-Rass) according to Brant's estimate 5637 feet high. In the Russo-Turkish war 1877 this pass played an important part; for the Turkish army had taken up a strongly entrenched position on it. The first attack by the Russians (in the beginning of December 1877) utterly failed but a stratagem tried by them was so successful that the Turkish troops were driven in wild confusion back to Erzerūm.

2. Another southeast of Kharpūt north of Lake Göldjik, the watershed between Murād Čai (the so-called Eastern Euphrates) and the Tigris, somewhat over 4000 feet high.

3. Another northeast of ʿAintāb, 3150 feet high, in 37° 25′ N. Lat. and 37° 51′ East Long. (Greenw.) in the western part of the Ḳara-Dagh. With the name cf. also Dewe-Tepe = "Camel-hill", the name of a hill in Bulghār-Dagh (Cilician Taurus) the two summits of which look like

a camel's back; cf. thereon Th. Kotschy, *Reise in den Kilik. Taurus* (1858), p. 201. An analogous name is that of the famous battlefield of Gaugamela in Assyria, which likewise means "Camel-back" (Aram. *gab gamlā*); cf. thereon my article Gaugamela in Pauly-Wissowa's *Realencykl. der klass. Altertumswiss.*, vii. 863.

Bibliography: 1: Ritter, *Erdkunde*, x. 388, 646, 740, 762, 900, 908; Nolde, *Reise durch Innerarab., Kurdist. u. Armenien* (1895), p. 260 *et seq.* — 2: Ritter, *op. cit.*, x. 904; xi. 14. — 3: R. Kiepert, *Karte von Syrien u. Mesopotam.*, western sheet to M. v. Oppenheim's *Vom Mittelmeer zum pers. Golf* (1900); R. Kiepert writes Dewe Bojnu. (M. STRECK.)

DEWELI ḲARAḤIṢĀR, i.e. the Ḳaraḥiṣār of Dewelu (*dewelünün ḳarāḥiṣāri* in Nashri, *Zeitschr. der Deutsch. Morgenl. Ges.*, xv. 341 and Leunclavius, *Hist. Mus.*, 334) so-called after the district of Dewelu (Houtsma, *Recueil* etc., iii. 104 *et seq.*) to distinguish it from other Ḳaraḥiṣārs in Asia Minor, 30 miles S.W. of Ḳaiṣariya, is frequently mentioned in Saldjūḳ history (Houtsma, *Recueil*, iv. passim), at a later period belonged to the kingdom of the Banī Artena (cf. Max van Berchem, *Matériaux*, etc., 3rd Part., p. 41 and 48) and then to the Karamanoghlu, and was taken in 794 (1391-1392) by Bāyazīd I (Nashri, *loc. cit.*); on the conquest of Karamania by Meḥemmed II in 1474, it fell to the Ottomans by voluntary surrender (Sa'd al-Dīn, i. 550). At the end of the xviith century the district of Deweli Ḳaraḥiṣār formed a judicial division (*ḳaḍā*) of Ḳaiṣariya (*Djihānnumā*, p. 620), but now it is merely a *nāḥiye* of the Ḳaḍā of Indjesu, in the Sandjaḳ of Kaiṣariya in the Wilāyet of Angora, while the district of Dewelu, as in the time of Ḥādjdjī Khalīfa, still forms a separate Ḳaḍā (capital: Ewerek). Only a few ruins remain of the ancient fortifications of Deweli Ḳaraḥiṣār; the town which is noted for its orchards contains a few hundred houses and lies at the foot of the hills in the midst of gardens (Kinneir, *Journey*, p. 109; Hamilton, ii. 284). In the neighbourhood, 2 miles S.W. of Deweli Ḳaraḥiṣār, are the ruins of Zindjibar Ḳal'esi, which is thought to be the ancient Nora.

(Aḥmed Wafīk Lehdje, p. 580, Cuinet, *Turquie d'Asie*, i. 304, 320 both give quite confused and erroneous accounts). (J. H. MORDTMANN.)

DĒWĪ (DHAWĪ). [See DHIŪ.]

DEWSHIRME (Gr. Παιδομάζωμα "collecting boys") is the name applied to the forcible pressing of Christian children to recruit the Janissary regiments, and for service in the Imperial palaces; the practice is said to have been first introduced by Sulṭān Orkhān (*Ta'rīkh-i Ṣāf*, of Tashköprüzāde Kemāl, i. 8 and 21; *'Ālī ta'rīkhi*, i. 13 *et seq.*, 33 *et seq.*), but it is probable that there has been some confusion with the creation of the corps of Janissaries out of the *pençe* contribution of prisoners-of-war, attributed to this Sulṭān; a reliable authority, Bartholomaeus de Jano, writes in the year 1438 that Murād II (1421—1451), created the *decima puerorum super quod prius nunquam fuerat*, while, according to the Turkish sources quoted, this Sulṭān only reintroduced the practice after it had fallen into disuse during the decline of the Empire. In any case it is certain that Dewshirme existed under Murād II (Zinkeisen, iv. 166, note 2). Originally they appear to have been held only every five years (Spandugino, *Comm.*, ed. Florence 1551, p. 123; Verantius in the *Mon. Hung. Hist.* ii. Ser., ii. 303; Georgievis, *De Turcorum Moribus*, ed. Helmstadt 1671, p. 27; Wenner, *Reysebuch*, p. 74), which is perhaps connected with the census; in the xvith century, more often every four, three years or even according to some annually; in the xviith century the intervals gradually became longer until the practice was dropped.

Conscription was practised mainly in the European parts of the Empire with a Christian population (Greece, Macedonia, Albania, Servia, Bosnia and Herzegovina, and Bulgaria); Constantinople with Galata and some other towns, e. g. Nauplia, as well as the islands of the Archipelago, notably Chios and Rhodes, were exempt from this levy of boys; the same is also asserted of the Armenians (see Thevet, *Cosmogr. Univ.*, 799 vs.; La Boulaye le Gouz, *Voy.*, p. 50; the contrary is maintained by Kočibej, p. 27, text = p. 191 of the translation and Wild, p. 215). As soon as an imperial firman ordered the levy, the Janissary officer appointed to the task, usually a *Yayabashi*, but sometimes also an officer of higher rank, went with a number of *sürüdji* ("drivers") to the district allotted him and had the boys of 10—15 years of age produced by the Christian protojeros (elder of the village), according to a list prepared by the latter, so that he might be able to chose those best fitted for service; the original practice was to take one out of every five boys (Thevet, *l. c.*, p. 818), those who were married being exempted. But even by the xvith century gross abuses had crept in; not only was it possible to purchase exemption, but also non-Christian children, Jews, Turks and Gypsies, were smuggled in and the practice, which had become like a modern African slave raid (see the description in Thevet *l. c.* and Verantius and the folk-song in Arabantinos, Ἠπειρωτικά, p. 218), gradually fell into disrepute with both rulers and subjects; the leaders of the levy frequently atoned for their extortions with the loss of their rank and sometimes even with death (Salāniki, p. 263 *et seq.*; Roe, *Negotiations*, p. 534).

The number of recruits thus pressed into the service (*'Adjemoghlān*) is variously given; it varies from 2000 to 12,000; these were first of all brought to the capital and there allotted; some were reserved for service in the Imperial gardens (*bostāndji*, q. v., p. 765) and for the serais provided for their training in Constantinople, Galata and Adrianople (cf. v. Hammer, *Gesch. d. Osm. Reiches*, v. 461 on this point); the others were handed over to Pashas and other dignitaries, artisans, land-owners etc. to be trained and to make themselves useful.

After a few years (five according to Kočibej), during which they acquired the necessary physique and had become quite assimilated to the Turks in religion, language and education, the latter were again collected together to obtain practice in the use of weapons in their barracks in Constantinople; they did not enter the Janissary regiments until the latter's ranks were being filled up, which was usually done every seven years. Those brought up in the Imperial Serais entered the ranks of the pages of the Imperial household in Constantinople as far as they were

fitted for it, where they were educated for the personal service of the Sulṭān, or for the higher branches of service in the court; those who left the palace, were placed in the civil service. In this way many viziers, grand viziers, and other dignitaries of the Sublime Porte rose in the xv[th] and xvi[th] centuries from the ranks of its Christian subjects.

The conditions described were radically altered in the second half of the xvi[th] century.

By the time of Sulaimān I (Zinkeisen, iii. 247; ʿAlī, *loc. cit.*) "foreign" i. e. non-Christian elements had begun to find a place among the ʿAdjemoghlān; under Murād III, in 1582, there was a great Janissary-levy by which all sorts of vagabonds found a place in the corps (Koči̇̄bej, p. 57, and following him Djewdet, ix. 196, cf. *Taʾrīkh-i Sāf, loc. cit.*). Thenceforth Turks by birth and sons of Janissaries were allowed to enlist in greater numbers and ultimately *Dewshirme* fell into disuse, or was only practiced at long intervals and exclusively in Europe. Aḥmad I was the first to abolish it (Lithgow, *Adventures and Peregrinations*, p. 106, Glasgow, 1906); Kantemir, p. 54 says the same of Murād IV while according to v. Hammer, v. 244, the levy of 1637-1638 was the last of its kind. This is not correct. As late as 1651 the Grand Vizier had to promise the refractory Janissaries that in future only the children of Janissaries should be allowed to enter their corps (Ricaut, *Present State of the Ottoman Empire*, in the appendix to Grimstone-Knolles, p. 7), and if the positive assertions in v. Hammer, vii. 555 *et seq.* and vi. 299 (based on the *Reports* of the Venetian bailo and of the Imperial Resident) may be trusted, there were again *dewshirmes* in 1664 and 1674; in the 3[rd] article of the treaty with Poland in 1671 also it was expressly stated that the province of Podolia ceded to the Porte should be exempt from *dewshirme* (Rashīd, i. 73ʳ of the folio ed.). The accounts of European travellers of the second half of the xvii[th] century up till about 1675 and Ewliyā Čelebi, *Travels*, ii. 1, p. 210 likewise speak of the pressing of boys as a practice still in vogue in their time (cf. Tavernier, *Nouv. Rel. du Serrail du Grand Seigneur*, iii. 29; Smith, *De Moribus Turcarum*, p. 81 of the Oxford edition 1674, and *De Eccl. Graecae Statu hodierno*, p. 13; La Boulaye le Gouz, p. 48 *et seq.*; Ricaut *loc. cit.*, p. 19 and *Pr. State of the Greek Church*, p. 22) Aḥmad III again as late as 1703 ordered a levy of 1000 Christian children, but it does not appear to have carried out (v. Hammer, vii. 91); and certainly the attempt was never again made.

Bibliography: The chief source is Zinkeisen, *Gesch. des Osm. Reichs.* iii. 215—231; iv. 166, but he was unable to use the Oriental historians and the Venetian reports not printed in his time and overlooked a number of European travellers — e. g. *Turcograecia*, p. 193 *et seq.*, Tavernier's *Relation*, Ricaut, Smith.

(J. H. Mordtmann.)

DEY, a title borne by the rulers of Algiers and Tunis. The word دائى in Turkish signifies a maternal uncle. According to a legend reported by Venture de Paradis (*Alger au XVIII[e] siècle. Rev. Africaine* 1896, p. 257) the father of the Barbarossas used to enjoin his sons to obey Khair al-Dīn, saying, "He will be your *Dey*". In reality this word seems to have been originally applied to a subaltern in the Janissaries. At Tunis towards the end of the xvi[th] century, it denoted the chief of each of the 40 sections into whom Sinān-Pasha had divided the militia. In 1591 these 40 deys elected one of their number to command the army along with the Agha. The Dey thus chosen soon became the actual head of the government and substituted his authority for that of the Pasha representing the Porte. But since the latter half of the xvii[th] century the Beys, who held lower commands in the army, tended to supplant the Deys. At the beginning of the xviii[th] century Ibrāhīm Bey assumed the title of *Dey*, and this title itself was definitely abolished by Ḥusain b. ʿAlī in 1705. [See the article TUNISIA].

The elevation of the deys was in Algiers, as in Tunis the result of a revolution. Tired of the anarchical rule of the Aghas, the Raʾīs or Corsair captains substituted for them in 1671 a chief appointed for life designated by the name of Dey. At first elected by the assembly of *raʾīs*, the Deys were chosen, after 1689, by the officers of the army. Thirty Deys ruled in succession from 1671—1830. Of this number 14 reached their position by the assassination of their predecessors. In this case the election was a mere sham, the candidate being chosen beforehand and installed by violence. No qualification as regards origin or capacity was necessary to fill the office of Dey. The humblest and most ignorant of the Janissaries could aspire to this dignity; but in fact, most of the Deys before their election had exercised the functions of Khaznadji, Agha or Ōdjat al-Khail. [See the articles ALGIERS and ALGERIA].

Limited in theory by the control of the Dīwān the power of the deys was in reality absolute. The Dey chose his ministers or "Powers", elected as he thought fit the beys of the provinces, administered justice and negotiated with foreign states. He received no emoluments other than the high pay of the Janissaries (50 large piastres a month and mess allowance) but also claimed investiture fees from beys and other officers, had a share in the prizes taken by the Corsairs, received presents from consuls on their taking up their duties and presents from European sovereigns on the conclusion or renewal of treaties of peace, he could enrich himself by partnership with Muslim or Jewish merchants. He had his own treasury apart from that of the State. Most of the Deys amassed considerable fortunes which however were confiscated to the public treasury when the Dey met his death by violence. The might of the Deys was less formidable and their power less stable than one would at first believe. They were really obliged to consult the desires of the military under penalty of being forced to abdicate or to expose themselves to assassination. Very stringent rules regulated their private life. The Dey subsequent to his election was separated from his family, no woman could gain access to his palace except in public audience; he was only allowed to spend in his own house the afternoon of Thursday and the night from Thursday to Friday. A Spanish historian Juan Cano thus describes the Dey of Algiers: "a rich man but not master of his riches, a father without children, a husband without wife, a despot without liberty, a king of slaves and the slave of his subjects".

Bibliography: [See *Bibliography* to ALGIERS and ALGERIA].

(G. Yver.)

DHAHAB, gold, is among metals as the sun among the planets. It is formed by the most perfect amalgamation of the purest sulphur and the finest quicksilver so that it is easily smelted by fire but is not consumed nor does it became rusty no matter how long it may lie in the ground. It is soft, yellow with a tinge of red, bright, sweet to taste, pleasant to smell and exceedingly heavy. It is the magnet of quicksilver and sinks in it; quicksilver deprives it of its colour. Gold may be cast or wrought with the hammer, beaten into thin leaves or drawn out into threads; the finest gold dust may also be used for writing purposes. For making coins and articles of ornament it is combined with silver and copper.

Its costliness is due not to its rarity for it is found in large quantities and is being constantly obtained from mines, but is due to the fact that every one who obtains any, buries it in the ground so that more is buried in the earth than is current among men. As to the importance of gold as a standard of value, Ḳazwīnī informs us that it is the greatest proof of God's grace and the foundation of commerce among men. For perhaps a man who has clothes, has no corn while the man who has corn does not require clothes so that some medium of exchange is necessary which will be accepted as the standard of value. God has therefore created dīnārs and dirhems and threatens those who bury treasures of gold or silver with severe punishment as they render God's wisdom and foresight futile. Rich men who use vessels of gold instead of those of wood or copper are also liable to be severely punished.

In medicine gold is said to be particularly effective in diseases of the eye, melancholia, palpitation of the heart, alopecia, etc. A hole pierced in the ear with a golden needle does not fill up; cauterisation with gold is considered peculiarly effective. The notices of the places where gold is found in the geographers have not yet been collected; many are mentioned by Dimashḳī. Gold is usually found in sandy districts and in soft rocks, generally in the equatorial zone; in colder regions it is only found at a great depth. An account of the manner in which gold was obtained from ʿAllāḳī in Nubia is given by Idrīsī [q. v.]. According to him the goldseekers go by night to the district, seek out a definite area for themselves and note the glittering of the specks of gold in the sand. They mark the spot and come back to it in the morning. They then take the gold-bearing sand, carry it to the springs which are there and wash it in wooden pans; they then take out the gold dust, collect it with the help of quicksilver (*yuʾallifūhu bi 'l-zibaḳ*) and smelt it. Traders then come and carry the gold into foreign countries.

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AL-**DHAHABĪ**, Shams al-Dīn Abū ʿAbd Allāh Muḥammad b. Aḥmad b. ʿOthmān b. Ḳaimāz b. ʿAbd Allāh al-Turkumānī al-Fāriḳī al-Dimishḳī al-Shāfiʿī, an Arab author, was born at Maiyāfāriḳīn on the 1st or 3rd Rabīʿ II 673 (= 5th or 7th October 1274) and died at Damascus in the night of Sunday—Monday 3rd Dhu 'l-Kaʿda 748 (3-4 February 1348). He was buried at the Bāb al-Ṣaghīr (the numerical value of his name al-Dhahabī gives the date of his death). Muḥammad b. Aḥmad b. Iyās gives 753 (18 February 1352—5th February 1353) as the year of his death.

In 690 (1291) — according to others at the age of 18 — he began his studies in Tradition at Damascus under the direction of ʿOmar b. Ḳawwās, Aḥmad b. Hibat Allāh b. ʿAsākir etc.; in Baʿalbek with ʿAbd al-Khāliḳ b. ʿOlwān, Zainab bint ʿOmar b. Kindī; in Ḥalab with Sonḳar al-Zainī; in Nābulus with al-ʿImād b. Badrān; in Mecca with al-Tūzarī; in Alexandria with Abu 'l-Ḥasan ʿAlī b. Aḥmad al-ʿIrāḳī, Abu 'l-Ḥasan Yaḥyā b. Aḥmad al-Ṣawwāf; and lastly in Cairo with Ibn Manẓūr al-Ifrīḳī, the author of the *Lisān al-ʿArab*, and particularly with Shaikh al-Islām Ibn Daḳīḳ al-ʿĪd, who is known to have exercised some discrimination in choosing the pupils to whom he would teach *Ḥadīth*. He also received *idjāza* from Abū Zakariyā Ibn al-Ṣairafī, Ibn Abi 'l-Khair, al-Ḳāsim al-Irbilī, etc.

Among his pupils are specially mentioned ʿAbd al-Wahhāb al-Subkī author of the *Ṭabaḳāt al-Shāfiʿiya*. He was a friend of the latter's father, Taḳī al-Dīn al-Subkī, who was stronger than he in Shāfiʿī law.

He became Professor of *Ḥadīth* at the Madrasa Umm al-Ṣāliḥ in Damascus but did not succeed his teacher Yūsuf al-Mizzī (died 742 = 1341) in a similar position at the Ashrafiya, as the founder of the chair had made certain conditions regarding the beliefs (*madhhab*) of the professor, which he could not subscribe to.

Al-Dhahabī has the reputation of a scholar of the first rank in history and *Ḥadīth* sciences. Nevertheless his contemporaries, Abu 'l-Fidāʾ and Ibn al-Wardī, while recognising that he was a traditionist and historian of a high order, say that being struck by blindness in 743 (6th June 1342—25th May 1343) — according to others in 741 — and seeing his end approaching he compiled biographies of some of his contemporaries while they were still alive from information supplied by enthusiastic young men who gathered round him. Not being able to verify their statements himself, he has tarnished the good reputation of certain individuals, though quite unwittingly.

The following works by him have been published: 1. *Tadhkirat* (not *Ṭabaḳāt*) *al-Ḥuffāẓ*, 4 vols. Ḥaidarābād, n. d., a collection of biographies of those who knew the traditions by heart, divided into 21 classes (*Ṭabaḳāt*) of unequal length; in an appendix he gives brief biographies of some of his teachers. This work has been abridged and continued by Suyūṭī under the title *Ṭabaḳāt al-Ḥuffāẓ*, published by Wüstenfeld with the Latin title *Liber Classium Virorum qui Korani et Traditionum Cognitione excelluerunt* (Göttingen 1833). — 2. *al-Mushtabih fī Asmāʾ al-Ridjāl*, alphabetical dictionary of proper names and *Kunyas*, which appear mainly in works on Ḥadīth and might easily be confused, ed. by de Jong (Leiden 1881). — 3. *Mīzān al-Iʿtidāl fī Naḳd* (var.: *Tarādjim*) *al-Ridjāl*, alphabetical dictionary of apocryphal traditionists or those suspected of

being so, of weak authorities, etc. publ. at Lucknow in 1301 (1884) and at Cairo 1325. — 4. *Tadjrīd Asmā' al-Ṣaḥāba*, a dictionary of the companions of the Prophet (Ḥaidarābād 1315). — 5. *al-Ṭibb al-Nabawī* (var.: *Ṭibb al-Nabī*), also ascribed to Suyūṭī transl. into French by Perron with the title *La Médecine du Prophète* (Algiers 1860) and edited in Arabic on the margin of the *Tashīl al-Manāfi'* by Ibrāhīm b. 'Abd al-Raḥmān al-Azraḳ (Cairo 1308); the work is divided into three chapters: *a*) principles of medecine, *b*) medecines and foods, *c*) treatment of diseases.

Further works by him are accessible only in manuscript: 1. *a*) *Ta'rīkh al-Islām*, a great history of Islām to the year 700, divided into periods of 10 years, each of which comprises a *Ṭabaḳa* of persons in alphabethical order; a certain number of volumes of this work are to be found in various European libraries; *b*) an appendix covering the years 701—740 (Leiden 765). According to 'Abd al-Wahhāb al-Subkī, author of the *Ṭabaḳāt al-Shāfi'iya*, this would be an excellent work if it were free from a certain biass; but Kamāl al-Dīn al-Zamlakānī, who read it through volume by volume, found it a magnificent work.

Al-Dhahabī took up the same subject again and treated it in four distinct works: *a*) *al-Akhbār al-siyāsiya 'an al-Duwal al-islāmiya*, also briefly called *Ta'rīkh Duwal al-Islām* and sometimes also *al-Ta'rīkh al-ṣaghīr*, a political history of Islām till 716 with an appendix on the years 716—740; another edition of the same work completed in Dhu 'l-Ḳa'da 715 = March 1316 is called *Mukhtaṣar al-'Ibar fī Khabar man ghabar* (var.: *'abar*) or *Kitāb al-'Ibar fī Akhbār al-Bashar mimman 'abar* and also *al-Ta'rīkh al-awsaṭ*; there are MSS. in European libraries. — *b*) *Ta'rīkh al-Nubalā'* (or *Siyar al-Ashrāf*), a history of distinguished individuals. — *c*) *Tadhkirat al-Ḥuffāẓ* — *d*) *Ṭabaḳāt al-Ḳurrā'* (or *Kitāb Ma'rifat al-Ḳurrā' al-kibār 'ala 'l-Ṭabaḳāt wal-A'ṣār*), biographies of readers of the Ḳor'ān, divided into *Ṭabaḳāt*.

2. *Mukhtaṣar li-Ta'rīkh Baghdād li 'bn al-Dubaithī*, a synopsis of Ibn al-Dubaithī's history of Baghdād. — 3. *Mukhtaṣar Akhbār al-Naḥwiyīn li 'bn al-Ḳifṭī*, synopsis of Ibn al-Ḳifṭī's *History of the Grammarians*. — 4. *Tadhhīb Tahdhīb al-Kamāl fī Asmā' al-Ridjāl*, an improved edition of the *Tahdhīb al-Kamāl fī Asmā' al-Ridjāl* of Abū 'Abd Allāh Muḥammad b. Maḥmūd b. al-Ḥasan b. al-Nadjdjār Muḥibb al-Dīn al-Shāfi'ī (died 5th Sha'bān 643 = 27th December 1245), an alphabetical dictionary of the transmittors of *Ḥadīth* mainly quoted in the six collections. — 5. *al-Kāshif fī Ma'rifat Asmā' al-Ridjāl*, synopsis of the preceding; 6. *al-Mushtarik fī 'l-Kunā*, dictionary of names only used in the *kunā*. — 7. *al-Muḳtanā fī Sard al-Kunā*, dictionary of *kunā*. — 8. *Mu'djam*, a biographical collection of his masters to the number of over 1300, of which a synopsis or supplement is to be found at the end of his *Tadhkirat al-Ḥuffāẓ*. — 9. *Manẓūma fī Asmā' al-Ḥuffāẓ*. — 10. *al-Mūḳiẓa*, a treatise on the different sciences of *Ḥadīth*. — 11. *Kitāb al-'Ulūw*, a treatise on the sublimity of God. — 12. *al-Kabā'ir wa Bayān al-Maḥārim*, of deadly sins and an account of forbidden things. — 13. *al-Mughnī fi 'l-Ḍu'afā'*, of unreliable "weak" authorities on the Ḥadīth; 14. *Tashīḥ al-Khaṭṭ li Ahl al-Khamīs*, on traditionists who are supposed to be of good authority. — 15. *Risāla fī mā yudhamm wa yu'āb fī kull Ṭā'ifa*. — 16. *Mufākharat al-Mishmish wal-Tūt*, superiority of the apricot to the mulberry. — 17. *Mukhtaṣar al-Mustadrak*, extract from the *Mustadrak 'ala 'l-Ṣaḥīḥain* of Muḥammad b. 'Abd Allāh b. Muḥammad al-Ḥākim al-Nisābūrī, which is a supplement to Bukhārī's *Ṣaḥīḥ* and to that of Muslim, following the principles laid down by these authorities on the choice of Ḥadīth. — 18. *Wird* (Vollers, Cat. of the Library of the Univ. Leipzig, 252).

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(MOH. BEN CHENEB.)

DHĀKĀ (DACCA) (from the *ḍhāk* tree, *Butea frondosa*), historic capital of Eastern Bengal, giving its name to a district; area, 2,781 sq.m.; pop. (1911), 2,960,402 (having increased by 12 %, during the previous decade), of whom more than three-fifths are Musalmans. It contains two older capitals, now mere ruins: Bikrampur, the traditional centre of two Hindu dynasties and still the home of many high-caste Hindus; and Sōnārgāon, the residence of Musalman governors and kings for three centuries after the conquest by 'Alā' al-Dīn in 1296 A. D. Situated at the junction of the Ganges and Brahmaputra rivers, it is a centre of the jute trade, the principal mart being Nārāyanganḍj.

Dhākā city stands on the Burhiganga, an old channel of the Ganges: pop. (1911), 108,551, having increased steadily by 54 % since 1872. It first appears in history in 1608, when Shaikh Islām Khān, governor of Bengal under Djahāngīr, moved the capital hither from Rādjmaḥal, in order to protect the frontier from raids by Arakan and Portuguese pirates, and called it Djahāngīrnagar, by which name it appears in Muhammadan chronicles. Dhākā was, in fact, a naval station, lands being granted to sailors and marines on *nawāra* or boat tenure; and boat-building remains to this day a staple industry. The most famous governors were Mīr Djumla and Shāyista Khān. The former made Dhākā the head-quarters for his unsuccessful river campaign into Assam; the latter has left his name to a well-known style of local architecture. In 1704, Murshid Ḳulī Khān transferred his

residence, and with it the seat of government, to Murshidābād, so that Dhākā only remained the capital of Bengal for a century. Local administration was then vested in a *nā'ib* or deputy, the last of whose descendants died in 1845, when the title of Nawwāb of Dhākā became extinct. The title of Nawwāb, without any territorial jurisdiction, has since been revived by the British in favour of a Muḥammadan family who originally gained their wealth by trade and are now large land owners. To one of them, Sir 'Abd al-Ghanī, is due the waterworks of the city; and to his son, Sir Aḥsan Allāh, the electric installation. The present representative, Nawwāb Sir Salīm Allāh, ranks as the leader of the Musulman community in Eastern Bengal. In 1905, on the formation of the province of Eastern Bengal and Assam, Dhākā was selected as the head-quarters of the Local Government; and it is understood that it will still be the occasional residence of the Governor of Bengal as reconstituted.

The name of Dhākā became known in Europe as early as the xvii^th cent. for its manufacture of muslins of exceptional fineness, and factories for trade were founded here by the English, Dutch, and French. The industry still survives, but not for export. More important now is the weaving and embroidering of fabrics, which are in request throughout the Muḥammadan world for turbans and other articles of apparel. Embroidery, cotton-bleaching, jewellery, gold and silver work, shell-carving are also important industries. Among three colleges may be specially mentioned the Madrasa, founded in 1874 with an endowment from the Muḥsin Fund, which has two well-attended departments — Arabic and Anglo-Persian.

The buildings of the Muḥammadan governors of Dhākā have almost all fallen to ruins, through the influence of the climate and neglect. The old port has entirely disappeared. The Lāl Bāgh, which was never completed, contains within its walls a beautiful tomb of Pari Bībī, daughter of Shāyista Khān and wife of a son of Awrangzēb. Rent for the Lāl Bāgh is still paid to a descendant of Shāyista Khān. More characteristic are the Baṛā and Čhōṭā (large and small) Kaṭrās, two massive buildings originally built for palaces but now put to base uses. The two oldest mosques bear date 1456 and 1458 A. D. Mention may also be made of the Satgumbaz mosque, built by Shāyista Khān; and of the Husainī Dālān, where the last Nawwābs lie buried, and where the Muḥarram is still celebrated with great pomp.

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DHĀL, the ninth letter of the usual Arabic alphabet (numerical value 700; cf. the article ABDJAD). The letter is a variant of DĀL. In Old Arabic it was pronounced as a voiced interdental or postdental spirant; now as a rule it is a voiced dental explosive (= Dāl). Cf. A. Schaade, *Sībawaihi's Lautlehre*, index. (A. SCHAADE.)

DHAMĀR (DHIMĀR, DAMAR, the דמרם of the Sabaean inscriptions), a **district** (*mikhlāf*) and **town** in **South Arabia**, to the south of Ṣan'ā. The district of Dhamār was very fertile and had rich cornfields, splendid gardens and many ancient citadels and palaces. On account of its fertility it was called the Miṣr of Yaman. The horses of Dhamār were famed throughout Yaman for their noble pedigree.

Amongst places which are mentioned as belonging to the district of Dhamār are the following: Adra'a, Balad 'Ans, Baraddūn, al-Darb, Dalān and Dhamārān (the women of these two places had the reputation of being the most beautiful in all South Arabia), Dhū Djurub, al-Talta', al-Tunan, Thamar, Rakhama (Hamdānī mentions a Rudjma), al-Sam'āniya, Samsbān, Shawkān, al-'Adjala, al-'Ashsha, al-Kaṭāiṭ, Ḳa'ra, Knubba, Mukhdara, al-Malla al-'Ulyā and al-Malla al-Suflā, Nahrān and al-Yafā'; among **Wādīs**: Banā, Khubān, Surba or Sumba (a large Wādī, with many water-mills), Shurād and Māwā; among **mountains**: Isbīl (near it on the black hill of 'Uṣiy was a hot spring called Ḥammām Sulaimān, "Sulaimān's bath", where people sought relief from leprosy) and Ṣaid (a high mountain with the citadel Samāra); among **citadels**: Bar', Hayāwa, Dathar, al-Kaba'a, 'Awadān, 'Uyāna, al-Kawna, Hirrān, Bainūn and Hakir.

Not far from Dhamār there were popularly believed to be remains of the throne of Bilḳīs (*'Arsh Bilḳīs*), consisting of several pillars near a large stream which one could only cross at the risk of his life. The explorer Niebuhr, who visited Dhamār, could find no traces of it.

The town of Dhamār used to be the **head-quarters of the Zaidiya Sect** and had a famous Madrasa attended by 500 students, from whose numbers were produced many famous scholars. Its inhabitants included many Jews and Banians. After the fall of the kingdom of the Zaidite Imāms of Ṣan'ā, it also lost its importance and now enjoys but a miserable existence.

Bibliography: Hamdānī, *Djazīra* (ed. D. H. Müller), p. 55$_{1}$, 80$_{17-21}$, 104$_{1-22}$, 107$_{26}$, 135$_{3}$; Yāḳūt, *Mu'djam* (ed. Wüstenfeld) i. 239, 305, 556, 568, 864, 881, 935; ii. 70, 374, 550, 582, 721, 771; iii. 140, 337, 441, 640, 681, 740; iv. 132, 145, 182, 436, 440, 639, 830, 875, 958, 979 and Index s. v.; *Bibliotheca Geograph. Arab.* (ed. de Goeje), iii. 70, 112; vi. 138, 139, 143; K. Niebuhr, *Beschreibung von Arabien* (Copenhagen 1772), p. 235; K. Ritter, *Erdkunde*, xii. 240, 241, 256, 726, 733, 818-819; A. Sprenger, *Die Alte Geographie Arabiens*, p. 73 (§ 83, 84); H. v. Maltzan, *Reise nach Südarabien* (Braunschweig 1873), p. 399. (J. SCHLEIFER.)

AL-**DHAMMĪYA**, i. e. "**the Blamers**" a **Shī'ī sect** who accused Muḥammad of having claimed for himself the honour due to 'Alī, because in their opinion Muḥammad ought rather to be regarded as the messenger of the divine 'Alī. They are followers of a certain 'Ilbā (the form is not certain) b. Dhirā' al-Sadūsī, of whom nothing farther is known. In another connection the followers of Abū Hāshim (see the Art. DJUBBĀ'Ī) according to al-Baghdādī, ed. Muh. Badr, p. 160, are called Dhammīya.

Bibliography: Shahrastānī, *al-Milal wa 'l-Niḥal* (ed. Cureton), p. 134; Friedländer in the *Journ. of the Amer. Orient. Society*, xxix. 102.

DHANAB (A.), "Tail", the name of the star α in the constellation of Cygnus (Deneb), properly *Dhanab al-Dadjādja* to distinguish it from *Dhanab al-Asad* = β in the constellation of Leo.

DHAR, state in Central India, under a Marāṭhā ruler; area, 1,775 sq.m.; pop. (1901), 142,115, of whom 9 % were Musalmans. The greater part lies upon the fertile plateau of Mālwā, including the historic fortress of Māndū. The town of Dhār — pop. (1901), 17,792 — is a very ancient place, having been the capital of the Paramāra Rādjpūts, from whom the present chief claims descent. It was occupied by 'Alā' al-Dīn in 1300 A. D., and became known as Pīrān Dhār from the large number of saints buried here. In 1399, Dilāwar Khān, Ghōrī, the governor from Dihlī, founded the independent kingdom of Mālwā, the capital of which was moved to Māndū by his son. The fort, which still stands, is said to have been built in the time of Muḥammad b. Taghlaḳ (1325—1351). Two mosques are constructed out of remains of Hindu temples; one of these, built by Dilāwar Khān, is known as the Lāṭh Masdjid from an iron pillar, now broken into several pieces, which resembles the more famous iron pillar at Dihlī. An inscription on it records the visit of the emperor Akbar to Dhār in 1598. The other is popularly called "Rādjā Bhodj's School", because the floor is paved with slabs inscribed with rules of Sanskrit grammar. On the back of the Miḥrāb is a portion of a Sanskrit play, and on two pillars a curious epitome of Sanskrit inflexional terminations, cut so as to resemble a snake. Among the mausoleums are those of 'Abd Allāh Shāh Cangal, who is said to have converted the Hindu Rādjā to Islām before the Musalman conquest; and of Shaikh Kamāl al-Dīn, with an inscription in Kufic characters on a blue tile, recording its erection in 1457.

Bibliography: *Central India Gazetteer*, Vol. v. pp. 389—515; *Journal of the Bombay Branch of the Royal Asiatic Society*, xix. N°. 2, and xxi, pp. 332—354; *Archaeological Survey of India. Annual Report 1903-1904*, p. 43 sq. (Calcutta, 1906). (J. S. COTTON.)

DHARRA, a word meaning something very small such as an ant or a speck of dust, which is used by Muḥammad in the Ḳor'ān to indicate the perfection of various qualities of God. For example the perfection of his justice: "God will not wrong any one even by the weight of a *dharra*" (iv. 44, and cf. xcix, 7-8); the perfection of his knowledge: "The weight of a *dharra*, on the earth or in the heavens, would not escape your Lord" (x. 62, and cf. xxxiv. 3 and vi. 59); the greatness of his power: "call upon those whom you believe to exist besides God; they have no power in heaven nor on the earth, not even as much as the weight of a *dharra*" (xxxiv. 20).

According to Zamakhsharī's commentary on Sūra iv. 44, *dharra* is a small ant; the variant reading *namla* "ant", is actually found in this passage in stead of *dharra*; according to Ibn 'Abbās, the *dharra* is what one obtains by dipping his hand into dust and then blowing upon it.

The word "atom" best translates the term. But the word *dharra* is not used by Arab writers to express the notion of an atom in the philosophic sense; they use rather: *djuz'*, "part". On the philosophical atom see the references in the article DJAWHAR. (B. CARRA DE VAUX.)

DHARWAR, the southernmost district of the Bombay Presidency of India, lies between 14.17 — 15.50 degrees North Latitude, and 74.48 — 76 degrees East Longitude. Owing to its remote position, it remained for long free from Muḥammadan control; but after the capture of the Fort of Belgaum from Vidjayanagar by the Bahmanī King, Humāyūn Shāh, in 1472 A. D., most of Dharwar also came under the Bahmanī rulers and passed on their fall to the 'Ādil Shāhī kings of Bīdjāpūr. For a time the country passed again under Vidjayanagar, but from 1575 to the destruction of their house by the Emperor Awrangzēb in 1686 it remained under the Bīdjāpūr rulers. It was afterwards under the Niẓām of Ḥaidarābād, and then under Ḥaidar 'Alī of Mysore, and much fierce fighting took place in it between the latter and the Marāṭhās. The last and the British besieged Dharwar Fort in 1790 and captured it from Tīpū Sāhib's Governor Badr al-Zamān Khān. On the fall of the Marāṭhās the district passed under British rule in 1818. The Muḥammadans in the district number rather over 100,000 and form 12 % of the population; in Dharwar City they form nearly 25 of the inhabitants. There are a few small djāgīrdārs among them. The west of the district is hilly and wooded; the east is a treeless plain of black cotton soil.

Bibliography: *Gazetteer of the Bombay Presidency*, Vol. xxii.) (H. C. FANSHAWE.)

DHAT. [See DHŪ.]

DHAW. [See DAW.]

DHAWĪ. [See DHŪ.]

DHĪ. [See DHŪ.]

AL-**DHI'ĀB** (Dhi'āb, "wolf") a South Arabian tribe. Their land lies between the territory of the Lower 'Awāliḳ [q. v.] and the Lower Wāḥidī [q. v.]. There are also considerable settlements of the Dhi'āb in the country of the Lower Wāḥidī itself, the villages of which are mostly occupied by them. The soil is unfertile and mostly prairie-like pasture land. In the east of the district is a mountain of some size, the Djebel Ḥamrā (over 4000 feet high). The chief place is the fishing village of Ḥawra (al-'Ulyā) with an important harbour.

The Dhi'āb are a very wild, warlike tribe of robbers and are therefore feared throughout South Arabia. They are Ḳabā'il (*free*, independent tribes) and are considered as genuine Ḥimyars; their slogan (*nakhwa*, 'ezwa) is: *anā dhīb* (*dhīb*) *Ḥamyar* (*Ḥimyar*) "I am the wolf of the Ḥimyars". They have no common Sulṭān, and the various branches of the tribe are ruled by Shaikhs, called Abū ("father"), whom they only heed in case of war. The most influential Shaikh of the Dhi'āb lives in 'Argha ('Orgha, 'Irgha).

Bibliography: v. Maltzan, *Reise nach Südarabien* (Braunschweig 1873), p. 224, 235—238; Comte de Landberg, *Arabica*, iv. (Leiden 1897), p. 19 *et seq.*, v. (ibid. 1898), p. 230 *et seq.* (J. SCHLEIFER.)

DHI'B, the wolf, is described as extremely malignant, quarrelsome and cunning. When a large number of wolves are together, no one separates from the flock as they do not trust one another; when one becomes weak or is wounded it is eaten by the others. When asleep they keep the right and left eye open alternately to keep a watch on one another. When a wolf is not a match for an opponent, it howls till others come

to its help; but when one becomes ill, it separates from the others, because it knows they will devour it when they see it is ill. When a wolf has designs on a flock of sheep, it howls so that the dog hears and runs in the direction of the sound; the wolf then goes to the other side, where there is no dog and carries off the sheep by seizing it behind the head and lashing it with its tail so that the sheep runs away with it. The wolf is particularly fond of making its raids just before sunrise, when shepherd and dog are both tired with watching. When a wolf runs across a man's path from the right, the man will be the victor but if it comes from the left, he is overcome by the wolf. Other wild animals like the lion and the panther only attack man when they are old and no longer able to hunt, while the wolf is always ready to attack man. It can go for a long time without food; its stomach is able to digest a bone but not a date-stone. Ḳazwīnī and Ibn al-Baiṭār mention the uses of parts of the wolf in medicine or for superstitious purposes while Damīrī gives a host of legends and stories.

Bibliography: Ḳazwīnī, *'Adjā'ib al-Makhlūḳāt* (ed. Wüstenfeld), p. 395 *et seq.*; Damīrī, *Ḥayāt al-Ḥayawān* (ed. Cairo), p. 302 *et seq.*; Ibn al-Baiṭār in Leclerc, *Notices et Extraits*, ii. 152 *et seq.* (J. RUSKA.)

DHIKR in the mind (*bil-ḳalb*) means "remembrance", and with the tongue (*bil-lisān*), "mentioning", "relating", then, as a religious technical term (pronounced *zikr*), the glorifying of Allāh with certain fixed phrases, repeated in a ritual order, either aloud or in the mind, with peculiar breathings and physical movements. When these are pronounced aloud, it is a *dhikr djalī*, when inwardly, a *dhikr khafī*. There is much dispute as to which is of the higher value. This practice is based ultimately on Ḳur'ān xxxiii. 41. "O ye who believe, remember (or glorify) Allāh with much remembering (or glorifying)". A tradition from Muḥammad is also frequently quoted: "There sits not a company remembering (or glorifying) Allāh, but the angels surround them and the (divine) mercy covers them, and Allāh Most High remembers (or glorifies) them among those who are with him." For the early development of the practice, individually and in company, of such *zikrs* see Goldziher in *Wiener Zeitschr.* xiii. pp. 35 *et seq.* When, then, the later derwish fraternities arose and their ritual became fixed, an essential part of each *ṭarīḳa* was its *zikr*. These consist of the repetition a great number of times of such phrases as *lā 'ilāha 'illa 'llāh*, *subḥāna-'llāh*, *al-ḥamdu lillāh*, *Allāhu 'akbar*, *'astaghfiru 'llāh* and the different names of Allāh. Spiritual songs, often indistinguishable from love songs, may be introduced, as also dancing and playing on different kinds of drums and pipes. At the regular Friday service (*ḥadra*) in the *takiya* or *zāwiya*, which all derwishes are expected to attend, the ritual consists especially of the formula *lā 'ilāha 'illa 'llāh*, called the *dhikr al-djalāla*, and of the *ḥizb* [q. v.], or "office" in the technical sense, of the order, which is made up of extended selections from the Ḳur'ān and of other prayers. A simpler *dhikr* is that of *awḳāt* ("hours" in the technical sense), formulae to be repeated after each regular *ṣalāt*, or at least twice daily. Another term used in this connection is *wird*, explained by Ṣūfīs as meaning "access", "arrival" (with Allāh), and applied to a short invocation, drawn up by a founder of a fraternity, the recitation of which is now a pious work. Both *ḥizb* and *wird* are otherwise used to signify portions of the Ḳur'ān or of prayer recited at particular times (Lane, *Lexicon*, sub *ḥizb* and *wird*). Each fraternity has a *dhikr*, or ritual, of its own, constructed and imposed by its founder, but these can be modified freely by the *shaikh* or *muḳaddam*. They are given under the separate fraternities. For 18 usages of the word *dhikr* which theologians have found in the Ḳur'ān, and for further description of its meaning and value with followers of the mystical path (*sālikūn*) see *Dict. of techn. terms*, i. 512 *et seq.* For descriptions of actual *zikrs* see Lane's *Modern Egyptians* by index and the present writer's *Aspects of Islam*, pp. 159 *et seq.* For an attempt to clear the *zikr* of superstitious elements, see *Kitāb al-ta'līm wal-irshād*, pp. 63 *et seq.*, the manual for derwish shaikhs and their pupils drawn up under the direction of the present Shaykh al-Bakrī.

Bibliography: A. le Chatelier, *Les Confréries musulmanes du Hedjaz* (Paris, 1887); Depont et Coppolani, *Les Confréries religieuses Musulmanes* (Algiers, 1897); Goldziher, *Vorlesungen*, by index under *Dhikr*; J. P. Brown, *The Derwishes or Oriental Spiritualism* (London, 1868); Hughes, *Dictionary of Islam* sub *Zikr*, D. B. Macdonald, *Religious Attitude and Life in Islām* (Chicago, 1909) by index under *Darwish* and *Dhikr*. (D. B. MACDONALD).

DHIMMA. According to Muslim canon law on the conquest of a non-Muslim country by Muslims, the population which does not embrace Islām and which is not enslaved is guaranteed life, liberty and, in a modified sense, property. They are, therefore, called *Ahl al-dhimma*, "People of the covenant or obligation", or simply *al-Dhimma* or *Dhimmīs* — the *dhimma* involving temporal rights from Muslims and duties towards Muslims. If, however, they have been captured in arms, they may be killed or enslaved or ransomed or exchanged or simply set free. The wives and children of combatants in any case must become slaves. But such a *dhimma* is, in strictness, open only to a "People of Scripture" (*Ahl kitāb*), thus to Jews, Christians and Sabeans, which has been interpreted to cover Zoroastrians. All others, classed roughly as *Dahrīs*, or materialists, and as idolaters, must be killed or enslaved. But practically this distinction has fallen to the ground, and Muslim states have found themselves compelled to tolerate other than People of Scripture. Each adult, male, free, sane *Dhimmī* must pay a poll-tax (*djizya* q. v.) of an amount which is fixed in the agreement. His real estate either becomes a *waḳf* for the whole body of Muslims, but of which he continues to have the use, or he holds it still as his own. In either event he pays on it and its crops a land-tax (*kharādj*, q. v.) which, in the first case, inheres in the land and must be paid even though the land comes into the possession of a Muslim; but, in the second case, on the owner's being a Muslim, falls. He is liable also to other exactions for the maintenance of the Muslim armies. He must distinguish himself from believers by dress, not riding on horseback or carrying weapons, and by a generally respectful attitude towards Muslims. He is also under certain legal disabilities with regard

to testimony in law-courts, protection under criminal law and in marriage. Of course all these points have been and are enforced with very varying degrees of rigour. On the other hand, the Muslims guarantee them security to life and property, protection in the exercise of their religion and defence against others. They may repair and even rebuild existing churches, but not erect new ones on new sites. Nor in the exercise of their worship may they use an offensive publicity. Their life, public and private, must be of a quiet, inoffensive nature. And they are not citizens of the Muslim state. Rather, each non-Muslim community governs itself under its responsible head — rabbi, bishop, etc. — who is its link of connection with the Muslim government.

Bibliography: Juynboll, *Handb. des islamischen Gesetzes*, pp. 350 *et seq.* and references there; Hughes, *Dict. of Islām*, pp. 710 *et seq.* — a good statement of the legal situation as to marriage, inheritance, bequests etc.; R. J. H. Gottheil, *Dhimmis and Moslems in Egypt* (in *Old Testament and Semitic Studies in memory of William Rainey Harper*, vol. II), (Chicago, 1908); Māwardī, *Aḥkām al-sulṭānīya* (Cairo, 1298), pp. 121 *et seq.*; Balādhorī, *Futūḥ* (ed. de Goeje), p. 447 *et seq.* on *kharādj*.

(D. B. MACDONALD.)

DHIRĀʿ, primarily the part of the arm from the elbow to the end of the middle finger: then the measure — a cubit. Containing six *ḳabaḍāt* (hand-breadths) the measure is called *Dhirāʿ al-ʿāmma* (the cubit of the common people, the common cubit). Containing seven it is named *Dhirāʿ al-malik*, or king's cubit, so called because the Dhirāʿ of one of the Kisrās was seven hand-breadths. Also the instrument, of wood or iron, with which the length of the dhirāʿ is measured.

Dhirāʿ again is used of the forelegs of cows, sheep and goats, i. e. the part above the *karāʿ*; and the forelegs of camels, horses, mules and asses, i. e. the part above the *waẓīf*. The brand put upon this part of the leg is also called *Dhirāʿ*, and is said to have been employed by the Banū Thaʿlaba and the Banū Mālik b. Saʿd. Lastly Dhirāʿ is the name of one of the stars in the Gemini (*al-Djawzāʾ*).

(A. S. FULTON.)

DHU (A.) with a following genitive, "lord" or "owner" e.g. *Dhu 'l-Riyāsatain* "owner of the two powers" (the sword and the pen), an epithet of al-Faḍl b. Sahl [q. v.], *Dhu 'l-Wizāratain*, lord of the two Wazirates, a title among the Arabs of Spain, *Dhu 'l-Yamīnain*, he of the two right hands, an epithet of Ṭāhir b. al-Ḥusain [q. v.]; also "the man of" to express membership, e. g. in clan names of South Arabia, cf. Kampffmeier in *Zeitschr. der Deutsch. Morgenl. Gesell.*, liv. 624; often also in the plural, *Dhawū*, *Dawī*: cf. Snouck Hurgronje, *Mekka* I., 112 *et seq.* The word is derived from the demonstrative pronoun *dhā* and along with the functions of a noun has adopted the inflexion of one: Gen. *dhī*, acc. *dhā*. The feminine is *dhāt*, which not only means the "(female) owner" or "mistress", but also has the meaning of "being" and in this meaning has given rise to new words like *dhātī*, *dhātīya* "pertaining to being". The plural in classical Arabic is *ulū*, *ulī* (besides *dhawū*, see above). A number of compounds follow.

DHU 'L-FAḲĀR (A.) the name of the famous sword, which Muḥammad obtained as booty in the battle of Badr; it previously belonged to an infidel named Munabbih b. al-Ḥadjdjādj. The name of the sword is connected with the expression *Saif Mufaḳḳar* "sword with the notch". It is mentioned in several *ḥadīths*, which have been collected, for example by Ibn Saʿd, ii. 2 (near the end; not yet printed) among the *Shamāʾil* in the section *fī Suyūf al-Nabī*. According to one of these traditions the sword bore an inscription referring to the blood-money which ended with the words *lā yuḳtal muslim bi-kāfir* "no Muslim shall be slain for an unbeliever". Its excellence was proverbial in the Ḥidjāz: there was a saying, *lā saif illā Dhu 'l-Faḳār*. These words are a very popular inscription to this day throughout the Muḥammadan world on the beautifully engraved swords of the middle ages. The sword passed from Muḥammad to ʿAlī and was afterwards in the possession of the ʿAbbāsid Caliphs. It certainly was originally two-edged like all ancient Arab swords. Later when swords with only one edge were the rule, this sword was imagined to have had two points. It frequently appears in this form as an ornament in art, cf. the reproduction on the accompanying plate.

Dhu 'l-Faḳār finally also became a man's name, which is found more particularly among Shīʿīs.

Bibliography: F. W. Schwarzlose, *Die Waffen der alten Araber* (Leipzig 1886), p. 152.

(E. MITTWOCH.)

DHU 'L-ḤIDJDJA, literally "Owner of the Pilgrimage", is the last month of the Muḥammadan year, so called because the Pilgrimage to Mecca (Ḥadjdj) and the religious ceremonies associated therewith are performed in it, occupying the seventh, eighth and tenth days of the month. In no other month can a visit to the sacred city have the merits of a pilgrimage.

(A. S. FULTON.)

DHU 'L-ḲAʿDA, "Owner of the Truce"; the eleventh month of the Muḥammadan year, so called because during that month the ancient Arabs waged no warfare, but engaged in peaceful occupations. (A. S. FULTON.)

DHU 'L-ḲADR, a Turkoman dynasty, which ruled for about a century and a half in Malaṭya and Albistān, and was founded about the middle of the xiv^{th} century. Zain al-Dīn Karadja b. Dhu 'l-Ḳadr is said to have been the first of the line; he was succeeded by his son Khalīl (780?, 782?—788 A. H.). Karadja conquered Albistān, Khalīl Marʿash, Malaṭya, Kharput and Behesnī, but the authorities disagree as to the date of these conquests; both fell in battle with the Egyptian governors of Damascus and Aleppo. Khalīl was succeeded by his brother Sūlī Beg (788—800); he defeated the Egyptians, was recognised by them as lord of Albistān and finally murdered by an emissary of Sulṭān Barḳūḳ's. His nephew, Nāṣir al-Dīn Muḥammad, son of Khalīl, lord of Sīs, took over the reins of government (800—846 A. H.); within the first period of his reign falls the expulsion of Ḳāḍī Burhān al-Dīn, ruler of Siwās, and the conquest of Malaṭya and Behesnī by Bāyazīd I; Nāṣir al-Dīn had married a daughter of Ḳāḍī Burhān al-Dīn and after the latter's death he gave his brother-in-law Zain al-ʿĀbidīn a kindly reception (ʿĀshiḳ-Pashazāde, p. 54). Tīmūrlank, whose army had been harassed by the Turkomans during the siege of Siwās, occupied Albistān and the land of the Dhu 'l-Ḳadrīya, stormed Malaṭya and Behesnī and

laid the whole country waste, whereupon the Dhu 'l-Ḳadroghlu submitted to him (Sharaf al-Dīn, ed. Petis de la Croix, v. c. 16); on his return from Syria, in the beginning of 1401, he suddenly fell upon the Dhu 'l-Ḳadr Turkomans who were leading a nomadic existence around Tadmur and drove off their herds of cattle (Sharaf al-Dīn, *op. cit.*, v. 28). After Tīmūr's withdrawal we find Nāṣir al-Dīn in alliance with Sulṭān Meḥemmed Čelebi who had married one of his daughters (Leuncl. *Hist.*, 412); his son Sulaimān Beg in 815 A. H. accompanied Meḥemmed Čelebi on his campaign against the latter's brother Mūsā Čelebi (Sa'd al-Dīn, i. 264; Leuncl., *Hist.*, 452 *et seq.*). At a later period we find him involved in a struggle with the Karamanoghlu and the Ramaḍanoghlu; Sulṭān al-Mu'aiyad supported him and granted him Ḳaiṣarīya in 882 A. H.; Murād IV. afterwards conquered this town and handed it over to the Dhu 'l-Ḳadroghlu. Nāṣir al-Dīn died in 846 after reigning over 44 years. Bertrandon de la Broquière, who journeyed through Asia Minor in 1432, found Turkomans of the Dhu 'l-Ḳadroghlu at Ḥamā, (p. 102) and in another passage, (p. 119) he mentions that this prince had at his disposal "30,000 hommes d'armes Turquemans".

Nāṣir al-Dīn was succeeded by his son Sulaimān Beg (846—858), who had been Beg of Malaṭya during his father's reign. In 853 (1449) he gave his daughter Sitti Khātūn to Meḥemmed, afterwards the third Sulṭān of that name (Sa'd al-Dīn, i. 398 *et seq.*; Dukas, 224). As Dukas tells us, Sulṭān Murād II. wished this alliance in order to have an ally in the prince of Dhu 'l-Ḳadr against the Karamanoghlu and the Ḳara Yūsuf.

His successor was his son Malik Arslān (858—870 A. H.). In his reign Uzun Ḥasan seized Kharpūt; he was murdered in 870, at the instigation of his brother Shāhbudaḳ by a Fidā'ī in Mar'ash.

After his death his brother Shāhbudaḳ was installed by the Mamlūk Sulṭān Ḳā'it Bāi while Sulṭān Meḥemmed II. granted another son of Sulaimān Beg, Shāhsuwār, dominion over the tribes of Dhu 'l-Ḳadr and Bozoḳlï. Shāhbudaḳ fled to Egypt in 877 and left the throne to Shāhsuwār who was finally taken by the Egyptians in 877 and executed. Shāhbudaḳ did not however long enjoy his power; another brother 'Alā' al-Dawla, supported by Sulṭān Meḥemmed II. rose against him in 884 (Sa'd al-Dīn, i. 570 *et seq.* and ii. 163) and drove him out of his kingdom; Shāhbudaḳ was imprisoned by the Egyptians whom 'Alā' al-Dawla had been able to win to their side, and when in 895 he tried with the help of Bāyazīd II. to regain the throne from 'Alā' al-Dawla, he was defeated by him, handed over to the Egyptians and executed by them. Henceforth 'Alā' al-Dawla remained at peace with the Ottomans; his daughter 'Ā'isha Khātūn was the wife of Bāyazīd II. (Tashköprüzāde Kamāl, i. 60) to whom she bore the future Sulṭān Selīm I. in 1467 A. D. On the other hand he came in conflict with Shāh Ismā'īl of Tabrīz, whom he had refused the hand of his daughter Beglu Khātūn; he had also taken the town of Diyārbakr after the fall of the Aḳ-ḳoyunlu. In 913 (1507) Shāh Ismā'īl attacked 'Alā' al-Dawla in his own dominions, inflicted a severe defeat on him and deprived him of Diyārbakr and Kharpūt (Sa'd al-Dīn, ii. 130; Leuncl., *Hist.*, 652 *et seq.*; v. Hammer, *Gesch. des Osm. Reiches*, ii. 345); one of his sons and two grandsons fell into the hands of the Persians and were put to death by them.

Selīm I finally destroyed the power of 'Alā' al-Dawla. On his return from the Persian campaign in 921 (1515), Khādim Sinān Pasha was sent on a punitive expedition against the Dhu 'l-Ḳadr chief, who was thought to have taken up a hostile attitude to the Ottomans; on the 29th Rabī' II = 12th June a battle was fought between Sinān Pasha and the aged Turkoman 'Alā' al-Dawla, (he is said to have 90 years of age); his head and those of his four sons and thirty Turkoman princes were sent to the Sulṭān as trophies of victory (Farīdūn, i. 362; Sa'd al-Dīn, ii. 293—297; v. Hammer, *Gesch. des Osm. Reiches*, ii. 425 *et seq.*). 'Alībeg son of Shāhsuwār and grandson of Sulaimānbeg was granted the throne of the Dhu 'l-Ḳadr in place of 'Alā' al-Dawla; he had in his time fled before 'Alā' al-Dawla to Bāyazīd II. and distinguished himself in Selīm's campaign against Shāh Ismā'īl. He afterwards accompanied Selīm I. on his Egyptian expedition and in the reign of Sulaimān I suppressed the rebellion of Djanbardī Ghazālī. He was then misrepresented to the Sulṭān by Farhād Pasha; Farhād Pasha entrusted with the task of chastising him invited him to meet him in his camp at Ortuḳābād and had him and his four sons put to death, (year 928; cf. Leuncl., *Hist.*, 759 *et seq.*); the land of the Dhu 'l-Ḳadrīya was made a Beglerbeylik. Two grandsons of 'Alā' al-Dawla, 'Alībeg and Meḥemmed Khān, sons of Shāhrukh, who had escaped to Shāh Ismā'īl, afterwards came to Sulaimān I. and received governorships from him; Meḥemmed Khān died in 977 in Rumelia (on him, cf. Ewliyā, *Travels*, i. 1, 86 = i. 170 of the Oriental edition). 'Abd al-Razzāḳ Beg, a brother of 'Alā' al-Dawla, was brought a prisoner with his two sons to Constantinople in 1515, but his fate is unknown.

Under Ottoman suzerainty the Dhu 'l-Ḳadroghlu enjoyed the privileges of a mediatised ruling house (e. g. in the *Curialia*; cf. Ewliyā, *loc. cit.*) and appear in the xviith century with the Ḳizilaḥmedli of Sinope and the Khāns of the Krim among the "famiglie del Regio sangue" (Sagredo, *Memorie Istoriche*, p. 1068 of the Venetian edition of 1677).

The name Dhu 'l-Ḳadr — Dukas writes Τουργατίρης (224; cf. Surgadiroli in Bertrandon de la Broquière, Durcadurli in Sagredo); Chalkokondyles and the *Historia Politica* confuse Dhu 'l-Ḳadr with the Turgud Turkomans of Tasheli (Cilicia) and sometimes write Τουργούτης for Dhu 'l-Ḳadr, and sometimes Τουρκατυρλίδες for Turgudlu — has remained attached to the Turkoman tribes of Mar'ash; the former Eyālet Dhu 'l-Ḳadrīya comprised the Sandjāḳs of Mar'ash, Malaṭya, 'Aintāb, Kars-Dhu 'l-Ḳadrīya and Sumeisāṭ ('Ain 'Alī, *Ḳawānīn risālesi*, p. 22), with 2169 fiefs (*tīmār* and *ziāmet*), which turned out 5500 men ('Ain 'Alī, *loc. cit.* 50). The Eyālet was also known by the name of land of 'Alā' al-Dawla.

Bibliography: Munedjdjimbāshi, iii. 167—171; 'Ālī, *Künh al-Akhbār*, iv. 3, p. 38—45; do., *Fuṣūli ḥall u 'aḳd we uṣūli kharidju naḳd*, fol. 98 *et seq.* of my MS.; v. Hammer, *Gesch. d. Osm. Reiches*, i. 175—179 (based mainly on the *Nukhbet al-Tawārīkh* in the more complete as yet unprinted edition); Ch. Schefer, preface to Bertrandon de la Broquière, *Voyage*, p. lix. *et seq.* (following Munedjdjimbāshi).



Dhu 'l-Faḳār.

Representation of 'Alī with the sword Dhu 'l-Faḳār on a mirror in the possession of Prof. M. Sobernheim, Berlin.

ZAIN AL-DĪN ḲARADJA (+ 780).

1. Khalīl 780—788.
2. Sūlibeg 788—800. (Son, fights with Nāṣir al-Dīn Meḥemmed: ʿĀlī, *Künh*).
3. Ibrāhīm (*a.* 788 Lord of Kharpūt: ʿĀlī, *Künh*; *a.* 819 sent to Meḥemmed I.: Feridūn, i. 157).
4. ʿĪsā
5. ʿOthmān (about 788: ʿĀlī, *Künh*).

Nāṣir al-Dīn Meḥemmed, married a daughter of Ḳāḍī Burhān al-Dīn of Siwās. 788 Lord of Siwās; reg. 800—846.
2. Ḥamza + 840 H. (Sidjill-i ʿOthmānī).

1. Suleimānbeg 846—858.
2. فياض + after 840 (Sidjill-i ʿOthmānī).
3. daughter, married Meḥemmed I.

1. Malik Arslān 858—870.
2. Shāhbudaḳ 870—872; 877—884; + after 895. — Shāhkobād (889 taken prisoner and blinded by ʿAlā' al-Dawla: ʿĀlī).
3. Shāhsuwār 872—877. — ʿAlī Beg 921—928. — 1. Sarī Arslān, 2. Dīwāne Weled (*a.* 928 executed with two other brothers: ʿĀlī).
4. ʿAlā' al-Dawla 884—921.
5. ʿAbd al-Razzāḳ (921 banished to Constantinople).
6. Sittī Khātūn, married Meḥemmed II. (853).

1. Shāhrokh (Lord of Kirshehri *a.* 905: Saʿd al-Dīn, ii. 63 and 105).
2. Suleimānbeg (Lord of Bozokli; *a.* slain by ʿAlībeg 920: Saʿd al-Dīn, ii. 287).
3. ʿĀ'ishe Khātūn (married Bāyazīd II. before 1467).
4. Beglukhātūn (sought as wife by Shāh Ismāʿīl).

1. Meḥemmed Khān (+ about 977).
2. ʿAlībeg (about 940; + in Pāsin). — Karakhān (ʿĀlī, *Fuṣūl* etc., fol. 102). — Djaʿfar Beg. (Sandjāḳbeg of Čorum, about 1000 H. in Kaisarīye, ʿĀlī, *Fuṣūl* etc. fol. 102).

Note: A place cannot be found for the Dhu 'l-Ḳadr Oghlu Ḥasanbeg, who is mentioned about 830 H. in the history of Yürgeč Pasha (cf. v. Hammer, *op. cit.*, i. 426 *et seq.*) in Leuncl., *Hist.*, 538 and ʿAshiḳpashazāde (p. 82). — That the Shāhsuwār Pasha, + 997 H., so often mentioned in Hungarian history, was descended from the Dhu 'l-Ḳadr Oghlu, has been assumed by v. Hammer, *op. cit.*, ii. 673 without good reason. (J. H. MORDTMANN.)

DHU ḲĀR, the name of a stream in the land of the tribe of Bakr b. Wā'il [q. v., p. 604] between Wāsiṭ and Kūfa. A battle bears its name which was fought between this Arab tribe and the Persians in which the latter were defeated. It is one of the best known and most celebrated of the *Aiyām al-ʿArab* [q. v., p. 218]. Tradition varies as to the date of the battle. According to some it took place on the day the Prophet was born, according to most authorities however it was not fought till after the battle of Badr [q. v., p. 559] and Muḥammad is related to have said of it "the day was the first day the Arabs had won their rights from the Persians and through me they have been victorious". In many accounts two battles of Dhū Ḳār are distinguished. The battle is sometimes also called after other places near Dhū Ḳār, at which there was also fighting. — The old accounts of the *Yawm Dhī Ḳār* gradually became much elaborated with new material — just as happened with the accounts of the battles between the Bakr and the Taghlib. Thus arose the popular romance of the *Kitāb Ḥarb Banī Shaibān maʿa Kisrā Anūshirwān*, (printed, Bombay, 1305).

Bibliography: Ṭabarī, *Annales*, i. 1015-1016; 1028—1037; Ibn ʿAbd Rabbihi, *al-ʿIḳd al-farīd* (Būlāḳ 1302), iii. 115—119; al-Bakrī, *Geogr. Wörterb.*, ed. by Ferd. Wüstenfeld (Göttingen 1877), ii. 723-724; Maidānī, *Madjmaʿ al-Amthāl* (Cairo 1284), ii. 325 — cf. G. W. Freytag, *Arabum Proverbia* (Bonn 1843), iii. 557 —; Yāḳūt (ed. Wüstenfeld), iv. 10—12; Mittwoch, *Proelia Arabum Paganorum*..... (Diss. Berlin 1899), p. 8. (E. MITTWOCH.)

DHU 'L-ḲARNAIN, the "two-horned", a name always given to the individuals cited below, more particularly to the third. The two horns go back to an old mythological idea. Naram-Sin was for example represented as Adad with 2 horns (on the stele of Susa; cf. *Fouilles à Suse*, i. pl. x.). The two horns of Jupiter Ammon are well known. In Arabic, the name Dhu 'l-Ḳarnain, the true meaning of which was not known to the Arabs

and which they therefore interpreted in the most varied and often quite ridiculous fashion, is borne by the following persons:

1. al-Mundhir al-Akbar b. Mā' al-Samā', the grandfather of al-Nu'mān b. al-Mundhir. He is said to have worn two long curled locks on his forehead and therefore to have received the name Dhu 'l-Karnain. According to Ibn Duraid's explanation he is the Dhu 'l-Karnain who is referred to in verse lx. 3 of Imru'a 'l-Kais (Ahlwardt, *Six Dīwans*, p. ١٥٨)

ayadda masāhaa dhi 'l-Karnaini hatta
tawalla 'āridu 'l-maliki 'l-humāmi

Winckler sees a thunder-god in this Dhu 'l-Karnain.

2. The South Arabian king Tubba' al-Akran or Dhu 'l-Karnain. According to the South Arabian interpretation he is the Dhu 'l-Karnain mentioned in the Korān (cf. under 3).

3. Alexander the Great is by far the most frequently referred to as Dhu 'l-Karnain. He is mentioned by this name even in the Korān (Sūra, xviii. 82 *et seq.*), after the original in the Syriac legend which arose in the viith century A. D., in which Alexander says to God: "I know that thou hast caused horns to grow upon my head, so that I may crush the kingdoms of the world with them". The Syriac legend is, as Nöldeke has shown, the source of the "Two-Horned" in the Korān. For the details of this story and the accounts of Alexander the Great in the rest of Arabic literature see the article ISKANDAR. Among the explanations which the Arabs give of the name Dhu 'l-Karnain as applied to Alexander, I may mention the following: Alexander had two hornlike fleshy growths on his forehead; he had two beautiful locks (*karn* = *dhu'āba*, see above) on his forehead; he was of noble descent on his father's as well as his mother's side; two generations (*karn*) passed away during his lifetime; he was endowed with knowledge of the outer and inner world; he penetrated into the regions of light and of darkness.

4. 'Alī b. Abī Tālib more rarely bears the name Dhu 'l-Karnain.

Bibliography: 1. *Lisān al-'Arab*, xvii. 211; Winckler, *Arabisch-Semitisch-Orientalisch* (*Mitteilungen der Vorderasiatischen Gesellschaft*, 1901, 4), p. 138 *et seq.*

2. A. v. Kremer, *Über die Südarabische Sage* (Leipzig 1866), p. 70 *et seq.*

3. Nöldeke, *Beiträge zur Geschichte des Alexanderromans* (*Denkschriften der Kais. Akademie der Wissenschaften*, Phil.-Hist. Klasse, 38. Vol., Wien 1890, v. Abhandlung), p. 27 and 32; *Lisān al-'Arab*, xvii. 210 *et seq.*; Tha'ālibī, *Kiṣaṣ al-Anbiyā'* (Cairo 1310), p. ٢٢٢; Mas'ūdī, *Prairies d'or*, ii. 248-249.

4. *Kāmūs* s. v. *krn*. (E. MITTWOCH.)

DHU 'L-KIFL is an individual mentioned in the Korān 21, 85, 38, 48, in connection with a series of prophets, whose identity is wrapped in uncertainty. The Muslim commentators have only a very hazy conception of him and hesitatingly identify him with various people, chiefly Biblical personages like Joshua, Elijah, Zachariah, or Ezekiel. Dhu 'l-Kifl is a name of the prophet just as four other prophets have two names (Ya'kūb: Isrā'īl; Yūnus: Dhu 'l-Nūn; 'Isā: al-Masīḥ; Muhammad: Aḥmad). The view is more definitely advanced (Ṭabarī, *Annales*, i. 364, Mudjīr al-Dīn, *al-Uns al-Djalīl*, p. 68), that Dhu 'l-Kifl is an epithet of Bishr (according to some, e. g. *Tādj al-'Arūs*: Bashīr), a son of Aiyūb, whom God chose as a prophet to convert a heathen people (or King Kin'ān) in Shām, where he spent his whole life and died at the age of 75. Ibn Iyās's story that the sons of Aiyūb waged war against the heathen king Lām b. Da'ām to whom they declined to give their sister in marriage and that Bishr was taken prisoner, stands quite alone. As his brothers declined to ransom him, the king threw him upon a funeral pyre; but the angel of God protected him from a fiery death in the same way as Abraham had been protected from the fire with which he was threatened by Nimrod. Lām thereupon became converted with all his people. The accepted collections of Hadīths make not the slightest mention of Dhu 'l-Kifl, a proof that Hadīth criticism places no value on the manifold legends about this individual. The Kuṣṣāṣ have therefore been all the more industrious in finding motives for the name of this figure, which is quite colourless in tradition, by etymological inventions, all of which are connected with various meanings of the word *Kifl* and the verbal stem *kfl*. First with the meaning "pledge" or "security" of the word *Kifl*; Dhu 'l-Kifl is said to have pledged himself to the Prophet Elisha (whose cousin, *ibn 'Amm*, he was according to some — Baiḍāwī —), to whom he proposed himself as successor as leader of the people of Israel, to fulfil three conditions: to fast by day, to spend the night in pious devotions and never to fall into a passion. In spite of the temptations of Satan he fulfilled these conditions. In the legends of Bashīr he gives the heathen king Kin'ān a written guarantee that the king will attain Paradise if he becomes converted or to be a guarantee for the payment of the ransom to Lām. Other legends are connected with the meaning of *Kifl* as "double". Dhu 'l-Kifl enjoyed a double measure of God's rewards because he had done a double share of pious works. The name is connected with *Takaffala* in the meaning of "to attend to the maintenance of anyone", in a legend according to which its bearer maintained 70 (or 100) Israelites (or prophets) who were persecuted by a cruel king; in this story A. Geiger (*Was hat Moh. aus dem Judent. aufgenommen?* 2nd ed. Leipzig 1902, p. 192) has rightly recognised an echo of the story of Obadiah (I. Kings, 18, 4). *Kifl* is also the name of a garment (connected with the meaning of "doubled"), a cloak of double thickness: the prophet wore a garment of this kind which it has been sought to connect with II Kings, ii. 8 (Elijah, *waypiglōm*) (*Ein Muhammedanischer Katechismus*, by Meḥmed Mes'ūd, ed. by F. C. Andreas, Potsdam 1910).

Besides this Dhu 'l-Kifl a different saint of the same name is mentioned (Ibn al-Athīr, *Muraṣṣa'*, ed. C. F. Seybold, p. 190, l. 4 from the foot, *et seq.*), whose legend is however connected by Tha'labī with the prophet Dhu 'l-Kifl. This Dhu 'l-Kifl was originally a sinful man, who took advantage of the indigent position of a certain virtuous woman to tempt her to sin, but was restrained from actually sinning by her apparent compliance and converted to a virtuous life. He therefore was doubly (*kifl*) rewarded by God on the principle that a converted sinner is of more value in the eyes of God than

a pious man who never sins (*al-Ṭā'iʿ ʿind Allāh aḥsan min al-ʿĀbid*; cf. Bab. Talmūd, Berākhōth, 34b; Matthew, xviii. 3; Luke, xv. 7); a type which often appears again with the latter moral application in edifying tales of the East (e.g. the Jewish of Nathān De-Ṣūsīthā, the Muḥammadan of Dā'ūd al-Anṭākī, *Tazyīn al-Aswāḳ bi-Tafṣīl Ashwāḳ al-ʿUshshāḳ* [lith. Cairo 1279 H.], p. 354; in part also in *Sindban*, ed. Baethgen, in the *Zeitschr. d. Deutsch. Morgenl. Ges.*, lxv. 287). It is clear from the stories quoted here that the Muslims are not at all agreed on the character of Dhu 'l-Kifl: whether he was a prophet or merely a pious servant of God (*ʿAbd ṣāliḥ*). The champions of the first view rely solely on the circumstance that Dhu 'l-Kifl has received a place in Sūra xxi (*Sūrat al-Anbiyā'*).

Muslim local tradition has located tombs and holy places of Dhu 'l-Kifl at various places in Muḥammadan territory from Palestine to Balkh. See the references to these places in R. Basset, *Nédromah et les Traras* (Paris 1901) and my notes in the *Revue de l'Histoire des Relig.*, xlv. (1902), p. 219. To two of these places in particular the memory of Dhu 'l-Kifl is more seriously attached by Muḥammadan tradition. One, the erstwhile association of which has now, according to Clermont Ganneau's account (*Archaeological Researches in Palestine*, ii. 308), been quite forgotten, is a *Ḳubba* of *Nebi Kafl* in Kafil Ḥāris (from Kafr Ḥ.; the name is also used in the earlier form in Mudjīr al-Dīn, *al-Uns al-Djalīl*, p. 68, 7 and *Tādj al-ʿArūs*, viii. 99, 15) near Nablus, in the district of which the graves of many prophets are located (cf. *Zeitschr. d. Deutsch. Pal.-Ver.*, ii. 15). In this case the identification of Dhu 'l-Kifl with Bishr, the son of Aiyūb (see above) was proposed; the Samaritans ascribe it to Kālēb, the companion of Joshua, son of Nūn. Of greater importance down to recent times was the tomb of Dhu 'l-Kifl in Kafil (Massignon prefers the pronunciation Kifil) formerly Bēt (Bīr) Mallāḥa, on the left bank of the Hindīya Canal, south of Ḥille in Mesopotamia (in the Wilāyet of Baghdād, Liwā: Kerbelā; Ḳaḍā: al-Hindīya) in which districts the tombs of many saints were located and honoured, without a doubt first by the Jews, (Yāḳūt, ii. 594). One of the latter certainly is the grave of Ezekiel which has been a highly revered object of pilgrimage from ancient times. On its importance among the Jews, see the sources quoted in the *Jewish Encyclopedia*, v. 316, among which the account of the Regensburg traveller Petachjah (xiith century) also gives an interesting account of the reverence paid to the tomb by Muslims (*Tour du Monde ou Voyages du Rabbin Pétachya de Ratisbonne* .... par. E. Carmoly, Paris 1831, p. 45 *et seq.*). With the readiness with which the Muslims always adopted the tombs of saints of other creeds (see *Revue de l'Histoire des Relig.*, *loc. cit.*, p. 214) they have also taken this sacred place of Judaism within the sphere of their reverence and connected it with the mysterious Dhu 'l-Kifl. This has also brought about a change in the original place name. During the reign of Uldjaitu Khudābenda (700 = 1300) the fanatic *Naḳīb al-Ashrāf* Tādj al-Dīn Abu 'l-Faḍl made an attempt to forbid the Jews access to the sanctuary founded by them and proclaimed it from the chancery as a place accessible to Muslims alone. This proclamation gave the vizier Rashīd al-Dīn an excuse to overthrow this rival and bring about his execution (Quatremère, *Histoire des Mongols de la Perse*, Paris 1836, p. xxiv *et seq.*)

Bibliography: a. The Legend: See the commentaries on the passages from the Ḳor'ān referred to above, more particularly, Ṭabarī, *Tafsīr*, xvii. 52—54; Zamakhsharī, *Kashshāf* (Cairo 1307 H.), ii. 53; Fakhr al-Dīn al-Rāzī, *Mafātīḥ al-Ghaib* (Būlāḳ 1289 A. H.), vi. 185; Ṭabarī, *Annales*, i. 364; Thaʿlabī, *ʿArā'is* (Cairo, Maimanīya, 1312 H.), p. 154-155; Ibn Iyās, *Badā'iʿ al-Zuhūr fī Waḳā'iʿ al-Duhūr* (Cairo, Castelli, 1295), p. 96; *Tādj al-ʿArūs*, viii. 99, s. v. *Kfl.*; Muṭahhar b. Ṭāhir al-Muḳaddasī (Pseudo-Balkhī) collected the various accounts of Dhu 'l-Kifl in his lost *Kitāb al-Maʿānī* (*Livre de la Création et de l'Histoire*, ed. Cl. Huart, iii. 100, l. 3 from the foot).

b. The Tomb: Niebuhr, *Reisebeschreibung nach Arabien* etc. (Copenhagen 1778), ii. 264—266; Layard, *Nineveh and Babylon* (London 1853) p. 500-501; Jules Oppert, *Expédition Scientifique en Mésopotamie*, i. (Paris 1863) 243—246; P. Anastas Carm. in *Mashriḳ*, ii. 61—66; L. Massignon, *Mission en Mésopotamie*, i. (Cairo 1910, *Mémoires* ..... *de l'Institut Français de l'Archéologie Orientale*, xxviii), p. 53; A. Nöldeke, *Erlebnisse eines Türkischen Deserteurs*, in *Beiträge zur Kenntnis d. Orients*, ed. by H. Grothe, vii. 53-54 (where a photograph of the Chefil is given). — Illustrations of the tomb from various periods: The earliest is in Uri b. Simeon of Biel's (1563), *Yichūs hā-Ābōth* (Venice 1659) from a drawing by an unknown artist made in 1536 (the tomb is here located on the bank of the Tigris); this view is reproduced by Joh. Henr. Hottinger in *Cippi Hebraici* (Heidelberg 1662) on p. 83 and E. Carmoly, *Itinéraires de la Terre Sainte* (Bruxelles 1847), p. 459; Loftus, *Travels and Residence in Chaldaea and Susiana* (London 1857, reproduced in the *Jewish Encyclop.*, v. 315); most recent is Ismāʿīl Ḥaḳḳī Bey Bābān Zāde, *De Stamboul à Bagdad*, in the *Revue du Monde Musulm.*, (1911) xiv. 253, 257.

(I. GOLDZIHER.)

DHU 'L-NŪN, ABU 'L-FAIḌ B. IBRĀHĪM AL-MIṢRĪ, one of the most celebrated ascetics of early Ṣūfism was a native of Akhmīm, born of Nubian parents; his real name was Thawbān but he is usually called Dhu 'l-Nūn the Egyptian. He lived in Egypt and died at Djīza (Ghizeh) in 245 = 860. He is numbered among the "Polestars" (*Ḳuṭb*) and the "*Ayārūn*, i. e. "hidden saints" (cf. Bāyazīd al-Bisṭāmī); his name is followed by the invocation: "may God sanctify his hidden state". Cf. this formula in the title of one of the articles of Book II. of the *Mathnawī* of Rūmī. He is said to have lived unknown and his great sanctity was only revealed at his death. On the night of his death sixty-nine people dreamed that they heard Muḥammad say: "I have just met Dhu 'l-Nūn the friend of God". It is evident however that this lack of recognition signifies only that his sanctity was disputed and not that he lived in obscurity for we find from the lives of the Ṣūfīs that he had disciples in his lifetime; his biographers say also that he had great influence over the people of Egypt, so much so that the envious called him a *zindīḳ* and denounced him to the Caliph Mutawakkil. The latter sum-

moned him to Baghdād and at first threw him into prison, but afterwards, impressed by his patience and overcome by his eloquence, sent him back in honour to Egypt. This incident shows the suspicion which Ṣūfism aroused in its early days. According to the *Nafaḥāt al-Uns* Dhu 'l-Nūn was the first Shaikh who openly professed the Ṣūfī doctrine.

In Book II of the *Mathnawī* of Djalāl al-Dīn Rūmī occurs a long passage referring to these suspicions or to the astonishment aroused by the doctrine of Dhu 'l-Nūn; his friends considered him a madman and had him confined. "When power is in the hands of the dissolute, says the poet, Dhu 'l-Nūn is necessarily in prison". In this passage the ascetic is the symbol of spiritual knowledge despised by the vulgar who do not understand it.

Many sayings are ascribed to Dhu 'l-Nūn, for example the following: "The man of knowledge (*ʿārif*) becomes more humble every day because he approaches each moment nearer his Lord".

"Mystic knowledge (*maʿrifa*) is the communication which God makes of his spiritual light to the depths of our hearts".

The surname Dhu 'l-Nūn which signifies „the man with the fish" is applied to the prophet Jonah in Ḳorʾān, xxi, 87.

Bibliography: V. al-Hudjwīrī, *Kashf al-Maḥdjūb* (transl. Nicholson), in the *Gibb Memorial Series*, pages 100—103; Djalāl al-Dīn Rūmī, *Mathnawī* (transl. C. E. Wilson, London, 1910), ii. 121—128; cf. also works dealing with the history of Ṣūfism, like the *Nefaḥāt* of Djāmī, and the Memorial of Saints (*Tadhkira-i awliyā*) of Ferīd al-Dīn ʿAṭṭār.

(B. CARRA DE VAUX.)

DHU 'L-NŪN. The BANŪ DHI 'L-NŪN were an influential Berber family of the Huwāra tribe, who migrated into Spain at quite an early period where, during the rebellions against Muḥammad I. (238—273 = 852—886) and ʿAbdallāh (275—300 = 888—912) Amīrs of Córdoba, they played a part as leaders of a robber band of rebels, northeast of Toledo in Shantaberiya (Santaver on the Guadiela), Webdha (Huete) and Uḳlīsh (Uclés). After the fall of the Caliphate of Córdoba in the first quarter of the xi[th] century the first independent king of Toledo of the new dynasty, Yaʿīsh b. Muḥammad b. Yaʿīsh was overthrown in 427 (1035-1036) by Ismāʿīl al-Ẓāfir b. ʿAbd al-Raḥmān b. ʿĀmir b. Muṭarrif b. Dhi 'l-Nūn, who reigned till 429 (1037). He was succeeded by his son Yaḥyā al-Maʾmūn (429—467 = 1037—1074) the greatest figure in the dynasty, who enjoyed a long reign and made temporary conquests on all sides from the centre of Spain; he was succeeded by his weak grandson Yaḥyā al-Ḳādir b. Ismāʿīl b. Yaḥyā who only reigned at Toledo from 467—478 (1074—1085) in which latter year he won the kingdom of Valencia from the feeble hands of the last ʿĀmirid, with the help of Alfonso VI. of Castile to whom he had lost Toledo, and ruled his new kingdom till his death in 1092 when it became a republic under Ibn Djaḥḥāf (1092—1094). The splendour, extravagance and luxury of the Banū Dhi 'l-Nūn became proverbial: *Iʿdhār dhunnūnī* "a Dhunnūnian feast" (like a Lucullan banquet).

Bibliography: Dozy, *Histoire des Musulmans d'Espagne*, ii. 260; iv. 5, 302; A. Vives, *Monedas de las Dinastías Arábigo-Españolas*, p. 170—179 (the chronology differs somewhat from that adopted by Dozy); Maḳḳarī, *Nafḥ al-Ṭīb* i. 288; ii. 672 *et seq.*, 748.

(C. F. SEYBOLD.)

DHU 'L-NŪN BEG ARGHŪN was the founder of the Arghūn dynasty [q. v.] of Sind. He was at first Governor of Ghōr and Sīstān under Ḥusain Baiḳarā of Herāt, and made himself practically independent at Ḳandahār. He began to extend his power southwards into Sind with the assistance of his son Shāh Bēg. He was killed in 913 (1507) in a battle against Shaibānī near Herāt. [See the art. AFGHĀNISTĀN, pp. 166-167.]

(M. LONGWORTH DAMES.)

DHU 'L-RUMMA, an Arab poet of the tribe of Banū ʿAdī. His proper name was Ghailān b. Uḳba b. Masʿūd (or Buhaish). His mother was called Ẓabya and belonged to the Banū Asad. He was a contemporary of Djarīr and Farazdaḳ and in the feud between these two poets took the side of al-Farazdaḳ but without in any way distinguishing himself. He also wrote satires on the tribe of Imruʾ al-Ḳais, who found a champion in the poet Hishām. As the latter could only write *radjaz* verses, with which he could not hold his own against the more elaborate metres of Dhu 'l-Rumma, al-Farazdaḳ had to come to his aid but afterwards went over to Dhu 'l-Rumma's side. The latter also became a panegyrist of Bilāl b. Abī Barda, grandson of Abū Mūsā 'l-Ashʿarī. The latter had, as every one knows, played a by no means honourable part at Adhruḥ but this did not of course hinder our poet from representing Abū Mūsā's conduct at Adhruḥ as a credit to his descendants. Dhu 'l-Rumma's love-poems were at first dedicated to a Beduin named Maiya; Dhu 'l-Rumma and Maiya are one of the celebrated pairs of lovers among the Arabs. Afterwards when she harshly rejected him, by her husband's orders, it is said, he turned his attention to a certain Kharḳāʾ but died soon afterwards —, according to one authority, of small pox. The year of his death is uncertain. Ibn Khallikān says 117 (735-736); elsewhere 101 (719-720) is given. The *Kitāb al-Aghānī* says in one passage: "he died in the Caliphate of ʿAbd al-Malik". This could not be later than 86 (705). But as the Bilāl who has been mentioned as Dhu 'l-Rumma's patron, as we know from Ṭabarī, only became chief of police in Baṣra in 109, Ḳāḍī in 111, and deputy-governor in 118 (which office he held till 120), this early date for the poet's death is obviously wrong. Probably in the *Kitāb al-Aghānī* we ought to read Hishām b. ʿAbd al-Malik instead of simply ʿAbd al-Malik as has actually to be done in another passage. If this suggestion is correct there only remains the date 117 which would quite suit Dhu 'l-Rumma's relations with Bilāl. All authorities are agreed that he died in the prime of life ("40 years of age") and was buried in the desert not far from Baṣra.

This story of his burial in the desert is perhaps a myth; but it certainly is entirely in keeping with the character of the poet. Dhu 'l-Rumma was a thorough Beduin: in appearance, habits and ideals and by no means least in his style of poetry. According to Arab critics his great strength lay in his mastery of simile. Ḥammād al-Rāwiya regards him as equal to Imruʾ al-Ḳais in this respect. He was particularly skilled in describing

"sand, noonday heat, desert, water, camel-lice and snakes" (Ibn Ḳutaiba); and his descriptions of nature are always described as very remarkable. Abū 'Amr says he was the last *Shi'r* (i. e. Ḳaṣīdas) poet, as Ru'ba had been the last of the Radjaz poets. But he lacked the power to write effective panegyrics and biting satires. This was doubly disadvantageous to him. At one time the Arab literati denied him the rank of a classic (*faḥl*); indeed they were on the whole inclined to deny him the credit of being a poet of genius (*mufliḳ*) (Aṣma'ī's verdict); but then — and this was probably still more unpleasant for him — throughout his life he was poor, although he was a notorious sponger and "often came among the country people as well as to Kūfa and Baṣra to take part in wedding feasts" (*Aghānī*). To complete this sketch of his character we must add that he plagiarised the works of his predecessors and even of his contemporaries in the most shameless fashion. Ru'ba in particular bitterly complained of him in this respect; he is even said to have simply appropriated whole poems by his brothers. On the other hand it is right to point out that al-Farazdaḳ stole certain verses from Dhu 'l-Rumma, because "he was more worthy to have written them", and that the Arabs of this period were, if possible, even more lax in their regard for the ownership of literary products than at the present day.

On the whole Dhu 'l-Rumma was less a poet than a clever maker of verse and a compiler. That he was not a born poet, he himself acknowledged, according to the Arab authorities. We are also told that he was able to write; he is actually said to have concealed the fact because it was considered a disgrace among the Beduins (or perhaps rather among the poets of the old school?). He had further a considerable knowledge of the ancient poetry and lexicography, as he showed on more than one occasion. He used to settle the genuineness or falsity of poems, the meaning of rare words, etc. As an authority on the vocabulary of the Beduins he plays an important part in the Arab lexicographers. Yāḳūt likewise frequently quotes him in his geographic dictionary on account of the many place-names which occur in his poems.

Bibliography: *Kitāb al-Aghānī* (1st ed.), v. 172; vii. 61—63; xv. 125, 166; xvi, 110—127; xvii. 153; Ibn Ḳutaiba, *Kitāb al-Shi'r*, p. 29, 41, 333—342; Ṭabarī (ed. de Goeje), s. Index s. v. *Bilāl b. Abī Burda*; Ibn Khallikān (ed. Wüstenf.), No. 534, (transl. by de Slane, ii. 447); Yāḳūt, *Mu'djam* (ed. Wüstenf.), i. 174 etc.; Smend, *De Dsu r' Rumma Poeta* (Diss. Bonn, 1874), p. 1—2; Brockelmann. *Gesch. d. Arab. Litter.*, i. 58 *et seq.* (where 107 as the date of his death is a misprint for 101); Goldziher, *Abhandlungen zur Arabischen Philologie*, i. 82, 94 *et seq.*, 137 (Note), 210 *et seq.*; do., *Muhammedanische Studien*, i. 112.

(A. SCHAADE.)

DHU 'L-SHARĀ, an ancient Arab deity. According to the Arab tradition he was a god who owned a reserved grazing-ground (*ḥimā*) among the Dawsites (Wüstenfeld, *Genealogische Tabellen*, 10, 20) with a hollow into which the water trickled down from the rocks, which is in agreement with the fact that the name 'Abd Dhu 'l-Sharā is found in this tribe. According to al-Kalbī (Wüstenfeld, 10, 14) also, this deity was worshipped among the related Banū 'l-Ḥārith; cf. also Lane, s. v., according to whom the site of his cult was al-Sarāt. We meet with Dhu 'l-Sharā (Dusares) on more historical ground as the chief god of the Nabataeans, in whose inscriptions from Petra, the land east of Jordan and as far as al-Ḥidjr he is often mentioned. His chief sanctuary was in Petra where a large black, quadrangular unhewn stone was dedicated to him in a splendid temple. He had another important sanctuary in Soada which was called Dionysias after him. His festival was celebrated here in August which is certainly connected with the fact that he was identified with Dionysos as the god of fertility, particularly of the vintage. In Petra and Elusa, on the other hand, his festival, according to Epiphanius, fell on the 25th day of December on which day "the virgin called Χααβου in Arabic and Dusares born of her (τοῦτ' ἔστιν μονογενῆ τοῦ δεσπότου) were worshipped with Arabic hymns". How much reliance is to be placed on this statement is however uncertain, even the meaning of the word Χααβου being doubtful. It naturally reminds one of the Arabic *ka'āb*, "a young maiden with breasts developed"; but it is also possible to connect it with *ka'b* "cube" (cf. the Ka'ba in Mecca) according to which interpretation the god was thought to have been born from the stone.

As the compound form shows, Dhu 'l-Sharā is not a real name but an epithet of a god, whose actual name and original character is still unknown to us on account of the meagreness of our sources. That he was the sun-god, worshipped by the Nabataeans (Strabo, xvi, 4, 26), is only a possibility. He certainly only acquired his Dionysian character in a civilised land, in which connection it is important to note that so early a writer as Herodotos (iii. 8) identifies the Arab god Orotal with Dionysos. One may even ask whether the god who bore this epithet was everywhere the same. The answer to this question depends on the meaning of the epithet and at this point so many possible solutions offer themselves that it is scarcely possible to come to a definite conclusion. The lexicographers give the following meanings for Sharā': district, road or mountain. As they give as an example of the first meaning Sharā' (Ashrā') 'l-Ḥaram, "the neighbourhood of a sanctuary", the name might be interpreted as: owner of such a district, which could of course, be applied to various gods. The word appears also, however, as a place-name with or without the article (cf. Steph. Byzant, 237, 22: Δουσάρη, σκόπελος καὶ κορυφὴ ὑψηλοτάτη Ἀραβίας, and according to the geographers was applied amongst other places to a hill in the land of the Ṭā'ites and a place near Mecca, where according to the *Dīwān* of the Hudhailites (ed. Wellhausen, 276, 22), water was to be had and gazelles to be found. A place called Sharā is also frequently mentioned where many lions were to be met with (e. g. *Kāmil*, ed. Wright, 33, 12; 54, 3; 56, 4). The place near Mecca could most readily be identified as the Dawsite Dhu 'l-Sharā' (cf. *Bibl. Geogr. Arab.*, vii, 316). It is on the other hand more natural to connect the god of the Nabataeans with the district of al-Sharā(t) which practically coincides with the ancient Edom although, in spite of the equation proposed by Lagarde, it is still somewhat risky to identify Sharā and Sharāt

without very careful consideration. Finally Eduard Meyer's suggestion must be mentioned, that the feminine deity Shrt, who appears in an inscription of Boṣrā, has been evolved from Sharā, which was originally a place or a fetish (just as in older times the wife of Abraham, Sarai-Sara); he also thinks it possible that the word Sharā as the name of places, where the deity was worshipped, might be derived from the name Dhu 'l-Sharā.

Bibliography: Ibn Hishām (ed. Wüstenfeld), p. 253; Bakrī, *Geogr. Wörterbuch*, p. 805 *et seq.*; Yāḳūt, *Mu'djam*, iii. 268 *et seq.*; Lane s. v.; Mordtmann, in *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxix. 99—106; Nöldeke ibid., xli. 711 *et seq.*; Wellhausen, *Reste Arab. Heidentums*, p. 48—51; Baethgen, *Beiträge zur Semit. Religionsgesch.*, p. 92—97; Lagrange, *Études sur les Religions Sémitiques*, 2. ed., p. 184, 188 *et seq.*, 507; Lagarde, *Übersicht über die Nominalbildung*, p. 92 *et seq.*; Brünnow and Domaszewski, *Die Provincia Arabia*, i. 188 *et seq.*; E. Meyer, *Die Israeliten und ihre Nachbarstämme*, p. 267—271. (Fr. Buhl.)

DHUBĀB, flies, gnats, etc. There are numerous kinds; they are produced in putrescent substances, particularly the dung of animals. They have no eyelids on account of the smallness of their eyes but in compensation they have two hands with which they may constantly be seen washing their eyes. They also have a proboscis, which they stretch out when they want to lick blood and withdraw when they have sucked it all up. They hum and buzz like a reed which is blown into. They are unable to run as they have no joints like ants and lice; the soles of their feet are rough so that they cannot hang on to smooth things. Flies wage war on midges therefore the latter do not come out by day; they only come out when the flies have gone to rest. If flies did not drive away the midges, it would be intolerable to live in houses. When an animal is wounded, the flies fall upon it and bring about its death unless it is able to keep the wound clean by licking it. The flies deposit their excrement in the wound and worms come out of it; it is of two colours like that of birds and looks black on a white ground and vice versa. There are different kinds according to the different animals. They are only found in large numbers near putrescent matter; they like the heat of the sun and also increase by copulation. Flies are also produced in beans and only the husks are left when they fly out. Their uses in medecine are numerous and are detailed by Ḳazwīnī, Damīrī and Ibn al-Baiṭār.

Bibliography: Ḳazwīnī, *'Adjā'ib al-Makhlūḳāt* (ed. Wüstenfeld), i. 434 *et seq.*; Damīrī, *Ḥayāt al-Ḥayawān* (ed. Cairo), p. 270; Ibn al-Baiṭār quoted by Leclerc in *Notices et Extraits*, ii. 144. (J. Ruska.)

DHUBYĀN was the son of Baghīḍ b. Raith b. Ghaṭafān b. Sa'd b. Ḳais 'Ailān. He was the brother of 'Abs and Anmār, and the father of Fazāra, Sa'd and Ḥārithat al-Baḳ'ā'. The pasture grounds of the tribe of Dhubyān lay to the east of Madīna where they dwelt along with the rest of the descendants of Ghaṭafān, between the Ḥidjāz and Adjā and Salmā, the mountains of the Banū Ṭaiy, from whom Dhubyān was separated by the Wādī 'l-Rakba. The two main branches of Ghaṭafān were Ashdja' and Baghīḍ, the principal centre of the latter tribes being Sharabba and Rabadha, some 130 Arabian miles east-by-north from Madīna. For the suggested etymologies of the name see the *Lisān al-'Arab* (*sub voce*).

History: The tribes of Dhubyān come upon the scene in connection with the famous war of the Horse-race. When Ḳais b. Zuhair became chief of 'Abs, Dhubyān obeyed Ḥudhaifa b. Badr of Fazāra, who was the most important person in the whole of Ghaṭafān. It was a quarrel between these two that gave rise to the war of Dāḥis and Ghabrā' between the two brother tribes which lasted for forty years. The war was complicated by the simultaneous breaking out of a feud between the tribes of Tamīm and 'Āmir b. Ṣa'ṣa'a (see art. ḲAIS). 'Abs becoming guests of the latter tribe, Dhubyān cast in their lot with Tamīm, together with Asad who were in alliance with Dhubyān, and Ḍabba and the Ribāb who were connected with Tamīm. These allies were routed on the day of Djabala which Caussin de Perceval dates 579 A. D. 'Abs next quarrelled with their hosts the Banū 'Āmir and wished to return once more into the Ghaṭafān country. Through the good offices of Ḥārith b. 'Awf and Ḥārim (or Khāridja) b. Sinān peace was restored, and Sharabba became the chief seat of 'Abs (cf. the *Mu'allaḳa* of Zuhair).

After the conclusion of the war between Dhubyān and 'Abs a feud broke out between the now reunited Ghaṭafān and Khaṣafa. Of Ghaṭafān, Ashdja', 'Abdallāh b. Ghaṭafān, 'Abs and Dhubyān took part, and of Khaṣafa, the Banū Djusham, Banū Naṣr, Banū 'Āmir (branches of Hawāzin) and the Banū Sulaim, brother tribe to Hawāzin. After lasting for half-a-dozen years the feud came gradually to an end when the power of Muḥammad began to make itself felt (see art. GHAṬAFĀN).

In the eighth year of the Hidjra Muḥammad invited Dhubyān to accept Islām. They killed his messenger, but Ḥārith b. 'Awf (cf. above) paid the bloodwit, and the tribe some time after professed the new faith. In the apostasy which followed the death of Muḥammad, Fazāra and other branches of Dhubyān fell away under their chief 'Uyaina b. Ḥiṣn. In the subsequent attack of the Bedawī tribes upon Madīna all Ghaṭafān except Ashdja' took part. They gathered at Abraḳ in the district of Rabadha which belonged to Dhubyān. Their attack failed and they were in turn driven back by Abū Bakr, and on the return of Usāma from Syria, finally dislodged, Rabadha being attached to the territory of Muslims. They fell back upon Ṭulaiḥa, who in turn retired to Buzākha, Ghaṭafān following. In the battle which ensued Ghaṭafān, and especially Fazāra, bore the brunt of the fighting; but they were completely defeated by Khālid b. al-Walīd. Ghaṭafān submitted once more to Islām, and, except for certain proscribed persons who had killed the Muslims of the tribe, were pardoned. 'Uyaina was pardoned also by Abū Bakr. Dhubyān is mentioned as taking part in the battle of Mardj Rāhiṭ in the year 65 A. H. between the supporters of Marwān the Umaiyad and those of Ibn Zubair (Ṭabarī, ii. 485). Doughty mentions a small tribe called Dhubyān (Zubbian) dwelling in al-Ḥidjr.

Bibliography: Ṭabarī, i. 1872 *et seq.*; Ibn 'Abd Rabbihi, *'Iḳd al-Farīd*, (Cairo, 1305), iii. 49 *et seq.*; Caussin de Perceval, *Essai*, ii. 409 *et seq.*; Hamdānī, *Geogr. der Arab. Halbinsel* (ed. Müller), p. 131, 7 *et seq.* See also under GHAṬAFĀN. (T. H. Weir.)

ḌIBĀB, an Arab tribe, belonging to the Maʿaddite group. They were the descendants of Muʿāwiya b. Kilāb, who was called al-Ḍibāb because of three of his sons (Ḍibāb, Ḍabb and Muḍibb). Their genealogy is: Muʿāwiya b. Kilāb b. Rabīʿa b. ʿAmr b. Ṣaʿṣaʿa b. Muʿāwiya b. Bakr b. Hawāzin.

They dwelled in the district of Ḥima Ḍariya in the Nadjd territory.

The following settlements of the Ḍibāb are mentioned: Djazʿ Banī Kūz, Dāra Djuldjul and Ṭulūḥ; mountains: Akhzam, al-Djawshaniya, Dhāt Ārām, al-Yahmūm (a large black hill), Kabsha (with Dāra al-Kabasht), al-Khanzara (a large mountain with Dāra Khanzara), Numaira Baidān, Shuʿabā (a large mountain, one day's journey in length) and Zuhlūl (a black hill with ore deposits), etc.

The following were Wādīs of the Ḍibāb: Dhu 'l-Djadāʾir, al-Raiyān (in common with the Djaʿfar b. Kilāb), Hadb Ghawl, Ḳādim and Turaba (a large W. with palmgroves and cornfields, in common with the Hilāl and ʿĀmir b. Rabīʿa); watering-places: Arṭā, al-Aswara, al-Baradān (near Dāra Djuldjul), Buthān, Thuraiyā, al-Djifār, al-Ghadīr, Ḳurāḳira, al-Khiṣāfa, al-Shubairima, Ṣufaiya, Maʿrūf and Manīy, etc.

Bibliography: Ibn al-Athīr, *Chronicon* (ed. Tornberg), vi. 172; Yāḳūt, *Muʿdjam* (ed. Wüstenfeld), i. 60, 209, 271, 552, 663, 791, 834, 924; ii. 38, 71, 156, 259, 266, 477, 963; iii. 293, 544, 826; iv. 50, 233, 574, 814, 985, 1012 and Index s. v.; Ibn Ḳutaiba, *Kitāb al-Maʿārif* (ed. Wüstenfeld), p. 43; Muḥammad b. Ḥabīb, *Über die Gleichheit u. Verschiedenheit der Arabischen Stammnamen* (ed. Wüstenfeld), p. 34; F. Wüstenfeld, *Genealogische Tabellen der Arabischen Stämme und Familien* (Göttingen 1852), part ii.: Ismāʿīlī tribes, Table E 17; do., *Register zu den Genealog. Tabellen*, (Göttingen 1853), p. 154 and 299.

(J. SCHLEIFER.)

DĪBĀDJ, a variegated silk cloth (satin). Dībādj is an Arabicised form of the Persian *dīvā* or *dībā*, which means a coloured cloth in which warp and woof are both made of silk (*abrīshum*, Arabic *ibrīsam*). *Dībādj* probably first entered Arabic through the Aramaic; in any case the word was known by Muḥammad's time, for it appears in a poem by Ḥassān b. Thābit (*Kitāb al-Aghānī*, iv. 17, 1 according to Fraenkel, *Aram. Fremdwörter*, p. 41). The derivation from *dīwbaf* = *nisādjat al-djinn* = "cloth of the spirits" (*Tādj al-ʿArūs*) is of course a popular etymology.

In spite of the interdiction of the wearing of silk, dībādj was frequently used in the East in the middle ages as a material for masculine dress. It was especially used for robes of honour. At the Fāṭimid court in Cairo there was a separate *dār al-dībādj* (Maḳrīzī, *Khiṭaṭ*, i. 464; cf. Karabacek, *Die Pers. Nadelmalerei Susandschird*, p. 84), in which this material was supposed to be manufactured but was probably only made up. The fabric itself as well as the name came from Sāsānian Persia; the frequent description of dībādj as Khusrawānī is probably not merely a picturesque epithet but a direct reference to its origin. Dībādj was certainly a highly prized article of commerce, on which the *Kitāb al-Ishāra fī Maḥāsin al-Tidjāra* of Abu 'l-Faḍl Djaʿfar b. ʿAlī al-Dimashḳī (Cairo 1318), p. 25, says: "There are several kinds of Dībādj, some of which are used for clothing and some for hanging up and spreading out [as carpets]. The best quality is that which is beautifully dyed, the designs (pattern) on which are neatly arranged, the silk fine and the web thick, the colour shining, the weight heavy, and which has remained free from traces of fire during the process of smoothing (*fī djandaratihi*, probably a finishing process). The poorest quality is that which possesses the opposite qualities. The quality used for cutting out for clothes should measure 120, that for spreading out and hanging up 200 spans (*shibr*) the piece (*thawb*). It may however be more or less; but if it is not sufficient to make a garment, it is a most serious fault, for it cannot be cut up and it is difficult to find a use for it. Even when one finds a similar piece, it is hardly possible to obtain permission to cut a piece out of it to make up the necessary amount". Numerous pieces of silk preserved in our museums may be claimed to be dībādj.

On account of its beautiful appearance and its popularity the name *dībādj* or *dībādja* has been transferred to all sorts of other things; for example the preface to a poem or book is called *dībādja* on account of its florid style; the same name is given to the grain of a wood or of a stone. (Idrīsī's glossary); for other meanings see the dictionaries. In certain connections *dībādj* and the words connected with it have come to mean beautiful, brilliant, elegant. *Dībādj al-Ḳurʾān* is a name used by Ibn Masʿūd for Sūras xl—xlvi, the so-called *ḥawāmīm*, which take their name from the mystic letters حم which introduce them.

(C. H. BECKER.)

DĪBĀN, now more correctly pronounced DHIBĀN (Yāḳūt, ii. 717: Dhibyān; Khalīl al-Ẓāhirī, ed. Ravaisse, p. 120, 9: Dībyān; Ibn Faḍlallāh al-ʿUmarī, *Taʿrīf* (Cairo 1312), p. 194, 15: Dībādj), an ancient site in Moab, the Dībōn of the Old Testament, on the Roman road, which is however known to have been used as late as the Mamlūk period, between Ḥusbān and al-Rabba, became famous in 1868 as a result of the discovery there of the inscription of King Mēshaʿ (the Moabite Stone). — Cf. A. Musil, *Arabia Petraea*, i. 376 *et seq.*

DIʿBIL (as a noun means "an old she-camel"), the pen-name of a famous Arab poet of the ʿAbbāsid period. His real name, according to the *Kitāb al-Aghānī* was Muḥammad while other authorities say it was al-Ḥasan or ʿAbd al-Raḥmān. His *kunya* was Abū ʿAlī or Abū Djaʿfar. His ancestor Razīn was a client of ʿAbd Allāh b. Khalaf the Khuzāʿī who was secretary to the Caliph ʿOmar b. al-Khaṭṭāb.

Diʿbil was born in 148 (765); his birthplace is unknown. His family was settled in Baghdād but originally belonged to Kūfa, though some say to Karkīsiya (Circesia). The poet certainly spent his youth in Kūfa. As the result of an unfortunate escapade he had to remain in concealment for a considerable period and wandered about the country in the company of all sorts of rogues and vagabonds. He then appears to have settled in Baghdād. Here he made the acquaintance of the poet Muslim b. al-Walīd who introduced him to poetry. By a fortunate chance he came to the court of Hārūn al-Rashīd.

The following facts are definitely known regarding Di'bil's further career at the courts of Hārūn and al-Amīn. He was first for a period prefect of the town of Simindjān in Ṭukhāristān, a nāḥiya (district) of Khurāsān. As his immediate superiors, Yāḳūt (*Mu'djam*, s. v. Simindjān) mentions two persons: al-'Abbās b. Dja'far and Muḥammad b. al-Ash'ath. Probably these two individuals are in reality only one, viz., the al-'Abbās b. Dja'far b.(?) Muḥammad b. al-Ash'ath, mentioned by Ṭabarī (iii. 609 and 612). This man (apparently a member of the same clan as Di'bil) was governor of Khurāsān from 173—175 (789—792) in the reign of Hārūn al-Rashīd. The period of Di'bil's prefecture should most likely be placed in the same period. — Shortly before 200 (815-816) he made the pilgrimage and proceeded to Egypt to his fellow-tribesman al-Muṭṭalib b. 'Abd Allāh, who was governor there from 198 to Ramaḍān 200 (813—April-May 816). He wrote panegyrics on him and was handsomely rewarded and appointed prefect of Uswān (Assouan). But he lost the favour of his benefactor and was soon dismissed because of lampoons on him (which probably however were composed at an earlier period).

Soon afterwards he appears to have been again in the 'Irāḳ. For when al-Ma'mūn's uncle the singer and aesthete Ibrāhīm b. al-Mahdī was chosen Caliph during the absence of the Caliph in Khurāsān by members and clients of the family of 'Abbās in Baghdād (25th Dhu 'l-Ḥidjdja 201 = 14th July 817), Di'bil wrote bitter lampoons on him and the 'Abbāsids in general: "If Ibrāhīm is strong enough to bear the burden of the Caliphate, then Mukhāriḳ, Zulzul and Māriḳ (three professional singers) are qualified to succeed him". "How is it possible — it surely cannot be — that one profligate should inherit the Caliphate from another". Ibrāhīm was naturally enraged at being classed with "strolling people" and when he had again submitted to his nephew al-Ma'mūn and obtained the latter's pardon, he demanded that Di'bil should be punished in the severest fashion. But the Caliph, as can easily be understood, took such a thorough if malicious delight in these verses that he forgave the poet everything that he had said against himself and his family, even a verse in which he prided himself on belonging to the same tribe as his brother's executioner (Ma'mūn's general Ṭāhir b. al-Ḥusain, the conqueror of Baghdād).

This story is by no means improbable. But the rising of the Baghdād 'Abbāsids and the proclamation of Ibrāhīm had its origin in the fact that during his sojourn in Khurāsān al-Ma'mūn had appointed the eighth Shī'ite Imām 'Alī b. Mūsā 'l-Riḍā [see 'ALĪ AL-RIḌĀ] as his successor. Di'bil was a thorough going Shī'ite throughout his life. He wrote panegyrics on 'Alī al-Riḍā and was rewarded by him with a robe, which he preserved as a relic. He is also said to have received from him 10,000 dirhems which the Imām had ordered to be struck in his own name (*Aghānī*, xviii. 42 *et seq.*). Ma'mūn's possibly only feigned friendship to the 'Alids may have induced Di'bil to make his peace with this ruler. In any case in the period following he wrote several panegyrics on the 'Abbāsids. 'Abd Allāh b. Ṭāhir is said to have recited one of them to the Caliph.

Di'bil maintained himself in the Caliph's favour for a considerable period, possibly the latter saw in him a useful tool. Nor was he injured by the enmity of Ibrāhīm b. al-Mahdī, who was again reconciled to the Caliph, nor of the Mu'tazilite Ḳāḍī Aḥmad b. Abī Du'ād, while the Caliph simply took a delight in Di'bil's biting lampoons on his secretary 'Abū 'Abbād. But 'Alī al-Riḍā died at the end of Ṣafar 203 (Aug.-Sept. 817) and on the 29th Dhu 'l-Ḳa'da 207 (15th April 823) the 'Alid national flag of green was replaced by the black of the 'Abbāsids. This is the latest date then (207 = 823) at which Di'bil can have returned to his hostile attitude to the 'Abbāsids. To this date or possibly a little later may be placed a poem in which Di'bil describes Hārūn al-Rashīd as the worst of men and the 'Abbāsids as a whole as even more unworthy of the throne than the Umaiyads.

Shortly before this breach of friendly relations with the 'Abbāsid court another feud had begun, which was to occupy the attention of a great part of Baghdād society for years if not for decades: Di'bil's quarrel with the poet Abū Sa'd al-Makhzūmī. The latter lauded the North Arabians (Nizārites) and poured scorn upon the South Arabians (Ḳaḥṭānites), while Di'bil was the reverse. While Abū Sa'd for long exercised a certain moderation in his lampoons and at the same time could not break away from the forms of the old Beduin *ḳaṣīda*, Di'bil assailed him with the vilest abuse and expressed it in the language of the gutter. It thus came about that only scholars cared for Abū Sa'd's poems, while on the other hand his opponent's verses were sung by the youth of Baghdād as street-ballads to which Di'bil himself contributed his share. This feud lasted into the reign of al-Ma'mūn's successor, al-Mu'taṣim; for a poem by Abū Sa'd has survived in which he endeavours in the last verse to draw this Caliph into the feud against Di'bil.

Al-Mu'taṣim himself, the eighth 'Abbāsid Caliph, received a severe chastisement from Di'bil on his accession and on his death the poet is said to have exclaimed "a Caliph has died whom no one laments and another has succeeded whom no one rejoices in". The Vizier Muḥammad b. 'Abd al-Malik al-Zaiyāt on this occasion wrote an elegy on al-Mu'taṣim. Di'bil thereupon replied with an incredibly unmeasured lampoon in which he called after the late Caliph: "Go to Hell and torment; I have never regarded thee as anything else than a devil". Al-Mutawakkil, finally, the last Caliph whom he survived, was accused by him in a lampoon of pederasty. The viziers and other officials of the Caliph naturally did not come off any better than their masters.

Di'bil's end befitted his attitude throughout his life. He was barbarously punished for a lampoon on the North Arabians by the then prefect of Baṣra, al-Isḥāḳ b. al-'Abbās. After his release he fled to al-Ahwāz and is there said to have been treacherously murdered in the village of al-Ṭīb in 246 (860-861) at the instigation of a certain Mālik b. Ṭawḳ, whom he had irritated by a particularly cruel lampoon. The details of this story of his murder appear highly suspicious. It may more reasonably be presumed that he died as a result of the ill-treatment he had received in Baṣra; he was then 98 (Muḥammadan) years of age.

It is striking evidence of the importance attached to Di'bil's poems that the above men-

tioned prefect of Baṣra commissioned a North Arabian poet, Abu 'l-Dalfā' to reply to the lampoons of Di'bil and Ibn Abī 'Uyaina in a poem which he published under the title of *al-Kaṣīda al-Dāmigha*, the "crushing Kaṣīda". — That Di'bil's fellow-tribesmen, the Banū Khuzā'a, were proud of their poetical champion is only natural.

If we critically examine Di'bil's poems we can only credit a few with any high poetic merit. Only a few isolated pieces have a noble theme (e. g. his farewell to Muslim b. al-Walīd and the lament on his cousin: *Aghānī*, xviii, 47 and 54); some are pleasant little trifles (we may particularly mention the "Locus-poem" in Ibn Kutaiba, *Kitāb al-Shi'r*, ed. de Goeje, p. 541; it might well be in the *Mudjūn* of Abū Nuwās); the great majority are venomous pamphlets and scurrilous songs that were sung in the streets. These are nevertheless particularly interesting to us on account of the wealth of historical references which frequently afford a fairly safe clue to the dating of the poem in which they occur (which is by no means usual in Arabic poems), and contribute all sorts of little details to our knowledge of the historical personages mentioned in them. We need hardly point out that one must not believe every thing that Di'bil says about his victims. Cf. also the article AL-KUMAIT.

Di'bil's *Dīwān* unfortunately does not appear to have survived in its entirety. Presumably his too great popularity — which in this case means popularity with the mob — has prevented serious philologists from exhaustively studying this poet.

Bibliography: *Aghānī* (1st ed.), xviii, 29—60; xx. 38; Ibn Ḳotaiba, *Kitāb al-Shi'r* (ed. de Goeje), p. 539—541; Ibn Khallikān (ed. Wüstenfeld), N°. 226; transl. by de Slane, i. 507—510 (cf. also the biographies of Ibrāhīm b. al-Mahdī, Ṭāhir and his son 'Abd Allāh: Transl. i. 17—19, 649—655; ii. 49—55); Ibn al-Athīr (ed. Tornb.), vii. 60; Ḥādjdjī Khalīfa, iii. p. 279 *et seq.*; Brockelmann, *Gesch. d. Arab. Litter.*, i. 78 *et seq.*; Goldziher, *Muhammedanische Studien*, i. 83, 156. (A. SCHAADE.)

DIDJLA (without the article) is the Arabic form of the name of the Tigris, called (I)DIGNAT-(I)DIGLAT in Babylonian, חִדֶּקֶל in Hebrew and ܕܩܠܬ in Syriac.

According to the Arab geographers the Tigris rises north of Maiyāfāriḳīn (= Tigranokerta) at Holūris, a place celebrated in history on account of the massacre of 'Alī the Armenian there in 249 (863) (see Tomaschek, *Sasun*, p. 23), out of a dark cavern beneath the Ḥiṣn Dhi 'l-Ḳarnain. It is the grotto at the source that is here referred to (according to Belck in the *Verhandlungen der Berl. Ges. für Anthropologie*, 1900, p. 459), the subterranean course of the Tigris nearly a mile in length, near Ilidja (Holūris = Illyrisis = Elegerda = Ilidja: see Lehmann-Haupt, *op. cit.* p. 523, Herzfeld in *Memnon*, i. 133), at the entrance to which rise the remains of a "Chaldaean" citadel, to the neighbourhood of which the name of Dhu 'l-Ḳarnain is still attached. (See Lehmann-Haupt, i. 439).

Ibn Serapion, Muḳaddasī, and Yāḳūt are our chief authorities on the upper course of the Tigris and its tributaries and have left us a wealth of statements which do not however entirely agree and cannot always be verified. Yāḳūt seems to have used the best sources. He mentions a Nahr al-Kilāb "Dog River" as the first tributary, which is probably identical with the Nahr al-Dhi'b "Wolf River" of Muḳaddasī. As he describes it as coming from the district of Shimshāṭ (see Iṣṭakhrī, p. 75; Ghazarian, *Armenien unter Arab. Herrschaft*, p. 72; Huntington in the *Verhandlungen der Berl. Ges. für Anthrop.*, 1900, p. 149), it seems clear that he is referring to the Arghana-Su. Next come below Diyār Bakr [q. v.] the Wādī Ṣalb (= al-Rams of Muḳaddasī? — probably the modern Ambar-Čai), the Wādī Sātīdamā (certainly the Batman-Su, perhaps al-Maṣūliyāt of Muḳaddasī; cf. Marquart, *Ērānšahr*, p. 141 *et seq.*, 161), and next the Wādī 'l-Sarbaṭ (called Nahr al-Dhi'b by Ibn Serapion), the river of Arzan [q. v., p. 472]. At the bend in the Tigris at Tell Fāfān (the modern Till, the Tila of the Assyrians; see Lehmann-Haupt, i. 337 *et seq.*) the Wādī 'l-Zarm, also called the Bohtān-Su or Eastern Tigris, a considerable stream, which has been augmented by the waters of the Bidlis-Čai, (cf. M. Hartmann, *Bohtān*, p. 65 *et seq.*), joins its western sister-river from Diyār Bakr.

The name of the next tributary, which Yāḳūt writes Nahr Yarnā, should according to Andreas in M. Hartmann, *Bohtān*, p. 131, be read Nahr Baznā which would be derived from the name of the Bashnawī tribe of Kurds. To what modern stream it corresponds is as uncertain as in the case of the Nahr Bā'ināthā, which is next mentioned (thereon cf. M. Hartmann, *op. cit.*, p. 31 and 136 *et seq.*). The identification of the latter with Ibn Serapion's Bāsānfā (*J. R. A. S.* 1895, p. 262, 263 *et seq.*) is not certain, especially as this author's account contains obvious errors. The identification of Bāsānfā with the western tributary called Saffān by Mas'ūdī, *Tanbīh*, p. 54, 10 (cf. Ṣāfān Dere in von Oppenheim, ii. 158) is on the other hand more probable as is that of the two names with the Sapphe of Ptolemy etc. (but cf. M. Hartmann, p. 101, note 1; and also p. 99 *et seq.*, 133). Yāḳūt's next tributary, al-Būyār, is quite uncertain while the name Wādī Dūsha has clearly survived in the present Nahr Dūsh, Nerdūsh etc. (M. Hartmann, *op. cit.*, p. 65 and 146).

The Arab geographers have not very much to tell us about the Khābūr al-Ḥasanīya which rises in al-Zawazān, joins the Tigris north of Faishābūr and forms the southern boundary of Bohtān; mention may be made however of the world-famous Ḳanṭarat Sindja which, according to Muḳaddasī (p. 139 and 147), led across the river of al-Ḥasanīya (= Zākhō?) (cf. M. Hartmann, *op. cit.*, p. 39, 70 *et seq.*; on the modern bridge cf. Miss G. L. Bell, *Amurath*, p. 287 and 289 and illustration 181; Preusser, *Nordmesop. Baudenkmäler*, p. 22 *et seq.*). After a brief reference, without giving it a name, to the Abū Marya, the stream which flows into the Tigris from the west at Beled = Eski-Mosul (cf. von Oppenheim, ii. 159 and 165), Yāḳūt proceeds without further mention in this passage of al-Mawṣil [q. v.] at once to the al-Zāb al-A'ẓam, the Upper Zāb, which, rising in the district of Mushanghar and flowing through the Haftōn country past Zargūn and Bābaghīsh (cf. Hoffmann, *Auszüge aus Syrischen Akten Persischer Märtyrer*, p. 227 *et seq.*, 233 *et seq.*), discharges its waters into the Tigris above the now vanished al-Ḥadītha.

The town of al-Sinn (see Herzfeld in *Memnon*, i. 232), at the confluence with the Little or Lower Zāb (cf. Hoffmann, *op. cit.*, p. 254 *et seq.*) which rises in the district of Shahrazūr, likewise no longer finds a place on our maps.

Augmented by the waters of the latter, the Tigris at the modern al-Fatḥa finally breaks through the Djebel Ḥamrīn (earlier Bārimmā, q. v., p. 660) which has so long been constraining its course to the right. The al-Tharthār which branched off from the Nahr al-Hirmās which rises at Naṣībīn is said to have reached the Tigris via al-Ḥaḍr [q. v.] above Takrīt (cf. Herzfeld in *Memnon*, i. 218 *et seq.*). By Yāḳūt's time this watercourse which now disappears in the steppe was no longer perennial; and it is at least doubtful if the channel which formerly connected the Euphrates and the Tigris ever was, as Yāḳūt, i. 921 says, actually navigable.

The great canal system of Babylonia practically begins at al-Mu'taṣim's capital Sāmarrā [q. v.]. A vast network of channels breaks away from the Euphrates and the Tigris, bearing the waters of the Euphrates to the Tigris in the upper part and those of the Tigris to the Euphrates in the lower part. This canal system which dates from the remotest antiquity, has been subjected to great alterations in course of time not only by the movements or neglect of the dwellers on its banks but also by the working of the waters themselves. Streck in his *Die alte Landschaft Babylonien* has fully discussed the problems, many of which can never be completely solved, mainly on a basis of Ibn Serapion's account. It is on his results that the following brief survey of the picture given us by the Arab geographers is based.

Not far below Takrīt the Nahr al-Isḥāḳī branched off to the west from the Tigris and, after irrigating the district of Ṭīrhān, again joined the main stream below Sāmarrā. Immediately below the point of junction on the same side of the main river the important Nahr Dudjail, watering the district of the same name, left the Tigris; the waters of the Euphrates canal of the same name appear to have mingled with it before it returned to the main stream south of 'Ukbara, which then flowed farther west in the riverbed now called Shuṭaiṭ (cf. Streck, *op. cit.*, p. 24, 33, 220 *et seq.*, 226 *et seq.*). The alteration in the course of the Tigris, traces of which we find as early as the x[th] century, appears by al-Mustanṣir's time (1226—1242 A. D.) to have come to a definite conclusion; it impedes a proper understanding of the ancient accounts in a most unusual fashion (but cf. also Herzfeld in *Memnon*, i. 134 *et seq.*). Not far from the beginning of the river Isḥāḳ, at Dūr, the Tigris sent out eastwards the Kaṭūl-Tāmarrā-Nahrawān canal which ran for a considerable distance parallel to the Tigris, receiving the waters of the al-Adhaim and the Diyāla [q. v.] from the mountains on the east till it returned to the river at Djardjarāya, or perhaps not till Mādharāya (see Streck *op. cit.*, p. 298, 300 and 310 *et seq.*).

In the interval the Tigris received on the west bank four large canals from the Euphrates, the Nahr 'Īsā (the modern Nahr Ṣaḳlāwīya) below Baghdād, the Nahr Ṣarṣar (Abū Gharaib) above al-Madā'in, the Nahr al-Malik (Radwānīya, see also Herzfeld in *Memnon*, i. 134) below this town and lastly the Nahr Kūthā (Nahr Ibrāhīm) which ends ten miles below al-Madā'in. Here also the exact location of these canals is rendered difficult by the alteration in the course of the Tigris, the bed of which has been shifting westwards since 1000—1200 A. D. (see Streck, *op. cit.*, p. 292).

While Ibn Serapion regards the channel now known as the Hindīya canal as the main bed of the Euphrates, the Nahr Sūrā (corresponding to a portion of the present main stream), bears, according to him, the name al-Ṣarāt al-Kabīra as far as the town of al-Nīl, where it takes the name of Nahr al-Nīl (cf. the modern Shaṭṭ al-Nīl) and finally flows into the Tigris as the Nahr Sābus (= Lower Zāb Canal: cf. Streck, p. 314) at the village of this name, via al-Nu'māniya, where it is connected with the Tigris by the Upper Zāb Canal (cf. de Goeje in the *Zeitschr. d. Deutsch. Morgenl. Ges.*, xxxix, 8). With the Nahr Sābus we reach the Shaṭṭ al-Ḥai, which was regarded by the mediaeval Arabs as the Tigris proper, while the modern Tigris, which separates from it at Mādharāya (approximately Kūt al-'Amāra) was then of no particular importance. The Tigris of the Arabs, after passing through Wāsiṭ (on the site of the latter cf. H. Wagner in the *Göttinger Nachrichten*, *Phil. Hist. Kl.*, 1902, p. 271 *et seq.*) and sending off a series of canals, fell at al-Kaṭr into the swamps of al-Baṭā'iḥ [q. v., p. 675 *et seq.*], the various lakes of which were connected by channels navigable by small boats and finally poured their waters into the Nahr Abi 'l-Asad. The latter joined the Didjla al-'Awrā, the "Blind" Tigris (see Streck, p. 41; and Herzfeld in *Memnon*, i. 135), which apparently corresponded to the present lower course of the Tigris. According to Ibn Rusta, p. 94, at one time ships from the sea used to sail up the latter and reached the Tigris of the Arabs above Wāsiṭ at Khaizurānīya — possibly by the Fam al-Ṣilḥ Canal (= Apamea on the Sellas? — Fam, a popular abbreviation of Fāmiya near Wāsiṭ cf. Yāḳūt's account iii. 847 [see Herzfeld in *Memnon*, i. 140], combined with the passage from Stephanus cited by Herzfeld, *ibid.*, p. 136 [?]) — till breaches in the embankments made further advance impossible by this route and only the western channel through the swamps remained.

In the final part of its course the river now known as Didjla al-'Awrā (= Shaṭṭ al-'Arab) again sent off innumerable channels; of the nine main canals on the west bank only two may be mentioned here, as connecting al-Baṣra with the river, the Nahr Ma'ḳil and Nahr al-Obolla; the most important on the east side was the Nahr Bayān, which formed a navigable connection of the lower Tigris with the Dudjail al-Ahwāz, now called the Kārūn. 'Abbadān [q. v., p. 7], where beacons guided ships by night, was the town at its mouth; by the xiv[th] century it appears to have quite lost its importance as a seaport owing to the advance of the coast-line.

The preceding survey of the course of the Tigris, according to the accounts of the mediaeval Arab geographers, naturally only gives the main outlines. Reference has several times been made to the undoubted alterations in the course of the bed of the river and to their supposed date. No absolute certainty is possible regarding the details of these changes. It is an open question at what date the Tigris sent its main stream east-

wards after reaching Kūt al-ʿAmāra. Streck, *op. cit.*, p. 312, believes that the beginning of this movement should be placed at the close of the ʿAbbāsid Caliphate. We are equally poorly acquainted with the details of the growth of the Delta of Shaṭṭ al-ʿArab, before the mouth of which at Fāo a mud bank renders navigation difficult.

That the river was of great importance from the earliest times as a trade-route as well as an irrigator of the Babylonian plains, is evident. Traffic is still maintained on the river below Diyār Bakr by the same peculiar rafts supported by inflated hides that we find reproduced in the Assyrian friezes. English and, since Midḥat Pasha's time, Turkish steamers also ply between Baghdād and Baṣra which since the xiiith (?) century has come to be directly on the Shaṭṭ al-ʿArab and forms the limit of the sea traffic. The restoration of the ancient irrigation system, which is now utterly ruined has often been proposed in the last century and, thanks to Willcocks' untiring activity, has now passed beyond the preparatory stages; but the execution of his colossal scheme seems to be faced by almost insuperable difficulties.

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(R. HARTMANN.)

DIH (P.), a village (Old Pers. *dahyu*). Dihḳān, Arabicized form of the Persian *dih-gān* "head of a village, a member of the rural nobility". According to Masʿūdī the dihḳāns were divided into five classes, distinguished from one another by their dress (*Murūdj*, ii. 241); the Arabs used to seek their advice on agricultural matters (*ibid.*, v. 337). In the *Shāh-Nāmah*, Firdawsī represents them as depositories of oral tradition regarding the deeds of the ancient kings of Persia (ed. Mohl, viii. *et seq.*). M. C. Inostrancev's Sassanian studies (*Sasanidskie Etiudi*) have shown that there were other sources than the dihḳāns for the preservation of the Iranian epic (illustrated rolls which were studied in the castle of Djiss near Arradjān in Fārs). These landed proprietors acted as municipal authorities and were responsible for the payment of the land-tax. Even at the present day, in Turkestan, farmers are called *dihḳān* (*Revue du Monde Musulman*, xiii. 1911, p. 568).

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(CL. HUART.)

DIHḲĀN is a name used for the settled Persian-speaking population in Balōčistān and Southern Afghānistān. Another form of the name is Dēhwār, both names meaning "Villagers". They are related to the Tādjīks and Sarts, and form part of the old stationary Iranian population dwelling in permanent homes as distinguished from the nomadic races.

(M. LONGWORTH DAMES.)

AL-**DIHLAWĪ**, NŪR AL-ḤAḲḲ B. ʿABD AL-ḤAḲḲ, was a pupil and disciple of his father *q. v.*, p. 39. He passed his early days in Dihlī as a religious teacher but his literary fame and piety induced the Emperor Shāh-Djahān to honour him with the responsible post of Ḳāḍī in Akbarābād. He died in Dihlī at an advanced age of ninety, A. H. 1073, A. D. 1662.

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(M. HIDAYET HOSAIN.)

AL-**DIHLAWĪ**, WALĪ ALLĀH, whose real name was ḲUṬB AL-DĪN AḤMAD B. ʿABD AL-RAḤĪM, was the most celebrated traditionist and theologian of his time in India. From his autobiography, entitled *al-Djuzʾ al-laṭīf fī tardjamat al-ʿabd al-ḍaʿīf*, we learn that he was born in 1114 A. H. (1702 A. D.), that he entered the Naḳshbandī Order, of which his father was a spiritual guide, at the age of 15, and 2 years later succeeded his father in this office. At the age of 43 he made the pilgrimage to Mecca, where he remained for 2 years, occupying himself especially in the study of Ḥadīth. On his return to Dihlī he devoted himself to literary pursuits, and wrote a large number of works, dealing with Ḥadīth and other branches of Muslim theology.

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(M. HIDAYET HOSAIN.)

DIHLĪ, (the capital of the early Muḥammadan Kings of India from 602 A. H., and of the Mughal Emperors from 1053, and, since the 12th December 1911 A. D., redesignated as the seat of the Imperial Government of India by His Imperial Majesty King George V at the Durbar held there by him on that date), is situated in latitude 28.38 N., and longitude 77.13 E. on the right bank of the river Djumna, some 120 miles from the point where that stream leaves the Siwalik hills, and stands on the eastern edge of a narrow plain about 8 miles broad at its base and tapering to a point 15 miles further north, where the last outspurs of the Arawalli Mountains, which bound it to the west, end on the river 2 miles above the city, and by their

position at this point protect the plain from erosion. The population of the city in 1911 was 233,000, of whom $^2/_3$ are Muḥammadans. In modern times it has been signalised by the assault and capture of the city in September 1857 A. D. after the outbreak of the Native Army, and the rebellion of the descendants of the House of Tīmūr, and by four great Durbars held at it, the first on the 1st January 1877 on the occasion of the assumption of the Imperial Title by the Queen Empress Victoria, and the last held as above stated by the King Emperor George. Dihlī is the centre of six railway lines, and of the largest body of trade in North India, and in the future proposed for it, will doubtless rise rapidly to the rank of an Imperial city in all respects.

The oldest of the many cities known as Dihlī, usually said to have been seven in number, was the city of Rai Pithōra or the Prithwī Rādjā, a prince of Čawhān Rādjpūt descent, from whom it was captured by Ḳuṭb al-dīn Aibak, lieutenant of Shihāb al-dīn Ghōrī in 589 A. H. In 602 A. H. the conqueror became an independent King, and the first of the Slave or Turkī dynasty of Dihlī, which ruled till 689. By him and by the Emperor Altamsh (Īltutmish), who succeeded in 607, were constructed the magnificent minār and tower of victory 258 feet high, known as the Ḳuṭb Minār, the famous Ḳuṭb al-Islām mosque made out of the materials furnished by Djain temples destroyed on the spot, the graceful screen of lofty arches on the west side of the mosque, and the richly decorated tomb of the last emperor. Inside the mosque is the famous iron pillar erected at this spot by a Tomar predecessor of the Prithwī Rādjā. The second King of the next, the Khaldjī dynasty, ʿAlā al-Dīn, added the beautiful ʿAlāī Darwāzah, or porch of approach, and proposed a great extension of the mosque, and the construction of a second enormous minār, but these never got beyond the stage of inception. His tomb at the southwest corner of the enclosure, and that of the Emperor Balban (died 686 A. H.), which lies $^1/_2$ mile to the southeast of it, are now complete ruins. Outside the enclosure of the city to the southwest is the shrine of the Čishtī Saint Ḳuṭb al-dīn Ḳākī (died 632 A. H.), round which are the graves of some of the latest Emperors of Dihlī, and other notable persons. The Sulṭān Raẓiya, daughter of Altamsh (Īltutmish) who reigned three years from 634 A. D., was the only female ruler among the Kings and Emperors of Dihlī.

The second capital Sīrī was built by ʿAlā al-dīn Khaldjī (695—715 A. H.) two miles north of the first, and the space enclosed by the walls connecting the two, and known as Djahān-panāh, is reckoned as the third city. This was the Dihlī captured by the Mughal Tīmūr Lang in 800 A. H.; the only remains in and near it, date from the time of the following dynasty. One of these, the Khirkī mosque, is interesting as being entirely roofed over like the mosques at Gulbarga and Cordova. The Taghlaḳ kings founded two capitals, Taghlaḳābād and Fīrōzābād. The first, which lies 4 miles to the southeast of Sīrī, is an utter ruin, but the immensely high sombre walls of the city and citadel are still visible for many a mile round, and the tomb of the founder (died 725 A. H.) still stands in the fortified enclosure in the lake, now dry, which once protected it: it probably suggested the arrangement of the tomb of Shēr Shāh at Sasarām (died 952 A. H.) The site of the fifth capital was selected by the Emperor Fīrōz Shāh (752—790) some five miles north of Sīrī. This was probably much larger than the Mughal Dihlī, and extended northwards well into the southern quarters of that capital, and southwards to nearly the tomb of Humāyūn. The Kalān, (or Kālī) Masdjid, south of the great Djāmiʿ Masdjid of Shāhdjahān, is of that date; while west of the present city is the very sacred enclosure of the Ḳadam Sharīf, containing the tomb of the Emperor's son, Prince Fatḥ Khān, killed fighting against the Mughals; and on the ridge above Dihlī are ruins of the Royal Hunting seat of Kūshk-i Shikār, called from its commanding position Djahānnumā, in which was placed a stone *lāṭh* (pillar) of the Emperor Asoka. In the fortress, Kōṭila, of the city the Emperor erected another stone *lāṭh*; close to the fortress on the south side was the Djāmiʿ Masdjid, which excited the admiration of Tīmūr. The Emperor Fīrōz Shāh who died in 790 A. H., is buried in a fine domed tomb on the edge of the great tank of Ḥawḍ ʿAlāī, constructed by ʿAlā al-dīn, which lies two miles west of Sīrī. After the destruction of Dihlī by Tīmūr, the authority of the Dihlī rulers became very circumstricted, and after temporary Saiyid and Lōdī capitals at Kilokrī and Mubārakpur, south and southeast of Fīrōzābād, the last rulers of the second dynasty transferred the seat of power to Agra, and there the Mughal conqueror, Bābar, and his son, Humāyūn, resided. After Shēr Shāh the Paṭhān interrex, had driven out the latter, he built the Purāna Ḳila at Dihlī, south of the citadel of Fīrōzābād, and constructed the fine mosque with its beautiful polychromatic decorations there. After his restoration in 962 A. H., Humāyūn resided at Dihlī and met his death by an accident in the Purāna Ḳilʿa, known usually as the Fort of Indrapat. His imposing mausoleum erected by his widow, Ḥādjdjī Bēgam, and his son, Akbar, stands in a garden enclosure a mile to the south, and is the first great architectural achievement of the Mughals in India. The building stands on a fine platform, and is surmounted by a white marble dome which rises above the large central chamber: it is built mainly of red sandstone sparingly relieved with marble inlay and decoration. Close to the mausoleum are the tomb and mosque of ʿĪsā Khān (954 A. H.), the mausoleum (ruined) of the great Mughal noble known as Khānān Khān, son of the famous Bairām Khān who recovered the Empire of India for the young Akbar, and the shrine of Niẓām al-dīn Čishtī (died 724 A. H.). The tomb of the Saint and some Imperial graves here, and the Djāmiʿ Khāns mosque of date anterior to the shrine, are of much interest and beauty. Four miles to the west of these is the tomb of Ṣafdar Djang, the second Nawwāb Wazīr of Oudh (died 1167 A. H.) one of the last Mughal works showing any architectural ambition; and on either side of the road leading to this, we find tombs of the Saiyid and Lōdī Kings, who ruled at Dihlī from 817 to 849 and 849 to 899 A. H.

The Emperor Akbar (963—1014 A. H.) preferred Agra to Dihlī for his capital, and his son, Djahāngīr, preferred Lahore and Kashmīr, when he left Agra. It was to the Emperor Shāhdjahān, who had already constructed the beautiful buildings in the Agra Fort, that the last Imperial

Dihlī, Shāhdjahānābād, owes its creation. His splendid palace there, the Lāl Ḳil'a or Red Fort, was built between 1048 and 1058 A. H.; the grand Djāmi' Masdjid was completed a year or so later; and the other principal mosques of the city, the walls, and the chief palaces were raised during the next eight years. Though not, with the exception perhaps of the Djāmi' Masdjid, of such perfection of simple beauty as the Mōtī Masdjid or Tādj of Agra, the striking walls of the palace-fort at Dihlī made of red sandstone, the two grand entrance gates to it, the Naḳḳār Khāna or music gallery, the spacious Dīwān-i 'Āmm and the elaborately decorated white marble Dīwān-i Khāṣṣ in it, will ever rank among the great architectural and decorative achievements of the world. The Djāmi' Masdjid is one of the few great mosques in the world which is beautifully designed exteriorily as well as interiorily — the enclosed court measures 450 feet each way. The works subsequent to 1070 A. H. showed a sudden and marked decadence. The tomb of Ṣafdar Djang (see above) is one instance of this, and the mausoleum of Ghāzī al-dīn Khān (c. 1165 A. H.) is another, though a less pronounced failure. The reason of this was no doubt that Dihlī ceased to be a truly Imperial capital within fifty years of its creation. The Emperor Awrangzēb, who deposed his father before the original works were wholly completed, left it in 1690 A. D. for the Dakhan and never returned; and at the time of the death of his son, Bahādur Shāh, in 1712, the real power of the Mughal Imperial dynasty was practically gone. Whatever respect it retained was broken by the invasion of the Persian King Nādir Shāh in 1153, and was finally shattered by the sack of Aḥmad Shāh Durrānī in 1170. After this second agony the Djāṭs, Rohilla Paṭhāns and Mahrattas all held possession of Dihlī in turn, and the Emperor Shāh 'Ālam II was a refugee from his titular capital for no less than ten years. Finally in 1803 A. D. the British took possession of the place, and the titular kingship of Dihlī ended in 1858, the last titular King Bahādur Shāh II dying at Rangoon in 1862.

Fortunately Dihlī was visited during the culminating period of its glory by a number of European travellers, and Bernier and Tavernier among these have left full and interesting accounts of the glories of the city and the state and magnificence of the Court. Many prominent features of the former, especially the palaces of the nobles, have disappeared since 1857 A. D., and the main street, the Čāndnī Čauk, leading to the Palace has lost all its oriental attributes and attractiveness. It may be hoped, however, that in its new future as an Imperial city, Shāhdjahānābād will recover much of what it has lost in these respects.

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DIḤYA (also DAḤYA) b. KHALĪFA, a Kalbite, who became a companion of Muḥammad after the battle of Uḥud according to Muslim tradition or according to reliable authorities not till after the siege of Medina by the Ḳuraishites. The rest of his *nasab* is variously given and is as uncertain as all else that we know regarding this mysterious personage. He was a rich merchant of pleasant and distinguished appearance, a friend and apparently also a commercial partner of Muḥammad's. The latter compared him to the angel Gabriel and gave credence to the story that the latter had several times assumed Diḥya's features. Whenever Diḥya's caravan reached Medina, all the town ran to meet him leaving the Prophet unattended. It is possibly to this that a passage in the Ḳor'ān (lxii. 9—11) refers. As a Kalbite he must have been perfectly acquainted with the districts bordering on the Syrian *limes*. His business allowed him to go about everywhere freely without arousing any suspicions and he therefore served Muḥammad as a secret agent. According to the *Sīra* he was entrusted with a mission to Heraclius to demand that the latter should adopt Islām. There is no reason to accept this story as true, adorned as it is with legendary details. But in the course of his business journeys Diḥya was able to negotiate with a descendant of the ancient Djafnid Amīrs or with the Shaikhs of the desert areas of Syria and soon afterwards we find the Arabs of these regions entering into relations with Medina. Muḥammad was about to marry Diḥya's sister when death prevented him.

Diḥya commanded a small body of troops at the battle of Yarmūk and continued to play a part though a secondary one in the conquest of Syria; he is said to have been entrusted with the task of capturing Palmyra. Henceforth his career relapses into the mystery which shrouds the earlier part of his life. Possibly he went to Egypt as an isolated reference to him states. It is surprising not to find him playing an active part or even mentioned in the reign of Mu'āwiya, the friend of the Kalbites and diplomats. He is said to have died about the middle of this Caliph's reign in the year 50 = 670 — quite an arbitrary date — and to have been buried at Mizza near Damascus. We do not know if he left any children, the contrary is the more probable. Diḥya was selected by the editors of the *Sīra* along with Ibn al-Ḥaḍramī, 'Amr ibn al-'Āṣ, etc. as typical of those innumerable secret agents, employed by Muḥammad to further his policy throughout Arabia and the lands bordering on it. When Diḥya's caravan was in danger or had been plundered by the Beduins, Muḥammad wasted no time in organising an expedition to relieve him or retake their booty from the robbers. In spite of all the efforts of the Traditionists Diḥya remains a legendary and almost mythical personage. (Cf. the article DJUDHĀM).

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Musnad, i. 262, ii. 107; Ibn Ḥadjar, *Iṣāba*, i. n°. 2378; al-Nawawī, *Tahdhīb*, p. 239; Nöldeke-Schwally, *Geschichte des Qorans*, i. 22—24, 186; Goldziher, *Ẓāhiriten*, p. 178-179; H. Lammens, *Etudes sur le Règne du Calife Omaiyade Moʿâwia I*, p. 292-293; Ibn Hishām, *Sīra*, p. 685, 758, 971, 974; al-Bakrī, *Muʿdjam*, p. 530. (H. LAMMENS.)

DĪK, the cock. He is the most sensual and self-satisfied of birds; of feeble intelligence, as he cannot find his way to his hen-house when he falls from a wall, he deserves praise for his impartial treatment of the hens. When he wishes one of them to come to him, he throws a grain of corn to her; but he only does this so long as he is young and lascivious. In the night he collects his people around him in a safe place and keeps watch at the door against enemies. He lays one egg in his whole lifetime, the cock's egg (*baiḍatu 'l-ʿuḳr*). He proclaims the dawn and it is one of his most remarkable characteristics that he apportions his crowing correctly to the different hours of the night, whether the night is 15 or 9 hours long. The explanation of this is that, according to the Prophet, God created a cock — to be more accurate, a white cock, whose wings are set with emeralds and pearls, or an angel in the form of a cock — beneath his throne, who flaps his wings when the night is at an end and proclaims the praise of God. All the cocks on earth hear this and answer by likewise flapping their wings and crowing.

There are various kinds of cocks; white cocks possess particularly remarkable powers as lions flee before them and they protect the house; Satan cannot enter a house where there is a white cock. Ḳazwīnī and Damīrī give numerous details regarding the medical application of various parts of the body of the cock but the word is not found in Leclerc's edition of Ibn al-Baiṭār.

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DĪK AL-DJINN, ("Cock of the Demons"), a name of the Arabic poet of Syria ʿABD AL-SALĀM B. RAGHBĀN. His ancestor Tamīm had adopted Islām at Muʾta [q. v.] from Ḥabīb b. Maslama al-Fihrī, who became prefect of Ḳinnasrīn near Ḥalab (Aleppo) under Abū ʿUbaida in the year 15 (636-637). Dīk al-Djinn was born in 161 (777-778), spent most of his life in Ḥimṣ (Emesa) and died in 235 (849-850) or 236 in the Caliphate of Mutawakkil. According to his nephew Abū Wahb (*Aghānī*, xii, 142) he was "a frivolous good-for-nothing, bent only on eating and drinking and other enjoyments, a dissipator of his inheritance". He was paid for his poems by the two Hāshimids Aḥmad and Djaʿfar b. ʿAlī. In addition to panegyrics on them, occasional lampoons and elegies on al-Ḥusain b. ʿAlī b. Abī Ṭālib — the poet was a moderate Shīʿite — he also wrote erotic poems in the decadent taste of his period. For example a topical poem by him has survived (*Aghānī*, xii, 146) which shows a peculiar mixture of Syrian-Arab coarseness and Persian vice. They are verses to a beautiful boy, whom he had made overtures to in vain, and who had then been brutally violated by others. "Thou didst not even allow me caresses and kisses; now thou hast had to submit to saddle and bridle being placed on thee (by others)". The Arab accounts of him say that he did not feel himself the equal of other contemporary poets, particularly Abū Nawās, and illustrate this by the following anecdote: Abū Nawās visited Dīk al-Djinn when he was going to his patron al-Khaṣīb in Egypt but the Syrian hesitated at first to receive the distinguished Baghdād poet.

The few fragments of Dīk al-Djinn's poems that have survived to us owe their principal interest to the fact that he champions the equality of his countrymen in the narrower sense, the Arabicised Syrians, with the Arabs proper and sometimes also inveighs against the rivalry between North and South Arabians. The fact that he never left the narrow limits of his Syrian fatherland and never went to the ʿIrāḳ nor anywhere else to importune the great ones of the empire with poems, may be due not merely to his particularistic attitude but also to a sense of his inferiority as a poet.

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DIKKA, The platform, borne upon pillars and surrounded by a parapet, which stands opposite the miḥrāb of a mosque. It is placed either in the front or in the centre of the portico. Also a long wooden seat or sofa placed along the wall of a room.

Used vulgarly for *tikka*, it denotes a running string tied round the body to fasten the drawers (*libās*) in Muslim attire. The ends of this string or band are usually ornamented but are concealed by the outer dress. (A. S. FULTON.)

DILĀWAR KHĀN, a name of ʿAMĪD SHĀH DĀʾŪD (a descendant of Shihāb al-Dīn Ghōrī), who was appointed governor of Mālwa by Muḥammad Shāh IV. of Dihlī (792—795 A. H.). In 801 he received his suzerain Maḥmūd II. of Dihlī, who had fled before Tīmūr, with due honour in Dhār, but in 804 he made himself independent of Dihlī. He thus became the founder of the first independent Muḥammadan dynasty of Mālwa, which became extinct with his grandson in 839. He reigned as king in Dhār from 804—808, but does not seem to have struck coins in his name. Two inscriptions of his period have however been preserved on the Djāmiʿ Masdjid (now called the Lāt Masdjid) built by him in Dhār. He died in 808 and the story goes that he was poisoned by his son Hoshang.

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DILĀWAR PASHA, a Kroat by birth, brought up in the Imperial palace, after leaving the Serāi became successively governor of Cyprus, Baghdād, Diyārbakr, Rumeli and after again being governor of Diyārbakr took part in the campaign against Poland in 1621. During the siege of Chocim he was appointed Grand Vizier on the 1st Dhu 'l-Ḳaʿda 1030 = 17th September 1621; on the revolt of the Janissaries against Sulṭān ʿOsmān II in May 1622 the rebels demanded his execution; the Sulṭān handed him over and the Janissaries cut him to pieces (on the 8th Radjab 1031 = 19th May 1622). The English ambassador Roe

(*Negotiations*, 24) describes him as an earnest, able and moderate man.

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AL-**DIMASHḲĪ**, ABŪ ʿABDALLĀH MUḤAMMAD B. ABĪ ṬĀLIB AL-ANṢĀRĪ AL-ṢŪFĪ SHAMS AL-DĪN, Arab cosmographer, died as Imām of Rabwa in Syria 727 = 1327. His *K. Nukhbat al-Dahr fī ʿAdjāʾib al-Barr wal-Baḥr* was published under the title *Cosmographie de Ch. A. Abd. M. de-Dimichqi, Texte Arabe publié d'après l'Édition Commencée par M. Frähn et d'après les mss. par A. F. Mehren* (St. Petersburg 1866) and translated by the same hand as *Manuel de la Cosmographie du Moyen-Âge* (Copenhague 1874). Dimashḳī also wrote the *K. al-Siyāsa fī ʿilm al-Firāsa*, of which in addition to the manuscripts mentioned by Brockelmann (*op. cit.*) there is also a manuscript in Leipzig (cf. K. Vollers, *Katalog der Islam. u. s. w. Hdss. der Universitäts-bibl.* Nº. 857, i.).

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DIMOTIKA (türk. DIMETOḲA), the ancient Διδυμοτεῖχος, a town in Rūmili, in the province and sandjaḳ of Adrianople, 26 miles south of the latter town, near the confluence of the Ḳizil-Deli-Čāi and the Maritza; it is the capital of a ḳaḍā and a station on the Dede-Aghač railway. The population is 8707, mainly Muḥammadans. It has an ancient fortress now in ruins, seven large mosques and a reservoir which has now been converted into a prison. It was taken in 763 (1362) by Murād I. who built a palace there. Charles XII made it his headquarters from February 1713 to October 1714. — The ḳaḍā of Dimotika comprises 4 nāḥiya (Ḳuleli-burghaz, Ḳaradja-khalil, Ṣaltiḳ and Ḳara-kilisā) and 42 villages and has a population of 26,551, the great majority of whom are Orthodox Greeks. In addition to vegetables, tobacco and the vine are cultivated.

Bibliography: Sāmī-Bey, *Ḳāmūs al-Aʿlām*, iii. 2216. (CL. HUART.)

DĪN. Behind the chaos of meanings given by the Arabic lexicographers under the form *dīn* (see, for example, Lane, *Lexicon*, p. 944) lie three separate words. There is (i.) an Aramaic-Hebrew loanword meaning "judgment"; (ii.) a genuine Arabic word meaning "custom", "usage" which is cognate to (i), being related as the Hebrew *mishpāṭ* to *shāphaṭ*; (iii.) an entirely distinct Persian word meaning "religion". See Nöldeke in *Zeitschr. d. Deutsch. Morgenl. Ges.*, xxxvii, p. 534, note 2, and for the Persian word, derived from *daēnā*, *Grundr. d. iran. Phil.*, I, 1, pp. 107, 270; I, 2, pp. 26, 170; II, p. 644. Vollers contested the existence of *dīn* as a genuine Arabic word and, showing that the Persian *dīn*, religion" was already in use in Arabic in pre-Islamic times, held that the meaning "custom", "usage" was derived from it (*Zeitschr. f. Assyr.* xiv. p. 351). This confusion naturally involved the Muslim exegetes of the Ḳurʾān in endless difficulties. Thus, for example, in *Māliki Yawmi 'l-Dīn* (i. 3; cf. Baiḍāwī, Rāzī and Ṭabarī, i. p. 51), they mostly recognized a necessary meaning of "reckoning", "recompense", yet were in great doubt how to reach it. But under one or other of these three meanings all the Ḳurʾānic passages can be brought. Theologically, *dīn* is defined as a divine institution (*waḍʿ ilāhī*) which guides rational beings, by their choosing it, to salvation here and hereafter, and which covers both articles of belief and actions (*Dict. of Tech. Terms*, p. 503). It thus means "religion" in the broadest sense and is so vague that it was felt necessary to define its difference from *milla* [q. v.] "religious community", *madhhab* [q. v.] "school of canon law" and *sharīʿa* [q. v.] "system of divine law." It may mean any religion, but is used peculiarly for Islām, "the religion with Allāh" (Ḳur. iii. 17). It covers three things: *Islām* in its five elements, Witnessing to the Unity of Allāh and to the prophetship of Muḥammad, Worship, Poor-rate, Fasting, Pilgrimage; *Īmān*, Faith; *Iḥsān*, Rightdoing. These three make up the *dīn* of Muslims; see the tradition of how Muḥammad answered Gabriel's questions (Shahrastānī, ed. Cureton, p. 27). Similarly, all religions, as opposed to intellectual, knowledge, meaning what is gained by prophets through major inspiration (*waḥy*) and by saints through minor inspiration (*ilhām*) and received by others on authority from them, can be called *al-ʿulūm al-dīnīya*.

Bibliography: Besides the references above, Juynboll, *Handb. des islamischen Gesetzes*, pp. 40, 58. (D. B. MACDONALD.)

DĪNADJPUR, district in Eastern Bengal, India: area, 3,946 sq. m.; pop. (1911), 1,687,863, of whom about one half are Muḥammadans. At the beginning of the 15th cent. A. D., Rādjā Kāns, a Hindu landowner of Dīnadjpūr, defeated the Muḥammadan king of Bengal and seized the throne, on which he was succeeded by his son and grandson, Djalāl al-Dīn Muḥammad and Shams al-Dīn Aḥmad (1414—1442 A. D.). The tomb of a pīr named Nekmard is frequented by pilgrims, and is also the scene of an annual cattle fair, at which the attendance reaches 100,000 persons.

Bibliography: W. W. Hunter, *A Statistical Account of Bengal*, vii. 355 sqq.; *Bengal District Gazetteers*, s. v.; H. Blochmann, *Contributions to the Geography and History of Bengal*, (*Journal of the Asiatic Soc. of Bengal*, Part i. xlii, 262 sqq.). (J. S. COTTON.)

DĪNĀR, from the Greek-Latin *denarius* (*aureus*) the name of the unit of gold currency of early Islām. Why the Arabs called the gold piece *dīnār* is not quite clear from Greek or Latin inscriptions or literary sources. Pliny once (*Hist. Nat.* lib. xxxiii. § 13) calls the aureus *denarius*, and we frequently find the expression *denarius aureus* or δηνάριον χρυσοῦν, in the east as well as the equation δηνάριον = νόμισμα χρυσοῦν but the Arabic and Syriac name *dīnār* seems to point to the fact that in Syria the gold coin (after the reform of the currency by Constantine I. 309—319) was usually called simply δηνάριον.

The Arabs knew and used this Roman gold coin before Islām (*Ḳorʾān*, iii. 68). All Muslim Traditionists agree that the currency reforms of the Caliph ʿAbd al-Malik which were effected in 77 (696) left the standard gold coin unaltered. The exact weight of this coin may be readily

ascertained from the great exactness with which the **earliest** reformed dīnārs were struck; the dīnār is thus found to weigh **4.25** grammes (66 grains). This corresponds exactly to the actual weight of the contemporary Byzantine solidus which was again based on the later Attic drachm of $4._{25}$. The Egyptian glass-weights (*ṣandjat* q. v.) enable us to test this. As gold coins in the East have always passed by **weight** and **not by tale**, the weight of the current dīnār at times differed considerably from the legal weight of $4._{25}$. (The contrary assertion in Muḳaddasī, ed. de Goeje, p. 240 is only exceptionally true).

The oldest dated dīnār known to us dates from the year 76 (695) and still bears the Byzantine type (figure of the Caliph); a similar piece is dated 77; in the same year appear the reformed dīnārs of ʿAbd al-Malik. These new coins, unlike the dirhams [q. v.] do not bear the mint; it is practically certain that the Umaiyads struck gold coins only in Damascus and Cairo and after 100 (718) in Cordova also. After the fall of the Umaiyads the chief mint for gold seems to have still for a period been Damascus, but in 146 (763), it was transferred to the newly founded Baghdād. In the reign of Maʾmūn (198—218 = 813—833) the mintage of gold was decentralised and a new type, similar to that of the dirhem prescribed; after 212 (827) gold was struck in the most important of the provincial capitals. The secondary dynasties also made no alteration in the dīnār; only in South Arabia was another standard ($2._{97}$ grammes) (46 grains) used.

In Baghdād the last dīnār was struck soon after the fall of the ʿAbbāsids; the word dīnār disappears from these gold coins about 661 (1262). In Egypt the last dīnārs were struck in the reign of Saif al-Dīn Ḥādjdjī (747 = 1346). Perhaps as early as the reign of al-Ashraf Shaʿbān (764—778 = 1362—1376) but more probably not till that of al-Ashraf Barsbey (825—842 = 1421—1438), a new gold coin was introduced, the *ashrafī* ($3._{47}$ grammes = $53._5$ grains) which displaced the dīnār throughout Eastern Asia. The dīnār, which had never really gained a proper footing there, disappears from India in the reign of Nāṣir al-Dīn Maḥmūd (644—664 = 1246—1265), who introduced the national gold tanka ($11._{34}$ grammes = 176 grains) as the official standard coin. In the Maghrib dīnārs were struck to the end of the fifth century but the reckoning by dīnārs remained in use till a much later period.

Multiples and subdivisions of the dīnār were at all times in use: ʿAbd al-Malik appears to have introduced the triens (*thulth*) of $1._{40}$ grammes (22 grains) as may be presumed from a piece of the year 92. In the Fāṭimid period the quarter dīnār (approx. 1 gramme = $15._5$ grains), was a common coin while in Sicily it was almost exclusively struck and survived into the modern period as the *tari d'oro*.

The standard was always very high, the gold being as pure as the technical processes rendered possible.

In the history of Mediterranean commerce the dīnār plays an important part and was imitated by many Christian rulers under the name of *bezant sarrasinat*.

In Law the legal dīnār is still one of $4._{25}$ (66). In finding an equivalent for amounts given by Arab authors the dīnār must always be taken as $4._{25}$ (66) fine gold unless another value is expressly stated.

(See also the articles DIRHAM, FALS, and NUMISMATICS).

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(E. v. ZAMBAUR.)

DĪNĀR, MALIK, a **prince of the Ghuzz**, who after the fall of the Seldjūḳs of Kirmān in 582 (1186) secured possession of this province and held it till his death in 591 (1195).

Bibliography: *Recueil de textes relatifs à l'hist. des Seldjouc.*, i. 130 *et seq.*; *Zeitschr. der Deutsch. Morgenl. Ges.*, xxxix. 392 *et seq.*

DĪNAWAR (often also less correctly written DAINAWAR), in the middle ages one of the most important **towns of Djibāl** (Media), now in ruins. Its exact location is according to the latest road-map by Th. Strauss (see *Bibl.*): 48° 25′ East Long. (Greenw.) and 34° 35′ N. Lat. Dīnawar lies on the direct line between Kengawer (Kanguwār) in the S. E. and Kirmānshāh (Karmīsīn) in the S. W. and is almost equally distant from both, namely 30—32 miles. It lies on the northeast edge of a fertile plain some 5000 feet above sea-level, watered by the Āb-i Dīnawar. This river, which takes its name from the town, enters a narrow ravine (Teng-i D. = Pass of D.) at the southwest corner of the plateau, which afterwards opens out into a broad valley, and finally joins the Djamas-āb which belongs to the Karkhā watershed. When Ibn Khurdādhbih (ed. de Goeje, p. 176) says that the Nahr al-Sūs = Karkhā rises in the neighbourhood of Dīnawar, he is obviously considering the Āb-i Dīnawar as its real source.

The foundation of Dīnawar, which appears also in Syriac sources (as Dīnahwar), dates from the pre-Muḥammadan period; in the days of ʿOmar it was the most populous town in the district of Hamadhān. Immediately after the decisive battle of Nihāwand (c. 21 = 642) it was surrendered to the Arabs by the Persian governor. In Muʿāwiya's reign it received the new name of Māh al-Kūfa, because the taxes raised from it were applied for the benefit of the citizens of Kūfa, more particularly for payment of the garrison there. In the administrative division of the Caliph's empire Māh al-Kūfa appears not only as the official name of

the town of Dīnawar but also as that of an administrative division of Djibāl with two districts: Dīnawar, comprising the upper lands and Ḳarmīsīn the lower. In the west, Māh al-Kūfa was bounded by the district of Ḥulwān, in the east by that of Hamadhān, in the south by Māsabadhān and in the north by Ādharbaidjān, thereon cf. Ḳudāma in *Bibl. Geogr. Arab.* (ed. de Goeje), vi. 243 *et seq.* As to the word Māh, this is not to be explained, as do the Arab authors, as a Persian noun equivalent to the Arab *ḳaṣba* = "town, capital"; Māh rather corresponds in form and meaning to the ancient Māda = "Media". All geographical names which are undoubtedly compounded with Māh and can be fairly definitely located (cf. for example, Māh al-Baṣra = Nihāwand, a name similar in origin to Māh al-Kūfa) belong to Media. Māh al-Kūfa is therefore to be interpreted as: Media of Kūfa, i. e. that part of Media which belongs to K.; on Māh cf. particularly Nöldeke in the *Zeitschr. d. Deutsch. Morgenl. Ges.*, xxxi. 559 *et seq.* and in his *Gesch. der Perser und Araber zur Zeit der Sasaniden* (1879), p. 103, 2; J. Marquart, *Ērānšahr* (Berlin, 1901), p. 18-19.

Dīnawar likewise enjoyed considerable prosperity in the Umaiyad and ʿAbbāsid periods. When Ibn Ḥawḳal wrote (iv^{th} = x^{th} century) it was only about one third less than Hamadhān. Muḳaddasī praises its well built bazaars and the rich orchards around the town; he also, as does Ḳazwīnī, makes particular mention of the excellent cheese manufactured there. The population was a mixture of Persians and Arabs; as Masʿūdī (*op. cit.*, iii. 253) tells us, the Kurdish tribe of Shūhadjān also led a nomadic life in the country round. The confusion that broke out in the last years of al-Muḳtadir's reign brought ruin to the town. When the rebellious general Mardāwīdj of Gīlān seized the whole province of Djibāl after defeating the troops sent against him by the Caliph, Dīnawar also fell into his hands (319 = 931) and several thousands (the figures vary from 7000 to 25,000) of the inhabitants perished soon afterwards. Ḥasanwaih (Ḥasanūyah) a prince of the Kurds living in this region founded a small independent kingdom of which the capital was Dīnawar and was able to retain possession of it for almost 50 years (till his death in 369 = 979). In the viii^{th} (xiv^{th}) century the town was still inhabited, according to Mustawfī. Its doom seems to have been sealed amid the horrors of the Mongol invasion under Tīmūr.

The present ruins of Dīnawar, which are quite uninhabited, were last visited by de Morgan and Th. Strauss. Strauss (*op. cit.*) gives the following brief account of them: "The site of Dīnawar is only indicated by mounds of earth, which have several times been ransacked in the search for coins; numerous finds are still made, especially by peasants tilling the fields". According to the same traveller, traces can still be seen in many places in the above mentioned Teng-i Dīnawar of an ancient road hewn out of the rock, which probably connected Dīnawar with Baghdād.

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(M. STRECK.)

AL-DĪNAWARĪ, ABŪ ḤANĪFA AḤMAD B. DĀʾŪD, Arabic philologist and scientist, probably born in the first decade of the 3rd century of the Hidjra at Dīnawar in the Persian ʿIrāḳ, received his education in philology from the father of Ibn al-Sikkīt, the Kūfa grammarian, and from the latter also; in 235 he stayed in Iṣpahān to make astronomical observations, which he recorded in his *Kitāb al-Raṣad*. He afterwards seems to have spent most of his time in his native town where his observatory was pointed out for several centuries later. The dates given for the year of his death vary; but the 26th Djumādā I. 282 = 24th July 895 appears the most reliable. His literary activity, like that of Djāḥiẓ, with whom he has often been compared, combined entertainment with instruction. Only his *Kitāb al-Akhbār al-Ṭiwāl* has survived in its entirety; it selects those periods of the history of the world for which Tradition affords material for an exhaustive survey. It also devotes particular attention to matters of special interest to Persians. He therefore gives a full account of the history of Alexander, of the Sāsānids, the conquest of the ʿIrāḳ by the Arabs with a detailed description of the battle of Ḳādisiya, the battles between ʿAlī and Muʿāwiya and the Khāridjis, the death of Ḥusain, the risings of the Azraḳīs and of Mukhtār, the fall of the Umaiyads and the intrigues of the ʿAlids, particularly in Khorāsān in a brief history of the Caliphs (cf. W. Guirgass's edition, Leiden 1888; pref. varr. and index by I. Kratchkovsky, ibid. 1912). His famous *Flora* (*K. al-Nabāt*), the original of which is lost but numerous extracts have been preserved in the lexicographers, particularly Ibn Sīda, and also in Ibn al-Baiṭār, was of much greater importance to science. Like the much less comprehensive works with similar titles by Abū Zaid and Aṣmaʿī, it was the result of a philological study of the old poets and was intended to explain the numerous plants mentioned by them. It was therefore confined to the flora of Arabia but included also plants which had been brought from foreign countries and acclimatised there. His clear and exhaustive descriptions, for which he was possibly somewhat indebted to older works, were not based on his own observations but were compiled from information obtained by him or his predecessors from Arabs of the desert. As the latter were very keen observers of all that surrounded them and had the power of accurate description, they had a terminology for plants and their parts which was almost scientific in its precision. Besides the descriptions of plants, which have for the most part alone survived, the work, which was still accessible to the author of the *Khizānat al-Adab* in six large volumes, in addition to numerous illustrative quotations from the poets, must have contained many philological and

historical excursus on the latter. It began with a detailed account of the kinds of soil and formations of Arabia, its climate and distribution of water, and the general conditions necessary for the growth of plants. It then proceeded to treat of the classification of plants in general and the morphological structure of the individual plants. The main portion of the work treated of the individual plants in three groups: plants cultivated for food, wild plants and plants with edible fruits. The second group dealt with the plants in it first according to their places in which they are found, then according to their nature, and partly according to their commercial value. The work, on which ʿAlī b. Ḥamza al-Baṣrī wrote a trifling criticism, dealing only with points of philology, in a section of his *K. al-Tanbīhāt ʿalā Aghlāṭ al-Ruwāt*, became the main authority on plant-names for later lexicographers.

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ḌIRGHĀM ("Lion") a vizier of the last Fāṭimid al-ʿĀḍid [q. v., p. 137]; his full name was ABU 'L-ASHBĀL AL-ḌIRGHĀM B. ʿĀMIR B. SAWWĀR. As to his origin, his pure Arab blood is emphasised and his epithets al-Lakhmī al-Mundhirī also seem to point to his descent from the ancient rulers of Ḥīra. He had risen from the corps of the Barḳiya and was one of the confidants of Ṭalāʾiʿ b. Ruzzīk [q. v.], who appointed him generalissimo in 553 = 1158. In the same year he defeated the Christians near Ghazza. In spite of his close relations with the Banū Ruzzīk he was one of Shāwar's [q. v.] chief allies in bringing about the fall of Ruzzīk b. Ṭalāʾiʿ, whose teacher he had actually been in all knightly arts. Under the new vizier he received the office of *Ṣāḥib al-Bāb* but apparently did not consider that his treachery had been sufficiently rewarded, as he rose against Shāwar nine months later (Ramaḍān 558 = Aug. 1163), drove him out of the country, put his son Taiy to death and seized the vizierate. The Caliph confirmed him in this position and granted him the title of *al-Malik al-Manṣūr*; his previous title of *Fāris al-Muslimīn* passed to his brother Nāṣir al-Dīn. Fortune did not long favour Ḍirghām. His attempt to make an alliance with Nūr al-Dīn, with whom Shāwar had taken refuge, was a failure; the hostile attitude of the Barḳiya in Egypt drove the jealous vizier to dreadful deeds of cruelty, which deprived the land of its bravest spirits. The invasion of Amalrich I, king of Jerusalem, who was going to compel by force of arms the payment of the tribute previously promised him, brought further trouble. He inflicted heavy losses on the Egyptians at Bilbais and only retired when Ḍirghām resorted to the desperate measure of breaking down the embankments and flooding the country. But soon news reached the vizier of the success of the efforts of his enemy Shāwar in inducing Nūr al-Dīn to undertake a campaign against Egypt and now too late he sought to make a permanent alliance with Amalrich by promises, which meant a considerable humiliation of Egyptian power; Shīrkūh, Saladin and Shāwar invaded the country, Nāṣir al-Dīn and his army, most of the leaders of which had been won over to the enemy, suffered a severe defeat at Bilbais and soon afterwards Shāwar entered Fusṭāṭ. Ḍirghām's adherents gradually melted away; he forfeited the last remnants of his former popularity when he raided the funds of the Waḳf for orphans to replenish his resources; in vain also he implored the help of the Caliph. When finally, abandoned by every one, he fled, he was murdered by a mob at the tomb of the Saiyida Nafīsa (Radjab or Ramaḍān 559 = May-June or July-August 1164). His head was cut off and carried through the streets of Cairo; his body was not buried till three days later near the Birkat al-Fīl and a dome erected over the grave.

Ḍirghām is unanimously described as a brilliant and powerful personality. His extraordinary skill in all manly sports is particularly emphasised; he was a remarkably brave man, a friend to learning, an excellent poet and calligrapher.

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DIRHAM. 1. A unit of the silver coinage in the Arab monetary system. The name (*Gr. δραχμή, Pers.: diram*) was in use from ancient times, while the coin to which it was applied was borrowed by the Arabs from the Persians. The derivation of the legal weight of the dirham is more difficult than that of the dinar, as the dirhams were not struck very accurately. The definition of the legal dirham is very variously given by the historians, but all agree that the weight of the dirham was to that of the mithḳāl as 7 : 10. But since mithḳāl [q. v.] has many meanings, this equation can only have a meaning if the mithḳāl is the legal dinar, i. e. the Meccan mithḳāl of 4.25 grammes. We thus obtain as the most probable weight, **2.97** grammes, which best agrees with the extant coins and glass weights as well as with the coin-weights of the time of al-Muḳtadir (295—320 = 908—932) discovered by E. T. Rogers in the Faiyūm. Sauvaire took as the basis of all his calculations the figure 3.0898, arrived at by the Egyptian Commission of 1845, and thereby invalidated his results from the very first. Decourdemanche, who points out Sauvaire's error, has arrived at the figure 2.83 by a series of ingenious calculations, but this does not agree with the necessary condition of being $^{1}/_{10}$ of a mithḳāl.

The legal dirham of 2.97 was perhaps first instituted by the Caliph ʿOmar. ʿAbd al-Malik ordered that the dirham of this weight was to be the only legal silver coin. There can be no doubt about the derivation of the Arabic from the Sāsānian dirham. The latter was introduced by Ardas͟hīr I (226—241 A. D.) on the standard of the new Attic drachm of 4.25 grammes and remained almost unchanged till the fall of the Sāsānian empire (the drachms of Ardas͟hīr III of the year 628 weigh 4.10 grammes). The Arab governors in Persia retained the Sāsānian type but struck on a reduced standard (3.90); many of their coins weigh roughly 2.97 and thus agree with the legal dirham.

The earliest purely Muḥammadan dirhams (apart from doubtful and isolated specimens) date from the year 75 (694); after this date coins of the new type were struck in all the provinces although the Arabo-Sāsānian drachms continued to be struck in Persia for some time longer (in Ṭabaristān till about 180 = 796).

The copper dirhams of the vi[th] and vii[th] centuries A. H., struck by the Urtuḳids, Zangids and other Turkish dynasties of Asia Minor are quite unique. They are large copper pieces (averaging 12 grammes in weight), with types and probably specially destined for use in commerce with Christians.

The dirham played an important part in Northern and Eastern Europe where it formed the sole currency from 600—1000 A. D.

Multiples and subdivisions of the dirham are rare in the early centuries of the Hid͟jra. The most usual division was that into sixths (*dānaḳ* = *obolus*) and the commonest small coin the half. The dirham disappears about the same time as the dīnār. In the early days of Islām the relation of gold to silver was fixed at 14:1 (20 dirhams = 1 dīnār).

2. Dirham is also the name of a weight, (*dirham kail*) weighing 3.148 grammes and totally distinct from the coin of the same name. It survived, with local variations down to modern times as an apothecary's and goldsmith's weight. The French expedition found it in use in Cairo in 1799, weighing 3.088 grammes and the Commission of 1845, 3.0884. In Constantinople at the present day its legal weight is 3.207 grammes.

Bibliography: J. Karabaček, *Über Muhammedanische Vicariatsmünzen und Kupferdrachmen* (*Wiener Num. Zeitschr.*, 1869); E. v. Zambaur, *Orientalische Münzen in Nord- und Osteuropa* (*Monatsblatt Num. Ges. Wien*, 1902); J. A. Decourdemanche, *Étude métrologique et numismatique sur les Misqals et Dirhems arabes*, 1908; and the authors cited in the article DĪNĀR. (E. v. ZAMBAUR.)

DIU (DWIPA) is an island with an area of 25 square miles, situated at the southern point of the Kathiawar Peninsula of Gud͟jarāt, India. It was taken from the Cāvada Rād͟jpūts by the Muḥammadans in 1330 A. D. In the time of the Sulṭān Maḥmūd Bēgara of Gud͟jarāt (1456—1513 A. D.) it was a wealthy Muḥammadan port; but shortly afterwards it was taken by the Portuguese, who have held it ever since. It was of importance in the xiv[th]—xvi[th] centuries as the port of call of vessels trading between India and the Persian Gulf and Red Sea.

Bibliography: *Gazetteer of the Bombay Presidency*, Vol. VIII. (H. C. FANSHAWE.)

DIVAN. [See DĪWĀN.]

DĪW (P.; older form *dēw*, Avestan *daēva*, Sanskr. *dēva*, a god), in the Irānian religion, the name of evil spirits, the powers of darkness, the creatures of Ahriman, the personifications of sins; their number is legion. At their head is a group of seven principal demons (including Ahriman) opposed to the seven Amshaspands. They were subject to D͟jams͟hīd (Firdawsī, *S͟hāh-Nāma*, ed. Mohl, i. 49, cf. the Muslim legend of Solomon).

In the Irānian epic, the white dēw (*dīw-i safīd*) comes to the help of the king of Māzandarān against king Kai-Kāwūs; his country is inhabited by dīws skilled in magic (Firdawsī, *S͟hāh-Nāma*, i. 497); he is defeated by Rustam who also fights against two other dīws, Akwān (Akūman) and Arz͟hang. King Tahmurat͟h is surnamed *dīw-band* "the conqueror of the demons", because he overcame them in a pitched battle with the help of magic; the hostile army was commanded by the black dīw (*siyāh-dīw*); it was they who taught the king how to write (*S͟hāhn.*, i. 43—45).

Bibliography: W. Jackson, in the *Grundriss der Iran. Philologie*, ii. 165, 176, 196, 646, 663, 662; Spiegel, *Erânische Alterthumskunde*, ii. 126—136. (CL. HUART.)

DĪWĀN (DIVAN) (from a hypothetical Irānian word *dīwān*, connected with *dabīr* "writer", which is connected by M. Andreas with the Assyrian *dup*) public registers of receipts and expenditure, kept in Greek (Syria and Egypt) and in Pahlavī (Persia) in the early years of the conquest, then translated into Arabic and continued in that language from this time on (81 = 700, al-Balād͟hurī, p. 193, 300; al-Māwardī, p. 349). The name next passed to the offices of the treasury and thence was extended to the government of the ʿAbbāsid Caliphs and even in Saladin's time to the Caliph himself (Ibn K͟hallikān, transl. de Slane, iii. index). *Dīwān al-Zimām* is the office where the register of revenue and expenditure was kept; *Dīwān al-Tawḳīʿ*, that of the State Chancery, the head of which had to audit the accounts of the governors (A. v. Kremer, *Culturgeschichte*, i. 198). The *Dīwān al-Birr*, established by ʿAlī b. ʿĪsā, minister of the ʿAbbāsid Caliph al-Muḳtadir, administered certain estates which that minister had made *Waḳf* (al-Fak͟hrī, p. 315). The *Dīwān al-K͟hātam* "Office of the Seal", instituted by Muʿāwiya, survived till the middle of the ʿAbbāsid period.

In Arabic, Persian and Turkish, *Dīwān* also means a collection of the works of a poet, usually arranged in the alphabetical order of the rhymes. The word further means a large building, where customs were collected, foreign merchants put up, also used as a warehouse and exchange and thus was practically synonymous with *k͟hān* or *kārwānsarāy*; it is used with this sense more particularly in the Maghrib (Dozy, *Suppl.* i. 479).

Bibliography: Max van Berchem, *La Propriété Territoriale et l'Impôt Foncier*, p. 45, note 2; Müller, *Islam*, i. 42 (note 1), 273. (CL. HUART.)

DĪWĀNĪ. [See ARABIA (ARABIC ALPHABET), p. 387.]

DIWRIGI, a town in Asia Minor, the

capital of a Kaḍā of the province and sandjaḳ of Siwās, near the Čalta-Irmaḳ, a tributary of the Ḳara-Ṣū (Western Euphrates), lies at the bottom of a valley surrounded by high mountains; the population is 5,600 of whom 3,000 are Sunnīs and 1,500 Shīʿīs. In it are the ruins of a fortress the surrounding wall of which alone survives, the mosque of the Amīr Shāhānshāh (*Ḳalʿa-Djāmiʿ*) built in 576 (1180) or 596 (1200), and the mosque of Aḥmad Shāh b. Sulaimān Shāh (*Ulū-Djāmiʿ*) built in 626 (1228) of yellow freestone and well preserved; it has been restored on several occasions under the Ottoman Sulṭāns but is now used as a public granary. A tomb of the same date in an old Muslim cemetery, an octagonal building with a pyramidal roof of stone, is the mausoleum of the Amīr Ḳamar al-Dīn (d. 592 = 1196). It is mentioned by the Byzantine historians under the name of Tephrike in their accounts of the Manichaean sectarians called the Paulicians. The early Arab geographers know it by the name of Abrīḳ and believed that the main source of the Euphrates was there (Yāḳūt, i. 87; Ibn Rosteh, p. 93; Guy Le Strange, *Journ. R. As. Soc.*, 1896, 733; *Kitāb al-Badʾ*, iv. 54). Conquered about 464 (1071) by the Amīr Mangūdjak, a Saldjūḳ general, who founded a dynasty bearing his name there, it afterwards passed under the sway of the Saldjūḳs of Rūm (625 = 1228); Bāyazīd I. regained it for the Ottoman empire in 801 (1397) at the end of the Temurlenk campaign (Saʿd al-Dīn, *Tādj al-Tawārīkh*, i. 150). It was held for a time by Egypt (we have inscriptions of Sulṭān Djaḳmaḳ (854 = 1450) and various governors: cf. Khalīl al-Ẓāhirī, ed. Ravaisse, p. 51; Ḳalḳashandī, *Dawʾ al-Ṣubḥ*, p. 298) and retaken in 922 (1516) by Selīm I. It was long believed to occupy the site of Nicopolis, the town built by Pompey to commemorate his victory over Mithradates; but the latter has now been definitely located to the southeast of Enderes. — The Kaḍā comprises 9 nāḥiyas and 125 villages with a total population of 48,907, of whom 24,520 are Sunnī and 12,261 Shīʿī. It has market gardens (tomato, melon and cucumber), vineyards, and wheatfields all of which are very fertile. In the mountains there are deposits of iron ore and loadstone, which appear to be no longer worked.

Bibliography: Ḥādjdjī Khalīfa, *Djihān-numā*, p. 624; Ritter, *Erdkunde*, x. 795; G. Le Strange, *Eastern Caliph.*, p. 119; Max van Berchem, *Corpus Inscriptionum Arabicarum*, iii. 55 *et seq.*; Cuinet, *Turquie d'Asie*, i. 685.

(Cl. Huart.)

DIYA or ʿAḲL is the bloodwit or compensation paid by one who has committed homicide or has wounded another. In the Djāhiliya the price paid by the homicide is said to have been ten she-camels. ʿAbd al-Muṭṭalib redeemed his son ʿAbdallāh by the sacrifice of ten she-camels, but, as he had to repeat the sacrifice ten times, a hundred she-camels was henceforth considered the equivalent of a life; and this is the amount laid down in a letter written by Muḥammad to ʿAmr b. Ḥazm. The same letter fixed the compensation for a blow penetrating the brain or abdomen at one third of that amount, for the loss of an eye or hand or foot at half, for a tooth or for a wound exposing the bone at five camels. ʿOmar put the money equivalent of a hundred camels at 1000 dīnārs or 12,000 dirhems — the former payable by the 'people of gold' (the people of Egypt and Syria) and the latter by the 'people of silver' (the people of ʿIrāḳ), payment being spread over three or four years. Camels were not accepted as payment from these 'people of the towns'; gold was not accepted from the 'people of silver', nor silver from the people of gold, and neither gold nor silver from the tent-dwellers, who paid in she-camels. These camels must be of a definite age and condition, twenty-five she-camels one year old, twenty-five two years old, twenty-five three years old and twenty-five four years old — this for intentional homicide: for unintentional homicide twenty she-camels one year old, twenty two years old, twenty he-camels two years old, twenty she-camels three years old, and twenty she-camels four years old.

A woman receives the same compensation as a man up to one third of the Diya of 100 camels: if above one third, then she receives half of what a man does. This is in the system of Mālik: in that of Shāfiʿī she receives in certain cases half a man's Diya, *e. g.* five camels for the loss of a finger instead of ten. (Cf. Lane, art. *ʿaḳala*). A minor or an insane person is not personally liable to give compensation in ordinary circumstances. The Diya for the latter is paid by the state. If a minor and a person of age together kill a Muslim intentionally, the latter is put to death, the former paying half the Diya. Similarly if a slave and freeman kill a slave intentionally, the former is put to death, the latter paying half the value of the murdered slave.

The Diya for wounding a slave so as to expose the bone is a twentieth of his value, for a wound penetrating the brain or abdomen one third, and so on in proportion to the loss in his market value. The law of retaliation holds between slaves as between free persons. If one slave kill another, the owner of the latter may demand the life of the former, or the value of his own slave, or the owner of the former may surrender his slave in compensation. If a Muslim slave wound a Jew or a Christian his master must pay compensation, even if he have to sell the slave, but may not hand over his Muslim slave to these.

If a Christian or a Jew be killed, his bloodwit is half that of a free Muslim. A Muslim may not be put to death for an unbeliever unless he have killed him treacherously. The bloodwit of a Magian is 800 dirhems. The compensation due to these three classes for minor injuries is in the same proportion.

In cases of homicide or wounding unintentionally the perpetrator alone is liable to fine, and, if he cannot pay, the fine remains a debt against him, but his kin may pay it if they wish, for the sake of peace. In this respect, his nearest kin are his brothers on his father's side, then all the male descendants of his father's father, and so on.

A murderer or homicide cannot inherit the Diya of his victim, nor can the former inherit his property, since that might have been his motive in killing him.

The Diya is of two kinds: Diyat al-ʿAmd, compensation for an intentional injury, and Diyat al-Khaṭaʾ, compensation for an unintentional. The Diya in full is paid not only for a life, but also for the destruction of the lips, of the eye of a one-eyed person, of the tongue and of the two ears if the hearing be destroyed. If the sight of

one eye be destroyed the Diya is a hundred dīnārs, and that for a deep wound in the face is more than for one in another part of the head.

Women and children are not liable to pay Diya. Employers are liable for injury to minor employees. In the case of a riot between two parties the injured or killed should receive 'aḳl from the other side. Owners are responsible for their animals, and those who cause them for accidents. There are many injuries for which no Diya is named and these cases must be referred to the Mudjtahid.

Bibliography: The *Muwaṭṭa'* of Mālik b. Anas, section on *'uḳūl*; Bukhārī, section on *Diyāt* (French translation in progress, by Houdas and Marçais); Al-Marghīnānī, *Hidāya*, English translation by C. Hamilton (London 1870), Book L.; Th. W. Juynboll, *Handbuch des Islāmischen Gesetzes*, p. 294—300.

(T. H. Weir.)

DIYĀLĀ, one of the most important tributaries on the left bank of the Tigris. Its sources lie in the centre of the Persian province of Ardilān (see above, p. 427). The main stream (called at first the Gabe or Gāwū-rūd), rises to the west of Asadābādh in 34° 50′ N. Lat. (the latitude of Hamadhān) and at first flows to the northwest. A little above the 35° N. Lat. it is joined from the north by the Āb-i Shīrwān which takes its name from a place named Shīrwān, and rises in the hills southeast of Siḥna (Sinna); thenceforth the latter is the name almost exclusively used for the Diyālā. After bending to the southwest the river again resumes its previous northwesterly course and is joined at its furthest north point by the river of Derūd which flows from the Zaribār (Zaribūr) Lake to the south. Its confluence with the latter has a decided effect on the future course of the Diyālā, for its originally northwestern direction is changed to a southwestern and ultimately becomes almost direct south. The Diyālā, the whole of the upper course of which has hitherto been confined between high mountain walls, now enters a long, high-lying valley, which ends in the narrow ravine of Darna; here it receives on the left the waters of an important tributary, the Zamakān (Zamakān-rūd). The latter is made up of little streams rising in the Karind district. The upper valley of the Diyālā may be said to end at the mouth of the Zamakān; its middle course which likewise for the most part flows through a mountainous country ends where it breaks through the Djebel Ḥamrīn.

The Diyālā next rushes through the broad valley of Shamīrān, in which it is further increased by the Tandj (or Tādj)-rūd (whose source lies above Sulaimāniya), which flows from the north through Shahrizōr; it next flows through the western Zagros ranges. A few hours' journey above the mouth of the Zamakān, it begins to form the present boundary between Turkey and Persia and continues to be the frontier till it reaches 34° 30′ N. Lat. At Zangābādh the Diyālā is joined by the Ḥulwān. The latter rises south of Karind and takes its name from the once important Babylonian frontier town of Ḥulwān [q. v.]. Soon after passing Ḳizilrobāṭ [see DJALŪLĀ] the Diyālā breaks through the Djebel Ḥamrīn and enters the Babylonian plains through which it sinks with sluggish course almost imperceptibly to the Tigris, with which the last 80 miles of its course is almost parallel. It is only on the lower parts of its course beginning at Ḳizilrobāṭ that the Diyālā is called by this name by the people on its banks; above Ḳizilrobāṭ it is known only as the Shīrwān-rūd. Although in Babylonia a vast amount of water is taken from the Diyālā for irrigation purposes, when it flows into the Tigris it is still more than half as large as the latter owing to the plentiful supplies it receives from the abundant mountain streams of its upper and middle courses. The place where it joins the Tigris, in 33° 15′ N. Lat. 5 hours' journey below Baghdād (according to the Arab geographers: 3 parasangs = 12 miles), and about halfway between Baghdād and the ruins of Ctesiphon, is, according to Chiha (*La Province de Bagdade*, Cairo, 1908, p. 88), called al-Makhlāṭ "the commingling". A short distance above this point there is a bridge of boats across the Diyālā.

After its entrance into the Babylonian plains the Diyālā from the earliest times has been extensively used for irrigating the surrounding districts; canals and dams were built to regulate its flow and to prevent devastating inundations. This irrigation system was at its best in the 'Abbāsid period. After the Mongol period the canals and dams gradually fell into disrepair; the inevitable result was that many fertile stretches of land became desert and swamps (*hōrs*) sprang up in places. Even at the present day no decided improvement has yet been made.

The Diyālā is connected with its neighbouring Tigris tributary, the 'Aḍaim by two (or more?) canals, which however are usually dry except in the season when the snow smelts (cf. above, p. 125). The great Ḳāṭūl-Nahrawān Canal, which dated from the Sāsānid period, connected the Diyālā with the Tigris by numerous offshoots on both sides. This great waterway, which is now in many places choked with mud or quite dried up, but whose course may still be clearly recognised (according to Herzfeld's theory, it is a former bed of the Tigris), leaves the Tigris 5 miles below the modern Imām Dūr (north of Sāmarrā) and runs parallel to it as far as the district of Kūt al-'Amāra. The water still left in the Nahrawān returns to the Tigris at the point where it breaks up into the Shaṭṭ al-Ḥai and its eastern branch, the modern main arm. Besides Ḳāṭūl and Nahrawān, the names originally used for the upper and lower courses of this canal, we find the Arab authors also applying to a particular part of it the two names of the Diyālā familiar to them (Diyālā and Tāmarrā). This is explained by the fact that the Ḳāṭūl-Nahrawān below Ba'ḳūbā (see above, p. 610) ran for 20 miles along the bed of that river. The canal part of the Diyālā may still be traced from Bahriz (south of Ba'ḳūbā) to the ruins of Ṣifwah (N. N. E. of Baghdād); in recent times the river has however left its ancient bed and between Bahriz and Ṣifwah it flows in another channel from 1—2 miles west: cf. R. Kiepert's map (eastern sheet) in M. Frh. v. Oppenheim, *op. cit.*).

In the 'Abbāsid period the Diyālā also watered the suburbs of Baghdād on the eastern Tigris by two canals, Nahr Khāliṣ and Nahr Bīn, which in their turn by means of further smaller canals filled the streets of the Caliphs's capital with a network of small waterways.

The name al-Khāliṣ has survived to the present day as that of one of the Diyālā canals; but the mediaeval and the modern Khāliṣ are two quite different watercourses. The former leaves the Diyālā at Bādjisrā [q. v., p. 558] and after a comparatively short course falls into the Tigris a little to the west of Baradān [q. v., p. 652] and about 4 hours' journey below Baghdād. The modern Khāliṣ canal, on the other hand, is of recent origin and has a much longer course. It leaves the Diyālā some distance east of Dali 'Abbās and runs in a southwestwardly direction to the Tigris which it reaches at al-Djudēda (in 33° 41′ N. Lat.). This modern Khāliṣ is by far the most important canal flowing from the Diyālā in Babylonia. The district watered by it and its numerous arms is at the present day one of the most intensively cultivated areas of the Wilāyet of Baghdād. In dry years the water left in the Khāliṣ is not sufficient to reach the Tigris but disappears in a swampy delta near Djudēda.

The whole valley of the Diyālā still contains many traces of its antiquity as a settled area; its banks, in particular, as well as those of its tributaries (especially the Shirwān- and Ḥulwān-rūd) are thickly covered with ruins of the Sāsānid period, most of which still await a more careful, scientific exploration. The ancient high road from Baghdād to the Irānian highlands (to Hamadhān) runs up the Diyālā valley as far as the mouth of the Ḥulwān-rūd, from which it winds up the latter river as far as the famous "Zagri Portae". The climate on the lower course of the Diyālā is unhealthy; large quantities of rice are now grown there.

Of the two other names, Shirwān and Gaberūd, of the Diyālā, the former is found in a passage given by Yāḳūt (iv. 847) from Ḥamza al-Iṣfahānī's historical work. This says that the Diyālā which comes from the province of Ādharbaidjān also bears the Persian name Djurwān and the Syriac Tāmarrā. Djurwān undoubtedly corresponds to the modern Shirwān.

The etymology of Diyālā (Yāḳūt vocalises Dayālā) is quite unknown. The name dates from remote antiquity, as the reproductions of it by classical authors show (Σίλλα, Δέλας; Dialas is not quite certain as the correct reading may be Diabas = Zab). Tāmarra the name usually given it by the Arabs is probably still older; its prototype is the Syriac form Tōrmarā, which may be recognised in the Tornadotus of Pliny, the Θορνᾶ of Theophanes (whence the corrupt forms Corma in Tacitus and Δελᾶς in Zosimus?), the Ταύμαρρα of Zosimus (iii. 29) and the Turnat of the cuneiform inscriptions. Turnat appears as early as the inscriptions of Assurnāsirpal II. (III.) in the first half of the ixth century B. C. (but cf. also the article 'ADAIM, p. 125).

Bibliography: See the authorities quoted under DIDJLA p. 969; also Yāḳūt, *Mu'djam*, i. 672, 812; ii. 638; iv. 847; Ritter, *Erdkunde*, ix. 318, 412—516; x. 206; xi. 526 (where a bibliography of the older travellers is given); Fr. Spiegel, *Eranische Altertumskunde*, i. (1871), p. 114-115; Czernik in *Petermann's Geograph. Mitteil.*, Erg.-H. No. 44, p. 30 *et seq.*; G. Hoffmann, *Auszüge aus Syrisch. Akten Persisch. Märtyrer* (1880), p. 254-255; de Morgan, *Mission scientif. en Perse*, Etud. Géogr., vol. ii; H. Kiepert in the *Zeitschr. der Gesellsch. f. Erdkunde* 1883 (Berlin), p. 16—20; A. Billerbeck, *Das Sandschak Suleimania* (Leipzig, 1898), passim (s. Index), and do. in *Mitteil. der Vorderasiat. Ges.*, iii. (1899), p. 66—69, 83; E. Herzfeld in Sarre-Herzfeld, *Archäolog. Reise im Euphrat- und Tigrisgebiet*, i. (1911), p. 53—64; the author's articles *Dialas*, *Gorgat*, *Gyndes* in *Pauly-Wissowa's Realencykl. d. klass. Altertumswiss.*, s. v. and *Corma* in the *Supplem.* i. 327 to Pauly-Wissowa.

(M. STRECK.)

DIYĀR (A.) "Dwellings", plural of *Dār* "house" [q. v., p. 915], particularly common in the following compounds.

DIYĀR BAKR (Turkish pronunciation: Diyārbekir), formerly the name of a province, at the present day the name of the town of Āmid, the ancient Amida, called Ḳara-Āmid by the Turks on account of the black colour of its walls and buildings of basalt. It is the capital of the province of the same name and lies on the left bank of the Tigris, at a height of 2070 feet above sea-level; below it the river becomes navigable for the rafts made of inflated skins (*kelek*) which descend as far as Baghdād. The population is 35,000 of whom 20,142 are Muslims (4130 Kurds) and 15,560 Christians. Its walls, forming an irregular circle, are flanked by 72 round, square or octagonal towers, — including the citadel (*il-Ḳal'a*); they were built by Constantine and repaired by Justinian. There are four gates, in the west the Gate of Rūm or Aleppo, in the south the Gate of Mārdīn, in the north Dāgh-Ḳapū (Mountain Gate) or Gate of Kharput and the New Gate in the east; there are 28 large mosques, 12 churches and 130 public fountains. Its manufactures are morocco leather, silk and cotton stuffs, articles of copper, glass and earthenware and a very famous syrup called *sherbet-i khairīya*. 1½ miles down the river is a bridge of eleven arches.

The town was occupied without opposition by 'Iyāḍh b. Ghanm al-Fihrī in 19 (640) at the time of the conquest of Mesopotamia (al-Balādhurī, p. 176) in the caliphate of 'Omar; it was taken by the Ottomans in 921 (1515) after the battle of Čaldirān: Āmid had been retaken by the Greeks in 347 (958). After owning the sway of the Saldjūḳ Tutush, the town belonged to a dynasty descended from the Turkoman Ināl, whose ministers were the descendants of Abū 'Alī b. Nīsān. It was occupied by Ṣalāḥ al-Dīn (Muḥarram 579 = May 1183), who ceded it to his ally the Urtuḳid Nūr al-Dīn Muḥammad, whose successors strengthened the fortifications. Tīmūr won it by a stratagem; it next remained in the power of Ḳara-Yūsuf and the Aḳ-Ḳuyūnlū till the conquest of the country by the Ṣafawī Shāh Ismā'īl in 908 (1502), who appointed Ustādjlū-Oghlū governor. The rising of the Kurds and other native tribes against the Persians led the inhabitants of Diyār Bakr to declare for Sulṭān Selīm I; after being besieged for over a year by Ḳara-Khān, brother of Ustādjlū-Oghlū, they were relieved by Bīyiḳlū Muḥammad who took possession of the town in name of the Sulṭān.

The walls form a veritable epigraphical museum; on them are inscriptions of the 'Abbāsid Caliph Muḳtadir (297 = 909-910), of the Urtuḳid Muḥammad (579 = 1183), and of his son Malik Ṣāliḥ Maḥmūd (605 = 1208-1209).

Two streams water the citadel and the town; the first contains fish which are the objects of

particular veneration; the second called Hamrawat runs from the Kara-Dāgh in the south of the town. The banks of the Tigris are covered with gardens, which grow melons; the most beautiful is the Rīhān-Bāghī "garden of basil". Two tombs are venerated, that of Shahīd, son of Khālid b. al-Walīd, in the mosque of Khālid inside the citadel and that of the Persian historian Lārī (Munlā ʿAzīz Muṣliḥ al-Dīn), who was born at Lār in Persia, retired to a derwish monastery and is buried near Shaikh Rūmī (Ewliyā, *Siyāḥet-nāme*, iv. 53, 55).

Bibliography: Ḥādjdjī-Khalīfa, *Djihān-numā*, p. 436 = Charmoy, *Chèref-nâmeh*, i. 1, 141 *et seq.*, 441 *et seq.*; Niebuhr, *Voyage en Arabie*, ii. 324; Hommaire de Hell, *Voyage en Turquie*, ii. 466; Galdin, *Description of Diarbekr* (*Journ. of the Roy. Geogr. Soc.*, xxxvii. 1867, p. 182); Max van Berchem, *Arabische Inschriften* (Lehmann-Haupt, *Materialien*, in the Göttinger *Abhandlungen*), p. 22; do., *Inschriften Max von Oppenheim*, i. *Arab. Inschriften*, p. 71, 91 *et seq.*; M. van Berchem and J. Strzygowski, *Amida*; H. Derenbourg, in the *Bulletin de l'Acad. des Inscr.*, Meeting of the 14th June 1907; J. Strzygowski, *Kara-Amid* (*Oriental Archiv*, i. 5) with photographs.

(Cl. Huart.)

al-**DIYĀRBAKRĪ**, Ḥusain b. Muḥammad b. al-Ḥasan, born at Diyār Bakr, afterwards took up his abode in Mecca, where he became Ḳāḍī and died some time after 982 (1574).

He was a Ḥanbalī or Mālikī. Ḥādjdjī Khalīfa, who is followed by Wüstenfeld, says that Diyārbakrī, who completed his *Taʾrīkh al-Khamīs* on the 8th Shaʿbān 940 = 23rd February 1534, died in 966 = 1559. But as the various recensions of this work that have survived to us mention the accession of Sulṭān Murād III, which did not take place till 982 (1574), the author cannot have died before this year unless the appendix is the work of a copyist.

He wrote the following works:

I. *Taʾrīkh al-Khamīs fī aḥwāl anfasi nafīs* (var. Brockelmann: *nafs nafīs*; Ḥādjdjī Khalīfa and Huart: *al-nafs al-nafīs*), a biography of the Prophet in which the author, although very prolix, has endeavoured to weigh the various accounts, and to distinguish the good from the bad; the whole is followed by a short history of the Caliphs to the accession of Sulṭān Murād III. The work comprises 1. an introduction on the creation of the light (*nūr*) of the Prophet; 2. three *rukn* or foundations: *a*. events which took place between the birth and the mission of the Prophet; *b*. from the mission to the Hidjra; *c*. from the Hidjra to the death of the Prophet; 3. Conclusion; the four Caliphs, the Umaiyads, the ʿAbbāsids, and other dynasties to the accession of Sulṭān Murād III. It has been published in Cairo in 1283 and 1302 A. H.

Under the title *Geschichte der Tödtung des Chalifen Omar*, Otto von Platen published (Berlin, 1837) an extract from the *Taʾrīkh al-Khamīs* with a translation and a brief introduction in German, relating to the assassination of the second orthodox Caliph ʿOmar b. al-Khaṭṭāb.

In his *Ling. Arab. Grammatica*, (2nd ed., p. 43) Petermann gives a short extract relating to the Caliph ʿOmar who had his son ʿAbd al-Raḥmān whipped to death for having drunk wine in Egypt.

II. A minute description of the Kaʿba and the Holy Mosque, which survives in Ms. in Berlin No. 6069 and in the Khedivial Library, iii. 116.

Bibliography: Ḥādjdjī Khalīfa, iii. 177; F. Wüstenfeld, *Die Geschichtschreiber der Araber und ihre Werke* (Göttingen, 1882), n°. 526; Brockelmann, *Geschichte der Arabischen Litteratur* (Berlin, 1902), ii. 381; Cl. Huart, *Arabic Literature* (London, 1903), p. 376.

(Moh. Ben Cheneb.)

DIYĀR MUḌAR, the "dwellings of the tribe of Muḍar" in al-Djazīra = Mesopotamia, comprised the valley of the Euphrates from Sumaisāṭ to ʿĀna with al-Raḳḳa as their capital, and the lands on the Balīkh. See Le Strange, *The Lands of the Eastern Caliphate*, p. 86 *et seq.*, 101—108. For further information see the article Muḍar.

DIYĀR RABĪʿA, the "dwellings of the Rabīʿa" in Mesopotamia stretched along the Tigris from Tell Fāfān to Takrīt (capital al-Mawṣil) and comprised the valleys of Khabūr-Hirmās-Tharthār on the right, the lower course of the little Khābūr, the upper and lower Zāb on the left side of the main river. See Le Strange, *The Lands of the Eastern Caliphate*, p. 87 *et seq.* For further particulars see the article Rabīʿa.

DIZ (P. older form *dizh*, Avestan *daēza*), a fortress or citadel. Arab writers have handed down to us the name *Ḳuhandiz* "the old citadel" borne by the Sāsānian fortresses inside the towns of Khorāsān and Mā warāʾ al-Nahr (Samarḳand, Bukhārā, Balkh, Marw, Nīshāpūr, Herāt etc.). — *Dizdār*, the governor of a fortress. Aḥmad Wafīḳ Pasha claimed to be descended from a family of Bulgarian origin called Dizdār.

(Cl. Huart.)

DIZFŪL, the capital of Khūzistān, in 32° 25′ N. Lat. and 48° 35′ E. Long (Greenw.), on the bank of the Dizfūl-Rūd or Āb-i Diz, which takes its name from it. This river which rises in the Burūdjird district flows into the Kārūn a little below Band-i Ḳīr (ʿAskar Mukram; see above, p. 488). According to Herzfeld, Dizfūl (650 feet above sea-level) is built on conglomerate cliffs 60 feet high, the outermost spur thrust by the mountains into the Susian plains; the ruins of Susa begin about 15 miles to the southwest. Dizfūl (Pers. Dizpūl) = "Castle Bridge" takes its name from a fortress which was erected to protect the imposing bridge over the river there. The Arabs say this bridge was built by the Sāsānian king Shāpūr II; it was often repaired, at least in its arches, in course of time; Mustawfī (740 = 1340) speaks of 42 arches, the Persian writer ʿAlī of Yazd (828 = 1425) of 28 large and 27 small, 55 in all; at the present day (according to Loftus) there are 21 arches, which have been so often renovated that they practically show quite modern brickwork; only the piers of the bridge are undoubtedly ancient and may actually date from Sāsānian times. The town, which arose round the citadel at the bridge, is given various names by the older Arab geographers: Ḳaṣr al-Rūnāsh, Ḳanṭarat al-Rūm (= the Roman Bridge), Ḳanṭarat al-Rūd (= the River Bridge), Ḳanṭarat al-Zāb (Zāb repeatedly occurs as a river-name; Semitic root זוב "to flow"), also simply al-Ḳanṭara; the name Ḳanṭarat Andāmish (Andāmishk is the real ancient place-name) is also found; the Persian name Dizpūl is, as far as I am aware, first found in Yāḳūt.

The modern Dizfūl contains 34 mosques and about the same number of tombs of saints; the walls are in ruins. Sandstone appears to have been the chief material used for the dwelling-houses; the underground apartments (rooms in the cellars, *sardābs*) usual in Persian towns are also found here. The above mentioned conglomerate cliff and the high mound of ruins, on which the houses are built, is, as Herzfeld tells us, honeycombed with cellars and passages. The dwellinghouses and *sardābs* are quite in the style of Mosul buildings, according to this authority. The sanitary condition of the town is very bad; such a state of filth as is here is to be found in very few Oriental towns of any size.

Dizfūl is the busiest place in the province of Khūzistān. Two industries peculiar to it are the preparation of indigo and the dyeing of cloths with it as well as the preparation of felts. Indigo was first introduced in the early decades of the xix[th] century to this district; it soon began to flourish around the town and is now one of its main articles of commerce. The felts are made into carpets, horse-covers, outer garments and caps. The Lurs supply most of the raw wool. From Luristan also come (according to Herzfeld) resins, gums, tragacanth, gall-apples, hides and feathers. Dizfūl is also celebrated for its reed-pens, which are considered the best in the east and are exported great distances (even to Constantinople and India). The inexhaustible reed-beds in the marshes of the lower Euphrates and Tigris, the so-called Baṭīḥa [q. v., p. 675], supply the material for this industry. It is clear then from what has been said that in addition to considerable industrial activity, Dizfūl is the centre of a busy trade; it is carried on at present exclusively by the great avenue of traffic to Shūster (the second largest town in Khūzistān), as the caravan routes running to the N. and N. E. (Khurramābādh, Burūdjird) are now practically closed on account of their great insecurity. The chief imports are cotton stuffs, cloths, sugar and tea.

About the middle of last century, Loftus estimated the number of inhabitants at 15,000—18,000 Muslims and about 30 Mandaean families; on the latter cf. Petermann, *Reisen im Orient* (1861), ii. 455. Houtum-Schindler estimated the number in 1879 at 25,000, Well in 1883 at 20,000; Herzfeld (1907) c. 15,000, including Persians, Kurds, Lurs and Arabs; de Morgan's estimate (1800 inhabitants) seems obviously to be much too small. The inhabitants are inhospitable and fanatical; two thirds of them are Saiyids, i. e. alleged descendants of the Prophet, with whom Persia swarms everywhere. There are no Europeans or Christians. A Persian under-governor (Nā'ib al-Ḥukūma) lives in Dizfūl. A little above the town, likewise on the Āb-i Diz, is the village of Rūbund with a domed mosque, the external appearance of which reminds one strongly of the tomb of Daniel at Sūsa.

Bibliography: *Bibl. Geogr. Arab.* (ed. de Goeje), passim; Yāḳūt, *Mu'djam* (ed. Wüstenfeld), i. 372 (s. v. Andāmish); iv. 111 (s. v. Ḳaṣr Rūnāsh); Le Strange, *The Lands of the East. Caliphate* (1905), p. 233, 238-239; *Djihān numā, Geographia Orient.* (vers. latina a M. Norberg, 1818), i. 332; W. Ouseley, *Travels in Various Countries of the East* (London, 1819 *et seq.*), i. 358 *et seq.*; Ritter, *Erdkunde*, viii. 390; ix. 164, 170, 193—195, 322; A. H. Layard, *Descript. of Khūzistān* in the *Journ. of the Roy. Geograph. Societ.*, 1846; W. K. Loftus, *Travels and Researches in Chaldaea and Susiana* (London, 1857), p. 310—314; Spiegel, *Eranische Altertumskunde*, i. (1871), p. 110, 375; Houtum-Schindler in the *Zeitschr. der Gesellsch. f. Erdkunde* (Berlin), xiv. (1879), p. 38 *et seq.*; Well, *Surveying Tours in the Southern Persia* = *Proceed. of the Roy. Geograph. Societ.*, 1883, p. 138 *et seq.*; de Morgan, *Mission Scientif. en Perse, Étud. Géogr.*, ii. 274-275, 316; E. Herzfeld in *Petermann's Geograph. Mitteil.*, 1907, p. 73—75. (M. STRECK.)

DJABAL, DJEBEL (A.) "Mountain", plural DJIBĀL [q. v.].

DJABALA, 1. A town on the Syrian coast south of Lādhiḳiya, the ancient Gabala. The town, which was fortified, was abandoned by its inhabitants when the Muslims conquered the coast-towns in the year 17; but Mu'āwiya had it peopled again and built a new citadel outside the old one. In 245 = 859, it suffered severely from an earthquake. When the Byzantines were gaining ground again in the x[th] century, they recaptured Djabala in 357 = 968 along with other neighbouring towns, on the death of the Ḥamdānid Saif al-Dawla; on this occasion 35,000 men, women and children are said to have been carried into captivity. In 473 = 1080 'Abd Allāh b. Manṣūr, the Ḳāḍī of Djabala, succeeded in driving out the Byzantines, and the town remained in the hands of the Muslims till the Crusaders took it in 1108. Idrīsī describes it during this period of Christian rule as a small, pretty and prosperous town. In 584 = 1189, it surrendered to Ṣalāḥ al-Dīn, whose son al-Afḍal afterwards gave it to his brother al-Ẓāhir. Khalīl describes it as a pretty town as late as the xv[th] century. But what later travellers most appreciated, was the tomb in Djabala of the famous saint Ibrāhīm b. Adham; the mosque dedicated to him, originally a church, still exists. For the rest, Djeble is now an unimportant village, in which some ruins of ancient buildings may still be found.

Bibliography: *Bibliotheca Geogr. Arab.*, ii. 118; iii. 54, 154; v. 111; vi. 76, 98, 255; Idrīsī in the *Zeitschr. d. Deutsch. Palästina-Vereins*, viii. p. 23 of the text; Yāḳūt, *al-Mu'djam* (ed. Wüstenfeld), ii. 25; Abu 'l-Fidā' (ed. Reinaud et de Slane), p. 255; Ibn Baṭṭūṭa (ed. Defrémery et Sanguinetti), i. 172 and 176; R. Hartmann, *Die geogr. Nachrichten in Khalīl al-Ẓāhirīs Zubda*, p. 58; Balādhorī (ed. de Goeje), p. 133; Ibn al-Athīr, *Chronicon* (ed. Tornberg), ii. 383; x. 211—213, 284, 317; xii. 3, 71; Bahā' al-Dīn, *Vita Saladini* (ed. Schultens), p. 81.

2. A long, red-coloured mountain ridge in Central Arabia, with a large ravine (*shi'b*), through which alone access to the mountains is possible. On Doughty's map it is given as Gabilly. According to the Arab geographers, it had al-Shuraif on the east, the waters of which belonged to the Banū Numair, and on the west, al-Sharaf, the waters of which belonged to the Banū Kilāb. The ravine itself was inhabited by a branch of the Badjīla, the 'Uraina. It was five days' journey from Hadjr in Yamāma. A battle took place before Islām in this ravine, which the Arabs number with those of Kulāb and Dhū Ḳār among the greatest of battles. An unusually large number of Arab tribes took part in it. On one

side were the Banū ʿĀmir [q. v.], with whom the ʿAbs amongst others had allied themselves; on the other side were practically all the Tamīm under the leadership of Laḳīṭ b. Zurāra, the Dhubyān and Asad, reinforcements from Ḥīra led by the step-brother of the reigning king and a number of Kindīs under the "two Djawna", two members of the Kindī ruling family which then ruled in Baḥrain. In spite of their great superiority in numbers the Tamīm and their allies who, it appears from a remark of the poet Labīd, relied too much on one another, were utterly defeated. The prince Laḳīṭ fell, while Ḥādjib, one of his brothers, was taken prisoner and afterwards ransomed for a huge sum. This defeat shattered the last remnants of the power of the Kindīs in Central Arabia; one of their leaders also fell in the battle. The statements regarding the date of this battle are, as usual, contradictory and uncertain. According to some the battle took place 17 or 19 years before the birth of the Prophet, while others say it was fought in the year of his birth. Caussin de Perceval places it a few years later and this must be the correct date if the king of Ḥīra who sent reinforcements, was, as is said, Nuʿmān b. Mundhir; for his reign did not begin till about 580.

Bibliography: Bakrī, *Geogr. Wörterbuch* (ed. Wüstenfeld), p. 229; Yāḳūt, *al-Muʿdjam* (ed. Wüstenfeld), ii. 24 *et seq.*; Ahlwardt, *Anonyme arab. Chronik*, p. 127 ; Ṭabarī, *Annales* (ed. de Goeje), i. 966; *Kitāb al-Aghānī*, x. 34—47; Ibn ʿAbd Rabbihi, *al-ʿIḳd al-farīd*, iii. 46 *et seq.*; Ibn al-Athīr, *Chronicon* (ed. Tornberg), i. 435—438; Masʿūdī in *Biblioth. Geogr. Arab.*, viii. 204 *et seq.*; *Kāmil* (ed. Wright), p. 129 *et seq.*, 273, 349, 659; Caussin de Perceval, *Essai de l'Histoire des Arabes*, ii. 475—484; Sprenger, *Alte Geographie Arabiens*, p. 216 and in the *Zeitschr. d. Deutsch. Morgenl. Ges.*, xlii. 337; Wellhausen, *Skizzen und Vorarbeiten*, vi. 20; Rothstein, *Die Laḥmiden*, p. 108 *et seq.*; Huber-Brockelmann, *Die Gedichte des Lebîd*, p. 2. (Fr. Buhl.)

DJAʿBAR, also Ḳalʿat Djaʿbar, a ruined fortress on the left bank of the central course of the Euphrates, almost opposite Ṣiffīn. The place, called Dausara in pre- and early Islāmic times, τὰ Δαυσάρων (see Pauly-Wissowa, iv. 2234), and Dawsar in Arabic, is mentioned by the older Arab geographers as a station on the road from Raḳḳa to Bālis (cf. Ibn Khurdādhbih, p. 74; Ṭabarī, iii. 220). In the Mamlūk period a post-road from Ḥimṣ *via* Salamya, Bughaidīd, and Sūriyā (= ʾIsriya) to Raʾs al-ʿAin, crossed the Euphrates here.

An Arab tradition, which has no historical basis, derives the old name from Dawsar, a slave of al-Nuʿmān b. al-Mundhir. The castle is said to have received its later name from a Ḳushairī Sābiḳ al-Dīn Djaʿbar, who seized it in the Saldjūḳ period; his sons were highway robbers here till Malikshāh b. Alp Arslān took the fortress and gave it to the last ʿUḳailid of Ḥalab, Sālim, in compensation for the loss of his previous possessions (479 = 1086-1087). It remained in the hands of his descendants, apart from a temporary occupation by the Franks, till 564 = 1168-1169, when the ʿUḳailid Shihāb al-Dīn Mālik had to give it up to Nūr al-Dīn Maḥmūd b. Zangī. Benjamin of Tudela who passed Djaʿbar about this time makes the remarkable statement that there were 2000 Jews in it. In Yāḳūt's time it belonged to the Aiyūbid al-Ḥāfiẓ b. al-ʿĀdil. Sulaimān, the grandfather of the founder of the Ottoman dynasty, was drowned here in 1231 (v. Hammer, *Osm. Reich.*, i. 41). In the Mamlūk period the administrative position of Djaʿbar varied; it was for a time attached to Damascus but afterwards belonged to Ḥalab. Abu ʾl-Fidā says that in his time the castle was in ruins; it was however rebuilt at the end of the reign of Muḥammad al-Nāṣir b. Kalāʾūn.

At the present day a Beduin tribe, the Wild, encamps in summer around the ruined but still imposing fortress.

Bibliography: Yāḳūt, *Muʿdjam*, ii. 84; Abu ʾl-Fidā (ed. Reinaud), p. 269 and 276 *et seq.*; Ibn Faḍl Allāh al-ʿOmarī, *Taʿrīf* (Cairo 1312), p. 176 and 180; Ḳalḳashandī, *Ḍawʾ al-Ṣubḥ* (Cairo 1324 = 1906), p. 300; Le Strange, *Palestine under the Moslems*, p. 417; do., *Eastern Caliphate*, p. 102; Ritter, *Erdkunde*, x. 1073—1080; M. von Oppenheim, *Vom Mittelmeer zum Pers. Golf*, ii. 67; M. Hartmann in the *Zeitschr. d. Deutsch. Pal.-Vereins*, xxii. 167; G. L. Bell, *Amurath to Amurath*, p. 48—51. (R. Hartmann.)

DJABARĪYA is the name given in the history of the sects to those, who in opposition to the Ḳadarīya deny the freedom of the will, and on this point make no distinction between man and inanimate nature, in as much as his actions are subordinate to the compulsion (*djabr*) of God. The most prominent champion of this view is Djahm b. Ṣafwān [q. v.]; the Nadjdjārīya, Ḍirārīya, Kullābīya and Bakrīya are also considered Djabarīya. Muʿtazila writers however also charge the orthodox Ashʿarīya with being Djabarīya, which, as Shahrastānī rightly points out, is not strictly correct as, although they deny the freedom of the will, they allow that man has some influence on action (*kasb*, appropriation).

Bibliography: Shahrastānī, *Milal* (ed. Cureton), p. 59 *et seq.*; Horten, *Die philosophischen Systeme der spekulativen Theol. im Islam*, p. 54 *et seq.*

DJABART, originally the name of the Muḥammadan people of Ifāt (in Shoa), is now applied to the whole Muḥammadan population of Abyssinia. An individual is called Djabartī. This *nisba* is not found in Suyūṭī's *Lubb al-Lubāb* (ed. Veth, Leyden 1840). According to Abyssinian tradition the name is derived from the Ethiopic *agbert* (plural of *gabr*) "servants (of God)". The name given in Amharic by the Christians of Abyssinia to a Muḥammadan is *islam* (plur. *islāmōč*).

The Djabartīs are not distinguished by dress or language from other Abyssinians. They speak the language of the country, but in their schools Arabic is also studied, as far as it is necessary for the interpretation of the Ḳurʾān and religious literature. The Djabartīs form a division by themselves at the Azhar Mosque in Cairo. A considerable number of Arab scholars of earlier days, who were descended from the Djabartīs and bear this name, are given by Djabartī in his *Taʾrīkh* (Bulāḳ, 1297), i. p. 385 *et seq.*

Bibliography: M. Th. v. Heuglin, *Reise nach Abessinien, den Gala-Ländern, Ost-Sudân und Chartum in den Jahren 1861 und 1862* (Jena, 1868), p. 253; J. Marquart, *Benin*, p. cccxxiii. cccxxvii. Anm. 1; Mittwoch, *Exzerpte*

aus dem Koran in Amharischer Sprache, in the *Mitteilungen des Seminars für Orient. Sprachen*, Vol. ix. (1906), Westasiat. Abtelg., p. 111 (= 1 of the reprint). (E. MITTWOCH.)

AL-**DJABARTĪ**, ʿABD AL-RAḤMĀN B. ḤASAN, AL-ḤANAFĪ, was born at Cairo 1168 A. H. (= 1754 A. D.) of an Abyssinian family from Djabart, which had been settled in Cairo for seven generations. It was a family of scholars and had furnished a series of heads to the Riwāḳ of Djabart in the Azhar, the greatest of whom appears to have been the father of our Djabartī. He had the distinction of being the last to teach astronomy in the Azhar. For the family history, see Djabartī himself in his *ʿAdjāʾib* (Anno 1188; i, pp. 386—408 in ed. of 1297) and the abstract in *Khiṭaṭ djadīda*, viii, pp. 7—15; for the Riwāḳ of Djabart, *Khiṭ. djad.*, iv, p. 23. ʿAbd al-Raḥmān carried on the family tradition. He was a distinguished member of the ʿUlamāʾ of Cairo, a contemporary of the last Mamlūk Beys, a watchful eyewitness of the French occupation and a keen, if silent, critic of the first seventeen years of Muḥammad ʿAlī's rule. Napoleon appointed him a member of the Grand Divan of notables by which he endeavoured to govern Egypt. In his last years he was fixer (*muwaḳḳit*) of the hours of prayer and of the beginning and end of Ramaḍān in the household of Muḥammad ʿAlī. On the night of Ramaḍān 27th, 1237 A. H. (= June 22nd, 1822 A. D.) he was murdered on the Shubra Road when returning to Cairo. The responsibility for this has always been charged to Muḥammad ʿAlī, who had gained some knowledge of his attitude in his *ʿAdjāʾib al-āthār fi-'l-tarādjim wa'l-akhbār*, the great history of Egypt in the 12th and 13th Moslem centuries which he was writing. It is certain that the printing of it was long prohibited and that it reached publication only in 1297 (1879-1880). An earlier edition was confiscated and destroyed. Even the French translation by Egyptian scholars has been left unfinished (Cairo, 1888—1894); the fourth volume, covering A. H. 1221 to Dhu 'l-Ḥidjdja 1236 and dealing with the reign of Muḥammad ʿAlī, remains in Arabic. His book is partly a chronicle and partly a necrology. As a detailed picture of oriental life it is of high sociological value and Lane made use of it for that purpose in the notes to his *Arabian Nights*. After some introductory matter its annals begin with the year 1099 of the Hidjra. Up to 1170 the author had to trust the memories of old men, public records and inscriptions on tombs. From 1170 on he professed — a precocious infant! — to have his own recollections. With 1190 he had begun to keep full notes of events, and his book has the value of a contemporary diary. Of his independence of judgment there can be no doubt. He came of a scientific family and knew himself the value of accuracy and of the immediate record. He had thrown in his lot with the French, and later with Muḥammad ʿAlī, but in both cases with an open, critical mind. Another detailed diary of the French occupation (*Maẓhar al-taḳdīs*) is still unprinted in Arabic, but has appeared in Turkish, and in an imperfect (so von Kremer, *Egypten*, ii, p. 326) French version by Cardin. We owe to him also the Arabic translation of Murādī's *Silk al-Durar* (Brockelmann, ii, p. 294), which may have suggested the obituary element in his own *ʿAdjāʾib*, and an abstract of Dāʾūd al-Anṭākī's *Tadhkira* (Brockelmann, ii, p. 364). For exact references on all these, see Brockelmann, ii, p. 480. Lane tells us in his *Arabian Nights* (chap. i, note 19) that al-Djabartī constructed for his own entertainment a recension of the *Arabian Nights*, now apparently lost. His father, also, had been interested in popular tales and songs (*Khiṭ. djad.*, viii, p. 11, ll. 3 *et seq.*).

Bibliography: Besides references above, *Merveilles biogr. et hist. du Shaikh .... el-Djabarti* (Le Caire, 1888) — *Notice sur la vie . . . de l'auteur*; Lane, *Modern Egyptians*, index sub *ʿAbd er-Raḥmān*; von Kremer, *Beiträge zur arab. Lexicographie* (Wien, 1883-1884), treats lexicography of *ʿAdjāʾib*. (D. B. MACDONALD.)

DJABARŪT, a technical term used by the neo-Platonic philosophers and more particularly by those mystics who are devoted to the illuminative philosophy (*al-ishrāḳ*). The form of the word is not Arabic; it is analogous to that of the word *malakūt* which is similarly employed and is Hebrew. *Djabarūt* has the same meaning as the Hebrew *gebūrah*, power. The world of *djabarūt* (*ʿālam al-djabarūt*) is that of divine omnipotence; it is like the world of *malakūt* (*ʿālam al-malakūt*) or divine authority, a region above that of earthly things and also above that of real individual things, which corresponds to some extent with the Platonic world of Ideas. The meaning of the word however varies according to the authors who employ it. The world of Djabarūt (*ʿālam al-dj.*) has been defined by several authors as the "middle world", i. e. the world intermediate between that of Divine Being (*al-lāhūt*) which is above and that of Authority (*al-malakūt*) which is below, cf. the glossary entitled *Iṣṭilāḥāt al-Ṣūfīya al-wārida fi 'l-Futūḥāt al-Makkiya*, printed at the end of Djurdjānī's *Taʿrīfāt*.

In Suhrawardī Maḳtūl, a neo-Platonic philosopher put to death for his heterodox opinions in 587 A. H., the World of Power (*djabarūt*) is that which the sages see in their ecstasies. "It is possible", he says "that they shall see the Light expanding throughout the world of Power, as well as the beings of the world of Authority whom Hermes and Plato saw".

In the Turkish dictionary entitled *Maʿrifet-Nāmah*, there is a diagram illustrating the totality of the worlds. In it the world of *djabarūt* lies between the divine throne (*kursī*) which is below and the Tabernacle (*ʿarsh*) which is above it. Below the throne lies the world of authority (*malakūt*); these two worlds have below them the mortal worlds including Paradise.

According to the opinion of the Ṣūfī ʿAbd al-Razzāḳ al-Kāshānī (died 730 = 1329-1330), to whom we owe an interesting treatise on Fate, the world of *djabarūt* is the place of *ḳaḍāʾ*, i. e. of divine determination. It is the world of pure spirit which is above the world of soul. The author here gives the word *djabarūt* the meaning of "compulsion". The general forms of things existing in that world in a certain measure impose upon the individual realisations in the lower world a part of their perfections. This idea of a constraining force is also found in the illuminative philosophy, where it is stated that the "victorious light" conquers darkness. Ibn Gebirol's philosophy is similar (see S. Karppe, *Étude sur les Origines et la Nature du Zohar*, Paris 1911, p. 177—179).

Bibliography: Carra de Vaux, *La Philosophie illuminative d'après Suhrawerdi Meqtoul*,

from the *Journ. Asiat.*, 1902, p. 16 [78]; do., *Fragments d'Eschatologie Musulmane* (Brussel 1895), p. 17 *et seq.*, with an explanation of the diagram in the *Ma'rifat Nāmeh*; Stanislas Guyard, *Traité du Décret et de l'Arrêt Divins par le Dr. Soufi Abd er-Razzaq*, 1879, p. 3 *et seq.* of the text. (B. CARRA DE VAUX.)

AL-**DJABBĀR**, "the Giant" was the name given by the Arab astronomers to the constellation of Orion, who was depicted in Greek mythology as a mighty hunter and giant. The older name of this constellation among the Arabs, before they became acquainted with Greek astronomy, was *al-Djauzā'*, which originally may have been given only to the three bright stars in the girdle (from *djauz* = kernel, nut, centre). The majority of Arab astronomers also call the two brightest stars of Orion, *Mankib* or *Yad al-Djauzā'* (= Beteigeuze, q. v., p. 709) and *Ridjl al-Djauzā'* (= Rigel, q. v.), although they call the whole constellation al-Djabbār.

Bibliography: Al-Battānī, *Opus astronomicum* (ed. Nallino), ii. 168-169, 179; iii. 267-268; al-Ḳazwīnī, *Kosmographie* (ed. Wüstenfeld), i. 38; L. Ideler, *Untersuchungen über den Ursprung und die Bedeutung der Sternnamen*, (Berlin, 1800), p. 212—227. (H. SUTER.)

DJABBUL, a town in Central Babylonia, on the east bank of the Tigris, a few hours' journey above Kūt al-'Amāra, and 5 parasangs (= c. 20 miles) southeast of Nu'māniya (the modern Tell Na'mān). It is described as a flourishing place by the older Arab geographers; but, by Yāḳūt's time (the beginning of the vii[th] = xiii[th] century), it had considerably declined. In course of time — we have no details of its decay — it fell utterly into ruins. This town must date from a very remote period; for the name of the Gambūlu, one of the most important Aramaic nomad tribes, frequently mentioned in the first thousand years B. C., must have survived in Djabbul; they have left traces of their influence in modern topography in several other places. The ruins of Djabbul which were known by the name Djumbul, Djanbal or Djenbil as late as the first half of the xix[th] century according to the travellers Rich, Chesney and Jones, have now utterly disappeared owing to earthquakes. On the site where Chesney in 1833 had seen the ruins of a large town, no trace of them was to be seen in 1848 when Jones passed it; the Tigris had in the interval entirely engulfed the remains of the town.

Bibliography: *Biblioth. Geograph. Arab.* (ed. de Goeje), passim; Yāḳūt, *Mu'djam* (ed. Wüstenfeld), ii. 23; Le Strange in the *Journ. of the Roy. Asiat. Soc.*, 1895, p. 43; do., *The Lands of the Eastern Caliphate* (1905), p. 38; Streck, *Babylonien nach den arab. Geograph.*, ii. (1901), p. 307—309 and in the *Mitteil. der Vorderasiat. Gesellsch.*, xi. (1906), 222; Ritter, *Erdkunde*, x. 232; xi. 934; H. Kiepert in the *Zeitschr. d. Gesellsch. f. Erdkunde* (Berlin), 1883, p. 16. (M. STRECK.)

AL-**DJABBŪL**, the ancient GABBULA, a place E., S., E. of Ḥalab, celebrated for its Mallāḥa or Sabkha watered by the Nahr al-Dhahab [see above, p. 806]. The salt-mines there lent Djabbūl a certain economic importance in the middle ages as they still do, to which it probably also owed its position as an administrative centre in the political division of the Mamlūk kingdom.

Bibliography: M. Streck, *Keilinschriftl. Beiträge zur Geogr. Vorderasiens*, p. 20; Schiffer, *Die Aramäer*, p. 131 *et seq.*; Yāḳūt, *Mu'djam*, ii. 29; Ḳalḳashandī, *Ḍaw' al-Ṣubḥ* (Cairo 1324 = 1906), p. 295; von Kremer, *Beiträge z. Geogr. des nördl. Syrien*, p. 18; Le Strange, *Palestine under the Moslems*, p. 460; Ritter, *Erdkunde*, xvii. 1694 *et seq.* (R. HARTMANN.)

DJĀBIR B. AFLAḤ ABŪ MUḤAMMAD, is the Astronomer *Geber* of the middle ages; he was often confused with the alchemist *Geber*, whose full name was Abū 'Abd Allāh Djābir b. Ḥaiyān al-Ṣūfī (see the next article). He belonged to Seville; the period in which he flourished cannot certainly be determined, but from the fact that his son was personally acquainted with Maimonides (d. 1204), it may be concluded that he died towards the middle of the xii[th] century. He wrote an astronomical work which still survives under two different titles; in the Escurial Ms. it is called *Kitāb al-Hai'a* (the Book of Astronomy), in the Berlin copy it is entitled *Iṣlāḥ al-Madjisṭī* (correction of the Almageste). In it he sharply criticises certain views held by Ptolemy; particularly rightly when he asserts that the lower planets, Mercury and Venus, have no visible parallaxes, although he himself gives the sun a parallax of about 3', and that these planets are nearer the earth than the sun. The book is otherwise noteworthy for prefacing the astronomical part with a special chapter on trigonometry (cf. the article ABU 'L-WAFĀ', p. 112). In his spherical trigonometry, he takes the "rule of the four magnitudes" as the foundation for the derivation of his formulae, and gives for the first time the fifth main formula for the right angled triangle (cos A = cos a. sin B). In plane trigonometry he proceeds after the manner of Ptolemy, i. e. he solves his problems with the aid of the whole chord, instead of the trigonometrical functions, sine and cosine. The work was translated into Latin by Gerhard of Cremona and this translation was published by Petrus Apianus in Nürnberg in 1534 under the title: *Gebri filii Affla Hispalensis de astronomia libri ix. in quibus Ptolemaeum, alioqui doctissimum, emendavit* etc. — Whether a Hebrew work described by M. Steinschneider, *Sefer ha-tamar*, which treats of secret sciences, is a translation of a work by Djābir b. Aflaḥ, is doubtful; besides the author is called not Ibn Aflaḥ but Abū Aflaḥ al-Saraḳosṭī.

Bibliography: Ibn al-Ḳifṭī (ed. Lippert), p. 319, 393; Ḥādjdjī Khalīfa, vi. 506; M. Steinschneider, *Zur pseudepigraphischen Litteratur* (Berlin, 1862), p. 14 *et seq.* and 70 *et seq.*; v. Braunmühl, *Vorlesgn. über Gesch. der Trigonom.* (Leipzig, 1900), i. 81 *et seq.*; H. Suter, *Abhandlungen zur Gesch. der mathem. Wissensch.*, x. 119, xiv. 174. (H. SUTER.)

DJĀBIR B. ḤAIYĀN, whose full name was ABŪ MŪSĀ DJĀBIR B. ḤAIYĀN AL-AZDĪ, a famous Arab alchemist, known in the Christian middle ages as GEBER, his *nisba* is sometimes given as Ṭūsī and sometimes as Ṭarṭūsī. He is said to have been Ṣābī whence his name al-Ḥarrānī, which is found once, to have early become a convert to Islām and to have shown great enthusiasm for this new religion; the name al-Ṣūfī dates from a later period.

His teachers were Khālid b. Yazīd b. Mu'āwiya (d. 85 = 704), on which account he is also called

al-Umawī the "Umaiyad", and Dja'far al-Ṣādiḳ [q. v.]. This is the story given by some authorities; in reality however he must have lived somewhat later than Khālid b. Yazīd so that he more probably flourished about 160 = 776. The *Fihrist* and Ḥādjdjī Khalīfa connect him with the Barmakids. Of his life we really know nothing; according to the most reliable tradition he spent most of it in Kūfa. A view, given in the *Fihrist* (p. 354 *et seq.*), that he never lived at all but is only a mythical personage, may be dismissed at once.

A large number of works have been attributed to Geber. Those that exist in Latin if we except the *Book of the Seventy* by Io (John) do not correspond to the Arab works and in general they represent a more advanced stage of alchemic science. Our libraries contain 22 Arabic treatises bearing Djābir's name; five of them have been published; viz. *The Book of the Kingdom* (*Kitāb al-Mulk*), the *Little Book of Balances* (*Kitāb al-Mawāzīn al-Ṣaghīr*), the *Book of Mercy* (*Kitāb al-Raḥma*), revised by a pupil, the *Book of Concentration* (*K. al-Tadjmī'*) and the *Book of Eastern Mercury* (*K. al-Zībaḳ al-Sharḳī*).

The doctrine contained in these works — and in the *Book of Mercy* especially, the authenticity of which is most certain, — is very anthropomorphic, or, if the term be preferred, very animistic. Metal is considered a living being; it develops in the bosom of the earth for a long period, — thousands of years, — passing from the state of an imperfect metal like lead to that of a perfect like gold. The aim of alchemy is to accelerate this transformation. The ideas of generation, marriage, impregnation and education are applied to metal; so also are the ideas of life and death; coarse and earthly substances are called "dead" in contrast to light and subtle substances which are called "living". Every chemical body has a soul and a body, a spiritual part and a material part. The work of the alchemist is to separate and refine the one from the other and then to give each body the spirit which suits it.

Western tradition has attributed important discoveries in chemistry to Geber, namely of aqua regia, sulphuric acid, nitric acid and nitrate of silver; but none of these discoveries is mentioned in the Arabic works which bear his name; they do not appear till the Latin works of the end of the xiii^th^ century. The estimation in which the Christian middle ages held Oriental alchemy is therefore not based on definite facts which we can check.

Bibliography: Berthelot et O. Houdas, *L'alchimie arabe* (1893); Paul Lacroix, *Sciences et lettres au moyen-âge* (Paris, 1877), p. 196 *et seq.*; Brockelmann, *Gesch. der arab. Litt.*, i. 240 *et seq.*; Carra de Vaux, article *Alchemy* in the *Encyclopaedia of Religion and Ethics* (Edinburgh, 1908). (B. Carra de Vaux.)

DJĀBIYA, the principal residence of the Djafnid Amīrs of Ghassān, whence called "Djābiya of the Kings", in Djawlān, a day's journey S. E. of Damascus. It covered several small hills, whence perhaps is derived the poetical form Djawābī of the plural, with an allusion to the etymological meaning of "reservoir", as a metaphor for generosity, (cf. Miskīn al-Dārimī, *Aghānī*, xviii. 72, 5). It was the perfect type of the ancient *Ḥīrtha*, the *Ḥīra* of the Beduins, of the *bādiya*, a large encampment, a collection of dwellings, half nomad and half sedentary, a confused mass of tents and buildings, among the latter a Christian monastery. It had a plentiful water-supply and abundance of excellent pastures around it, which are still visited by the Beduins of the Syrian desert. The gate in Damascus leading towards it was called *Bāb al-Djābiya*; it had three entrances like the present gate of Bāb Sharḳī. Idrīsī took Djābiya to be one of the ancient names of Damascus.

The Arab conquest further increased its importance. A large camp was early established there, the principal in all Syria and for long the headquarters of the *djund* of Damascus. As a military centre, during the Sufyānid period it eclipsed the Syrian metropolis itself. The name of Djābiya has been given to the battle of Yarmūk; there was a partial engagement with the Byzantines here and here also the spoils were collected after the battle. This explains why the Caliph 'Omar came here in the year 17 to settle the position of the new conquests, accompanied by the principal Ṣaḥābīs of the Ḥidjāz with the exception of 'Alī. It was a triumphal march, the first great demonstration of Arab imperialism. A parliament was held here, at which all the generals and principal officers of the Syrian troops were present. It has became celebrated as the "Day of Djābiya". The sermon delivered by 'Omar is likewise called *Khuṭba Djābiya*. The Ḥadīth constantly refers to it as an important document; it was a claim to fame to have been present at it. The importance of this meeting really surpassed that which tradition has given it. In all probability it was on this occasion that the Dīwān was instituted or the system of regular allowances. From these donations it was at first proposed to exclude the Arab tribes, natives of Syria, who had assisted the invaders of the Ḥidjāz, but their resistance caused this plan to fall through. As its climate was very healthy, Djābiya became the sanatorium for the troops who were being decimated by the plague of 'Amwās in Palestine on this side of Jordan. Henceforward the *'aṭā'* or largesse to the soldiers of the djund of Damascus were distributed here; the place early had a general mosque and a *minbar*, privileges which put it on the same footing as the *miṣrs* and chief towns of the djunds. It is easy to understand then why all the Umaiyad Caliphs after Mu'āwiya visited Djābiya. On returning from his winter residence at Sinnabra, 'Abd al-Malik used to spend a month there before returning to Damascus (*see* the article Djillīḳ).

When Ibn Zubair was proclaimed Caliph and had driven the Umaiyads from the Ḥidjāz, the Syrians assembled at Djābiya to choose a successor to Mu'āwiya II. Ibn Baḥdal was the first to arrive at the rendezvous with his Kalbites; Ḍaḥḥāk ibn Ḳais [q. v., p. 802], governor of Damascus, with the Ḳaisites was an absentee. In addition to the young sons of Yazīd I, the other Umaiyads were there and all the Arab chiefs of Syria. Ibn Baḥdal presided at the assembly (end of June to end of August 684). The various candidates were discussed; Yazīd I's children were ruled out of the question on account of their youth. Finally on the proposal of Rawḥ ibn Zanbā', chief of the Banū Djudhām, it was agreed to give the Caliphate to Marwān ibn al-Ḥakam. Khālid b. Yazīd I and next the Umaiyad 'Amr al-Ashdaḳ were to succeed him. The unity of the Umaiyad party was thus once more established and Djābiya became the

cradle of the Marwānid dynasty. Before marching against Ḍaḥḥāk b. Ḳais the new Caliph unfolded the banner of the Marwānids, which was ever after piously preserved by his successors. The victory of Mardj Rāhiṭ gave effectual sanction to the decisions come to at Djābiya.

The recognition of the two eldest sons of the Caliph ʿAbd al-Malik as heirs presumptive was the last great political event which had its scene at Djābiya. The expeditions against Constantinople begun in the reign of Sulaimān caused the transportation of the great military camp of Djābiya to Dābiḳ, to the north of Aleppo. Djābiya continued to be the chief town of a district dependent on Damascus. Its importance continued to diminish, particularly under the ʿAbbāsids, who hated everything associated with the Umaiyads and in proportion as the Arabs became accustomed to living in towns. Its name continued to live in the Ḥadīth. According to Ibn ʿAbbās, the souls of believers are to assemble at Djābiya and those of the infidels in Ḥaḍramawt.

Bibliography: Ibn ʿAsākir, *Taʾrīkh Dimashk* (ms. in Damascus) i. 136 a; vi. notice of Rawḥ ibn Zinbāʿ; Yāḳūt, *Muʿdjam*, ii. 3-4; Bakrī, *Muʿdjam* (Wüst.), p. 227; Ibn al-Faḳīh (ed. de Goeje), p. 105; Ibn Khordādhbih (ed. de Goeje), p. 77; Masʿūdī, *Prairies* (ed. B. de Meynard), v. 198; do., *Tanbīh* (ed. de Goeje), p. 308; Ṭabarī, *Annales*, ii. 475-476; Yaʿḳūbī, *Historia* (ed. Houtsma), ii 304-305; Balādhurī, *Futūḥ* (ed. de Goeje), p. 112, 129, 139, 151; Ibn Saʿd, *Ṭabaḳāt*, iv. part I, p. 124; v. 28, 29; *Fragmenta Histor. Arabic.* (ed. de Goeje), p. 140; Dussaud, *Mission dans les Régions Désertiques de la Syrie Moyenne*, p. 444—450; Lammens, *Etudes sur le Règne du Calife Omaiyade Moʿâwia I*, p. 61, 253, 380; do., *La Bâdia et la Ḥîra sous les Omaiyades*, extract from the *Mél. Facult. Orient. de Beyrouth*, iv. 91—112; Ḥassān ibn Thābit, *Dīwān* (ed. Hirschfeld), v. 7; xiii. 1; xxv. 5; Farazdaḳ, *Dīwān* (ed. Boucher), p. 25, 8; *Aghānī*, ix. 146; xvii. 112; Nöldeke, *Ghassān. Fürsten*, p. 47-48; Caetani, *Annali*, ii. 1129, 1131; iii. 927; *Zeitschr. d. D. Morgenl. Ges.*, xxix. 70-80, 470; lv. 687.

(H. LAMMENS.)

AL-**DJABR** WA 'L-MUḲĀBALA: this was the name given in the older mathematical works of the Arabs to the theory or rather the **method of solution of equations of the first and second degree**; it may be best translated "Restoration and Comparison (or Equation)". Arabic writers themselves are not quite agreed on the meaning of these terms; but most of them agree with the following definition which is succinctly given by Bahāʾ al-Dīn al-ʿĀmilī [q. v., p. 327] in his *Khulāṣat al-Ḥisāb* (Essence of Arithmetic, ed. in Arabic and German by Nesselmann, Berlin 1843, p. 41-42 of the Arabic text and 41 of the translation): "The side which contains a negative term, is made perfect again and a quantity equal to that (term) added to the other side, this is *al-Djabr*; the same or similar terms on both sides are taken away, this is *al-Muḳābala*". Example:

From $5x^2 - 6x + 2 = 4x^2 + 7$ by applying *al-Djabr* we get:

$$5x^2 + 2 = 4x^2 + 6x + 7$$

from this by applying *al-Muḳābala*:

$$x^2 = 6x + 5.$$

The second operation is an obvious one to us; to understand the first it must be remembered that the Arabs, unlike the Hindus, do not allow negative terms in an equation; the conception of the negative was still strange to the Arabs; therefore when an equation contained negative terms, it was not in order, it was imperfect, and had therefore first to be arranged, then restored (*djabara*). But an equation with fractional coefficients in the highest term was also not in order, not properly arranged for solution, the fraction had therefore to be removed; the equation

$$\tfrac{1}{3}x^2 + 2x = 9$$

had therefore to be multiplied by 3 so that the first term may be only x^2 and it therefore becomes:

$$x^2 + 6x = 27.$$

Abū Bakr al-Karkhī (c. 1000) rightly considered this operation also to be *al-Djabr* (cf. the *Kāfī fi 'l-Ḥisāb* of Abū Bakr Muḥammad b. al-Ḥusain al-Karkhī, transl. by A. Hochheim, Halle a/S., 1878—1880, Part iii. p. 13). In later works, e. g. the *Arithmetic* of Abū Zakariyā al-Ḥaṣṣār (before 1200) (cf. Suter in *Bibl. Math.*, vol. 2 (3rd Ser.), 1901, p. 12—40), and in those of Taḳī al-Dīn al-Ḥanbalī (before 1410) and of Ibn al-Hāʾim (d. 1412). In addition to the term *al-Djabr* used in the above sense we also find *al-Ḥaṭṭ* (reduction), in the sense that for example the equation

$$3x^2 + 2x = 5$$

by application of *al-Ḥaṭṭ*, i. e. by division by 3 becomes the equation

$$x^2 + \tfrac{2}{3}x = \tfrac{5}{3}.$$

Carra de Vaux (*Bibl. Mathem.*, Vol. xi. (2nd Ser.) 1897, p. 1—2) is however wrong in thinking that *al-Ḥaṭṭ* is an older name for the second operation and was in time replaced by *al-Muḳābala*; *al-Ḥaṭṭ* has no connection with *al-Muḳābala*, but is a simple extension of the notion of *al-Djabr*, which is not at all necessary.

In course of time the second term *Muḳābala* gradually fell into disuse and, contrary to Nesselmann's view (*Algebra der Griechen*, Berlin, 1842, p. 45), this happened with the Arab mathematicians themselves: Abū Zakariyā al-Ḥaṣṣār in his treatise on Arithmetic used only the word *al-Djabr* throughout. This name passed from the Arabs to the West; In Leonardo di Pisa's *Liber Abaci* (1202) we find the untranslated words *algebra et almucabala*, but immediately followed by the translation *restauratio et oppositio*. Canacci of Florence (xivth century) is the first western writer to use *algebra* alone; *almucabala* is last found in the *Algebra* of Gosselin (1577). The former is also said to be the originator of the statement that *algebra* was derived from the name of the Arab scholar Geber (Djābir); whether he meant the alchemist Geber or the Spanish astronomer of the same name, cannot now be ascertained; Michal Stifel in his *Arithmetica Integra* also uses the expression *regula Gebri*.

But European scholars gave new names also to this science; in Italy arose the expressions, *ars magna*, *ars rei et census* (a translation of the words *shaiʾ* (x) and *māl* (x^2)) for which the corresponding Italian *arte maggiore* and *arte* (or *regola*) *della cosa* afterwards came into use. The latter name also passed into German, in the xvith and xviith century Algebra was almost regularly known as *Regel Coss* or simply *die Coss*.

The oldest Arabic work on algebra, known to us, was composed by Muḥammad b. Mūsā al-

Kh^w^ārizmī in the time of the Caliph al-Maʾmūn (ed. Rosen, Arabic and Engl., London 1831); as the terms *al-Djabr* and *al-Muḳābala* are not explained in them, it must be assumed that their meaning was already known and therefore that there must have been previous works on Algebra; whether the terms were invented by Arab mathematicians or were taken from Greek or Hindu works, has not yet been proved; in any case Diophant uses both of these operations in solving an equation in his arithmetical work and describes them in a similar way but gives them no special names; but on the other hand it is very improbable that Diophant had been translated into Arabic by the time of al-Maʾmūn; his first translator is said in the Arab authorities to have been Ḳusṭā b. Lūḳā (died c. 910).

Bibliography: On the Algebra of the Arabs in addition to the above mentioned works the following may be consulted: *Extrait du Fakhrī, traité d'Algèbre par Abou Bekr Mohammed b. Alhaçan Alkarkhī*, by F. Woepcke (Paris 1853); *L'Algèbre d'Omar Alkhayyāmī, publiée, traduite et accompagnée d'extraits de manuscrits inédits*, by F. Woepcke, 1851; *Traduction du Traité d'Arithmétique d'Aboul Haçan Alī b. Mohammed Alkalçādī*, by F. Woepcke (in the *Atti dell' accad. Pontif. de' Nuovi Lincei*, T. xii. 1859 and Extrait, Rome 1859). — The anonymous Algebra published by B. Boncompagni in the treatise: *Della vita e delle opere di Gherardo Cremonese*, etc. (*Atti dell' accad. Pontif. de' Nuovi Lincei*, T. iv. 1851, and Estratto, Roma 1851). — Cantor, *Vorlesungen über Geschichte d. Mathem.*, i. (2. ed.), 1894, p. 676—768. (H. SUTER.)

DJABRĀʾĪL, or Djibrīl, Gabriel, is the best known figure among the angels of Islām. He is one of the four archangels, one of angels favoured by or "brought near" (*muḳarrabūn*) God, and one of the divine messengers. His duty is to bear the orders of God to mortal prophets and to reveal his mysteries to them.

Gabriel plays an important part in the Ḳorʾān; Muḥammad applied the legend of this celestial messenger holding converse with the prophets to himself and believed that he had received his mission and the subject of his preaching from him. Gabriel's name only appears three times in the Ḳorʾān; but in other and important passages, a certain personage is designated by titles or epithets such as "the Spirit", "the Terrible" or even quite indirectly and the commentators unanimously recognise Gabriel in this personage. This identification is quite justified by a comparison of the different passages.

Let us begin with Sūra II, 91. "Say: Who is an enemy to Gabriel? for he hath revealed to thy heart, with God's permission, confirmation of what had been before and a guidance and glad tidings to believers". This verse explicitly states the part played by the archangel as revealer of the Ḳorʾān; it belongs, it is true, to a late Sūra; but it only reproduces another passage which is certainly early in which the inspiring angel is called "the Holy Spirit", (xvi. 104): "Say, the Holy Spirit brought it down from thy Lord in truth to establish those that believe and for guidance and glad tidings to them". Elsewhere in one of the most ancient Sūras, the same spirit is given the title of messenger, followed by a kind of doxology (lxxxi. 19—21): "The Ḳorʾān is the word of the noble Messenger, mighty, standing sure with the Lord of the throne, obeyed and faithful".

It is possible that Muḥammad did not at once give a name to the spirit with which he felt himself possessed, as the three passages, in which Gabriel's name appears, are late. In Sūra xcvi, which in all probability is connected with the first revelation of the spirit and the sort of crisis in which he received his mission, the angel is not designated by any name or title; the account, which is quite brief and perhaps mutilated, is impersonal: there it is said: "Preach, in the name of thy Lord who has created; .... preach, for thy Lord is most beneficent". According to tradition, this first revelation took place on Mount Ḥirāʾ near Mecca, whither Muḥammad had retired, and the voice is said to have added: "O Muḥammad, thou art the apostle of God, and I am Gabriel". But this may be only a later development, inspired by I. 19 of the Gospel of St. Luke, where the angel says to Zacharias: "I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings".

It appears that as a rule Muḥammad heard the spirit but did not see him. Indeed there are verses in Sūra LIII (1—18) written with great vigour and a deep feeling of sincerity from which it is clear that he only saw him on two occasions: "It is one Mighty in power that has taught him; it is the Vigorous One; he hovered in the loftiest sphere, then he came down and remained suspended in the air. He was at a distance of two bows' length or nearer still; and he revealed to the servant of God, what he had to reveal to him .... he had already seen him in another vision near the lote tree that marks the boundary .... the lote tree was all covered". The minuteness of the details leave no room to doubt the sincerity of the visionary. Tradition adds that after this vision, Gabriel brought to the Prophet the mare or chimaera Burāḳ (q. v., p. 793).

Muḥammad apparently knew Gabriel from the Gospel account of the Annunciation; but he could not have been directly acquainted with this source. It is probable that he heard it from the mouth of some philosopher or religious inquirer, from some *ḥanīf*, to whom it had already come in a mutilated version. In his opinion God sent his Spirit to Mary in the figure of a very beautiful man (*Ḳorʾān*, XIX, 17); the spirit is not mentioned by name here; he told Mary that he had come to give her a son. In Sūra LXVI, 12, Muḥammad recognises that she retained her virginity and he makes God say "we breathed of our spirit into her". Tradition explains that Gabriel merely approached her and breathed upon her bosom; it was thus that she became pregnant.

The legend of the Archangel Gabriel is highly developed among the Muslims; this is soon noticed if one looks through works rich in legends, like the *Mukhtaṣar al-ʿAdjāʾib* (*Abrégé des Merveilles*, transl. Carra de Vaux) or the first volume of Ṭabarī's Persian *Chronicle* (transl. Zotenberg). There is scarcely a prophet to whom this celestial envoy has not brought help or revelations. Gabriel consoled Adam after the Fall and revealed to him twenty one leaves; he taught him the cultivation of wheat, the working of iron and the

letters of the alphabet; he took him to the site of Mecca where he taught him the rites of pilgrimage. It was Gabriel also who showed Noah how to build the Ark; he saved Abraham from the flames (cf. Sūra XXI, 69) and he had a good deal of further intercourse with this patriarch. He helped Moses to fight against the magicians of Egypt; at the Exodus he appeared on a horse with white feet to decide the Egyptians to enter the Red Sea which was to swallow them up. He appeared to Samuel, and to David to whom he taught the art of making coats-of-mail; he comforted this prophet and brought him leaves with ten riddles which Solomon solved. As in the Gospel, he came to Zacharias to announce the birth of St. John.

In the preparation of charms and talismans, Gabriel also plays an important part; his name frequently appears on the sides of magic squares, for example, along with those of the other Archangels, Michael, Azrāʾīl and Isrāfīl.

(B. CARRA DE VAUX.)

DJAʿDA (ʿĀMIR), a South Arabian tribe. Their territory, now ʿĀmir land, also called Shafel, lies to the west of the land of the Yāfiʿa [q. v.] and is for the most part mountainous. The soil is fertile in the north and produces dates with a little coffee and tobacco. The largest Wādī is the W. Nūra, into which flows the W. Ḍabāb. Near the latter lies the Djebel Arḍ Thawba, on which stand three ancient Ḥimyarite castles. The chief town is Dhalaʿ (also called Blad Shafel) with about 1000 inhabitants (including about 100 Jews), a large market and many palaces. The Sulṭān of the ʿĀmir resides here and in war can rely upon an army of 3000 men. The little territory of Shaheri is enclosed in the Djaʿda territory but is politically independent.

The Djaʿda are an ancient people. They are mentioned by Hamdānī in his *Djazīra*. He says of them that they speak bad Arabic; for example, they say *yā ibn maʿamm* for *yā ibn al-ʿamm*. Of hills which belonged to them, he mentions: Ḥiṣyar and Radafan; of castles: Shukuʿ and al-ʿUslum(?); of Wādīs: amongst others: al-Ḍabāb (which still exists), Dūrʿa or Dūraʿa, al-Djaʿdiyya, al-Ḥanaka, Khaḍir, Sharʿa (which still exists as a W. and as a village with about 100 inhabitants), ʿAmīḳ, Thawba, all of which flow into the Abian (Ibian). (The Wādīs given by Maltzan, *Reise nach Südarabien*, p. 358—360, from a bad manuscript of Hamdānī's *Djazīra*, are mostly wrong and are to be corrected from Müller's edition, p. 89, 14—18).

The geographer al-Bakrī also mentions settlements of the Djaʿda in the districts of Nadjrān. He mentions the hills Ural and Umn, the villages of Awḳ, Ḥunāna, al-Saḳhān(?), Nadjā(?) and the stream Habḥab.

According to Hamdānī the South Arabian Djaʿda belong to a small tribe of ʿAin al-Kabr, but as they are called Djaʿda, try to claim kinship with the greater North Arabian tribe of Djaʿda b. Kaʿb, as it is usual amongst the smaller tribes in Arabia to take the name of a larger tribe and then to trace their descent from them. But it is really very probable (as Sprenger, *Die alte Geographie Arabiens*, p. 272, note 1, also supposes) that in earlier times, a portion of the Djaʿda b. Kaʿb migrated from Yamāma to the not far distant Yemen and there incorporated other South Arabian elements, so that the Djaʿda in Yemen would really be descendants of the North Arabian tribe.

Bibliography: Hamdānī, *Djazīra* (ed. D. H. Müller), p. 78, 8—10, 89, 14—90, 18, 134, 22—23; Bakrī, *Geographisches Wörterbuch* (ed. Wüstenfeld), p. 85, 120, 129, 266, 287, 574, 790; F. Wüstenfeld, *Register zu den Genealogischen Tabellen* (Göttingen 1853), p. 175; v. Maltzan, *Reise nach Südarabien* (Braunschweig 1873), p. 355—360; A. Sprenger, *Die alte Geographie Arabiens*, p. 73 (§ 84), 270 (§ 411).

(J. SCHLEIFER.)

DJAʿDA B. KAʿB, an Arab tribe belonging to the Maʿaddī (Ismāʿīlī) group. Their genealogy is: Djaʿda b. Kaʿb b. Rabīʿa b. ʿĀmir b. Ṣaʿṣaʿa b. Muʿāwiya b. Bakr b. Hawāzin. The Ḳushair and ʿUḳail were closely related tribes. The poet Nābigha (al-Djaʿdī) traces his descent from the Djaʿda b. Kaʿb.

They inhabited the district of Faladj in the territory of Yamāma. Of places, which belonged to them, there are mentioned, amongst others: Ukma (a large fortified town on the Wādī of the same name, with a much frequented market, many wells, bazaars and palaces and rich palmgroves), Ghalghal, Malaḥ, al-Ṣidāra and al-Thodjdja(?); of Wādīs and watering places: Aṭluḥā, al-Ghail (a large Wādī a day's journey in length with the town of the same name), ʿInān (jointly with the Ḳushair) and the two streams al-Aṭlas and al-Ruḳāda. Of castles there are mentioned: Murghim and Ḳaṣr ʿAdī.

The Djaʿda are said to have gone to the Prophet about a quarrel with the Djarm about the watering-place of al-ʿAḳīḳ, but he decided it in favour of the latter. In 126 (744), in alliance with the Kaʿb b. Rabīʿa, the ʿUḳail and Ḳushair, they slew the prefect of al-Faladj, the Ḥanīfī al-Mundalif b. Idrīs (the so-called Day of al-Faladj), whereupon the Ḥanīfa, 1000 strong, led by ʿAbd Allāh b. al-Nuʿmān, undertook a campaign of revenge against them and their allies and inflicted a severe defeat upon them (the so-called second Day of al-Faladj). On other battles (*Yawm ʿAlḳama*, *Y. Raḥraḥān*, *Y. Sharaḳīl*), cf. *K. al-Aghānī*, iv. 134—137, 139, 140.

Bibliography: Hamdānī, *Djazīra* (ed. D. H. Müller), p. 90, 5—11, 150, 8, 17—18, 159, 4, 24—160, 14; Yāḳūt, *Muʿdjam* (ed. Wüstenfeld), i. 311, 340, 344; ii. 260, 433; iii. 374, 701, 734, 830, 908—909; iv. 631; al-Bakrī, *Geographisches Wörterbuch* (ed. Wüstenfeld), p. 536; *Aghānī*, i. 167, 168, 172; ii. 7, 15; xvii. 151; xx. 142; Ibn al-Athīr, *Chronicon* (ed. Tornberg), v. 226—227; F. Wüstenfeld, *Genealogische Tabellen der arabischen Stämme und Familien* (Göttingen 1852), Part II: *Ismāʿīlitische Stämme*, Tafel D 17; A. Sprenger, *Die alte Geographie Arabiens* (Bern 1875), p. 233—235 (§ 363—365), 272 (§ 407).

(J. SCHLEIFER.)

DJADHĪMA, AL-ABRASH or AL-WADDĀḤ (i. e. the leper), a legendary Arab king, who founded an important kingdom on the lower Euphrates, including the towns of al-Ḥīra, al-Anbār etc., before the Lakhmid dynasty appeared in this territory. Traditions vary as to his relationship to the other rulers, who are mentioned in the pre-Lakhmid period, though the North Arabian legends are agreed that he was an Azdite. Stories of him are very popular and various Arabic proverbs refer to him. So proud was he that he

would only have two stars or idols (*al-Farḳadāni*, or *al-Ḍhaizanāni*, or *al-Ḍarīdāni*) as his boon-companions; but he later conferred this honour on two men, Mālik and 'Aḳīl, who had found and brought back his lost nephew, 'Amr b. 'Adī, his sister's son. His permission for the marriage of his sister with the Lakhmid 'Adī could only be obtained after he had been intoxicated — a favourite *motif*, which has even found a place in the biography of Muḥammad. He was ultimately enticed by the queen al-Zabbā' (Zenobia) to go to her and was slain by her.

It is, of course, impossible to sift the historical basis from this mass of legend. At most the contemporaneity with Zenobia may be considered genuine tradition, particularly as it agrees with the fact that the inscription of al-Namāra gives 328 A. D. as a certain date for Imrulḳais b. 'Amr, who, according to tradition, was a son of 'Amr b. 'Adī.

Bibliography: Ṭabarī, *Annales* (ed. de Goeje), i. 746—761; Ibn Ḳutaiba, *Kitāb al-Ma'ārif* (ed. Wüstenfeld), p. 53, 274; Ya'ḳūbī, *Historia* (ed. Houtsma), i. 237; Dīnawarī (ed. Guirgas), p. 56; Ibn al-Faḳīh in *Bibl. Geogr. Arab.*, v. 181; Ibn Rusta, ibid., vii. 192; Mas'ūdī, ibid., viii. 187, 202; do., *Prairies d'Or* (ed. Barbier de Meynard), iii. 181—194; *Kitāb al-Aghānī*, xiv. 72—76; Yāḳūt, *al-Mu'djam*, ii. 377; Caussin de Perceval, *Essai de l'Histoire des Arabes*, ii. 16—34; Rothstein, *Die Dynastie der Lakhmiden*, p. 38—40 (with further *Bibl.*); G. Jacob, *Altarabisches Beduinenleben*, 105. (FR. BUHL.)

DJADHĪMA B. 'ADĪ was the son of 'ADĪ B. AL-DU'IL B. BAKR B. 'ABD-MANĀT B. KINĀNA; but he is generally called DJADHĪMA B. 'ĀMIR B. 'ABD-MANĀT B. KINĀNA. The small tribe named after him was settled at al-Ghumaiṣā not far from Mecca, and is chiefly famous for the treacherous attack made upon it by Khālid b. al-Walīd in the eighth year of the Hidjra. Twenty years previously Khālid's uncle al-Fākih b. al-Mughīra had been robbed and killed by a party of Kināna. The matter had been settled and in the interval Djadhīma had professed Islām. Yet Khālid, being sent to them as a missionary, not with hostile intent, first induced them to lay down their arms and then proceeded to murder them in cold blood, in order to avenge the death of his uncle. When Muḥammad heard of it he professed to be greatly vexed, and paid compensation for the blood shed and for the property stolen.

Bibliography: Ṭabarī, i. 1649 *et seq.*; Ibn Hishām, p. 833 *et seq.*; Caussin de Perceval, *Essai*, iii. 242 *et seq.* (T. H. WEIR.)

DJADĪD (properly "the new"), a metre, which was unknown to the Arabs and was first invented by the Persians (whence the name). It had originally the form *fā'ilātun fā'ilātun mustaf'ilun* (twice). An abbreviated form *fā'ilātun fā'ilātun maf'ūlun* (twice) is also found.

Bibliography: Muḥammad A'lā, *Dictionary of Technical Terms* (ed. Sprenger etc.), i. 193. (A. SCHAADE.)

DJADĪS, one of the aboriginal tribes of Arabia: Ṭasm and Djadīs were the two sons of Lud son of Aram son of Shem son of Noah (*Kitāb al-Ma'ārif*), but according to another account Djadīs was the brother of Thamūd and son of 'Ābir son of Aram, whilst Ṭasm was brother of Amalek and son of Lud son of Shem (Ibn Hishām). Their country is said to have been invaded by the Tubba' Ibn al-Aḳran, but their extinction is ascribed to the Tubba' Ḥassān. Djadīs is said to have risen against Ṭasm who oppressed them. A man of Ṭasm who escaped appealed to Ḥassān, who exterminated Djadīs (*Kitāb al-Ma'ārif*, p. 308 *et seq.*). Thus both tribes were destroyed. Caussin de Perceval places these events about the year 250 A. D. (*Essai*, i. 100 *et seq.*). Two proverbs were coined in reference to this story — 'More keen-sighted than Zarḳā'' and 'More ill-omened than Kāshir' — Zarḳā, being a woman who warned Djadīs that the enemy were approaching, and Kāshir being the Ṭasmite who invoked the aid of the Tubba' (Maidānī, *Arab. Prov.*, i. 192; ii. 690). Djadhīma al-Abrash is said to have attacked Ṭasm and Djadīs before the expedition of Ḥassān (see Caussin de Perceval, *Essai*, ii. 26). Djadīs seems to be referred to by Ptolemy under the name 'Ιολισῖται or 'Ιοδισῖται, which would imply that they were still existent about the years 125—130 A. D. (*Op. cit.* i. 29). Djadīs, as the name of a sub-tribe of Lakhm b. 'Adī, is an error for Ḥadīs or Ḥadas (*Ḳāmūs*, *sub voc.*).

Bibliography: Ṭabarī, i. 771 *et seq.*; Ibn Ḳutaiba, *Kitāb al-Ma'ārif*, (ed. Wüstenfeld), p. 14; Ptolemy, *Geogr. Lib. viii.* (ed. Wilberg), p. 406; Caussin de Perceval, *Essai*, i. 28 *et seq.* (T. H. WEIR.)

DJADWAL (Pl. *djadāwil*) means firstly, "brook", "watercourse"; it further means "table, plan" (in this meaning derived from *schedula*?). It thus becomes a special technical term in sorcery, synonymous with *khātim*; here it means quadrangular or polygonal, sometimes also circular figures, into which names and signs possessing secret magic powers are inserted in the most varied fashion. These are usually certain mysterious characters, Arabic letters and numerals, magic words, the names of God, the angels and demons, as well as of the planets, the days of the week, and the elements, and lastly pieces from the Ḳor'ān, like the *Fātiḥa*, the *Sūrat Yāsīn*, the so-called "throne-verse" etc. The application of these figures is manifold; frequently the paper on which one has been drawn is burnt to smoke some one with its smoke; or the writing may be washed off in water and drunk; along with the *da'wa* (conjuration) and often also the *ḳasam* (oath) the *djadwal* forms the contents of a *ḥirz* (amulet). The very popular *da'wat al-Shams* is, for example, prepared as follows: it is quadrangular, is divided into 49 sections by six lines drawn lengthwise and six drawn across its breadth and contains: 1. The *sab'a khawātim*, i. e. Solomon's seal and other peculiar figures. 2. The seven *sawāḳiṭ* or consonants which are not found in Sūra I. 3. The names of God, *Fard*, *Djabbār*, *Shakūr*, *Thābit*, *Zahīr*, *Khabīr* and *Zakī*. 4. The names of the seven "spirits": *Rūḳyā'īl*, *Djabrā'īl*, *Samsamā'īl*, *Mīkā'īl*, *Ṣarfyā'īl*, *'Anyā'īl* and *Kasfyā'īl*. 5. The names of the seven kings of the djinns: *Mudhhib*, *Murra*, *Aḥmar*, *Burḳān*, *Shamhūrash*, *Abyaḍ* and *Maimūn*. 6. The names of the days of the week. 7. Those of the planets. The underlying notion is that secret relationships exist between those various components and the djadwal is therefore made to obtain definite results from the correlations of the heterogeneous elements composing it. In this way new djadwals for particular purposes

come to be made: these are also made by using the above mentioned seven seals. The extremely complicated system of mystic letters, which is based on the numeral values of Arabic letters, is very frequently used for the djadwal. A special class is formed by the squares called *wifḳ*, in the fields of which certain figures are so arranged that the addition of the horizontal and perpendicular lines, as well as that of the diagonals gives the same total (e. g. 34 or 15). The quadrilateral containing the celebrated magic name *budūḥ* [q. v., p. 770] is derived from such an arrangement. For the other meanings of *djadwal* cf. the notes s. v. in Dozy's *Supplément* and Redhouse's *Turkish and English Lexicon*.

Bibliography: By far the most important Arab authority is al-Būnī, *Shams al-Ma'ārif wa Laṭā'if al-'Awārif*, while the best European work is E. Doutté, *Magie et religion dans l'Afrique du Nord* (particularly p. 150 *et seq.*), where a further *Bibl.* is given. There is also some information in Lane, *An Account of the Manners and Customs of the Modern Egyptians*; also Herklots, *Qanoon-e-Islam*, particularly p. 231 *et seq.* and Seligmann, *Der böse Blick*, ii. 263 *et seq.* (E. GRAEFE.)

DJADY, the he-goat, more particularly a he-goat one year old. Ḳazwīnī gives only a few notes under the article *ma'z* (goat) on its natural history. Goats have thick skin and thin hair unlike sheep which have thin skin and are protected from cold by a thick covering of wool. When the he-goat sees a young lion, he approaches it slowly, but when he smells it, he falls into a stupor and lies as if dead till the lion departs. It eats tarantulas without harm and becomes fat on them. Its uses in medicine are numerous; Ḳazwīnī gives the *Kitāb al-Khawāṣṣ* of Balīnās as his authority for them.

In Astronomy, *al-Djady* is 1. the name of the Pole Star (α Ursae Minoris) "by which the Ḳibla is located"; 2. the name of Capricorn, the tenth constellation in the signs of the Zodiac, which is composed of 28 Stars.

Bibliography: Ḳazwīnī, *'Adjā'ib al-Makhlūḳāt* (ed. Wüstenfeld), i. 384, 29, 37; Damīrī, *Ḥayāt al-Ḥayawān* (ed. Cairo), i. 155. (J. RUSKA.)

DJA'FAR B. ABĪ ṬĀLIB, whose epithet was AL-ṬAIYĀR ("he who flies into Paradise"), a cousin of Muḥammad. Dja'far was one of the first converts of the Prophet and took part in the second migration of believers to Abyssinia. According to the usual story he was actually the leader of the emigrants and was spokesman at the audience with the Negūs. Some say that he also took part in the battle of Badr; but he was still in Abyssinia at this time. He did not return to Arabia till 7 (628), immediately after the battle of Khaibar, and he as well as his followers received from the Prophet a share of the spoil taken here. When in the following year Muḥammad sent an army of 3000 men under Zaid b. Ḥāritha against the Byzantines, he appointed Dja'far to be deputy in case Zaid should fall and 'Abd Allāh b. Rawāḥa to succeed Dja'far if he also should perish in the battle. They came upon the enemy at Mu'ta not far from the Dead Sea; Zaid, Dja'far and Ibn Rawāḥa fell in succession, and it was only with difficulty that Khālid b. al-Walīd was able to check the flying Muslims and lead them back to Medina. This happened in the year 8 = 629. The tomb of Dja'far al-Ṭaiyār is still shown at Mu'ta and is said to be reverenced not only by Muslims but by Christians also. The mosque there was built by the Aiyūbid al-Malik al-Mu'aẓẓam 'Īsā.

Bibliography: Ibn Sa'd, vol. iv. part i. p. 22 *et seq.*; Ṭabarī (ed. de Goeje), passim; Ibn al-Athīr, *Chronicon* (ed. Tornberg), ii. 42, 59 *et seq.*, 165, 178 *et seq.*; do., *Usd al-Ghāba*, i. 286 *et seq.*; Ibn Ḥadjar, *Iṣāba*, i. 485 *et seq.*; Müller, *Der Islam im Morgen- und Abendland*, i. 150; Caetani, *Annali dell' Islām*, see Index; Brünnow and v. Domaszewski, *Die Provincia Arabia*, i. 105; Musil, *Arabia Petraea*, i. 61, 152; iii. 287, 330; Curtiss, *Ursemitische Religion*, p. 204 *et seq.*; *Journ. As.*, 9[th] Ser. iv. 280. (K. V. ZETTERSTÉEN.)

DJA'FAR B. AL-FAḌL. [See IBN AL-FURĀT.]

DJA'FAR B. MUḤAMMAD also called AL-ṢĀDIḲ ("the Trustworthy"), the sixth of the twelve Imāms. Dja'far was born in 80 (699-700) or 83 (702-703) and succeeded his father Muḥammad al-Bāḳir as Imām. He played no part in politics. On the other hand he was celebrated for his thorough knowledge of Muhammadan Tradition and is said also to have occupied himself with astrology, alchemy, and other secret sciences; but the works which bear his name are later forgeries. He died in Medina in 148 (765). The members of the Imāmiya sect are agreed upon the succession to the Imāmate down to his time; but they do not agree as to his rightful successor, for he had several sons and no fewer than four of them, Muḥammad, 'Abd Allāh, Mūsā and Ismā'īl, claimed the Imāmate. His son Mūsā al-Kāẓim is however recognised by most as the seventh Imām.

Bibliography: Ṭabarī (ed. de Goeje), iii. 2509 *et seq.*; Ibn Khallikān (ed. Wüstenfeld), N°. 130 (de Slane's translation, i. 300 *et seq.*); Shahrastānī (ed. Cureton), p. 16, 124 (Haarbrücker's translation 24, 187). (K. V. ZETTERSTÉEN.)

DJA'FAR B. MUḤAMMAD. [See ABŪ MA'SHAR, p. 99.]

DJA'FAR B. YAḤYĀ the Barmakid. The position of Dja'far's family placed him at once on intimate terms with the ruling dynasty, for his father Yaḥyā b. Khālid b. Barmak, as vizier and secretary of state, had long been virtual ruler of the great empire, while his brother al-Faḍl b. Yaḥyā was held in great honour by the Caliph Hārūn whose foster-brother he was and by his own personal qualities he succeeded in becoming the recognised favourite of the great 'Abbāsid Caliph and reaching the highest summit of power. In 176 (792-793) he was appointed Governor of Egypt but in the following year the Caliph relieved him from the post. When troubles broke out in Syria, he was sent there in 180 = 796-797 and restored peace. In the same year he was appointed governor of Khorāsān and Sidjistan, but replaced twenty days later by 'Īsā b. Dja'far. He was also vizier for a period. Nevertheless he did not play any considerable part in public life; his importance lies mainly in his great personal influence on Hārūn, who could not bear to be without the company of his witty and cultured friend; he even entrusted him with the education of his eldest son Ma'mūn. His striking attachment to the young Barmakid, which is probably to be

traced to a vice not uncommon in the East, even went so far that he married him to his favourite sister ʿAbbāsa. As he wished to have them both beside him and ʿAbbāsa could not unveil before the young Dja'far, they had to marry; but lest the Barmakids by this alliance might become a menace to the dynasty, the marriage was to be only a nominal one. Nevertheless ʿAbbāsa bore a son — according to another story, twins, — whom she had brought up in Mecca. The truth could not be concealed from the Caliph for ever. ʿAbbāsa was betrayed by a slave-girl and after Hārūn had convinced himself of the truth of her story, while on a pilgrimage to Mecca, he resolved to be avenged. On the second last day of Muḥarram 187 = 27th January 803, Dja'far was suddenly beheaded by the Caliph's orders without further investigation. The other Barmakids were thrown into prison and their property confiscated. Whether Dja'far's connection with ʿAbbāsa was really the cause of the Caliph's sudden outburst of hatred against his favourite, must remain uncertain however. But his dependence on the family of ministers must in the long run have become unbearable to Hārūn and with the unheard of power of the Barmakids only two things were possible, complete subservience on the Caliph's part or the utter destruction of the Barmakids. Other explanations are also given. For example, it is said that Dja'far had set free the rebel Yaḥyā b. ʿAbd Allāh without permission and had thus aroused the Caliph's wrath. In any case the latter must have been embittered against Dja'far personally for some reason; otherwise his wrath would have been mainly directed against his father, the head of the family. The intrigues of Faḍl b. al-Rabīʿ also were certainly not without influence. Probably several circumstances contributed to Hārūn's decision to overthrow the Barmakids. Cf. the article BARMAKIDS (p. 663).

Bibliography: Ṭabarī (ed. de Goeje), iii. see Index; Ibn al-Athīr (ed. Tornberg), vi. 82—161; Ibn Khallikān (ed. Wüstenfeld), Nº. 131 (de Slane's translation, i. 301 *et seq.*); Weil, *Geschichte der Chalifen*, ii. 135 *et seq.*; Müller, *Der Islam im Morgen- und Abendland*, i. 479 *et seq.*; E. H. Palmer, *Haroun al-Raschid*, Index (s. v. Jaafer). (K. V. ZETTERSTÉEN.)

DJA'FAR ČELEBI, an Ottoman poet, whose father Tādjī-Bey was attached to the personal service of Sulṭān Bāyazīd II, while the latter was governor of Amasia in the lifetime of his father Muḥammad II, displayed precocious talent and was therefore appointed Mudarris in Maḥmūd Pasha's school in Constantinople; from this post he was called to fill the office of *Nishāndji* (secretary to the Dīwān) and Bāyazīd appointed him supervisor of the Defterdārs, at the same time giving him the rank of Pasha, whence the name Nishāndji Pasha by which he was popularly known. After the revolt of the Janissaries in favour of Selīm, (917 = 1511) he was dismissed; but when the latter succeeded his father in the following year, he again appointed Dja'far Nishāndji; a little later he made him Ḳāḍī-ʿAsker of Anatolia and took him with him on his Persian campaign. Denounced by the Janissaries as one of the instigators of their refusal to march beyond Tabrīz, he was condemned to death and executed on the 8th Radjab 920 = 29th August 1514. He was buried in the mosque which he had built in the Balāṭa quarter (the Nishāndji Masdjidi). He left a *Dīwān*, which is not yet published, and a poetical work entitled, *Hewesnāme* "Book of Wishes". The lyrical style of his *Dīwān* is elegant, and shows the author's profound erudition but the artificial character of his poetry is too marked.

Bibliography: Hammer-Purgstall, *Geschichte der Osmanischen Dichtkunst*, i. 180; do., *Histoire de l'Empire Ottoman*, iv. 214; Gibb, *History of Ottoman Poetry*, ii. 263—285; Saʿd al-Dīn, *Tādj al-Tawārīkh*, ii. 298. (CL. HUART.)

DJA'FAR, or MĪR DJA'FAR, called ZATALĪ, of Dihlī, a notable author of humorous poetical and prose compositions, some in Persian, others in mixed Persian and Urdu, including Fālnāmas, or treatises on fortune-telling. His ancestors came to India in the time of the emperor Humāyūn, and were given a tract of land rent-free, as a reward for loyal military service. At the commencement of the reign of Shāhdjahān they were dispossessed of these lands, and Saiyid ʿAbbās, the father of Mīr Dja'far, became dependent for a time on the earnings of his wife as a seamstress. After a while he opened a small shop, and, on receiving monetary assistance from a rich relative in the Dakhan, he was enabled to extend his business, and became a prosperous merchant. Mīr Dja'far was born shortly after the accession of Awrangzīb (A. D. 1658). He lost his father at an early age, and was brought up by his uncle Mīr Sarwar. On leaving school he obtained service under Kām Bakhsh, the youngest son of the emperor ʿĀlamgīr, and is said to have obtained the soubriquet of Zatalī "The Jester" from the Begam Zeb al-Nisā, daughter of the emperor. The date of his death is uncertain, but he is said to have lived to an age of over 60 years. His life has been written by Muḥammad Kāmil, under the name of "Hindustani Speculator" in a work entitled *Zar-i Dja'farī* (Lahore, 1890). His *Kulliyāt*, or complete works, have been frequently published. (J. F. BLUMHARDT.)

DJAFR. There developed very early in Shīʿite Islām a belief that the descendants of ʿAlī were in possession of a secret tradition, a body of religious and political esoteric knowledge covering all things to the end of the world. The general Muslim reverence for the family of the Prophet had grown in the Shīʿa to a belief that the Imāms could neither sin nor err. Thus, a book was ascribed to ʿAlī giving the inner meaning of the Ḳurʾān (Ibn Saʿd, ii, p. 101, l. 19), in intelligible enough opposition to the Sunnite exegesis of Ibn ʿAbbās. Even the Khāridjites make a jest of the secret knowledge professed by the ʿAlids (*Aghānī*, xx, p. 107, ll. 16 *et seq.*), and in the third century of the Hidjra, Bishr b. al-Muʿtamir, the Muʿtazilite, names a book by which they are deceived, as The *Djafr* (Djāḥiẓ, *Ḥayawān*, vi, p. 94, l. 1). Ibn Ḳutaiba (d. 276 A. H.) also refers to this book. In a quotation by Damīrī in his *Kitāb al-Ḥayawān* (sub *Djafr*, vol. i, p. 171, ed. of 1313) from Ibn Ḳutaiba's *Adab al-Kātib*, the *Djafr* is said to be a book by Dja'far b. Muḥammad al-Ṣādiḳ (the sixth Imām, d. 168), written on the skin of a *Djafr*, a just weaned kid or lamb, for the information of the House of the Prophet, containing all that they needed to know and all that was to happen until the Last Day. This passage does not seem to be in Grünert's text, and Damīrī may have

mistaken his book. For Ibn Ḳutaiba, according to Ibn Khallikān, has a passage to the same effect in his *Mukhtalif al-Ḥadīth* and adds there some lines by Hārūn b. Sa'd (or Sa'īd) al-Idjlī, head of the Zaidites, ridiculing this pretension (Ibn Khallikān, de Slane's text, p. 432; de Slane's transl. ii, p. 184; Wüstenfeld's text, N°. 419; Goldziher in *Zeitschr. d. D. Morgenl. Ges.*, xli, p. 123; Friedländer in *Journ. Am. Or. Soc.*, xxix, p. 106). Ibn Ḳutaiba's etymology is more than dubious; there seems no trace of *Djafr* being used in the sense "vellum" or "parchment". Van Vloten (*Chiitisme*, p. 56, note 6) suggested a connection with γραφή and Goldziher (*Beitr. z. Liter. d. Shī'a*, p. 20, note 5) with Dja'far. But more singular still is the fact that while the *Fihrist* has many references to Dja'far al-Ṣādiḳ (p. 178, l. 13; p. 198, l. 7; p. 224, ll. 20 *et seq.*; p. 317, l. 26; p. 355, ll. 1 *et seq.*) and does not hesitate to bring him into connection with Djābir b. Ḥaiyān the alchemist (p. 355) and questions, though to reject, his asserted authorship of a medical book on myrobalan (p. 317, l. 26), it has no scrap of mention of this *Djafr*. A *Kitāb al-malāḥim* by 'Alī b. Yaḳṭīn is referred back to his authority (p. 224, l. 24), and it is plain that such books were current in his environment. See another *K. al-M.* (p. 223, l. 20) and a *K. al-Kashf* (p. 222, l. 17). Yet the *Djafr* would certainly fall within the class of *Malāḥim* books. The existence, however, of this unseen, infallible book was universally asserted by Shī'ites. When a Shī'ite author tells how Ma'mūn appointed the 'Alid Imām, 'Alī b. Mūsā al-Riḍā (eighth Imām of the Twelvers; d. 202) as his successor, he always adds that 'Alī in accepting, wrote to Ma'mūn "although the *Djafr* and the *Djāmi'a* indicate the opposite of this" (e. g. *al-Fakhrī*, p. 198 of ed. of Cairo, 1317). The *Djāmi'a* is another similar book often mentioned in this connection. For it see Goldziher, *Beitr. z. Liter. d. Shī'a*, p. 55 and note, and for an interesting hypothesis of its origin, bringing it together with the *Rasā'il* of the Ikhwān al-Ṣafā, Casanova, in *Journ. As.*, 9 sér., vol. xi, pp. 151 *et seq.* Yet another such book is the *Muṣḥaf Fāṭima* (Goldziher, l. c.). Another historical occasion with which it is always connected is the appearance in the Maghrib of Ibn Tūmart. It was the Muwaḥḥid tradition that their Mahdī had been a favorite pupil of al-Ghazzālī, the custodian at the time of the *Djafr*. That al-Ghazzālī had learned from the *Djafr* the high destiny of Ibn Tūmart, and that at his death the book had passed into the custody of Ibn Tūmart (see my *Life* of al-Ghazzālī in *Journ. Am. Or. Soc.*, vol. xx, p. 113, and especially *Ḳarṭās* pp. 116 *et seq.*; add the pseudograph *Sirr al-'Ālamīn*, p. 2 of ed. of Bombay 1314). But the opinion of the saner and more sceptical public may be gathered from al-Bīrūnī and Ibn Khaldūn. Al-Bīrūnī (d. 440) speaks (*Chronology*, transl. Sachau, pp. 76, 182) with the greatest reverence of al-Ṣādiḳ, but has no patience with the decisions as to calendar falsely ascribed to him. He does not mention the *Djafr*. Ibn Khaldūn treats the *Djafr* in connection with the books of *Malāḥim* (Quatremère's text, ii, pp. 184, 191; Būlāḳ ed. of 1274, pp. 162, 164; de Slane's transl. ii, pp. 214, 224). He believes that the House of Muḥammad had, like all the *walīs*, the *karāma* of prophecy. Such a book, therefore, might have been produced by Dja'far al-Ṣādiḳ, but he finds no proof of such connection. The fragments in currency may, he thinks, connect with a book called *al-Djafr* which Hārūn b. Sa'īd al-Idjlī possessed and which he said had come to him from Dja'far al-Ṣādiḳ. But of that descent there was no proof. [But see above as to this Hārūn]. There was trace also, said Ibn Khaldūn, of another book called *Djafr*. It was by Ya'ḳūb b. Isḥāḳ al-Kindī, astronomer to Hārūn al-Rashīd; it treated astrologically of the fates of the Muslim empire and was based on astronomical conjunctions. But it had been completely lost. So far, the connection of the *Djafr* has been with prophetic traditions and astrological calculations (see de Goeje's *Mémoire sur les Carmathes*, pp. 115 *et seq.*). But in time there arose a belief that in it meanings were cabalistically expressed by separate letters, and *'Ilm al-Djafr* came to mean *'Ilm al-Ḥurūf*, the method of prediction by assigning (by *Abdjad*) numerical values to letters (Ḥādjdjī Khalfa, ii, pp. 603 *et seq.*). To this science (*al-Sīmiyā'*) Ibn Khaldūn devotes a section (Quatremère, iii, pp. 137 *et seq.*; de Slane, iii, pp. 188 *et seq.*; Būlāḳ, pp. 245 *et seq.*); but makes no connection with Dja'far or the *Djafr*. In his exposition *Sīmiyā'* reads like a reductio ad absurdum of nominalism, and, certainly, the idea that letters in themselves represent real things, combined with a recognition that Arabic is sacred in itself as the vehicle of the Muslim message, seems to have led to this transition (*Dict. of techn. terms*, i, pp. 202 *et seq.*; also on pp. 127—131, sub *ḥarf*, on *Djafr* as *'Ilm al-Ḥurūf*). This has come to be the ruling association with the word *Djafr*. For further details, references and instances of existing treatises and fragments bearing this name, see Brockelmann, i, 44, l. 11; p. 220, note; p. 446 (Ibn 'Arabī, N°s. 77, 78, 80); p. 464 (N°s. 5, 6); Murādī, *Silk al-Durar*, i, p. 51 (a translation into Turkish of *Djafr al-Aḳṭādjī* (?) still assertedly preserved in the library of the Sulṭān at Constantinople); Ahlwardt in *Berlin Cat.*, iii, pp. 551 *et seq.*; Rieu in *Suppl. to the Cat. of Arab. MSS in Brit. Mus.*, N°. 828. For use in popular literature, see *Story of 'Aṭṭāf*, Burton's *Arabian Nights*, Library ed., vol. xii, pp. 114 *et seq.*; the book is in the library of Hārūn al-Rashīd and is consulted by him.

Bibliography: Goldziher, *Vorlesungen*, pp. 224 *et seq.*, 263 *et seq.* (important); Ed. Doutté, *Magie et Religion*, pp. 177 *et seq.* (on *'Ilm al-Ḥurūf*); Reinaud, *Monumens musulmans*, i, pp. 346 *et seq.*, 370 *et seq.*

(D. B. Macdonald.)

DJAGHBŪB, a Zāwiya of the Senūsī in the Oasis of Faredgha on the frontier between Tripolitania and Egypt, fifteen days' journey S.E. of Benghāzī and two S. W. of the Oasis of Sīwa: Lat. 29° 47′ N., Long. 24° 20′ E. (Greenw.). This place was uninhabited when Shaikh Sīdī Muḥammad b. 'Alī al-Senūsī, founder of the Senūsiya order, settled there on his return from Mecca and Cairo in 1855. He built a Zāwiya on a rocky spur commanding the oasis, dug a spring out of the rocks and planted gardens and a palm-grove. He died and was buried there in 1859; beside him lies one of his sons Sīdī Muḥammad Sharīf, (d. 27th Ramaḍān 1313 = 12th March 1896). The Zāwiya seems to have developed rather slowly at first. In 1874 it only contained a few students and some slaves but it soon afterwards began to expand rapidly. In 1881, according to Duveyrier,

it contained 750 *ṭalba* and 3000 slaves. Besides the religious buildings, there were workshops of all kinds and an arsenal. Under Shaikh Sīdī Muḥammad al-Mahdī, son and successor of the founder, the Zāwiya became the headquarters of the propaganda, and from it missionaries spread Islām and Senūsī doctrines throughout all Central Africa, particularly towards Wadāi. In 1890 the Shaikh removed from Djaghbūb to Bilād al-Djūf in the oasis of Kufra, to be nearer Wadāi and at the same time to remove his disciples from the reach of European influence. Djaghbūb has nevertheless remained the most important Zāwiya of the Senūsī. It is a place of pilgrimage and a centre of learning, attended by 3—400 students, with a library of about 8000 volumes as we know from Shaikh al-Hashā'ishī.

Bibliography: Rohlfs, *Von Tripolis nach Alexandrien* (Bremen, 1885), p. 81 *et seq.*; H. Duveyrier, *La Confrérie Musulmane de Sidi Ali es-Senoûsi .... en l'Année 1300 de l'Hégire (1883 J. C.)* in the *Bulletin de la Soc. de Géogr. de Paris*, 1884; al-Hachaïchi (le Cheik Moḥammed ben Otsmane), *Voyage au Pays des Senoussia*, trad. par V. Serres et Lasram (Paris 1905; 2nd ed. Paris 1912). (G. Yver.)

al-**DJAGHMĪNĪ** (or Čaghmīnī), Maḥmūd b. Muḥammad b. ʿOmar, an Arab astronomer of some importance born in Djaghmīn, a district in Khwārizm. His date is not quite certain but it is very probable that he died in 745 (1344-1345) (cf. my note on this point in the *Zeitschr. der Deutsch. Morgenl. Gesellsch.*, liii. 539). We possess the following works from his pen: 1. *al-Mulakhkhaṣ fi 'l-Haiʾa* (Compendium of Astronomy), a work which was very popular and has often been annotated, e. g. by Ḳāḍīzāda al-Rūmī, al-Djurdjānī, etc. A German translation of this work by Rudloff was published in the *Zeitschr. der D. Morgenl. Ges.*, xlvii. 213 *et seq.* Numerous manuscripts still exist, in Berlin, Gotha, Leiden, Paris, Oxford etc. 2. *Ḳuwa 'l-kawākib wa ḍaʿafhā* ("The Strong and Weak Influence of the Stars"), a copy of which still exists in Paris. 3. *Ḳānūnče* (the "Minor-Canon"), a medical work, extracted from the *Ḳānūn* of Ibn Sīnā, which still exists in Munich, Gotha, etc.

Bibliography: Ḥādjdjī Khalīfa, vi. 115; Brockelmann, *Gesch. d. Arab. Litteratur*, i. 473; Nallino, *al-Battānī, Opus astronomicum*, various passages (s. the Index of this work); Suter, in *Abhandlgn. z. Gesch. d. mathem. Wissensch.*, x. 164; xiv. 177. (H. Suter.)

DJĀGĪR (P.), literally = "he who takes a place", is used in India, in the same sense as the Arabic *iḳṭāʿ*, for a piece of ground which is granted to any one either for his lifetime or in perpetuity as a grant, as a reward of service. The holder of such a grant is called *djāgīrdār*. (cf. H. H. Wilson, *Glossary* s. v.; Bernier's *Travels* (London 1891), p. 213, 224).

DJAHĀNĀRĀ BEGAM was commonly known as the Bēgam Ṣāḥib, and is also sometimes called Pādshāh Bēgam. She was the eldest surviving child of Shāh Djahān, and was born in March 1614, probably at Adjmīr. Her mother was the Ardjūmand Bānū, or Mumtāz Maḥal or Mumtāz al-Zamānī the daughter of Āṣaf Khān (No. II.) and niece of Nūr Djahān, for whom the Tādj Maḥal was built. Djahānārā was never married, and was distinguished for her beauty and accomplishments, and her affection for her father and for her brother and spiritual guide, Dārā Shikōh. Both Bernier and Manucci have a good deal of unpleasant gossip about her, and though Manucci acquits her of one horrible charge, he does both her and Bernier injustice when he says that Bernier charges her with having poisoned her majordomo. She may have had her faults and her enforced spinsterhood was not conducive to morality, but she was most generous and charitable, and was a devoted daughter to her father when he was old and imprisoned, so that Mr. Keene aptly calls her the Moghul Cordelia. She was very religious, and wrote an account of one of her favourite saints, Muʿīn al-dīn Čishtī of Adjmīr (Rieu, *Catalogue of B. M. Persian MSS.*, i. 357). In March 1644 she had a narrow escape from burning. They were celebrating her birthday (according to the solar and not the lunar Calendar) at Āgra, and she was returning to her chamber after saying good-night to her father, when her dress of Dacca muslin caught fire from a naked light. She was severely burnt on the chest and arms, and her four handmaidens who tried to save her were also burnt. Indeed, it appears that two or more of them died of their injuries. The chief mosque of Agra was built by her, or in her honour, and probably as a memorial of her recovery, in 1644—1648. She also built her tomb outside Dihlī in the precincts of the tomb of Niẓām al-dīn Awliyā, a famous saint of the Čishtī order. It bears a touching inscription composed by herself. The original text of it is given in Saiyid Aḥmad's *Āthār al-Ṣanādīd*, (p. 39 of Lucknow edition of 1895) and there a translation of it by Eastwick and Keene (see the latter's *Handbook to Delhi*, Calcutta, 1882 p. 37). She died in Dihlī on 6 September 1681. There is a good account of her in Keene's edition of Beale's *Oriental Biographical Dictionary*, and there are references to her in the *Pādishāhnāma* and in *Khāfī Khān*. (H. Beveridge.)

DJAHĀNDĀR SHĀH, Muḥammad Muʿizz al-Dīn, the thirteenth emperor of Dihlī of the house of Tīmūr, eldest son of Shāh ʿĀlam Bahādur Shāh, was born in May, 1661. Before his accession he was governor of the province of Multān, and on his father's death in Lāhor, in 1712, was raised to the throne by Dhu 'l-Fiḳār Khān, who was instrumental in overthrowing his three brothers, ʿAẓīm al-Shaʾn, Rafīʿ al-Ḳadr, and Djahān Shāh. Djahāndār Shāh was vicious, feeble, and pusillanimous, and scandalised all classes of his subjects by his open and shameless profligacy and his subservience to his mistress, Lāl Kunwar, a Hindū dancing-girl. He had not been seated on the throne a year when Farrukhsiyar, the eldest surviving son of his brother, ʿAẓīm al-Shaʾn, succeeded in attaching to his cause the two Saiyid brothers of Bārha, ʿAbd Allāh Khān, governor of Ilāhābād, and Ḥusain ʿAlī Khān, governor of Bihār. Farrukhsiyar and the Saiyids marched from Paṭna towards Āgra, putting to flight Djahāndār's son Aʿazz al-Dīn, a cowardly youth who, although at the head of superior numbers, fled without striking a blow. Djahāndār Shāh, on receiving news of his son's flight, marched with Dhu 'l-Fiḳār Khān and an army of 80,000 horse from Dihlī to Āgra. At Samūgaṛh near Āgra the armies met; and during a fiercely contested battle Djahāndār Shāh and his son Aʿazz al-Dīn fled, leaving Dhu 'l-Fiḳār Khān opposed to the rebels. Dhu 'l-Fiḳār Khān, unable to discover the fugitives, was forced to retire, and

Farrukhsiyar advanced on Dihlī. On Febr. 12, 1713, Djahāndār Shāh was strangled by the orders of his successor, Farrukhsiyar.

Bibliography: *Siyar al-Muta'akhkhirīn*, etc. (T. W. Haig.)

DJAHĀNGĪR, eldest son of the Emperor Akbar. He was born at Fathpūr Sīkrī on 31 August 1569. His mother was a Rādjpūt, the daughter of Rādjā Bihārī Mal Kachwāhā, who afterwards was styled Miryam al-Zamānī, "The Mary of the Age". His father gave Djahāngīr the name of Sulṭān Salīm, though he generally called him Shaikhū Bābā, in allusion to the belief that he was born in answer to the prayers of the derwish Salīm Čishtī, and in his cell. When Djahāngīr ascended the throne on 24 October 1605 he took the title of Nūr al-Dīn Djahāngīr Pādshāh. After death he was styled Djannat Makānī "He whose abode is in Paradise". He reigned for 22 years and died on 28 October 1627 shortly after leaving Kashmīr on his way from Kashmīr to Lahore. He is buried at Shāhdara near Lahore, on the right bank of the Rāwī, and close by is the tomb of his wife Nūr Djahān.

Djahāngīr was not without abilities, and he had a genuine love for nature and was a lover of justice but he was a drunkard and an opium-eater, and his reign is not marked by any feat of arms or of virtue, except perhaps his constructing a shady avenue from Agra to Lahore. In the 17th year of his reign, 1622, Kandahār was lost to the Persians. While a prince, he caused the murder of his father's minister Abu 'l-Faḍl, and indulged so much in debauchery that Akbar wished to pass him over and to make his son Khusraw his heir. Djahāngīr also rebelled against his father, and probably it was sloth and cowardice rather than filial affection which prevented him from executing his designs. He was a worse man than his contemporary James I of England, and had a worse training, but there were curious resemblances between the two men. Both loved learning and hunting, both were weak of will and under the power of favourites, both had a certain amount of bonhomie and good nature, and both fulminated against tobacco. As Macaulay has shown that James resembled the Emperor Claudius, it follows that Djahāngīr had something in common with the latter. It was perhaps a pity that Akbar did not allow his son to marry Nūr Djahān in his youth. She would probably have had a good influence over him. He did marry her after he became king, but to do so he had to act somewhat after the fashion of king David with Uriah, and to procure the death of her husband. Djahāngīr had no children by Nūr Djahān. Indeed she was almost an elderly woman when she married him. She had a daughter by her first husband and her interest in her son-in-law — Shahryār the youngest son of Djahāngīr — and her quarrel with Shāh Djahān, had disastrous consequences for India. They are eloquently described in the *Ma'āthir al-Umarā* I, p. 133, in the notice of her father Ghiyāth Beg. One of the most remarkable events of Djahāngīr's reign was his capture and practical dethronement by Mahābat Khān in 1626. Eventually Nūr Djahān released him. Djahāngīr had five sons and two daughters. The eldest, Sulṭān Khusraw, rebelled against him in the beginning of his reign, but was defeated and captured and died in the Dakhan after a long imprisonment. Sulṭān Parwēz was an amiable prince, but had his father's vice of drunkenness, and died before him. Sulṭān Khurram, afterwards Shāh Djahān, rebelled but eventually submitted. He succeeded his father. Sulṭān Djahāndār, who was born at the time of the accession and so was called Sulṭān Takht (the Throne-Sulṭān), seems to have been an idiot from birth. Sulṭān Shahryār was worthless, and was nick-named „Good for Nothing". He attempted to become king on his father's death and was executed.

Djahāngīr wrote his own Memoirs. They are styled *Tūzuk-i-Djahāngīrī*, and are interesting and valuable. The first volume has been translated, and published by the Roy. As. Soc. London, 1909. There is another version of the *Tūzuk* but it is more or less spurious. A translation by Major Price was published in 1829 by the R. A. S. The Persian text of the *Tūzuk* was published by Saiyid Aḥmad of Aligarh at Ghāzīpūr in 1863, and again at Aligarh in 1864. It contains a good many errors. Much of the Memoirs is translated in the 6th volume of Elliot's *History of India*. Sir Thomas Roe's *Journal*, and the book by his chaplain the Rev. Edward Terry contain interesting notices of Djahāngīr. There is also a Persian life of his reign by his secretary Mu'tamad Khān which was published in the *Bibl. Ind.* in 1865. (H. Beveridge.)

DJAHĀN-SHĀH, Muẓaffar al-Dīn, the third ruler of the Kara-Kuyūnlū dynasty, was the son of Kara-Yūsuf; after unsuccessfully fighting on the side of his brother Iskandar against Shāh-Rukh, the son and successor of Tīmūr (832 = 1429), he submitted to him in 838 (1434-1435), and was granted the governorship of Ādharbaidjān on Iskandar's flight (839 = 1435-1436). After the departure of the Tīmūrid he was attacked by his brother but besieged him in the fortress of Alandjak, in which he had taken refuge; Iskandar was murdered by his own son Kubād. Djahān-Shāh became undisputed lord of this province and as such marched against Georgia. On the death of Shāh-Rukh (Sunday, 25th Dhu 'l-Ḥidjdja 850 = 12th March Jul. Kal. 1447 = 1st Nawrūz; see Khondamīr, iii. 3 p. 138) he rose against the Tīmūrids, captured Iṣpahān, massacred the inhabitants and conquered almost the whole of Persia including Khorāsān and the coast of 'Omān (862 = 1458). He fought with the Kara-Kuyūnlū and unsuccessfully invaded Diyār Bakr; when he was retreating in midwinter over the mountains near Mūsh, which separated him from Tabrīz, he was suddenly attacked by Uzūn-Ḥasan in his tent and slain (12th Rabī' II 872 = 10th November 1467). His body was brought to Tabrīz and buried there. He had reigned for 32 years. His reign was marked by the rising of his son Ḥasan who, confined in Ādharbaidjān, had taken advantage of his father's preparations against Abū Sa'īd to raise the province, and by that of his other son Pīr-Budāk, governor of Baghdād, who forced his father to besiege him for eighteen months in this city (869 = 1464). Djahān-Shāh was a freethinker, who led a dissolute life; as he turned night into day, he was called *Shab-para*, "the bat". After his death the throne passed to Uzūn-Ḥasan and the Ak-Kuyūnlū dynasty.

Djahān-Shāh was also the name of a younger son of Bahādur-Shāh I, the Mughal Emperor of India, who fell at Lahore in 1124 = 1712 in the fighting after the death of his brother Djahāndār-Shāh.

Bibliography: Mirkhond, *Rawḍat al-Ṣafā* vi. 251 and 360; Khondemir, *Ḥabīb al-Siyar*, iii. 3, p. 132, 178 *et seq.*; Munedjdjim-Bāshi, *Ta'rīkh*, iii. 151 *et seq.*; Cl. Huart, *Histoire de Bagdad*, p. 23 *et seq.* (CL. HUART.)

DJAHAN-SŌZ, or 'World-burner', an epithet bestowed upon 'ALĀ' AL-DĪN ḤUSAIN, the Ghōrī chief who defeated the Ghaznawī king Bahrām Shāh and sacked the towns of Ghaznīn and Bust in a ferocious manner, hence earning his nickname; 545 (1150). He afterwards joined the Ghuzz and Khaldj in attacking the Saldjūḳ monarch Sandjar, but was defeated and taken prisoner. He was shortly afterwards re-instated in his government of Ghōr, and extended his rule into the Murghāb valley. He died at Herāt in 551 (1156) leaving the Ghōrī Dynasty in a very strong position. [See Arts. AFGHĀNISTĀN, pp. 163-164 and BAHRĀM SHĀH (Sulṭān), p. 586].

(M. LONGWORTH DAMES.)

DJAHANNAM, the Muslim name of Hell. The word is derived from the Hebrew *gêhinnōm* or valley of *hinnōm* (Joshua, xv. 8); it was a valley near Jerusalem in which sacrifices were offered to Moloch, in the days of impiety. The form with the long vowel (*Djahannām*) means a deep well.

The word *Djahannam* and the idea of hell frequently appear in the Ḳor'ān, whether because Muḥammad himself had been much struck with the idea or because he thought it useful to insist on it to work upon the feelings of his hearers. He does not however seem to have had a very definite picture before him; in fact, in certain passages, he speaks of it as if it were something portable: "Bring hell" God shall say on the last judgment (*Ḳor'ān* 89, 23—24); the angels will then form their ranks "and hell shall be brought nigh". In this passage it would appear that Muḥammad represented hell as an animal; for him it was a kind of gigantic monster, with gaping, glowing jaws, ready to devour the damned; western artists of the middle ages have sometimes similarly depicted the purgatory of St. Brandan. This explains how in another passage Muḥammad says: "hell shall almost burst for fury" (67, 8).

The Imām Ghazālī, in his curious eschatological treatise entitled *al-Durra al-Fākhira*, has discussed those laconic texts. Hell begins to tremble when God commands that it shall be brought in. The angels having told it that God does not wish to punish it but to punish guilty men with it, it allows itself to be led. It walks on four legs, each of which is bound by 70,000 rings; on each of them are 70,000 demons each of which is strong enough to rend mountains to pieces. In moving, hell gives forth a buzzing, groaning and rattling noise; sparks and smoke are sent out from it and the horizon is filled with darkness. At the moment when it is still separated from mortals by a space of a thousand years, it escapes the hands of the demons and throws itself with a terrible noise on the crowd of men assembled at the place of judgment.

But the conception of hell as an animal is not the dominant one in the Ḳor'ān; beside it there is the well-known architectural conception of a hell composed of concentric circles arranged in the form of a crater. This representation has its prototypes in antiquity, in the infernal rivers of the Greeks, in the Assyrian hell with seven gates in the legends of Ishtar. It is the conception which took hold of the popular imagination in the middle ages, in the east as well as in the west, and we find it expressed with so much power in Dante's work.

Muḥammad had only quite a rudimentary notion of the structure of hell; he speaks of its gates, specifying that there are seven (*Ḳor'ān*, xxxi. 33; xv. 43—44). A plan of hell is given in the Turkish work, the *Ma'rifat-Nāmah*. It is situated under the pedestal of the world, above the Bull and the Fish (corresponding to the Behemoth and Leviathan of the Bible) who support the earth. It is composed of seven stories forming a vast crater. Above is a bridge thrown the whole length across it; this bridge, as narrow as the edge of a sword, has to be crossed by the souls in order to enter Paradise; the souls of saints cross it in a moment; those of ordinary righteous people take a longer or shorter time to cross it, while those of the unrighteous do not reach Paradise but fall into the gulf.

At the lowest stage of hell is a tree called *Zaḳḳūm* which has for flowers the heads of demons (cf. *Ḳor'ān*, xxxvii 60—64), a caldron of boiling and stinking pitch and a well which reaches to the bottom of all things.

The punishments in the Muslim hell are varied and graduated according to the kind and importance of the sins, as in Dante's Inferno; the Ḳor'ān hardly mentions them; but they are described by some authors, notably Suyūṭī (died 911 A. H.).

These very materialistic representations of the structure of hell and its punishments have not satisfied all spirits in Islām; even the pious and believing Ghazālī allows himself to explain away a little on this point. Thus the road or bridge thrown across hell has for him only a moral meaning; it is merely the "straight path", by which God conducts the faithful and symbolises the just mean between opposite faults; it is the boundary between excess and failure, in which perfection lies (see the end of his *Madnūn*, ed. Bombay, p. 126). According to Avicenna, the pains of hell chiefly consist in sinful souls retaining their sensual inclinations after death; but thus they suffer horribly as they have no bodies wherewith to satisfy them.

The Ḳor'ān appears to hesitate a little on the question of the eternity of punishment in hell; the passages, which refer to this point, do not quite agree. Perhaps this uncertainty is due merely to the fact that Muḥammad, who was not a speculative philosopher, was not able clearly to face a question into which there entered such an abstract conception as eternity.

"They for whom the balance shall be light", it is said in one passage (*Ḳor'ān*, xxiii. 105) "are those who shall themselves perish in hell and shall dwell there for ever (*Khālidūn*)". But elsewhere (xi. 108—110) Muḥammad says: "The damned shall be cast into fire .... they shall dwell there so long as the heavens and the earth shall last, unless God wills otherwise".

The Imām Ash'arī has reproached the Mu'tazilites and the Ḳadarites with making men despair of the mercy of God, by teaching that traitors are condemned to eternal fire. This, according to him, is contrary to the words of the *Ḳor'ān* (iv. 116) "he will pardon all else except idolatry to whom he will" and to this traditional saying of the

Prophet: "he shall make men come out of hell after they have been burned and reduced to cinders".

This Imām's view is that which has prevailed in Islām.

Bibliography: Carra de Vaux, *La Doctrine de l'Islām* (Paris, 1909), Chap. II; do., *Fragments d'Eschatologie Musulmane* (Brussels, 1895); Léon Gautier, *La Perle Précieuse de Ghazālī* (ed. and transl. 1878); A. F. Mehren, *Abou 'l-Hasan Alī al-Ashari*: Third Meeting of the International Oriental Congress, 1876, p. 47.

(B. CARRA DE VAUX.)

DJĀHIL (A.) "ignorant"; cf. DJĀHILĪYA. Among the Druses *Djāhil* is a technical term meaning "uninitiated, layman" (opp. *'Āḳil*, q. v., p. 239).

DJĀHILĪYA is the name given to the state of things which obtained in Arabia before the promulgation of Islām, or in a narrower sense the period when there was no prophet, between Jesus and Muḥammad (see art. FATRA). It is the collective noun from Djāhilī, a pagan Arab, especially a poet of the earliest of the four chronological classes, of which the second is Mukhaḍram, denoting one who was born in pagan times, but who died under Islām.

As to the exact meaning of the term Djāhilīya the usual opinion is that of J. D. Michaelis and others, that it is "the time of Ignorance", as the period before Christianity is named in Acts 17, 30, Islām being regarded as the period of enlightenment and knowledge. *Djahila* 'to be ignorant' is the antonym of *'alima* 'to know' frequently in the old language and oftener in more recent times. Thus 'Antara, *Mu'allaḳa*, l. 43: *in kunti djāhilatan bimā lam ta'lami*. But Goldziher points out that this sense of *djahila* is really secondary and that in its primary sense it is opposed not to *'alima* but to *ḥaluma*, to be clement, forbearing, grave, and so means to be rude or rough or boorish, and he cites a number of verses in which derivatives from these two roots stand together by way of contrast, e. g. Al-Shanfarā, *Lāmiyat al-'Arab*, v. 53: *walā tazdahī 'l-adjhālu ḥilmī*. Hence he renders Al-Djāhilīya "Barbarei". (*Muhammedanische Studien*, I, 219 *et seq.*). The word occurs in the Ḳor'ān 3, 148; 5, 55; 33, 33; 48, 26.

The history and indigenous religion of the Djāhilīya have been dealt with above in the art. ARABIA, p. 379 *et seq.* Goldziher draws a sharp distinction between the Arabs of the South and those of Central Arabia. The former were of a distinctly religious turn of mind: the latter had practically no religion. But this statement has to be modified by the consideration that so many southern Arabs migrated to the north. This was especially the case with Yathrib. Moreover, as Professor Margoliouth remarks, inscriptions may yet be found which will throw light on the religious ideas of the Central Arabian tribes, as has been done in the case of the southern and northern. But, so far as we know at present, the people of Central Arabia, to judge from the poetical and other remains, were indifferent to religious ideas. The utmost they could attain to was a vague deism or belief in Fate (*manāyā*, *manūn*). The descriptions of idolaters in the Ḳor'ān refer largely to times long past and very little at all to Muḥammad's contemporaries, whose treatment of Muḥammad shows that their reverence for their idols was not very deep.

What was of very much more importance to the pagan Arab than religion was his tribal connection. The clan was the unit from which all the society he had was built up. Even Islām was powerless to displace his attachment to his tribe, and tribal feuds were carried on after the time of Muḥammad as before, if not to the same extent. The great rivalry of North and South was still being fought out in Khorāsān in the second century (Mas'ūdī, vi. 36 *et seq.*) and even at the present day the population of a district will keep up the distinction of Ḳaisī and Yamanī (Finn, *Stirring Times*, i. 226 *et seq.*). Much of the old poetry consists of panegyric of the poet's tribe and satire of those to which he does not belong; and the tribe is sometimes a very wide term.

The pagan Arab's idea of morality is expressed by the word *murūwa*, that is, manliness, virtus. This consists mainly in courage and generosity. His courage is shown by the number of enemies he kills, by his defending his own clan, but also by chivalrous treatment of his foes very much akin to that of the mediaeval knight. His generosity appears in his being always more ready to join in the fray than to share in the spoil, in his readiness to slaughter his camels for behoof of the guest and of the poor and helpless, and in his being generally more willing to give than to receive.

Arab hospitality no doubt often led to excesses in both eating and drinking, such as were common in Europe a century ago, and it cost them a hard struggle to give up the use of wine on turning Muslims. It was considered with some a point of honour to remain in a tavern until the wine-merchant was compelled to take down his sign, the wine being spent. At the same time the sot or habitual drunkard was not tolerated. Barrāḍ b. Ḳais was expelled from more than one tribe on account of his vicious habits in this respect. Wine-songs continued to be composed long after Islām had forbidden the drinking of wine, poetry and religion presenting in this respect a curious contrast. But so strong was the Arab liking for wine that its use was permitted during the Umaiyad period, though forbidden again under the 'Abbāsids.

The position of women among the pagan Arabs was in some respects freer than under Islām. Marriage with two sisters and the *Nikāḥ al-Maḳt* were permitted, but on the other hand the institution of the veil was unknown. Divorce was not more easy than it is under the Muslim code and women had the right to it as well as men. Indeed, the relations of the sexes before the time of Muḥammad were in some respects quite good. In any case they were capable of being improved, whereas after the law of Islām had once come into force, alteration was not to be thought of. The worst feature of the Islamic marriage code — that of the *mustaḥill* — was unknown.

The produce of the soil of Arabia has always been insufficient to support its inhabitants. In certain favoured spots such as the Yemen, and in the oases food was to be had in plenty. The people of Mecca made their living as carriers between the Yemen and Syria, to which fell to be added the profit they made out of the pilgrims who annually thronged their town. But the desert population of Arabia has always been in a state of chronic starvation. Partly for this reason

they had recourse to the practice of burying female infants at their birth. The flesh and milk of their camels was supplemented by constant raids upon neighbouring tribes. These raids did not increase the total amount of supplies available, but they helped to keep down the number of mouths to feed.

For the purposes of trade and commerce, as well as in order to enable tribes living at a distance to visit the national shrines and attend the fairs, four months in each year were set apart as sacred months in which raids could not be undertaken. By far the most important of the sacred places to which pilgrimages were made annually was Mecca, and the most famous of the fairs was that of ʿUkāẓ. During these months caravans could pass almost unarmed throughout the country. Muḥammad's first success in arms was due to a breach of this "truce of God", and when he made the Arab year purely lunar he ruined the annual fairs; but the habit of pilgrimage to sacred places was too deeply rooted in the Arab nature for him to put a stop to it. The utmost he could do was to abolish all the shrines save one, and make that the house of the One God.

Bibliography: — Ṭabarī, i. part 2, and p. 1073 *et seq.*; Ibn ʿAbd Rabbihi, *ʿIḳd al-Farīd* (Cairo, 1304), i. 34, 81; iii. 48 *et seq.*; Masʿūdī, iii., 78 *et seq.*; Abshīhī, *Mustaṭraf* (Būlāḳ 1268 A. H.), chapter 59; Caussin de Perceval, *Essai sur l'histoire des Arabes* (Paris, 1847—1848); Goldziher, *Muhammedanische Studien* (Halle a. S., 1888—1890). See also article ARABIA, p. 386. (T. H. WEIR.)

AL-**DJĀḤIẒ**, ABŪ ʿOTHMĀN ʿAMR B. BAḤR, a client (*Mawlā*) of Kināna, surnamed *al-Djāḥiẓ* (on account of his prominent eyes) was a famous prose-writer and theologian, one of the chiefs of the Muʿtazilite school of Baṣra. His literary education was under the influence of the men of letters and culture of Baṣra, called *Masdjidīyūna* because they used to meet in the great Mosque (*Bayān*, i. 98; ii. 164). The Caliph Maʾmūn read and appreciated his books on the Imāmate and summoned him to his court. His prosperity dates from his relations with Ibn al-Zaiyāt [q. v.], vizier from 220 A. H. of the Caliphs Muʿtaṣim and Wāthiḳ. The vizier, himself a scholar, protected the now famous native of Baṣra and let him want for nothing. During this period Djāḥiẓ often lived in Baghdād and al-ʿAskar (the summer residence of the Caliphs at Sāmarrā). He also visited Damascus and Antioch. At the beginning of the reign of Mutawakkil, Djāḥiẓ, though involved in the fall of Ibn al-Zaiyāt, succeeded in escaping the fate of his protector. He was able to win the good graces of the Chief Ḳāḍī Aḥmad b. Abī Dāʾūd, the rival in politics and in literature of Ibn al-Zaiyāt, to whom and to his son Abu ʾl-Walīd Muḥammad he therefore dedicated his works. The Caliph Mutawakkil, who wished to make Djāḥiẓ tutor to his sons, had to give up this idea because he was so repulsively ugly. In 234, the Ḳāḍī Aḥmad became paralysed. His son, who had succeeded him, was dismissed in 237. A reaction had begun to make itself evident in the Caliphate in favour of traditional theology, a movement hostile to the Muʿtazilites. Djāḥiẓ laments in his treatise on the Nābita (published by v. Vloten in the *Actes du XIe Congrès Intern. des Orientalistes*, 3rd sect., 315 *et seq.*), that the latter studied the *Kalām* and made use of it against them. At court, the Muʿtazila movement gradually lost the preponderating influence it had hitherto possessed. It is not certain that this reaction hurt the popularity of Djāḥiẓ; we only know that he retired to Baṣra, paralysed on one side, where he died in 255 A. H. (according to others in 250). He was over ninety. Like his contemporary Balādhurī [q. v., p. 611] Djāḥiẓ had no regular profession. The gifts he received from various individuals to whom he dedicated his works, sufficed for his wants.

To characterise this author's numerous writings, one might say that he was before all else a man of letters. His books, even those which deal with theological subjects, have a literary rather than a scientific character. They are causeries, in which he dealt with current topics. Like his master Abū Isḥāḳ Ibrāhīm Ibn Saiyār al-Naẓẓām, Djāḥiẓ was one of the first Muʿtazilites to study the Greek philosophers, particularly the naturalists (Aristotle). In his theological works, as far as we can judge from the fragments we possess (*Kitāb al-Ḥudjadj fi ʾl-Nubūwa*, *Kitāb al-Maʿrifa*, *Kitāb Khalḳ al-Ḳurʾān*, *Kitāb al-Radd ʿala ʾl-Mushabbiha*, *Kitāb al-Radd ʿala ʾl-Naṣārā etc.*) Djāḥiẓ takes his arguments from experience and history and is not satisfied with arid and speculative deductions. He also proves himself a fairly good psychologist. The same remark applies to his books on the Imāmate, in which he unfolded the views of the different sects with remarkable impartiality. (Masʿūdī, *Murūdj*, vi. 55 *et seq.*). In his books on the Arabs and the clients (*Kitāb al-ʿArab wa ʾl-Mawālī*) and on the Arabs and Persians (*Kitāb al-ʿArab wa ʾl-ʿAdjam*), Djāḥiẓ tried to estimate the relative positions of the two dominant races of the Caliphate. These books are unfortunately lost, but we know that the author showed himself an ardent champion of the Arab civilisation represented by the ʿAbbāsid Caliphate, see Goldziher, *Muh. Stud.* i. 169 *et seq.* Al-Baghdādī however reproaches him with exalting the superiority of the clients over the Arabs (*al-Farḳ bain ʾl-Firaḳ*, p. 162). Next to the Arabs and the clients (Khorāsānians) Djāḥiẓ wished to consider the Turks the third pillar of the Caliphate. His treatise on the merits of the Turks (*Risāla fī Faḍāʾil al-Atrāk*, publ. by v. Vloten, Leiden 1903 in *Tria Opuscula, auct. al-Djāḥiẓ*) is a defence of the introduction of Turkish clients into the Muslim army. In the Book of Countries (*Kitāb al-Buldān*) he discussed the characteristics and advantages of the great metropolises of Mecca, Medina, Miṣr, Kūfa, Baṣra, Damascus, etc. He was not a professional geographer (cf. Masʿūdī, i. 206) and his observations, to judge by the fragments, dealt with the peoples rather than with the conditions of countries.

Djāḥiẓ was an anthropologist and naturalist with the restriction that his books aim not at making science but at arousing the reader's interest in it by making it attractive to him. Under this category we place his "Book of the Wheat and the Palm" (*Kitāb al-Zarʿ wa ʾl-Nakhl*), the "Book of Mongrels" (*Kitāb al-Ṣuraḥāʾ wa ʾl-Hudjanāʾ*), the "Book of Blacks and Whites" (*Kitāb al-Sūdān wa ʾl-Bīḍān*), the "Book of the Mule" (*Kitāb al-Baghl*), the "Book of Metals" (*Kitāb al-Maʿādin*). In the "Book of Women" (*Kitāb al-Nisāʾ*), he discussed the rather psychological question of the difference between man and woman, the special

aptitudes of the two sexes and the kind of life which suits them. In the book of questions (*Kitāb al-Masā'il*) he dealt with problems like the following: "Ought jealousy (*al-Ghīra*) to be considered a thing inherent in man or rather as an artificial product of civilisation which ought to be distinguished from pride (*Anafa*) and sense of honour (*Ḥamiya*)". The "Book of Animals" (*Kitāb al-Ḥayawān*, publ. at Cairo 1323-1324) is undoubtedly the most interesting of the works of Djāḥiẓ that survive. Like Abū Ḥanīfa's *Botany*, it is one of the first products of the budding study of nature among the Arabs. In spite of the quotations from Aristotle, there is very little in it that shows Greek influence. Quotations from poets occupy as much space as the author's own remarks. This fondness for *loci probantes* recalls the grammarians. The book is closely connected with theology by the author's effort to show the unity of nature and the equal value to the observer of its constituent parts; for he not only discusses the larger animals but even shows a kind of predilection for insects and very small creatures. In this book we find in the embryo stage theories (evolution, adaptation, animal psychology), the final development of which belongs to our times.

We might connect with the preceding category another series of works by Djāḥiẓ in which he dealt with the different classes of society. These books contain a moral and satirical element and therefore belong to the science of *Akhlāḳ*, [q. v., p. 231] founded by Djāḥiẓ. Such, for example, are: The "Book of Thieves", the „Book of Tricks of Trades" (*Kitāb Ghashsh al-Ṣanā'āt*) the "Book of Young Gallants" (*Kitāb al-Fityān*), the "Book of Overseers", the "Book of Schoolmasters", of "Scribes" and of "Singers". The following have survived: the "Book of Male and Female Slaves" (*Kitāb al-Djawārī wa 'l-Ghilmān*), the "Book of Songstresses" (*Kitāb al-Ḳiyān*). The "Book of Misers" (*Kitāb al-Bukhalā'*, publ. by v. Vloten, Leiden 1900), introduces us to the private life of the misers of Baṣra. The "Book of the Customs of the great Lords" (*Kitāb Akhlāḳ al-Mulūk*), of doubtful authenticity, contains a mass of interesting details on etiquette at the courts of the Persian kings and the Caliphs.

In Rhetoric, Djāḥiẓ attaches himself to the school of Ibn al-Muḳaffa, Sahl b. Hārūn, al-'Attābī etc., on whose style he modelled his own and in whose name he published several of his own works. Like them he composed "letters" (*Rasā'il*), short discourses on any subject, addressed to his patrons. In his better works of this class (*Risāla fi 'l-Ma'ād wa 'l-Ma'āsh, fi 'l-'Adāwa wa 'l-Ḥasad, fi 'l-Tarbī' wa 'l-Tadwīr*, etc.), the Arabic language attains a wealth of expression which it will never again reach without losing in vigour and depth. The "Book of Exposition and Demonstration" (*Kitāb al-Bayān wa 'l-Tabyīn*, Būlāḳ, 1313), was one of the last products of his pen. It is a vast compilation, a kind of anthology of Arab eloquence, in which selections from poets and orators are given to illustrate the often very original views of the author.

The faults of almost all the works of Djāḥiẓ are the want of order in the editing and arrangement of the matter, the digressions and a very pronounced fondness for isolated facts and anecdotes. To sum up, he was rather an observer than a thinker, a man of letters rather than a philosopher. In spite of his wit and the often surprising truth of his remarks, we can only place his works among the *Adabiyāt* (i. e. edifying and entertaining literature, science). For us the interest in his works apart from literary and grammatical interest mainly consists in the valuable materials he gives us on the public and private life, the customs and point of view of the Arabs of his time and preceding periods.

The influence of Djāḥiẓ on Arabic literature has been very considerable. Among his imitators may be mentioned his pupil al-Mubarrad, the author of the *Kāmil*, the geographer Ibn al-Faḳīh and the encyclopaedist Tha'ālibī. Baihaḳī's "Book of Advantages and Disadvantages" (*Kitāb al-Maḥāsin wa 'l-Masāwī*) and the "Book of Beauties and Antitheses" (Leyden 1898) are direct descendants of the school of Djāḥiẓ. Mas'ūdī had read him. He admired him and quotes him frequently. The influence of his *Kitāb al-Ḥayawān* on the treatises (*Rasā'il*) of the Ikhwān al-Ṣafā is a point which is quite worth careful investigation. The zoologists Ḳazwīnī, Damīrī, and the anonymous author of the British Museum Ms. (Add. 21,102) owe a great deal to Djāḥiẓ.

Bibliography: Brockelmann, *Gesch. der Arab. Litteratur*, i. 152 *et seq.* (where Nos. 3, 5, 7, 9, should be omitted); Arnold, *al-Mu'tazilah*, p. 38 *et seq.*; al-Baghdādī, *al-Farḳ baina 'l-Firaḳ*, p. 160 *et seq.*; Horten, *Die philos. Systeme der spekulat. Theologen im Islam*, p. 320 *et seq.* Apart from the works already mentioned as published, the printing of a collection (*Madjmū'at Rasā'il*, 1324) has been begun in Cairo.

DJAHLĀWĀN (from Balōčī Djahl = below, or southern), province of Balōčistān, lying below or S. of Sarawān, giving its name to one of the two great divisions of the Brahōī confederacy: area, 21,128 sq. m.; pop. (1901), 224,073, mostly Brahōīs, with here and there a few Balōč, and Lōrīs; capital, Khuzdār. It is mainly a grazing country, supporting vast numbers of sheep and goats, with some camels and a few horses.

Bibliography: *Baluchistan Gazetteer*, Vol. vi. B. (Bombay, 1907). (J. S. Cotton.)

DJAHM b. Ṣafwān Abū Muḥriz, a client of the Banū Rāsib, called al-Tirmidhī by some and al-Samarḳandī by others, a Muḥammadan theologian, who attached himself to Ḥārith b. Suraidj, the "man with the black banner", during the risings in Khorāsān towards the end of the Umaiyad period and was therefore put to death in 128 (745-746) by Salm b. Aḥwaz. As a theologian he occupies an independent position in as much as he agreed with the Murdjites on the one hand in teaching that belief is an affair of the heart and with the Mu'tazilites in denying all anthropomorphic attributes of God, but on the other hand he was one of the strongest defenders of *djabr*, (see the article Djabarīya, p. 985). He only allowed that God is all-powerful and the Creator because these are things which cannot be predicated of any created being. He further denied the eternity of Paradise and Hell. His followers, called *Djahmiya* after him, survived down to the xith century around Tirmidh but then adopted the doctrines of the Ash'arites.

Bibliography: Ṭabarī (ed. Leiden), ii. 1918 *et seq.*; al-Shahrastānī, *Milal* (ed. Cureton), p. 60 *et seq.*; Horten, *Die philosophischen Systeme*

der spekulativen Theologen im Islām, p. 135 (with further Bibliography).

DJAHWAR. The Banū Djahwar were an old-established influential Arab family in Cordova, which produced numerous scholars, jurists and particularly viziers. After the fall of the Umaiyads the shrewd vizier of the last of them, Abu 'l-Ḥazm Djahwar b. Muḥammad b. Djahwar made himself President of the republic or Regent (*Ra'īs*) of Cordova 422—435 = 1031—1043. Dozy (*Histoire*, iv. 298) makes his son Abu 'l-Walīd Muḥammad b. Djahwar reign from 1043—1064, while Lane-Poole, *Mohammadan Dynasties* gives his date as 435—450 = 1043—1058 and his son Abd al-Malik's correspondingly 1064—1070 or 450—461 = 1058—1068, while on the other hand Ibn Bashkuwāl (died 578 = 1183) in his *Ṣila* (Djahwar, N⁰. 297) says that Muḥammad b. Djahwar (N⁰. 1068) died in Saltes (Shaltīsh) in the middle of Shawwāl 462 = 28th July 1070 (interned by the ʿAbbādid al-Muʿtamid of Seville) and does not mention his son ʿAbd al-Malik at all. In Vives y Escudero's *Monedas de las Dinastias Arábigo-Españolas*, (p. 227) two Arabic coins struck in Cordova in 400 = 1048-1049, are given, which are ascribed to the Djahwarids. In addition to quite brief notices, which give but little information, there is only an extract of some length in al-Maḳḳarī, i. 192—194, taken from al-Fatḥ b. Khāḳān's *al-Maṭmaḥ* (Constantinople 1302, 14 *et seq.*) with which the brief history of three Djahwarids in Ibn Khaldūn's *Kitāb al-ʿIbar* (Būlāḳ 1284 = 1867), iv. 159 may be compared. (C. F. Seybold.)

DJAIDŪR, Djēdūr, is the name now given to the district east of northern Djōlān (cf. the article djawlān) separated from it by the upper Nahr al-Ruḳḳād. Al-Nuḳra is its southern continuation. It is only rarely mentioned by Arab authors. Yāḳūt distinguishes it from Djawlān but adds that others combine the two districts. He also mentions it as the district in which lay al-Djābiya [q. v., p. 988]. His statements are however, as for these districts in general, somewhat unreliable, for he says that the towns of Ṣanamān, north of al-Djābiya, and Nawā, not far to the southeast of the latter, are in the province of Ḥawrān. Abu 'l-Fidā' on the other hand says that Nawā is a town in Djaidūr. The district was in the province of Damascus.

Bibliography: Yāḳūt, *al-Muʿdjam*, ii. 3, 173, 429; iv. 715; Abu 'l-Fidā', *Géographie* (par Reinaud et de Slane), p. 253; Nöldeke in the *Zeitschr. d. Deutsch. Morgenl. Ges.*, xxix. 428; Schumacher in the *Zeitschr. d. Deutsch. Palästina-Vereins*, ix. 202. (Fr. Buhl.)

DJAIḤĀN, in later times also written Djāhān (according to the Armenian pronunciation?), the Arabic name of the Pyramus, the eastern of the two rivers which flow through the Cilician plains. The Djaiḥān rises in a powerful spring not far from Albistān (cf. v. Moltke, *Briefe über Zustände .... in der Türkei*⁶, Berlin, 1893, p. 347) but soon is joined by tributaries which drain an extensive area. Near Marʿash, where it receives the Aḳ Ṣu from the east, the river changes the southern course which it has on the whole held for a southeasterly one, and flows through the Cilician plains past al-Maṣṣīṣa where it is crossed by an ancient bridge often mentioned in literature. Its principal mouth, which has frequently changed in course of centuries on account of the silting up of the delta, is now in a bay west of Ayās after a sharp turn to the east.

Although in the Umaiyad period the lands on the Djaiḥān formed the boundary with Byzantine territory, the river — now usually called Djīhān — did not become particularly celebrated till the Mamlūk period, when it gave its name to the lands conquered by al-Nāṣir Muḥammad b. Ḳalāʾūn from the Armenian kingdom of Cilicia: *al-Futūḥāt al-Djāhāniya* "the conquests on the Djāhān". It separated the Futūḥāt al-Djāhāniya in the narrower sense, the capital of which was Ayās, from the *Bilād al-Durūb* (see the article darb).

Bibliography: *Bibl. Geogr. Arab.* (ed. de Goeje), i. 63 *et seq.*; ii. 122, 246; vi. 177; vii. 91; viii. 58; Yāḳūt, *Muʿdjam*, ii. 170; Abu 'l-Fidā' (ed. Reinaud), p. 50; Dimashḳī (ed. Mehren), p. 107; Ibn Faḍlallāh al-ʿOmarī, *Taʿrīf* (Cairo 1312), p. 56 and 183; v. Kremer, *Geogr. des nördl. Syrien*, p. 19; G. Le Strange, *Eastern Caliphate*, p. 131, 132 (especially note 1); Quatremère in Maḳrīzī, *Sultans Mamlouks*, ii. 1, p. 260; Ritter, *Erdkunde*, xix. 6—119; Schaffer, *Cilicia*, p. 18 *et seq.* (R. Hartmann.)

DJAIḤŪN, Arabic and modern Persian name of the Āmū-Daryā [q. v., p. 339].

DJAIPUR, state in Rādjpūtāna, India: area, 15,579 sq. m.; pop. (1911) 2,636,647, of whom 7% are Muhammadans; revenue, about £ 440,000; tribute, £ 27,000. The chief is the head of the Kachwāhā clan of Rādjpūts, who fixed their capital at Ambēr about 1150. The family was always allied to the Mughal emperors, in war and by marriage. Both Akbar and Djahāngīr took to wife daughters of the house. Rādjā Mān Singh was Akbar's most trusted Hindu general; and Rādjā Djai Singh I, known as Mīrzā Rādjā, played a prominent part in Awrangzēb's campaigns in the Deccan. But the most illustrious of the line was Djai Singh II (1699—1743), known as Sawāʾī (= "one and a quarter"), being by a quarter superior to any of his contemporaries — a title borne by all his descendants. Skilled in mathematics and astronomy, he erected observatories, which still exist, at Dihlī, Benares, Udjain, and Muttra. He also collated lists of stars in the *Zīdj Muḥammad Shāhī*, called after the Mughal emperor of the time. It was he who moved the capital from Ambēr, and laid out the city of Djaipur on regular lines: pop. (1911), 137,098, of whom 25% are Muhammadans.

Bibliography: *Rajputana District Gazetteers*, s. v.; T. H. Hendley, *Memorials of the Jeypore Exhibition*, *1883*; C. U. Aitchison, *Collection of Treaties*, iii. 89 sqq. (Calcutta, 1909). (J. S. Cotton.)

al-**DJAIṬĀLĪ** (var. al-Djaṭālī), Abū Ṭāhir Ismāʿīl b. Mūsā, of Ḳaṣr Idjaiṭāl in the Djebel Nefūsa, an Abāḍī scholar, famous for his marvellous memory, taught law, literature and poetry at Masghūra. He was the author of numerous works, including the *Ḳawāʿid al-Islām*, a book which under the name *ʿAḳīda* is still the canon of the Abāḍīs of Djebel Nefūsa (published at Cairo with the commentary of Abū ʿAbd Allāh Muḥammad al-Kashī), the *Ḳanāṭir*, a religious encyclopaedia in several volumes, which contains a mass of anecdotes, proverbs and quotations (likewise published in Cairo). He was thrown into prison by the Emir of Tripoli for certain violent

proposals, but liberated on the intervention of Ibn Makkī, governor of Gabes, to whom he had addressed a flattering poem of which however he afterwards disowned the authorship. On leaving Tripoli, he cursed the town; when it fell into the hands of the Christians (795 = 1394) this was regarded as the effect of his curse. He retired to Djerba where he died in 750 (1349-1350) according to al-Shammākhī, or in 730 (1329-1330) according to Abū Rās, and was buried in the great mosque.

Bibliography: Al-Shammākhī, *Kitāb al-Siyar* (Cairo n. d.), p. 556—559; Abū Rās, *Ta'rīkh Djazīra Djerba*, ed. and tr. Exiga (Tunis, 1884), p. 8 of the text; de Motylinski, *Le Djebel Nefousa* (Paris, 1898-1899), p. 94—96, note 3; R. Basset, *Les Sanctuaires du Djebel Nefousa* (Paris, 1899), p. 93-94.

(René Basset.)

DJĀ'IZ (literally "passing") is commonly reckoned as one of the Five Orders (*al-Aḥkām al-Khamsa*; best in Goldziher, *Zahiriten*, pp. 66 *et seq.*, see also *Dict. tech. terms*, i, pp. 379 *et seq.*) and as synonymous with *mubāḥ* "permitted", an action legally indifferent, neither forbidden nor commanded nor recommended, the doing of which will not be rewarded, nor the omission punished. But *Djā'iz* is much wider, and from its meaning of "current", "allowable", covers not only *mubāḥ* but anything not legally hindered, thus *wādjib*, *mandūb* and *makrūh*. Further, it can be taken intellectually as well as legally and mean what is not unthinkable, whether necessary, probable, improbable or possible (*Dict. of Techn. Terms*, i, pp. 207 *et seq.*).

(D. B. Macdonald.)

DJAKĀT. [See Zakāt.]

DJALĀIR, a Mongol tribe, cf. the article Mongols. Ḥasan Buzurg [q. v.] belonged to this tribe and Djalāir is therefore also used as the name for the dynasty founded by him in Baghdād, which began on the death of Abū Sa'īd in 736 (1335) and was replaced in 1411 by that of the Kara Ḳuyūnlū. Ḥasan, who died in 757 (1356) was followed by his son Shaikh Uwais [q. v.] till 776 (1374), the latter by his sons Ḥusain (d. 784 = 1382-1383), Sulṭān Aḥmad (d. 813 = 1410), and Bāyazīd and by other descendants. The end of the dynasty was brought about by the campaigns of the world-conqueror Tīmūr [q. v.]. Cf. Cl. Huart, *Mémoire sur la fin de la Dynastie des Ilkhaniens*.

DJALĀL (A.), "Majesty", "eminence".

DJALĀL, Bukhārī, Saiyid, commonly known as Shaikh Djalāl or Makhdūm-i-Djahāniyān, was the son of Saiyid Aḥmad b. Saiyid Djalāl al-Dīn, Bukhārī, and was born in 707 A. H. (= 1307 A. D.). He received his spiritual training from his father and from Shaikh Rukn al-Dīn, a grandson of Bahā' al-Dīn Zakariyā [q. v.]; he was made a *khalīfa*, first in the Suhrawardī, and afterwards in the Čishtī order. He died in 785 A. H. (= 1383 A. D.) and was buried at Ūčh, where his grave is still an object of veneration. His followers, who call themselves Djalālī, are vagabond faḳīrs, with no fixed dwelling-places; they pay little attention to prayer, drink bhang (Indian hemp), and eat snakes and scorpions; they shave their beards, moustaches and eyebrows, and wear glass armlets and a woollen cord round the neck. They are found in scattered groups in Northern India and are said to be common in Central Asia.

Bibliography: Dārā Shikōh, *Safīnat al-awliyā*, s. v.; Ḥāmid Djamālī, *Siyar al-'ārifīn*, s. v.; Abū 'l-Faḍl, *Ā'īn-i-Akbarī* (ed. Blochmann), ii, 218-219; *Census of India*, 1891, vol. xix, p. 195-196.

DJALĀL al-DAWLA, an honorary title borne by several rulers, for example — in addition to the Būyid given below, — the Ghaznawid Muḥammad [q. v.] and the Mirdāsid Naṣr [q. v.].

DJALĀL al-DAWLA Abū Ṭāhir b. Bahā' al-Dawla, a Būyid, born in 383 = 993-994. When Sulṭān al-Dawla was appointed Amīr al-Umarā' on the death of his father Bahā' al-Dawla in 403 = 1012, he allotted the governorship of Baṣra to his brother Djalāl al-Dawla. The latter remained here for several years without taking any part in the dissensions within the Būyid family. In 415 = 1024-1025 Sulṭān al-Dawla died and his brother Musharrif al-Dawla also died in the following year. Djalāl al-Dawla was then proclaimed Amīr al-Umarā'; but when he did not appear in Baṣra to take up his new office, Abū Kālīdjār, a son of Sulṭān al-Dawla, was applied to, but he was as little able to undertake the office. When Djalāl al-Dawla learned that his name was no longer mentioned in the *Khuṭba*, he advanced on Baghdād with an army, but was defeated and had to retire to Baṣra. In Ramaḍān 418 = October 1027 he appeared in the capital however, in answer to an invitation from the Turks who could not come to terms with the people of Baghdād and feared the influence of the Arabs. But friendly relations with the Turks were not long maintained. By the following year a revolution broke out in Baghdād and Djalāl al-Dawla was only able to restore order with difficulty at the same time. Abū Kālīdjār won Baṣra without striking a blow, and in 420 = 1029 he succeeded in gaining possession of Wāsiṭ also. But when Djalāl al-Dawla made a raid on al-Ahwāz, Abū Kālīdjār wished to enter into negotiations for peace; Djalāl al-Dawla, however, preferred to sack al-Ahwāz and carried off the women of Abū Kālīdjār's family prisoners. At the end of Rabī' I 421 = April 1030, Abū Kālīdjār advanced against Djalāl al-Dawla but was defeated after a three days battle and had to take to flight, while the latter occupied Wāsiṭ and then entered Baghdād. Baṣra also was taken but soon re-occupied by Abū Kālīdjār's troops. In Shawwāl (October) of the same year, the latter were again defeated at al-Madhār. This town fell into the enemy's hands but when Abū Kālīdjār sent reinforcements, Djalāl al-Dawla's supporters were driven out again. In the capital the insubordination of the Turkish mercenaries continued to increase and the Amīr al-Umarā' soon lost the last remnants of his power. In 423 = 1032, Djalāl al-Dawla's palace was sacked, and the only course left for him was to flee the town and go to 'Ukbarā, while Abū Kālīdjār was proclaimed Amīr al-Umarā' by the Turks in Baghdād. The latter at this time was in al-Ahwāz and as he had no particular ambition for the Amīrate, Djalāl al-Dawla was able to return to the capital about six weeks later where however matters went from bad to worse. In the following year his palace was again stormed and plundered, and for a second time the now quite helpless Būyid had to flee. This time he went to al-Karkh, where he was protected by the Shī'is, and he remained here till the rebels invited him back to Baghdād. In

the same year Abu 'l-Ḳāsim governor of Baṣra rebelled against Abū Kālīdjār because the latter intended to depose him, and invited Djalāl al-Dawla's son al-Malik al-ʿAzīz to Baṣra. But the latter was driven out in 425 = 1033-1034 and homage was again paid to Abū Kālīdjār in Baṣra. In the capital unbridled anarchy reigned and in 427 = 1035-1036 another mutiny broke out in the army, which was however put down by the intervention of the Caliph. In 428 = 1036-1037 Barsṭughan, one of the most powerful Turkish chiefs in Baghdād, whose position was threatened, called in the help of Abū Kālīdjār. Djalāl al-Dawla was once more driven out of Baghdād; but when he received support from Ḳirwāsh b. al-Muḳallid of Mosul and Dubais b. ʿAlī of Ḥilla and the Dailamites in Baghdād quarrelled with the Turks, he was soon able to drive out Barsṭughan and occupy the capital. Barsṭughan was captured and put to death while Abū Kālīdjār ultimately made peace with Djalāl al-Dawla. Their final reconciliation was sealed by the marriage of one of the latter's daughters with Abū Manṣūr, a son of Abū Kālīdjār. About the same time Djalāl al-Dawla assumed the ancient Persian title "King of Kings", which little corresponded with his own impotence and the general chaos. In 431 = 1039-1040 or according to others 432 = 1040-1041, he had to put down another Turkish mutiny in the capital. Djalāl al-Dawla died on the 6th Shaʿbān 435 = 9th March 1044. It was his reign that brought the Būyid kingdom to its lowest depths of humiliation.

Bibliography: Ibn al-Athīr (ed. Tornb.), ix. 169—395; Ibn Khaldūn, *ʿIbar*, iv. 470 *et seq.*; Wilken, *Mirkhond's Gesch. der Sultane aus d. Geschl. Bujeh*, Chap. xvi.—xvii.; Weil, *Gesch. d. Chalifen*, iii. 52 *et seq.*

(K. V. ZETTERSTÉEN.)

DJALĀL AL-DĪN MANGUBARTI, the last of the Khwārimshāhs, was the eldest son of Muḥammad and had been allotted by his father the Ghōrid lands he had conquered with the capital Ghazna, while another son Uzlagshāh was appointed his successor. The Mongol conquest under Čingiz Khān [q. v., p. 856] rendered these dispositions worthless, for Muḥammad is said to have recognised before his death in 617 (December 1220 or January 1221) that only a valiant warrior like Djalāl al-Dīn was fitted to rule the kingdom in the dangerous situation in which it then was. But this did not please certain Turkish Amīrs, who when Djalāl al-Dīn had come to Mangishlak with his two brothers Uzlagshāh and Aḳshāh from his father's deathbed on an island near Abaskūn [q. v., p. 6], formed a conspiracy to seize and kill him. Djalāl al-Dīn was just able to escape this danger by taking flight to Khorāsān, whither his brothers followed him, because the Mongols made any long stay in Khwārizm impossible. But while his brothers were captured by the Mongols on the way and slain, Djalāl al-Dīn succeeded in escaping via Nīshāpūr, Zuzan and Bust to Ghazna. There he collected an army around him again and put to flight a body of Mongols not far from Parwān, but when a considerable body of his troops soon afterwards left him, Djalāl al-Dīn, continually pursued by the Mongols, had to escape to India. He was overtaken by hostile troops on the bank of the Indus but escaped after a valiant defence by himself and his men by plunging his horse into the river and successfully swimming to the other side (Nov. 1221).

Djalāl al-Dīn remained in India for about three years. During this period he had many stirring adventures with the Indian rulers Shams al-Dīn Iltutmish [q. v.] and Ḳarādja, which we must pass over here, and then went to Kermān in 621 (1224) where Burāḳ Ḥādjib [q. v., p. 793] had made himself ruler. The latter submitted to Djalāl al-Dīn and was confirmed by him as governor of this province. Djalāl al-Dīn himself continued his journey to Fārs and the Persian ʿIrāḳ, where his brother Ghiyāth al-Dīn Pīrshāh ruled, but soon found himself forced to submit to Djalāl al-Dīn. Čingiz-Khān had in the meantime gone back to Mongolia, but Djalāl al-Dīn did not think of using the opportunity to restore peace and order to the devastated lands, that his fathers had once ruled. On the contrary he quarrelled with the ʿAbbāsid Caliph al-Nāṣir, and with Uzbeg [q. v.], the Atabeg of Ādharbaidjān, and thought it his duty to fight the infidel Georgians. During these continual campaigns the Mongols again appeared in the lands of Islām and when Djalāl al-Dīn was preparing to fight them, he quarrelled with his brother Ghiyāth al-Dīn, who left him with his troops and retired to Kermān in 625 (1228), where he met his death through the intrigues of Burāḳ Ḥādjib. The result was that though Djalāl al-Dīn was defeated in the battle with the Mongols, the latter suffered such heavy losses that they did not continue the war but retired again. Djalāl al-Dīn's power thus remained unaffected and he found nothing more pressing to do than renew the siege of Khilāṭ in 626 (1229) which belonged to the Aiyūbid al-Ashraf [q. v., p. 484], which he previously attempted to take. This time he was successful in taking the town, though after a six months' siege. The negotiations, which he entered into during this period with the Saldjūḳ of Asia Minor, Kaiḳubād I., were so far from being successful in their object that the latter took the side of al-Ashraf and the two princes took the field against him, which resulted in his being severely defeated in 627 (1230) near Arzandjān. But peace was soon afterwards agreed to in view of the common danger from the Mongols, but when in the following year the Mongols actually appeared again, Djalāl al-Dīn was not able to collect an army to drive them back. Accompanied by a few faithful followers he was able to escape his enemies, who followed him everywhere, for a period, till he was finally captured by a Kurd and while he was living in the latter's house murdered by another Kurd in 628 (1231).

Bibliography: Nasawī, *Histoire du sultan Djelal eddin Mankobirti*; Text and French Transl. by Houdas; Ibn al-Athīr (ed. Tornberg), xii. 236 *et seq.*; Djuzdjānī, *The Ṭabaḳāt-i Nāṣirī*, Text and Transl. by Raverty; Djuwainī, *Taʾrīkh-i Djihānkushāi*, only partly edited in Schefer, *Chrestomathie persane*, ii. 107 *et seq.*; d'Ohsson, *Histoire des Mongols*, i. 255 *et seq.*; iii. 1 *et seq.*; Müller, *Der Islam im Morgen- und Abendl.* ii. 214 *et seq.*; Barthold, *Turkestan v epokhu mongolskago nashestviya*, ii. 400 *et seq.*

DJALĀL AL-DĪN RŪMĪ, one of the great mystic poets of Islām, was born at Balkh in 604 (1207). His family claimed descent from Abū Bakr and was connected by marriage with

the royal family of Kh̲wārizm. When three years of age (607 = 1210), he was taken by his father to Nishāpūr and presented to the aged ʿAṭṭār. The latter, according to the legend, predicted his future greatness and gave him his *Book of Secrets*. His father Bahāʾ al-Dīn Walad had to leave Balkh at this time, because he had incurred the wrath of the ruler Muḥammad Kuṭb al-Dīn Kh̲wārizm-shāh. He took the young Djalāl al-Dīn with him and after visiting Baghdād, Mecca, Damascus, Malaṭyā, Arzandjān and Larenda finally settled in Ḳōniya about 1226 or 1227 (623—625) where he found a protector in the person of the Saldjūḳ prince ʿAlāʾ al-Dīn Kaiḳubād. He was appointed professor there and on his death in 628 (1230-1231), Djalāl al-Dīn succeeded him in the chair; he never again left Ḳōniya except for a short journey.

The event, which had the greatest influence on his intellectual and moral life, was his meeting with the Ṣūfī Shams al-Dīn Tabrīzī. The latter in the course of his wanderings, came to Ḳōniya; there he saw Djalāl al-Dīn, on whom he exercised a powerful influence. Rūmī acknowledged what he owed to his master by dedicating a great part of his works to him. As a result of this meeting, he abandoned the study of sciences in order to devote himself entirely to mysticism. He founded the order of Mawlawīs or "dancing dervishes"; contrary to the general Muslim practice he gave a considerable place to music in the ceremonies of the order. He died at Ḳōniya in 672 (1273).

His tomb is in the monastery founded by him. The architecture [see this article p. 422] of this *tekke* is of remarkable delicacy and beauty; the mosque is adorned with carved candelabra, valuable tapestries, embroideries and beautifully engraved inscriptions. His successors are interred near Djalāl al-Dīn. The order has always had at its head one of his descendants who lives in Ḳōniya; he is called the Čelebi [q. v., p. 831]. Djalāl al-Dīn is often invoked under the title *Mawlānā*.

Al-Rūmī's principal work is the *Mathnawī*, a vast poem in six books, a mixture of fables, anecdotes, symbols and reflections intended to illustrate and explain Ṣūfī doctrines; he took forty years to compose it. He also wrote a *Dīwān* and a prose treatise entitled *Fīhi mā fīhi* "what is within is within"; this last work which is unknown in Persia is to be found in several Stambul libraries. Djalāl al-Dīn is a poet of the first rank; he possesses the most diverse qualities: variety and originality of imagery, dignity and picturesqueness, learning and charm, depth of feeling and of thought. The composition of the *Mathnawī* is, it must be granted, very disjointed; the stories follow one another in no order; the examples suggest reflections which in their turn suggest reflections which in their turn suggest others so that the narrative is often interrupted by long digressions; but this want of order seems to be a result of the lyrical inspiration, which carries the poet along as if by leaps and bounds, and if the reader yields to it, the effect is by no means displeasing. It would be fatiguing to read the book right through, but if one opens this immense poem by chance and reads a few pages, one cannot fail to be deeply impressed.

As a philosopher, al-Rūmī is less original than as a poet. His teaching is that of Ṣūfism, expressed with glowing enthusiasm; it is not systematically expounded and the thought is sometimes carried away by the lyrical fervour; to reconstruct this philosophy, it would be necessary to collect the elements, which are scattered throughout the book and formulate a number of principles from them.

As amongst other Ṣūfī writers, many Neo-Platonic ideas are found in Rūmī; others are closely allied to those of Christian mystics; some are very boldly expressed which may be excused on account of the poetic form. As an example of the last we note this thought, delicate enough in theodicy, that even evil contributes to the glory of God, that it makes part of his perfection; a painter who wishes to represent the ugly, shows skill if he renders it in a hideous fashion: "The ugly says: O King, Creator of the ugly, you are as powerful in the beautiful as in the ugly which is despised". — Another very bold idea is that of an old Shaikh who says to the Ṣūfī Bāyazīd, when he was going on a pilgrimage: Go around me; that will be equivalent to going round the Kaʿba; "although the Kaʿba is the house of God, destined by him for the accomplishment of religious rites, my being is superior to it as the house of his secrets". — The episode of Moses and the herdsman has often been quoted, in which the author appears to teach that the manner of expressing the religious feeling is of no importance, that rites and formulae are nothing and that the feeling is everything: "What can words do for me"? says God to Moses, "it is a glowing heart that I want; inflame the hearts with love and pay no heed to thought or expression".

Another well known passage is one that contains a kind of doctrine of transmigration: "I die as a stone and become a plant; I die as a plant and am raised to the rank of an animal; I die as an animal and am reborn man... dying as man, I shall come to life again an angel... I shall even transcend the angel to become something no man has seen, and then I shall be the Nothing, the Nothing". And lastly this apparently pantheistic fragment, in which the poet identifies himself with all nature: "I am the mote in the sunbeam; I am the ball of the sun; I am the glow of morning; I am the breath of evening, etc.".

Bibliography: *Mathnawī*, text with Turkish verse translation by Sulaimān Naḥīfī, (Būlāḳ, 1268); *Mathnawī*, with the Turkish commentary of Anḳarāwī, in 6 volumes, (Imprimerie ʿAmire, 1289 A. H.); G. Rosen, *Mesnewi oder Doppelverse des Scheich Mewlânâ Dschelâl-ed-Dîn Rûmi*, (Leipzig 1849) (Transl. of Book i.); Transl. of Bk. i. by Sir James Redhouse (London, 1881); an abridged transl. of the whole poem by E. H. Whinfield, London, 1887 and 1898; von Rosenzweig, *Auswahl aus den Diwanen des grössten mystischen Dichters Persiens* (Wien, 1838); Rückert, *Aus dem Dīwān* (1819): *Ges. Werke, herausgeg. von Laistner*, iii. pages 246—258; Tholuck, *Blütensammlung*, pages 53—191; *Moïse et le Chevrier*, *apologue persan*, transl. by F. Baudry in the *Magasin Pittoresque*, 1857, p. 242; *The Masnavi*, Book ii. by E. H. Wilson (London 1901), 2 vol. (Vol. i. transl. ii. commentaries); *Mathnawī 'l-Aṭfāl* (Mathnawī for Children), a volume of selections with illustrations, printed in Persia 1309 A. H.; E. G.

Browne, *A Literary History of Persia*, ii. 515 *et seq.*; P. Horn, *Geschichte der Persischen Litteratur* (Leipzig, 1901), pages 161—168; Carra de Vaux, *Gazali* (Paris, 1902), pages 291—306; Clément Huart, *Koniah, la ville des Derviches Tourneurs*; — and cf. the article SHAMS AL-DĪN TABRĪZĪ. (B. CARRA DE VAUX.)

DJALĀLĀBĀD, town in Afghānistān, near the Kābul river, almost half-way on the main route from Peshāwar to Kābul, headquarters of a large district of the same name: permanent pop. estimated at only 2,000, but this number increases ten-fold during the winter, when the Amīr often takes up his residence here in a fine palace built in 1892. It takes its name from the Mughal emperor Djalāl al-Dīn Akbar, who is said to have founded it in 1570 A. D. It is famous in history for the defence of the garrison under General Sale during the winter of 1841—1842, when the rest of the British army had been destroyed.

Bibliography: W. Broadfoot, *The Career of Major George Broadfoot*, pp. 47—109 (1888); *Imperial Gazetteer of India. Afghānistān*, p. 66 sq. (Calcutta, 1908). (J. S. COTTON.)

DJALĀLĪ i. e. *al-Ta'rīkh al-Djalālī*, Pers. *Ta'rīkh-i Djalālī* = the Djalālī calendar, also *Ta'rīkh-i Malikī*, so-called after the Saldjūḳ Sulṭān Malik Shāh b. Alp Arslān, who in 467 (1074-1075) called a conference of astronomers, among whom was the famous mathematician and poet 'Omar b. Ibrāhīm al-Khaiyāmī [q. v.], at his newly erected observatory (the site is uncertain, Iṣfahān, Raiy or Nīshāpūr are possible) and commissioned them to regulate the ancient Persian calendar again and bring it more into agreement with the results of astronomical observations and calculations. The existing Persian system (the era of Yezdegird) was as follows: the year had 12 months of 30 days each and the five odd days (*al-mustaraḳa*, Pers. *andargāh*) were added to the eighth month (Ābān) as intercalary days. But as the year has approximately 365¼ days, the error amounted to one day every four years and one month in 120 years so that one month was intercalated every 120 years and the 120th year therefore had 13 months (for the various views on this intercalation see the sources quoted below). In this calendar, which was however driven much out of use by the Muḥammadan after the Arab conquest, the error was the same as in the Julian but it was inferior to the latter in this respect that an adjustment was not made every four years but only every 120 years. — We are not quite clear as to what change was made by Djalāl al-Dīn's astronomers. Authorities are only agreed that they retained the 12 months with their 30 days each and their old names, as well as the five intercalary days, but these were added at the end of the twelfth month (*Aspandārmudh*, Arab. *Isfandārmadh*) and that a further intercalary day was now inserted every four years (where is not known, probably after the five days). Two different and not quite clear accounts exist of the institution of the cycle after the expiry of which an adjustment with the true time would be reached: according to Ulūgh Beg (died 1449) when this intercalation (one day every four years) had been repeated six or seven times, it was postponed to the fifth year (instead of to the fourth); according to Ḳuṭb al-Dīn al-Shīrāzī (died 1311) it was not postponed till the fifth year until the seventh or eighth time. This statement cannot be otherwise interpreted than as has been done by Ideler and other scholars, namely, that from the beginning of the era the years 4., 8., 12., 16., 20., 24. (according to al-Shīrāzī 28. also) were leap years of 366 days, but after that the next leap year was 29. (or 33.), followed by 33., 37., 41., 45., 49., 53., 57., then the next leap year was not till 62. (according to al-Shīrāzī 37., 41., 45., 49., 53., 57., 61., 65., and then 70.); the cycle was then repeated again in the same way. According to Ulūgh Beg, whose account is probably the correct one, there would be 15 intercalary days in 62 years, which would give an average year of 365, 241 935 days (the correct length is 365, 2422), the error would therefore be one day in about 3770 years, while in the Gregorian calendar it is one day in about 3330 years. The Djalālī calendar would thus be somewhat more accurate than ours, not as Ideler has stated, less accurate, because it has taken the average length of the tropic year c. 2″ too long. On the other hand he is right when he says it is somewhat too complicated; but on the other hand the equation to true time is made in a much briefer period than in the Gregorian calendar, viz. in 62 instead of 400 years. — If Ḳuṭb al-Dīn al-Shīrāzī's account were the correct one, there would be 17 intercalated days in 70 years, which would give an average year of 365,24285 days, with an error of one day in c. 1540 years. — In his translation of the *Prolegomena* to Ulūgh Beg's tables L. A. Sédillot has thought the accuracy of the Djalālī calendar was still higher, but here he is wrong; he assumed a cycle of 101 years with 39 intercalated days, which gives an average year of 365,242235 days, so that an error of one day would not be made for 28,000 years. Although 39 intercalary days appear in 101 years of the Persian calendar, this number does not however complete a cycle, which is only done by 3×62 or 186 years and the 25 years which follow the 101, increase the error with their 6 intercalary days. — The *Annuaire du Bureau des Longitudes*, (for 1851) and following it a number of modern astronomers thought that a cycle of 33 years with 8 intercalated days could be recognised in the Persian calendar, which would have been the most accurate of the calendars yet devised, with an error of only one day in c. 5000 years. This cycle was obtained by the assumption that a intercalary day was inserted every four years for seven times and for the eighth time only after the fifth year; this result cannot be obtained from the statements of Ulūgh Beg and Ḳuṭb al-Dīn, as we possess them; but it is by no means impossible that errors may have crept into these accounts and that both of them should read: "when this intercalation has been repeated six to eight times", in place of "six to seven times" or "seven to eight times"; for in Persian the numerals *haft* (7) and *hasht* (8) are easily confused, as in Arabic are the figures for 6 and 7 (the letters *wāw* and *zāi*). We would thus have 16 intercalated days in 66 years, or 8 in 33, which is the same thing. But it is not easy to understand why the Persian astronomers should have decided on the complicated method if they could obtain the same accuracy with the simpler mode. But on the other hand we must grant that the table in the Prolegomena to Ulūgh Beg's tables, for the sum of the days in the years 1 to 1000,

agrees better with the assumption of 8 intercalated days in 33 years than with that of 15 in 62 years. Ginzel has proposed another hypothesis which Matzka has given in his *Die Chronologie in ihrem ganzem Umfange* (Vienna, 1844), namely, that there were seven cycles of 33 years with 8 intercalated days in each cycle combined with a 37 year cycle with 9 intercalated days; this gave an average year of 365,242537, which agrees to five decimal places with that given by Ulūgh Beg. — The Persian astronomers took as the New Year's Day (Nawrūz) i. e. as the beginning of the new era, the 10[th] Ramaḍān 471 A. H. = 15[th] March 1079, on which day the sun entered the sign of the Ram. Whether this era ever attained any vogue alongside of the Muḥammadan, and how long it survived, cannot be ascertained from the authorities; Ideler however mentions that the poet Saʿdī (d. 1263) in his *Gulistān* praises the month Ardibahisht Djalālī, i. e. the second month of the Djalālī year (middle of April to the middle of May) as the finest season of the year.

Bibliography: *Prolégomènes des tables astron. d'Oloug Beg* (ed. L. A. Sédillot, Paris, 1853), p. 27—31 and 235, texte persan p. 309—313; Alfraganus, *Elementa astronomica* (ed. J. Golius), Notae, p. 32—35; L. Ideler, *Handbuch der mathemat. u. techn. Chronologie* (Berlin, 1826), ii. 512—558; F. K. Ginzel, *Handbuch der mathemat. u. techn. Chronologie* (Leipzig, 1906), i. 300—305. (H. SUTER.)

DJALĀLZĀDE MUṢṬAFĀ ČELEBI, known as KOḎJA NISHĀNDJI, belonged to Tossia in Asia Minor where his father held the office of Ḳāḍī, entered the service of the state in the reign of Selīm I as a clerk in the Imperial Dīwān, accompanied the Grand Vizier Ibrāhīm Pasha on his mission to Egypt in 930 (1524) (v. Hammer, *Geschichte des Osm. Reich.*, iii. 39 *et seq.*) and on his return was appointed Raʾīs al-Kuttāb (Secretary of State). In 941 (1535) he accompanied Sulaimān I on the Persian campaign and was promoted on this occasion to be Nishāndji (Keeper of the Great Seal, *tewḳīʿī*), which office he held till 964 (1556-1557), supported by the favour of Ibrāhīm Pasha, whose confidant he had become, and of the Sulṭān. In this year, while holding the office of *muteferrikabashi* (chief king's messenger) he resigned that of *nishāndji*, at the instigation, it is said, of the Grand Vizier Rustam Pasha who was not well disposed to him. During Sulaimān I's last Hungarian campaign in 974 (1566), on which he accompanied him as *muteferrikabashi*, he was again appointed to the office of Nishāndji; he only survived the Sulṭān a year and died in Rabīʿ ii. 975 (beginning 5[th] October 1567; cf. the chronogram in his epitaph in *Ḥadīḳat al-Djawāmīʿ*, i. 295). The Turks speak highly of Djalālzāde as a brilliant stylist and an extremely capable official. In the offices of Raʾīs Efendi and Nishāndji he was entrusted with important negotiations with foreign states (v. Hammer, *Gesch. d. Osm. R.*, iii. 131, 159; Corneille de Schepper, *Missions Dipl.*, 137 = Gway, *Urkunden*, etc., ii. 1, p. 20) and obtained an insight into all the branches of the history of the state. He took advantage of his opportunities to write a history of Sulaimān I, planned on a large scale, the *Ṭabaḳāt al-Mamālik wa Daradjāt al-Masālik*, only a part of which was completed; it comes down to the year 962 and the author had finished the earlier parts by 941 A. H. (v. Hammer, *Gesch. d. Osm. R.*, iii. 158 *et seq.*). We also possess from his pen a very remarkable history of Selīm I (*Maʾāthir Selīm-Khān*); considerable extracts have survived of his edition of the laws *Ḳānūn-Nāme*, which Ewliyā Efendi, i. 171, and Pečewi, i. 43, mention as a separate work. A translation of Maskīn's Persian biography of the Prophet, *Maʿāridj al-Nubūwa wa Maʿāridj al-Futūwa* and an ethical work *Mawāhib al-Khallāḳ fī Marātib al-Akhlāḳ* are also ascribed to him. His poems, in which he calls himself Nishānī, are scattered throughout his historical works. He built a mosque in the Aiyūb suburb, which is known as the Mosque of Nishāndji (*Ḥadīḳat, loc. cit.*).

Bibliography: In addition to the works quoted: Rieu, *Cat. of the Turk. Manuscr. in the Br. Mus.*, p. 49 *et seq.*; Khalīfat ul-Ruesā, p. 5 *et seq.*; *Laṭīfī*, 335 (ed. 1314 H.); Tashköprüzāde, ii. 105. (J. H. MORDTMANN.)

DJALĪLĪ, a Turkish poet of Brusa, who had adopted the same *makhlaṣ* as two of his less known predecessors, the one of whom belonged to Brusa, and the other to Adrianople. He was the son of Ḥamīdī and was long in Constantinople the poet Āhī's inseparable companion in his debauches; in his native place he was looked upon as a madman. He lived in the reign of Sulṭān Sulaimān I, was the contemporary of Bāḳī [q. v., p. 603] and left two long poems in couplets, *Laila u Madjnūn* and *Khusraw u Shīrīn*; his numerous ghazals are collected under the title *Gul-i ṣad berg*; "the Hundred-leaved Rose". A translation of the *Shāhnāmah* ascribed to him probably never existed.

Bibliography: v. Hammer, *Geschichte der Osm. Dichtkunst*, ii. 398; Gibb, *History of Ottoman Poetry*, iii. 159. (CL. HUART.)

DJALŪLĀ, (also DJALŪLĀʾ), a town in the ʿIrāḳ (Babylonia) and, in the mediaeval division of this province, the capital of a district (*ṭassūdj*) of the circle Shādh-Ḳubādh in the Eastern Tigris valley. Djalūlā was a station on the important Khorāsān road, the main route between Babylonia and Īrān and was about equally distant (7 parasangs = 28 miles) from Dastadjird [q. v., p. 926] in the S. W. and Khāniḳīn in the N. E.; it was watered by a canal from the Diyāla [q. v., p. 981] (called Nahr Djalūlā), which again joined the main stream farther down at Bādjisrā [q. v., p. 558]. Near this town, which seems from the statements of the Arab geographers to have been quite unimportant, a severe defeat was inflicted by the Arabs on the army of the Sāsānian king at the end of the year 16 (= 637 A. D.).

According to Mustawfī (c. 740 = 1340), the Saldjūḳ Sulṭān Malikshāh (465—485 = 1073—1092) built a watch-house (*ribāṭ*, popularly *rubāṭ*) which probably also served as a caravanserai in Djalūlā; after his time the place was usually called Ribāṭ Djalūlā. This statement helps us to locate the site of Djalūlā with certainty; for there can be no doubt that Ribāṭ Djalūlā is to be identified with the modern Ḳizil-robāṭ; besides, the distances, given by the Arab geographers for Djalūlā, also suit Ḳizil-robāṭ; its geographical position is: 34° 10′ N. Lat., 45° E. Long. (Greenw.); it lies within the mountains, at the east end of the pass through the Djebel Ḥamrīn. The Diyālā flows past at some distance to the east of the town. The name Ḳizilrobāṭ, popularly corrupted

also to Ḳazilābādh and Ḳazrābādh (cf. Petermann, *Reisen im Orient*, ii. 274), or abbreviated to Ḳizrabāṭ (cf. Herzfeld, in *Petermanns Geogr. Mitteil.*, 1907, p. 51) means "the Red Caravanserai". Like its mediaeval predecessor, the modern Ḳizilrobāṭ, is only of moderate importance.

Bibliography: See the statements in BA'ḲŪBĀ; also Streck, *Babylonien nach den Arab. Geograph.*, i. 8, 15; Le Strange, *The Lands of the East. Caliphate* (1905), p. 62; and on Ḳizilrobāṭ cf. Ritter, *Erdkunde*, ix. 418, 489; Ker Porter, *Reisen in Georgien, Persien und Armenien* etc. ii. (Weimar 1833), p. 234 *et seq.* (M. STRECK.)

DJĀLŪT, the Goliath of the Bible. Muslim tradition has somewhat increased his importance, for in addition to the well known story of David's fight with him, several other episodes from various chapters of the Bible, relating to the wars of the Israelites with the Midianites and Philistines, are connected with his name.

The Ḳor'ān briefly narrates how Djālūt attacked Ṭālūt (Saul) and how he was killed by David (ii. 250—252). It places in this campaign the story of the soldiers who were tested by their manner of drinking at the crossing of a river, an episode which really refers to an expedition of Gideon against the Midianites (*Judges*, vii.).

According to Mas'ūdī (*Prairies d'Or*, iii. 241) Palestine was originally inhabited by Berbers and Djālūt was the name borne by the Berber Kings down to the one who was killed by David. This last king was, according to Mas'ūdī, a son of Mālūd, son of Dabāl, son of Ḥattān, son of Fāris; he invaded the lands of the Israelites with several Berber tribes. The same author gives the episode of the crossing of the river as in the Ḳor'ān and adds that David slew Goliath "with his sling", which is not stated in the Ḳor'ān. This incident took place at Baisān in the Ghōr or lower valley of the Jordan. Near Baisān are a spring and a valley, which are actually called Goliath's Spring and valley (*'Ain Djālūt*, q. v., p. 212) to this day.

In the *Mukhtaṣar al-'Adjā'ib* (*Abrégé des Merveilles*, transl. Carra de Vaux, p. 101), Goliath is classed among the Canaanites, the descendants of Kana'ān, son of Ham, and the verse (v. 25) in the Ḳor'ān: "In this land there is a people of giants", is referred to them. According to Ṭabarī's *Chronicle* (Persian synopsis, transl. Zotenberg) Goliath was a descendant of the 'Ādites and the Thamūdites; he was 500 *mann* high and reigned over the Israelites for a period before Samuel, and oppressed them; this appears to correspond to the period preceding Gideon, during which the Jews were oppressed by the Midianites (*Judges*, Ch. vi.); Djālūt afterwards slew the sons of Eli and carried off the ark; here he is the personification of the Philistines (*I Samuel*, iv.); the account, which follows, of Saul's campaign against the Philistines, the challenging of the Israelites by Goliath, David's selection as their champion and the fight, is substantially the same as that in the Bible (*I Samuel*, xvii). (B. CARRA DE VAUX.)

DJAM' (A.) a technical term in grammar = plural.

DJAMĀ'A (A.; literally, "union, unity") "the whole body of Muslims, in opposition to the heretics, who are separated from the community as seceders" (Juynboll, *Handbuch des Islāmischen Gesetzes*, p. 46, note 1). It is not to be confused with *idjmā'*, the consensus of Muslim scholars of a particular period. (A. SCHAADE.)

DJAMĀL AL-ḤUSAINĪ, a complimentary title of the Persian historian 'AṬĀ ALLĀH B. FAḌL ALLĀH AL-SHĪRĀZĪ, died 917 (1511), or according to others 926 (1520). Between 888—900 (1484—1495) he wrote a history of Muḥammad, his family and companions, which he dedicated to Mīr 'Alī Shīr, entitled *Rawḍat al-Aḥbāb fī siyar al-Nabī wa 'l-Āl wa 'l-Aṣḥāb* (manuscripts in London, Berlin, Vienna, Paris etc.; a Turkish translation was printed in Constantinople). He is also the author of a compendium, *Takmīl al-Ṣinā'a fī 'l-Kawāfī*, on which cf. Ḥādjdjī Khalfa.

Bibliography: The Catalogues of manuscripts by Rieu, Morley, Pertsch, Flügel, Blochet; Ethé in the *Grundriss der Iranischen Philologie*, ii. 358.

DJAMĀL AL-DĪN, a title of honour borne by the Barīd Muḥammad [See Lane-Poole, *Moh. Dynasties*, p. 161] etc. Cf. also AL-DJAWĀD AL-IṢFAHĀNĪ [q. v.].

DJAMĀL AL-DĪN AL-AFGHĀNĪ, AL-SAIYID MUḤAMMAD B. ṢAFDAR, one of the most remarkable figures in the Muslim world in the xix^th century. He was — in the opinion of E. G. Browne — at once philosopher, author, orator and journalist, but above all he was a politician regarded by his opponents as a dangerous agitator. He exercised great influence on the liberationist and constitutional movements, which have arisen in Muḥammadan countries in the last few decades. He agitated for their liberation from European influence and exploitation, for their independent internal development by the introduction of liberal institutions, for the union of all the Islāmic states (including Shī'a Persia) under a single caliphate and the creation of a powerful Muslim Empire capable of resisting European intervention.

Djamāl al-Dīn was one of the most convinced champions of the pan-Islāmic idea with tongue and pen. His family traced its descent through the famous Traditionist 'Alī al-Tirmidhī from Husain b. 'Alī, which entitled them to bear the title Saiyid. According to his own account, he was born at As'adābād near Kanar in the district of Kābul in Afghānistān in 1254 = 1838-1839 in a family following the Ḥanafī law; but others say it was at Asadābād near Hamadān in Persia that he first saw the light. Djamāl al-Dīn, according to them, wished to escape Persian despotism by claiming to be an Afghān subject. In any case Afghānistān was the scene in which his earliest childhood and youth were spent. In Kābul he studied all the higher branches of Muḥammadan learning till his xviii^th year, at the same time devoting attention to the study of philosophy and exact sciences in the traditional fashion of the Muslim East. He next spent over a year in India, made the pilgrimage to Mecca (1273 = 1857) and, on his return from the Ḥadjdj to Afghānistān, entered the service of the Amīr Dōst Muḥammad Khān whom he accompanied on his campaign against Herāt. After the death of the Amīr, by his adherence to Muḥammad A'ẓam, brother of the Amīr Shīr 'Alī who had succeeded to the throne, he became involved in the dynastic civil wars and after the fall of his patron, whom he had served as minister during his brief rule, resolved to leave Afghānistān. Under a pretext of again undertaking the pilgrimage (1285 = 1869),

after a brief stay in India and Cairo, where during a fortnight's stay he came in contact with the Azhar circles and held private lectures in his dwelling, he reached Constantinople (1287 = 1840). As a great reputation had preceded him, a very hearty welcome awaited him at the hands of the leaders of society in the Turkish capital. He was soon appointed to the council of education and invited to deliver public lectures in the Aya Sofia and the Aḥmadiya Mosque. A lecture for students delivered by him in the *Dār al-Funūn* before a distinguished audience, on the value of the arts, in which he mentioned the gift of prophecy among the various social activities, gave Ḥasan Fahmī, the Shaikh al-Islām, who was jealous of his growing influence, an opportunity to charge him with revolutionary views; he had classed prophecy among the arts. On account of the intrigues of his opponents against him he had therefore to make up his mind to leave Constantinople and go to Cairo, where he was very kindly received by the authorities and educated classes. The government granted him an annual allowance of 12,000 Egyptian piastres without binding him to any definite official duties. He was free to instruct the young men eager for knowledge who gathered round him at his house and in unrestricted intercourse in the higher branches of philosophy and theology and at the same time pointed out to them the way to literary activity. In politics also he influenced those around him in the direction of a nationalist revival and liberal constitutional institutions; his activity was not without influence on the nationalist movement which came to a head in 1882 and led to the bombardment of Alexandria, the battle of Tell el-Kebīr and the English occupation. Shortly before this, in 1879, the inflammatory agitator, whose political activities were as inconvenient to the English representative as his regeneration of philosophical studies had been irritating to conservative circles at the Azhar, was at the instigation of the former deported and detained in India (Ḥaidarābād, and later Calcutta) until, after the suppression of Arabī's rising, he was allowed to leave India. During his stay in Ḥaidarābād he composed his refutation of materialism (cf. the article DAHRIYA p. 894). From a memorandum by W. S. Blunt who was interested in Egyptian politics (in Browne, p. 401) we learn what is not mentioned by other biographers, that Djamāl al-Dīn went from India to America, where he spent some months in order to obtain naturalisation as an American citizen without however carrying out this intention. In 1883 we find him for a brief period in London, soon afterwards along with his friend and devoted pupil, afterwards the Egyptian Muftī Muḥammad ʿAbduh, in Paris where he devoted his literary activities to giving vent to his disapproval of English intervention in the affairs of Muhammadan peoples. The most prominent and influential newspapers opened their columns to his essays, to which much attention was paid by competent authorities, on the Oriental policy of Russia and England, conditions in Turkey and Egypt, and the meaning of the Mahdī movement which had meanwhile arisen in the Sūdān. To this period also belongs his polemic with Ernest Renan, arising out of the latter's Sorbonne lecture on "Islām and Science" in which he stated that Islām did not favour scientific activity; Djamāl al-Dīn sought to refute this in an article which first appeared in the *Journal des Débats*, (also in German, see *Bibl.*). It may be mentioned in passing that, soon afterwards, Renan's lecture was translated into Arabic by Ḥasan Efendi ʿĀṣim and lithographed in Cairo (n. d.) along with a refutation (*radd*). The greater part of Djamāl al-Dīn's literary and political activities in Paris were however devoted to an Arabic newspaper published at the expense of a number of Indian Muhammadans in conjunction with Muḥammad ʿAbduh, (as actual editor), entitled *al-ʿUrwat al-Wuthḳā* ("Le Lien Indissoluble") which unsparingly criticised English policy in Muhammadan countries (particularly India and Egypt); the newspaper, the first number of which appeared on the 15th Djumādā I. 1301 (13th March 1884) was suppressed by the English authorities in the East; its introduction to Egypt and India prevented, and it was only possible by sending it under covered post for it to reach those whom it was intended to influence (information supplied by Djamāl al-Dīn himself). Although as a result of these obstacles it was destined to but a brief existence (Djamāl al-Dīn and Muhammad ʿAbduh brought out 18 numbers in 8 months, the last appearing on the 26th Dhu 'l-Ḥidjdja 1301 = 17th October 1884), it exercised great influence on the awakening of liberationist anti-English views in Muslim circles and may be considered the first literary harbinger of the nationalist movements in the Muhammadan territories of England, which were gradually strengthened by it. That its authority is not lessened at the present day, may be concluded from the fact that quite recently (1328 = 1910) after the lapse of a quarter of a century a new edition of the *ʿUrwa* has been prepared by Husain Muḥyī al-Dīn al-Ḥabbāl, editor of the *Abābīl* newspaper (printed by Nasīb Efendi Ṣabra). — In spite of his frankly acknowledged Anglophobe agitation, through the intervention of W. S. Blunt, the leading statesmen of England entered into personal relations with Djamāl al-Dīn with the object of putting down the Mahdī movement in the Sūdān but no practical result was attained. Soon afterwards (1886) Djamāl al-Dīn, whose agitation for the awakening of Islamic peoples was penetrating far and wide, received a telegraphic invitation to the court of Shāh Nāṣir al-Dīn in Ṭehrān, where he had a most distinguished reception and was shown great honour and granted high political offices. But this did not last long as the Shāh, soon becoming suspicious, became tired of the increasing influence and growing popularity of his guest and Djamāl al-Dīn had to leave Persia under pretext of considerations of health. From there he went to Russia where he again entered into important political negotiations and remained till on the occasion of his visit to the Paris Exhibition of 1889 he met the Shāh, who was then in Europe, at Munich and was induced by him to accompany him to Persia. During his second stay in Persia he experienced the fickleness of the Oriental ruler's favour in a still more marked fashion. At first he enjoyed the Shāh's full favour and confidence, but the intrigues of the Grand Vizier Mīrzā ʿAlī Asghar Khān, Amīn al-Sulṭān, who had a grudge against Djamāl al-Dīn and felt he had a rival in the learned and popular

stranger, succeeded in arousing the Shāh's mistrust, to which the reform in the administration of justice proposed by Djamāl al-Dīn largely contributed. Recognising the danger of his position, he now retired to the sanctuary of Shāh 'Abd al-ʿAẓīm near Ṭehrān which was considered an inviolable asylum where he remained for seven months, surrounded by a body of admirers listening to his views on the reform of the down-trodden country, until the Shāh incited by the Grand Vizier, disregarding the undisputed inviolability of the sanctuary had him seized (about the beginning of 1891) by 500 armed cavalry and in spite of his invalid state carried in chains in the middle of winter to the town of Khāniḳīn on the Turco-Persian frontier. From here, after a brief stay in Baṣra, he went to England again, where he conducted a great agitation in lectures and articles against the reign of terror in Persia. Djamāl al-Dīn's cruel expulsion from Persia was a signal in the country itself for a rally of the reform party and its open activity, which was continually encouraged by Djamāl al-Dīn himself in letters, which he sent to influential individuals after his deportation. A special incitement to action was given by the Tobacco Concession granted in March 1890 by the Persian government to an English financial group, whereby the state renounced an important source of revenue in favour of foreign speculators. This gave Djamāl al-Dīn an opportunity to write an impassioned letter from Baṣra to Mīrzā Ḥasan-i Shīrāzī the first Mudjtahid of Samarra, in which he called attention to the squandering of the properties of the state on the "enemies of Islām", as the economic supremacy of the Europeans had already been brought about by important concessions and now the tobacco monopoly in Persia was further to be handed over to them. He also referred to the misrule and cruelty of the government, particularly of 'Alī Aṣghar Khān, in order, by repeatedly emphasising religious motives to arouse this high ecclesiastical dignitary and his colleagues to active intervention in the name of religion (this letter may be found in Arabic in *Manār*, x. 820 *et seq.*, and in English in Browne, *op. cit.* p. 15—21). The immediate result of this step was a *fatwā* from the Mudjtahid, forbidding the enjoyment of tobacco to every believer, as long as the government did not annul the concession agreement. It was thus forced to do this on paying a substantial indemnity to the concessionaires, as a result of the resistance of the people. The reform movement which soon afterwards assumed great dimensions and was supported by religious circles in Persia, is also connected with Djamāl al-Dīn's agitation, another result of which was the murder of the Shāh by Mīrzā Muḥammad Riḍā, a disciple of Djamāl al-Dīn (11th March 1899). During his brief stay in London (1892), during which he was most active politically, he received through the Turkish ambassador Rustam Pasha in London, 'Abd al-Ḥamīd's written invitation to settle permanently in Constantinople as the Sulṭān's guest. He accepted the Sulṭān's offer not without reluctance. Besides a monthly allowance of £ 75 Turkish, a beautiful house on the Nishāntāsh hill near the Imperial Yildiz palace was allotted him, where he was able to live in princely comfort and meet people who sought his inspiring conversation. Here he spent the last five years of his life "tossed between the proofs of 'Abd al-Ḥamīd's favour and the innumerable hostile machinations which have been set in operation against him from the Sulṭān's entourage and although he has repeatedly sought permission to depart, he is always refused and lives in the beautiful house allotted him as in a kind of gilded cage".

Thus a German visitor describes his position in Nishāntāsh in June 1896. The kind of intrigues indulged in by his enemies may be judged from Djamāl al-Dīn's statement to another German interviewer. "The young Khedive 'Abbās Pasha had come to Constantinople for the first time. He wished to make my acquaintance. They sought to prevent this. I do not know who told the Khedive that I was then in the habit of going every afternoon to the Sweet Waters. The Khedive came there as if by accident, came up to me and introduced himself. We spoke for a quarter of an hour. This was told the Sulṭān, the accidental meeting represented as pre-arranged and it was added that I had declared in the conversation that the Khedive was the true *khalīfa*. However the Sulṭān was not then to be influenced by intrigue". His situation became more and more unpleasant, particularly after the murder of the Shāh, as his enemies in Persia charged him openly with conducting the conspiracy against the Shāh from Stambul and instigating the murderer, one of his devoted followers, to the deed. Although the Sulṭān would not consent to his extradition, the insinuations of his enemies became more and more effective. Amongst his most dangerous opponents was the notorious Abu 'l-Hudā, the most influential ecclesiastic at the Sulṭān's court, who had the sovereign's ear. When Djamāl al-Dīn died on the 9th March 1897 of a cancer, which began in his chin and gradually spread, it was freely suspected that his mortal illness was due to poisoning at the instigation of Abu 'l-Hudā. Djamāl al-Dīn found his last resting place in the cemetery at Nishāntāsh.

In spite of his scholarly command of Muslim theology and philosophy, Djamāl al-Dīn wrote very little in these fields. His tractate against materialistic philosophy (see DAHRIYA, p. 895), which appeared in three languages may be mentioned; he also wrote a short sketch of Afghān history entitled *Tatimmat al-Bayān* (lith. Cairo, n. d. 45 pp.) and the article on the Bābīs in Beirut al-Bustānī's *Dāʾirat al-Maʿārif*. His activities were mainly devoted to publishing inflammatory political articles. In addition to *al-ʿUrwat al-Wuthḳā* he was (1892) joint-founder and an industrious contributor to the bilingual (Arabic and English) monthly *Ḍiyā al-Khāfiḳain* ("Splendour of the Two Hemispheres") in which under the name "al-Saiyid" or "al-Saiyid al-Ḥusainī" he directed the fiercest attacks on the Shāh, whose deposition he always urged, his ministers and their abuse of their powers.

Bibliography: E. G. Browne, *The Persian Revolution of 1905—1909* (Cambridge, 1910) contains a detailed and authoritative biography and appreciation of Djamāl al-Dīn with full references and a portrait (frontispiece); a biography is also incorporated in the first volume of Muḥammad Rashīd Riḍā's monograph on Muḥammad 'Abduh (*Taʾrīkh al-Ustādh al-Imām*, Cairo 1325 = 1907); Vollers, in *Zeitschr. d. D. Morgenl. Ges.*, xliii. 108; L. Massignon in the *Revue du Monde Musulman* xii. (1910), p. 561

et seq.; Ernest Renan, *L'Islamisme et La Science*, a lecture delivered in the Sorbonne on the 29th March 1883. A criticism of this lecture "by the Afghan *Scheik Djemmal* (!) *Eddin*" and Ernest Renan's *Reply* (Basel, Bernheim, 1883). Two lectures by Djamāl al-Dīn (on education and craftmanship) are given in the Arabic periodical *Miṣr* (Alexandria, 1296 5th Djumādā I); two essays on absolute governments (*fi 'l-Ḥukūmāt al-istibdādiya*) in *Manār*, Vol. iii. Much material for his biography is also contained in the accounts in periodicals of meetings and conversations with Djamāl al-Dīn; of descriptions of him in German we may particularly mention the articles in the *Berliner Tageblatt* of the 23rd June 1896 (evening edition) and in the *Beilage zur Allgemeinen Zeitung* (Munich, 24th June 1896) from which some of the above quotations are taken. (I. GOLDZIHER.)

DJAMĀLĪ, 'ALĀ' AL-DĪN 'ALĪ B. AḤMAD, a native of Caramania, a famous Muftī and Shaikh al-Islām in the reign of Bāyazīd II, Selīm I. and Sulaimān I. 909—932 (1503—1525). He studied in Constantinople and Brusa and was then appointed Mudarris at the 'Alībeg Madrasa at Edirne. But when his salary was reduced by Muḥammad II, he resigned his office and did not take another till the reign of Bāyazīd when he became Mudarris in various towns of Asia Minor, Amasia, Brusa, Iznik. In 907 (1501) he set out on the pilgrimage to Mecca, but on account of the troubles then rife in the holy city had to content himself with a year's stay in Egypt. On his return he was appointed to the Madrasa recently erected by Bāyazīd and appointed Shaikh al-Islām. As such he delivered the *fatwā*, which was to justify Selim I's declaration of war against Egypt. As it was his custom to hang out of the window a basket into which people, who wanted a *fatwā* from him, could put their query, he was humorously called *Zenbīlli* (Basket-Muftī). A selection of his *fatwās* exists in a manuscript in Cairo. Djamālī died in 932 (1525).

Bibliography: Sami Bey, *Ḳāmūs al-A'lām*, iii. 1878 *et seq.*; v. Hammer, *Geschichte des* [illegible] *Reiches*, Index; Brockelmann, *Geschichte der Arab. Litteratur*, ii. 431.

DJAMBI, a state in Sumatra [q. v.].

DJAMDĀR, (a contraction of *djāmah-dār*, keeper of the wardrobe, see Dozy, *Supplément*, wrongly written *djam'adār* in Vuller's lexicon), denoted a body of Mamlūks of the Sulṭān's guard, who were perhaps employed in personal service at the court. They were divided into seven troops (*nūba*) (see Khalīl al-Ẓāhirī, *Zubda*, ed. Ravaisse, p. 116). Djamdār is also the title of one of the higher ranks in the army in Hindustān, Balūčistān and Masḳaṭ.

Bibliography: De Sacy, *Chrestomathie*, i. 135; ii. 185-186; Quatremère in Maḳrīzī, *Histoire des Sultans Mamlouks*, i², 11. (M. SOBERNHEIM.)

DJĀMĪ, MAWLĀNĀ NŪR AL-DĪN 'ABD AL-RAḤMĀN, a Persian poet, usually described as the last of the classic poets of Persia, was born at Khardjird in the district of Djām in the province of Herāt on the 23rd Sha'bān 817 (7th November 1414) and died at Herāt on the 18th Muḥarram 898 (9th November 1492). His family belonged to Dasht, a district in the province of Iṣpahān; his father Niẓām al-Dīn Aḥmad b. Shams al-Dīn Muḥammad had moved from this neighbourhood to that of Herāt. On this account the poet, before he adopted the *takhalluṣ* Djāmī, used for a period in his works that of Dashtī. In the course of his studies, he was seized with an incontrollable passion for mysticism and chose as his spiritual guide, Sa'd al-Dīn Muḥammad al-Kashgharī, pupil and successor of the great saint Bahā al-Dīn Naḳshband. Towards the end of his life he went quite mad and became dumb (Dawlat-Shāh, p. 485, l. 13 *et seq.*).

The volume of his work is considerable and varied. He took up a theme of the court epic, already powerfully handled by Firdawsī, *Yūsuf u Zulaikhā* (ed. with German transl., by Rosenzweig, Vienna 1824; English translations by Griffith, London 1881, and Rogers 1889; numerous Oriental editions); it is a product of his old age (he was seventy when he wrote it) and was dedicated to Sulṭān Ḥusain Mīrzā, ruler of Khorāsān. This poem has been included with six others (*Silsilat al-Dhahab*, *Salāmān u Absāl*, *Tuḥfat al-Aḥrār*, *Subḥat al-Abrār*, *Laila u Madjnūn*, *Khirad-nāma-i Sikandarī*), in the collection known as the *Haft-Awrang* (more correctly *haftūrang*) "The Seven Stars of the Great Bear"; when these poems, exclusive of the first two, are published together, the collection thus formed is called the *Pandj-gandj* "the Five Treasures". In the field of lyric poetry, he left three *Dīwāns*: *Fātiḥat al-Shabāb* "Beginning of Youth" (884 = 1479), *Wāsiṭat al-'Iḳd* "Central part of the Chain" (894 = 1489) and *Khātimat al-Ḥayāt* "Close of Life" (896 = 1491), which from the dates, he seems to have published at an advanced age. Finally he wrote in prose the *Bahāristān*, an imitation of Sa'dī's *Gulistān* and the *Nafaḥāt al-Uns* "Zephyrs of Intimacy" biographies of Ṣūfīs, (883 = 1478). His *Kulliyāt*, or complete works, were lithographed in Lucknow 1876.

Bibliography: Dawlat-Shāh (ed. Browne), p. 483 *et seq.*; Riḍā-Ḳulī Khān, *Madjma' al-Fuṣaḥā*, Vol. ii. p. 11; Ethé, in the *Grundriss der Iran. Philologie*, ii. 231—233, 305—307; Silv. de Sacy, *Notices et Extraits*, xii. 287 *et seq.*; V. von Rosenzweig, *Biographische Notizen* (Vienna, 1840); V. Rosen, *Catalogue des Mss. persans* (*Institut des Langues Orientales*) (St. Petersburg, 1886), p. 215—261. (CL. HUART.)

AL-**DJĀMI'** (A.) the "Collector", the "Combiner" one of the names of God in the sense suggested in Sūra iii. 7 and iv. 139. — *Al-Djāmi'* properly *al-Masdjid al-Djāmi'*, the chief mosque of a town in which the Friday service is held. Cf. the article AL-MASDJID.

DJĀMID (A.). A technical term in Arabic grammar. *Djāmid*, literally "congealed" thence "inorganic" is applied to nouns as well as verbs. By an *ism djāmid* we understand a noun, which "is neither derived (*mushtaḳḳ*) from an abstract verbal noun (*maṣdar*) nor is actually one", i. e. "a concrete verbal substantive" (Fleischer, *Kleinere Schriften*, i. 167, iii. 540 *et seq.*). Examples: *radjul*, a man, *baṭṭa*, a duck (Wright, *Arabic Grammar*, 3rd ed., i. 106). Arab grammarians are not all agreed as to the position of the infinitive (*maṣdar*) in this respect; cf. Fleischer, *op. cit.*, i. 167 and Muḥammad A'lā, *Dictionary of Technical Terms*, i. 196. — *Fi'l djāmid* is a verb which is only found in the perfect, like *laisa*, *'asā*, etc. (A. SCHAADE.)

DJAMĪL b. ʿAbd Allāh b. Maʿmar, with the *kunya* Abū ʿAmr, a famous Arab poet, who lived in the first century of the Hidjra. We know very little about his life. This is partly due to the fact that he had no permanent abode but led a wandering life along with his tribe the Banū ʿUdhra which had a reputation for depth of feeling. His love affair with Bathna or Buthaina, a member of his tribe, who — for a period at least — lived in Wādi ʾl-Ḳurā, is famous. He wooed her as a young man but was rejected by her father. Nevertheless he still kept up secret relations with Bathna, even after she had married a certain Nubaih. Bathna's male relatives, the Banu ʾl-Aḥabb, then incited the prefect of Wādi ʾl-Ḳurā (according to another version of al-Madīna) against him, and Djamil had to flee. After many wanderings he is said to have died in Egypt in 82 (701) whither he had gone after the manner of the poets of the day, to write panegyrics on the governor of the province, ʿAbd al-ʿAzīz b. Marwān. Bathna survived him.

Djamil is further distinguished as a panegyrist. A poem by him in honour of the tribe of Djudhām to which his mother belonged is said, for example, to have earned him a rich reward. On the other hand his lampoons were much dreaded. His long feud with the Banu ʾl-Aḥabb is particularly celebrated. But it is pre-eminently as a writer of love-poems (*nasīb*) that he lives in the memory of posterity and Djamil's verses (all to Bathna) are really among the most beautiful and tender that have survived to us from the older period of Arabic poetry, when it was still uninfluenced by the Persians. He is perhaps surpassed only by ʿOmar b. Abī Rabīʿa among his contemporaries. It is quite credible that Arab authors are right when they insist, in discussing Djamil, that his verses and protestations of love were the expression of his personal feelings. They are remarkable for their simple unaffected language and this is probably — next to their aesthetic value — the reason why they have been set to music and sung by so many Arab singers.

We may further mention that Djamil, in addition to writing himself, also handed down the poems of Hudba b. Khashram; his own reciter (*rāwī*) was the poet Kuthaiyir [q. v.].

Bibliography: *Aghānī* (1st ed.), i. 58; vii. 77—110; viii. 40; xix. 112; Ibn Ḳotaiba, *Kitāb al-Shiʿr* (ed. de Goeje), p. 260—268; Ibn Khallikān (ed. Wüstenf.), No. 141 (transl. by de Slane, i. 331—337); Brockelmann, *Gesch. d. arab. Litter.*, i. 48; specimens of his poetry are also given in Nöldeke, *Delectus*, p. 9—13, 34. (A. Schaade.)

DJAMĪLA, a celebrated Arab singer, who lived in the time of the early Umaiyads. She was a client of the Banu Sulaim, married a client of the Banu ʾl-Ḥārith b. al-Khazradj and lived with him in al-Sunḥ near Madīna. She is said to have learned music and singing in her youth from the singer Sāʾib Khāthir, by listening to him without his knowledge. It is of chronological importance to point out that this Sāʾib Khāthir, another of whose pupils was the famous singer ʿAzza al-Mailā' [q. v., p. 542] met his death in the battle on the Ḥarra in the year 63 (682—683) (*Aghānī*, vii. 188). Numerous singers, both men and women were trained in Djamīla's school — she was a most celebrated teacher. The best known are: Maʿbad, Ibn ʿĀʾisha, Ḥabbāba, Salāma etc. She is said to have been a friend of Bathna, the beloved of Djamil [q. v.]. Many celebrated poets such as ʿOmar b. Abī Rabīʿa, al-Aḥwaṣ etc., were also on intimate terms with her. A pilgrimage to Mecca, which she undertook, if we are to believe a very unreliable story, was of the nature of a triumphal procession.

Bibliography: *Aghānī* (first ed.) vii. 124—148; *Aghānī* (ed. Kosegarten), p. 16 *et seq.* of the introduction. (Schaade.)

al-**DJAMRA**, originally a pebble, is particularly used of the heaps of stones in the valley of Minā which have been formed by the stones thrown by the pilgrims returning from the festival at ʿArafat. There are three heaps which are a bowshot from one another: *al-djamra al-ūlā* (or *al-dunyā*) to the east near the Mosque of al-Khaif, *al-djamra al-wusṭā* in the centre and *djamrat-(dhāt-)al-ʿAḳaba* at the western exit of the valley. The first two are bounded by thick stone pillars and the third by a wall. *Al-Muḥaṣṣab* is also used for al-Djamra but it is also the name of a plain between Mecca and Minā. On the third or western heap pilgrims throw seven stones immediately before the sacrifice on the 10th Dhu ʾl-Ḥidjdja; after visiting Mecca they again return to Minā and on each of the three Tashrīḳ days at sunset throw seven stones on each of the three heaps. As each stone is thrown, they say: "in the name of God; God is great"! The pilgrims ought to provide themselves with stones beforehand but, according to Burckhardt's account, they do not trouble to do this and take the stones thrown by others. Among the erotic poets of the Umaiyad period, the ceremony of stone-throwing was a favourite *motif*, as women when performing it, lifted their veils a little (e. g. *Kitāb al-Aghānī*, vi. 30; Yāḳūt, ii. 427; Mubarrad, *Kāmil*, ed. Wright, 166, 15, cf. 370, 2 *et seq.*).

This peculiar custom, which is not directly prescribed in the Ḳorʾān, but is mentioned in the biographies of Muḥammad and in the Ḥadīth (e. g. Ibn Hishām, 970; Wāḳidī, Wellhausen, p. 417, 428 *et seq.*; Ibn Saʿd, ii, 1, p. 125, viii, 224 *et seq.*) was taken over by Islām from paganism. In heathen times, there were, according to Ibn Hishām, 534, 13 (where one should read *maghrā* with Wellhausen), blood-stained sacrificial stones near the heaps of stones; cf. also the stones which were worshipped at al-Muḥaṣṣab in a poem by al-Farazdaḳ (ed. Boucher, 30). As to the meaning of the ceremony Burckhardt's observation, that the Muslims wish thereby to protect themselves from the Devil, is certainly correct in so far as the stone-throwing was originally here as elsewhere a cursing ceremony.

But what was to become accursed thereby is not clear. Van Vloten suggested the Shaiṭān of the place, thinking of the story in Ibn Hishām, 300, 6. Houtsma on the other hand, following his view that the Ḥadjdj is originally an autumn festival, sees in the being who is cursed and banished the sun, which was occasionally called al-Shaiṭān by the Arabs (Goldziher, *Abhandlungen z. Arab. Philol.*, i. 113). The question of course can only be settled in connection with a discussion of the whole Ḥadjdj (see this article). The fact that at the principal festival stones are cast only on the ʿAḳaba heap, while it is not till the final celebrations that they are cast on the other two,

suggests that the two latter are of quite secondary importance, for which idea one might also adduce the description of Abū Bakr's pilgrimage in Wāḳidī (Wellhausen, 417). But we must not overlook the fact that not only does the above mentioned verse in Ibn Hishām speak of several other heaps beside the sacrificial stones but Ḥassān b. Thābit in a lament on the Prophet (Ibn Hishām, 1023, 17) calls the 'Aḳaba heap al-Djamra al-Kubrā, which seems to suggest the existence of other heaps.

Bibliography: Lane, *Arab. Lex.*, i. 453c; Muḳaddasī in *Bibl. Geogr. Arab.*, iii. 76; Bekrī, *Geogr. Wörterbuch* (ed. Wüstenfeld), p. 245; Yāḳūt, *al-Mu'djam* (ed. Wüstenfeld), iv. 426 *et seq.*, 508; Bukhārī, *Kitāb al-Ḥadjdj*, Chap. *Ramy al-djimār*; Tirmidhī, *Djāmi'* (ed. Dehli 1315), i. 109 *et seq.*; Azraḳī (ed. Wüstenfeld: *Chroniken der Stadt Mekka*, i.), p. 402—405; Burckhardt, *Reisen in Arabien*, p. 414 *et seq.*; Burton, *Pilgrimage*, ch. xxviii; Snouck Hurgronje, *Het Mekkaansche Feest*, p. 159—161, 171 *et seq.*; v. Vloten in *Feestbundel aan de Goeje*, (1891), 33 *et seq.* and in the *Wiener Zeitschr. f. d. Kunde des Morgenlandes*, vii. 176; Houtsma in the *Verslagen en Mededeelingen d. Kon. Akad. v. Wetensch.*, 1904, Afd. Letterkunde, 4. Reeks, vi. 154 *et seq.*; Wellhausen, *Reste arab. Heidentums*, 2nd ed., p. 111; Juynboll, *Handbuch des Islāmischen Gesetzes* (Leiden 1910), p. 155—157.
(Fr. Buhl.)

DJĀN, (Vedic, *dhyāna*), life, soul in the sense of vital principle (*anima*). (Cl. Huart.)

DJANĀB, properly "side", "district", has become a title of honour, "highness, excellency". It is found in a metaphorical sense in Maḳrīzī: *djanāb al-Sharī'a* "the majesty of the divine law" (Sacy, *Christ. Arabe*, Vol. ii., p. 64 of the text ar., l. 11). (Cl. Huart.)

DJANĀBA is the so-called "major" ritual impurity. One who is in this unclean state is called *djunub* and can only become "clean" again by a so-called major ritual ablution (*ghusl*). On the other hand the law only prescribes for a Muslim in a state of so-called "minor" impurity a *wuḍū'* (minor ritual ablution). The distinction is based on the different beginnings of verses 8 and 9 of Sūra V. of the Ḳor'ān. Djanāba is the unclean condition described in the ninth verse: "When ye have had marital intercourse with your wives, purify yourselves". The law further prescribes that any effusio seminis shall be considered the same as marital intercourse.

The *djunub* cannot legally perform a valid *ṣalāt*. Neither can he make a *ṭawāf* round the Ka'ba nor stay in a mosque — except in cases of necessity. The *djunub* is further forbidden to touch copies of the Ḳor'ān or quote verses from it during his unclean condition.

Djanāba is also called "the major *ḥadath*" in opposition to minor ritual impurity.

Bibliography: The chapter on purity in the collections on Tradition and the Fiḳh books; I. Goldziher, *Die Ẓāhiriten* (Leipzig 1884), p. 48—52. (Th. W. Juynboll.)

al-**DJANĀḤIYA**, the followers of 'Abd Allāh b. Mu'āwiya [q. v., p. 26] are so called after the founder of the family, Dja'far b. Abī Ṭālib [q. v.], to whom Muḥammad had given the name Dhu 'l-Djanāḥain, when he had fallen in the battle of Mu'ta. This also explains the name al-Ṭaiyāriya (*al-Ṭaiyār fi 'l-Djanna*) in *Mafātīḥ al-'Ulūm*, ed. van Vloten, p. 31. His son 'Abd Allāh [q. v., p. 26] is frequently celebrated in story for his generosity and the grandson Mu'āwiya also was held in high esteem in Shī'ite circles — cf. the poet al-Kuthaiyir's statement in *Aghānī*, viii. 34. This explains the success of his son 'Abd Allāh when he appeared as Imām and shows that the Djanāḥiya formed a separate section of the Shī'ites, who were attached to the family of Dja'far b. Abī Ṭālib in the early days of Islām. As regards dogma, they are distinguished by the doctrines of incarnation, metempsychosis and allegorical exposition of the Ḳor'ān just as these were adopted in other Shī'a circles also.

Bibliography: Al-Baghdādī, *al-Farḳ baina 'l-Firaḳ*, ed. Muh. Badr, 235 *et seq.*; Friedländer in *Journal of the Amer. Orient. Society*, xxix. 44 *et seq.*, where further references are given. Ibn Nubāta (Commentary on Ibn Zaidūn) has an article on 'Abd Allāh.

DJĀNBALĀṬ al-Nāṣirī, Sulṭān of Egypt under the name al-Malik al-Ashraf Abu 'l-Naṣr, was one of the Grand Dawādār Yeshbek's Mamlūks; he is therefore also known as Djānbalāṭ min Yeshbek. [The placing of *min* between two proper names always denotes the relation of Mamlūk (the first proper name) to owner (the second proper name) and is identical with the personal *nisba*; thus, for example, Ibn Iyās calls the Amīr Djaḳam indifferently Djaḳam al-'Iwaḍī and Djaḳam min 'Iwaḍ. The copyists of the manuscripts no longer fully understood this meaning and thus a mistake has arisen in all the European works which deal with the Mamlūk period. *Ibn* was written for *min*. A Mamlūk, for example, who is called *ibn 'Abdallāh* i. e. of unknown parentage, cannot of course at the same time be called the son of Yeshbek; the manuscripts, which have been preserved from the Mamlūk period itself have always correctly *min* cf. my *Inscriptions de Tripolis*, p. 64 in *Mémoires de l'Institut français d'archéologie orientale du Caire*, xxv. fasc. i.]. Yeshbek sold him to Sulṭān Ḳāītbey, who enrolled him in his guard. He became Dawādār [q. v., p. 931], accompanied the pilgrims' caravan to Mecca on several occasions, was afterwards sent as ambassador to Bāyazīd's court and ultimately received the important office of Purchaser of Mamlūks (*Tādjir al-mamālīk*). Ḳāītbey's son, al-Malik al-Nāṣir Muḥammad, appointed him Grand Dawādār in 902 (1407). In the following year he became governor of Aleppo and then of Damascus. In the year 904 (1499) he was appointed Atābeg by Sulṭān Ḳānṣauh I and in July of the same year chosen Sulṭān by the army, when Ḳānṣauh had fled as a result of the risings. Sulṭān Djānbalāṭ was not recognised by Ḳaṣrauh, the powerful governor of Damascus and the high officials in Cairo rebelled against him. When the Mamlūks also no longer stood by him, he was seized by his opponents by Djumādā II 906 (January 1501), brought to Alexandria and put to death in prison there. His reign had only lasted six months.

Bibliography: Weil, *Geschichte der Chalifen*, v. 377—380; Ibn Iyās, II, see index under Djānbalāṭ Ibn Yeshbek. (M. Sobernheim.)

DJĀNBĀZĀN, Persian plural from *djān-bāz*, "one who risks his life" (in Turkish: rope-dancer, juggler, circus-rider; thence "horse-dealer", "trick-

ster") the name given to a body of soldiers of fortune, "daredevils", quartered on the coasts of Asia Minor; they were disbanded by Sulṭān Selīm II.

Bibliography: M. d'Ohsson, *Tableau*, vii. 309; Barbier de Meynard, *Dictionnaire Turc*, s. v. (CL. HUART.)

DJĀMBULĀṬ or DJUMBLĀṬ, a famous Druze family, according to von Oppenheim of Kurdish (or Turkish) origin. At the beginning of the xviith century we find them as independent chiefs in the district of Kilīz near Aleppo. Quarrels with the Pasha of this town caused them to move to southern Syria where they settled in 1630 at the invitation of the celebrated Druze prince Fakhr al-Dīn [q. v.] in Lebanon. Their Shaikh at this time was one of the councillors and generals of this prince and his descendants inherited this influential position. One of them Alī Djumblāṭ attained great prosperity by his marriage with the daughter of the very wealthy and influential spiritual leader of the Druzes, Kaplan al-Kāḍī al-Tanūkhī and built the castle of al-Mukhtāra in Bazrān which is still the centre of the Djumblāṭ family. The later history of the Druzes centres round the continual struggles between the Djumblāṭ and the Shihābids, who again were supported by the Yezbekis.

Bibliography: v. Oppenheim, *Vom Mittelmeer zum Persischen Golf*, i. 150 *et seq*.

DJĀNDĀR (also DJANDĀR) (P.) composed of *djān* weapon and *dār* "holding", bodyguard; plural *Djāndāriya* or *Djanādira*. (Cf. Dozy, *Supplement*, s. v.). The *Nōbat al-Djāndāriya* was in the Mamlūk and Marīnid kingdoms the bodyguard of the Sulṭān in his palace and on his journeys; it was their duty to conduct Amīrs to the Sulṭān at audiences or paying of homage, and with the dawādārs and private secretary they took the mails from the couriers; they had to carry out sentences of imprisonment, torture and death by special command of the Sulṭān. The chief of the bodyguard, the Amīr Djāndār, had charge of the prison in which political prisoners were examined; they remained there only a few days as their trial ended either in freedom or death. The Djāndārs were divided into companies (*nōba*), each being commanded by a chief (*ra'ī nōba*) who had the rank of an Amīr of five Mamlūks (lieutenant). Their colonel (also called *ra'ī nōbat al-nawwāb al-djāndāriya*) was chosen from among the Amīrs of 40 Mamlūks, the *ṭablakhāna* (i. e. those who had the right to be accompanied by music) and at a later period from among the Amīrs of 20. Below him were 4 or 5, according to others, 10 chiefs of companies, then the keepers of the palace gates (*barddāriya*) and the cavalry bodyguard of Beduins (*al-ṭawā'if al-rikābiya*).

Bibliography: Quatremère in Maḳrīzī, *Histoire des Sultans Mamlouks*, i^{1}. 14, where other authorities are given; Maḳrīzī, *Khiṭaṭ* (1st Būlāḳ edition) ii. 224. (M. SOBERNHEIM.)

DJANDJĪRA, native state on the W. coast of India, about 50 m. S. of Bombay; area, 324 sq. m.; pop. (1901), 85,414, of whom 17% are Musalmans; revenue, about £ 40,000. It takes its name from a rocky island (Ar. *djazīra*), which was occupied towards the end of the xvth cent. by Yāḳūt, an Abyssinian in the service of Aḥmad Shāh, the Niẓām Shāhī king of Aḥmadnagar. His descendants have since been known as Sīdīs (from Saiyid), and their territory sometimes as Ḥabshān. In the time of Awrangzīb they became the admirals of the Mughal empire. It is their boast that they were never conquered by the Marāṭhās; and they did not enter into relations with the British Government until 1870. In the latter half of the xviith cent., their fleet often wintered in Bombay harbour, as either friends or enemies. Later, one of the family established himself in the castle of Sūrat, whence he was expelled by the British in 1759. From Sūrat was occupied Djaʿfarābād, a port on the opposite coast of Kāthiāwār, which still remains part of the possessions of the Nawwāb of Djandjīra.

Bibliography: *Gazetteer of the Bombay Presidency*, xi. 401 sqq.; C. U. Aitchison, *Collection of Treaties*, vi. 217 sq.; vii. 130 sq. (Calcutta, 1909). (J. S. COTTON.)

DJANGAL. A word used in many N. Indian languages in the sense of forest or waste land covered with bushes; adopted in English in the form "jungle". (M. LONGWORTH DAMES.)

DJĀNIK (connected with the name of the Trans. Georgian *Tzan*, Lazes by Macdonald Kinneir, p. 282), the name of a Turkish province in Asia Minor, bounded on the north by the Black Sea, in the south by the province of Siwās, in the west and east by those of Kastamūni and Trebizond; it is now the Sandjaḳ of Samsūn, which is still officially known by its former name also; it is in the wilāyet of Trebizond and contains 6 ḳaḍās, Samsūn, Fatsa, Ūniye, Terme, Čarshembe, Bafra and 3 Nāḥiyas: Karaḳush, Ālā-Čām, and Ḳawaḳ; population about 310,000, the great majority being Muslims. The climate is pleasant, moist on the coast and cold in the mountains; the soil is very fertile, growing tobacco (Samsūn, Bafra) and cereals. The mines are now no longer worked; there are forests (oak, beech, pine and fig-trees) in the highlands. Ḥādjdjī-Khalfa notes that the population of the interior, in his time still very uncivilised, was very scattered and that the villages consisted of isolated quarters (*maḥalla*) each containing three or four houses. This district, which had previously been occupied by Muḥammad I, who had taken it from Ḥasan-Beg, son of Alp-Arslān, was definitely conquered from the Comneni of Trebizond by Muḥammad II (865 = 1461); the historians, however, mention a minor dynasty which reigned over this province: Ḳobād-Oghlu, a vassal of Tīmūr, who attacked Sulṭān Muḥammad I (Saʿd al-Dīn, *Tādj al-Tawārīkh*, i. 196), Tāhir-Oghlu, Djunaid-Beg, Ḥusain-Beg.

Bibliography: Ḥādjdjī-Khalfa, *Djihān-Numā*, p. 623; V. Cuinet, *Turquie d'Asie*, i. 86 *et seq*.; ʿAlī Djewād, *Djoghrāfiyā lughāti*, p. 273; *Sālnāme 1325*, p. 882; Munedjdjim-bāshī, *Taʾrīkh*, iii. 36; J. von Hammer, *Geschichte des Osm. Reichs* (index) = *Histoire de l'Empire Ottoman*, ii. 180, 473. (CL. HUART.)

DJANNA, "Garden" is the name most frequently given in the Ḳorʾān and Tradition to Paradise, the abode of the blessed. It is only once referred to in the Ḳorʾān by the Persian name *Firdaws* alone and a second time by the two words together *djannat al-Firdaws*. It is fairly often called *djannāt ʿadn*, the gardens of Eden; cf. the Biblical name *gan ʿēden* (*Genesis*, ii. 15).

Muḥammad's conception of Paradise is well known to be materialistic and voluptuous; it is

expressed in several sūras, which belong to the first period of his preaching: e. g. (xlvii. 16—17): "this is the description of the paradise that has been promised to the pious; rivers whose water never becomes tainted, and rivers of milk whose taste changeth not; and rivers of wine the delight of those that drink of them; and rivers of pure honey, all kinds of fruits and pardon for sins". (lv. 54) The elect "shall repose on couches the coverings of which shall be of brocade . . . there are young virgins with modest looks who have never been deflowered by man nor spirit". (lvi. 15—22): "They shall repose on couches adorned with gold and precious stones, sitting opposite to one another thereon. Youths eternally young shall go round about them to attend them with goblets and beakers and cups of flowing wine, and with fruits which they shall choose to their taste and the flesh of those birds they most desire". (*ibid.* 27—33): "They shall abide among lotus trees without thorns and of mans loaded with fruit from top to bottom, under a shade which casts its shadow far, near a flowing water . . . they shall repose on lofty beds". (*ibid.* 34—35): "We have created the women of paradise, the houris, by a special creation, we have preserved their virginity". — (lv. 72): these houris "are secluded in pavilions".

All these descriptions are quite clearly drawn pictures; they are probably inspired by the art of painting. Muḥammad or his unknown teachers must have seen Christian miniatures or mosaics representing the gardens of Paradise and have interpreted the figures of angels as being those of young men or young women.

In Sūra lv, a sūra which is composed in the very unusual form of a hymn with a refrain, Muḥammad speaks of two gardens given to the elect, each of them filled with shady trees, watered by flowing streams and containing two kinds of fruit. In the same sūra, verses 16—19, he also mentions two easts, two wests and two seas. This dualism, except perhaps the two seas, is not at all easy to explain; it might almost be said that the Prophet used the dual termination because it was more pleasing to the ear.

To sum up then, his paradise is essentially a garden in which there are beautiful women, couches covered with rich brocades, flowing cups and luscious fruits.

At a later period Paradise was represented as a pyramid or cone in eight stories; it was given one storey more than Hell as it was believed the elect would be greater in number than the damned. The different stories are built of materials of increasing value and each has a gate. At the top grows the lote-tree of the boundary, mentioned in *Ḳor'ān*, liii. 14, whose branches shade the whole pyramid. The books in which are written the deeds of men are kept in Paradise along with a prototype of the Ḳor'ān; this is what Muḥammad calls the "perspicuous book" (x. 62), the "guarded tablet" (lxxxv. 22) or the "mother of the Book" (xiii. 39). Beside it is the *Ḳalam* or reed-pen which writes on the tablet; we also find a prototype of the Ka'ba in Paradise, called the "frequented house" and objects which are to be used at the last judgment like the balance for weighing the deeds of men, seats for the prophets, and standards. The standard of the prophet Muḥammad, or rather its heavenly prototype, is planted on a mountain called the mountain of glory which rises on the flank of the pyramid of Paradise.

Paradise with all its contents is placed above the astronomical heavens in which the planets revolve and rests on a number of "seas" having abstract names like "the sea of divided substance, the sea of grace, the sea of the Lord". Above the pyramid lie the worlds of dominion (*malakūt*) and power (*djabarūt*), the Throne and the Tabernacle of God.

Orthodox Muslim theology, whose chief representatives are Ghazālī and Ash'arī, has admitted sensual pleasures into Paradise, though pointing out that they will only begin after the Resurrection. The pleasures of imagination and of intelligence are also admitted. According to al-Ghazālī, an object of delight imagined by the elect will be realised at once although not quite in an objective manner, at least as regards sight and the other senses so that the blessed shall live in a perpetual hallucination. Paradise will be like a great market in which images will be bought. The pleasures of intelligence shall accompany those of the senses, they shall consist in the joy of knowledge, of possession of dominion, and in the contemplation of the glory of the righteous. But the greatest happiness of the elect will be the sight of God.

The beatific vision or sight of God is allowed by orthodox Muslim theology: Ghazālī says that God will be seen without being and without form. This belief does not seem to be in harmony with the Ḳor'ān; for in the Ḳor'ān God is almost always veiled. He calls upon Adam but does not reveal himself; Noah does not see him; Abraham "his friend" only sees his angels; Moses asks to see God upon the mountain; hardly has he seen him than he falls into a swoon and on coming to himself is filled with repentance. Muḥammad himself does not see him; he only sees Gabriel; in the vision referred to in Ḳor'ān liii. 16, he does not even see the lote-tree of the boundary; "the lote", he says, "was all veiled". According to a tradition given in the *Mukhtaṣar al-'Adjā'ib* (*Abrégé des Merveilles*, transl. Carra de Vaux, p. 9) the prophet asked the archangel Gabriel "Hast thou ever seen thy Lord?" The archangel was troubled and replied "O Muḥammad, between Him and me there are seventy thousand veils of light; if I approached a single one of these veils, I should be consumed".

God does not appear in the Ḳor'ānic descriptions of Paradise. He is however present at the last judgment which is described in the Ḳor'ān in a fashion quite similar to that of Christian traditions and imagery.

The words *djanna*, *firdaws* and *'adn* are also employed to designate the earthly Paradise (see ADAM).

For a plan of Paradise see the *Ma'rifat Nāmah*; the pictures in this work are reproduced in Carra de Vaux's *Fragments d'Eschatologie Musulmane* (brochure) Brussels, 1895.

(B. CARRA DE VAUX.)

DJANNĀBA (also DJANNĀBA, DJUNNĀBA) a town in Persia. In the middle ages it belonged to the province of Arradjān and played a not inconsiderable part as one of the more important harbours of the Persian Gulf. It did not lie directly on the coast but (in N. Lat. 29° 30'; E. Long. 50° 40' Greenw.) about $2^1/_4$ miles from it at the top of a bay (northeast of the island of Khārak),

which connects it with the open sea. Djannāba used to be a flourishing industrial centre; the cloths manufactured there were particularly prized and formed one of the principal exports. The town is now in ruins; near it is a village, whose name Djenawur probably represents the ancient appellation of the town corruptly reproduced by the English ear.

Bibliography: *Bibl. Geogr. Arab.* (ed. de Goeje), passim; Yāḳūt, *Mu'djam* (ed. Wüstenfeld), ii. 122; Fuch, *De Nino Urbe* (Lipsiae, 1845), p. 10; Le Strange, *The Lands of the East. Caliph.* (1905), p. 273-274, 296; P. Schwarz, *Iran im Mittelalter n. den Arab. Geogr.*, ii. 61, 63, 86; iii. (1912), p. 125—127; Monteith in the *Journ. of Roy. Geogr. Societ.*, 1857, p. 108; Tomaschek, *Die Küstenfahrt Nearchs = Sitz.-Ber. der Wien. Akad. der Wiss.*, Vol. 121, Nº. viii. 67. (M. STRECK.)

AL-**DJANNĀBĪ**, ABŪ MUḤAMMAD MUṢṬAFĀ B. ḤASAN B. SINĀN B. AḤMAD AL-ḤUSAINĪ AL-HĀSHIMĪ, an Arab historian, born in Djannāba in Persia, became Ḳāḍī of Aleppo and died in 999 = 1590 after being deprived of his office. He wrote a history of 32 Muhammadan dynasties in as many chapters, which has survived in several manuscripts, entitled *al-'Ailam al-Zākhir fī Aḥwāl al-Awā'il wal-Awākhir* which is usually called the *Ta'rīkh al-Djannābī*. This work was translated into Turkish by the author himself, (s. Flügel, *Die ar., pers. und türk. Hdss. der k. k. Hofbibliothek zu Wien*, Vol. ii. Nº. 853); he also made an epitome of it (*ibid.* 854). Part of it has been edited as: *Mustaphae filii Hussin Algenabii de gestis Timurlenkii seu Tamerlanis opusculum Turc. Arab. Pers. Latine redditum a Jo. Bapt. Podesta, Viennae Austriae 1680.*

Bibliography: Wüstenfeld, *Geschichtsschreiber der Araber*, Nº. 538; Brockelmann, *Gesch. d. Ar. Lit.*, ii. 300. (C. BROCKELMANN.)

AL-**DJANNĀBĪ**, ABŪ SA'ĪD, an important Karmaṭian chief, began life as a corn-merchant. Hamdān Ḳarmaṭ appointed him *dā'ī* (q. v., p. 895, missionary) for Southern Persia; he was at first very successful there by flattering the Persians at the expense of the Arabs; he established a socialistic system among his adherents, whose property was shared in common under his administration; but the Caliph's policy ruined this mission.

Hamdān Ḳarmaṭ then sent Abū Sa'īd to Baḥrain; shortly before there had been an insurrection of the slaves in this province. The missionary found a favourable soil; he made numerous converts and married the daughter of an individual of importance. We do not exactly know at what date Abū Sa'īd had been appointed *dā'ī*; but we find that in 286 (899) he had subjected a large part of Baḥrain and taken Ḳaṭīf. In 287 his partisans were exceedingly numerous around Hadjar the capital of Baḥrain and were approaching Baṣra. The Caliph Mu'taḍid sent an army of 2000 men against them, which was increased by a considerable number of volunteers. This army was cut to pieces by the Karmaṭian leader; its general was taken prisoner, then set at liberty, the other prisoners were massacred.

About 290 (903) Abū Sa'īd took the town of Hadjar after a long siege by cutting off the water-supply; he then subjected Yamāma and invaded 'Omān. At the height of his successes he was assassinated with several of his officers in his palace at Laḥsā (see AL-AḤSĀ) in 301 (913). It is supposed that this murder was instigated by the Grand Master 'Ubaid Allāh, who then proclaimed himself Mahdī, and who possibly had some reason to be afraid of Abū Sa'īd.

Abū Sa'īd was venerated after his death. His partisans believed that he would return; a horse was always kept saddled at the door of his tomb. The Karmaṭians of Baḥrain call themselves Abū Sa'īdis after him. He left seven sons of whom the youngest, Sulaimān Abū Ṭāhir, succeeded him after dispossessing the eldest.

Bibliography: M. J. de Goeje, *Mémoire sur les Carmathes du Bahraïn et les Fatimides* (Leide, 1886); Mas'ūdī, *Tanbīh* (transl. Carra de Vaux), p. 498—501. (B. CARRA DE VAUX.)

DJAORĀ, state in Mālwā, Central India; area, 568 sq. m.; pop. (1901), 84,202, of whom 19% are Muḥammadans, mostly in the capital; revenue, about £ 60,000; tribute, £ 9000. The state was founded in 1817, under guarantee from the British government, by Ghafūr Khān, Afghān, who had been confidential agent of Amīr Khān at the court of Hōlkar; and a *nazarāna* of £ 13,000 is still paid to Hōlkar on every succession. Opium is a profitable crop.

Bibliography: *Central India Gazetteer*, v. pp. 180—219 (Bombay, 1908); C. U. Aitchison, *Collection of Treaties*, (Calcutta, 1909). iv. 373 sq. (J. S. COTTON.)

AL-**DJĀR**, formerly an Arab seaport on the Red Sea, 20 stations south of Aila, 3 (or 2) from al-Djuḥfa, and a night's journey (according to others: 3 stations) from al-Madīna. In spite of the want of good drinking-water, which had to be brought from Yalyal, the town with the island of Ḳarāf lying before it, whose name should be compared with the *Κοπὰρ κώμη* of Ptolemy, was of great importance as a port of discharge for ships from Egypt, Abyssinia, South Arabia and China and a centre of supplies for al-Madīna (cf. e. g. Ṭabarī, iii. 1941) until it had gradually to yield this position to Yanbu' — apparently not before the end of the middle ages. While the name at least is mentioned by travellers down to 1800, it appears to have been supplanted in recent times by *Buraika*, *Burika*, which obviously denotes the bay of al-Djār. Imposing ruins are still to be found on the peninsula which encloses this bay.

Bibliography: *Bibl. Geogr. Arab.* (ed. de Goeje), i. 19 and 27; ii. 27 and 34; iii. 12, 83, 107; vi. 153 and 191; Hamdānī (ed. D. H. Müller), p. 47,₁₇, 182,₉, 218,₂₀; Balādhorī (ed. de Goeje), p. 216; Yāḳūt, ii. 5; Abu 'l-Fidā (ed. Reinaud), p. 82; Dimashḳī (ed. Mehren), p. 216; Wüstenfeld, *Das Gebiet von Medina*, p. 12 *et seq.*; A. Sprenger, *Geogr. des Alten Arabien*, p. 38; Ritter, *Erdkunde*, xii. 181—183. (R. HARTMANN.)

AL-**DJARĀD**, the locust. According to Damīrī there are large and small, red, yellow and white varieties; the females of the yellow are black. Ḳazwīnī distinguishes flying (*al-fāris*) and hopping (*al-rādjil*). They have the head of a horse, the eyes of an elephant, the neck of a bull, the horns of a mountain antelope, the breast of a lion, the body of a scorpion, the pinions of an eagle, the legs of a camel, the feet of an ostrich and the tail of a scorpion. They have six

legs, two in front, two in the middle and two behind, on the latter of which are saws. Locusts follow a leader and assemble like an army for warfare; if the first turns aside the others follow. According to Damīrī the females lay their eggs in hard stony ground, which cannot be broken even with sharp tools; the female strikes the ground with its tail (ovipositor) and a crevice is made into which it lays the eggs. The laying of the eggs and their development is more correctly described by the Ikhwān al-Ṣafā and essentially following them by Ḳazwīnī; the females seek out good soil, dig holes with their tails, in which they conceal the eggs, fly away and perish of cold or are killed by birds; when spring comes these buried eggs open and little creatures appear on the surface of the ground, which devour all the seeds etc., that they can find till they become big and are able to fly. They then rise into the air and fly to another country where they in their turn lay eggs. When locusts approach a town, people have to conceal themselves; if they see no human beings about, they proceed on their flight, which they also do if one burns locusts and they notice the smell from them.

Their sudden appearance in vast bodies has given rise to the belief that they come from the sea and the hosts of the resurrected on the day of judgment are, probably for this reason, compared to locusts (Ḳor'ān, liv. 7). They may be killed by any means; they are allowed as food — as flesh without blood, like fishes — at any time and in any form; but "a date is better than a locust". The phrase "as hospitable as the man who gave his protection to the locusts" refers to a Beduin whose courtyard locusts had invaded. He threatened with death those people who wished to gather them and guarded them till the sun rose and the creatures flew away. Then he said: "Now you can do what you like with them, for they have left my protection".

Bibliography: Ikhwān al-Ṣafā (ed. Bombay), p. 202; Dieterici, *Tier und Mensch*, p. 84; Ḳazwīnī, *'Adjā'ib al-Makhlūḳāt* (ed. Wüstenfeld), p. 430; Damīrī, *Ḥayāt al-Ḥayawān* (ed. Cairo), p. 156; Dimishḳī, *Cosmographie* (ed. Mehren), p. 216. (J. Ruska.)

DJARĀDJIMA, less correctly Djarādjima, plur. of Djurdjuma, according to Yāḳūt, ii. 55, the name of a town on the hills of al-Lukkām (Amanus) near the vitriol pit between Bayās [q. v., p. 684] and Būḳā [q. v., p. 775]. The plural is said to mean the inhabitants of this town but is rather the plural of the ancient Gurgum, which is found in the inscription of Panammu, where, as elsewhere, it denotes a district or possibly a kingdom and hence the ancient population of this area. This old name possibly remained attached to the town mentioned by Yāḳūt, while the capital of the ancient Gurgum is rather to be located in Mar'ash. The Djarādjima play a part during the Arab conquest and under the Umaiyads but the name afterwards disappears from history. They are identical with the Mardaites [q. v.] according to Lammens, *Étude sur le Règne du Calife Omaiyade Mo'âwia I*, p. 17.

Bibliography: Balādhurī, ed. de Goeje, p. 159 *et seq.*; Sachau, *Zur historischen Geographie von Nordsyrien* (*Sitzungsber. der Preuss. Akad.*, 1892), p. 320; Schiffer, *Die Aramäer*, p. 92 *et seq.*

DJARASH, the ancient Gerasa, at the foot of the southeastern part of the 'Adjlūn range, in a little valley whose waters flow into the Wādī 'l-Zarḳā, the Wādī 'l-Dēr or Wādī Djarash, the Chrysorroas of the Greeks. The town is first mentioned in the Maccabee period and appears to have been one of the Hellenistic towns which arose after Alexander the Great. After being incorporated in the Jewish kingdom by Alexander Jannaeus, it again won its freedom probably through Pompey's efforts and was reckoned as a part of the Dekapolis. From the time of Trajan it belonged to the Roman province of Syria but about 160 A. D., it was allotted to the province of Arabia till it was ultimately incorporated in Palaestina secunda. In this latter period Gerasa became of predominant importance and from it date the splendid ruins, which arouse the admiration of travellers but are unfortunately constantly suffering from the vandalism of the present inhabitants. In the Christian period it was the see of a Bishop as ruins of churches, some of them converted from temples, still show. The dominating position of the town is also clear from the fact that in the time of Jerome the ancient Gilead was called Gerasa, of which usage a trace is also found in the Talmudic literature.

Gerasa was, like most of the towns of the province of Palaestina secunda or as the Arabs called it, al-Urdunn, conquered by Shuraḥbīl and is mentioned by the geographers among the towns of this district. According to Ya'ḳūbī the population was, as in the neighbouring towns, only half Arab. We are reminded of the usage just mentioned, when Muḳaddasī calls the Djabal 'Adjlūn the Djabal Djarash. But the town was no longer of any importance, as is also clear from the absence of Arab buildings among the ruins. There is but one reference to a castle which Ṭughtigin (1103—1128 A. D.) the Atabeg of Damascus had there, and this was taken and destroyed by King Baldwin in 1121; but no distinct traces of it can now be seen. From the account of one who had seen it, Yāḳūt in the first half of the xiii^th^ century gives a description of the town which was then entirely in ruins, through which ran a stream, which drove several mills; the hills around, the Djebel Djarash, had on the other hand numerous farms and villages. He also quotes a poem from the Umaiyad period, in which a *ḥimā* (reserved grazing-ground) of Djarash is mentioned (Nöldeke, *Delectus Veterum Carminum Arab.*, 49, 5).

The once so splendid city remained in this desolate condition until in 1878 it was repopulated by Circassians, who have built a little village on the east side of the Wādī, which covers a very insignificant part of the extensive ancient town. This village is now the capital of the nāḥiya of Djarash, which belongs to the Ḳāimmaḳāmlik of 'Adjlūn and like the latter is under the Mutaṣarrif of Damascus.

Bibliography: Schürer, *Geschichte des jüdischen Volkes im Zeitalter Jesu Christi*, ii. (4th ed.) 177 *et seq.* (where further literature is given); Thomsen, *Loca Sancta*, p. 51 *et seq.*; Balādhurī (ed. de Goeje), p. 116; Muḳaddasī in *Bibl. Geogr. Arab.*, iii. 162; Ibn al-Faḳīh, *ibid.*, v. 116; Ibn Khordādhbeh, *ibid.*, vi. 78; Ya'ḳūbī, *ibid.*, vii. 327 *et seq.*; Yāḳūt, *al-Mu'djam* (ed. Wüstenfeld), ii. 61; Wilken, *Gesch. der Kreuzzüge*, ii. 469 *et seq.*; Merrill, *East of the Jordan*,

p. 281—290; *Revue Biblique*, 1895, p. 374 *et seq.*; Schumacher, *Zeitschr. des Deutschen Palästina-Vereins*, xviii. 126 *et seq.*; xxv. 111 *et seq.*; Brünnow and Domaszewski, *Die Provincia Arabia*, ii. 233—239; Dalman in the *Palästina-Jahrbuch*, 1908, p. 16. On the form of the name: *Mitteilungen und Nachrichten d. Deutsch. Paläst.-Vereins*, 1898, p. 57 *et seq.* On the inscriptions: *ibid.* 1900, p. 10 *et seq.*, 18 *et seq.*, 41 *et seq.*; 1901, p. 33 *et seq.*; *Zeitschr. des Deutsch. Pal.-Vereins*, xxxii. 222 *et seq.*; xxxiii. 12, 165; Prinz Rupprecht, *Zeitschr. des Münchener Altertumsvereins*, 1898; *Revue Bibl.*, 1899 and 1909, p. 448 *et seq.* (Fr. Buhl.)

DJARBĀ or Djarbā' lies on the ancient Roman road from Boṣrā to the Red Sea, an hour's journey to the north of Adhruḥ. The Prophet on his expedition to Tabūk, concluded a treaty with the representatives of Djarbā, by which the inhabitants were granted security and liberty of commerce on payment of an annual tribute. The population was Christian, not Jewish as Yāḳūt says. It is frequently mentioned in the Ḥadīth to indicate the size of Muḥammad's "cistern" (*ḥawḍ*). This cistern is as large as "from Adhruḥ to Djarbā". This is the original form of the tradition. In later versions the distance "three nights between Adhruḥ and Djarbā" has been added. Since then the expression "between Adhruḥ and Djarbā" has become synonymous with a considerable distance. If this exaggeration found a place in collections on tradition, it was because Djarbā itself had disappeared at an early period. The site however again played a part in the wars of the Crusading period. In 1182 Ṣalāḥ al-Dīn lay here for a period opposite the enemy (See Clermont-Ganneau in the *Revue Biblique*, N. S. iii. 469).

Bibliography: Yāḳūt, *Mu'djam* (ed. Wüstenfeld), ii. 48; Ibn Ḥanbal, *Musnad*, ii. 21; Bakrī, *Mu'djam*, p. 83 *et seq.*; Muslim, *Ṣaḥīḥ*, ii. 209; Balādhorī, *Futūḥ* (ed. de Goeje), p. 59; Ṭabarī, *Annales*, i. 1702. (H. Lammens.)

DJARĪ, a style of Turkish calligraphy, derived from the *naskhī*, *dīwānī* and *ta'līḳ*; its beauty lies in the fact that it is written obliquely from top to bottom and the words are placed above one another; it ought also to be written so that the lines rise elliptically towards the ends; it is the style of writing used for the introductory portions of firmans. There are excellent examples in Bresnier, *Cours de la langue Arabe*, p. 144, 145 (Cl. Huart, *Les Calligraphes et les Miniaturistes de l'Orient Musulman*, p. 64 *et seq.*).

DJARĪB (a.) a measure of capacity, used chiefly for cereals, thence a measure of area = the amount of land that can be sown with a djarīb of corn. Its size varies according to place and time. Cf. Sauvaire in the *Journ. As.*, viii[th] series, vii. (1886), p. 158—161 and viii. (1887), p. 485—488. For farther information see the article metrology.

DJARĪD, originally a palm-branch stripped of its leaves, came to be the name of the shaft of a javelin without a head used in equestrian exercises. The game of *djarīd* was once very popular among the Ottoman cavalry; Sulṭāns encouraged it by watching it; Aḥmed I on one occasion did not disdain a match with his grand vizier Naṣūḥ Pasha. Murād IV. was gifted with such great strength that he could pierce several shields with this javelin pointed with iron; he once threw one from the Eski Serāi, which fell at the foot of the Mosque of Sulṭān Bāyazīd, where a stone was erected to commemorate this incident. The *djindī* (= *djundī*) were horsemen who particularly excelled in throwing the *djarīd*. — At Damascus, in the springtime the custom has survived among the young men of going outside the town to throw the djarīd; for this purpose they provide themselves with a rod, the end of which is shaped like a crozier and which is called *sikkūra* (first-fruits).

Bibliography: A. Djavad-Beg, *État Militaire Ottoman*, i. 201; Volney, *Voyage en Syrie*, i. 152. (Cl. Huart.)

DJARĪDA (a.), the most usual word for newspaper in Arabic like *ghazeta* in Turkish and *rūznāmah* in Persian. This seems a fitting opportunity to collect some of the chief data on the history of the newspaper among Muḥammadan peoples, although a review dealing with the subject in some degree of completeness would far exceed the limits of an article in an encyclopaedia. In various sections the necessary preparatory work has not yet been done so that the following must necessarily be rather incomplete. For the Arabic Press, which on account of the wide area it covers as well as its intrinsic importance is undoubtedly the most important, we are reproducing in a somewhat altered form Martin Hartmann's sketch which has already been printed in *Specimen d'une Encyclopédie Musulmane*, p. 11 *et seq.* He is also responsible for the section on China (vi). The accounts of other areas have been prepared by the editors from various materials.

1. The Arabic Press.

On the 12[th] Djumādā I. 1244 (= 20[th] Nov. 1828) there appeared in Cairo the first number of the Turkish Arabic newspaper, *al-Waḳā'i' al-Miṣrīya*, the organ of the Egyptian government, founded by Muḥammad 'Alī and published twice or thrice a week. In the *Journal Asiatique* for September 1831 (ii. 8, p. 238—249) Reinaud gave a detailed account of this "*fondation qui jusqu'ici n'a pas eu d'autre exemple dans les contrées musulmanes*". The periodicals and a newspaper in French which appeared in Egypt in the three years of the Napoleonic occupation (see Reinaud, *op. cit.*, p. 249) are not taken into account. This was the beginning of the newspaper in the Islāmic east which has since attained such enormous proportions. This organ of the Egyptian government still exists after a chequered and eventful career. It was not till 29 years later on the 1[st] January 1858 that a second paper appeared: the half French, half Turkish *Ḥadīḳat al-Akhbār* published by Khalīl al-Khūrī in Bairūt supported by the Turkish government of whose representatives in Syria al-Khūrī was always an ardent admirer; at first it appeared twice a week and now it is published daily. (See Reinaud in the *Journ. As.* v. 2, 309—325 and Fleischer in the *Zeitschr. d. D. Morgenl. Ges.*, xii. 330—333).

About four years later the *Barjīs* newspaper, mentioned by Mohl in the *Rapport Annuel* for the 30[th] June 1863, appeared in Paris. The first really great Arabic newspaper, beside which all earlier ones seem merely the hackwork of second-rate journalists, was *al-Djawā'ib*. Founded at the end of July of 1860 in Constantinople by Aḥmad Fāris al-Shidyāḳ [q. v.] a Maronite convert to Islām and amply subsidised by the

Turkish government, it effectively took up the cause of Islām and became a newspaper with a world-wide circulation penetrating into the farthest corners of the earth and receiving publications and correspondence from them. It reached its zenith at the end of the 70's and early 80's. A selection of the best articles is contained in the collection edited by al-Shidyāḳ himself entitled *Kanz al-Raghā'ib fī Muntakhabāt al-Djawā'ib*, Vol. I.—vii.

In addition to their organ in Bairūt, which was mainly intended to keep the numerous official and unofficial foreigners in Bairūt in touch with the views of the Turkish authorities in Syria, the latter instituted a second in Damascus, the Arabic-Turkish *Sūrīya* called after the wilāyet in the capital of which it appeared. To the same class of government organs belongs the Arabic-Turkish *al-Furāt* which has appeared in Aleppo since 1866. The foundation of this paper is connected with the reorganisation of the Turkish administration at this period; cf. the act for the institution of wilāyets of 1867. It was then laid down and has since been the rule, in principle at least, that the capital of each wilāyet should have a printing press and that the chief officials of the province should see to the publication of a yearbook (*Sālnāma*) with the most important news from the administrative area and of a newspaper.

In 1869 the official French-Arabic *Ḥadīḳat al-Akhbār* in Bairūt ceased to be the only newspaper in the town on the publication of the purely Arabic *al-Bashīr*, the weekly organ of the Jesuit missionaries who had just then moved from Ghazīr to Bairūt. About the middle of 1870 another began to appear, which, in opposition to *al-Bashīr*, which represented French Catholic interests solely, endeavoured to awaken an enthusiasm for general culture, particularly an interest in the national life and literature, *al-Djanna*, likewise wholly in Arabic, appearing twice a week till No. 1547 of the 7th July 1886. The founder Buṭrus al-Bustānī [q. v.] was equal to Fāris al-Shidyāḳ in business ability at least, but inferior in linguistic knowledge and readiness of pen. After the death of al-Bustānī on the 1st May 1883, the paper was continued by his son Salīm al-Bustānī. In addition to *al-Djanna*, al-Bustānī also published the smaller paper *al-Djunaina* (survived only three years) and the fortnightly *al-Djinān* (appeared till 1880).

The Muslims of Bairūt did not allow the laurels of the Jesuits and of the "young Arab" party, which although not French Catholic, friendly to foreigners and nationalist was on the whole quite unenterprising, to rest unchallenged. In 1874 they founded the weekly paper *Thamarāt al-Funūn* renamed *al-Ittiḥād al-'Othmānī*, since the Turkish revolution, a paper which, besides giving the usual news very inadequately both in matter and form, formed a particularly dull example of the inflated phraseology of hypocritical and pedantic Shaikhhood. About 1874 a newspaper was founded, called *al-Taḳaddum*, whose motto was constant progress and unflinching warfare on all the backward elements in the country. The finest spirits of young Syria worked on it, such as Iskandar al-'Āzār and the highly gifted idealist Adīb Isḥāḳ who died in 1885 (on him cf. G. Zaidān, *Mashāhīr al-Sharḳ*, ii. 75 *et seq.* and Khairallāh in *Revue du Monde Mus.*, xix).

On the 18th October 1877 Khalīl Sarkīs, son-in-law of the above mentioned Buṭrus al-Bustānī, published the first number of the *Lisān al-Ḥāl*. Although the new paper had similar aims to *al-Djanna* and competed to some extent with it, Syria was large enough for both. Neither of them interfered much in politics, they presented events as far as possible in a colourless form, always with a careful regard for the views of the government. They were also quite neutral as regards religion. In the year 1880 a new party appeared; the Maronites founded the paper *al-Miṣbāḥ* to meet the attacks of the Curia. The *Kawkab al-Ṣubḥ al-Munīr* and *al-Nashra al-Usbū'īya* took up the Protestant interest. The Greek Orthodox Church founded *al-Hadīya* as its official organ. A noteworthy enterprise was the political paper *Bairūt* 1886 which appeared twice a week, which may be described as "independent, though supporting the government and Islām" and was supported by the authorities as an antidote to the Muslim extremists of the *Thamarāt al-Funūn*, which was often a thorn in the side of the government. When on the 1—13th March 1888 Bairūt became the capital of an independent wilāyet, a second paper of the same name was founded as the official organ of the provincial government, but distinguished, from the older *Bairūt* by the addition of *al-Rasmīya*. Of other Bairūt newspapers and magazines we may also mention from the list in *al-Hilāl* 1892 (cf. *Bibliography*), the following political papers: 1. *al-Zahra*; 2. *al-Fawā'id*; 3. *al-Mishkāt*; 4. *al-Aḥwāl*. *Nadjāḥ*; 5. *al-Naḥla*; 6. *al-Nafīr*; 7. *al-Aḥwāl*. After the Turkish revolution there were 26 newspapers and periodicals appearing in Bairūt; the following figures are given for 1912: 8 dailies, 17 weeklies and 12 magazines. Cf. *Revue du Monde Mus.*, xix. 76 *et seq.*

In addition to the Bairūt papers and the official organs *Sūrīya* and *al-Furāt* (see above) the following Syrian political papers may be mentioned: 1. *Lubnān* 1891; 2. *al-Rawḍa* 1894; 3. *al-Arz* (in Djūnia) 1895, all appearing weekly "in Lebanon" with several others, now (1912) 15 in all, according to the *Revue du Monde Mus.* (*loc. cit.*); 4. *al-Shām*, a Damascus weekly; 5. *Ṭarābulus al-Shām*, 1893, a Tripolis weekly; 6. *al-Shahbā'*, a weekly in Aleppo 1877.

But the daily press in Syria had a struggle for existence. The population had long been used to straitened circumstances and not even its well-to-do members could be induced to guarantee sufficient support, while the government at once took rigorous proceedings to suppress the slightest free expression of opinion. The greater number of Syrian journalists therefore went to Egypt. In 1876 the Lebanese Salīm Taḳlā (cf. Zaidān, *op. cit.*, ii. 99) founded the first Arabic daily paper in Alexandria: *al-Ahrām* i. e. *the Pyramids*, an able and industrious advocate of French interests in the country. Another Syrian soon afterwards founded a weekly: *al-Maḥrūsa* in Cairo. The enterprising fortnightly *al-Muḳtaṭaf*, which had been founded in Bairūt in 1877 by three students of the American College, was also soon transferred to Cairo, where its editors founded the important daily *al-Muḳaṭṭam*, which is an advocate of English interests. Egypt, where a more intelligent government laid little restriction on the press and under the English occupation a freedom reigned

which was only appreciably limited about 1890, now became the Eldorado of the numerous young Syrians with literary talent to whom their native land did not offer the slightest prospect of a livelihood. We cannot go into the details of this migration of the press to Egypt here, but the reader may be referred to M. Hartmann, *The Arabic Press of Egypt*, London 1899 and above, p. 1019. The other people of the country were very slow in following the impetus given by the enterprising Syrians. It is true that the Copts had founded their bi-weekly *al-Waṭan* in 1878, which still appears, but this is a very insignificant sheet and none of its companion papers since issued are worthy of mention. Islām continued to hold aloof from the press. It was not till 1890 that a political daily with some pretensions to style appeared, *al-Muʾaiyad*, admirably edited by the able Shaikh ʿAlī Yūsuf. A few fanatical rags came into existence alongside of it. The nationalist *al-Liwāʾ*, founded by Muṣṭafā Kamil, now called *al-ʿAlam* combats that organ which advances international Islām. A third important Cairo newspaper is *al-Djarīda*, which steers a middle course i. e. recognises the fact of English occupation.

The following figures are significant of the growth of the press: in 1892 al-Anṣārī (cf. Bibliography) mentions 40; in 1890, Hartmann (*op. cit.*), 167 including those that had already ceased to exist; in 1909 there were 144 different newspaper and periodicals, 90 in Cairo and 45 in Alexandria. *Revue du Monde Musul.*, xii. 308.

For the other provinces of the Turkish empire the populations of which are wholly or in part Arab, I shall only mention the oldest official newspapers (cf. Huart in the *Journal Asiatique*, vi. 5, p. 172), viz. 1. *al-Baṣra* for the wilāyet of Baṣra; 2. *al-Zawrāʾ* for the wilāyet of Baghdād; 3. *Ṣanʿāʾ* for the wilāyet of Yaman (*al-Yaman*). In Mecca a newspaper has appeared since 1908, *al-Ḥidjāz*, cf. below under Turkey.

As in other respects also the Maghrib is the most backward as regards the press. Only since 1862 has there been a newspaper *al-Rāʾid al-Tūnisī* in Tunis; in 1887 appeared *al-Ḥāḍira*; in 1889 *al-Zahra* also and since 1892 *al-Baṣīra*. In recent years however this number has been considerably increased. Cf. *Revue du Monde Mus.*, vi. 342 *et seq.* Tunis is peculiar in the possession of two Jewish Arabic papers printed in Hebrew characters entitled: *al-Bustān* אלבסתאן, *al-Mubashshir* אלמדריר. Both are written in a mixture of the vulgar and written language. In Tripolis the government has an official organ, *Tarābulus al-Gharb*. In addition to it Washington-Serruys only mentions *al-Taraḳḳī*. In Algeria we have the following papers, *al-Mubashshir* (Algiers) and *Tilimsān* (Tlemcen) and since 1907 the *Kawkab Ifriḳiya* and the *al-Djazāʾir* since 1908. Newspapers have only been published in Morocco at Tangier since 1905; cf. *Revue du Monde Musul.* ii. 8; iv. 619.

Malta occupies a special position. Literary activity and printing-presses only came into the island with the English occupation. These Franks thought for a time that it would be possible to install a classical Arabic alongside of the peculiar dialect of the natives. This was the origin of the political paper *Māliṭa* which is mentioned in *al-Hilāl* for 1892. These classical Arabic experiments however proved fruitless, and a written language was developed which essentially represented a dialect of one part of the island and was printed in Roman type. In this language *Il Habbar Malti* began to appear in 1879.

Even in lands which are not Arab there is a not inconsiderable production of Arabic papers. They may be divided into three classes: 1. those that further Islām; 2. those that defend Turkish rule; 3. those with other aims. The important newspaper *al-Djawāʾib* in Constantinople (see above) was pre-eminently devoted to the cause of Islām and the Turkish government. According to *al-Hilāl* 1892 the following papers also were published there: *a.* political: 1. *al-Iʿtidāl*; 2. *al-Ḥawādith*; 3. *al-Salām*; 4. *al-Ḥaḳāʾiḳ*; 5. *al-Munabbih*; *b.* scientific: 1. *al-Insān*; 2. *al-Kawkab* and a legal paper *al-Ḥuḳūḳ* in Arabic and Turkish. Cyprus was the only other place in the Sulṭān's empire to possess a political Arabic newspaper: *Dīk al-Sharḳ* (according to *al-Hilāl*, 1892). The same authority (and following it Washington-Serruys, p. xx.) mentions only a single political paper in India, *Nukhbat al-Akhbār*, without giving further particulars, cf. below under India. There should be noted the attempt to create an organ for the Jews of India and Mesopotamia, which is made by a volume in an Arabic jargon in Hebrew characters entitled: פֶּרַח "The Jewish Gazette Paerah", in Calcutta. Subsidised by the Rothschilds of Eastern Asia, Sassoon & Co., and no doubt serving their commercial ends, the paper circulated throughout the whole of Arabic speaking Judaism of Asia.

Only the following papers are mentioned by *al-Hilāl* 1892 as appearing in the west: 1. *al-Mustaḳill*, in Italy; 2. to 9. in France, viz. 2. *al-Anbāʾ*; 3. *Abu 'l-Hawl*; 3. *al-Ittiḥād*; 4. *al-Baṣīr*; 5. *al-Ṣadā*; 6. *al-Ḥuḳūḳ*; 7. *al-Bardjīs*; 8. *al-Shuhra*; 9. *al-ʿUrwa al-Wuthḳā*; 10. to 12. in London, viz. 10. *al-Ittiḥād al-ʿArabī*; 11. *al-Khilāfa*; 12. *Mirʾāt al-Aḥwāl* (edited by Rizḳ-Allāh Ḥassūn, on whom see my *Muwashshaḥ*, p. 78 and 232); 13. *al-Kashkūl*, Tiflis, with the note "appears in Tartar, Persian and Arabic"; 14. *Ḍiyāʾ al-Khāfiḳīn*, London, with the note "appears in Arabic and English"; 15. *Kawkab Amīrika*, New-York; Washington-Serruys also gives: 16. *al-Mirṣād*, Marseilles; 17. *al-Burāzīl* and 18. *al-Rashīd*, both in Brazil. These lists may be increased from Hartmann, col. 227 by the addition of *al-Aṣmaʿī*, San Paolo (Brazil), *al-Hādī*, Philadelphia, and *al-Aiyām*, New-York, and from Hartmann in *Or. Littztg.* 1899, p. 58 *et seq.* by 15 new papers, cf. also *Revue du Monde Musulm.*, xix. 85 *et seq.*

A general idea of the language of the Arabic press may most readily and clearly be obtained from Washington-Serruys. At first halting and laboured, often not in accord with the rules of grammar, it gradually strove to attain greater correctness and fluency. Constant close contact with European newspapers produced in many journalists an estrangement from the genius of the Arabic language and many idioms can at once be recognised as adopted from European phraseology. More educated men particularly Adīb Isḥāḳ (see above) early sought to combat such tendencies. At the present day writers in the more important papers endeavour to write pure Arabic. It is only in the comic papers that the spoken language is used by the press.

As regards contents, the Arabic press has made

great progress. For long the only material available in addition to obsolete news from the west was a brief survey, palatable to the government, of doings in Turkey and the local news. *Al-Djawā'ib* (see above) alone was a distinguished exception. The daily papers *al-Ahrām*, *al-Mu'aiyad*, *al-Mukaṭṭam*, *al-Liwā* and many others are now covering a wider field and cultivating an interest in politics and intellectual pursuits. There still survives in the less important papers, a lower ideal, the petty squabblings of parties and the most scurrilous personalities. In the first part of his *al-Ḍiyā'*, the worthy Ibrāhīm al-Yāzidjī raised a strong protest against this but he goes too far when he demands a press law.

We must also devote special attention to the periodical literature. In this field numerous undertakings have arisen, which endeavour to disseminate useful knowledge, scientific as well as political and intellectual. Of the older ones we may here mention: *a*. defunct: 1. *al-Ṣafā* (published by a Druse); 2. *al-Ṭabīb*; 3. *al-Mihmāz*; *b*. still appearing: *al-Kanīsa al-Kāthūlīkīya*. Schroeder further mentions three others: *Silsilat al-Fukāhāt fī Aṭā'ib al-Riwāyāt*, *Dīwān al-Fukāhāt* and *Mir'āt al-Sharḳ*, which are now however defunct. Since 1892 Zaidān's periodical *al-Hilāl* (Cairo) has been untiringly active in this directions, and the Jesuit missionaries in Bairūt have been publishing the fortnightly *al-Mashriḳ* since the beginning of 1898. The Cairo *al-Manār* (since 1897) edited by Rashīd Riḍā enjoys the largest circulation in the whole Muḥammadan world; next to it comes *al-Muḳtabas*, edited by Muḥammad Kurd 'Alī, which has been published in Damascus since 1908 (cf. *Revue du Monde Mus.*, ii. 417 *et seq.*) We may also mention: *al-'Alam al-Islāmī* published in Cairo since 1905 (*Revue du Monde Mus.*, iv. 192), *Lughat al-'Arab* (Baghdād) edited by Père Anastase Marie, *al-'Ilm* (Nedjef) edited by al-Shahristānī. We must not omit to mention the paper for women *al-Anīs al-Djalīs*, which was published by Alexandra Averino in Alexandria, after two other women's papers in Egypt, whose editresses were merely figureheads, had disappeared. Women nowadays take considerable part in journalistic work; cf. for Syria: *Revue du Monde Mus.*, xix. 86 *et seq.*

A brilliant future may safely be predicted for the Arabic press. Among the Christians of Syria there are a large number of earnest, hardworking and able men. Among the Egyptians also there is an awakening, and here it is the Muslim element that is devoting itself to journalism with enthusiasm and success. Europeans also have often had a share in the production of Arabic newspapers.

(M. HARTMANN.)

II. THE TURKISH PRESS.

Newspapers and periodicals in Turkish are not confined to Turkey, they appear also in the Muḥammadan lands of Russia, but the latter of course are either in Āzarī-Turkī or in the Tatar dialects of Kazan and Central Asia. We will deal first with the Ottoman Turkish press and then with the Russian Turkī.

a. Turkey. The beginnings of the Turkish press in Constantinople are not only contemporary with those of the Arabic press but are also equally clearly imitations of the Paris government organ. In 1831 an official paper in French, the *Moniteur Ottoman* was published in Constantinople, and in the next year a Turkish edition also began to appear (cf. *Revue du Monde Musulm.*, iv. 197) entitled *Taḳwīm-i Waḳā'i* and after a brief interval has survived to the present day as the organ of the government; since the revolution it has been published daily. In 1843 a second paper *Djarīda-i Ḥawādith* appeared. Besides these two there were according to Ubicini in 1851 31 newspapers in the whole Ottoman empire, of which 11 were published in Constantinople in French, Italian, Greek, Armenian and Bulgarian. By 1876 the number of Turkish papers had grown to 13, among which we may mention the following, some of which are still in existence: *Baṣīrat*, the organ of the Old Turkish party; *Tardjumān-i Aḥwāl*, *Waḳit*, *Istiḳbāl* and *Ṣadāḳat*, which favoured the young Turkish movement and the *Tardjumān-i Ḥaḳīḳat*, edited by Aḥmed Midḥat [q. v.]; *'Ibret*, Kamālbeg's [q. v.] paper, which with the *Taṣwīr-i Afkār* represented the modern Turkish movement, as well as the comic paper *Khayāl*. Besides these Turkish papers there were at this time 9 Greek, 9 Armenian, 3 Bulgarian, 2 Hebrew, 1 Arabic (the above-mentioned *al-Djawā'ib*), 7 French (including the official *Journal de Constantinople*, afterwards *la Turquie*), 2 English (including the *Levant Herald and Eastern Express*) and 1 German (*Konstantinopler Handelsblatt*). We must further mention the Turkish papers, which are printed for Armenians and Greeks who speak Turkish, in their national alphabets. But these sections of nationalities who have lost their own language are unimportant and so is their press. With the accession of 'Abd al-Ḥamīd II troubled times began for the Turkish press; the censorship was stringent, several papers were suspended, notably those of the Young Turkish party, who were thus compelled to found new organs outside Turkey, in Paris, London, Geneva, etc., sometimes in French or with a French supplement, among which the *Meshweret* edited by Aḥmed Riḍā is very well known. Cf. the titles of the others in P. Fesch, *Constantinople aux derniers jours d'Abdul-Hamid*, p. 333, 349, 393. The most popular and best edited papers during this period were the *Iḳdām*, edited by Aḥmed Djewdet [q. v.] and the *Ṣabāḥ*, both of which still exist as well as the illustrated weekly *Serwet* (*Tharwat*)-*i Funūn*, edited by Aḥmed Iḥsān [q. v.].

All this was suddenly changed with the Ottoman revolution; there was a tremendous revival in the press, newspapers sprang up like mushrooms often enough only to disappear as quickly and make place for others. The *Revue du Monde Musulm.* has taken great pains to make a list of these products of the press, so that we may refer the reader to it. In Vol. viii., p. 97 *et seq.* will be found a list of newspapers and periodicals which have appeared in the whole Ottoman empire with the authorization of the law. This list contains no fewer than 474 titles; this of course includes Arabic, Greek, and Armenian also. Many of these have already disappeared and others have since arisen.

b. Russia. The Muḥammadan press in Russia is of comparatively recent origin and has been mainly brought into being by the exertions of two men: Ismā'īlbey Gasprinski and Aḥmadbey Agayeff. The first named founded at Baghče Serai in 1879 the Tatar paper *Tardjumān*, (still in existence) and had also a share in the foun-

dation of other papers. Aḥmadbey Agayeff founded the Āzarī Turkish paper *Irshād* in Baku. When this paper was suspended by the Russian censor, they resorted to the usual subterfuge of publishing it again under other names so that the *Irshād* in course of time became the *Taraḳḳī* and later the *Ittifāḳ*, till finally Aḥmadbey sought and found a freer field in Turkey. In the volumes of the *Revue du Monde Musulm*. about 50 titles of newspapers and periodicals appearing in Russia are given, of which the greater part have had but a brief career on account of political or financial difficulties. The press in Russia is on the whole only of local importance; its centres in addition to the two places above-named are at Tiflis, Kazan, Orenburg, Astrakhan, Ufa, Ḳarasu Bazar, Tashkent, St. Petersburg etc. The language is not always Turki-Tatar; there are also Arabic and Russian papers, which deal with Muslim interests. The new Russian periodical *Mir Islama* has recently begun to take an interest in the Muslim press in Russia and for example in i. 257 *et seq*. the Orenburg papers *Waḳt*, *Shūrā* and *Dīn u Ma'ishat*, as well as the Kazan *Bayān al-Ḥaḳḳ* and the Baku *Nadjat* are reviewed in detail. The continuation of this review will now for the first time make it possible to get a clear idea of the condition of the Muslim press in Russia.

III. PERSIA.

There is but little to be said of the Persian press before the Persian revolution. E. G. Browne (*The Persian Revolution*, p. 242) gives the following account of it: "Before the granting of the Constitution in 1906 there existed in Persia no Press worthy of the name. Such papers as there were — the *Īrān* (Persia), the *Sharaf* (Honour), the *Iṭṭilā* (Information) etc. were lithographed sheets appearing at irregular intervals, and containing no news or observations of interest, but only panegyrics on various princes and governors, and assurances that every body was contented and happy. A few good Persian newspapers (such as the *Akhtar* or Star at Constantinople, the *Ḥabl al-Matīn* at Calcutta and the *Thuraiya* and *Parwarish* at Cairo) were from time to time established outside Persia and enjoyed a certain circulation within its borders". As in the adjoining country of Turkey a complete change was brought about by the revolution, so that (cf. *Revue du Monde Musulm*., ix. 682) in Ṭeheran alone no fewer than 31 newspapers and periodicals appeared in 1908, 3 in Tabrīz and 2 each in Iṣpahān, Rasht and Bandar Bushīr. A Teheran edition of the *Ḥabl al-Matīn* was also published; we may also mention here the *Madjlis* (since 1906), *Ṣūr-i Isrāfīl* (since 1907) *Īrān-i Naw* (since 1909), all at Teheran and the *Muẓaffarī* at Bandar Bushīr (since 1902), and for the others refer the reader to the information contained in the above oft quoted *Revue*. Browne's verdict on these recent products of the Persian press is very favourable, at least on some of them. "Some of these papers, notably the *Ṣūr-i Isrāfīl*, the *Ḥabl al-Matīn* and the *Musāwāt*, he says (*op. cit*., p. 127), were of a very high order, and afford examples of a prose style, forcible, nervous and concise, hitherto almost unknown"; and again (p. 243): "it (the Persian press) reached in many cases a high level of excellence, most remarkable when we remember how new journalism was to Persia".

IV. INDIA.

The history of the Muḥammadan press in British India still remains to be written. Materials are available for such a history in various official publications of the Government of India, and (for the Hindustani press particularly) in the writings of Garcin de Tassy. The most important of these journals were published in the Urdu language, this being the language most commonly read by Musulmans throughout India; but many of them have been short-lived and have had only a small circulation. One of the oldest, still in existence, is the *'Alīgarh Institute Gazette*, which was founded by Sir Saiyid Aḥmad Khān in 1866, as a weekly journal; up to the time of his death in 1898, this eminent leader of Muḥammadan thought in India continued to contribute to it weighty articles on politics, social reform and education, especially in connection with the 'Alīgarh College. Two other weekly journals are influential exponents of Muslim sentiments, *Waṭan*, published in Lahore (circulation, 1800 copies) by *Mawlawī* Inshā' Allāh, who has distinguished himself by his advocacy of friendly relations between England and Turkey and his support of the Ḥidjāz Railway (for which he has collected more than £ 5000), and *al-Bashīr*, published in Etāwah (circulation, 1050 copies) by Mawlawī Bashīr al-Dīn, a zealous supporter of all distinctively Muḥammadan movements. Another weekly journal, *Zamīndār*, has recently been started by a clever young journalist, Ẓafar 'Alī Khān. Both *Waṭan* and *Zamīndār* have a daily edition, but neither of these has so large a circulation as *Paisā Akhbār* (daily, 1011 copies, weekly edition, 8377 copies), published in Lahore by an energetic and experienced journalist, Munshī Maḥbūb 'Ālam, whose enterprise and wide interests have given birth to a large number of publications. Other weekly journals are *Naiyar-i-A'ẓam*, printed in Murādābād, *Mashriḳ*, in Gorakhpūr, and *Dhu 'l-Ḳarnain*, in Badā'ūn. It is impossible to mention here all the Urdu journals published in Northern India, where this language is the spoken as well as the literary dialect of the Muḥammadan population, or to give a list of those published in other parts of India, where the commonly spoken language is not Urdu, e. g. in Ḥaidarābād there are 7 Urdu newspapers, in Madras 8, in the Central Provinces 3 and in Bombay 2, most of them having a restricted circulation; in Calcutta, *Dār al-Salṭanat* has a weekly issue of 400 copies, and in Arrah, *Star of India* 657 copies.

Though most literate Muhammadans in India read Urdu, it is naturally to be expected that they should publish journals in such other languages as happen in various provinces to be their mother-tongue. The most important of these are the following: in Gudjarātī, *Akhbār-i-Islām* (daily, Bombay, 1000 copies) and *Political Bhomiyo* (weekly, Aḥmadābād, 1500 copies); in Marāṭhī, *Pilārī* (thrice in a month, Kārwār (Kānara), 450 copies); in Sindī, *Āftāb-i-Sind*, (weekly, Sakkur, 500 copies) and *al-Ḥaḳḳ* (weekly, Sukkur, 1400 copies); in Tamil, *Līwā al-Islām* (weekly, Madras, 650 copies) and *Muḥammadiyamitran* (weekly, North Arcot, 400 copies); and in Malayalam, *Malabar Islām* (weekly, Cochin State, 600 copies) and *Muḥammadiya Darpanam* (monthly, Travancore State, 1000 copies).

During the last 20 years, several attempts have been made to establish an English newspaper devoted exclusively to Muḥammadan interests, it being recognised that while there were a number of excellent English journals financed and edited by Hindus, there was no first class English newspaper under Muḥammadan control. The heavy cost of production and the comparatively small number of English-reading Muḥammadans have hitherto stood in the way of the success of such an enterprise. The most important of these English journals now in existence are *The Panjab Observer* (Lahore), *The Moslem Chronicle* and *The Comrade* (Calcutta), and *The Muhammadan* (Madras).

The most important Persian journal published in India is *Ḥabl al-Matīn* (weekly, 1000 copies, Calcutta). Several shortlived attempts have been made to start journals in Arabic, (generally, with a translation in Urdu), e.g. *Al-Riyāḍ* (Lucknow), but the support they receive is too meagre for such enterprises to be remunerative.

In addition to the newspapers, there are several other periodical publications, chiefly in Urdu, which are deserving of mention. The most noteworthy of these is *Tahdhīb al-Akhlāḳ*, founded by Sir Saiyid Aḥmad Khān in 1870 and issued weekly until 1876, when the founding of the 'Alīgarh College absorbed his time and attention; five years later it was revived for the space of $2^1/_2$ years; in 1894 a new series was started, which lasted for 3 years only. The *Tahdhīb al-Akhlāḳ* was the organ for the liberal school of Muslim theology, of which Sir Saiyid Aḥmad Khān was the founder; the greater part of the articles were from his pen and aimed at expounding a purer form of Muslim doctrine, purged from the accretions of theologians and mediaeval views of life and nature that were inconsistent with modern science. Among periodicals upholding the older orthodoxy may be mentioned *Ishā'at al-Sunnah*, (which was started especially to combat the views expressed in *Tahdhīb al-Akhlāḳ*), and *Nūr al-Āfāḳ* and *Nūr al-Anwār*, printed in Cawnpore, and *Ahl-i-Ḥadīth*, printed in Amritsar. *Al-Nadwah*, a monthly journal, with a circulation of 625 copies, is published in Lucknow, as the organ of the *Nadwat al-'Ulamā'*, an association which aims at grafting modern learning on to the old traditional methods of study, without any violent breach with the past. All these religious periodicals are written in Urdu; the organ of the Aḥmadiyah sect [*q.v.*], however, *The Review of Religions* (monthly, 800 copies, Ḳādiān), is in English.

In recent years, some Urdu magazines have been started, on the model of European magazines, dealing mainly with literary and other topics of a non-controversial character; from the very nature of their subject-matter they are not exclusively Muhammadan, but mention may be made of *Ṣalā-i-'Āmm* (printed in Dihlī), *Makhzan* (monthly, 4000 copies, Dihlī) and *The Aligarh Monthly* (500 copies), as being specially concerned with matters of interest to Muḥammadans. Two magazines for Muḥammadan women are printed in Urdu, *Tahdhīb al-niswān* (weekly, 240 copies, Lahore) and *Khātūn* (monthly, 450 copies, 'Alīgarh).

V. The Dutch East Indies and Singapore.

The newspapers etc. appearing in the Dutch East Indies are detailed in the *Regeeringsalmanak voor Nederlandsch Indië*.

Some notes are given in the *Revue du Monde Musulm.*, particularly vii. 485 *et seq.* Through the kindness of Prof. C. Snouck Hurgronje we are enabled to give some further details of the Muḥammadan press there. The *Medan Prijaji*, "The Arena of Native Officials" is published daily in Bandung; its chief editor is Radèn Mas Tirthadisurya. To some extent in opposition to this there has also been published in Bandung since 1912 a second daily, *Kaoemmoeda* "Young People" (to be understood in the same sense as one speaks of Young Turks) edited by A. H. Wignja di Sastra. The *Darmakanda* which appears twice a week in Surakarta is edited by a Chinese The Tjie Tjay with the assistance of a Javanese. The name is taken from the Sanskrit and means *Good News*. A classical name is likewise borne by the newspaper *Sarotomo* (Good Arrow) published in Solo, which is edited by the *Sarikat Islam* to oppose the propaganda of the *Budi Utāmā* (= Noble Endeavour, cf. *Revue du Monde Musulm.*, vii. 415 and elsewhere). The best edited paper next to the *Darmakanda* is the bi-weekly *Utusan Melayu* (The Malay Messenger) which has appeared in Padang since 1910 under the editorship of Datu Sutan Maharadja and Sutan Mohamad Salim. The *al-Munīr* is also published in Padang.

At Singapore there appear from time to time Arabic newspapers with a more or less pronounced hostile attitude to European authorities. The *Revue du Monde Musulm.*, ii. 398 *et seq.* gave an account of the Malay monthly *al-Imām*. The aims of the *Neratja*, the 'Balance', which first appeared in 1912, are similar. Other Malay papers are the *Utusan Melayu* (thrice weekly) published by the Singapore Free Press (Walter Makepeace); *Tamang Pengtahuan* etc. Of the Arabic newspapers referred to above, we know of the following: *al-Eslah* (*al-Iṣlāḥ*) 1909 (weekly), *al-Waṭan* 1910 (fortnightly), *al-Ḥusām*, 1910, (weekly).

VI. China.

I have before me two productions of the Muslim press of China: a newspaper and a periodical. But I was assured by a Confucian Chinaman acquainted with these matters that this paper was certainly not the only one. The newspaper is the *Ching Tsung Ai Kuo Pao* "The Muḥammadan Newspaper "Patriotism"", published in Pekin. It belongs to the *hsiao pao* or the "minor press", which is distinguished by format as well as by contents from the larger papers. This paper, which only displays its Muḥammadan character in a few features, is said to be very popular among the non-Muslims in Pekin also: it is the only paper that appears in *su hua* "the vernacular"; it is therefore understood by the lower classes when it is read out to them. The *Ai Kuo Pao* is a single sheet. Each side contains four pages the horizontal and vertical divisions between them being also closely filled with printed matter. We may deduce from the numbering that it has been appearing for six years. The number which I have before me of the 21st March 1912 contains a leading article amongst other items in addition to the news of the day, entitled "a proposal, to diminish the troubles in the Republic" by Chu Yüan as well as a political caricature.

Broomhall gives an account of the periodical in his *Islam in China* (London 1910), p. 283 with a facsimile of the cover of N°. 1 (fig. 282-

283) and an index of the contents of the same number (p. 284). The cover bears at the top the Muḥammadan title *Istiḳāẓ al-Islām*, "The Awakening of Islām", with the confession of faith below it. In the centre is the Chinese title *Hsing Hui Pien*, which is the equivalent of the Arabic; below "Nº. 1"; left: Organ of the Muḥammadan Society for the advancement of education in Japan (according to Broomhall *op. cit.*, the publishers are thirty students; they are probably also the leading members of this society); on the right "not for sale". The contents are classed under three heads: 1. Articles which, as is clear from the contrast to 2, are composed by Chinese Muslims, living in Japan. 2. Articles from home contributors. 3. Appendix with miscellaneous information.

The ten articles in section 1. are: 1. "The relation between religion and education" by Huang Chên-pan; 2. "The reform of religion" by Pan T'in-liang; 3. "Exhortation on the responsibility of the education of our members", by the same author as 2; 4. "On the Muḥammadans" by the same author as 1; 5. "The civilisation of Islām" by the same author as 1; 6. "Islām and *Wu shi tao*" (The Japanese *bushido*) by Wang T'in-chih; 7. "On the progress of religion" by Ma Tsung-rui; 9. "On the education of the masses on Islām in China" by the same author as 8; 10. "The New Muḥammadanism" by a member of the society. — The second group contains five articles. 1. Introductory address to the Japanese Society for the Advancement of Islām, by Tsai Ta-yu; 2. A plan for the revival of Islām by Li Shun-Shan; 3. On the affairs of the Society, by T'ung-chung; 4. An essay on *Ai* (education? prayer?) by the same author as 3; 5. The characteristics of the sects by Ha Li-t'ang. — The third group contains three anonymous notes: 1. The position of the society for the advancement of Islām in Eastern Asia. 2. 3. 4. Minutes, statutes and list of members of the Chinese Society for the advancement of Islām.

While the Christians in Turkey have no press in the language of the ruling race (exception see p. 1031[b]), because their masters themselves are only in the initial stages of the higher developments of the intellectual life, the Muslims of China have assimilated themselves to the ancient culture of the Chinese and their press also will thus share the great advance which has been made by the newspaper press of the new China. It will render vast services to the country, if it continues to avoid the main danger that threatens Islām under foreign rule, namely the tendency to try to form a state within the state. (MARTIN HARTMANN.)

Bibliography: For Turkey cf. the official *Sālnāma*'s; Duboscq, *La Presse en Turquie*, *Quest. dipl.*, xvi. 229 *et seq.*; for Egypt cf. 'Abd Allāh Efendi al-Anṣārī, *Kitāb Djāmi' al-Taṣānīf al-Miṣriya al-ḥaditha min sana 1301 ilā sana 1310 Hidjriya*, Būlāḳ, 1312; Brüning, *Wirthschaftliche Verhältnisse Syriens und seiner Hauptplätze* in: *Preussisches Handelsarchiv*, 1878, Nº. 46—50, on newspapers and periodicals in the Wilāyet Syria, p. 580; Schröder, *Verz. der in Syrien und Mesopot. erschein. Zeitungen* in the *Zeitschr. d. Deutsch. Pal.-Ver.*, xii (1889), p. 124—128; Thomsen, ibid., xxxv. (1912), p. 221 *et seq.*; *al-Hilāl* 1892, Vol. 1, Nº. 1, p. 9—16; 1896, Vol. 5, Nº. 4, p. 141 *et seq.*; Washington-Serruys, *L'Arabe Moderne étudié dans les pièces officielles* (Beyrouth 1897); Hartmann in *Orientalistische Litteratur-Zeitung* 1898, Nº. 7, p. 226—228; do., *The Arabic Press of Egypt* (London 1899); the periodicals *Revue du Monde Mus.*, *The Moslem World* and *Mir Islama*. Special attention is given to the Islamic Press by the *Zeitschr. der Deutschen Gesellschaft für Islamkunde*, which has appeared since the end of 1912.

DJARĪR B. 'AṬIYA B. AL-KHAṬAFĀ of the clan of Banū Kulaib b. Yarbū', a branch of the Mudarite Tamīm, the greatest Arab satirist of the Umaiyad period, first became prominent as a poet in the reign of the Caliph Mu'āwiya. After he had proved his satiric powers on stars of lesser magnitude, a dispute between his kinsmen the Banū Dhuhail, a branch of the Banū Yarbū' and the Madjāshi' who were also of Tamīm, brought him into hostile contact with their poetic champion al-Farazdaḳ (q. v.). The feud with al-Farazdaḳ, which was to dominate the whole of Djarīr's future career, appears to have begun in the year 64 (683-684). In Baṣra where the battle was first waged, such stormy scenes arose that the authorities had to intervene — without any lasting effect, it must be acknowledged. The governorship of al-Ḥadjdjādj in the 'Irāḳ proved an important factor in determining Djarīr's later career, for he introduced him to the court of the Caliph 'Abd al-Malik. Rivalry for the favour of the ruler brought Djarīr into poetic conflict with the Taghlibī al-Akhṭal [q. v., p. 234] and 'Adī b. al-Riḳā' [q. v., p. 137] of Damascus who had been successful in throwing his rivals into the shade, particularly in the reign of al-Walīd. Djarīr enjoyed the full favour of the Caliph under the pious 'Omar II. to which his fits of religious fervour and the modesty for which he was famous probably contributed their share. We find poems in his *Dīwān* on the later Caliphs Yazīd II. and Hishām also. Djarīr appears to have died in Yamāma (in 110 = 728-729, or according to others 114 = 732-733) soon after his great rival al-Farazdaḳ.

In his poems Djarīr appears as a thorough Beduin. In spite of his inherent lack of reverence for his father, his pride in his ancestors demanded the preservation of the honour of his house even at the expense of truth. He believed he was defending the honour of himself and his tribe in his 'flyting'. Nevertheless Djarīr did not live by his lampoons, as others did, but by his panegyrics on those in authority. In addition to these classes of poetry, there are also beautiful laments among his poems.

His 'flyting' with al-Farazdaḳ is to be found in the *Naḳā'iḍ* published by Bevan (1905—1909), the lampoons which he exchanged with al-Akhṭal are collected in the 'Umūmiya Ms., Nº. 5471 in Constantinople. His *Dīwān* was printed in Cairo in 1313; numerous poems by him are also given in the *Kitāb al-Aghānī*.

Bibliography: Yāḳūt (ed. Wüstenfeld), s. v. *Uthaithiya*; Wüstenfeld, *Geneal. Tabellen*, see Index, s. v. *Garîr*; Ibn Ḳotaiba, *Kitāb al-Shi'r* (ed. de Goeje), pp. 283—289; Brockelmann, *Gesch. der Arab. Litter.*, i. 56—58 *et seq.*; A. Schaade, *Djarîr*.

DJĀRIYA (A.) "girl", "female slave", cf. the article 'ABD [p. 16 *et seq.*].

DJARR (A.), technical term of Arabic grammar of the Baṣra school = genitive (Kūfic *Khafḍ*). *Djarr* (properly the infinitive of *djarra*, to pull, to draw) is still used by Sībawaihi as a synonym for *kasr(a)* and denotes the vowel *i* in the last syllable of a word when it serves to express the genitive. How *djarr* came to have this meaning is not quite obvious (cf. the articles ḤARAKA and Iʿ'RĀB). It is for example explained that the later grammarians no longer understood the phonetic meaning of the expression and came to use *djarr* as well as its Kufic equivalent *khafḍ* as the regular words for "genitive", without regard to the form of the ending; cf. for example *al-Ṣanhādjī* in the *Ādjurrūmīya* (in Brünnow, *Chrestomathie*, 1st ed., p. 140), where three distinguishing features of the *khafḍ* are given: the *kasra*, the *yā'* and the *fatḥa*.

According to Zamakhsharī's *Mufaṣṣal* and his commentator Ibn Yaʿīsh, the *djarr* is one of the *khawāṣṣ al-ism* (characteristics of the noun) as it is not found in the verb nor in the particles. Like the two other cases, it is an *ʿalam ʿalā maʿnā*, a sign for something referred to, the expression of a so-called *iḍāfa* [q. v.]. These *iḍāfa* however only make the *djarr* necessary (i. e. in order to avoid a confusion of the possessor with the subject *fāʿil* or object *mafʿūl*); it is produced by the *ḥarf al-djarr*, i. e. the preposition which happens to govern the *djarr*. Such a preposition is added even when a genitive is dependent on another substantive, "because both substantives have equal power and one cannot govern the other", we would therefore have to look upon *ghulām^u Zaid^in* as an abbreviation of *ghulām^un li-Zaid^in*, *khātam^u ḥadīd^in* as an abbreviation from *khātam^un min ḥadīd^in*. On the fallacy of this conception cf. Fleischer, *Kleinere Schriften*, ii. 89.

Bibliography: Sībawaihi (ed. Derenbourg), i. 1, 10—2, 12; Ibn Yaʿīsh (ed. Jahn), i. 28, 22, 58, 1—4, 85, 23, 86, 9, 87, 1—7, 19—20, 303, 10 *et seq.*; Muḥammad Aʿlā, *Dictionary of Technical terms* (ed. Sprenger), i. 202; Fleischer, *Kleinere Schriften*, i. 306; ii. 82, 89.

(A. SCHAADE).

DJĀSAK (DJĀSEK or DJĀSHAK), an island in the Persian Gulf. It is only mentioned by Yāḳūt and Ḳazwīnī among Arab geographers. From their statements it should most probably be identified with the island of Lārek in the strait S. E. of Bender-ʿAbbās [q. v., p. 694], and not with the large island of Kishm as is done by Le Strange. In the time of these two authors, Djāsak belonged to the prince of Kīs (Kīsh, the modern Ḳais, a small island in 54° E. Long. Greenw.); he kept a small body of men there as a garrison, who were distinguished for their skill at sea. At the present day the name Djask (Djāsak) is borne by a cape (in 24° 40′ N. Lat.) on the Gulf of ʿOmān, near the entrance to the Persian Gulf, with a fishing-village of about 200 huts. This point, the strategic importance of which is not inconsiderable, is now an English possession (a warship and telegraph-station).

Bibliography: Yāḳūt, *Muʿdjam* (ed. Wüstenfeld), ii. 9; Ḳazwīnī, *Kosmographie* (ed. Wüstenfeld), p. 115; *Marāṣid al-iṭṭilāʿ*, *Lexic. geograph.* (ed. Juynboll), i. 235; Le Strange, *The Lands of the East. Caliphate* (1905), p. 261; Tomaschek, *Die Küstenfahrt Nearchs* = *Sitz.-Ber. der Wien., Akad.*, Vol. 121, N°. viii. p. 37, 48; P. Schwarz, *Iran im Mittelalter nach d. arab. Geogr.*, ii. 89. — On the cape and village of Djāsk cf. Ritter, *Erdkunde*, xii. 428—430; Tomaschek, *op. cit.*, p. 37 and in Pauly-Wissowa, *Realencykl. der klass. Altert.-Wiss.*, i. 901 (s. v. Agris); Preece, *Journey from Shiraz to Jashk* in the *Supplem. Papers* the *Roy. Geograph. Societ.*, vol. i. (1885), p. 403 *et seq.*

(M. STRECK.)

DJASSAWR. [See DJESSORE.]

DJĀṬ or DJAṬ, the name of a tribe in N. W. India, of uncertain origin and of mixed character. Historically, they rose to prominence on the downfall of the Mughal empire in the eighteenth century, when their chieftains founded the Hindu states of Bharatpūr and Dhōlpūr near Agra, while somewhat later they formed the military portion of the Sikh confederacy. In these tracts they are still the most valued members both of the agricultural community and of the native army; but in so far as they practise widow marriage, they rank below the Rādjpūts. In the W. and S. of the Pandjāb, as in Sind and even in Balōčistān, the name is given to Musalmans, presumably converted from Hinduism, who do not belong to any recognised Musalman tribe, and who are often graziers by occupation. The language called Djaṭkī is only a local dialect. At the Census of 1901, the total number of Djāṭs was seven millions, mostly in the Pandjāb, of whom nearly 48% were Hindus, 20% Sikhs, and 32% Musalmans.

Bibliography: *Census of India, 1901. Vol. i. Ethnographic Appendices*; W. Crooke, *Tribes of the N. W. P. and Oudh*, iii. 25 sq.

(J. S. COTTON.)

DJATĀ, DJETĀ, a name given to the Mongols [q. v.].

AL-**DJĀTHIYA** (A.) "the kneeling (community)", a title of Sūra xlv.

DJĀWA, Arabic name of the island of Java [q. v.]; in the modern use of the term, this name also includes all the peoples of Malay race. Cf. Snouck Hurgronje, *Mekka*, ii. 295 *et seq.*

AL-**DJAWĀD AL-IṢFAHĀNĪ**, ABŪ DJAʿFAR MUḤAMMAD B. ʿALĪ, with the honorary title DJAMĀL AL-DĪN, a Zangid Vizier, had received an excellent education from his father and at once received an office in the Dīwān al-ʿArḍ of the Saldjūḳ Sulṭān Maḥmūd. He afterwards became one of Zangī's most trusted friends and was given by him the governorship of Naṣībīn and al-Raḳḳa and the supervision of his whole kingdom. After the assassination of Zangī he narrowly escaped sharing his master's fate but succeeded in leading the troops to al-Mawṣil. Saif al-Dīn Ghāzī, son of Zangī, thereupon confirmed him in his rank; during this period Djamāl al-Dīn distinguished himself so much by his liberality, that he became universally known as *al-Djawād* (the generous). He particularly won the praise of his co-religionists by the many useful and charitable institutions in the two holy cities, Mecca and Medīna, which he founded at his own expense. He was nevertheless thrown into prison in al-Mawṣil in 558 (1163) by Ḳuṭb al-Dīn Mawdūd, who had succeeded his brother and died in the following year in prison. His body was afterwards brought to Mecca, carried round all the holy places, then taken to Medīna where it was buried. Among his panegyrists were Ḥaiṣa-Baiṣa and ʿImād al-Dīn.

Bibliography: Ibn Khallikān, *Wafayāt* (ed. Wüstenfeld), Nº. 714 (de Slane, iii. 295 *et seq.*); *Recueil de Textes relatifs à l'Hist. des Seldjouc.*, ii. 209 *et seq.*; Ibn Djubair, *Travels* (ed. de Goeje), p. 124; Usāma b. Munḳidh in Derenbourg, *Vie d'Ousâma*, p. 298 *et seq.*; *Kitāb al-Rawḍatain*, i. 134 *et seq.*; Ibn al-Athīr (ed. Tornberg), xi. 202 *et seq.*: *Hist. Orient. des Crois.*, i. 455. 473. 542; ii. 147, 226 *et seq.*

DJAWĀD PASHA, Turkish general and author. Djawād Pasha to whom his father Muṣṭafā ʿĀṣimbeg gave the name Aḥmad Djawād, was born in 1267 (1851) at Damascus, educated in Brusa and at the military academy of Constantinople. His military career brought him back to his native city of Damascus, and then to Servia (1876); he particularly earned the gratitude of his country at the demarcation of the frontier with Servia, Russia and Greece. In 1885 he was promoted to be general of a division and sent to Crete, where he was afterwards appointed governor; he ultimately reached the rank of Mushīr and became Grand Vizier in 1897. Two years later he resigned office, became commander-in-chief of the Fifth Army Corps in Damascus and died in 1318 (1900). In addition to minor writings he composed a work on the history of Turkish warfare (*Taʾrīkh-i ʿAskarī-yi ʿOthmānī*), of which only the first volume, containing the history of the Janissaries, was printed (Stambul 1297—1299). A French translation was made by G. Macridès (*État militaire Ottoman, depuis la fondation de l'Empire jusqu'à nos jours.* I. *Le Corps des Janissaires, depuis sa création jusqu'à sa suppression*, Paris 1882).

Bibliography: G. Zaidān, *Mashāhir al-Sharḳ*, i. 226 *et seq.*

AL-**DJAWĀLĪḲĪ**, ABŪ MANṢŪR MAWHŪB B. AḤMAD B. MUḤAMMAD B. AL-KHIḌR, an Arab philologist of an old Baghdād family, pupil and successor of al-Tibrīzī [q. v.] in his chair of Philology at the Niẓāmiya, born 466 = 1073, died on the 15th Muḥarram 539 = 19th July 1144 at Baghdād. In addition to a short handbook of Syntax, a commentary on Ibn Ḳutaiba's *Adab al-Kātib*, an extract from Djawharī's *Ṣaḥāḥ* and a *Kitāb Asmāʾ Khail al-ʿArab wa Fursānihā* (cf. Aumer, *Die arab. Hdss. der k. Hof- und Staatsbibliothek in München*, Nº. 103, 2; H. Derenbourg, *Les manuscrits arabes de l'Escurial*, Nº. 270, 5) he wrote an explanation of the words of foreign origin in Arabic, entitled *Kitāb al-Muʿarrab min al-Kalām al-Aʿdjamī ʿalā Ḥurūf al-Muʿdjam*, ed. by E. Sachau (Leipzig 1867); a lacuna has been filled up from the Cairo Ms. Spitta in *Zeitschr. d. Deutsch. Morg. Ges.*, xxxiii. 208 *et seq.*; marginal glosses by ʿAbd Allāh b. Barrī (died 582 = 1186) in a ms. of the Esc. (Derenbourg, *op. cit.*, 772, 5). Finally he wrote a supplement to *Durrat al-Ghawwāṣ* entitled *Kitāb al-Takmila fī mā yalḥanu fīhi l-ʿĀmma* (*le livre des locutions vicieuses*), ed. H. Derenbourg in *Morgenländ. Forsch.*, Leipzig 1875, p. 107—166.

Bibliography: Ibn Khallikān, *Wafayāt al-Aʿyān* (ed. Būlāḳ 1299), Nº. 722; al-Anbārī, *Nuzhat al-Alibbāʾ* (Cairo 1294), p. 473—478; Suyūṭī, *Bughyat al-Wuʿāt* (Cairo 1326), p. 401; Ibn Taghrībirdī, *al-Nudjūm al-zāhira* (ed. Popper), p. 777; Brockelmann, *Gesch. d. ar. Lit.*, i. 280. (C. BROCKELMANN.)

DJAWĀN, the poetical name of KĀẒIM ʿALĪ, a native of Dihlī. He was sent to Calcutta from Lucknow by Colonel Scott in A. D. 1800, and obtained employment as a munshī at the College of Fort William. He there made a Hindustani translation, in A. H. 1215 (A. D. 1801) of the Sanskrit drama Sakuntalā of Kālidāsa from a Brajbhāshā version by Nawāz Kavīśvar, which was made by order of Mūlā Khān, the son of Fidāʾ Khān, one of the generals of the emperor Farrukhsiyar (who reigned A. D. 1713—1719). A portion of this Hindustani translation was first printed, in Devanāgarī characters, in 1802, in Dr. Gilchrist's "Hindee Manual". It was next printed in Roman characters, (Calcutta, 1804), after which an edition of the text in Hindustani, together with a transliteration by Dr. Gilchrist, was published, with a selection of fables, in London, 1826, under the title of "An Appendix to the English and Hindostanee Dialogues". It also appeared (without the author's preface) in Price's "Hindee and Hindoostanee Selections", Calcutta, 1830. A lithographed edition was published at the Newal Kishor Press, Lucknow, in 1875.

Kāẓim ʿAlī is also the author of a Bārahmāsa, or Mathnawī poem descriptive of each month of the year, which was printed at Calcutta in A. D. 1812. The date of his death is uncertain, but in the *Dīwān-i Djahān*, a Tadhkira of Urdu poets written by Bēnī Narāyan in A. H. 1227 (A. D. 1812) he is mentioned as being then still alive.

(J. F. BLUMHARDT.)

AL-**DJAWBARĪ**, ʿABD AL-RAḤMĀN B. ʿOMAR ZAIN AL-DĪN AL-DIMASHḲĪ, an Arab author, with a thorough scientific training, who led the life of a wandering scholar through all the lands of Islām even to India, going to Ḥarrān in 613 = 1216, Ḳōniya in 616 = 1219 and then to the court of al-Malik al-Masʿūd of the house of Urtuḳ, the ruler of Āmid and Ḥiṣn Kaifā who had succeeded to power in 618 = 1221 or 619 = 1222. For the latter he wrote an account and exposition of all the frauds and deceptions he had become acquainted with on his travels among strolling people, quacks, alchemists, and money changers, and this is a mine of information on the manners of the period. This *Kitāb al-Mukhtār fī Kashf al-Asrār wa Hatk al-Astār* was printed at Damascus in 1885, Stambul n. d., Cairo 1316, ibid. n. d., (ca. 1908) together with his *Kitāb al-Ḥalal fi 'l-Alāḥ al-Simāwiya wa baʿḍ Fawāʾid ṣanʿīya mudjarraba*.

Bibliography: Steinschneider in *Zeitschr. d. Deutsch. Morg. Ges.*, xix. 562; do., *Polemische und apologetische Litteratur*, p. 189; de Goeje in *Zeitschr. d. Deutsch. Morg. Ges.*, xx., 485 (thereon, cf. Fleischer *ibid.* xxi. 274); E. Wiedemann, *Beiträge zur Geschichte der Naturwissenschaften*, iv.; do., *Über Wagen bei den Arabern* in *Sitzungsber. der Phys. Med. Sozietät in Erlangen*, Vol. 37 (1905), p. 388—391; do., *Über das Goldmachen und die Verfälschung der Perlen nach al-Gaubarī* in *Beitr. z. Kenntnis des Orients*, v. 77—96; do., *Zur Alchemie bei den Arabern* in *Journal für praktische Chemie*, N. S., Vol. 76 (1907), p. 82—86. (C. BROCKELMANN.)

AL-**DJAWF** (AL-DJŌF), a district in South Arabia between Nadjrān and Ḥaḍramawt. According to the information obtained by Niebuhr during his stay in Yaman, it is for the most part,

flat and desert; many camels and horses are reared in it and are also exported. The soil is in many places also suitable for agriculture. The inhabitants are warlike Bedouins, who wear iron helmets and cuirasses. The chief place in Djawf is Ma'rib, which is governed by its own Sharif, while the villages and the desert are governed by an independent Shaikh.

Al-Djawf is first mentioned by Hamdānī in his *Djazīra*. He describes it as a vast plain, through which flow several wādīs of considerable size, such as the W. al-Khārid, W. Khabash, W. Nadjrān. Of villages he mentions Ard al-Karm, Hubāsha, Rakhamāt, al-Sahl', Shawāba, Sawlān, al-'Abila, al-Ka', Hirrān, etc.; of hills: Warwar and Nihm. He does not include Ma'rib in al-Djawf. He says the inhabitants are the Hamdān and Madhhidj, who are at enmity with one another, whence the names Djawf Hamdān and Djawf Murād (b. Madhhidj) in the geographers.

Bibliography: Hamdānī, *Djazīra* (ed. D. H. Müller), p. 27, 7, 81, 19—84, 93, 15, 108, 22, 110, 1—8, 125, 3, 135, 22, 167, 9—22, 183, 24, 200, 14, 22 and Index s. v.; Yākūt, *Mu'djam* (ed. Wüstenfeld), ii. 157—158; *Bibl. Geogr. Arab.* (ed. de Goeje), iii. 89; vi. 137, 249; Ritter, *Erdkunde*, xii. 78, 712-713, 842, 845.

(J. Schleifer.)

DJAWF AL-SIRḤĀN, an Arab district in the north of Nadjd towards Syria, on the Wādī Sirḥān, the largest oasis in North Arabia next to Taimā. The most important town in Djawf al-Sirḥān was *Dūmat al-Djandal* (the Δουμαίθα of Ptolemy) with the fortress of Mārid. This place which is said to be called after a son of Ishmael is known to us from the history of Muḥammad. When the Prophet was advancing against Tabūk in the year 9 = 630, he sent his general Khālid b. al-Walīd to Dūmat al-Djandal, which was then under the rule of the Christian prince Ukaidir of the house of Kinda. Ukaidir submitted and adopted Islām, from which he became an apostate however on the death of the Prophet. After the battle of Ṣiffīn (in 37 = 657) Dūmat al-Djandal (according to another account Adhroḥ [q. v., p. 135]) was chosen as the meeting place between 'Alī and Mu'āwiya. It has now sunk to be an insignificant little village.

Djawf al-Sirḥān was visited by Burckhardt in 1812 and about seventy years later by J. Euting. It now consists of a group of large villages surrounded by gardens and palm-trees, called Sūks (markets), with 80—120 houses and a total population of about 12,000. The individual villages are each governed by their own Shaikh. The inhabitants at the time of Burckhardt's stay there were for the most part petty traders and artisans (cobblers, smiths, and carpenters). They exchanged their wares to the Arabs for camels. In recent times both trade and industry have utterly declined. They used to belong to the Wahhābī sect and their territory formed one of the seven provinces of the Wahhābī kingdom, which had two rulers among them. After the collapse of the Wahhābī kingdom they were for long independent. In 1855 they became subject to the Shammari of Ḥāyel.

The geographers mention others in addition to the two Djawf above mentioned; one is said to be on the coast between Mecca and Medina.

Bibliography: Yākūt, *Mu'djam* (ed. Wüstenfeld), i. 825; ii. 157-158, 625—629; iv. 32, 76, 389 and Index s. v.; Ibn Hishām, *Sīra* (ed. Wüstenfeld), p. 668, 903, 991; Ritter, *Erdkunde*, xii. 71, 713, 842; xiii. 343, 362, 377 *et seq.*, 389—395, 467; A. Müller, *Der Islam im Morgen- und Abendland* (Berlin 1885), i. 324 *et seq.*; J. Euting, *Tagebuch einer Reise in Inner-Arabien*, i. 123—140.

(J. Schleifer.)

DJAWHAR (A.) "substance". The notion of substance is not so prominent in Oriental scholasticism as it was among the schoolmen of the west. The Muslim thinkers, following the Greek conception, regarded substance as that which exists by itself, which logically at least requires nothing else for its existence; it is opposed to the accident which is always in something other than itself; thus for example the body logically exists before the colour; it is considered a substance with regard to it and the colour with regard to the body is considered an accident. But the interest of the idea of substance is not only logical; it is also metaphysical. It is not sufficient merely to know in what order the elements rely on one another or which are dependent on the others; it is also necessary to investigate what there is which is solid and durable as the basis. This kind of permanent basis of things is substance in the metaphysical sense.

It should be noted that in this latter sense, Muslim thinkers have been especially preoccupied with the search for the "simple substance", that which, having no component parts, is therefore incorruptible. Thus Avicenna, in order to demonstrate the immortality of the soul, first of all proves that it is a "simple substance"; he then deduces immediately from this that it cannot perish. Interest in this conception was excited less by the idea of substance than by that of "simplicity".

According to the author of the *Ta'rīfāt*, there are five kinds of substances at bottom of all realities: primal matter, form, body, soul and intelligence. Primal matter is the substance which is capable of continuity or discontinuity and receives corporeal and specific forms. Corporeal form is that which is at once apprehended by the senses. Body [*djism*, q. v.] is the substance which assumes the three dimensions, or extended substance. Soul or animal spirit is a subtle substance which supports the vital forces, capability of sensation, and liberty of movement; it is attached to the body. Intelligence or reasoning soul is a substance purified of matter and linked up with the body which it governs. These definitions represent the point of view of philosophers.

The Mutakallim theologians have another theory, which is an interesting application of the theory of simple substance. They are for the most part atomists; to them simple substance is merely the atom and even the soul, which is simple substance, is regarded as a kind of atom, a true monad. Knowledge abides in the indivisible atom.

The Imāms Fakhr al-Dīn Rāzī and al-Ghazālī did not take up the question of atomism; but Nasafī, the compiler of the *'Aḳā'id* (articles of faith) and Taftazānī, his commentator, are atomists. "The world" says Nasafī, "with all its parts is produced; it is composed of substances (which he calls *a'yān*) and of accidents. The substances are what exists by their own essence (logically); they are either composite like the body or not

composite like substance (*djawhar*), that is the indivisible component (atom)". Taftazānī points out that there is an advantage from the apologetic point of view in admitting the doctrine of atomism for it can be used to refute the thesis of those philosophers who say the world is composed of primal matter and of form, a thesis which leads to that of the eternity of the world and the denial of the resurrection. Matter must be eternal for, according to this system, all that is produced is produced in a matter that precedes it; and as the eternity of matter implies that of form, from which it cannot be separated, the eternity of body results. The philosophers further admit that circular movement, which is that of the heavenly bodies, is eternal while rectilinear movement cannot be so. But when it is admitted that all bodies, including the celestial spheres, are composed of atoms, circular movements are made up of small rectilinear displacements of atoms, which are not eternal.

Muslim theology does not apply the name "substance" (*djawhar*) to God; the atomic theologians do not do so, since for them this word is specially used to designate the atom, which is in space and forms part of bodies. The philosophers in the strict sense of the word, when they speak of what does not exist in another thing already posited, or of what subsists logically by itself, speak of a "quiddity", of a certain well defined accident, which is independent of its existence; this accident may exist or not exist; in other words the substances of things are contingent quiddities. This is not the case with God in whom existence is identical with being.

According to Ash'arī, the substances of things are created by God from instant to instant and from their very nature do not endure; if God ceased to maintain them for an instant, they would be annihilated together with their accidents.

Bibliography: Djurdjānī, *Ta'rīfāt* (Cairo, 1283, A. H., or ed. Flügel, Leipzig, 1845); Nesefī, *'Aḳā'id*, with Taftazānī's commentary (Constantinople, 1313 A. H.), pages 47, 52, 70.

(B. Carra de Vaux.)

DJAWHAR, whose full name was Abu 'l-Ḥasan (Ḥusain) Djawhar b. 'Abdallāh, called al-Kātib, a Fāṭimid general. He was born in Byzantine territory whence his name "al-Rūmī" and was brought as a slave to Ḳairawān. After passing through the hands of several masters he was finally presented by the eunuch Khafīf to the Caliph al-Manṣūr in this town, who made him his personal attendant. After receiving his freedom from his son and successor al-Mu'izz, he soon rose from secretary to the rank of a vizier and commander-in-chief of the army, and in this latter office distinguished himself as one of the greatest of Fāṭimid generals. His first great feat of arms was the campaign in 347 (958) to the Maghrib; he succeeded in taking prisoner the ruler of Sidjilmāsa, Muḥammad b. Wāsūl, who had declared himself "Commander of the Faithful", and struck coins in his own name; Fās was taken and the whole west as far as Tangier and Ceuta soon subdued. Djawhar's second campaign which took place about nine years later was equally brilliant. It was now at last possible to realise the long cherished designs of the Fāṭimids on Egypt, which had been breaking up since the death of Kāfūr. On the 14th Rabī' I. 358 = 5th February 969 Djawhar left Raḳḳāda with 100,000 men. Near Alexandria he was met by an embassy from Egypt which offered him the submission of the country. Although he gave the mission a friendly welcome, on its return the war-party gained the upper hand with the result that a battle was fought on the 11th Sha'bān (30th June) at Djīza. Djawhar had little difficulty in breaking down the resistance of the enemy and on the 17th Sha'bān victoriously entered the capital. He at once proceeded to lay out a new quarter of the city, the modern Cairo (cf. the articles Azhar, p. 532 *et seq.* and Cairo, p. 815 *et seq.*). — He intrusted the conquest of Syria to Dja'far b. Fallāḥ, who occupied Damascus in 359 = 969-970. By 360 = 971 however the latter had to retire before the Ḳarmaṭians under Ḥasan al-A'ṣam; the reinforcements sent by Djawhar to Syria were besieged in Jaffa and soon the enemy was before Cairo itself. Djawhar tried, not without success, to enter into negotiations with some of the hostile leaders, and after an indecisive battle had first been fought, won a complete victory on the 3rd Rabī' I 361 = 24th December 971 before the gates of the city. Jaffa was now relieved but when soon afterwards the Ḳarmaṭians began to prepare for another advance, Djawhar urgently requested the Caliph to come to Egypt in person. He arrived in Ramaḍān 362 (June 973) and from this hour the hitherto all-powerful Djawhar begins to recede into the background; in 364 = 974 he was even deprived of all his honours. It looks as if the Caliph thought the great popularity of his general dangerous. It was only after the death of Mu'izz (356 = 976), in the reign of his successor al-'Azīz [q. v., p. 540] that he regained his former rank. This Caliph in 976 sent him against the Turk Aftakīn, who had shortly before installed himself as ruler of Damascus. In Dhu 'l-Ḳa'da 365 = July 976, Djawhar began the siege of the city but when Ḥasan al-A'ṣam hurried to its assistance, had to retire and in his turn was shut up in Ascalon by the allies. He finally succeeded in gaining from Aftakīn a guarantee of a safe retreat, whereupon he went to the Caliph in Egypt, who now undertook the direction of the operations in person. Djawhar commanded the advance-guard in the successful campaign against Aftakīn which followed, but we hear no more of his military activities. He appears to have passed the remainder of his life in comparative retirement, winning the esteem of the people by his liberality, and died on the 20th Dhu 'l-Ḳa'da 381 = 28th January 992 at an advanced age.

Bibliography: Ibn al-Athīr (ed. Tornberg), viii. pass.; ix. 64; Ibn Khallikān (ed. of Būlāḳ 1299), i. 147 *et seq.*; ii. 133 *et seq.*; (transl. de Slane, i. 340; iii. 377); Abu 'l-Fidā', *Ta'rīkh*, ii. 115, 118, 121; Maḳrīzī, *Khiṭaṭ*, i. 352 *et seq.*; 377 *et seq.*; Ibn Taghrībirdī, *al-Nudjūm al-Zāhira* (ed. Juynboll), ii. 404 *et seq.*; ed. Popper, p. 1; Wüstenfeld, *Gesch. d. Fatimiden-chalifen*, p. 100 *et seq.*; A. Müller, *Der Islam im Morgen- und Abendland*, i. 618 *et seq.*; S. Lane-Poole, *A History of Egypt in the Middle Ages*, p. 99 *et seq.*

(E. Graefe.)

al-**DJAWHARĪ**, Abū Naṣr Ismā'īl (b. Naṣr?) b. Ḥammād, a celebrated lexicographer of Turkish origin born in the province or town of Fārāb, east of the Sir-Daryā, which in the time of Abu 'l-Fidā' and Yāḳūt was called the Otrar or Oṭrār.

After being educated at home by his maternal uncle, Abū Ibrāhīm Isḥāḳ al-Fārābī, author of the *Dīwān al-Adab*, he went to Baghdād, where he attended the lectures of Abū Saʿīd al-Ḥasan b. ʿAbd Allāh b. al-Marzubān al-Sīrāfī and Abū ʿAlī al-Ḥasan b. Aḥmad b. ʿAbd al-Ghaffār al-Fārisī. To obtain a deeper knowledge of Arabic, he travelled in Mesopotamia, Syria and even to the Ḥidjāz, while he devoted particular attention to the dialect of the Rabīʿa and Muḍar. He then returned to the east, spent some time in Damaghān (or Dāmaghān) a small town on the road from al-Raiy (near Teheran) to Nīsābūr, with Abū ʿAlī al-Ḥasan b. ʿAlī, who studied the *Ṣiḥāḥ* with him. He then continued his journey eastwards but again broke it in the capital of Khorāsān where he taught the Arabic language, grammar and particularly calligraphy in which he is said to have so excelled that his writing could not be told from that of the celebrated Ibn Muḳla. A manuscript of the Ḳorʾān from his pen cost a hundred dinārs. He died in Nīsābūr; it is said that in a fit of madness he tried to fly with the two wings of a door and fell from the top of his house (according to others from that of the old mosque) while trying to do so.

The date of his death is variously given as 393 (1003), 398 (1007-1008), and about 400 (1009-1010). The first date is untenable; for Yāḳūt says that he had seen a copy of the Ṣiḥāḥ from al-Djawharī's pen which bore the date 396; on the other hand this testimony loses its importance when we read that al-Djawharī died when he had only got to the letter *Ḍād* in the fair copy, and the rest of the work was finished by one of his pupils from the author's rough draft, either by Ibrāhīm b. Sahl (variant: Ṣāliḥ) al-Warrāḳ or by the *Ustādh* Abū Manṣūr ʿAbd al-Raḥīm (variant: Raḥmān) b. Muḥammad al-Baikaḥī, for whom it is said to have been compiled.

Among his pupils are mentioned Ismāʿīl b. Muḥammad b. ʿAbdūs al-Dahhān al-Nīsābūrī, Abū Sahl Muḥammad b. ʿAlī b. Muḥammad al-Harawī etc.

Al-Djawharī had also some taste for poetry; al-Thaʿālibī and Yāḳūt quote some verses by him.

He wrote the following works: 1. a small grammar, *Muḳaddima*, which appears to be lost; 2. *ʿArūḍ al-Waraḳa*, a treatise on metre, in which he did not follow the plan of al-Khalīl b. Aḥmad al-Farāhīdī; this work is known only from extracts in writers on metrics; 3. *Tādj al-Lugha wa-Ṣiḥāḥ al-ʿArabiya* (*Ṣaḥāḥ* is also correct), a large dictionary. The various roots are arranged alphabetically under the last radical, those roots which end in the same radical being arranged according to the first and second radical. In spite of small errors the *Ṣiḥāḥ* is considered more correct than the *Ḳāmūs* of Fīrūzābādī; it was published in Tabrīz in 1270 (lithographed with vowels), in Būlāḳ in 1282 and in 1292 according to the recension of Ismāʿīl b. Muḥammad b. ʿAbdūs al-Dahhān al-Nīsābūrī with the *al-Wiḳāḥ wa-Taḳḳīf al-Rimāḥ fī Radd Tawhim al-Ṣiḥāḥ* of ʿAbd al-Raḥmān b. ʿAbd al-ʿAzīz on the margin.

Bibliography: Naṣr al-Hūrīnī, *Muḳaddima*, at the beginning of the edition of the *Ṣiḥāḥ* (Būlāḳ 1292); Van Dyck, *Iktifāʾ al-Ḳanūʿ bimā huwa maṭbūʿ* (Cairo 1897), p. 322; Abu ʾl-Fidāʾ, *Taʾrīkh* (Constantinople 1286), ii. 145; Suyūṭī, *Bughyat al-Wuʿāt fī Ṭabaḳāt al-Lughawiyīn wa ʾl-Nuḥāt* (Cairo 1326), p. 195; Diyārbakrī, *Taʾrīkh al-Khamīs fī anfas nafīs* (Cairo 1283), ii. 356; al-Thaʿālibī, *Yatīmat al-Dahr fī shuʿarāʾ ahl al-ʿAṣr* (Damascus 1302), iv. 289; Yāḳūt al-Rūmī, *Irshād al-Arīb ilā maʿrifat al-Adīb* (ed. Margoliouth — Gibb Memorial — Leiden 1909), ii. 266; Abu ʾl-Barakāt ʿAbd al-Raḥmān b. Muḥammad al-Anbārī, *Nuzhat al-Alibbāʾ fī Ṭabaḳāt al-Udabāʾ* (Cairo 1294), p. 418; Brockelmann, *Geschichte der Arabischen Litteratur* (Weimar 1898), i. 128; Cl. Huart, *Littérature Arabe* (Paris 1902), p. 157; do., *Les Calligraphes et les Miniaturistes de l'Orient Musulman* (Paris 1908), p. 78.

(MOH. BEN CHENEB.)

AL-DJAWLĀN, a district in the north of the country east of the Jordan. The modern Djōlān is bounded in the west by the Jordan, in the north by the slopes of Hermon, in the east by the Nahr al-Ruḳḳād and the Nahr al-ʿAllān and in the south by the Yarmūk. It is divided into a high lying northern part and a lower southern part. The north is wild and covered with shapeless blocks of lava; its former wealth of forest, particularly oak-trees, has now practically disappeared, but it is covered with a rank growth of grass after the rainy seasons. The southern part is flatter and more fertile for, like the greater part of Ḥawrān, it is covered with decomposed, dark brown lava.

The name of the district points to the Gaulanitis of Hellenistic times, which also though only in part extended to the Jordan (Josephus, *Bell. Jud.* iii. 3, 1). The name was derived from the town of Golan mentioned in the Old Testament which Josephus and Eusebius still knew as a village of Gaulane or Gaulon in Batanaea. If this town can, as Schumacher supposes, be identified with the modern Saḥm al-Djōlān, the district of Gaulanitis must originally have had its centre east of the Nahr ʿAllān, and the name was afterwards transferred to the districts west of this river. It is in any case certain that the district of Golan in later times also must have included land east of the modern eastern boundary. The town of al-Djābiya [q. v. p. 988] is, for example, called Djābiyat al-Djawlān by Ḥassān b. Thābit and other early poets (e. g. *Ḥamāsa*, 658, v. 2); this is also obvious from the above-mentioned Saḥm al-Djōlān, even if Schumacher's suggestion should be wrong. Yāḳūt is the first to call the district Djaidūr, in which Djābiya lies, and to mention it as a separate district alongside of Djawlān, although with the note that some consider the two identical. This agrees with the modern division, which separates the land east of the Nahr al-Ruḳḳād from Djōlān as an independent district Djēdūr.

When the Arabs conquered Syria, Gaulanitis belonged to Palestina Secunda and the towns attached to it are therefore detailed in the account of Shuraḥbīl's conquest of al-Urdunn. It had been an important Ghassānid centre as long as this principality existed (cf. Nābigha, 2, 4; 21, 25; 29, Ḥassān b. Thābit, Tunis, 89, 91, 100; Cairo, 99, 102, 110 *et seq.*). But the Arabs here abandoned the old division and united Djawlān to the province of Damascus. It is therefore mentioned by Ṭabarī (*Annales*, iii. 84), with al-Ghūṭa and Ḥawrān along with al-Urdunn and in Muḳaddasī, it forms with al-Ghūṭa, Ḥawrān, al-Bathaniya [q. v., p. 674], al-Biḳāʿ [q. v., p. 775], and al-Ḥūla the

six districts of the province of Damascus. According to Ya'ḳūbī Bāniyās [q. v., p. 648] was the capital of Djawlān and the main element in the essentially Ḳaisite population the Banū Murra. At the present day, Djōlān is one of the six administrative divisions belonging to the mutaṣarrifik of Ḥawrān, the Ḳāimmaḳām of which lives in Ḳunēṭra.

Damascus used to be supplied with provisions from this very fertile district. An Arab poet (*Ḥamāsa*, 763, v. 1) also mentions that the clay of Djawlān was used for making bricks.

Bibliography: Balādhorī (ed. de Goeje), p. 116; Ya'ḳūbī in *Bibl. Geogr. Arab.* (ed. de Goeje), vii. 362; Muḳaddasī, ibid. iii. 154, 160 Anm., 188; Ibn al-Faḳīh, ibid. v. 105; Ibn Khurdādhbeh, ibid. vii. 77; Yāḳūt, *al-Mu'djam*, ii. 159, 183; Idrīsī in the *Zeitschr. d. Deutsch. Palästina-Vereins*, viii. 139; Schumacher, *Across the Jordan* (1886), p. 91—99; *do.* in the *Zeitschr. d. Deutsch. Pal.-Vereins*, ix. 167—363; xxii. 178—188; Nöldeke in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxix. 428.

(FR. BUHL.)

DJAWNPŪR is a district and city lying on the Gumti river to the North West of Benares in the United Provinces of India, between 25.24—26.12 degrees North and 82.7—83.5 degrees East. The population amounts to a million and a quarter, of which Muḥammadans form $9^{8}/_{4}$. After Shihāb al-Dīn Ghūrī defeated the Rāṭhōr King of Kanaudj, the Muḥammadans passed through Djawnpūr to the sack of Benares. Ghiyāth al-Dīn Taghlaḳ made his son Governor of the country in 1321 A. D., and 38 years later the Emperor Fīrōz Shāh Taghlaḳ founded the modern city. Thirty five years later again Khwādja-i Djahān, the Mughal Governor, proclaimed himself Sulṭān al-Shark, and his successors ruled in Djawnpūr for nearly a century. The principal of these were Mubārak Shāh, Ibrāhīm Shāh (1401—1440), Maḥmūd Shāh (1440—1459), and Ḥusain Shāh (1460—1476), who were engaged from time to time in struggles with the central power at Dihlī, and the rulers of Mālwa, and made successful raids into Bundelkhand and Orissa. The Emperor Humāyūn took possession of the place after the capture of Āgra by Bābur, and it was subsequently held by Shēr Shāh. In 1559 A. D. after the succession of Akbar, it was re-united to the Mughal Empire and fell into decay when Allāhābād became the seat of provincial government. It afterwards came into the possession of the Nawwābs of Oudh and passed to the British in 1775 A. D. Among the striking architectural features of Djawnpūr are the stone bridge over the Gumti built by Mun'im Khān, Governor of the Emperor Akbar, in 1564 A. D., the Atala and Djhandjhrī mosques built by Ibrāhīm Shāh and the Dārība mosque built by two of his nobles; the Lāl Darwāza mosque built by the Queen of Maḥmūd Shāh; and the Djāmi' Masdjid built between the years 1438 and 1478. At the side of the last is an enclosure of royal graves. The special characteristics of the Sharḳī style, derived from the Paṭhān style at Dihlī, are the high platforms on which the buildings stand, the two-storeyed colonnade cloisters which flank the great central court, and the lofty propylon-like gates on the east side, raised in front of a domed porch, and relieved by panels, cornices and other decorative work.

Bibliography: *Imperial Gazetteer of India*; Fergusson, *History of Indian Architecture*; A. Führer, *The Sharqi Architecture of Jaunpur* (*Archaeological Survey of India*, N. S. i, 1889).

(H. C. FANSHAWE.)

DJAWZAHAR, in the astronomy of the Arabs and Persians means without annexion (*iḍāfa*), the orbit of the moon, or to be more exact the circle concentric with the ecliptic, in which the centre of gravity of the lunar epicycle moves; with annexion it means the lunar nodes, i. e. the points at which the orbit of the moon cuts that of the sun (ecliptic), and the node from which the moon begins its course north of the ecliptic, is called *Ra's al-Djawzahar* = the Dragon's Head, the node from which the moon begins its orbit south of the ecliptic, *Dhanab al-Djawzahar* = the Dragon's Tail; the two together are called *Djawzaharāni*. Djawzahar is the arabicised form of the Persian word *Gawazhr*, of uncertain etymology; I shall only mention two derivations: According to Spiegel and Nallino Gawazhr is probably from the Zend *Gaocithra* = "(containing) the seed of the bull", which in the Avesta is an epithet of the moon; the *Dictionary of Technical Terms* and the *Mafātīḥ al-'Ulūm* say that Djawzahar is an arabicised form of the Persian *Gawzihr*, i. e. form or shape of a knot (literally of a knob or nut). For farther information the reader may be referred to the bibliography. In most Arabic astronomers the term *al-'Uḳdatāni* is also found = the two nodes or also *ra's al-tinnīn* and *dhanab al-tinnīn* = head and tail of the snake or of the dragon.

Bibliography: Al-Battānī, *Opus astronomicum* (ed. Nallino), i. 250; *Mafātīḥ al-'Ulūm* (ed. van Vloten), p. 220; *Dictionary of the Technical terms*, etc. (ed. Sprenger) s. v. *Djawzahar* and *Dhanab*; *Tabulae long. ac latit. stellar. fixar. ex observat. Ulugh Beighi* (ed. Th. Hyde, Oxon. 1665), p. 14 of the commentary; F. Spiegel, *Eranische Altertumskunde* (Leipzig, 1871—1878), ii. 70.

(H. SUTER.)

DJAZĪRA (plural DJAZĀ'IR) (A.) "island", "peninsula". — Al-Djazīra al-Khaḍrā', a town in Spain, see ALGECIRAS, p. 277. — Al-Djazā'ir = Algiers [q. v., p. 256].

Djazīrat Aḳūr or Iḳlīm Aḳūr, also briefly called al-Djazīra, is the name given by the Arab geographers to the northern part of the land between the Euphrates and the Tigris, beginning, according to Abu 'l-Fidā (ed. Reinaud, p. 273) at Malaṭya and Āmid in the north and bounded in the south from the 'Irāḳ by a line from Anbār to Takrīt. Cf. G. Le Strange, *Lands of the Eastern Caliphate* (Cambridge 1905), p. 24 *et seq.*, 86—114.

DJAZĪRAT B. 'OMAR, now usually briefly called Djezīre, "island", a town on the right (west) bank of the central course of the Tigris, situated in 42° 11' E. Long. (Greenw.) and 37° 20' N. Lat. at a height of 1200 feet above sea level. According to the Arab geographers it used to lie in a bend in the Tigris the ends of which were joined by an artificial channel. If we take this literally, the modern river-bed must be the artificial arm and the Tigris once flowed around the town on the west in the bed which is now almost dry in the normal condition of the river.

Even in ancient times there was a passage over the Tigris at Djazīrat b. 'Omar, at the for-

treas of Bezabde, the exact site of which has been located by M. Hartmann, (*Bohtān*, p. 98 *et seq.*) from Sachau's description of the district, south of the modern town west of the ruins of the ancient Tigris bridge, while the site of the district of Zabdicene — whether east or west of the river (in favour of the former it might be pointed out that the Chaldaean diocese of Djezīre lies to the east) — is still debated. The traditional equation of Bezabde with Sapphe should be rejected as quite uncertain. On this point cf. Nöldeke in *Beiträge zur alten Geschichte* (*Festschrift für Kiepert*), p. 76 *et seq.*; Chapot, *La frontière de l'Euphrate*, p. 319; Herzfeld in *Memnon*, i. 225; M. Streck in Pauly-Wissowa's *Realencykl.*, Supplement, p. 250.

The district of Bāzabdā is often mentioned by the Arab geographers. It was conquered by ʿIyāḍ b. Ghanm in the reign of ʿOmar. We know less of the town of the same name. The mass of ruins of a bridge south of Djazīrat b. ʿOmar across the Tigris naturally points to a time when the main settlement lay close by. According to the usual supposition the bridge would be Sasanian. If the building of a bridge, which is mentioned in the viᵗʰ (xiiᵗʰ) century by Ibn al-Athīr (xi. 204), himself a native of Djazīrat b. ʿOmar, refers to this, it must really have been a restoration. Ibn al-Athīr (in Yāḳūt, iv. 36) still knew of Bāzabdā as a village to the west across the river from Djezīre.

The Arab authors say that a certain al-Hasan b. ʿOmar b. Khaṭṭāb al-Taghlibī, who died about 250 A. H., was the founder and eponym of Djazīrat b. ʿOmar. The most flourishing period in the history of the town was in the ivᵗʰ (xᵗʰ) century, Muḳaddasī (p. 139) describes it as a well built and populous town surrounded by a fertile country, the harbour of Armenia, from which the Tigris boats exported honey, butter and nuts, almonds, pistachios, etc. to Mosul. In the vᵗʰ (xiᵗʰ) century it belonged to the Marwānids [q. v.] and afterwards to the Zangids [q. v.]. At a later period we find a Kurdish dynasty, the ʿAzīzān, as rulers of Djazīra, who claimed descent from an alleged Umaiyad Khālid b. al-Walīd, although it was well known that they used to be Yazīdīs. (Cf. M. Hartmann, *op. cit.*, p. 19). By the xivᵗʰ century, Ibn Baṭṭūṭa (ii. 139) found the greater part of the town in ruins. Tīmūr again destroyed it. The old dynasty gained its power again after being driven out for a period by Uzun Ḥasan and finally submitted to the Ottomān Sulṭān Selīm I for protection from the Ṣafawids. The Kurds, who by this time had already become practically uncontrolled lords of the country, have remained so under Turkish rule. Even when in the xixᵗʰ century the government took more energetic steps and the town was stormed and laid in ruins in 1836, everything was soon as before. In 1899 Lehman-Haupt (*Armenien*, i. 363 *et seq.*) found the Kurdish Ḥamīdiye the real masters there.

The modern town of Djezīre (according to Sachau 600—800 houses; according to Müller-Simonis 800 houses, of which 120 are Christian; according to Cuinet 9560 inhabitants, including 5100 Christians; — according to Sachau the most widely disseminated language is Kurdish) which is the capital of a Ḳaḍā in the Sandjaḳ of Mārdīn in the Wilāyet of Diyār Bakr, occupies only a small part of the area surrounded by basalt walls which the ancient town filled, while part of the ruined remainder is used as a cemetery. In the tortuous streets a few old churches and a considerable mosque have survived. Of the fortress at the northern corner a few apartments are still occupied; the rest has fallen into ruins. The mediaeval bridge, which united the island in the south with the country on the west of the Tigris was — in a wretched state of disrepair — in use down to recent times but has now been utterly abandoned to decay. At the north side near the fortress there is a bridge of boats which renders communication possible with the east bank.

Bibliography: The Arabic geographers have been utilised by G. L. Strange in his *Lands of the Eastern Caliphate*, p. 93 *et seq.*, 124 *et seq.*, and M. Hartmann, *Bohtān*, p. 19 *et seq.*, 33 *et seq.*, 98 *et seq.*, where the other early literature is also utilised; see also Barb in the *Sitzungsber. der Wiener Akad.*, xxviii. (1858), p. 5 *et seq.*; xxx. (1859), p. 117—140; Petermann, *Reisen im Orient*, ii. 45 *et seq.*; Müller-Simonis, *L'Arménie*, p. 358—368; Cuinet, *La Turquie d'Asie*, ii. 512 *et seq.*; G. L. Bell, *Amurath to Amurath*, p. 296 *et seq.*; Preusser, *Nordmesopotamische Baudenkmäler*, p. 24 *et seq.* (R. HARTMANN.)

DJAZM (A.; literally "cutting"), a technical term of Arabic grammar: apocope. It is the name given to one of the three moods of the imperfect (*wudjūh min wudjūh iʿrāb al-mudāriʿ*), viz., to the one, whose forms without an inflectional ending end in a consonant in a strong verb and in a short vowel in a weak verb (*yafʿal*: *yafʿalu*; *yagzu*: *yagzū*). The *djazm* (in the strong verb at least) corresponds in form to the *sukūn* (which Sībawaihi also calls *waḳf*) at the end of indeclinable words; according to the Arab view it also corresponds to the *djarr* [q. v.] of the noun (just as the indicative corresponds to the nominative and the subjunctive to the accusative). As it is only found in the verb, it belongs to the *Khaṣāʾiṣ al-Fiʿl*. The djazm is found after certain particles and nouns (see *Mufaṣṣal*, p. 112, 2). — The elision of short and abbreviation of long vowels at the end of the apocopated mood are presumably to be explained from the sentence stress.

Bibliography: Sībawaihi (ed. Derenbourg), i. 1, 10, 12, 2, 4, 7, 363, 1—14, 384, —403, 20, 408, 22—409, 1; al-Zamakhsharī, *al-Mufaṣṣal*, p. 108 *et seq.*, 112—114, 150, 152, 184 *et seq.*; Brockelmann, *Grundriss der vergl. Grammat. der semit. Spr.*, i. 85 (§ 43, c, β), 554 (§ 259, B, a, α). (A. SCHAADE).

AL-**DJAZŪLĪ**, ABŪ MŪSĀ ʿĪSĀ B. ʿABD AL-ʿAZĪZ B. YALALBAKHT B. ʿĪSĀ B. YŪMARĪLĪ, belonging to the Berber tribe of Djazūla (not Djuzūla, as Ibn Khallikān says) or better Gazūla (the modern Gazūla) a branch of the Yazdakts in Southern Morocco is best known by his short introduction (*Muḳaddima*) to the study of Arabic grammar, called *al-Ḳānūn*.

After the completion of his early education in Marrākush he went to the east to make the pilgrimage to Mecca and Medina. In Cairo he attended the lectures of the celebrated philologist Abū Muḥammad ʿAbd Allāh b. Barrī and it is even said that his *Ḳānūn* is merely a reproduction of the lectures of his teacher on al-Zadjdjā-

ūlī's *Djumal* and in support of this is quoted Djazūlī's confession that he was not the author of it. He also studied the *Ṣaḥīḥ* of Bukhārī, with Abū Muḥammad Ibn ʿUbaid Allāh in Cairo, but lived in the greatest poverty and often had to perform the duties of an Imām in a mosque in the neighbourhood in order to earn the money to provide him with the means of subsistence to complete his studies, for he would not enter a madrasa.

On his return from the east, he stayed for a while at Bougie which he devoted to the teaching of grammar, always in the direst poverty.

In 543 (1148-1149) he was in Algiers where he initiated Abū ʿAbd Allāh b. Muḥammad b. Ḳāsim b. Mandās, a grammarian of Āshīr, into his *Ḳanūn*. He then went to Almeria in Spain and taught grammar for a period there. While here he pledged his copy of Ibn al-Sarrādj's *Uṣūl*, which he was studying with Ibn Barrī and which bore his autograph. The man with whom he had pledged it told Abu ʾl-ʿAbbās al-Maghribī, at that time the most famous ascetic in that part of the world, of Djazūlī's wretched position and Abu ʾl-ʿAbbās used his influence with the Almohad Sulṭān on his behalf. The latter appointed Djazūlī to deliver the *khuṭba* in the Great Mosque of Marrākush. He died in Azammūr in 606 or 607 or 610 or even 616 according to Ibn Ḳunfudh, *Wafayāt*.

Of his pupils we must mention Zain al-Dīn Abu ʾl-Husain Yaḥyā b. ʿAbd al-Muʿṭī (or briefly b. Muʿṭī) b. ʿAbd al-Raḥmān al-Zawāwī, the first grammarian to compose an *Alfiya*, and Abū ʿAlī ʿOmar b. Muḥammad b. ʿOmar b. ʿAbd Allāh al-Azdī al-Shalūbīnī, who wrote commentaries on his master's *Ḳanūn*, of which there are copies in the Escurial (Derenbourg's *Catalogue*, Nº. 2, 36, 190).

Among Djazūlī's works are: 1. a Commentary on the *Bānat Suʿād* of Kaʿb b. Zuhair (edited by R. Basset, Algiers, 1910); 2º. *Al-Ḳanūn*, also called *al-Muḳaddima al-Djazūliya*; 3º. Commentary on the preceding; 4º. *Amālī fi ʾl-naḥw* (grammatical dicta); 5º. Abridgment of the Commentary of Abu ʾl-Fatḥ ʿOthmān b. Djinnī on the Dīwān of al-Motanabbī; 6º. Commentary on the *Uṣūl* of Ibn al-Sarrādj (grammar).

Bibliography: Ibn al-Abbār, *Takmila* (ed. Codera, Madrid 1889), Nº. 1932; Ibn Khallikān (ed. de Slane), p. 486; do. (Cairo 1310), i. 394; Suyūṭī, *Bughyat al-Wuʿāt fi Ṭabaḳāt al-Lughawiyīn wa ʾl-Nuḥāt* (Cairo 1326), p. 369; al-Ghubrīnī, *ʿUnwān al-Dirāya fī man ʿurifa min al-ʿUlamāʾ fi ʾl-Miʾat al-sābiʿa bi-Bidjāya* (Algiers, 1911), p. 231; Ibn Ḳunfudh, *Wafayāt*, my Ms.; Aḥmad b. ʿAlī al-Daladjī, *al-Falāka wa ʾl-Maflūkūn* (Cairo, 1322), p. 91; Brockelmann, *Geschichte der arabischen Litteratur*, (Weimar, 1898), i. 308.

(MOH. BEN CHENEB.)

AL-DJAZŪLĪ, ABŪ ʿABD ALLĀH MUḤAMMAD B. SULAIMĀN B. ABĪ BAKR AL-DJAZŪLĪ (Gazūlī) AL-SIMLĀLĪ, a Moorish mystic, was descended, according to his biographers and brothers of his order, like all founders of religious orders, from the Prophet, although the very name of his father is uncertain and still more that of his grandfather. He belonged to the Berber tribe of Gazūla, which was settled in the Moroccan Sūs, in the district between the Atlantic Ocean, the Saharan Atlas and the lower course of the Wād Drā (Darʿa).

He began his studies in his native place, and then went to Fās to enter the *Madrasat al-Ṣaffārīn*, where the room in which he lived is still pointed out. Soon after his return home a tribal feud, in which he had intervened forced him to migrate to northern Morocco. When after a desperate battle each of the combatants denied being guilty of the death of a man who had fallen in the fight and the struggle threatened to be resumed, Djazūlī suddenly appeared on the battlefield and seeing that the situation was becoming worse cried out that he himself had killed the man. As the customary law of the time demanded the banishment of the slayer, Djazūlī went to Ṭandja to take ship to the East, and spent forty (?) years in Mecca and Medina and in Jerusalem. Returning to Fās he compiled his *Dalāʾil al-Khairāt* with the help of the books in the *al-Ḳarawiyīn* Library. He was then initiated into the Shādhiliya order by the Sharīf (?) Abū ʿAbd Allāh Muḥammad b. Āmghār, the younger, who lived in Tīṭanfaṭṭar (the modern Tīṭ) on the Atlantic coast, a few miles S. E. of Mazagan. After devoting fourteen years of peaceful seclusion in a *Khalwa* to the worship of God, he went to Asfī (Safī) where he soon made so many proselytes that the governor of the town felt obliged to expel him. Djazūlī thereupon called down God's wrath upon the town, whereupon it fell into the hands of the Portuguese who held it for forty years. According to one tradition this governor poisoned Djazūlī whom he thought to be the expected Fāṭimid prophet (the Mahdī). Djazūlī died at Afūghal while engaged in prayer, on a Wednesday (sic!) in Dhu ʾl-Ḳaʿda 869, on the 16th Rabīʿ I. 870, in 873, or on the 16th Rabīʿ I. 875 (25th June—24th July 1465; 7th November 1465; 2nd August 1467—21th July 1468; 13th September 1470).

One of his pupils, ʿAmr b. Sulaimān al-Shayāẓmī, called al-Saiyāf, who afterwards proclaimed himself a prophet, resolved to avenge Djazūlī. After placing his body in a coffin, he unfurled the banner of revolt and for twenty years ravaged the province of Sūs with fire and sword. He carried the coffin with the body of his teacher about with him and brought it every evening to a place which he called *al-Ribāṭ*, which was guarded by a body of watchers and lit all night by a wick as large as a man's body, placed in a kind of vessel full of oil. When ʿAmr al-Saiyāf met his death in 890 (18th Jan. 1485—6th Jan. 1486), Djazūlī was buried in the district of Ḥāḥa at a place called Āfghāl or Āfūghāl. 77 years afterwards Sulṭān Abu ʾl-ʿAbbās Aḥmad, called al-Aʿradj, after his entry into Marrākush, had his remains exhumed along with those of the father of the Sulṭān, who rested beside him, perhaps for political reasons, brought the two coffins to Marrākush and finally interred them there.

It almost seems as if the Shaikh's body was still uncorrupted after the first exhumation, so we may presume that death had taken place only a short time before.

Apart from his extensive knowledge of Ṣūfī doctrines, Djazūlī was also an important jurist and actually knew by heart the *Mudawwana* and *al-Mukhtaṣar al-farʿī* of Ibn al-Ḥādjib.

Of his Ṣūfī works only the following are known: 1. *Dalāʾil al-Khairāt wa Shawāriḳ al-Anwār fī*

Dhikr al-Ṣalāt ʿalā ʾl-Nabī al-Mukhtār, a collection of prayers for the Prophet, description of his tomb, his names, etc. published several times at Cairo and Constantinople, and at St. Petersburg 1842; 2. *Ḥizb al-Falāḥ*, a prayer extant in Ms. at Berlin 3886, Gotha 820, Leiden 2200[2], and 3. *Ḥizb al-Djazūlī* also called *Ḥizb Subḥān al-Dāʾim lā yazūl*, which is found among the Shādhilites, is in the vulgar tongue.

Djazūlī was the founder of a Shādhilī sect known as the Djazūliya, whose adherents have to repeat the *Basmala* 14,000 times and the *Dalāʾil al-Khairāt* twice a day and in the night once the *Dalāʾil* and the fourth part the Ḳorʾān.

Bibliography: Ibn al-Ḳāḍī, *Djadhwat al-Iḳtibās fī man ḥalla min al-Aʿlām Madīnat Fās* (Fās 1309), p. 135; Aḥmad Bābā, *Nail al-Ibtihādj bi Taṭrīz al-Dībādj* (Fās 1317), p. 339; do., *Kifāyat al-Muḥtādj* (Ms. in the Algiers Madrassa), fº. 174, vº.; Muḥammad al-Mahdī al-Fāsī, *Mumtiʿ al-Asmāʿ fī Dhikr al-Djazūlī wa ʾl-Tabbāʿ wa mā lahum min al-Atbāʿ* (Fās 1313), p. 2—33; al-Ḳādirī, *al-Iṭṭirāf ʿalā Nasab al-Aḳṭāb al-arbaʿat al-ashrāf* (Fās 1309); Abū Ḥāmid, *Mirʾāt al-Maḥāsin min Akhbār Abi ʾl-Maḥāsin* (Ms. in the Bibl. Nat. of Algiers, 1717), fº. 141 rº.); al-Wafrānī, *Nuzhat al-Ḥādī* (ed. Houdas, Paris 1888), Ar. Text, p. 18; Aḥmad b. Khālid al-Nāṣirī al-Salāwī, *al-Istiḳṣā li Akhbār Duwal al-Maghrib al-Aḳṣā* (Cairo, 1312), ii. 161; iii. 7; Brockelmann, *Gesch. der arab. Litt.* ii. 252 *et seq.* (MOH. BEN CHENEB.)

DJAZZĀR-PASHA, AḤMED, Pasha of ʿAkkā, a Bosnian by birth, although he is said to have belonged to Widdin or Nish, born about 1132 = 1720, was first of all in the service of the Grand Vizier Ḥakīm-Oghlu ʿAlī-Pasha, whom he accompanied to Egypt, when the latter was entrusted with its administration for the second time; he then made the pilgrimage to Mecca. When on his return he found ʿAlī-Pasha, who had in the meanwhile been dismissed, no longer there, he enlisted in the Mamlūks by selling himself to ʿAbd Allāh-Beg, one of ʿAlī-Beg's Mamlūks (1168 = 1755). When *Kāshif* of the province of Buḥaira [q. v., p. 772] he was entrusted with the punishment of the Beduins who had murdered ʿAbd Allāh-Beg and revenged the latter by massacring over seventy Arabs, a deed which earned him the epithet of *Djazzār* ("Butcher"). Suspected of complicity in the murder of Ṣāliḥ-Beg he escaped, disguised as an Algerian, to European Turkey but soon afterwards returned to marry the daughter of a Beduin chief of Buḥaira of the tribe of Hannādī. In Syria he made an independent position for himself with the help of a body of soldiers which he formed by purchasing slaves and in 1181 (1767) received the rank of *Mīr-Mīrān* and in 1189 (1775) was made Beylerbeg of Rūmili; in the same year as a reward for his services to the Porte in the affair of Ḍāhir (Ṭāhir) ʿOmar, he was appointed governor of the Eyālet of Ṣaidā. He made use of this position to fortify ʿAkkā [q. v., p. 241] and make it his residence; he was on several occasions Wālī of Syria and leader of the pilgrims' caravan.

Defeated in 1213 = 1799 by Bonaparte he retired to ʿAkkā which he defended with the help of the English fleet under the command of Sir Sidney Smith, who provided him with engineers, gunners and ammunition. The siege began on the 21st March and ended after repeated fruitless assaults on the 20th May. Djazzār on his side had made an unsuccessful sortie on the 4th April to facilitate the operations of the Turkish army. He had a monopoly of the trade in corn and cotton; with the vast sums obtained by his extortions he built three splendid monuments of architecture in his capital, a mosque, a well and a market. Regarded by the Porte as a rebel, he was saved from the punishment threatening him by the rising of the Wahhābīs. He once again became Wālī of Syria and commander-in-chief in Ḥidjāz, but an illness prevented him from further carrying out his plans; he died in 1219 = 1804 at the age of 70.

Bibliography: Djewdet, *Taʾrīkh*, vii. 70, 117, 353, 386; V. Cuinet, *Syrie, Liban et Palestine*, p. 102. (CL. HUART.)

DJEBEDJI, "rifle-makers", a division of troops who had charge of weapons and munitions and their transport; when instituted by Sulṭān Muḥammad II the corps consisted of 700 men; under Murād III it was raised to 7300. It was composed of two divisions, *Bölük* and *Djamāʿat*, each of which contained a certain number of *orṭas*. One body of the Djebedji was quartered in Constantinople in fine barracks near the Ayā Ṣōfia and in a Kiosk near the Top-Khāne. The remainder were stationed at the frontier fortresses where they were usually called *ʿAzab*. Their general was called *Djebedji-Bashi*. They were disbanded at the same time as the Janissaries (1241 = 1826).

Bibliography: Muṣṭafā-Efendi, *Natāʾidj al-Wuḳūʿāt*, i. 171; Djewdet, *Taʾrīkh*, xii. 215. (CL. HUART.)

DJEBEL, DJABAL (A.) "hill".

DJEBEL ṬĀRIḲ. [See GIBRALTAR.]

DJELLĀB, or, according to the dialect, DJELLĀBA or DJELLĀBIYA, "an outer garment used in certain parts of the Maghrib, which is very wide and loose with a hood and two armlets. The *Djellāb* is made of a quadrangular piece of cloth, which is much longer than it is broad. By sewing together the two short ends a wide cylinder is formed. Its upper opening is also sewn up except for a piece in the centre where a hole is required for the head and neck. Holes are cut on each side for the arms. When the garment is put on, the seam joining the two short ends runs down the middle of the breast. The two seams which close the two ends of the upper part run along the shoulders and the upper part of the arms. The head and neck are put through the space left open in the middle of the upper end. The forearms come through the holes at each side; they would be left uncovered if armlets were not sewn on to the edges of the armholes. These armlets are very short. At their lower extremity is a slit (*nifek*) for the elbow and at the top a second slit (*fatha*) across, through which, when necessary (e. g. for the ritual ablution) the bare fore-arm can be thrust. The *djellāb* is made either of native cloth or (in prosperous towns) of European. The former is woollen, rarely and only quite recently of cotton or cotton and wool. These cloths are dyed in different colours in different districts; red, brown, black, white, of uniform colour, striped or spotted. The European materials are thick, usually navy blue, black or dark grey. — The *djellāb* of native manufacture consists of a single piece of cloth, which is made

of the required size. The hood is not added but consists of a quadrangular piece of cloth woven on, the sides of which are folded together behind and sewed. In the *djellāb* of European cloth, the hood is cut separately and put on. The seams of the *djellāb* are covered with braid and often ornamented with tassels, knots and rosettes. — The cut, the form of the *djellāb* and the hood, the ornamentation, the style of weaving, of sewing and of lining vary much in different districts. — This garment is called *djellāb* (*djellāba*, *djellābiya*), throughout the greater part of Morocco and in the West of Algeria; it is also used in other parts of the Maghrib, e. g. in the South of Algeria and in the Mzāb but it is given another name there. Among the Andalusian Muslims however the word *djellābiya* was the name of a garment, the shape and use of which we do not know; in Egypt, we find a phonetic equivalent of the word, *gellābiya* (with *g* for *dj*), but the garment it denotes is quite different from the *djellāb* of the Maghrib. The origin of the word is uncertain. Dozy considers the form *djellābiya* to be the original one and *djellāb*, *djellāba* to be corruptions. He therefore gives the original meaning as "garment of a *djellāb*, i. e. a slave dealer". This view seems philologically untenable. It is much more probable that *djellāb* is connected with the Old Arabic *djilbāb* "outer garment". The dissimilative dropping of the *b* in this word of foreign origin (cf. Nöldeke, *Neue Beiträge zur semitischen Sprachwissenschaft*, p. 53) is not surprising; moreover it has also taken place outside the Maghrib in the modern forms of the word *djilbāb*: thus for example in the dialect of ʿOmān we find *gillāb* with the meaning of "veil".

Bibliography: Dozy, *Dictionnaire détaillé des noms des vêtements chez les Arabes*, p. 122 *et seq.*; do. *Supplément aux Dictionnaires Arabes*, i. 204 *et seq.* with numerous references; Budgett Meakin, *The Moors*, p. 58 *et seq.* with an illustration; Mouliéras, *Le Maroc inconnu*, ii. 16 *et seq.*; *Archives marocaines*, xvii. 122 *et seq.*; Bel, *La Population musulmane de Tlemcen*, Pl. xix, Fig. 17; Bel and Ricard, *Les Industries et le Travail de la Laine à Tlemcen*. (W. Marçais.)

DJEM, son of Sulṭān Meḥemmed II, was born on the 27th Ṣafar 864 = 22nd December 1459 in Adrianople (Saʿd al-Dīn, i. 471; ʿAlī in Ismāʿīl Beligh, *Güldesti*, 47); according to eastern sources (Thuasne, 2), his mother was a Servian princess. While not yet ten years old, he was appointed governor of Kastamuni in Radjab 873 = January 1469 (Saʿd al-Dīn, i. 515) and in the middle of Shaʿbān 879 = end of 1476 succeeded his deceased brother Muṣṭafā as governor of Karaman with a residence in Ḳōniya; in Ḳōniya he devoted himself to athletic exercises and translated Salmān's poem *Djemshīd u Khurshīd* from the Persian (Saʿd al-Dīn, i. 516). During this period he conducted the negotiations with the Grand Master of Rhodes, which preceded the unsuccessful blockade of the island by Meḥemmed II in 1480 (Thuasne, 12—17).

Meḥemmed II died on the 3rd May 1481; of his two surviving sons, Bāyazīd II was in Amasia; on the 20th May 1481 he seized the capital and the reins of government. Djem who intended to dispute the throne with his brother only got as far as Brusa, which he took after a brief fight. Here in the old capital of the Ottomans, he had the *khuṭba* read in his name and struck coins (Neshrī, *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xv. 376; cf. the coin described by Ghālib Edhem, Nº. 126). But in 18 days he had to vacate Brusa before Bāyazīd's army and on the 26th Rabīʿ II. 886 = 23rd June 1481 was severely defeated at Yenishehr (according to Ḥādjdjī Khalīfa at Sulṭān Önü); his army of Anatolian ʿAzabs, Karamanians and Turkomans of Varsak was scattered; he himself escaped with great difficulty to Ḳōniya, from which he fled to the Cilician highlands, which within the Egyptian sphere of influence, on the 1st Djumādā I. = 28th June with his mother, his harem and his son. Thence he went by land via Aleppo, Damascus and Jerusalem to Cairo, which he reached at the end of September and was kindly received by the Mamlūk Sulṭān Ḳāitbāy. From Egypt Djem made the pilgrimage (December 1481—March 1482); on his return to Cairo, he entered into negotiations with Bāyazīd to obtain a share of the kingdom; but Bāyazīd would only promise him a suitable allowance (Ferīdūn). At the same time the Karaman-Oghlu Ḳāsimbeg and others of his supporters urged him to return to Anatolia and once more try the fortune of war. In consequence of this, Djem left Cairo at the end of March, assembled his adherents in Aleppo in the beginning of May, and set out from Adana, where he joined forces with Ḳāsimbeg, to invade Ottoman territory. This undertaking which was entered into without sufficient forces and was badly managed proved an utter failure. Although at first Bāyazīd's generals had to retreat and some towns like Eregli and Angora fell into the hands of Djem's troops, he could not take Ḳōniya, which was defended, and when Bāyazīd advanced with his army (in the middle of June) Djem fled to Tasheli, inaccessible among the Cilician mountains, without a great battle being fought at all. Bāyazīd once more offered to make peace with him, and promised him a princely appanage if he would retire to Jerusalem and do nothing against his authority; but Djem proudly and stubbornly insisted on a division of the empire. When he could no longer hold out, he disbanded his army, took a ship at Korykos and went via Anamur to Rhodes, to the Grand Master Pierre d'Aubusson, after receiving an assurance of protection and guarantee of the personal liberty of himself and his followers. He arrived at Rhodes on the 29th July; soon afterwards the negotiations between the Grand Master and the Sulṭān were begun which in the course of the next month led to the conclusion of a peace, by which the Sulṭān agreed to pay 45,000 ducats annually to the Knights of St. John, in return for which the latter undertook the maintenance and supervision of Djem. In the interval, on the 11th Sept. 1482, d'Aubusson had sent the prince to France, to intern him in one of the houses of the order there. On the 16th October Djem landed at Villafranca and first of all spent some months at Nice; from there he was taken, always guarded by the knights, to Chambéry, Rumilly, Pouët, Rochechinard, Sassenage, Bourganeuf, Monteil le Vicomte, Morterolles (Limoges), Boislamy (May 1485) and then back to Bourganeuf (1487), where he remained till the end of 1488.

When Djem made the fateful resolve to go into Christendom, he did it, as his Turkish biographer Saʿd al-Dīn tells us, with the intention of invading

Rumelia from Hungary and there resuming the war with Bāyazīd. As soon as he reached France, he actually attempted to make an alliance with Matthias Corvinus; but his ambassadors were thrown into prison and made away with. For his protectors and warders regarded him solely as a means to an end and had no intention of allowing him any freedom of movement, by which they might lose this valuable hostage and object of ransom. The rulers, threatened by the Ottomans — Matthias Corvinus, Ferdinand of Aragon, king of Naples, the Pope and the Mamlūk Sulṭān, — repeatedly endeavoured to get Djem handed over to them by the King of France and the Knights of St. John in order to be able to use him as a means of bringing pressure to bear on Bāyazīd II. Charles VIII finally decided, by arrangement with Pierre d'Aubusson, to hand Djem over to Pope Innocent VIII who was planning a crusade against the Turks. On the 21st February 1489 Djem sailed from Toulon and made his state entry into Rome on the 10th March, where he was henceforth maintained in honourable custody partly at the Vatican and partly at St. Angelo.

No sooner did Djem become a ward of the Pope than the latter was approached by the above-mentioned rulers to hand him over to them; on the other hand Bāyazīd, who was disquieted by his brother's change of abode, sent Muṣṭafābeg to the Pope in 1490 to make some arrangement with him; two years later a second envoy was sent with presents and Djem's allowance, which was now paid to the Pope at the same rate as previously to the Grand Master. Under Alexander VI (Rodrigo Borgia), the successor of Innocent VIII, who died on the 26th July 1492, Djem's lot seemed to have improved; he continued to be an object of the liveliest interest to all the powers interested in the East. At the end of 1494, Charles VIII of France undertook his campaign against Naples and persuaded the Pope to hand Djem over to him. The latter left the Vatican to take part in the campaign against Naples but fell ill soon after and died in Naples on the 25th February 1495. Alexander VI was suspected of having poisoned him (Sa'd al-Dīn, ii. 38, tells the story of how a barber, hired by the Pope, caused Djem's death with a poisoned razor; a similar story is given by Ewliyā, *Travels*, i. 1, p. 42; at great length by Kantemir, 179 *et seq.*, and *Ḥadīḳat al-Djewāmi'*, i. 165. The two latter sources say that a renegade named Muṣṭafā — afterwards known as Ḳodja Muṣṭafā Pasha — disguised as a barber and commissioned by the Sulṭān did the deed and was rewarded by the Sulṭān with titles and offices; this tale may be traced to Muṣṭafābeg's mission to the Pope in 1490). Charles VIII had the body embalmed and sent to Gaëta where it remained guarded by Djem's Turkish retinue; thence it was brought to Castello dell' Ovo. It was not till four years later and only after repeated requests on Bāyazīd II's part to have the body handed over to him, that Djem's remains were finally sent to the Sulṭān by the King of Naples; they were buried in Brusa.

Oghuz Khān, one of Djem's sons, was in the Old Serai at the time of the accession of Bāyazīd II and the latter had him strangled (Leuncl., *Hist. Mus.*, 625); a second son, Murād, lived at a later period in Rhodes, became a Christian and on the conquest of the island in 1522 fell into the hands of Sulaimān I who had him and his sons executed. One of Djem's daughters, who had remained in Egypt, was delivered up after his death to Bāyazīd in 909 and married by him in the same year (= 1503-1504) to the son of Sinān Pasha (Sa'd al-Dīn, ii. 127 *et seq.*, cf. v. Hammer, *Gesch. d. Osm. Reichs*, ii. 313, 332). We know nothing of the fate of his mother, to whom he was deeply attached and with whom he corresponded from his exile.

Djem's attractive personality, his detention in the land of the Franks and his tragic end quite early appealed to the imagination of historians and writers of romance both in east and west. V. Hammer in his *Geschichte des Osmanischen Reiches*, ii. was the first to give a critical account of Djem's life, based on Sa'd al-Dīn's detailed and accurate statements; we now have the authoritative monograph by L. Thuasne, *Djem-Sultan* (Paris, 1892). His collected poems exist in manuscript in Berlin and Munich (cf. Laṭīfī, *Tezkere*, 64 *et seq.*; v. Hammer, *Osm. Dichtkunst*, i. 145; Gibb, *History of Ottoman Poetry*, ii. 70—92); Ferīdūn gives specimens of his letters to his brother (*Münsha'āt Salāṭīn*, I), cf. also the manuscript in the Vienna Hofbibliothek, N°. 313; the authenticity of the correspondence with his wife Sewired, given by J. B. de Rocoles, *La vie du Sultan Gemes* (Leiden 1683) has still to be investigated; cf. also Gregorovius, *Rome in the Middle Ages* (transl. Hamilton), Vol. vii. 305—309, etc.

(J. H. Mordtmann.)

DJENDERELI. (See Čendereli, p. 833 b. f.).

DJENNE, a town in the French Sūdān, 200 miles S. W. of Timbuktu and 100 N. E. of Segu Sikoro, in Lat. 13° 35' N. and Long 9° E. (of Greenw.). From the name Djenne, pronounced Djinni or Ginni, is probably derived the name Guinea given by the Portuguese in the xvith century to West Africa. The first European to reach Djenne was the Frenchman René Caillié (11th March 1828).

Djenne lies at some distance from the left bank of the Bani, a tributary of the Niger on a rocky plateau in the midst of a wide plain which is covered with water in the rainy season. This remarkable feature of Djenne was noted by Leo Africanus. "During three months of the year (in July, August and September) this town is like an island; for at this season the Niger overflows its banks just as the Nile does" (Leo Africanus, Bk. vii.; ed. by Schefer, Vol. iii. 288). Djenne is further separated from the adjoining country at this season by a girdle of swamps, a circumstance which has very frequently enabled the inhabitants to ward off hostile attacks. The town which is surrounded by a wall of unbaked bricks with 14 gates, is about 1000 yards long and 700 broad. It has 6000 inhabitants (Bozo, Bambara and Fulbe), some of whom wrongly claim to be of Arab descent. The language most commonly used is a dialect of Bozo; Songhai though known to many people is only used for trading purposes.

Djenne was for long of great economic importance. In the xviith century the author of the *Ta'rīkh al-Sūdān* wrote: "It is one of the great Muslim markets. In it the salt-traders from the mines of Taghāza (2 days' journey north of Taodeni) and the gold-traders from the mines of Biṭu (according to Binger = Bukuku) meet. . . . It is on account of this favoured town that the caravans

assemble in Timbuktu from all points of the compass. . . ." (*Ta'rīkh al-Sūdān*, transl. by Houdas, Ch. i. p. 22). It was further a great centre of the slave-trade. Djenne was also a kind of intellectual centre and a rival of Timbuktu in this respect. The teaching of theology and law flourished in it. Since the occupation of Djenne by the French, it has still retained some importance as a market for the immediate neighbourhood but the suppression of the slave-trade has dealt a death-blow to the prosperity of the town. Its intellectual activity has also sadly declined. Theological instruction is limited to reading the Kor'ān and to the knowledge, absolutely necessary for the correct performance of ritual ceremonies. The religious life there is rather lax, and the brotherhoods, the Ķādiriya and Tidjāniya, which have settled in the town, have great difficulty in winning a few adherents.

The foundation of Djenne seems to date from the third century A. H. In this period the Bozo, who inhabited the district in which Djenne now stands, were conquered by the Nono, invaders from northern Masina, who soon became quite assimilated to them. The conquerors finding themselves rather cramped in Djenne Djeno (Old Djenne), the capital of the Nono, moved their residence to a desert plateau somewhat farther north and there built the present town of Djenne. At this time they were heathen, but readily became converts to Islām. Only the chiefs retained the ancient religion for some centuries longer. Finally in the vi[th] century A. H. (xii[th] A. D.) one of them, Konboro (Rohlf's Kanbara) became a Muslim. According to the *Ta'rīkh al-Sūdān* he destroyed his palace and replaced it by a mosque, which remained unaltered down to the beginning of the xix[th] century and whose remains still survive. The erection of this building was traditionally ascribed to a Moor named Malūm Idris, who is further credited with teaching the people of the town to build and decorate their houses in the style still usual in Djenne and the neighbourhood. Konboro's descendants (the Mana dynasty) remained masters of Djenne till the end of the xv[th] century A. D., when they were overthrown by the Songhai. Sonni 'Alī took the town about 1480 after besieging it for seven years and levied an annual tribute on the inhabitants. Songhai rule was however quite advantageous to the people of Djenne; for owing to the security which reigned throughout the country they were able to trade as far as Timbuktu, Gao and the lands at the bend of the Niger. The Songhai were succeeded by the Moors. Djudar Pasha, entrusted by the Sharīf Aḥmad al-Manṣūr al-Dhahabī with the task of conquering the Sūdān, took Djenne about 1596 A. D. Moroccan rule lasted till the beginning of the xix[th] century. The authority of the Sharīf was maintained at Djenne by a Pasha, and afterwards by a *Ḥākim*, assisted by an *Amīn* or treasurer and a *Ķā'id* in command of the troops. These officers controlled the local administration which was in the hands of a native chief or Djenne-Koi. Moroccan rule was disastrous for Djenne. Numbers of the inhabitants, exasperated by the exactions and treachery of the Moors, decided to emigrate, while the Bambara began in the xviii[th] century to make incursions which grew more and more frequent. One of their chiefs Ngolo (cf. the article BAMBARA) even succeeded in taking the whole district of Djenne with the exception of the capital, in the second half of the xviii[th] century.

The invasion of the Fulbe put an end to Moroccan rule. The people of Djenne, wearied of their old masters, voluntarily submitted to the Marabut Aḥmadu Shaikhu in 1810. But an insurrection stirred up by the Moors resulted in the massacre of the Fulbe who had settled in Djenne and forced Aḥmadu to besiege the town which was only taken after a regular siege. The Moors were then banished and their goods distributed among the Fulbe. Aḥmadu left the local administration in the hands of a native chief but he was careful to leave behind him one of his own officers to supervise him and made Djenne the headquarters of the *Amiru mangal*, or commander-in-chief of his army. In the course of the xix[th] century, Djenne shared the vicissitudes of the Fulbe kingdom. Taken in 1863 by al-Ḥādjdj 'Omar, it remained in the possession of his successors till 1893 when it was occupied by French troops under Colonel Archinard.

Bibliography: *Ta'rīkh al-Sūdān*, transl. Houdas (*Publications de l'École des Langues Orientales Vivantes*, Paris 1900), Chap. 4.; H. Barth, *Reisen und Entdeckungen*, T. iv. p. 604 *et seq.*, R. Caillié, *Journal d'un Voyage à Timbouctou et à Djenné dans l'Afrique Centrale* (Paris 1830), Vol. ii. Ch. xviii.; Dubois, *Tombouctou la Mystérieuse* (Paris 1897), Ch. v.—vi.; Ch. Monteil, *Monographie de Djenné, Cercle et Ville*, (Tulle, 1903). (G. YVER.)

DJERBA (the GERBO of Leo Africanus, and GELVES of Marmol) is an island in the Mediterranean in the Gulf of Gabes. It is in the form of an irregular hexagon, measuring 26 miles from east to west and from north to south from 11 to 26 miles and having an area of 224 sq. miles. An arm of the sea about 40 miles broad separates the western side of the island from the Tunisian coast while in the south it is only separated from the mainland by the "Sea of Bugrara", which is practically a lake as it only communicates with the outer sea by two narrow straits. The one on the east opposite Ajim is only $1\frac{1}{4}$ miles broad but accessible to ships drawing from 9 to 12 feet of water, the other in the east opposite al-Ķanṭara, from 2 to 4 miles broad, is so shallow that camels can cross it at low water by following a ford marked with posts (*trīḳ al-djmel*). In the Roman period a causeway, the remains of which still exist, completely blocked this passage. The coast-line about 85 miles long, bordered by sand-dunes and lagoons is on the whole straight, except in the south where the Gulfs of Guellala and al-Ķanṭara run inland and the peninsulas of Bin al-Udiane and Tarbella run out into the sea. The shallows around the coast render access difficult: in the north for example a depth of 5 fathoms is only reached at a distance of 3 or even 6 miles from the shore. The tides are very marked in these waters, where they make a difference in depth of 6 feet and leave large areas uncovered at low water.

The soil of Djerba is composed of argillaceous schists and limestone covered in the north-east of the island by sand. Its contour is not well marked; no point exceeds a height of 160 feet and the general appearance is that of a plateau sloping gently to the north-east and cut from south-west

to north-east by four folds which separate depressions of no great depth. The climate is equable and mild (the mean winter temperature is 56° F., the spring 62° F.) Rains are rare and the rainfall insufficient to supply streams or even springs. On the other hand there is a plentiful supply of subterranean water which supplies wells dug at all points of the island with water suitable for irrigation purposes but is too salt for drinking, which compels the natives to collect rain-water on the roofs of their houses for domestic purposes and keep it in cisterns.

The soil of Djerba is of remarkable fertility. The date-palm, the olive and the vine are the principal fruit-trees. The date-palms (372,000) the fruit of which is of mediocre quality grow best on the coast and form an almost continuous girdle round the island; they are not so numerous in the centre and east where they are found in the gardens along with such fruit-trees as the apple, pear, orange, citron, and pomegranate. The olive-trees (500,000) are found in the centre, particularly in the plateau of Sadwikash. The vine is grown in the eastern part and provides table raisins of high quality. Cereals are little grown and do not suffice for the wants of the inhabitants.

Agriculture is not the only occupation of the people of Djerba. They also have various industries such as the manufacture of oil, of cloths and of pottery. These two last industries are very ancient and supply work for a relatively large number of people. About 700 people live by weaving wool, cotton, or silk and make coats and *haïks*, which are much sought after throughout Tunisia. The potters of Guellala used the plastic clay found in plenty around the town and make white and glazed pottery which is exported to Tunisia and Tripolitania. The people on the coast gain their livelihood from the sea. In 1906, 172 coasting vessels and 200 fishing boats were registered in Djerba.

An industrious people, cool and clear calculators, the Djerbians make excellent business men. Many of them, usually natives of the townships on the east of the island (Midun, Sadghiane) have set up as shopkeepers in Tunisian towns just as the Mzabites have done in Algeria. There are regular colonies of them at Sfax, Susa, and Tunis, having their own organisation, their own chiefs and not mixing with the other Muslim merchants. Enriched by their great industry and rigid economy, the Djerbians usually return to their native island after making their fortunes.

The population of the island numbers 31,802, with an average of 136 people to the square mile, which is much higher than that of the rest of Tunisia (28 to the square mile). The population although dense is widely disseminated. It is not found in towns or villages, in houses built thickly together. The type of house usually found is the *menzel*, a country house with its outhouses, isolated from its neighbours by fields, meadows and earthen walls. Leo Africanus noted this peculiarity and the picture he gives of the island of Djerba in the xvi[th] century is still true to-day. "Gerbo is an island near the mainland, quite flat and sandy, covered with numerous estates, growing vines, dates, figs, olives and other fruits. On each of these estates is a house for the family so that we find innumerable settlements but they rarely consist of several houses together". Some of these estates, with their walls still battlemented or pierced with loopholes, recall the days when the Djerbians, divided into *ṣuf*s at enmity with one another, had to protect themselves against their enemies on the island or from invaders from the mainland. For purposes of administration the island is divided into 16 *khums*, each ruled by a Shaikh, and each of these *khums* is again divided into ḥumats (حومة) or quarters, 97 in all. The most important ḥumats are in the north, Ḥūmt-Sūḳ, where there are a few Europeans, the administrative centre of Djerba; in the east Midun, Sadghiane (2466 inhabitants), Offar (3400); in the west Beni Diss (2435), Ajim (4000); in the centre Sadwikash (2500) and Guellala (4010).

The native population consists of diverse elements; the great majority are Berbers but there are also Arabs and Jews. According to Ibn Khaldūn (*Hist. des Berb.*, transl. by de Slane, i. 173), the Berbers of Djerba belong for the most part to the Lamāya tribe. The latter were followers of the Abāḍī heresy when in 144 (761-762) Ibn Rustam, driven from Kairawān by the ʿAbbāsid governor Muḥammad b. al-Ashʿath, retired to the Central Maghrib and uniting the Lamāya and the ʿAbāḍī Luwāta under his sway founded the kingdom of Tāhart. On the overthrow of the Rustamids by the Fāṭimids, a section of the Lamāya adopted the doctrines of their conquerors, while the others remained faithful to the religion of their ancestors. The destruction of Tāhart by the Almoravid Ibn Ghāniya (605 = 1208) forced the Lamāya to disperse. Some settled in Tlemcen, others went to Djerba where a Kutāmian tribe, the Sadwikash, was already installed; these were Berbers who had preserved Khāridjī doctrines, as several passages in al-Bakrī show, who describes the Djerbians as a "wicked and treacherous" people (Bakrī, *Descr. de l'Afrique*, transl. de Slane, 48, 198).

The Djerbians differ in language and religion from the other peoples of Tunisia. They have retained their ancient Berber dialect, called by them Shelḥa. This dialect according to R. Basset, resembles in its vocabulary, the Rīf, Zuwāwa and Mzāb. Like the dialect of Mzāb it has retained the ancient Berber numeral system almost in its entirety. The very numerous mosques — there are 284 in all — present certain peculiarities of architecture, notably the low, square minarets, surmounted by a conical stone, which some scholars consider to be a reminiscence of an ancient phallic cult. Although the Djerbians do not seem ever to have troubled much about intellectual culture, they have produced several scholars (Abāḍī) of some repute. Such were Ibn Messewar (died at the beginning of the 1st century A. H.); Ismāʿīl al-Djaiṭālī (died 730 A. H.); Shammākh al-Djahlānī (flourished in the xi[th] century A. H.); Ibrāhīm al-Tlatī (executed by Dragut's orders); Aḥmad b. Abi Satta (died 1061 A. H.); Ibrāhīm al-Djamenī (1057—1134 A. H.).

Arabs are represented by a section of the Hazem, a tribe settled in the south of Gabes and by the Ulad Metabeul who have migrated in recent times to the neighbourhood of Ajim. The Jews are found in two settlements of Ḥāra Kabīra (2500 inhabitants) and Ḥāra Ṣaghīra (500) to the south of Ḥūmt-Sūḳ.

Djerba, which is thought to be the island of

the lotos-eaters of the Odyssey, was known to the ancients as Meninx. The Phoenicians had trading-settlements there; the Carthaginians and after them the Romans held it under their sway. In Imperial times, Djerba seems to have been thickly populated and very prosperous. It contained several towns, Meninx (al-Ḳanṭara), Tipasa (near Ajim), Haribus (not far from Guellala), and near the modern Ḥūmt-Sūḳ, Gerba or Girba, to which the island owes its name. After belonging to the Vandals and then to the Byzantines, the island was taken by the Arabs who captured it about 43 (665) under Ruwaifa ibn Thābit al-Anṣārī. We know practically nothing of its history in the early centuries of the Muslim occupation. Al-Bakrī only mentions that in his time, Djerba was peopled by brown Berbers, who only spoke Berber, professed Khāridjī doctrines and lived by brigandage and piracy (Bakrī, *Descr. de l'Afr.*, *loc. cit.*). Al-Idrīsī (*Descr. de l'Afr.*, transl. de Goeje, p. 151) calls the Djerbians "a people of bad and hypocritical character, always ready to rebel and unwilling to receive law from any one". It may be surmised that, protected by the situation of the island, they remained practically independent of the Muslim sovereigns of Ifrīḳiya.

On the other hand they had to put up with severe fighting with the Christians. The Normans of Sicily tried to put an end to the depredations of its corsairs by taking the island itself. In 1135 A. D., George of Antioch, Roger II's Admiral, occupied Djerba. The women and children were sent captives to Sicily and the island incorporated in the kingdom. A rising which broke out in 1153 provoked strenuous reprisals but did not save the Norman suzerainty. 'Abd al-Mu'min after making himself master of Mahdiya and all the Tunisian coast, drove the Christians out of Djerba (1159—1160). They reappeared in 1284 when Roger Doria, Admiral of Peter of Aragon, king of Sicily, took advantage of the dissensions which were rending the Ḥafṣid kingdom to attack Djerba. He twice landed troops on the island (1284-1285), ravaged it, carried off 2000 inhabitants whom he sold as slaves in Europe and finally took possession of Djerba. He offered it in homage to the Pope, who granted it to him as a hereditary fief. It remained in the hands of his heirs till 1310 A. D., when two factions divided the population, that of Mu'āwiya, favourable to the Christians, and that of Mastuna, hostile to them. The latter appealed to the Ḥafṣid Sulṭān, who twice tried without success to dislodge the Christians. The rivalry between the two factions however continued to foster disorder. To put an end to this state of affairs, Frederick of Aragon to whom the guardian of the last male descendant of Roger Doria had pledged Djerba, called in the Catalan adventurer Ramón Muntanér. The latter established peace by bloody executions and governed the island for three years (1311—1314) after which it was restored to the direct rule of the Kings of Sicily. The chicanery and exactions of the governors provoked another rising in 1334. The Sicilian troops were driven out; the castle of Cāchstil (Bordj Ḳashtīl), built by Roger Doria, was taken by assault and those soldiers, who escaped the massacre, sold as slaves. The kings of Sicily, nevertheless, insisted on asserting their claim to Djerba. In 1383, with the help of the Genoese, they succeeded in regaining a footing on the island, where they maintained a garrison till 1392. But the attempts made in the century following by King Alfonso V (1424—1432) to regain this important position, ended in failure.

Free from Christian rule, the Djerbians did not long submit to the Ḥafṣids. According to Leo Africanus, on the death of Sulṭān Abū 'Omar 'Othmān (1480 A. D.), they gained their independence and to protect themselves from the attacks, which they always had to fear from the mainland, destroyed the causeway, which united the southern coast with the continent. About the same time, the chief of one of the two ṣuffs, which disputed the supremacy of the island, slew his rival and founded a hereditary principality. These changes were accompanied by great bloodshed and turbulence: according to Leo Africanus, ten Shaikhs were murdered in ten years. In spite of this anarchy, trade was flourishing enough to yield the rulers of Djerba 80,000 doubloons from the customs and salt-tax. A few Italian merchants continued to visit the harbours of the island and traded there with merchants from Tunisia, Turkey and Egypt. The inhabitants enriched themselves by the export of clothstuffs to Egypt but their chief source of wealth was piracy on Christian nations.

In the second half of the xv^th^ century, Djerba had become a centre of the Barbary corsairs, at the beginning of the following century 'Arūdj and his brothers made the island the base for their operations in the Mediterranean. Dragut next made the island his headquarters and maintained his hold on it in spite of the efforts of a section of the inhabitants to drive him out; the waters of Djerba afforded his ships a safe refuge from the attacks of the Spanish fleet. But he was finally blockaded by Andreas Doria in the sea of Bū-Grara and only escaped by having his galleys hauled over the peninsula of al-Ḳanṭara by night (1541). Dragut allowed the Shaikh who governed the island to remain in power but he took care to rebuild the burdj of Ḥūmt-Sūḳ (Burdj al-Kabīr) built a century earlier by the Ḥafṣids. The rebuilding was finished in 1557 and is commemorated by an inscription which still exists (cf. R. Basset and Houdas, *Epigraphie Tunisienne* in the *Bulletin de Correspondance Africaine* 1882, p. 196). Three years later a Spanish expedition under the Duke of Medina-Coeli sent against Tripoli appeared before Djerba. The Spaniards took possession of the island without difficulty and placed a garrison on it (February—March 1560). But, defeated on the 15th March by Piali Pasha, Medina-Coeli had to retire to Sicily leaving the garrison exposed to the attacks of the Turks. The Spaniards, commanded by Don Alvar de Sande held out until famine and disease forced them to capitulate. They were all massacred and their bones used to build a pyramid near the Burdj al-Kabīr, called Burdj al-Riūs (the "castle of heads"), which was not destroyed till 1848.

When the Turks had definitely established themselves in Tunisia, Djerba recognised their authority, while continuing to be administered by its hereditary Shaikhs. The family of Sammumni, which held this office in the xvi^th^ century, was succeeded by that of the Djalādiyīn, descendants of Mūsā b. Djalīd, who had been given the office by Dragut and whose last representative was deposed by the Bey 'Alī b. Ḥusain b. 'Alī. These Shaikhs showed themselves very independent of the Tur-

kish Pashas as may be seen from the rebellions which broke out in 1599, 1600 and 1601. The peace of the island was also disturbed by the attacks of enemies from without. The people of Tripoli tried to envade Djerba in 1603 but the expedition was speedily repulsed, driven into the sea and exterminated. In the xviii[th] century the Urghamma and the Accara, called in by Aḥmad b. Mūsā, who wished to avenge his father, who had been assassinated by orders of 'Alī Pasha, attacked the Shaikh Mūsā b. Ṣalāḥ and forced him to seek refuge on the continent. Returning soon after with troops supplied him by Yunus-Bey, Mūsā defeated the partisans of Aḥmad, put a great many to death and with their bones erected a pyramid near the Burdj al-Rīfs. In 1792, the Corsar 'Alī Bulgur after having driven out of Tripoli the Pasha 'Alī Ḳaramanli, tried to take Djerba. His lieutenant Ḳara Muḥammad landed on the island, forced the Tunisian governor Ḥamida to take to flight, but on the arrival of Ḥamūda, the Bey of Tunis, had to vacate the island after occupying it for 58 days. In the xix[th] century, Djerba, whose prosperity had already been much affected by epidemics of plague (1809, 1864), and by the suppression of slavery, which kept caravans from the island, suffered a great deal from the suppression of a rising provoked in 1864 by the preachings of a pretended mahdi. Since then absolute tranquillity has reigned in the island. The establishment of the French protectorate caused no trouble. On the 28[th] July 1881, French troops occupied the Burdj al-Kabīr without opposition. Military occupation was of short duration only and at the present day there is no longer even a garrison in the island.

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DJESSORE is a district in the Presidency of Bengal, lying in the Hooghly Delta some 60 miles East and North East of Calcutta, between 22.47—23.47 degrees North and 88.40—89.50 degrees East. Of its population of 1,800,000, 61% are Muḥammadans. It is entirely an alluvial country formed by the rivers Hooghly and Meghnā, and is famous for its rice cultivation. A Muḥammadan governor, Khān Djahān 'Alī, ruled in Djessore in the middle of the xv[th] century, and subsequently Hindu chiefs controlled the country under the Muḥammadan Kings of Bengal. The Nawwāb of Dhākā interfered in the district early in the xviii[th] century. In 1765 the administration passed with the rest of Bengal into the hands of the East India Company. The Muḥammadan residents are chiefly converts from the aboriginal Namasudras of the District.

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DJEZĀ'IR-I BAḤR-I SEFĪD. [See AḲ DEÑIZ, p. 224].

DJEZĀ'IRLI GHĀZĪ ḤASAN PASHA nicknamed Palabiyik ("scimitar-moustache") one of the greatest High Admirals (Kapudan Pasha) in Ottoman history, belonged to Rodosto (Tekfurdaghi) on the Sea of Marmora, where he is said to have been a slave of a merchant named Ḥādjdjī Osman Aghā, after being manumitted took part as a janissary in the Austrian war of 1737—1739 and particularly distinguished himself at the battle of Krozka (Hiṣārdjik) on the 23[rd] July 1739. At the end of the war he went to Algiers where he became a dey and finally was appointed Beg of Tlemcen. To escape the machinations of the Pasha of Algiers he escaped to Spain via Oran, where he was kindly received by Charles IV. Recommended by him to the king of Naples and the latter's representative at Constantinople, he returned to the Turkish capital in 1760 and was at once appointed by Sulṭān Muṣṭafā III to the command of a warship; in 1180 (1766-1767) he was appointed to the *kapudana* (flagship) and in 1770 took part in the naval war with Russia. At the battle of Česhme [q. v., p. 830] the kapudana commanded by him went on fire in attempting to grapple the Russian flagship and both vessels were burnt to the water's edge; Ḥasanbeg escaped, although wounded, by swimming and reached the Dardanelles by land; on the 10[th] October 1770 he succeeded in winning back the island of Lemnos from the Russians by a bold stroke. For this brilliant feat of arms he received the title Ghāzī and the rank of Kapudan Pasha. In 1773 and 1774 in his capacity as Seraskier of Rustchuk he took part in the war with Russia by land; after the peace of Kainardja (July 1774) he resumed his post of Kapudan Pasha. During the next two years (1189-1190 = 1775-1776) he destroyed the power of Shaikh Ṭāhir 'Omar and his sons in 'Akkā; in 1192 (1778), when the negotiations with Russia regarding the Crimea threatened an outbreak of war, he made a demonstration with a fleet in the Black Sea, which however quite failed in its purpose while several of his larger ships were stranded or otherwise lost and the crews were decimated by the plague. His expedition to the Morea took place in 1193 (1779), where he routed the Albanian hordes who had settled there on the withdrawal of the Russian fleet. In 1194 (1780) he appeared before Alexandria and collected the Egyptian tribute, payment of which had been refused for several years; on his return voyage he chastised the rebellious Mainots. In 1195 (1781) on the death of the Grand Vizier Silihdār Meḥemmed Pasha (20[th] February), as Ḳā'immaḳām he executed the duties of Grand Vizier for two months. For the next few years he was mainly occupied with the reorganisation of the navy, built the first quarters for the crews (1784), organised the garrisons in the forts

on the Bosporus at the entrance to the Black Sea and at the beginning of 1786 acted as Grand Vizier for a short time. During 1200-1201 (1786-1787) he restored the authority of the Porte in Egypt, which had become almost independent under the Mamlūk Begs Murād and Ibrāhīm. Although he had but insufficient forces at his disposal, he fought his way to Cairo, relieved Yegen Meḥemmed Pasha who was besieged there (8th August 1786) and routed the rebel Begs; while still engaged in restoring order in Egypt, he was summoned away in August on account of the danger threatening from Russia. On the outbreak of hostilities he was entrusted with the relief of Oczakow in 1788; he was unsuccessful in several seafights with the Russians off Oczakow in July 1788 and although he succeeded in throwing reinforcements and provisions into the fortress, he was not able to force the enemy to raise the siege. After losing several more ships in a storm, he returned to Constantinople at the beginning of December 1788. On the 7th April 1789 his patron, Sulṭān 'Abd al-Ḥamīd, died. Selīm III, his successor, appointed Küčük Ḥusain Pasha Kapudan Pasha and Djezā'irli Ḥasan Pasha Seraskier of Ismā'īl. After the Grand Vizier had been severely defeated at Martineschti (22nd September) and died soon after, Ḥasan Pasha took over the supreme command and was appointed Grand Vizier (in the beginning of October). He wintered in Shumla and from there entered into negotiations with Prince Potemkin. A few days after ordering the march out from winter quarters, he fell ill and died on the 14th Radjab 1204 = 30th March 1790, according to some of an inflammatory fever, though according to another story, current even among his contemporaries, from eating a poisoned musk-pill (*ḳurṣ*) which the Sulṭān had sent him. He was buried in the Bektashi monastery built by him before the gates of Shumla.

Djezā'irli Ghāzī Ḥasan Pasha was pre-eminently distinguished for his personal valour. His expeditions to Syria, to the Morea and to Egypt show not only great military ability but also a political insight rare in his day. Although his two expeditions to the Black Sea in 1778 and 1788 ended unfortunately, he is entitled to great credit for reconstructing the fleet destroyed in the battle of Česhme and for beginning the reorganisation of the Turkish fleet with the help of European experts, a course which was continued by his successors.

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DJIBĀL, plural of the Arabic *djabal* (mountain or hill), a name given by the Arabs to 'Irāḳ 'Adjamī, the ancient Media. The Djibāl comprised *Māh* (*Māda*, Media: Nöldeke, *Gesch. der Araber* etc., p. 103, note 1 following Lagarde and Olshausen) from Kūfa and Baṣra (Iṣṭakhrī, p. 195; Ibn Ḥawḳal, p. 255), i. e. the province bounded in the east by the desert of Khorāsān and by Fārs, in the west by Ādharbaidjān, in the north by the Alburz range and in the south by 'Irāḳ 'Arabī and Khūzistān. The name is derived from the fact that this province with the exception of the plain which stretches from Hamadhān to Raiy (near Teherān), and that which stretches towards Ḳumm, is wholly mountainous; there is not a navigable river in it. There are mines of antimony at Iṣfahān (Iṣṭakhrī, p. 203; Ibn Ḥawḳal, p. 267); the climate is in general cold and there is a great deal of snow in winter. — The name "Old Man of the Mountains", *Senior*, *Senex*, *Vetulus de Monte*, given by the western historians of the Crusades to the Grand Master of the Assassins, is the literal but erroneous translation of the Arabic Shaikh al-Djibāl which really means "Prior (of the Ismā'īlīs) of Media". His capital was the fortress of Alamūt near Ḳazwīn.

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AL-**DJIBĀL**, is the name of a district in the very south of Syria in the highlands east of the 'Araba [q. v., p. 362] between Sēl al-Ḳerāḥī in the north and Wādī Abu 'l-Ḥamām in the south (see Musil, *Arabia Petraea*, ii., part I., pag. 1). The name first appears in the form gebal in Psalm 83, 8. The Greek [illegible] is sometimes used very vaguely. In the older Arab geographers al-Djibāl appears along with al-Sharā as the name of a district in the *djund* of Damascus (Ya'ḳūbī, ed. de Goeje, p. 114) or in the *djund* of Filasṭīn (Iṣṭakhrī, p. 58; Ibn Ḥawḳal, p. 113). While Ya'ḳūbī gives Gharandal, the ancient Arindela as its capital, Iṣṭakhrī gives Ruwwāth (see Musil, *op. cit.* ii. 2, p. 240), obviously the Robathe of the ancients. Cf. Idrīsī in the *Zeitschr. des Deutschen Pal. Vereins*, viii. 123 and 5; G. Le Strange, *Palestine under the Moslems*, p. 33, 35, 395.

(R. HARTMANN.)

DJIBŪTI, the capital of the French settlements on the coasts of the Red Sea opposite Obock, on the other side of the Bay of Tadjurra. Djibūtī was founded in 1888 by Governor Lagarde, who had noticed the advantages of the site as the terminus of the proposed railway-line from the coast to the south of Ethiopia, which has since been completed. In 1894 the seat of the government was transferred hither and the place developed so quickly that by 1891 it had 6000 inhabitants. Since then it has continued to increase. Djibūtī is connected by cable with Perim and thence with Europe. Next to French, Greeks and Italians form the most important elements in the European population, while the natives are Somalis.

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(René Basset.)

DJIDDA, pronounced Djudda by Arab authors, an Arabian seaport on the Red Sea in 21° 28′ 30″ N. Lat. and 39° 16′ 45″ E. Long.; its surroundings are desert. In spite of its notorious climate and bad water-supply, the town dates from pre-Muḥammadan times, although we have no authoritative statement on the point (cf. Sprenger, *Alte Geogr. Arabiens*, p. 39).

The foundations of its future importance were laid in 26 A. H. by the Caliph ʿOthmān when he chose it as the harbour of Mecca. Mecca, the centre of the whole Muslim world, was from the earliest times destined to be a great importing centre. The town was provided with supplies from Egypt via Djidda. Djidda is thus the key of Mecca and Mecca and Djidda are economically and therefore politically dependent on Egypt. The customs (see Muḳaddasī, p. 79 and 104) of Djidda, which is described as a prosperous commercial town even in Iṣṭakhrī's time, formed a considerable source of revenue to the rulers of the Ḥidjāz at that time. In addition there were the taxes levied on the pilgrims: for it was here that those who came by sea, particularly the African pilgrims who sailed from ʿAidhāb [q. v., p. 210], landed on Arabian soil. Nāṣir-i Khusraw (ed. Schefer, p. 65 = p. 181—183 of the translation) in the vth = xi^th^ century found the unwalled town, whose male population he estimated at 5000, governed by a slave of the reigning Sharīf of Mecca, whose chief duty was the collection of the revenues; and Idrīsī (transl. by Jaubert, i. 134, 136) informs us that the Sharīf's finances were dependent on the receipts of the harbour of Djidda. The town gradually became a centre of the world's commerce, where ships from Egypt met those from India and East Africa.

Ibn Djubair (ed. de Goeje, p. 75 *et seq.*) gives us a clear picture of the town, as it appeared in 579 = 1183 with its reed huts and stone khāns, the remains of its walls and the mosques, which were said to have been built by ʿOmar and Hārūn al-Rashīd, and its inhabitants of Sharīfī descent, and he praises Ṣalāḥ al-Dīn for having abolished the taxes levied by the Sharīfs.

The tolls which continued to be levied on the Indian ships, sometimes threatened to become oppressive. On the other hand the cupidity of the suzerains of the Ḥidjāz, the Mamlūks of Egypt, had been aroused. After 1542 they took the collection into their own hands, later to share the plunder with the Sharīfs (see Snouck Hurgronje, *Mekka*, i. 92 *et seq.*, 99). Finally in 1511, Sulṭān Ḳānṣauh al-Ghūrī sent a special Wālī to Djidda, who surrounded the town with a wall to protect it from the Beduins and made it a base for the navy fighting the Portuguese (*ibid.*, i. 102). That the fortification was not unnecessary was shown by the fact that when the Egyptian suzerainty had been changed for the Turkish, it was attacked by the Portuguese in 1541 (*ibid.*, p. 104). Under the Turks also the revenues of the harbour of Djidda, where a Turkish Wālī resided, were shared (Ḥādjdjī Khalīfa, *Djihānnumā*, Constantinople 1145, p. 519; transl. Norberg, ii. 184). These revenues, of course, soon began to diminish although the trade in coffee and Indian wares was still considerable as late as the beginning of the xix^th^ century.

In 1803 the Wahhābīs besieged the Sharīf Ghālib without success in Djidda, which was securely fortified. But he had ultimately to submit to them until Mehemmed ʿAlī finally restored Turkish suzerainty. In 1814 Burckhardt described Djidda as a town with 12,000—15,000 inhabitants, whose recently built walls, with the stone houses, that had been growing up under Egyptian rule, enclosed a wide area covered with wretched reed huts. He was particularly struck by the fact that in the crowds that thronged Djidda, the indigenous elements were scantily represented, while strangers from Yaman and Ḥaḍramawt were particularly numerous. In 1840 Egyptian rule again replaced the direct rule of the Porte, which as before was represented by a Wālī in Djidda. The assassination of the English and French consuls and other Christians in Djidda on the 15th June 1858 resulted on the 25th July in its bombardment (cf. Snouck Hurgronje in *Bijdragen tot de Taal-, Land- en Volkenkunde van Nederlandsch-Indië*, 5th Series, ii. 381 *et seq.* and 399 *et seq.*). Maltzan, who made the pilgrimage in 1860, describes Djidda in very similar terms to Burckhardt and estimates the population at 15,000 (Heuglin in 1864 at 40,000). The opening of the Suez Canal has quite put an end to Djidda's share in the world commerce, which had for years been diminishing (cf. Snouck Hurgronje, in the *Verhandl. der Gesellsch. für Erdkunde*, xiv. 141). It has still considerable imports (about 1,500,000) as the source of supplies for the Ḥidjāz but exports practically nothing in return. Djidda's main importance now lies in the fact that it is the landing-place of pilgrims for Mecca, of whom 80,000—90,000 annually enter Arabia here. The line to Mecca planned in connection with the Ḥidjāz railway has not yet been made.

The town which now has about 30,000 inhabitants (Arabs mingled with Takrūrīs, etc.; about 50 Christians) has been the headquarters of a Ḳāʾimmaḳām since the Wālī transferred his residence to Mecca. The rows of white houses in the town stretch up the slopes of a low hill along the shallow bay, which the larger ships cannot enter. The 10 feet high wall around the town is pierced by three gates, the Bāb al-Sharīf at the customs-house in the west, the Bāb Mecca in the east and the Bāb al-Djadīd or Bāb al-Madīna in the north, near which lie the European consulates and before which is the celebrated and much visited tomb of Eve.

Bibliography: In addition to the above mentioned cf. Ritter, *Erdkunde*, xiii. 6—33; von Maltzan, *Wallfahrt nach Mekka*, i. 216—325; do., *Reise nach Südarabien*, p. 46 *et seq.*; the Dutch *Handelsberichten*, N°. 272 (30 May 1912).

(R. Hartmann.)

DJIHĀD. The spread of Islām by arms is a religious duty upon Muslims in general. It narrowly escaped being a sixth *rukn*, or fundamental duty, and is indeed still so regarded by the descendants of the Khāridjites. This position was reached gradually but quickly. In the Meccan Sūras of the Ḳurʾān patience under attack is taught; no

other attitude was possible. But at Medina the right to repel attack appears, and gradually it became a prescribed duty to fight against and subdue the hostile Meccans. Whether Muḥammad himself recognized that his position implied steady and unprovoked war against the unbelieving world until it was subdued to Islām may be in doubt. Traditions are explicit on the point; but the Ḳurʾānic passages speak always of the unbelievers who are to be subdued as dangerous or faithless. Still, the story of his writing to the powers around him shows that such a universal position was implicit in his mind, and it certainly developed immediately after his death, when the Muslim armies advanced out of Arabia. It is now a *farḍ ʿala 'l-kifāya*, a duty in general on all male, free, adult Muslims, sane in mind and body and having means enough to reach the Muslim army, yet not a duty necessarily on every individual but sufficiently performed when done by a certain number. So it must continue to be done until the whole world is under the rule of Islām. It must be controlled or headed by a Muslim sovereign or Imām. As the Imām of the Shīʿites is now invisible, they cannot have a *djihād* until he reappears. Further, the requirement will be met if such a sovereign makes an expedition once a year, or, even, it is now held, if he makes annual preparation for one. The people against whom the *djihād* is directed must first be invited to embrace Islām. On refusal they have another choice. They may submit to Muslim rule, become Dhimmis [q. v.] and pay *djizya* and *kharādj* [q. v.] or fight. In the first case, their lives, families and property are assured to them, but they have a definitely inferior status, with no technical citizenship, and a standing only as protected wards. If they fight, they and their families may be enslaved and all their property seized as booty, four-fifths of which goes to the conquering army. If they embrace Islām, and it is open to them to do so even when the armies are face to face, they become part of the Muslim community with all its rights and duties. Apostates must be put to death. But if a Muslim country is invaded by unbelievers, the Imām may issue a general summons calling all Muslims there to arms, and as the danger grows so may the width of the summons until the whole Muslim world is involved. A Muslim who dies fighting in the Path of Allāh (*fī sabīl Allāh*) is a martyr (*shahīd*) and is assured of Paradise and of peculiar privileges there. Such a death was, in the early generations, regarded as the peculiar crown of a pious life. It is still, on occasions, a strong incitement but when Islām ceased to conquer, it lost its supreme value. Even yet, however, any war between Muslims and non-Muslims must be a *djihād* with its incitements and rewards. Of course, such modern movements as the so-called Muʿtazilite in India and the Young Turk in Turkey reject this and endeavour to explain away its basis; but the Muslim masses still follow the unanimous voice of the canon lawyers. Islām must be completely made over before the doctrine of *djihād* can be eliminated. See also *Dār al-ḥarb*, *Dār al-Islām* and *Dār al-ṣulḥ*. The latter seems to be a mediating position which failed.

Bibliography: Juynboll, *Handb. d. islām. Gesetzes*, pp. 57, 336 *et seq.* — especially for division of booty; Hughes, *Dictionary of Islam*, pp. 243 *et seq.* — full on Ḳurʾān, traditions and details of Ḥanafite law; Snouck Hurgronje, *Politique Musulmane de la Hollande*, pp. 16 *et seq.* especially for permanent character of *djihād* in Islām; Māwardī, *Aḥkām al-sulṭānīya* (ed. of Cairo 1298), pp. 54 *et seq.*

(D. B. Macdonald.)

DJIHĀNGĪR. [See djahāngīr, p. 997.]

DJIDJELLI (Gigeri in Leo Africanus; the Zizeri, Zigeri-Gigerry, Gigeri of western writers) a town on the Algerian coast, 50 miles west of Bougie and 30 east of Collo in 36° 40′ 54″ N. Lat. and 5° 44′ 23″ E. Long. (Greenwich) with 6300 inhabitants including 1300 Europeans. The old town of Djidjelli was built on a rocky peninsula where the citadel still stands, extending between two bays, one on the west, small and well sheltered, and the eastern, wind-swept, separated from the open sea by a ridge of rock. The modern town with its broad streets shaded by plane-trees was built in 1856 after the destruction of the old Turkish town by an earthquake. It lies along the coast beside the longer eastern bay. The harbour which is protected from the waves of the open sea by a breakwater recently built is of some importance for its exports of cork produced by the forests of Little Kabylia. The working of the numerous ore deposits in the coast-lands as well as the building of a railway connecting Djidjelli with the interior will certainly promote trade and industry.

The origin of Djidjelli is very remote. The Phoenicians built a trading-centre here, which they called Idgil which afterwards passed into the possession of the Carthaginians. In Roman times the Colony of Igilgili belonged to Caesarea Mauretania but under Diocletian it was attached to Sitifi Mauretania. The city was the see of a bishop, and passed in turn under Vandal and Byzantine rule but retained its independence after the conquest of the Maghrib by the Arabs. Ibn Khaldūn tells us that in the early centuries A. H. Djidjelli belonged to the Berber tribe of Ketāma, who lived in the adjoining mountains (Ibn Khaldūn, *Hist. des Berbères*, transl. by de Slane, i. 198). It seems however to have been laid waste and partly depopulated, for Bakrī describes it as a town "which is now inhabited", (*Descr. de l'Afrique Septentrionale*, transl. by de Slane, p. 153). According to this geographer it still possessed some remains of ancient buildings. It had two harbours, one difficult to enter in the south and a second, smaller but "calm as a millpond and quite safe". Its inhabitants exported copper ore from the neighbouring hills to Ifrīḳiya and thence to more distant lands (Idrīsī, transl. by de Goeje, p. 114). The Ḥammādids, who had incorporated Djidjelli in their kingdom, built a castle there.

In the xiith century A. D. Djidjelli, like various other towns on the African coast passed under Christian rule. In 1143 George of Antioch the Admiral of Roger II of Sicily took the town and its citadel. The inhabitants fled to the mountains where they built a fort but always returned to the town in the winter time when the stormy weather forced the Christian fleet to return to Sicily and left it again in the spring as soon as the Sicilian ships again appeared off the coast. This state of affairs lasted till ʿAbd al-Muʾmin overthrew the Ḥammādid dynasty in 1152 A. D. and next forced the Christian to vacate Djidjelli.

After the break-up of the Almohad kingdom Djijelli fell to the Ḥafṣids and repeatedly formed a bone of contention between the rulers of Bougie and those of Tunis. In consequence of these hostilities the inhabitants made themselves practically independent of both parties (Leo Africanus, Book v., ed. Schefer, ii. 83). They lived by the export of corn, flax, hemp, nuts and figs, which they sent to Tunis, Egypt and even to Italian cities. Their harbour was frequented by the ships of Christian nations, from Naples, Pisa, Catalonia and Genoa. The merchants of the lastnamed town were particularly well received. Djijelli's commercial importance decreased in the xvth century as a result of the increase of piracy.

At the beginning of the xvith century, the Genoese, uneasy at the occupation of Bougie [q. v., p. 766] by the Spaniards, seized Djijelli under the leadership of Andreas Doria. But by the next year ʿArūdj captured the Genoese fortress at the invitation of the inhabitants, supported by the Kabyl chief Aḥmad b. al-Ḳāḍī, and made Djijelli his capital. In 1572 he proceeded hence to besiege Bougie and in 1516 to the conquest of Algiers (see the article ʿArūdj, p. 471). Khair al-Dīn defeated by the Kabyls sought refuge here while his enemies sacked Mitidja and seized Algiers. He remained in Djijelli from 1520 to 1527, made it the winter quarters of his fleet and was even meditating making it his headquarters when he gave up this idea on taking the Peñon of Algiers [cf. the article KHAIR AL-DĪN]; as a reward for their fidelity, however, he granted the people of Djijelli and their descendants, complete exemption from taxes in kind.

Throughout the whole of the xvith century and the first half of the xviith century the pirates of Djijelli continued their piracies, and thus provoked reprisals from the Christian powers. A Spanish fleet commanded by the Marquis de Santa Cruz effected a landing at Djijelli in 1611 and set the town on fire. In 1663 on the advice of admiral Duquesne and the engineer Clerville the French government proposed to make Djijelli a permanent naval base for the cruisers sent against the Barbary corsairs. In the following year a squadron under the command of the Comte de Beaufort appeared before Djijelli and landed a body of 8000 troops commanded by the Comte de Gadagne. The French troops occupied the town on the 23rd July 1664 almost without striking a blow and made entrenchments and fortifications some distance from the shore. But paralysed by a feud between the two leaders, they remained inactive in their positions and allowed the Algerians to send reinforcements and plant batteries of large calibre. Overcome by the enemy's fire they had to quit the town on the 31st October 1664 and embarked with great difficulty after losing 2000 men.

To guard against future attacks, the Turks installed a permanent garrison in the town; but it was much too weak to overawe the Kabyl tribes and remained almost constantly besieged in the citadel. The Deys carried on no negotiations with the natives, from whom they had to get the wood necessary for the building of ships, except through the marabouts belonging to one of the branches of the family of Muḳrānī. One of them, al-Ḥādjdj ʿAbd al-Ḳādir, was appointed marabout of Djijelli in 1168 (1755) and transmitted this honour to his descendants. Djijelli seems to have recovered its commercial activity in this period. "The town", writes the French traveller Peyssonel, "is inhabited by Moors, most of whom are merchants or sailors; they buy the wax, hides, and wools of the Ḳabyls and sell them at La Calle, Tabarque and Tunis. They also collect coral. Although wretched in appearance, the town continues to be prosperous".

This comparative prosperity received a shock from the Ḳabyl insurrection of 1803. The Marabout Bu Dali (al-Ḥādjdj Muḥammad b. al-Harsh) attacked the town and the Turkish garrison fled. Bu Dali proclaimed himself Sulṭān and granted the government of Djijelli to one of his partisans with the title Agha. Sent with a fleet to chastise the rebels, the Raʾīs Ḥamīdu bombarded the town without any result (1805). Shortly afterwards, however, the inhabitants, being badly treated by the Kabyls, submitted to the Dey, who installed another garrison in the town.

The collapse of Turkish authority in 1830 restored their independence to the people of Djijelli and they retained it till 1839. The pillaging of a French trading vessel about this time determined Marshal Valée, governor-general of Algeria, to occupy the town on the 13th May 1839. But the garrison, being unable to communicate with the hinterland, was cut off by the Ḳabyls till an expedition, led by General Saint-Arnaud, effected the submission of the tribes of Little Kabylia in 1851.

Bibliography: Féraud, *Histoire des Villes de la Province de Constantine-Gigelli* (Constantine 1870); Watbled, *Expédition du Duc de Beaufort contre Gigelli* in the *Rev. Africaine* 1875; Montchicourt, *L'Expédition de Djijelli (1664)* in the *Revue Maritime*, 1898.

(G. YVER.)

DJILLIḲ, a place in Syria, the actual site of which was forgotten by the Arab geographers at quite an early period; sometimes they located Djilliḳ in the Ghūṭa, sometimes they identified it with it, and sometimes they identified it with Damascus; an unlucky gloss by Ṭabarī has even lead scholars to locate it in the land west of the Jordan (according to de Goeje's proposal in Djinnīn). Djilliḳ was one of the residences of the Djafnid Ghassānid Amīrs, next to Djābiya [q. v., p. 988] the most important and most often mentioned. They had a family mausoleum here and suffered a defeat here at the hands of their enemies, the Lakhmids, a detail, which would not suit the neighbourhood of Damascus or other suggested identifications given above of Djilliḳ. It must have been a place of some size, with several churches. Djilliḳ was celebrated for its gardens, particularly its orchards of olives, and its plentiful water-supply had become proverbial. A clue to its location is given in the old poetry by the mention of several places, all south of Ḥawrān and Djawlān, such as Ḥārib, and Ṣaidā, which is confused in the *Khizānat al-Adab*, ii. 10, with the seaport of the same name (Sidon). Djilliḳ lay southeast of Hermon; coming from Arabia, "the mountain of snow was seen behind it". It was not very far from Boṣrā [q. v., p. 765] and so near Balḳāʾ that the road thither could be seen from its gates. A road from Damascus to Egypt also passed through its immediate neighbourhood. When we further consider that a *Thaniya*, or ravine bearing its name was mentioned in the neighbour-

hood, the whole picture formed by these topographical details points to a place which still exists in southern Ḥawrān: Djillīn. The change in the final consonant is, however, a philological difficulty which has not yet been explained.

In the year 12 A. H. (634 A. D.) at the beginning of the first Arab invasion the Byzantines formed a temporary base at Djilliḳ on learning of the devastation of the lands south of the land east of the Jordan and in Palestine, to be prepared for the invaders if they should cross one of the sides of the valley of Jordan: Balḳā or Samaria. In 15 on the approach of the reinforcements sent by Heraclius the Arabs vacated Damascus and took up a position in the south of Ḥawrān on the edge of the desert not far from Adhri'āt [q. v., p. 135], commanding the road from Damascus to Arabia, from which they could observe the enemy's movements and await the reinforcements summoned from Medina, whereupon the Byzantines again took up their old position at Djilliḳ. By a successful turning movement the Arabs were at first able to cut off the road to Damascus; a second move drove the Byzantines back towards the valley of the Yarmūk and its tributaries, the 'Allān and the Ruḳḳād, and a final onslaught drove them into the ravines dug out by these rivers between Djawlān and 'Adjlūn, a series of manoeuvres crowned by the victory of Yarmūk. Yazīd I. seems to have chosen Djilliḳ as one of his *bādiya* [q. v., p. 557]. Driven out of Syria, the Umaiyads took with them to Spain the name Djilliḳ and gave it to a place near Saragossa, celebrated for its abundant water-supply; after this date Djilliḳ disappears from history; the name was saved from oblivion by the poets of Damascus finding this place-name in Ḥassān b. Thābit. The Baradā being mentioned in the same poem, they were lead — and following them several Arab encyclopaedists — to regard Djilliḳ as one of the names of their native city.

Bibliography: Ḥassān ibn Thābit, *Dīwān* (ed. Hirschfeld), xiii. 4; cxxxviii. 1, 4, 5; Nābigha, in *The Diwans of the six Ancient Arabic Poets* (Ahlwardt), i. 6; Labīd, *Dīwān* (Huber), xli. 49; *Aghānī*, xiv. 2; Akhṭal, *Dīwān* (Salhani), 93, 3; 389, 10; Djāḥiẓ, *Ḥayawān*, iv. 4; Yāḳūt, *Mu'djam*, i. 482; ii. 104—106, iv. 395; Caetani, *Annali*, ii. 1224—1226; iii. 517 etc.; Nöldeke, *Ghassān. Fürsten*, 47; *al-Mashriḳ*, iii. 658; Lammens, *Etudes sur le Règne du Calife Omaiyade Mo'âwia I*, p. 379-380, 419, 442; Dussaud, *Mission dans les Régions désertiques de la Syrie Moyenne*, from the *Nouv. Archives des Missions scientif.*, 1903, p. 441—443; Schumacher, *Across the Jordan*, p. 154—155; De Goeje, *Mémoire sur la Conquête de la Syrie*, 2nd ed., p. 55; E. Quatremère, *Sultans Mamlouks*, ii², 161, n. 19; Ṭabarī, *Annales*, i. 2086, 2107; Bakrī, *Mu'djam*, p. 242, 614.

(H. LAMMENS.)

DJILWA, the ceremony of raising the bride's veil, and the present made by the husband to the wife on this occasion.

According to Djurdjānī and Muḥyi 'l-Dīn al-'Arabī (*Definitiones*, p. 80, 294), *djilwa* is the name of the state in which the mystic is on coming out of the *khalwa*: filled with the emanations of divine attributes, his own personality has disappeared and mingles with the being of God. One of the two sacred books of the Yazīdīs is called *Kitāb al-Djilwa*; it is attributed to the Shaikh 'Adī b. Musāfir, who composed it in 558 = 1163 (R. Frank, *Sheich 'Adî*, a dissertation of the University of Erlangen: Kirchhain 1911, p. 40).

Bibliography: Guys, *Un derviche Algérien*, p. 203.

(CL. HUART.)

DJILWATĪ, a religious order founded by Muḥammad Djilwatī, called Pīr Uftāda, a pupil of Ḥādjdjī Bairam, who died at Brussa, his native town, in 988 (1580). Their cloth turban has eighteen folds and they wear their hair long. The mother-house is at Brussa, near the mosque of the citadel in which the founder is buried.

Bibliography: M. d'Ohsson, *Tableau*, iv. 624, 630; Hammer, *Travels of Evliya-Efendi* ii. 27; Ewliyā-Efendi, *Siyāḥat-nāmesi* (ed. 1314), ii. 53 (chronogram giving the above date, wrong in Sāmī-bey, *Ḳāmūs al-A'lām*, ii. 299).

(CL. HUART.)

DJĪM, the name of the fifth consonant in the Arabic alphabet; its numerical value is 3. The letter *djīm* denotes, according to the dialect, perceptibly different sounds, whose area of articulation extends from the soft palate to the front of the hard palate.

It is generally agreed that the sound originally denoted by *djīm* must originally have been *g*, that is a voiced post-palatal velar, corresponding to the Hebrew *gimel*, the Aramaic *gāmal* and the Ethiopic *gaml*. But it is probable that at quite an early period, this sound evolved from closed to half closed and to a pure aspirate; this tendency probably first appeared in cases where the *djīm* was in contact with a palatal vowel. In any case, from the traditional pronunciation of readers of the Ḳor'ān, from the rather confused descriptions of the articulation of *djīm* in the older grammarians, and from the modifications of this articulation, brought about by the proximity of other sounds (assimilations and dissimilations), it is safe to conclude that since the dawn of the classical period, the closed *g* of *djīm* has been opened, in certain dialects at least, by palatisation, affrication or even complete aspiration. There must of course have been similar differences to those that exist in modern dialects, in the pronunciation of *djīm* in ancient dialects; some of them may be assumed to have advanced farther than others towards aspiration. Besides, this evolution is still going on at the present day in certain dialects; at Jerusalem, for example, a European observer has noticed that the affricated *dj* which he used to hear for *djīm* in his childhood, had become in the usual pronunciation *ž* (cf. Littmann, *Neuarabische Volkspoesie*, p. 3 note 1). In certain dialects where the pronunciation of *dj* now in vogue is *ž*, dissimilations to *d* or *g* cannot be explained as survivals from an earlier but less ancient stage of evolution of this consonant (Brockelmann, *Grundriss*, i. 235-236).

We may then trace the following main pronunciations of *djīm* in modern dialects.

1. The original pronunciation of *g*, as a voiced post-palatal velar closed sound was still in use at 'Aden in the middle ages (cf. Muḳaddasī, p. 96, l. 14). It is found at the present day in Muscat, and in various Beduin dialects of Central Arabia. It is also the pronunciation of *djīm* peculiar to the dialects of Lower Egypt, particularly that of Cairo. At Ḏofār (in the southeast

of Arabia) this pronunciation is no longer found except in the recitation of poetry; its character therefore is archaic and almost artificial. In Dathīna (in the southeast of Arabia) it is found in the conjugation of verbs whose first radical is *djīm*, when this radical forms a syllable with the prefixes. Finally in the great majority of the dialects of Northern Morocco and also at Nedroma (Algeria) *g* is, by dissimilation, the pronunciation of *djīm* when followed by a sibilant (*s* or *sh*).

2. In various dialects, the original *g* has passed by palatalisation to a sound almost equivalent to *gʸ* or *dʸ*, a medio-palatal pronounced by raising the middle part of the tongue; it is the pronunciation of *djīm* found in the majority of the Beduin dialects of North Central and South Arabia. It is also that of the Fellāḥ and Beduins of Upper Egypt and is sometimes found at Ḍofār.

3. When the original closed *g* has by palatalisation become *gʸ* or *dʸ*, the last stage of evolution is the medio-palatal spirant *y*, which is connected with the semivowel *i* and is often confounded with it. This pronunciation *y* of *djīm* is attested as dialectical by ancient grammarians and lexicographers. At the present day it is general in the region of the Lower Euphrates; it is the pronunciation most common in Ḍofār; it is frequent but not regular in various dialects of Southwest Arabia. In the dialects of North Arabia and other Arabian dialects, it can only be noted in a few sporadic cases.

4. In many dialects, the original *g* has passed by affrication to a sound almost equivalent to *dzh*, a pre-palatal pronounced with the tip of the tongue. This pronunciation for which we have evidence in the ʿIrāḳ in the golden period of classical literature (cf. *Zeitschr. für Assyriologie*, xiii. p. 126), is now found in certain places in Central Arabia. It is usual in Mecca, the ʿIrāḳ, among the Muslims of Jerusalem, at Aleppo and in the surrounding country. In North Africa, it is almost general in the rural and urban dialects of northern Algeria; it has survived at Tangier and perhaps at other places in Northern Morocco in cases of gemination (e. g. *ḳmīdja*, "lock of hair", but plur. *ḳʷāmesh*).

When the original closed *g* has become *dzh* by prepalatal affrication, the last stage of evolution is the prepalatal *zh*. This pronunciation of *djīm* is the one now in vogue in the towns of the Syrian coast, certain districts of Lebanon, Damascus, Mesopotamia and among the Christians of Jerusalem. In North Africa, it is found in the dialects of Tunisia, Tripolitania, Morocco and Southern Algeria; it is even found at certain places in Northern Algeria. It was probably the usual pronunciation of *djīm* in the Arabic of Granada.

6. Lastly it should be noted that in the towns of Northern Africa, there is a tendency in certain individuals to pronounce *zh* almost as *z* by the insertion of the trill characteristic of *z*. This tendency seems limited to certain social groups (Jews), or to certain classes of society (the lower classes of Northern Morocco) and is not general enough for it to be called anything but an individual peculiarity.

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DJIMAT (Malay) an amulet, more particularly a written amulet. The word is of Arabic origin = *ʿazīma*. (See the article ḤAMĀʾIL).

DJINĀS (A.), also *tadjnīs*, a technical term in Rhetoric, "Assonance", "Paronomasia", "Pun". On the various kinds of this figure often used in poetical works, cf. Mehren, *Die Rhetorik der Araber*, p. 154—161, and Garcin de Tassy, *Rhétorique et Prosodie des Langues de l'Orient Musulman*, p. 120 *et seq.*

DJINN. The Djinn for Muslims are airy or fiery bodies (*adjsām*), intelligent, imperceptible, capable of appearing under different forms and of carrying out heavy labours (Baiḍāwī on Ḳurʾān, lxxii, 1; Damīrī, *Ḥayawān*, sub voce). They were created of smokeless flame (Ḳur. lv, 14), while mankind and the angels, the other two classes of intelligent beings, were created of clay and light. They are salvable; Muḥammad was sent to them as well as to mankind; some will enter the Garden and some will be cast into the Fire. Their relation to Iblīs, *the* Shaiṭān, and to the Shaiṭāns in general, is obscure. In Ḳur. xviii, 48, Iblīs is said to be of the Djinn; but Ḳur. ii. 32 implies that he is of the angels. In consequence there is much confusion, and many legends and hypotheses have grown up, see the latter passage in Baiḍāwī and in Rāzī's *Mafātīḥ* (i. pp. 288 *et seq.* of Cairo ed. of 1307). The native lexicographers tend to explain the name *djinn* from *idjtinān*, "becoming concealed, hidden," (see Lane, s. v. and Baiḍāwī on Ḳur. ii. 7; Fleischer's ed. i. p. 22, l. 15). But this etymology is very difficult, and derivation as a loan-word from *genius* is not quite excluded. "Naturalem deum uniuscuiusque loci" (Serv. Verg. G. i. 302) exactly expresses the strong localisation of the Djinn (cf. e. g. Nöldeke, *Moʿallaḳāt*, i. pp. 64, 78 and ii. pp. 65, 89) and their quasi-standing as deities in old Arabia (Robertson Smith, *Rel. of Semites*[2], p. 121). An individual is a *djinnī*; *djānn* is used synonomously with *djinn* (but see Lane, *Lexicon*, p. 492 c); *ghūl*, *ʿifrīt*, *siʿlāt* are classes of the Djinn. For an Ethiopic point of contact with *djānn* see Nöldeke, *Neue Beiträge*, p. 63.

Consideration of them divides naturally under three heads, though these necessarily shade into one another.

I. The Djinn in pre-Islamic Arabia were the nymphs and satyrs of the desert, the side of the life of nature still unsubdued and hostile to man. For this aspect, see Robertson Smith, *loc. cit.*; Nöldeke on ancient Arabs, in Hastings' *Encycl. of Rel. and Ethics*, i. pp. 669 *et seq.*, Wellhausen, *Reste*; van Vloten, *Dämonen . . . bei d. alt. Arabern*, in *Wiener Zeitschr. f. Kunde des Morgenl.* vols. vii. and viii. — see materials in Djāḥiẓ, *Ḥayawān*. But in the time of Muḥammad they were passing over into vague, impersonal gods. The Meccans asserted a kinship (*nasab*) between them and Allāh (Ḳur. xxxvii, 158), made them partners of Allāh (vi. 100), made offerings to them (vi. 128), sought aid of them (lxxii, 6). See further under Allāh, p. 302 above.

II. In official Islām the existence of the Djinn

was completely accepted, as it is to this day, and the consequences were worked out to the end. Their legal status in all respects was discussed and fixed, and the possible relations between them and mankind, such as in marriage and property, were examined. Stories of the loves of Djinn and mankind were evidently of perennial interest. The *Fihrist* gives titles of sixteen of these (p. 308) and they appear in all the collections of short tales (e. g. *Tazyīn al-aswāḳ*, by Dāwūd al-Anṭākī, pp. 181 *et seq.* of ed. of Cairo, 1308; *Maṣāriʿ al-ʿushshāḳ* by al-Sarrādj, pp. 286 *et seq.* of ed. of Constantinople, 1301). There are many stories, too, of relations between saints and the Djinn; see the present writer's *Religious Attitude and Life in Islām*, pp. 144 *et seq.* A good compilation on all this is the *Ākām al-mardjān fi aḥkām al-djānn* by Badr al-Dīn al-Shiblī (d. A. H. 769; Cairo, 1326); see, too, Nöldeke's review in *Zeitschr. d. Deutsch. Morgenl. Gesell.* lxiv., pp. 439 *et seq.* Few, even of the Muʿtazilites, ventured to doubt their existence and only constructed different theories of their nature and working on material things. The earlier philosophers, even al-Fārābī, tried to avoid the question by dubious definitions. But Ibn Sīnā, in defining the word, asserted flatly that there was no reality behind it. The later believing philosophers used subterfuges, partly exegetical and partly metaphysical. Ibn Khaldūn, for example, reckoned all references to the Djinn among the *mutashābih* passages of the Ḳorʾān, the knowledge of which Allāh has reserved to himself (Ḳur. iii. 5). These different attitudes are excellently treated in the *Dict. of Techn. Terms*, i. pp. 261 *et seq.*, cf., also, Rāzī, *Mafātīḥ*, Sūra lxxii.

III. The Djinn in folk-lore. The transition to this division comes most naturally through the use of the Djinn in magic. Muslim theology has always admitted the fact of such a use, though judging varyingly its legality. The *Fihrist* traces both the approved and the disapproved kinds back to ancient times, and gives Greek, Ḥarrānian, Chaldean and Indian sources. At the present day, books treating of the binding of Djinn to talismanic service are an important part of the literature of the people. All know and read them, and the professional magician has no secrets left. In popular stories, also, as opposed to the tales of the professed littérateur, the Djinn play a large part. So throughout the *Arabian Nights*, but especially in that class of popular religious novels of which Weil published two in his translation of the *Nights*, the second version of "Djūdar the Fisherman" and "Alī and Zāhir of Damascus". Still nearer to the ideas of the masses are the Märchen collected orally by Artin, Oestrup, Spitta, Stumme etc. In these the folklore elements of the different races overcome the common Muslim atmosphere. The spirits appearing in them are more North African, Egyptian, Syrian, Persian and Turkish than Arabian or Muslim. Besides this there are the popular beliefs and usages, so far very incompletely gathered. All through these, also, there are points of contact with II. Thus, in Egyptian popular belief, a man who dies by violence becomes an *ʿifrīt*, and haunts the place of his death (Willmore, *Spoken Arabic of Egypt*[2], pp. 371, 374), while in the Islām of the schools a man who dies in deadly sin may be transformed into a *djinnī* in the world of al-Barzakh (*Dict. of techn. terms*, i. p. 265). Willmore has other details on the Djinn in Egypt. For south Arabia see "Abdullah Mansûr", *The Land of Uz*, pp. 22, 26, 203, 316—320. See too, R. C. Thomson, in *Proc. of Soc. of Bibl. Arch.* xxviii. 83 *et seq.*; Sayce in *Folk-lore*, 1900, ii. 388 *et seq.*; Lydia Einszler in *Zeitschr. d. Deutsch. Pal.-Vereins*, x. 170 *et seq.*; Mrs. H. H. Spoer in *Folklore*, xviii. 54 *et seq.*; the present writer's *Aspects of Islām*, pp. 326 *et seq.* But very much remains to be done.

Bibliography: Damīrī, *Ḥayawān* under *djinn*, *siʿlāt*, *ʿifrīt*, *ghūl*; also in Jayakar's translation, London and Bombay, 1906—1908; Ḳazwīnī, *ʿAdjāʾib*, p. 368 *et seq.* of Wüstenfeld's ed.; Lane, *Modern Egyptians*, by index under *Ginn*; Lane, *Arabian Nights*, Introduction, note 21, Chap. i. notes 15 and 24; Goldziher, *Arabische Philologie*, i. by index; do., *Vorlesungen*, pp. 68, 78 *et seq.*; Doutté, *Magie et Religion*, throughout; Macdonald, *Religious Attitude and Life in Islām*, chaps. v. and x and by index.

(D. B. Macdonald.)

DJINS "genus, class", a collective term more comprehensive than "kind" or "species" (*nawʿ*). It is the first of the five general terms of logic which are: genus, species, difference, property and accident. The genus includes several species. In the hierarchy of genera and species, we arrive, in ascending order, at a genus which has no genus above it; this is called the "genus generum"; it is the most universal; in descending order, we reach a species which has no species below it; it is the "species of species", the one that most closely approaches the individual.

The Arab philosophers also give the name *djins* to the Categories of Aristotle; they call them the "Ten *Adjnās*"; this name is synonymous with that of *maḳūlāt*. The account of the genus and species in Arab logic is derived from the Isagogy of Porphyry.

In metaphysics, the idea of species raised the question of its reality. This question, which is that of realism or nominalism, has not been discussed separately or methodically by Muslim philosophers; but it is touched on in many of their works. Fārābī sets himself the question, whether the individual or the species is the more real, and which of the two has the better claim to the name "substance" (cf. the article Djawhar, p. 1027). The answer varies according to the point of view; in one sense the individual, because it exists, is more really substance than the genus or species which only exist in theory and which can only be realised through the individual; but from another point of view, species and genera are the first substances, because they are fixed, permanent, subsistent while the individuals are perishable.

The "Ideas" of Plato in Muslim philosophy are not regarded as being the species themselves; they are spiritual types of the species, really existing in themselves, in opposition to the species which exist only in the individuals and are almost comparable to spirits or angels. There is a world in which the ideas reside but there is not a world for the species (cf. also the article ṢŪRA).

Bibliography: Avicenna, *Nadjāt* (Rome, 1593), p. 2—3, 19—20; Carra de Vaux, *Avicenne* (Paris 1900), p. 97.

(Carra de Vaux.)

DJIRDJIS, St. George. Islām honours this Christian martyr as a symbol of resurrection and

renovation; his festival marks the return of spring.

The legend of St. George had become syncretic long before the days of Islâm, for we can recognise in St. George overthrowing the dragon, a continuation of Bellerophon slaying the Chimaera. Bellerophon himself was symbolic of the Sun scattering the darkness or of spring driving away the mists and fogs of winter.

The St. George of Islâm is closely connected with the prophets Khiḍr and Elias; this festival falls on the 23rd April. Islâm holds this day sacred to Khiḍr and Elias under the popular name of *Khiḍrellez*. In the Ottoman empire it used to be a fixed date on which certain civil or military operations were carried out; for example, the departure of the squadron which used to cruise in the islands of the Archipelago, the departure of the horses of the imperial stables to the grazing-grounds, the assumption of summer livery by the *Čoḳadar* of the seraglio and the court. In fact it was the day on which summer began.

According to Muslim legend, St. George was martyred at Mosul under Diocletian; during his execution the saint died and was resurrected three times. The legend is found in a considerably developed form in the Persian version of Ṭabarî and always with the same motif; it is simply a series of deaths and resurrections. The saint makes the dead rise from the tombs; he makes trees sprout and pillars bear flowers; in one of his martyrdoms, the sky becomes dark and the sun only appears again after he has returned to life.

In the end St. George converts the wife of the monarch who was persecuting him; she is put to death. The saint then begs God to allow him to die and his prayer is granted.

Bibliography: d'Ohsson, *Tableau Général de l'Empire Othoman* (Paris, 1788), i. 187 and 191; Ṭabarî, *Chronique* (trad. Zotenberg: Paris, 1869), ii. pages 54 to 66.

(B. CARRA DE VAUX.)

DJÎSH, in classical Arabic Djaish (see Fränkel, *Aram. Fremdwörter*, p. 238) army. The word in Northwest Africa has however two further special meanings.

1. *Djîsh*, plur. *Djuyûsh* or *Djîyûsh* means in the south of Algeria and Morocco an armed band, which goes out on a *ghazw* (ambush for purposes of plunder or of a holy war) against a caravan or a body of troops. When the *djîsh* consists of several hundred men, it is called a *ḥarka*. The *Djîyûsh* carry on their operations from the Northern Sûdân or the Niger valley throughout the Sahara to the South of Algeria and Morocco. They are composed sometimes of Tuâregs but more often of Berbers from the southern slopes of the High Atlas. The latter assemble on the al-Maider plateau in the valley of the Wâd Gheris.

When the formation of a *djîsh* is decided upon, the Tuâreg who are to belong to it bind themselves together by an oath before setting out. Among the Ulâd Djarir on the borders of Algeria and Morocco two mounted marabouts are placed opposite one another. Between these two men of religion, run those intended for the foray, with a branch of the *retem* (Sahara broom) in their hand which they throw into the air. Each *djîsh* takes with him some one who is to bring him luck; this is usually a marabout or a warrior who has already taken a successful part in several similar enterprises.

In the sandy plains of the Sahara, or in the sand hills the members of the *djîsh* walk in Indian file so that the enemy cannot guess their number from their tracks. They also make all sorts of deviations. When they come to the place chosen for the ambush, they lie in wait. The attack is usually made by night or in the grey of morning. It is a fierce onslaught, a hail of shot mingled with the shrill wild yells of people shrieking like demons, while the rifles pour forth bullets. All the forces of the attacking party are concentrated on the first onslaught. The terrified animals can no longer be controlled and often stampede in all directions. Then begins the second part of the fight, in which the best horsemen of the *djîsh* play the principal part in driving their dismounted opponents into the desert to die. It is mainly to put down the *djîyûsh* that the French military authorities have instituted the corps of *Méharistes Sahariens*.

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2. *Djîsh*, or according to the pronunciation in western Morocco *gîsh*, a kind of feudal organisation in the Moroccan Army.

Historical. The present *djîsh* dates from the beginnings of the reigning dynasty. Previously the various dynasties of North Africa had succeeded to power with the help of groups of the people whose political and religious interests were their own. Revolutions not only overthrew the ruling families but forced them to maintain their power by force of arms and spill their blood on countless battlefields. The great families, tribes and clans, who had accompanied the first ruler, became extinct. Lest they should become dependent on Berber clans, who could not be relied on to be faithful to a dynasty they had not created, the Sulṭâns had to surround themselves with foreign mercenaries, who had no connection with the Atlas territory. The older North African dynasties enlisted Christians, Kurds, Persians and negroes. Under the Banû Waṭṭâs, the Kurd, Christian and negro guards were abolished and replaced by a guard composed solely of Arabs (*al-Shurṭa*). This was composed mainly of the elements which had been introduced to West Morocco by the Almohad ruler Yaʿḳûb al-Manṣûr (Oulad Hassan, Shebanat, Kholoṭ etc.) or of Maʿḳil Arabs from the Tlemcen country (Soîd, Banû ʿÂmir, Sîdâʾîḥ, Riyâḥ, etc.). The latter were quartered in the environs of Fâs (Fez) and formed the corps of Sheraḳa (Orientals). The attacks of the Christians in the xvith century A. D. forced the ruler of Fâs to place garrisons in the strongholds on the coast and these were given the name *makhzen* (garrison placed in a town), which was very soon to be transferred to the whole feudal organisation of Morocco. But this *makhzen* succumbed to the attacks of the Portuguese and Spaniards, the rebellious

Berbers and those of a new Ma'ḳil makhzen, which had been formed by the Sa'did Sharifs of Sūs (1545).

When the Sa'dids had become lords of the kingdom of Fās, they quartered the Arabs of their *djish* in the garrisons of Fās, calling them the *Ahl Sūs*; they were soon afterwards transferred to the fortresses of the Gharb as a defence against the Kholoṭ Arabs of what had been the Marinid *djish*. They then united the remnants of the *djish* of the Banū Waṭṭās (Shabana, Zirara, Ulād Mta'a, Ulād Djerār) with their own and placed them in the garrisons of Tadla and Marrākesh. The Sherāḳa were also enlisted and remained in garrison in the neighbourhood of Fās. The Sa'did army, the *djish*, was thus created. As in the time of the Banū Waṭṭās, it consisted of military cantonments of members of the makhzen who were at the call of their sovereign throughout their lives. They lived on estates which formed a kind of fief and were free from taxation. The highest officials rose from their ranks.

But the Sa'did court became influenced by the Turks in the adjoining lands. In addition to the corps of *djish*, the Sharifs wished to have a corps drilled in the European fashion by Turkish instructors. The nucleus of this corps, consisting of Andalusian Moors, renegades and for the greater part of Sūdān negroes, was only of any real value in the reign of Sulṭān Aḥmad al-Dhahabī (al-Manṣūr). While this dynasty was breaking up in the civil wars caused by rival claimants for the throne, Sulṭān 'Abd Allāh b. Shaikh wished to have a body of faithful troops upon whom he could implicitly rely and gave the Sherāḳa most of the lands which they had previously only held in fief.

When Mūlāy al-Rashīd seized the throne in 1665 and with the help of Arabs and Berbers from the Udjda country founded the dynasty of Alid Sharifs which still survives, he amalgamated his retainers with the Sherāḳa of Fās. His successor Mūlāy Ismā'īl, the greatest ruler of Morocco, gave the Djish the character that it has retained to the present day. His mother belonged to the Arab tribe of Mgafra, a division of the Udāya. He invited this tribe to come from the other end of Sūs and settled them as a makhzen-tribe near the lands of the Sherāḳa of Fās. He reorganised the negro contingent the members of which he had sought out with the help of the Sa'did Sulṭān Aḥmad al-Manṣūr's register. They had to swear an oath of fealty on the Imām al-Bukhārī's book; whence their name *'Abīd Bukhārī* (slaves of Bukhārī, plur. *Buākhir*). The *djish* further consisted of the *Sherāḳa* (Ulād Djama', Hawāra, Banū 'Amir, Banū Snūs, Sedjā'a, Ahlāf, Saïd, etc.), the *Sherarda* (Shabana, Zirāra, Ulād Djerār, Ahl Sūs, Ulād Mta'a etc.), the *Udāya* (the Udāya proper, Mgafra etc.) and *Buākhir*. These were the four makhzen-tribes and together formed the *djish*. Henceforth the history of the *djish* is that of the domestic history of Morocco; indeed it may be said that their history is that of the revolutions of Morocco. In the reigns of Mūlāy Ismā'īl's successors, it was the *djish* that decided the fate of the rulers. The four great tribes acted just as suited their individual interests. From 1726 to 1757, in the brief space of 31 years, 14 Sulṭāns were enthroned, and deposed or slain by them, in consideration of the presents (*mūna*) they received. In 1757 on the death of Sulṭān 'Abd Allāh b. Ismā'īl who had himself been seven times deposed and restored again, his son Muḥammad succeeded him. Under his iron rule, the *djish* tribes were kept under control. He broke the power of the Buākhir, by dividing them up and sending them to garrison the various seaports. To counteract the influence of the Sherarda of Tadla and the plain of Marrākush, he enlisted sections of the tribes of this plain in the makhzen — Mnabeha, Rehamna, Abda, Aḥmar and Harbil — Each of these tribes had to send two Ḳā'ids and their retainers to the *djish*. These detachments were released from their tribes, entered the makhzen of Marrākesh, to which they belonged, received the pay of other troops and were freed from taxes.

Under Sulṭān Yazīd, son of Muḥammad, insubordination again broke out, favoured by the weak character of the ruler. He was assassinated and the struggles for the throne of Morocco began again, which became the plaything of the *djish* tribes. Finally about 1791, Mūlāy Slimān succeeded in winning his way to the throne and overthrowing his rival Mūlāy Hishām, who had been chosen in Marrākesh. While he was on a campaign against the Berbers in the south, the Sherarda aroused a great rebellion against him. The Udāya took his side against the rebels and seized the opportunity to plunder Fās. Mūlāy Slimān was victorious but on his death his successor Mūlāy 'Abd al-Raḥmān was proclaimed Sulṭān by the Udāya in 1822. The latter was almost overthrown by another rising of the Sheraeda and had as a rule to reside in Marrākesh, the better to be able to control the tribes. But events in the north of his kingdom, a rising of the Udāya, the conquest of Algiers by the French and the wars of his representative 'Abd al-Ḳādir against them, forced him to retire to Fās. He wished to take the field in person against the French. But after his defeat at Isly, he recognised how unequal to European armies his *djish* was, and resolved to have an army modelled on those of Europe. His successor Muḥammad carried out this plan by his edict of the 22nd Radjab 1277 (18th July 1861). The organisation of the new army was after many experiments finally entrusted to a body of French officers.

Present State of the Djish. The *djish* at the present day still consists of the Sherāḳa, Sheraeda, Udāya and Buākhir with the half makhzen-tribes of the plain of Marrākesh ('Abda etc.). The tribes still have only the use of the lands occupied by them, except the Sherāḳa, who have obtained the cession of most of their lands; and the Buākhir almost all of whom have land around Mekinas (Miknāsa). The *djish*-tribes are divided into regiments of 500 men (*raḥa* [*ra'īl*]). At the head of each *raḥa* is a *Ḳā'id raḥa*, a kind of colonel. Below him are five *Ḳā'id al-mi'a*, commanders of 100 men, each of whom have 5 *muḳaddam* below them, who are subordinate officers commanding 20 men. The private soldier of the *djish* is called *mokhāznī*.

The members of the *djish* can attain to the highest positions in the Makhzen. The Buākhir still retain a special privilege: from their ranks alone are drawn the *Sharrdet*, a kind of pages, who are employed in the palaces of the sovereign. The Udāya have the right to call themselves *Uncles of the Sulṭān*. The tribes belonging to the *djish* are each commanded by a Pasha, except

the Sherarda and Udāya, who are divided into garrisons, each of which is commanded by a Ḳā'id. The Pasha of the Bu̲kh̲ir is also Pasha of Mekinez and the Pasha of the Ahl Sūs is also Pasha of Fās Djadīd. All officers are supposed to live in their garrison towns but in time of peace they do not strictly observe this rule. Their military duties are not taken very seriously and most of them live on their estates. The administration of the affairs of the tribe is in the hands of the s̲h̲aik̲h̲, the oldest of the ḳā'id raḥa.

When the Sulṭān requires troops each Makhzen-tribe sends a detachment corresponding to the number of its raḥa. This holds for the Sherāga, Sherarda and Udāya, all of which consist of too many families for them to belong in a body to the djīsh. The families who are to be detached are chosen by drawing lots. The others are free, though they pay no taxes and till the lands granted them for the time. They form the reserve of the djīsh, from which the Sulṭān draws the corps of mokhaznia (muleteers, army service corps) for the 'askar (regular army) and for the artillery. Each member of the djīsh called to the colours receives in his garrison an allowance of rations (muna) and a monthly pay (rateb).

The Bu̲kh̲ir, who now number only 4000 men, and the Ahl Sūs are all soldiers. A special register is kept of them. They all receive the munā and the rateb and their widows also receive pensions.

Positions in the djīsh often descend from father to son and their holders thus form a permanent element in the Makhzenemte.

Although the creation of a standing army on the European model, the 'askar, has lessened the influence and political importance of the most prominent members of the djīsh, it has by no means destroyed its military value. The fact that they are peerless horsemen is largely due to the la'b al-barūd "powder-game", in which the djīsh excell. The field artillery of the standing army is also recruited from them. Trained by the French officers, sent for this purpose, this artillery has acquitted itself excellently.

As we have already seen, the djīsh is divided into raḥa and these are commanded by a ḳā'id, below whom are five ḳā'id mi'a with their muḳaddam. The standing army on the other hand is divided into tabors (battalions or regiments) of varying strengths; these are commanded by a ḳā'id raḥa who has a k̲h̲alīfa and a corresponding number of ḳā'id mi'a below him.

Distribution, Armament and Dress. The djīsh-troops are unequally distributed among the four cities Fās, Mekinez, Rabāṭ and Marrākush in which Sulṭān has residences, the two seaports, Tangier and Larash and a few small garrisons in the G̲h̲arb (west), east and south of Morocco. In these places the djīsh and their people live by themselves and hardly mix with the natives by whom they are feared.

At present these horsemen are armed with the Winchester rifle, which has supplanted the long flintlock; they also carry the sekin, a sword with an almost straight blade, a horn handle and a wooden sheath covered with red leather. They also carry the kummiya and the k̲h̲andjar, engraved daggers with very curved blades. Their horses as a rule, are good, but the harness as usual among the Arabs, is very poor.

They wear a cloth kaftan of some loud colour over which they put a white farad̲j̲iya, the whole being held together by a leather girdle with silk embroidery. Their red s̲h̲ās̲h̲iya is conical in shape and wound round by a turban of white muslin. Soft slippers of yellow leather with long spikes instead of spurs complete this picturesque outfit.

Bibliography: al-Salāwī, *Kitāb al-Istiḳṣā* (Cairo 1312), passim, especially Vol. iii. and iv.; Cour, *Établissement des Dynasties des Chérifs* (Paris 1904), passim; E. Aubin, *Le Maroc d'aujourd'hui* (Paris 1905), p. 172 et seq.; Weisgerber, *Trois Mois de Campagne au Maroc* (Paris 1904), p. 82 et seq.; Massignon, *Le Maroc dans les premières Années du XVIe Siècle* (Algiers 1906), p. 172 et seq.; Houdas, *Le Maroc de 1631 à 1812* (Paris 1886), passim.

(A. COUR.)

DJISM, the body. The study of bodies is the subject of physics. Avicenna devotes the second part of his *Nadjāt* to the notion of a physical body, in which the Peripatetic doctrine may be recognised. All bodies in nature consist of matter as place or support and a form which dwells in the matter, as for example the form of a statue has its abode in iron. Forms have three dimensions, i. e. they stretch in three directions cutting themselves at right angles. Matter does not have these dimensions by its nature; but it is disposed to receive them. In the matter of physical bodies there are other forms than corporeal forms, they are those which are relative to categories, quality, situation. Bodies have certain primary qualities, without which they cannot exist and secondary qualities the absence of which does not destroy them but affects their integrity. They do not move of themselves, but only by forces superimposed on them: either forces which keep them in their state or position like weight or forces which develop them like the vegetative spirit, or in the case of the stars the spirits that animate the spheres. Bodies are simple or composite; those that are simple have not any actual parts but to the mind they are divisible *ad infinitum*. Several other ideas are closely connected with the idea of body; these are movement and rest, time and place, vacuity, finity and infinity, contact and adherence, continuity or succession. These various notions have given rise to celebrated disputes among philosophers. The primary bodies of which the others are composed are the four elements: fire, water, air and earth, which are respectively hot and dry, moist and cold, moist and warm, dry and cold. The celestial bodies are incorruptible, the others on the other hand are produced and destroyed.

The Mutakallim-theologians, who are for the most part atomists do not agree with the philosophers that bodies are composed of matter and form; they are rather composed of atoms without extent, which by their union form extent. Bodies for them are not continuous nor infinitely divisible, and the heavenly have not a different nature from earthly bodies (cf. the article DJAWHAR, p. 1027 et seq.).

The idea of body appears in theology in connection with God; indeed the Ḳor'ān often speaks of God as if he had a body, saying that he sees, hears, speaks, and is seated on a throne. Certain scholars have consequently held that the word body could be applied to God; but orthodox theologians, like al-As̲h̲'arī have combatted this an-

thropomorphic idea and taught that these expressions only designate qualities of the divine being which it is not always possible exactly to define.

In eschatology also, questions of the same kind arise: are the bridge of hell, the balance and the judgment-trump, corporeal bodies? The answer given by orthodox theology is that these objects really exist but that they are not bodies in the ordinary sense of the word.

Bibliography: The *Nadjāt* of Avicenna, (Rome 1593), p. 36 *et seq*.

(B. CARRA DE VAUX.)

DJISR, plural *djusūr* (A.; cf. Fränkel, *Aram. Fremdwörter im Arabischen*, p. 285), "bridge", is more particularly, though not by any means exclusively, a bridge of boats in opposition to *al-ḳanṭara*, an arched bridge of stone.

An incident in the history of the conquest of Babylonia has become celebrated among the Arab historians as *yawm al-djisr* "the day of the fight at the bridge": in 13 A. H. Abū ʿUbaid al-Thaḳafī was defeated and slain in battle against the Persians at a bridge across the Euphrates, near Ḥīra; cf. Wellhausen, *Skizzen und Vorarbeiten*, vi. 68 *et seq*., 73; Caetani, *Annali dell' Islam*, iii. 145 *et seq*.

DJISR BANĀT YAʿḲŪB the "bridge of Jacob's daughters", a bridge across the Jordan south of the Baḥrat al-Ḥūla, where the *via maris* from Damascus to Ṣafed and ʿAkkā crossed the river.

This trade route began to become of greater importance in the Crusading period; it is therefore not surprising that the passage of the river here was often fiercely fought. In 552 (1157) the Franks were defeated by Nūr al-Dīn at Jacob's ford. In 573 = 1178, Baldwin IV. built a fortress here on the right bank at the *Bait Yaʿḳūb* near the *Makhāḍat al-Aḥzān* ("ford of lamentations"), which according to Yāḳūt, i. 775, took its name from the fact that Jacob lamented for his son Joseph here; it was soon afterwards destroyed by Ṣalāḥ al-Dīn in 575 = 1179 and pilgrimages were resumed to the *Mashhad al-Yaʿḳūbī* (Ibn al-Athīr, ed. Tornberg, xi. 301; Abū Shāma in *Recueil des Hist. des Crois.*, Or. iv. 194 and 203 *et seq.*; cf. also Rey, *Les Colonies Franques de la Syrie*, p. 438).

Dimashḳī (ed. Mehren, p. 107) mentions a "Jacob's Bridge" (*Djisr Yaʿḳūb*), which crossed the Jordan here. In the ixth (xvth) century a merchant of Damascus built a *khān* at this spot (*Journ. As.*, ixth Ser. vi. 262). The road continued to remain the main route to Damascus from the west in the centuries following and we therefore find the bridge regularly mentioned in the itineraries of eastern as well as western travellers, by the name it still bears, the "bridge of Jacob's daughters" (djisr banāt Yaʿḳūb, djisr Yaʿḳūb, pons Jacob, Yaʿḳūb köprü; cf. *Zeitschrift der Deutsch. Morgenl. Ges.*, lxiv. 694—700).

The strategic importance of the bridge was emphasised in modern times when in 1799 the French troops advanced up to it.

According to Baedeker, *Palestine*[7], p. 247 the present bridge dates from the xvth century. Not far from it the tomb of Jacob's daughters is venerated and a little farther to the south a few remains of the castle of the Crusading period may still be seen.

Bibliography: In addition to the references in the text cf. Ritter, *Erdkunde*, xv. 266 *et seq.*; *Pal. Explor. Fund, Quart. Statements*, 1898, p. 29 *et seq.*; *Palästina-Jahrbuch*, i. 82; v. 19.

(R. HARTMANN.)

DJISR AL-ḤADĪD "Iron Bridge", a bridge over the Orontes on the road from Ḥalab via Ḥārim to Anṭākiya. In the Crusading period this bridge, which was of great strategic importance and is mentioned in earlier literature, is described as defended by two strong towers. The defences of the bridge were, from the battles of the Crusaders around Anṭākiya to modern times, the scene of much fighting. A small village has grown up beside the bridge.

Bibliography: Rey, *Colonies Franques de la Syrie*, p. 339; Abu 'l-Fidā (ed. Reinaud), p. 42; Ritter, *Erdkunde*, xvii. 1641; Petermann, *Reisen*, ii. 365; Sachau, *Reise in Syrien*, p. 461; M. Hartmann in the *Zeitschr. der Ges. für Erdk.*, xxix. 504.

DJISR AL-SHUGHR, the capital of a ḳaḍā in the sandjak of Ḥalab, S. E. of the two fortresses al-Shughr and Bakās, frequently mentioned in the Crusading period, on the Orontes, where the road from Ḥalab to al-Lādhiḳiya crosses the river. The name is not found in the Arab geographers; Abu 'l-Fidā (ed. Reinaud, p. 261) mentions the bridge of Kashfahān, east of al-Shughr, where a weekly market was held; we ought therefore — with M. Hartmann — to identify Djisr al-Shughr with Tell Kashfahān (cf. Yāḳūt, i. 869), where in 584 = 1188 Ṣalāḥ al-Dīn encamped before taking the adjoining fortresses. The village which comprises about 600 houses had still quite recently a Monday market, on which account it was loosely called Bāzār.

Bibliography: Ritter, *Erdkunde*, xvii. 1009 *et seq.*; M. Hartmann in the *Zeitschr. der Ges. für Erdk.*, xxix. 162 and 495. (R. HARTMANN.)

DJĪWAN, MULLĀ, whose real name is AḤMAD B. ABĪ SAʿĪD B. ʿABD ALLĀH was born in Amaithī, in the neighbourhood of Lucknow. He studied with eminent ʿulamāʾ of his country but completed his courses with Mullā Luṭf Allāh of Djahānābād. His piety and learning induced the Emperor ʿĀlamgīr (1069—1118 = 1659—1707) to appoint him as his teacher and the Mullā enjoyed his favour as long as the Emperor lived. His son, the Emperor Shāh ʿĀlam, also (1119—1124 = 1707—1712) had a great regard and respect for him. He went to the Ḥidjāz where the ʿulamāʾ of Madīna read al-Nasafī's *Manār Al-Anwār* with him and requested him to write a commentary on it. So he acceded to their request and wrote his famous work, mentioned below. After returning from the pilgrimage he spent all his life in teaching and delivering lectures to the students. He died in Dihlī in 1130 = 1717.

He is the author of the following works:

1. *al-tafsīrāt al-aḥmadiya fī bayān al-āyāt al-sharʿiya* (Rampur Library, p. 24; printed, Calcutta A. H. 1263);

2. *Nūr al-anwār*, a commentary on al-Nasafī's treatise on the principles of Muḥammadan jurisprudence, according to the Ḥanafī school (Bankipur Library, p. 826; Rampur Library, p. 280; Lith. Ind. Off., No. 316; printed repeatedly: Calcutta A. D. 1818, Lucknow A. H. 1266, A. H. 1279, Cawnpore A. H. 1299).

Bibliography: Āzād al-Bilgrāmī, *Subḥat al-Mardjān*, p. 79; Ṣiddīḳ Ḥasan, *Abdjad al-ʿUlūm*, p. 907; Nawāb Khān, *Maʾāthir al-Umarāʾ*, iii. 794; Faḳīr Muḥammad al-Lāhūrī, *Ḥadāʾiḳ al-Ḥanafiya*, p. 436; ʿAbd al-Awwal, *Mufīd al-Muftī*, p. 135. (M. HIDAYET HOSAIN.)

DJIZYA (A.) "tribute, poll-tax", the name given in Muḥammadan Law to the indulgence-taxes levied on the *ahl al-dhimma*.

1. The Theory of the *djizya* in the Fiḳh.

In the Fiḳh-books, the *djizya* is discussed in connection with the holy war (*djihād*, q. v., p. 1041 *et seq.*). While pagans only have the choice between Islām or death, the possessors of a scripture (*ahl al-kitāb*) may obtain security and protection for themselves, their families and goods by paying the *djizya*. This dogma is founded on Ḳorʾān ix. 29, where it is laid down: "Fight them, that believe not in God and the last day and who hold not as forbidden what God and his apostle have forbidden, and do not profess the true religion, those that have a scripture, until they pay the djizya in person in subjection". Relying on this passage the Fiḳh regards the *djizya* as an individual poll-tax, by payment of which Christians, Jews, Magians, Sabeans or Samaritans make a contract with the Islāmic community, so that they are henceforth not only tolerated but even have a claim for protection. Certain Christian groups, like the Banū Taghlib and the Christians of Nadjrān occupy a special position and do not pay *djizya*. Only adult males in the full possession of their physical and mental faculties and having the means to pay are liable to the tax. Women, children and old men are exempted, as war is not waged on them. Blind men and cripples only pay when they are wealthy; poor men and beggars are not expected to pay. Monks are exempted, if they are poor. But if their monasteries are wealthy, the superiors have to pay the tax. Slaves also are exempted. Alongside of this mild treatment of the poor and weak, there is a corresponding strictness with the wealthy and care is to be taken that no one who ought to pay escapes. Collectors are therefore particularly warned not to levy round sums on communities on a basis of their numbers alone. How to deal with the tax in the case of a *dhimmī* who becomes a convert to Islām, or one who dies in the current exchequer-year is a question of *ikhtilāf*.

The *djizya* should be paid in money but it may be paid in kind, e.g. in garments, cattle or even needles, but wine, and cattle that have died a natural death (*maita*), are not legal payment; the proceeds of their sale may however be taken. The normal tax at first was 1 dīnār. This later became the minimum. In countries where the standard was a silver one, it was the equivalent, 12 dirhams. For *dhimmīs* [q. v. p. 958b] in better circumstances the tax was next placed at 2 dīnārs or 24 dirhams, and for rich 4 dīnārs or 48 dirhams. According to Abū Yūsuf, from whom most of these facts are taken, money-changers, dealers in cloths, landowners, merchants and physicians were considered rich, while artisans such as tailors, dyers, cobblers and shoemakers were counted poor; he gives no details of the middle class. If a man could not pay his *djizya*, he was not to be forced to do so by corporal punishment (flogging, exposure in the sun, soaking with oil) but only by imprisonment. According to the verse which introduced it, the *djizya* was to be paid "in submission" (*wahum ṣāghirūn*), which al-Shāfiʿī, no doubt correctly, explained as to the dominion (*ḥukm*) of Islām, which the dhimmīs were under. Others, on the authority of this passage, demanded a very humiliating method of paying it and it is most probable that the degrading prescriptions regarding dress etc. are only interpretations of this passage. The income from the *djizya* was paid into the state treasury (*bait al-māl*, q. v., p. 598 *et seq.*) and with that from the *kharādj* [q. v.] the land-tax, formed the revenue from the *faiʾ* [q. v.] which belonged to the whole community.

2. The History of the conception of Djizya in Practice.

Djizya originally meant the collective tribute levied on conquered lands. The Arabs every-where left the administrative conditions which they found, unchanged and regarded the revenues of the provinces as their *djizya*. The distinction which later became usual between *djizya* as a poll-tax and *kharādj* as a land-tax did not at first exist, for our authorities frequently speak of a *kharādj* from a poll-tax and a *djizya* from land. The revenue from the *faiʾ* is even quite usually called *djizya* in allusion to the passage quoted from the Ḳorʾān. For example, in the Egyptian papyri of the first century A. H. besides the *djizya* (δημόσια) as the principal tax in gold, only the payment in kind is mentioned, which cannot be discussed here. According to the Arab view, this *djizya* was a poll-tax; for on the conclusion of treaties of occupation, a hypothetical number of inhabitants and not the area of arable land was taken as the basis for estimating the tribute. Now a poll-tax existed before the conquest in the conquered lands, Sasanian and Byzantine (ἐπικεφάλαιον, ἀνδρισμός) but the main source of revenue and hence of the tribute was the land-tax, which bore the Aramaic name of *kharāgā*. This term was identified with the Arabic *khardj* or *kharādj* (Ḳorʾān, xviii. 93; xxiii. 72) and from the ʿAbbāsid period was in general use in the non-Aramaic provinces also. *Kharādj* as "revenue", "income from land-tax" is interchangeable with *djizya*, even in the oldest literature that has survived to us. If it was the income from the tribute that was emphasised, it was called *kharādj*, but if one were thinking more of the tribute paid by those who had been conquered by Islām, the Ḳorʾānic expression *djizya* was used. With the consolidation of Arab power *kharādj* gradually became the term applied to the land-tax, which with the gradual conversion to Islām of the subjected peoples came to be levied on Muslims also, and thus lost its tribute (*djizya*)-character. The Ḳorʾānic *djizya* was replaced by the individual poll-tax which Islām found already in existence and which was of course levied on non-Muslims only. In the early literature and in Egyptian receipts for the payment of the poll-tax the term *djāliya* (plur. *djawālī*) was used, which became synonymous with *djizya*. This *djāliya* or *djizya* was counted *li-kharādj*, of this or that year, because the total income from the *faiʾ* was also called *kharādj* (cf. KHARĀDJ). Thus in the course of a century and a half arose the terminology of *kharādj* and *djizya*, although the Fiḳh treats them as having existed from the beginning.

On the practice in ancient times we really have only satisfactory information as to the custom in Egypt. After payment one was given a lead-seal round the neck, but the Caliph Hishām introduced regular receipts called *barāʾa*'s. Numbers of these have survived but they have not yet been thoroughly investigated. Egypt is said to have had levied on it at the conquest a tax of 2 dīnārs a head and as a matter of fact according to the

Greek taxation-rolls of the end of the first century, the totals give this as an average; but much smaller amounts are found. For later centuries it is evident from the receipts that in practice the minimum of 1 dīnār, prescribed by the fiḳh, was often very much smaller. In the first century however many persons were entirely exempt from taxation, though we do not know why; there is still much to be explained on the whole subject. The monks were strictly compelled to pay *djizya* in Egypt from the time of ʿAbd al-ʿAzīz, the brother of ʿAbd al-Malik, although they had apparently been previously exempted.

With the gradual adoption of Islām, the *djizya* as purely a poll-tax gradually declined and by Saladin's time the revenue in Egypt from this source was only 130,000 dīnārs (Maḳrīzī, *Khiṭaṭ*, I, 107, ₂₂; 108, ₂₂). Nevertheless this tax, levied as a sign of their subjection on the non-Muslim citizens of the second class, remained a permanent institution. We only have exact details for Turkey; these have been collected by Heidborn, *Les Finances Ottomanes* (Vienne-Leipzig 1912), p. 23 *et seq.* from v. Hammer and other sources (There is a reproduction of a Turkish receipt for *djizya* in Karabacek, *Führer durch die Ausstellung der Papyrus Erzherzog Rainer*, p. 176). *Djizya* existed in Turkey down to the time of the Crimean War. By the law of 10th May 1855 (F. Bamberg, *Geschichte der oriental. Angelegenheit*, p. 263), the *djizya* as a tax on the free exercise of religion was replaced by a tax for exemption from military service. The last trace of it only disappeared after the Revolution in Turkey since when Christians also do military service.

Bibliography: All the Fiḳh-books under *Djihād*; cf. more particularly Abū Yūsuf, *Kitāb al-Kharādj*, p. 69 *et seq.*; al-Shāfiʿī, *Kitāb al-Umm*, iv. 82 *et seq.*; Māwardī, *al-Aḥkām al-Sulṭāniya*, passim; d'Ohsson, *Tableau Général de l'Empire Ottoman*, iii. 9 *et seq.*; Wellhausen, *Das Arabische Reich*, p. 172 *et seq.*; Becker, *Beiträge*, p. 81 *et seq.*; *Papyri Schott-Reinhardt*, i. 37 *et seq.*; H. I. Bell, *Greek Papyri in the British Museum, Catalogue*, Vol. iv., p. xxv. *et seq.*; 166 *et seq.*; Caetani, *Annali dell' Islām*, iv. a. H. 21, § 235 *et seq.*; v. a. H. 23, § 562 *et seq.*

(C. H. Becker.)

DJŌDHPŪR is the largest state in Rādjpūtāna, India, with an area of 35,000 square miles, and lies on the west border of that Province. It is a country of sand dunes and desert tracts, but produces fine millet crops with a very moderate rainfall. The state was founded by Rāṭhōr Rādjpūts after their defeat at Kanaudj by Muḥammad Ghōrī in 1194 A. D., the city of Djōdhpūr being founded later in 1459. Rao Māldeo, the ruler of Djōdhpūr, who gave but grudging aid to the Emperor Humāyūn, was attacked and defeated by Shēr Shāh in 1544, and again by the Emperor Akbar. His son, Udai Singh, gave his sister in marriage to the Emperor Akbar, and his daughter to Prince Salīm, afterwards Djahāngīr, and the Rāṭhōrs then became closely connected with the Mughal Emperors of Dihlī. Mahārādja Djaswant Singh (1638—1678) served in the wars on the deposition of the Emperor Shāhdjahān, was Viceroy in Gudjarāt and the Dakhan, and died at Djamrūd near Peshāwar. During the minority of his son, Adjit Singh, Awrangzīb attacked and sacked Djōdhpūr; this chief afterwards recovered the city, but was again besieged by the Saiyid brothers and compelled to give a daughter in marriage to the Emperor Farrukhsiyar (1713—1719). For two years from 1815 the freebooter, Amīr Khān, held possession of Djōdhpūr, after which the state came under the protection of the British Government. The Musalmans in the State number only 150,000, or 8$^{0}/_{0}$ of the population. The hill fort enclosing the palace towering above the city is one of the grandest in all India.

Bibliography: *Imperial Gazetteer of India*, s. v.

(H. C. Fanshawe.)

DJOFRA, an oasis in the Sahara, about 180 miles south of the coast of the Gulf of Sidra, and about 300 south-east of Tripoli, a valley in the form of an ellipse running from east to west, surrounded by hills rising to a height of 700 feet, viz. the Djabal Mashriḳ in the N. W., the Djabal Hōn and Djabal Waddān in the N. E., the Djabal Misṭr in the W. and the Djabal al-Soda in the S. A low ridge running from N. to S. cuts the valley into almost equal parts. Of the 1000 square miles of this valley, barely a twentieth is arable, and the whole of the remainder consists of calcareous sand traversed by clay and chalk and sebkhas.

The 6000 inhabitants of Djofra are found in three settlements, Sokna, Hōn and Waddān. Sokna in the centre of the oasis, although now much declined, still has about 3000 inhabitants. The wall that runs round the settlement, has 33 bastions and 7 gates, and is commanded by a ḳaṣba now in ruins. The houses are in part built of stone as in the coast towns and in part of unbaked bricks as in Fezzān. Around the town is a girdle of gardens to the irrigation of which great attention is paid. The majority of the population even at the present day only speak a Berber dialect.

Hōn about 15 miles N. E. of Sokna, is an unimportant market-town.

Waddān, 15 miles S. E. of Sokna, used to be the most important town in the oasis, to which it gave its name. Built on the site of a Roman town, whose walls the traveller Lyon thinks he has recognised, it was conquered by the Arabs immediately after their settlement in Egypt. Ibn Ḥawḳal (ed. de Goeje, p. 44 *et seq.*; *Descr. de l'Afrique*, transl. de Slane, *Journ. As.*, 1842, p. 164) tells us that in his time Waddān and the adjoining territory belonged to the province of Surt. This traveller as does Idrīsī at a later period, praises the fertility of the soil, the wealth of the settlements, the abundance of fruits, particularly of dates, which were superior in quality to those of Awdjila (q. v., p. 517). There was a busy trade, for Waddān was one of the stages on the road to the land of the negroes. The present inhabitants are Arabs of the tribe of Mudjair and, according to Nachtigal, include a great many of Shurfā.

At the beginning of the xixth century when Fezzān was ruled by a native Sulṭān, Waddān and the two neighbouring towns still retained their independence. They formed a kind of republic, in which the malcontents of Tripolis and Murzūḳ sought refuge. After the occupation of Fezzān by the Turks, the oasis of Djofra, although in the Mediterranean territory, was attached to this province and placed under a ḳāʾimmaḳām under the governor of Murzūḳ.

Bibliography: Lyon, *Travels in North Africa* (London 1821; French transl., Paris

1822), p. 75 *et seq.*; H. Barth, *Reisen und Entdeckungen*, v. 447 *et seq.*; Nachtigal, *Saḥarâ und Sûdân*, Chap. 2; Rohlfs, *Die Oase Djofra im Jahre 1879* in *Westermanns Monatsberichte*, iii. 13, p. 80; do., *Kufra* (Leipzig 1881), p. 122—176; El-Hachaichi, *Voyage au pays des Senoussia* (transl. by Serres et Lasram, Paris 1903; 2 ed. 1912). (G. YVER.)

DJOKYĀKARTĀ or Djokya, also Yogyākartā, the name of a sultanate in the centre of Java, with an area of 56,5 geogr. sq. m. and in 1905 a population of 1,110,814 Muslim Javanese, 5366 Chinese, 97 Arabs, 86 other Asiatic foreigners and 2342 Europeans; it is also the name of the residency including this sultanate and of the capital of both (1905: 79,567 inhabitants).

Djokyākartā, with the principalities of Paku Alam, Surākartā and Mangku Nēgoro, forms the so-called "Vorstenlanden", all that is left of the once great Javanese kingdom of Mataram, which arose (c. 1586) out of the ruins of the Hindu kingdom of Modjopahit, which was destroyed by the Muslim rulers on the coast in 1518. Under Sunan Ageng in the first half of the xviith century, it had extended over almost the whole of Java. Civil wars about the succession to the throne, the intervention of the Dutch East India Company and of other allies or enemies, like the Madurese and Makassars, finally brought upon the ruin of the kingdom and left it a dependency of the Netherlands. In 1755 it was divided into Djokyākartā and Surākartā.

It may be taken as typical of the despotic monarchies which used to exist in the Indian Archipelago, where Hindu influence had made itself strongly felt.

The Sultan grants the land to his subjects for cultivation on payment of a tax (*padjĕg*) of half the rice produced from the irrigated fields; from the middle of the xviiith century on, there was also paid a third of the rice from dry fields and of other produce. The ruler had farther the right to levy taxes arbitrarily on the occasion of a birth, circumcision, marriage, death, or the building of a house etc., in his family (*takēr turun*). Thirdly the people were obliged to render personal service to him (*pugawejan*). The holders of appanages receive from the rulers along with the land, the right to raise those taxes from those who live on it.

The government was carried on in name of the Sultan, by a regent or *pati*, who in Djokyākartā has always borne the title *danurejā*. He is appointed by the Sultan with the approval of the Dutch authorities, confirmed and paid by the latter. With the officers of state (*priyayi*) outside the *kraton* or royal town he forms the *kapatihan* or governing body and is the second in the kingdom. The crown prince, whose title is *pangēran adipati* forms with him the *kadipatin* in the *kraton*, which the members of the royal family has authority over. They live in the royal town, the *kraton* of the Sultan, which is surrounded by walls. The third governing body in the state is the *panguḷon* or Muḥammadan clergy.

In terms of the treaty with the Dutch government, the political power of the Sultan has been transferred to the Dutch authorities. Besides its political constitution as a residency divided into three assistant-residencies, the present arrangement of judicial institutions in the Sultanate best emphasises this fact. In 1839 a supreme court was instituted with the Dutch Resident as president and the Regent and other high Javanese officials as members; the powers of the previously important native Surambi (court of the clergy) and *Pradātā* (Criminal court) were transferred to it. In the same year a court for Europeans was instituted with the Resident as president and European members. The third native court, the *Balemangu*, for civil cases and agrarian suits among natives, survives in Djokyākartā to the present day. Since 1903 the administration of the penal code in Djokyākartā exclusive of the *kraton* and in the residencies outside the "Vorstenlanden", has been organised and thus transferred to European authorities.

In Djokyākartā as well as in the other "Vorstenlanden" we find the typical Javanese and his society; on the one side is a highly developed aristocracy around a royal house from which it has sprung and on which it is still quite dependent as a ruling official caste, on the other, the poverty-stricken masses, an agricultural population on a very low level, which regards the class that exploits it with awe and reverence. The most remarkable feature of Javanese society is the strict formality, observed to the smallest detail, which marks the intercourse of the latter with the former in all affairs. As a result of their environment, the parasitical nobility has not developed any serious conception of life nor any kind of activity but only the tendency to satisfy their passions; there is no inclination among the down-trodden and exploited people to raise themselves to a higher level; they are content if they obtain, by legal or illegal means, the necessities for life, festivities, opium-smoking and gambling. As elsewhere among the native population of Java, society here is entirely ruled by its beliefs. But it is animistic conceptions, modified by Hindu and Muḥammadan ceremonial, that guide the Javanese in his daily life. The practice of Shāfiʿī teaching in the "Vorstenlanden" and in Djokyākartā has the following peculiarities: the ordinary Javanese does not adhere strictly to his religious duties with regard to *ṣalāt* (*sembahyang*) and on Fridays it is usually only the *santri* (devout) and the ʿulamā that assemble in the masdjid. The call to prayer does not consist simply of the prescribed *adhān*, but also of the beating a large drum (*bĕdug*) in the outer gallery of the temple; there are no minarets in Djokyākartā. This sultanate is one of the areas where *zakāt* and *fiṭra* are rarely and very irregularly paid. Fasting is not seriously practiced by the masses and only observed by the devout and the ʿulamā. The *ḥadjdj* however, has a great attraction for them, and many from Djokyākartā go to Mecca without seeing that their families can subsist without them.

In Djokyākartā also the circumcision of boys and girls is regarded as the first duty of a Muslim.

In the "Vorstenlanden", including Djokyākartā, the great festivals of Mawlid, ʿĪd al-Fiṭr and ʿĪd al-Ḳurbān (*garĕbĕg mulud*, *-puasā* and *-bĕsar*) are observed, more than in the rest of Java, with ceremonies and rejoicings. The first two derive their importance from the fact that the Sultan and his vassals receive their land-tax (*padjĕg*) then. For six days before the *garĕbĕg mulud* music is played on the *gamĕlan* and religious meals (*slĕ-*

bah) take place. The *garĕbĕg pasa* is regarded by Europeans as the Muḥammadan New Year and visits of congratulation are paid.

In the nights of the 21st, 23rd, 25th, 27th and 29th Ramadhān religious meals (*maleman*), with recitations of the Ḳor'ān, are held in a spirit of rejoicing even in the little villages.

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DJOLOF (Diolof) was the name of a kingdom, that no longer survives, which included the modern Djolof, Walo, Cayor, Baol, Sine, Salum, Dimar and provinces of Bambuk adjoining the desert of Ferlo.

Wolof is the name of the language spoken in these districts and also of the people who speak it.

The modern Djolof (14°—16° N. Lat., 14°—16° W. Long. of Greenw.) is bounded on the north by Dimar and Futā-Toro, in the east by Futā and Bondū, in the south by Uli and Niani, in the west by Diambur, Baol and Cayor. Djolof has no river within its boundaries and is one of the most sparsely populated districts in Senegal; but it possesses fine pastures and groves of gum-trees. It has always been a place of refuge for agitators and rebels who, when defeated and exiled from their own country, find a safe asylum here. Tradition tells of a pious Muslim named Būbakar (Abū Bakr) b. 'Omar, also called Abū Darday, of the family of the Prophet, who came from Mecca about 1200, settled in Senegal and preached Islām. He married the daughter of the *lam-toro*, Fatimata Sal, who bore him a son Aḥmadu, who afterwards became ruler of the great kingdom of Djolof under the name Ndiadiane Ndiaye (1212—1256). From him was descended the ruling family of Djolof and the title *Bur ba Djolof* remained in it for over three hundred years. The dissolution of this kingdom is placed about 1566. Long before this however, Europeans had become acquainted with Djolof. In 1446 Diniz Fernandes discovered the river Senegal and captured four Wolof, whom he brought to Lisbon. Ca da Mosto, who reached the 'Gilofes' (Marmol's Geloffes) in 1455, gives a detailed account of the king of Senega, *Zuchalin* (*Bur ba* Tinkli?), of the religion of the negroes, their manners and customs, and the products of the country; as to the Sereres and Barbasins (of Sine?), he tells us that they "are beyond the authority and realms of the king of Senega". Legend agrees with the Portuguese historians regarding Būmi Diēlan, brother of the *Bur ba* Biramo, who went to Portugal in 1482.

The first mention of a French voyage to the mouth of the Senegal is in 1558, when traders from Dieppe were very well received by the Senegalese. From 1638 dates the first permanent French settlement at the mouth of the river. Jannequin tells us that an ambassador from the *Damel* and another from the *Brak* were received there and that French boats used to go for hides to the kingdom of Sandia-Lame, the suzerain of the Damel and the Brak. Later in 1677, Ducasse seized Rufisque and concluded treaties with the chiefs of the country, by which France was guaranteed, on payment of customs, a monopoly of trade in these regions. Two years later, he advanced into the interior, forced the chief of the Baol to sue for peace and compelled the Damel of Cayor to accept his terms; he imposed new treaties on these chiefs, which assured to France possession of, and sovereign rights over the coast between Cape Verd and the Gambia, for 6 leagues inland, as well as a monopoly of trade, without paying customs. About 1682, Lemaire gives some details of the Wolof, their occupations and their dealings with the Arab marabouts.

In 1685 La Cambe was visited by the Brak of the Walo; in the following year, he sent his agents to make a treaty with the "Bour ba Guiolof". At this time, he tells us, the Moors had taken advantage of the chaos, reigning among the Wolof, to kill the Brak, and drive the Damel and Bour ba Guiolof from their dominions; the Wolof however, ultimately succeeded in ridding themselves of the Moorish yoke. In 1701, by order of the Senegal Company, Brue again began negotiations with the Damel of Cayor. Adanson's journey occupied the years 1749 to 1753 and, after spending five years in Senegal, he brought back a mass of documents which he used for various works. Poncet de la Rivière in 1763 and 1765 negotiated the cession of the peninsula of Cape Verd with the Damel; in 1785, M. de Repentigny signed a treaty of alliance with the Bur Salum. Boufflers in the following year came to an agreement with the Damel of Cayor, by which in consideration of an increase in the customs the latter renounced all claim to the coast; the cession of Cape Verd was renewed in 1787 under the governorship of Geoffroy Villeneuve, who in the same year visited Cayor, Djolof, Baol and Sine. Rubault had made a journey through the lands of Cayor and Djolof in the preceding year. In 1819, Walo was ceded to France, but attempts to cultivate it failed; about 1841 Jaubert began to develop the cultivation of earth-nuts in these lands. Faidherbe arrived in Senegal as governor in 1854. In 1855 and the three following years he waged a bloody war on the Moors and their allies, the Tiedos of Walo; in 1858 the Trarzas and the Braknas sued for peace. In 1856 Faidherbe subdued the Diambur; and in 1859, after several politic measures, he signed treaties with the kings of Baol, Salum and Sine. The French had not yet made any treaty of peace with Cayor. A desire to protect traders and to establish a telegraphic line between St. Louis and Gorée led them in 1859 to enter into negotiations with the Damel Biraima. As his successor Makodu repudiated the agreement, he was deposed in favour of Madiodio whom all the chiefs of provinces, including Lat-Dior, recognised as Damel of Cayor in 1861. Lat-Dior however soon afterwards collected his adherents and attacked Madiodio; force had to be used to defend the *damel* elected under French influence. Lat-Dior was defeated in several engagements; in 1862 driven out of Baol and then out of Sine, he took refuge in the Rip country and found an ally in the chief Maba. The incompetent Madiodio was deposed and the governor of Gorée invested with the green mantle chiefs chosen by the French in Cayor; but new difficulties arose with Maba, then with Aḥmadu Shaikho and Lat-Dior.

In the reign of the *Bur ba Djolof* Bakar Tenm Khkhy, a marabout of Futa, called Maba, ravaged the eastern districts of Baol; at the request of Lat-Dior, he invaded Djolof in 1865, defeated the *Bur* at Mbayen and threatened Cayor; his army was routed near Nioro; in 1867, while about to invade Sine, he was defeated and slain at Somb.

Hardly had he disappeared, when the Tidjânî chief Aḥmadu Shaikho made an alliance with Lat-Dior and attempted the invasion of Cayor; their followers were defeated at Luga in 1869. In 1871, the government of the colony recognised Lat-Dior as *Damel*. When Aḥmadu Shaikho with his Tidjânîs again invaded Djolof and Cayor, an expedition, supported by Lat-Dior's troops routed the Marabut's army at Bûndû and he himself was slain at Coki in 1875. At first relations with Lat-Dior were quite cordial; but in 1882, the construction of the railway from Dakar to St. Louis raised new difficulties. Lat-Dior, having shown signs of hostility, was proclaimed deposed along with Samba Laobe, whom he had elected *Damel* in his place. Through French intervention his nephew Aḥmadi Ngone Fall was recognised as *Damel*; Samba Laobe attempted to defend his claims but was defeated; but as Aḥmadi Ngone had not been able to win the sympathies of the people of Cayor, he had to abdicate and Samba Laobe succeeded him; in the meanwhile the Dakar—St. Louis railway was completed. In May 1886, a dispute broke out between the *Bur ba Djolof* 'Alî Buri and the *Damel*; their armies met in Djolof and 'Alî Buri was victorious. The governor levied a heavy fine on the *Damel* for his conduct; Samba Laobe refused to pay and rebelled; he was killed at Tivavaune.

Lat-Dior claimed the succession and attacked a detachment of Spahis at Dekkele but was slain in the battle that ensued. In consequence of his action, Cayor was divided into six provinces and in 1886 finally entered a period of peace of prosperity. French intervention had to be equally effectively enforced in Baol and Sine. The deposition of the *Teigne* of Baol in 1890 and the disarmament of the Tiedos in 1891 definitely established French authority in this region which was divided in 1894 into two provinces. In 1898 on the death of their *Burs*, Sine and Salum also were divided into two provinces under French control.

At the present day the Wolof constitute the predominating element and by far the largest in point of numbers (last census, 407,279) of the population of Senegal. In the north in Dimar, where they form almost half the population, their neighbours are the Tucolor. In compact groups, whose unity is hardly affected by the presence of a number of nomadic Fulbe tribes, they occupy Walo, Djolof, the countries formed on the dismemberment of the ancient Cayor kingdom and the Atlantic shore from Dakar to the Gambia. In most of the parts on the Senegal and the Niger there is a quarter of Wolof traders.

The Wolof are tall in stature (average is 5′ 8″); their skin is an ebony black with a bluish tint except the palms of the hands and the soles of the feet and the inside of the limbs, and the bend of the neck which are somewhat lighter. The skull is dolichocephalic, the index being 70 in the male and 73 in the female, and the cranial capacity 1,495 (Hovelacque) and the prognathism often very marked. Their hair is thick and woolly, the lips thick and the incisors almost vertical; the arms are muscular and the hands long; but the lower limbs are thin, the calves little developed, and the instep almost non-existent. The Wolof woman is also tall (average 5′ 4″); in her the spine is very curved and the breasts pear-shaped; on the whole her thicker lips, flatter nose and protruding lower jaw render her an inferior type to the man.

Gris-gris are very common; these are verses from the Ḳor'ân enclosed in a leather case, or sometimes a piece of cloth, over which magic words have been repeated, placed in the horn of a doe or in mussel-shells, bones etc. He who wears one is safe from the malice of sorcerers, from serpent-bite, from the evil eye and need not fear bullets or evil tongues, while he soon becomes a good shot. The women wear them, real or imitation, in their hair, as ornaments.

The Wolof live in huts in the form of a beehive, the lower part, which is cylindrical, being made of reeds (Djolof) or clay (Walo); the conical roof is of reeds. The only opening is the door; sometimes however, there are small windows of the size of a man's hand enabling one to see what happens outside. The cottage is divided into two parts by a wall of earth or reeds; in the first apartment the occupants eat, sleep and receive their visitors; the other apartment is used as a larder and during the wet season as a kitchen. One family occupies several huts, which are found grouped in a corner of an enclosure (*kerr*) surrounded by a hedge of irregular shape of branches, reeds and posts; in another corner a very small hut forms the henhouse; at a little distance are pegs to which the cattle are tethered; the *kerrs* of the Wolof are usually grouped as chance directs and not according to the classes of inhabitants; at the entrance or in the centre of the village is the palaver tree under which the business of the village is discussed and idlers come to smoke and chat. The furniture includes the bed, which varies in shape, wooden boxes, trunks in which clothes and objects of value are kept; on a table are placed the calabashes for milk; arms are hung on the walls; in the second apartment are the wooden mortar and pestle for grinding millet, calabashes, a few earthenware pots and mats. The Wolofs live chiefly on millet; they eat it cooked in water (*guel*), or after pounding it, the women make kuskus (*tiere*) or soup (*lakh*) of it; these dishes are also made of maize or rice; earth-nuts are eaten raw, boiled or roasted; potatoes, manioc, the fruit of the baobab are also eaten; in Walo, a good deal of fish is consumed.

Millet is the staple cereal grown by the Wolof; the principal article of export is the earth-nut (in 1910: 227,300 tons). The rice, maize, manioc, and vegetables grown are consumed in the country; the Wolof country also yields a small quantity of rubber, which comes from the Niayes country, and some gum.

The Wolof are not cattle-rearers; they are fairly skilful smiths, cobblers and weavers etc. When a woman is enceinte, she covers herself with *gris-gris* to protect herself against magic; as soon as she feels the pains of travail, all the men and male children are sent out of the house; the woman shuts herself up with her mother and experienced women friends in the hut, which is kept dark; no midwife is employed; the birth

takes place in a crouching position; the umbilical cord is broken and not cut with some sharp instrument. The young mother only takes light food (milk, rice); for seven days she does not appear in public or make her toilet. On the seventh day after its birth, the child is given a name and its hair is cut for the first time; a feast is held and presents made to the child and the mother.

Among the Wolof only the boys are circumcised. The rites are less strictly observed than among the Tucolor for example. Thus circumcision may be performed twice a year, it is performed at a relatively early age (10 to 12 years); the operation is performed in the village itself, the operator is not necessarily a cobbler or a smith, nor is the newly circumcised boy forbidden to enter the village etc. During the operation, which is performed in the morning, shortly before sunrise, the boys must not betray the slightest sign of pain; experienced individuals bandage them; then all hurry out the village and take a long walk in the country. On their return, the people of the village come to meet them and clothe them in the dress worn by circumcised persons, a long shirt of black cloth with a white seam at the foot of the sleeves and a head-dress of black cloth tied round the neck. A piece of twisted cloth thrown over the shoulder is used to beat off those who come too close; they are all furnished with a stick with which they chase the birds which the newly circumcised are allowed to kill and take away. Till they recover, they eat and sleep with a guardian who watches carefully that they all begin and finish a meal at the same time. He forces them to take many kuskus of coarse millet (*sumbe*) and makes them dance and sing; every week these boys eat mutton outside the village. When completely cured, they put on a head-dress higher than the first, but they only discard their *kubu* long after their recovery; this *kubu*, in which the prepuce that has been cut off, is kept, is used as a *gris-gris* and protects from bullets.

Marriage takes place between people of equal status; a man may take a wife from his caste or from a lower. Marriage is preceded by betrothal (*tak*); when the hut is ready, the girl goes there accompanied by her girl friends. At the door of her new abode, the husband's sister offers her millet-seeds tobacco and pistachios.

Polygamy is regulated by the Ḳor'ān; the first wife has authority over the others, and is head of the household; questions of divorce are laid before the ḳāḍī; according as the case is decided, the wife gives up or keeps the dowry given by her husband.

When a Wolof dies, his body is washed, then wrapped in a piece of white cloth; the interment takes place almost immediately after death. The grave, which is very narrow, is dug by those present, who are careful not to reopen an old grave; the body is placed in it on its right side; graves are turned towards the east. On leaving, the mourners are careful not to turn back. Seven days later, the family prepare food for distribution to the poor and to the pupils of the Ḳor'ān schools, who pray for the deceased.

A woman, who becomes a widow, wraps herself from head to foot in a black cloth; she wears this single garment without washing or changing it nor paying the least attention to her toilet for four months and six days; at the end of this time, she goes out of the village by night, casts off her garb of mourning, washes herself and puts on new clothes. A widower does not wear mourning.

The unit of society is the family, i. e. a group of individuals having a common ancestor. Descent may be traced through the male line (*genio*) or the female (*meme*). Each *meme*-family has a name but the Wolof call themselves and salute one another by the clan-name they receive from their fathers.

Besides this division by families, there is a classification by castes; the first, and the largest in numbers, is that of the *dyamburs*, or freemen, who were divided politically into nobles and commoners; next comes the caste of *nienios* which is chiefly composed of artisans, smiths, goldsmiths, tanners, cobblers, musicians and singers, weavers, makers of boats and wooden utensils and lastly the *griots*, the most despised of all. The captives were on the lowest rank of the social scale.

There was a hierarchy among the noble families, some furnishing the chiefs of districts, others the chiefs of provinces, the electors of kings. To be eligible for election as *brak*, a man had to belong to the royal family on the male side and on the mother's to one of the three princely families. In Djolof, rights were only transmitted in the male line while in Sine and Salum power remained in the hands of a family by female descent.

The Wolof language is spoken in Djolof, Walo, Cayor, Baol and Sine-Salum; it is the language usual in commerce throughout Senegambia. Many of the Fulbe of Djolof, of the Moors of Walo, of the Sererer of Sine and of the Laobe speak it also; the Wolof and Serere have a connecting link in the language of the Lobus.

The sounds *ch* (*sh*) and *z* of French are not found in Wolof nor the aspirated clicks peculiar to the Serer and Fulbe language. *T* and *d* are usually palatals, *b*, *d*, *g*, *dj* may be nasalised: *t* and *d* are also found cerebralised.

The conjugation of the verb distinguishes the principal tenses, past, present and future but has very few secondary tenses. The use of various moods, and the many derivatives from the nouns give the Wolof language considerable wealth of expression and a certain energy.

The Wolof employ a quinary notation. Their literati are fond of talking Arabic, and can express themselves more or less purely in literary Arabic.

"The Berbers must have converted the Wolof to Islām, partially at least, at quite an early period. In the xv[th] century, Ca da Mosto found their chiefs following the Muslim faith which however they soon lost through contact with Christians. Nevertheless the knowledge of one God, whom they called *Yalla*, was wide spread among the masses who remained heathen; the pagan Wolof only reverenced their family spirits (*ntumbe*), whom they regarded as intermediaries between them and this distant God".

Although they had relapsed into paganism, the rulers of the lands on the Senegal appear to have always been very tolerant to Muslims, even giving the Marabouts concessions, on which they could settle and form communities which often took their name. The industrious masses of freemen, exploited by the warlike and pagan Tiedos abandoned fetish worship before the aristocratic

caste; we know with what repugnance Lat-Dior adopted Islām. There are 3000 Catholics among the Wolof; they are particularly numerous in Gorée, Dakar and St. Louis. At the present day, the great majority of the Wolof are Muslim. In each village, there is a place reserved for common prayer (*djāma* = *djāmiʿ*), and one or more Marabuts, generally Wolof or Tucalor. The Muslim Wolof are very strict as regards praying and fasting; they observe the festivals of *Tabaski* (*al-ʿīd al-kabīr*) and of *Kori* (*al-ʿīd al-ṣaghīr*); fetish rites may be traced in the festivals that have supplanted pagan feasts. The Muslim Wolof readily join religious brotherhoods; while the Tucalor are mainly Tidjānī, the Wolof are on the whole Ḳādirī. It is among the Wolof of Cayor, Baol, Djolof and Sine-Sālum, that Aḥmadu Bamba, the head of a curious sect recently founded, has found most of his adepts, the *Murites*.

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(E. Destaing.)

DJUBAIL, a town on the coast of Syria between Bairūt and Batrūn. The ancient holy city of Adonis had lost much of its importance, by the time it was conquered by Yazīd and Muʿāwiya, the sons of Abū Sufyān. It was incorporated in the *djund* of Damascus and like the other coast-towns had a small garrison till the Fāṭimid period and was the home of a number of Muslim scholars. In 496 = 1103 it was taken by the Crusaders, and as the seat of a baron, vassal to the king of Jerusalem, Djubail regained a certain importance: its little harbour was restored and the strong fortress built, the remains of which still arouse the admiration of the visitor. Djubail was captured by Ṣalāḥ al-Dīn, but restored to the Franks by the Kurds on payment of 6000 dīnārs. Apart from this brief interval, the town has always been under Muslim rule; but it has never since played a part in history and its importance has gradually diminished. At the end of the xvth century, it passed with the lands attached to it, into the hands of the Banū Ḥamāda the Mutawālī family, ruling in Lebanon, who retained it till the xviiith century, when it had sunk to be a wretched little village. Since it became the seat of a Mudīriya in the autonomous district of Lebanon, it has become a little busier; but as it has no harbour and the district around is confined and unproductive, it can never attain any considerable development. The population is about 2000, almost all of whom are Maronite, except a few Muslim families.

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(H. Lammens.)

DJUBBA (A.), in Egypt *gibba*, a garment of Syrian origin, with narrow sleeves (Bukhārī, *Ṣaḥīḥ*, transl. by Houdas and Marçais, ii. 321), sometimes lined with cotton, worn under the ʿabā [q. v., p. 1]. In Egypt it was worn over the ḳaftān; it was a long robe with short sleeves, lined in winter with fur. In Spain, in the transition period, djubbas of flock silk were worn. In Mecca the garment, which is made of light cloth or silk, is worn over the *ḳuftan*, during the hot season it is thrown over the shoulders. Women wear a *djubba* of cloth, velvet or silk, embroidered with gold or coloured silk, narrower than the man's. The word has passed into the Romance languages: Spanish *aljuba*, Italian *giuppa*, French *jupe*, *jupon*.

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(Cl. Huart.)

AL-**DJUBBĀ'Ī**, Abū ʿAlī Muḥammad b. ʿAbd al-Wahhāb, a native of Djubbā in Khūzistān, one of the leaders of the Muʿtazilites. He studied with Abū Yaʿḳūb Yūsuf al-Shaḥḥām, the head of the Baṣrah school of Muʿtazilites and afterwards became one of the chief champions of this school himself till his death in 303 (915-916). He composed a work on the fundamental doctrines *Uṣūl* and wrote polemics against al-Rāwandī [q. v.], al-Naẓẓām [q. v.] and others. He also often disputed with his pupil al-Ashʿarī, who, when he had abandoned Muʿtazilite doctrines, published several pamphlets against his teacher (given in Spitta's *Zur Geschichte Abu 'l-Ḥasan al-Ashʿarī's*), notably a refutation of Djubbā'ī's work on the fundaments. No trace of these works has survived, however, nor of al-Djubbā'ī's commentary on the Ḳorʾān, which he wrote in the dialect of his native town (Djubbā) and whose loss is much to be deplored on philological grounds.

Even more renowned than the father was his son Abū Hāshim ʿAbd al-Salām, who died in 321 (933) and whose followers are known as

Bahshamīya. Another name for them, given by al-Baghdādī, al-Dhammīya, see above p. 956b, seems rather to be a term of reproach and is less usual. One of them was the celebrated Būyid vizier Ibn ʿAbbād [q. v.], so that at that time almost all Muʿtazilites honoured Abū Hāshim as their Shaikh. Only the titles of his works have survived, but we know his views fairly accurately through the polemics against them by his opponents. His theory of conditions or moods has particularly contributed to make Abū Hāshim's name celebrated. We cannot go fully into the doctrines of the al-Djubbā'ī, father and son, here, and must therefore refer the reader to the *Bibliography*; it may be sufficient to note that al-Djubbā'ī regarded the attributes of God, as identical with his being and, in consequence, practically denied their existence. Abū Hāshim sought to reconcile this teaching with orthodox doctrine, by explaining these attributes as conditions (*aḥwāl*), by which he meant qualifications, which were nearer the essence of things, than the more or less separable accidents and therefore play a part not only in the conception of God, but in the domain of universals also. He believed that, by this explanation, he not only restored the unity of the divine being, but also justified speaking of the attributes of God, in as much as the moods are nothing essential but simply conditions of phenomena, but his opponents were not satisfied with this compromise between being and not-being.

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DJUDDĀLA. The Banū Djuddāla were one of the 70 Ṣanhādja tribes who wear the Lithām. They lived west of the Lemtūna in the western Sahara on the shores of the Atlantic Ocean near Arguin and Cape Blanc. A Djuddālī, Yaḥyā b. Ibrāhīm, while returning from the ḥadjdj, induced the reformer Yā-Sīn to settle in this district. His reformed Islām was forced upon the Lemtūna tribes, more particularly the Djuddāla (Ṣafar 432 = Oct.-Nov. 1040). But on the death of Yaḥyā b. Ibrāhīm they refused to recognise the spiritual authority of Yā-Sīn so that he had to retire to the adjoining Lemtūna tribes; in Muḥarram 448 (March-April 1096), to the number of 30,000, they besieged an Almoravid general Yaḥyā b. ʿOmar in the Djebel Lemtūna and in the same year slew him with a large number of his followers at Tabfarilla (?) between Taliwīn and the Djebel Lemtūna. They were probably subjected by Abū Bakr b. ʿOmar, Yaḥyā's successor, about 493 (1062), and, with all the *lithām* wearing Ṣanhādja, passed under the rule of Yūsuf b. Tāshfīn, the first Almoravid Amīr. They shared the fortunes of this dynasty and since then their name has disappeared from history. They have been identified as the Gaetuli of ancient writers.

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DJUDHĀM.



The above is the traditional genealogical tree of Djudhām, the eponymous ancestor of the Banū Djudhām. Djudhām is only a nickname, his real name being ʿAmr. He was the brother of ʿĀmila and Lakhm; i. e. in the first century A. H. these three tribes were believed to be very closely related. By this time the Djudhām had absorbed the Lakhm. Their Yamanite descent was not so readily accepted. Muḍar and more particularly the Banū Asad b. Khuzaima claimed Djudhām as a Muḍarite tribe which had in early times migrated to Yemen. Ancient verses were quoted in support of this. But even if we neglect the partiality of Arab poetry, all that can be deduced from these verses is the existence of friendly relations, possibly even of a *ḥilf*. These discussions testify to the importance of the Djudhām. The great majority of the tribe itself claimed South-Arabian descent, which claim had perhaps no more substantial basis than the other view, but better corresponded to their political situation in the Sufyānid period.

During this period, the Djudhām were really a confederation of nomads, occupying the deserts between the Ḥidjāz, Syria and Egypt. In the north, they were bounded by the Banū Kalb, and on the Arabian side by the Medina territory; they were scattered throughout the Wādī 'l-Ḳurā and around Tabūk and Aila; they were to be met with on horseback on the Egyptian frontier; their territory was undulating, of deserts, steppes, pastures, oases few and far between and including ʿAmmān, Maʿān, Adhruḥ, Madyan and Gharra. They made their living on the trade-routes joining Arabia, Syria and Egypt, as guides and caravan-leaders and levied customs and tolls for their services. The *Sīra* mentions as belonging to them, a wateringplace named Dhāt al-Salāsil, which has not yet been identified, and Ḥismā, an extensive area to the southeast of Aila. They have been represented as descendants of the Midianites, but why not of the Nabataeans as they occupied exactly the same territory as the latter? The Medina tribe of Banū Naḍīr is said to have broken off from them and adopted Judaism. This circumstance explains why this religion made converts among those of their clans, who lived near the Medina territory. Their constant intercourse with Syria and Egypt had early conduced to the diffusion of Christian ideas among the Banū Djudhām. In the early years of the Hidjra, we find them at the head of the *Mustaʿriba* or Christianised Arabs, allies of the

Byzantines; their Christianity however, was very superficial, like that of the nomad tribes.

Their first dealings with Islām were by no means friendly. One of them undertook to warn Abū Sufyān shortly before the battle of Badr, that Muḥammad was lying in wait for his caravan. Ḥassān b. Thābit often rails at them and accuses them of treachery. They several times robbed the caravans of Diḥya b. Khalīfa [q. v., p. 973b], the commercial and political agent of the Prophet. In retaliation the latter sent expeditions against them, led first by his favourite Zaid b. Ḥāritha, then by one of his best supporters, ʿAmr b. al-ʿĀṣ, soldier and diplomat. As his mother belonged to this district, he hoped to be able to enter into relations with the Djudhām. To extricate ʿAmr from his difficulties, a column had to be mobilised under Abū ʿObaida b. al-Djarrāḥ. A few Djudhām chiefs appear to have independently negotiated with Medina. At Muʾta they again barred the Muslims' way to the north and the Tabūk campaign was decided on to give them a lesson. We are therefore not surprised to find them on the side of the Byzantines during the great invasion and they fought at Yarmūk on their side. After the final victory of the Muslims, they proved faithful allies of the Arabs and helped them greatly in completing the conquest of Syria. Their recruits filled the gaps caused by war and plague. At the assembly of Djābiya [q. v., p. 988] when ʿOmar established the *dīwān*, they claimed to be allowed to profit by the new organisation. It had been intended to exclude them under the pretext that, being in their own country, they had no claim to the title or advantages of the Muhādjir: but their request had to be granted to their energetic protests. In the struggle between ʿAlī and Muʿāwiya, they like all the Arabs of Syria, embraced the cause of the latter. In the meanwhile, crossing the frontiers of their ancient desert country, they had entered Djund Filasṭīn, where they henceforth formed the bulk of the Arab population. In contemporary poetry, Syria is frequently called the land of "Lakhm and Djudhām". We find one of their principal chiefs, Rawḥ b. Zunbāʿ at the Umaiyad court and under him they took part in the Ḥidjāz campaign under Yazīd I.

Just before the violent schism between Ḳaisites and Yamanites, we hear a last echo of the ancient discussions on the genealogy of the Djudhām; the case was taken before the Caliph's tribunal but the violent intervention of one of their chiefs broke up the proceedings. At the second assembly of Djābiya, the skill of Rawḥ b. Zunbāʿ was responsible for the success of the candidature of Marwān b. al-Ḥakam, and he thereby gained the gratitude of the Marwānids for himself and his tribe. With the Banū Kalb, the Djudhām were at the head of the Yamanite tribes of Syria. In Egypt, where they helped ʿAmr b. al-ʿĀṣ in his conquest, they obtained important concessions of territory: in the 12th century A. H. we still find them around Alexandria. Their great poet was ʿAdī b. al-Riḳāʿ, the favourite of Walīd I.

The great rising of the Ḳaisites, after the battle of Mardj Rāhiṭ, strengthened their belief in their South Arabian origin. They continued to maintain their position as a distinct group. In course of time the name Djudhām disappeared before more modern names. In the 12th century, in addition to their lands in Egypt, territory belonging to them is mentioned in Balḳāʾ, chiefly in the region of Karak, where the energetic tribe of Banū Ṣakhr is said to be descended from them, and to the east of the Jordan and the ʿAraba, they still occupy the lands of their ancestors.

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DJŪDĪ, DJEBEL DJŪDĪ or DJŪDĪ DAGH, a lofty mountain mass in the district of Bohtān, about 25 miles or 7 hours journey N.E. of Djazīrat ibn ʿOmar, in 37° 30′ N. Lat. It is as yet practically unexplored and is believed to be about 13,500 feet high. Djūdī owes its fame to the Mesopotamian tradition, which identifies it, and not Mount Ararat, with the mountain on which Noah's ark rested. It is practically certain from a large number of Armenian and other writers that, down to the xth century, Mt Ararat was in no way connected with the Deluge. Ancient Armenian tradition certainly knows nothing of a mountain on which the ark rested; and when one is mentioned in later Armenian literature, this is clearly due to the gradually increasing influence of the Bible, which makes the ark rest on the mountains (or a mountain) of Ararat. The highest and best known mountain there is Masik (Masis), therefore Noah must have been stranded on it; the next stage in the growth of the Armenian tradition is due to Europeans, who transferred Ararat (Armen. Airarat), the name of a district, to Masik, through an incorrect interpretation of Genesis viii. 4.

The tradition that Masik was the mountain on which the Ark rested, only begins to find a place in Armenian literature in the xith and xiith centuries. Older exegesis identified the mountain now called Djebel Djūdī, or according to Christian authorities, the mountains of Gordyene (Syr. *Ḳardū*, Armen. *Korduḳʿ*) as the apobaterium of Noah. This localisation of the Ark's resting-place, which is found even in the Targums, is certainly based on Babylonian tradition, and arose out of the Babylonian Berossus. Besides, the mountain Niṣir which appears in the Flood-legend in the cuneiform inscriptions, might well be located in Gordyene (in the widest application of the name). The ancient Jewish-Babylonian tradition was adopted by

the Christians and the Arabs learned it from them, when their conquests carried them into Boḥtān. "They transferred the name Djūdī, which the Ḳur'ān (Sūra xi. 46) mentions as the landing-place of Noah, quite unconcernedly to Mount Kardū which had, from the remotest times, been regarded as the apoboterion. But Muḥammad really meant the mountain called Djūdī in Arabia (*Hamāsa*, 564 = Yāḳūt, ii. 270, 11 = *Mushtarik*, p. 111), which he probably thought was the highest of all mountains". Thus writes Nöldeke in the *Festschr. für Kiepert* (1898), p. 77, and he is clearly right. It is also possible that Muḥammad in his localisation of the mount on which the ark rested was influenced by some older tradition current in Arabia. For this view we might quote a remark of the apologist Theophylus (*ad Autolycum*, lib. III, c. 19) who mentions that, even in his time, the remains of the ark were to be seen on the mountains of Arabia. The transference of the name Djūdī from Arabia to Mesopotamia by the Arabs must have taken place fairly early, as has been mentioned, probably as early as the time of the Arab invasion; even in the older poets, for example, Ibn Ḳais al-Ruḳaiyāt (ed. Rhodokanakis, cf. Nöldeke, *Wien. Zeitschr. f. d. Kunde d. Morgenl.*, xvii. 91) and Umaiya b. Abi 'l-Ṣalt (ed. Schulthess, *Beitr. z. Assyr.*, viii. N⁰. 3, 5) Djebel Djūdī is no longer an Arabian, but the Mesopotamian mountain. The transference of the name Djūdī to the Ḳardū mountains and the rapid acceptance of the new name may probably have been favoured by the circumstance that the land south of Boḥtān towards Assyria, had often in the Assyrian period formed part of the district of Gutium, the land of the Guti (Ḳutī) nomads, and this, the name of a people and district, had not quite disappeared in the early years of Islām. On the geographical term Gutium, which is known to have existed even in the early Babylonian period, see Scheil, *Compt.-rendus de l'Académie des Inscript. et Bell. Lettres*, 1911, p. 378 *et seq.*, 606 *et seq.*

If we assume, as is obvious, that the term Ararat (Assyr. Urarṭu) at one time also included an area to the south of Lake Van (cf. the mountain name Araṭṭi in the Gordyene cuneiform inscription and Šanda, *op. cit.*) then Masik (Great Ararat) and Djebel Djūdī, both traditional resting-places of the Ark, might each be called Mount Ararat in conformity to the Biblical account.

Like the whole country round Ararat, the neighbourhood of Djebel Djūdī is to this day full of memorials and legends which refer to the Deluge and the life of Noah after leaving the Ark. Thus for example at the foot of the mountain is the village of Ḳaryat Thamānīn = "the village of the 80 (Syr. *Tᵉmānīn*; Armen. *Tᵉmān* = 8)" where legend says the eight persons saved in the Ark first settled; cf. Hübschmann, *loc. cit.*, xvi. 333-334. The Arab geographers also mention a monastery on Djūdī in their time, Dair al-Djūdī; on this cf. Shābushtī, *Kitāb al-Diyārāt* (J. Heer, *Die hist. u. geogr. Quellen in Yāḳūt's geogr. Wörterbuche*, 1898, p. 96) = Yāḳūt, ii. 653.

We might farther mention that Layard and more recently (1904) L. W. King discovered rock-sculptures and inscriptions of Sanherib in the Djebel Djūdī; King therefore proposes to identify this mountain with the Nipur of the Sanherib texts. Cf. Layard, *Nineveh a. Babylon*, p. 621; King in the *Journ. of Hellenic Stud.*, 1911, Vol. 30, p. 328 ª.

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(M. Streck.)

DJUHAINA, an Arab tribe. The Djuhaina are near relatives of the Balī, Bahrā, Kalb and Tanūkh and belong like them to the great South-Arabian group the Ḳuḍāʿa. In the pre-Islāmic period we find them first in Nadjd, then in the neighbourhood of Medina, between the Red Sea and the Wādī 'l-Ḳurā (cf. the map in Caetani's *Annali*, ii. 376). They were settled there when Muḥammad's power began to extend. They adopted the Prophet's religion and were incorporated in the Islāmic community without resistance. They did not take part in the Ridda, but remained strong supporters of the rising caliphate. A section of them remained in their ancient territory and there the Djuhaina dwell to this day in that district, but the bulk of the tribe migrated, particularly to Egypt, — at least it is only on Egypt that we have any information. We find the Djuhaina here at the conquest with other closely allied sections of the Ḳuḍāʿa. They then gradually advanced from Lower Egypt, where the little village of Dawār Djuhaina (Boinet Bey, *Dictionnaire Géographique*, p. 104) is still inhabited by Beduins of the name, to Upper Egypt where they played a considerable part in the Fāṭimid period. After a good deal of fighting they ultimately settled down peaceably with other Arab tribes around Akhmīm. Members of this tribe are mentioned even earlier, in the third century A. H., at Aswān and, although the details are not exactly known, they were among the tribes here on the borders of the Nubian kingdom, who gradually broke the power of this ancient Christian kingdom. In any case it was the Djuhaina (Ibn Khaldūn, v. 429, 19), who brought about the dissolution, no-

madisation, and conversion to Islām of the Nubian kingdom and thereby broke the strongest defence that the lands on the Upper Nile had had against the inroads of the Arabs and Islām. Since then we have been for centuries without any notice of them, but at the present day all the numerous Baggāra [q. v., p. 561] tribes, i. e. the Semi-Arabs of Dār Fūr and Wadāi are still positive that they have a common bond in being Djuhaina. Nachtigal is our authority for this important fact. It gives us a clue to understanding the mingling of races in the Eastern Sūdān and makes it possible to trace to the present day the history of a tribe of whose existence we have evidence in pagan times.

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(C. H. Becker.)

DJULĀHĀ, or Djolāha, the name of the Musalman weavers, who form almost an occupational caste throughout Northern India, though they have also found their way to the cotton mills of Bombay. At the Census of 1901, their number was three millions, or nearly $5^{1}/_{2}$ of the total Musalman population, of whom just half were in the United Provinces.

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(J. S. Cotton.)

DJULAMERG (Djulamerik), the capital of the Sandjak of Hakkāri in the Wilāyet of Wān (*pop.* 4000, according to Cuinet). The town is shut in by mountains and lies about two miles from the Zāb. There are hot sulphur springs near it.

According to Andreas's view (see Pauly-Wissowa, i. 1699; M. Hartmann, *Bohtān*, p. 143), combatted by Marquart, *Ērānšahr*, p. 158 *et seq.*, Djulamerg is the τὸ Χλωμάρων of the ancients. The village of Djulamerg gave its name to a Kurdish clan, on which see Ibn Faḍl Allāh al-'Umarī: *Not. et Extr.*, xiii. 317 *et seq.*

Bibliography: 'Alī Djawād, *Djoghrāfiya Lughātī*, p. 298; Ritter, *Erdkunde*, xi. 625 *et seq.*; Cuinet, *La Turquie d'Asie*, ii. 728 *et seq.*; Binder, *Au Kurdistan*, p. 165 *et seq.*; *Geographical Journ.*, xviii. 132.

DJULFA (Russian Djulfa), an ancient, once important town in Armenia, on the north bank of the Araxes, lying approximately in Lat. 39° N., now belonging to the Russian gouvernement of Eriwān. Shāh 'Abbās I the Great (see above p. 8) brought about the ruin of the town when in 1014 (1605) he brought the entire population (2000 families) which had won his sympathies by expelling the Turkish garrison during the Turco-Persian war, to Persia, chiefly to the capital Iṣpahān and thereby introduced a new element into the population of his kingdom, of great value for their industrious habits. The Armenian town destroyed by 'Abbās I soon became utterly deserted and it was not till the beginning of the xviiith century that a few families settled among its ruins; at the present day there are only a few score houses besides a few customs-offices inhabited by Russians and barracks for Cossacks, as Djulfa is a station on the frontier; on the southern (Persian) side of the Araxes is the Persian frontier and a khān. Considerable ruins of the town (including 20 churches) still exist; the large cemetery with its thousand of tombs of former inhabitants is celebrated. The remains of a splendid bridge, which is traced back to Roman times, may be mentioned; over it most of the traffic between Persia and Armenia (especially to Eriwān and Tiflis) crossed the Araxes. To distinguish it from the Armenian colony in Iṣpahān, which also bore the name Djulfa, the original Armenian town is now usually called Eski-Djulfa (= Old Djulfa).

The Armenian colony in Iṣpahān, New-Djulfa, quickly developed into an important suburb with flourishing commerce and industries. There can be no doubt that the industrious, enterprising and wealthy Armenians laid the foundations of Iṣpahān's great trade and wealth. In their new home the Armenians enjoyed absolute freedom of religion; they built 24 splendid churches there, of which half still exist. The flourishing period of this colony lasted a century after which its importance and prosperity gradually began to decline. At the present day the suburb of Djulfa, which has extensive gardens, has only a few thousand Armenian inhabitants.

Bibliography: *a.* On Djulfa in Armenia, Eski-Djulfa: Le Strange, *The Lands of the East. Caliphate* (1905), p. 205; Ouseley, *Travels in var. Countries of the East* (London 1819 etc.), iii. 429—433; Ker Porter, *Reisen in Georgien, Persien u. Armenien* (Weimar 1823 *et seq.*), i. 251; ii. 561 *et seq.*; Dubois de Montpéreux, *Voy. autour du Caucase etc., en Géorgie, Arménie* (Paris 1839 *et seq.*); Ritter, *Erdkunde*, x. 520, 580, 597, 601, 609; *Zeitschr. für armenische Philologie*, ii 63, 1. — On the Armenian tombs in the cemetery there, cf. *Globus*, 61, p. 136 *et seq.*

b. On Neu-Djulfa in Iṣpahān: Le Strange, *op. cit.*, 205; Ouseley, *op. cit.*, iii. 46 *et seq.*; Ker Porter, *op. cit.*, i. 507 *et seq.*; Ch. Texier, *Descript. de l'Arménie* etc. (Paris 1842), ii. 116 *et seq.*; le P. Raphael du Mans, *Estat de la Perse*, ed. Schefer (Paris, 1890), p. 182 *et seq.*; le P. Desvignes, *Lettres édifiantes*, T. I, 494 *et seq.* (Orléans, 1879); Ritter, *op. cit.*, ix. 47, 49, x. 539, 623, 632; H. Petermann, *Reisen im Orient* (1861), ii. p. 280 *et seq.*; de Morgan, *Miss. scientif., étud. géogr.*, i. (1894), p. 409 (Index); *Petermann's Geograph. Mitteil.*, 1907, p. 5; E. Aubin, *La Perse* (Paris 1908), p. 288 *et seq.* Cf. also the article iṣpahān and the Bibl. there.

(M. Streck.)

DJUM'A, i. e. the day of "general assembly" is Friday, because it is a religious obligation on Muslims to attend on this weekly holy day the divine service, corresponding to the daily midday ṣalāt (*ṣalāt al-ẓuhr*). The Friday ṣalāt itself is also called *djum'a*. Even in the Ḳor'ān (lxii. 9) it is expressly ordained in a sūra revealed at Medina. "When ye are called to the Friday ṣalāt, hasten to the praise of Allāh and leave off your business". It is by reason of this verse in the Ḳor'ān that attendance at the Djum'a is regarded as a duty binding on all male, adult, free Muslims, at least as far as they are legally considered residents in the locality (*muḳīm*). Apart from this the weekly holy day of Islām is not a day of rest and is thus essentially different from the Jewish Sabbath or the Christian Sunday.

The Friday service consists of a common ṣalāt of two rak'a's and a sermon, which is delivered

by the Khaṭīb before this ṣalāt. But it is considered meritorious and is the usual practise to perform another ṣalāt of two rak'a's before the khuṭba also. For a djum'a to be valid, there must, according to the Shāfi'ī school, be at least 40 Muslims present, who are legally entitled to take part in the worship of God. The Ḥanafīs and Mālikīs do not however adhere to the number 40; they say that the service should only be held in a town or community of some size. According to the Shāfi'īs and most of the other Faḳīhs it is further illegal to hold the Friday service in more than one mosque in the same place, except in cases of necessity, when it is impossible for all the inhabitants to meet in one building.

It may be presumed that Muḥammad himself used to hold a common ṣalāt with a sermon, after the Jewish fashion, in the court of his house in Medina on Fridays. Possibly he used to begin with the ṣalāt which was followed by the address, just as in other assemblies of the same kind in older times a common ṣalāt preceded the discharge of other business. At the Friday service in the great military camps of the Muslims after the death of Muḥammad, the Umaiyads and their governors used to appear with all the symbols of their rank and conduct the service. The individual tribes used at that time to meet in a masdjid of their own in camp, but the Umaiyads endeavoured to unite them in one common mosque. It is probably from this period, that the commandment against holding the djum'a outside a town and holding it in more than one mosque dates.

In the later Umaiyad period the ceremonies at the Friday service became more and more influenced by the Christian service. Thus the ceremonial adhān (which is held on Friday in the mosque, after the faithful are gathered there, before the sermon) and the peculiar form of the khuṭba, in two sections before the Friday Ṣalāt seem to have arisen under influence the Christian mass. The professional preacher gradually came to take the place of the Caliph and his representatives as conductor of the service.

Bibliography: Besides the chapters on the Ṣalāt in the collections on Tradition and the Fiḳh books: Dimishḳī, *Raḥmat al-Umma fi 'khtilāf al-A'imma* (Būlāḳ, 1300), p. 29 *et seq.*; C. H. Becker, *Zur Geschichte des islāmischen Kultus* (*Der Islam*, iii. 1912), p. 374 *et seq.*; do., *Die Kanzel im Kultus des alten Islām* (*Nöldeke-Festschrift*); I. Goldziher, *Die Sabbathinstitution im Islam* (*Gedenkbuch für David Kaufmann*), p. 86—105; do., *Islamisme et Parsisme* (*Revue de l'histoire des religions*, xliii. 1901), p. 27 *et seq.*; do., *Muhamm. Studien*, ii. 40—44; do. in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, 1895, xlix. 315; C. Snouck Hurgronje, *Islām und Phonograph*, p. 9—12 (*Tijdschr. v. h. Bataviaasch Genootschap*, 1900, xlii. p. 401—404); E. W. Lane, *An Account of the Manners and Customs of the Modern Egyptians*, Kap. iii; A. J. Wensinck, *Mohammed en de Joden te Medina* (Leidener Dokt. Diss. 1908), p. 110 *et seq.*

(TH. W. JUYNBOLL.)

DJUMĀDĀ (DJ. AL-ŪLĀ and DJ. AL-ĀKHIRA) fifth and sixth months of the Arab year.

DJUMAḲDĀR (also called BIČMAḲDĀR or BASHMAḲDĀR) from the Turkish *djumaḳ*, *bilmāḳ* and the Persian *dār*, "mace-bearer", a court official who entered at the side of the Sulṭān on occasions of great ceremony and protected him with a mace held aloft. According to Khalīl al-Ẓāhirī, *Zubda* (ed. Ravaisse), p. 116 there were 40 macebearers in all.

Bibliography: Quatremère in Maḳrīzī, *Histoire des Sultans Mamlouks*, i¹. 138.

(M. SOBERNHEIM.)

DJUMBLĀT. [See DJĀNBULĀṬ, p. 1014ᵃ.]

DJUMLA (A.; properly „aggregate, sum, total"), a technical term in Arabic grammar = sentence. The word in this sense is synonymous with *kalām*. On the latter al-Zamakhsharī says (*Mufaṣṣal*, p. 4, 15—17): "A *kalām* is composed of (at least) two words, which stand to one another in the relation of subject and predicate". A single word as for example the imperative *ḳum* (stand!) can of course form a complete sentence; but in this case the subject (here: thou) is understood. — On the various kinds of sentences (nominal, verbal, adverbial, categorical, interrogative etc.) see the grammars and more especially the detailed treatment of the question in Muḥammad A'lā, *Dictionary of Technical Terms* (ed. Sprenger and others), i. 245—250.

(A. SCHAADE.)

DJŪNĀGAṚH, native state in the peninsula of Kāṭhiāwār, W. India; area, 3,284 sq. m.; pop. (1901), 395,428, of whom 22% are Musalmans; revenue, about £ 180,000. It takes its name from the "old fort", or Uparkot, which contains Buddhist caves and a mosque built by Sulṭān Maḥmūd Bēgaṛa (end of xvᵗʰ cent.), who named the modern town, which contains a college and other fine buildings, Muṣṭafābād. The state was founded about 1735, on the decline of Mughal authority, by Shēr Khān Bābī, Paṭhān. The territory includes the Gir forest, where alone the lion is now to be found in India; the hill of Girnār, sacred to the Djains; the ruined Hindu temple of Sōmnāth plundered by Maḥmūd Ghaznawī in 1026; and the seaport of Vērāval, which was the principal port of embarkation for ḥadjdjīs during the rule of the Sulṭāns of Gudjarāt [q. v.]. This state is one of the few in British India that still issues its own coin.

Bibliography: *Gazetteer of the Bombay Presidency*, viii. 462 sqq. (Bombay, 1884); C. U. Aitchison, *Collection of Treaties*, vi. 90 sq., 168 sq.; J. Burgess, *Report on the Antiquities of Kāṭhiāwāḍ and Kachh* (*Archaeological Survey of Western India*, ii., London, 1876); *Archaeological Survey of India*. *New Imperial Series*, vol. xvi. p. 242 sq. (Bombay, 1897.)

(J. S. COTTON.)

AL-DJUNAID B. 'ABD AL-RAḤMĀN, a governor appointed by the Caliph Yazīd II. to the Muslim possessions in India; he was dismissed after a brief tenure of office. In 107 (725-726) Khālid b. 'Abd Allāh al-Ḳasrī who was then governor of Khorāsān, sent him back to India. When he reached the Indus, he attacked the Indian ruler Ibn Dhāhir, who had adopted Islām a long time before and been recognised by 'Omar II. as ruler of these lands, took him prisoner and put him to death. Some authors accuse al-Djunaid of treachery to Ibn Dhāhir; the details are not quite clear, but it is at least certain that al-Djunaid had his brother, who was going to the 'Irāḳ, to complain of his faithless conduct, secretly murdered.

During his stay in India he undertook several successful expeditions, on which he won rich booty. In the year 111 (729-730) Ashras b. ʿAbd Allāh al-Sulamī, governor of Khorāsān, who had come into conflict with the Soghdians and the Turks, was dismissed and al-Djunaid appointed his successor. He hurried with all possible speed to the help of Ashras and joined forces with him in Bukhārā. The Turks were defeated at Zarmān near Samarkand and the Arab army brought back to Khorāsān. In the following year al-Djunaid again prepared for a campaign against Tukhāristān. He had already sent several bodies of troops off by various routes, when the governor of Samarkand, Sawra al-Ḥurr, sent him warning that the Turks were threatening this town and that he could not drive them back without reinforcements. Al-Djunaid at once sent out, crossed the Oxus and reached Kiss. From there two routes led to Samarkand, the one across the steppe and the other through the mountains. He chose the latter on account of the heat of summer, but was ambushed by the Turkish Khākān in a ravine near Samarkand and had to ask Sawra's help. The latter hurried up but was attacked by the enemy and slain with the greater part of his army. Al-Djunaid was however enabled to continue his march and enter Samarkand. The Khākān then turned his attention to Bukhārā and laid siege to the town, but was defeated in Ramaḍān 112 or 113 (November 731) at al-Ṭawāwīs, and al-Djunaid entered Bukhārā. Meanwhile the Caliph Hishām had had to send him 20,000 more men from Baṣra and Kūfa; they met him on the march and were sent to Samarkand. Early in 116 (spring of 734) al-Djunaid was dismissed; he had incurred the Caliph's wrath by his marriage with al-Fāḍila, daughter of the rebel Yazīd b. al-Muhallab. ʿĀṣim b. ʿAbd Allāh al-Hilālī was appointed his successor; but al-Djunaid died in Merv of dropsy before the latter arrived in Khorāsān.

Bibliography: Ṭabarī (ed. de Goeje), ii. see Index; Ibn al-Athīr (ed. Tornberg), iv. 466; v. 93—139; Balādhorī (ed. de Goeje), p. 429, 442, 443; Weil, *Geschichte der Chalifen*, i. 629—635; Wellhausen, *Das arabische Reich*, p. 286 *et seq.* (K. V. Zetterstéen.)

DJUNAID b. Ibrāhīm, one of the ancestors of the Ṣafawids [q. v.], father of Sulṭān Ḥaidar. Djunaid lived like his father in Ardabīl but, as his religious and political views seemed dangerous, he was banished by Djahānshāh, the chief of the Ḳara-Ḳuyūnlī at that time. He then went to Diyārbakr and married a sister of Uzūn Ḥasan [q. v.], the chief of the Aḳ-Ḳuyūnlī. The reputation as a Ṣūfī saint, which he has in common with his ancestors and his son Ḥaidar, was not however affected by these political alliances. He was slain in battle with the forces of the lord of Shirwān in 860 = 1456.

Bibliography: see the article ṢAFAWIDS.

DJUNAID, Abu 'l-Ḳāsim b. Muḥammad b. al-Djunaid al-Khazzāz al-Ḳawārīrī, a celebrated Baghdād mystic: he belonged to a family hailing from Nahāwand and was the nephew of Sarī al-Saḳaṭī. He studied law with Abū Thawr, the pupil of al-Shāfiʿī. He made the pilgrimage to Mecca alone and on foot thirty times; he died in Baghdād in 297 (910) and was buried in the Shūnīzīya cemetery beside the mausoleum of his uncle. When some one expressed surprise that he should hold a rosary in his hand in spite of his great reputation for sanctity, he replied "I will not renounce the path that has led me to God". The use of a rosary was to him one of the means of attaining a state of ecstasy. He was known as *Saiyid al-Ṭāʾifa* "lord of the sect" and *Ṭāʾūs al-ʿUlamāʾ* "peacock of the learned". He admitted the superiority of prophets to saints and opposed the divine presence (*ḥuḍūr*), of which the former give us information, to the contemplation (*mushāhada*) of the latter. He preferred sobriety to mystic intoxication of the soul. In theology, he maintained that the knowledge of God only came from demonstrative reason. His pupils and followers are called Djunaidīs.

Bibliography: Djāmī, *Nafaḥāt al-Uns* (S. de Sacy, *Notices et Extraits*, Vol. xii.); Ibn-Khallikān, n°. 143 (= *Biographical dictionary*, i. 338); Farīd al-Dīn ʿAṭṭār, *Tadhkirat al-Awliyā*, ii. 5 *et seq.*; Pavet de Courteille, *Mémorial des Saints*, p. 200; al-Hudjwīrī, *Kashf al-Maḥdjūb* (transl. Nicholson), p. 128, 185, 188; Shaʿrānī, *Lawāḳiḥ al-anwār*, i. 98; Schreiner, in the *Zeitschr. d. Deutsch. Morgenl. Ges.* lii. 1898, p. 513. (Cl. Huart.)

DJUNAID, a clever and cunning adventurer, said to have been a member of the royal family of Aidinoghlu (Leunclavius, *Hist. Mus.*, 531, ʿĀshiḳpashazāde, p. 78), was born in Smyrna, where his father, the "Karasubashi" i. e. the chief magistrate (according to Djunaid's coins his name was Ibrāhīm), had been given an office by Bāyazīd I. After Tīmūr's retreat from Asia Minor, Djunaid rose against the native rulers who had been restored by Tīmūr, the Aidinoghlu ʿĪsā and ʿOmarbeg, and deposed them with the help of Mīr Sulaimān Čelebi, Bāyazīd I's eldest son who lived in Adrianople (1405 and 1406). According to the Turkish annalists (Leuncl. l. c. 413—416; ʿAlī *Kunh al-Akhbār*, v. 156; Saʿd al-Dīn, i. 283 *et seq.*) he gave his support to ʿĪsā Čelebi, a son of Bāyazīd I., who was favoured by Mīr Sulaimān in his struggle with his brother Meḥemmed Čelebi, but was defeated by Meḥemmed Čelebi, who did not however deprive him of his power. He next came into conflict with Mīr Sulaimān who advanced against him with an army; abandoned by his allies, the Karamanoghlu and Germianoghlu, he submitted to the Sulṭān. The latter deprived him of his territory and took him with him to Europe where he was appointed governor of Ochrida. Soon afterwards Mīr Sulaimān was attacked by his brother Mūsā Čelebi and met his death in battle with him (1410). Djunaid took advantage of the confusion to return to Asia Minor; with a body of his old followers from Smyrna and Tyre, he drove out the governor of Ephesus appointed by Mīr Sulaimān and soon regained his former power. Meḥemmed Čelebi, who overthrew Mūsā Čelebi in 816 (1413), after restoring order in Rumelia, turned against Djunaid, stormed his strongholds (Kyme, Kayadjik, Nīf) and advanced on Smyrna which surrendered after a ten days' siege. Djunaid, who had not dared risk a pitched battle, submitted, but was dispossessed by the Sulṭān, receiving the governorship of Nikopolis in compensation. The Turkish sources, which mention neither this campaign which is presumably to be placed in 881 (1415) nor the previous one with Mīr Sulaimān, tell us that the Sulṭān forced Djunaid in 814 (1411-1412) to recognise his suzerainty and his claim to have

his name inserted in the sermon (*khuṭba*) and to strike coins (Leuncl., l. c. 449—451; ʿAlī, l. c. 167; Saʿd al-Dīn., i. 261). In 822 (1419) a usurper appeared in Wallachia who claimed to be Muṣṭafā, the son of Bāyazīd I. who had disappeared in the battle of Angora. Djunaid took his side and fled with him to Saloniki, pursued by Meḥemmed I., where the Byzantine governor afforded asylum to the fugitives. At the Sulṭān's request the *soi-disant* Muṣṭafā was interned by the Emperor on the island of Lemnos and Djunaid in a monastery in Constantinople. After the death of Meḥemmed I. the Emperor set up Muṣṭafā as a claimant to the throne against Murād II; Muṣṭafā, who had made Djunaid his vizier, seized Rumelia and advanced against Murād, who had come from Amasia and was awaiting his opponents at Ulubad (Lopadion). While there Murād succeeded in persuading the Rumelian Begs, who had taken the pretender's side, to desert him; Djunaid followed this example and left Muṣṭafā to his fate (1422). Accompanied by a few followers, he reached Smyrna, where the inhabitants received him with open arms. With the poorly armed troops he raised in the Erythraean peninsula, he defeated and slew the Aidinoghlu Muṣṭafā and soon regained the territory he had once ruled; he prepared a place of refuge for all eventualities in his castle of Ipsili (Ὕψηλα) on the coast opposite Samos. As soon as the state of his kingdom allowed it, the Sulṭān turned his attention to this dangerous usurper. A Turkish army invaded Ionia; Djunaid's son, Ḳurd Ḥasan was defeated and taken prisoner at Aḳḥiṣār (Thyatira); he himself retired to Ipsili and made an unsuccessful attempt to obtain help from the Karamanoghlu; after a long siege and only when Genoese ships were threatening the town from the sea, he decided to submit and was beheaded with all his relatives in the Turkish camp; his son Ḳurd Ḥasan and brother Ḥamzabeg, who were prisoners on the Dardanelles, were executed at the same time. According to the Turkish sources, there were two campaigns against Djunaid, the first in the year 827 (1424), according to the so-called Chronicle of Verantius, the second a year or two later (Leuncl., l. c. 506 *et seq.*, 531 *et seq.*; ʿĀshiḳpashazāde, p. 78; ʿAlī, *Kunh*, v. 203; Saʿd al-Dīn, i. 324 *et seq.*).

Bibliography: The chief source is Dukas, *Chronicle*, p. 79—89, 96 *et seq.*, 103—121, 134, 139—156, 165—176, 190—196; also isolated notices in Chalkokondylas, p. 204, 223 *et seq.*; in addition to the Turkish historians already quoted, cf. Ferīdūn, i. 139 *et seq.*, 161. Djunaid (in Dukas: Τζινεήτ, in Chalkokondylas: Ζουναΐτης, *Zinayd* in Schiltberger, p. 14) is usually called Izmiroghlu 'the Smyrniot' by Turkish writers, but sometimes also *Ḳara-djunaid*. On the very rare coins (unpublished, in my collection), on which the name of the Sulṭān 'Meḥemmed (son) of Bāyazīd' appears, and which were probably struck in 813 A. H., he calls himself Ghāzī Djunaid; on the equally rare coin dating from his last usurpation with the date 825 [S. Lane-Poole, *The Coins of the Turks*, (*British Museum Catalogue of Oriental Coins*, Vol. viii.), p. 32] his name is given as 'Djunaid (son) of Ibrāhīm' in a Tughra. (J. H. MORDTMANN.)

DJUND (A.; cf. Fränkel, *Die aram. Fremdwörter*, p. 238) "regular army", used in the Ḳorʾān in the sense of the New Testament λεγεών, was used after the Muslim conquest of Syria to designate five military districts, a division based on the Byzantine division into themes, each occupied by one legion. These were Filasṭīn, Urdunn, Dimashḳ, Ḥimṣ and Ḳinnasrīn; Mesopotamia was attached to the latter but separated by ʿAbd al-Malik b. Marwān. Ḳinnasrīn at first belonged to Ḥimṣ, till Yazīd I. b. Muʿāwiya formed a new djund to include this town, Anṭākiya and Manbidj. Hārūn al-Rashīd separated Ḳinnasrīn from the other places when he founded a separate Djund al-ʿAwāṣim [q. v., p. 515 *et seq.*] which included Cilicia.

Bibliography: Yāḳūt, *Muʿdjam*, i. 136. (CL. HUART.)

DJUNDAI-SĀBŪR, a town in Khūzistān, founded by the Sāsānid Shāpūr I. (whence the name *wandēw Shāpūr* "conquered by Shāpūr", cf. Nöldeke, *Geschichte der Perser* etc., p. 41, note 2), who settled it with Greek prisoners. It is the town known as Bēth-Lāpāṭ in Syriac, corrupted to Bīl-Ābādh, now almost unrecognisable in the forms *nīlāb* and *nīlāṭ*; the site is marked at the present days by the ruins of Shāhābād (cf. Rawlinson in the *Journ. of the Royal Geogr. Soc.*, ix. 72; de Bode, *Travels in Luristan*, ii. 167). The town was taken by the Muslims in the caliphate of ʿOmar by Mūsā al-Ashʿarī in 17 = 738, after the occupation of Tustar; it was surrendered (Balādhurī, p. 382). Saif b. ʿOmar's story in Ṭabarī, i. 2567, and Ibn al-Athīr, ii. 432, according to which the fall of the town was the result of a mistake made by the slave Muknif, seems to be a romantic fiction. The skin of Mani, the founder of a sect, was hung on a gate of the city. Djundai-Sābūr was celebrated for its school of medicine founded by Khosraw I., where Hellenistic science was taught in the Aramaic language; it survived down to the ʿAbbāsid period. The town was the capital of Yaʿḳūb b. Laith al-Ṣaffār (262-265 = 875—877), who died there in 265 = 878. In Yāḳūt's time only a few ruins marked the site of the town (ii. 130).

Bibliography: Al-Bīrūnī, *Chronology*, p. 191; Barbier de Meynard, *Diction. géogr. de la Perse* (Paris, 1861), p. 169 *et seq.*; Nöldeke, *Gesch. d. Perser u. Araber*, p. 40—41; C. Brockelmann, *Geschichte der arab. Litteratur*, i. 201; Ṭabarī, i. 2567; Ibn al-Athīr, vii. 201, 213, 231; Wüstenfeld, *Jâcût's Reise*, *Zeitschr. d. Deutsch. Morgenl. Ges.* xviii. 425. (CL. HUART.)

DJUNNAR, town in W. India, 56 m. N. of Poona: pop. (1901), 9,675. In the neighbourhood are many Buddhist caves, and the hill-fort of Shivnēr where Sivadjī (v. p. 519) was born. The town was brought under Muḥammadan rule in 1436 by Malik al-Tudjdjār, the leading Bahmanī noble, and it was long the capital of a Muhammadan province. The governor was visited by Fryer, an English doctor from Bombay, in 1675. The chief buildings are the Djāmiʿ Masdjid, contemporary with the foundation of the town; a mosque dating from the time of Shāh Djahān; and two fine dargāhs. As often in former Musalman head quarters, a manufacture of paper still survives.

Bibliography: *Gazetteer of the Bombay Presidency*, xviii. (Part iii.) 149 sqq. (J. S. COTTON.)

DJŪR. [See FĪRŪZĀBĀD.]

DJURADJIMA. [See DJARĀDJIMA.]

DJURAIDJ, a saint, whose story is said to have been related by the Prophet himself and has

therefore found a place in the Ḥadīth. The various versions differ in details from one another, but one motif is common to them all, viz. that the saint is accused by a woman, who had had a child by another man, of being the father, but the child itself on being asked by the saint, declares the real father's name and thus clears the saint from suspicion. "Djuraidj" is the Arabic reproduction of Gregorius and one version rightly states that he lived in the period without a prophet (*fatra*) between Jesus and Muḥammad. There is a similar episode in the biographies of Gregorius Thaumaturgus and we may safely assume that this story became known among Muslims through Christians, till finally it was accepted in the Ḥadīth.

Bibliography: Bukhārī, *Ṣaḥīḥ*, *al-ʿAmal fi 'l-Ṣalāt*, Bāb 7, *Maẓālim*, Bāb 35; Muslim (Cairo 1283), v. 277; *Al-Badʾ wal-Taʾrīkh* (ed. Huart), (Arab.) 135; Samarḳandī, *Tanbīh* (ed. Cairo 1309), p. 221; Migne, *Patrologia Graeca*, xlvi. 901 *et seq.*; *Acta Martyrum et Sanctorum*, ed. Bedjan, vi. 101 *et seq.*; Horovitz, *Spuren griechischer Mimen*, p. 78—83.

(J. Horovitz.)

DJURʾAT, the poetical name of Shaikh Ḳalandar Bakhsh, a distinguished poet of Dilhī. His real name was Yaḥyā Amān, and that of his father Ḥāfiẓ Amān. His ancestors received the title of Amān from the emperor Akbar. One of them, Rāʾī Amān was slain at the sack of Dilhī by Nādir Shāh in A. D. 1739, and the street in which he lived is still called after his name.

Djurʾat at first took service with Nawwāb Maḥabbat Khān, son of Ḥāfiẓ Raḥmat Khān Nawwāb of Bareilly. In A. H. 1215 (A. D. 1800) he settled at Lucknow, and enjoyed the patronage of Mīrzā Sulaimān Shikūh, son of the emperor Shāh ʿĀlam, and died in that city in A. H. 1225 (A. D. 1810). He studied poetry under Mīrzā Djaʿfar ʿAlī Ḥasrat, and was also skilled in music and astrology. According to Nassākh (*Sukhan-i shuʿarā*, p. 102) Djurʾat lost his eyesight from an attack of small-pox when he was only 19 years of age. Selections from his Dīwān have been published at Agra (1897) as part of a series, entitled *Mukhtār-i ashʿār*, published under the editorship of Saiyid Ḥusain Bilgrāmī. A copy of his *Kulliyāt* or complete works, is in the Library of the British Museum.

(J. F. Blumhardt.)

DJURDJĀN, Old Persian Wrkāna, Modern Persian Gurgān (Byzantine Γόργα), the ancient Hyrcania, at the southeast corner of the Caspian Sea, which is therefore also known as *Baḥr Djurdjān* (Mare Hyrcanum).

The province, which was practically equivalent to the modern Persian province of Astarābādh [q. v., p. 493 *et seq.*], forms both in physical features and climate, a connecting link between subtropical Māzandarān with its damp heat and the steppes of Dahistān in the north. The rivers Atrek [q. v., p. 512ᵇ *et seq.*] and Djurdjānrūd, to which the land owes its fertility and prosperity, are not an unmixed blessing on account of their inundations and the danger of fever which results.

Djurdjān played an important rôle in the Sāsānid period as it was the frontier province against the nomads pressing in from the north. The fortresses of Shahristān-i Yezdgerd and Shahr-i Pērōz (see Marquart, *Ērānšahr*, p. 51 and 56) were built as a defence against the nomads of the steppes of Dahistān (*Sūl*, *Čōl*; cf. Hoffmann, *Auszüge aus syr. Akt. pers. Mart.*, p. 277 *et seq.*); a long wall was built along the northern frontier to defend the lands (cf. *Bibl. Geogr. Ar.*, vi. 261 *et seq.*; Vámbéry, *Reise in Mittelasien*², p. 45 *et seq.*

Saʿīd b. al-ʿĀṣ is said to have levied tribute from the "Malik" of Djurdjān as early as the year 30 A. H.; but the real conquest of the land was the work of Yazīd b. al-Muhallab (98 = 716). At that time the lord of Djurdjān was a Marzbān but the actual power seems to have been in the hands of a Turkish chief Ṣūl (cf. Wellhausen, *Arab. Reich*, p. 278 *et seq.*).

After punishing the unruly population of the valley of the navigable Andarhāz, the modern Djurdjānrūd, Yazīd founded the town of Djurdjān, which henceforth was the capital of the province (Yāḳūt, ii. 48 *et seq.*). Djurdjān must have been a very prosperous place in the third (ixᵗʰ) and fourth (xᵗʰ) centuries. The gardens around it, irrigated by the waters of the river, are celebrated; its chief product was silk. Djurdjān was also a station on the route of caravans to Russia. (*Bibl. Geogr. Arab.*, vi. 154). The town was divided into two parts by the river which was crossed by a bridge; on the eastern side was the town proper, Shahrastān, whose nine gates are detailed by Muḳaddasī and on the western, the suburb Bakrābādh (called after a settlement of the Arab tribe?). Cf. *Bibl. Geogr. Arab.*, i. 212 *et seq.*; ii. 272 *et seq.*; iii. 357 *et seq.* The prosperity of the town seems to have been early threatened by internal dissensions. The ʿAlid propaganda had found a congenial soil in the lands on the Caspian Sea and the ʿAlid dynasty of Ṭabaristān included Djurdjān in its sphere of influence. In Djurdjān itself the tomb of Muḥammad b. Djaʿfar al-Ṣādiḳ was an object of great reverence (Ḳazwīnī, ii. 378). The constant unrest in these lands enabled Mardāwīdj b. Ziyār in 316 = 928 to found a kingdom of his own in Djurdjān with the help of the Dailamites, which survived for over a hundred years, although nominally dependent on the Sāmānids and later the Ghaznawids (cf. the article ziyārids). The dome-shaped tomb of the ruler Ḳābūs b. Washmgīr (366—403 = 976—1012) still exists as a memorial of this period.

The Mongol invasion seems to have brought about the ruin of the town. Mustawfī (cf. *Journ. R. As. Soc.*, 1902, p. 745 *et seq.*) describes it in the viiiᵗʰ (xivᵗʰ) century as a heap of ruins. Although Tīmūr is said to have built a palace in 795 = 1393 (according to Ḥāfiẓ-i Abrū, cf. G. Le Strange, *Eastern Caliphate*, p. 378) on the bank of the river, Djurdjān never again attained its former prosperity. Ḥādjdjī Khalīfa, *Djihānnumā* (Constantinople 1145), p. 339, however, mentions Djurdjān, which had been rebuilt since the Mongol period, as inhabited by fanatical Shīʿites.

Djurdjān's situation in the angle at the confluence of the Djurdjānrūd and the Sumbar is only marked by mounds of ruins which have not yet been investigated. Only the Gumbadh-i Ḳābūs about 2 miles to the northeast, and about ½ mile south of the river has resisted the weather and the hand of man to the present day.

Bibliography: The *Kitāb Maʿrifat ʿUlamāʾ Djurdjān* of Ḥamza b. Yūsuf al-Sahmī (died 427 = 1036), preserved in Oxford (*Bibl. Bodl. Cod. Cat.*, i. 746) might probably contain valuable material. — In addition to the works

quoted in the article ASTARĀBĀDĪ cf. Marquart, *Ērānšahr*, p. 72 *et seq.*; G. Le Strange, *Eastern Caliphate*, p. 376 *et seq.*; C. E. Yate, *Khurasan and Sistan*, p. 239 *et seq.* — compare the translation, given here on p. 231, of the inscription in Gunbādh-i Ḳābūs with the text given by Dorn, *Caspia*, p. 91 from Djannābī — cf. also W. Barthold, *Iran*, p. 80 and *Turkestan*, i. 63, where al-Sam'ānī is quoted and a minute account by the Russian Poslavski is mentioned.

(R. HARTMANN.)

AL-**DJURDJĀNĪ**, 'ALĪ B. MUḤAMMAD AL-SAIYID AL-SHARĪF, an Arab theologian and philosopher born in 740-1339 in Tādjū near Astarābādh, received a lectureship in Shīrāz in 779 (1377) from Shāh Shudjā' b. Muḥammad Muẓaffar, to whom he had been introduced through al-Taftāzānī. When Tīmūr took this town in 789 (1387), he sent him to Samarḳand. On Tīmūr's death in 807 (1404) he was able to return to Shīrāz and died there in 816 = 1413. He wrote a large number of philosophical pamphlets in Arabic — some also in Persian —, commentaries on the best known textbooks on Fiḳh, philosophy and astronomy (a list of his works is given in the Ms. in Ahlwardt, *Verzeichnis der Ar. Hds. der Kgl. Bibliothek zu Berlin*, N°. 17, 2). The following have been printed: 1. *Kitāb al-Ta'rīfāt, Definitiones viri meritissimi Sejjid Scherif Ali ben Mohammed Dschordschani, accedunt definitiones theosophi Mohji-ed-din Mohammed ben Ali vulgo Ibn Arabi dicti*, ed. et adnot. crit. instruxit Gustavus Flügel, Lipsiae 1845, also Stambul 1837, Cairo 1283, 1306, St. Petersburg 1897. 2. Glosses on the *Kashshāf* of Zamakhsharī, on the margin of the editions Cairo 1307, 1308, 1318. 3. Commentary on the 3rd part of the *Miftāḥ al-'Ulūm* of al-Sakkākī, *'Ilm al-Ma'ānī wa 'l-Bayān*, Stambul 1241. 4. Glosses to al-Taftāzānī's *al-Sharḥ al-muṭawwal* on Ḳazwīnī's *Talkhīṣ al-Miftāḥ*, Stambul 1241. 5. Commentary on the *al-Farā'iḍ al-Sirādjiya* of al-Sadjāwandī, Kasan 1889, 1894. 6. Glosses entitled *Ḳudjak* on Ḳuṭb al-Dīn al-Rāzī al-Taḥtānī's Commentary on *al-Risāla al-Shamsiya fi 'l-Ḳawā'id al-Manṭiḳiya* of al-Kātibī, Calcutta 1261, Lucknow 1883. 7. Glosses on al-Bukhārī's Commentary on the *Kitāb Ḥikmat al-'Ain* by the same author, Calcutta 1845. 8. Commentary on al-Īdjī's *Kitāb al-Mawāḳif fi 'Ilm al-Kalām*, Stambul 1239. 9. *al-Uṣūl al-Manṭiḳiya* as N°. 13 of the *Madjmū'at Rasā'il* (Cairo 1328).

Bibliography: Khwāndamīr, *Ḥabīb al-Siyar* (Bombay 1857), iii. 3, 89; Suyūṭī, *Bughyat al-Wu'āt* (Cairo 1326), p. 351; S. de Sacy, in *Notices et Extraits des Mss.*, x. 4 *et seq.*; Brockelmann, *Gesch. d. ar. Lit.*, ii. 216.

(C. BROCKELMANN.)

DJURDJĀNĪ FAKHR AL-DĪN AS'AD, a Persian poet, author of the romantic epic *Wīs u Rāmīn* (ed. Calcutta 1865 in the *Bibl. Ind.*). We know nothing of the events of his life except that he composed the poem at the request of Abu 'l-Fatḥ al-Muẓaffar, who seems to be identical with the 'Amīd of that name mentioned in Ibn al-Athīr, x. 23, so that he must have lived about the middle of the xith century.

Bibliography: 'Awfī, *Lubāb al-Albāb* (ed. Browne), ii. 240; Graf in the *Zeitschr. d. Deutsch. Morgenl. Ges.*, xxiii. 375 *et seq.*; Ethé in the *Grundr. d. iran. Phil.*, ii. 240; Browne, *A Literary History of Persia*, ii. 274 *et seq.*

AL-**DJURDJĀNĪ**, ISMĀ'ĪL B. AL-ḤUSAIN ABU 'L-FAḌĀ'IL, an Arab physician, died 530 = 1135, composed in addition to smaller works two textbooks of medicine, one for 'Alā' al-Dīn 'Alī Arslān entitled *al-Tadhkira al-Ashrafiya fi 'l-Ṣinā'a al-Ṭibbiya* (see de Slane, *Catalogue des Mss. Arab. de la Bibl. Nat.*, N°. 29, 29955) and for the Khwārizmshāh the *Dhakhīrat Khwārizmshāh* (*Yeni Djāmi' Kutubkhānesinde maḥfūẓ kutub mewdjūdesinin defteri*, N°. 915, 916); see Wüstenfeld, *Arab. Ärzte*, N°. 165; Brockelmann, *Gesch. d. arab. Lit.*, i. 487.

(C. BROCKELMANN.)

AL-**DJURDJĀNĪ**, NŪR AL-DĪN MUḤAMMAD, son of 'Alī al-Djurdjānī (see above), died 838 = 1434 in Shīrāz, translated a treatise on logic written in Persian by his father, wrote a commentary on his *Risāla fi 'l-Uṣūl*, and on Taftāzānī's grammar *Irshād al-Hādī* and wrote *al-Ghurra fi 'l-Manṭiḳ*, on which al-Ṣafawī (died 953 = 1546) wrote a commentary (see de Slane, *Catalogue des mss. ar. de la Bibliothèque Nationale*, N°. 2397).

Bibliography: Khwāndamīr, *Ḥabīb al-Siyar*, iii. 3, 147; Brockelmann, *Ar. Lit.* ii. 210.

(C. BROCKELMANN.)

DJURDJĀNIYA. [See GURGANDJ.]

DJURHUM or DJURHAM, Γερραιοι in Steph. Byz., an ancient Arabian tribe, who according to tradition once lived in Mecca, whither they had migrated from the Yaman. They must have been exterminated by some catastrophe at quite an early date, for a poet, a contemporary of the Prophet, (Ibn Hishām, p. 468, 11 cf. also *Kāmil*, ed. Wright, 445, 1) held them up as a warning to the Ḳuraishites along with 'Ād. Later genealogists therefore reckon them with the 'Amālīḳ, 'Ād, Thamūd etc., among the prehistoric, original Arabs (the *'Arab al-'Āriba*), whose descent they trace from 'Ābar ('Eber) and who had utterly disappeared, with the exception of the Ḳaḥṭānids, whom others, however, have reckoned among the Ismaelites. The Djurhumids had however not entirely disappeared, for Ḥassān b. Thābit mentions remnants of them (*Dīwān*, ed. Cairo, p. 131; Ibn Hishām, p. 251), and even as late as the second century A. H., a few families of them lived on the coast of Mecca. The statement (Ṭabarī, ed. de Goeje, i. 749), that the Banū Libyān were the survivors of the Djurhum, is a genealogical fiction.

According to the Arab story, the Djurhumids who were related to Ismā'īl by marriage, once ruled in Mecca and had authority over the Ka'ba till they were driven out by the Khuzā'a for their wickedness. The legends associated with this event are of course all quite worthless, but there must be some historical foundation for the tradition. The poet Zuhair (*Mu'allaḳa*, v. 16) swears by the house, that men of Ḳuraish and Djurhum had built and which they remodelled; and similarly another poet A'shā swears by the (sanctuary) that Ḳuṣaiy and Ibn Djurhum built. This testifies to the participation of the Djurhumites in the building of the Ka'ba, but in a way, which does not well agree with the later view of a line of successive rulers in Mecca, ending in the Ḳuraishites.

Bibliography: Ibn Hishām (ed. Wüstenfeld), 4, 71—74; Ṭabarī, *Annales* (ed. de Goeje), i. 219, 283, 749, 768, 904, 1088, 1096, 1131—1134; Azraḳī (*Chroniken von Mekka*, ed. Wüstenfeld, i), 44—56; Ibn Ḳutaiba, *Kitāb al-Ma'ārif* (ed. Wüstenfeld), 313; *Kitāb al-Aghānī*, xiii.

110; Mas'ūdī, *Murūdj* (ed. B. de Meynard et Courteille), iii. 95—103; do., *Tanbīh* in *Bibl. Geogr. Arab.* (ed. de Goeje), viii. 82, 185, 202; Ibn al-Faḳīh (ibid., v.), 27; Ibn Rusteh (ibid., vii.), 29, 60; Bekri, *Geogr. Wörterbuch* (ed. Wüstenfeld), p. 489; Kāmil (ed. Wright), p. 265; Ibn 'Abd Rabbihi, *al-'Iḳd al-farīd*, ii. 60; Caussin de Perceval, *Essai sur l'Histoire des Arabes*, i. 33 *et seq.*, 168, 177, 194—201, 218; Nöldeke in *Zeitschr. d. Deutsch. Morgenl. Ges.*, xli. 717 and *Fünf Mu'allaḳāt*, iii. 26 *et seq.*

(Fr. Buhl.)

DJUWAIN is the name of several localities in Īrān.

1. A village in Ardashīr Khurra, five farsakh from Shīrāz on the road to Arradjān, usually called Djuwaim, the modern Goyum, cf. G. Le Strange, *Lands of the Eastern Caliphate*, p. 253; P. Schwarz, *Iran im Mittelalter*, p. 44, 173, 179 (not to be confused with Djuwaim Abī Aḥmad in the province of Dārābdjird, the modern Juwun, see G. Le Strange, *op. cit.*, p. 254; P. Schwarz, *op. cit.*, p. 102 and 201).

2. Djuwain (also written Gūyān) a district in the Nīshāpūr country, on the caravan road from Bisṭām, between Djādjarm and Baihaḳ (Sabzewār). The district, whose capital is given as Āzādhwār, later Farīyūmad (see *Journ. R. As. Soc.*, 1902, p. 735) contained 189 villages according to Yāḳūt, ii. 164—166, whose information is taken from Abu 'l-Ḳāsim al-Baihaḳī; they were all in the northern half, while the southern half was unsettled; cf. G. Le Strange, *Eastern Caliphate*, p. 391 *et seq.* The plain of Djuwain enclosed on the north and south by ranges of hills, still forms a district of Sabzewār with about 65 townships, which lie along the river Djuwain in a long series. In the middle of the valley near the village of Āzādhwār, lie the ruins of the ancient capital. The modern centre is Jugatai (Čaghatāi) which is situated to the southeast of it, at the foot of the hills on the south; cf. MacGregor, *Khorasan*, ii. 145, 225; C. E. Yate, *Khurasan and Sistan*, p. 380 *et seq.*

3. Djuwain or Guwain, a fortified place in Sidjistān, 2-3 miles N. E. of Lāsh on the Farāhrūd, appears under its modern name in ancient (see Marquart, *Ērānšahr*, p. 198; *Tafsīr* with Emendation on Isidorus of Charax) and early mediaeval itineraries (Iṣṭakhrī, p. 248; Ibn Ḥawḳal, p. 304). The importance of the sister towns of Lāsh and Djuwain still rests on the fact that the roads from Kandahār and Herāt from the Afghān side and those from Meshhed, Yazd and Naṣīrābād, from the Persian meet here. The Arab geographers say that Djuwain on the road from Herāt to Zarandj was a Khāridjī stronghold (Muḳaddasī, p. 306; Ibn Rusta, p. 174).

Djuwain, built on a slight elevation in the centre of a fertile plain covered with ruins, and surrounded by a quadrangular wall of clay, forms a striking contrast to the rocky stronghold of Lāsh; it appears to have considerably declined in the second half of the last century. While Lāsh is occupied by a garrison for the Amīr of Afghānistān, Djuwain is occupied by a chief of the Sakzai (Ishākzai)-Afghāns, besides whom it contains a number of Ḳizilbash. Cf. G. Le Strange, *Eastern Caliphate*, p. 341 *et seq.*; Euan Smith in *Eastern Persia*, i. 319 *et seq.*; A. C. Yate, *England and Russia face to face in Asia*, p. 99 *et seq.* (R. Hartmann.)

al-**DJUWAINĪ**, 'Abd Allāh b. Yūsuf, a Shāfi'ī Faḳīh who studied with his father in Djuwain and afterwards in Nīsābūr and Merv and settled in Nīsābūr in 407 = 1016. He received a teaching appointment there and enjoyed such a reputation that it was said of him, as in a later period of al-Ghazālī, that, if there could be a prophet after Muḥammad, it would be he. Of his works there has only survived the *Kitāb al-Djam' wa 'l-Farḳ* (see Ahlwardt, *Verzeichnis der ar. Hdss. der Kgl. Bibliothek zu Berlin*, N°. 4811; *Fihrist al-Kutubkhāne al-Khedīwiya*, iii. 215).

Bibliography: Ibn Khallikān, *Wafayāt al-A'yān* (ed. Būlāḳ 1299), N°. 308; Subkī, *Ṭabaḳāt*, iii. 208—219; Wüstenfeld, *Schāfi'iten*, N°. 365ª; Brockelmann, *Gesch. der ar. Lit.*, i. 386. (C. Brockelmann.)

al-**DJUWAINĪ**, Abu 'l-Ma'ālī 'Abd al-Malik, son of the preceding, celebrated by the honorary name of Imām al-Ḥaramain, was born in the 18th Muḥarram 419 = 12th Febr. 1028 in Bushtanikān, a village near Nīsābūr, and succeeded to his father's post on his death, though not yet 20 years old. In dogmatics he adopted the teaching of al-Ash'arī. When 'Amīd al-Mulk al-Kundurī, the vizier of the Saldjūḳ Ṭughrilbeg, took steps against these dogmatic innovations and had their protagonists like the Rawāfiḍ cursed from the pulpits, he left his native town with Abu 'l-Ḳāsim al-Ḳushairī, went first to Baghdād and thence in 450 = 1058 to the Ḥidjāz, where he taught for four years in Mecca and Medina, whence his honorary name. When the vizier Niẓām al-Mulk had risen to power in the Saldjūḳ empire, he favoured the Ash'arīs and requested the refugees to return. Al-Djuwainī was among those who returned to Nīsābūr (*Zeitschr. d. Deutsch. Morg. Ges.*, xli. 63, is not quite correct) and Niẓām al-Mulk even founded a madrasa specially for him, which like its sister-institution in Baghdād, was called Niẓāmiya. Al-Djuwainī taught there till his death. He died in his birthplace, to which he had gone in the hope of recovering from an illness, on the 23rd Rabī' II 478 = 20th Aug. 1085. His literary activity was so great that Subkī, *Ṭab.*, ii. 77, 20 thinks one could only comprehend his works by a miracle. But in spite of the esteem, which he enjoyed, none of his works ever became very popular. His *Kitāb al-Burhān fī Uṣūl al-Fiḳh* which has not survived, was planned on quite a new scheme and contained so many difficulties that Subkī, *Ṭab.*, iii. 264 is disposed to call it *Laghz al-Umma*. His greatest work *Kitāb al-Waraḳāt fī Uṣūl al-Fiḳh* was commented on down to the xith century A. H., but has not yet been printed.

Bibliography: Ibn Khallikān (Cairo), N°. 351; Subkī, *Ṭabaḳāt*, ii. 70-71; iii. 249—282; Ibn al-Athīr (ed. Tornberg), x. 77 (ann. 485); Ibn Taghrībirdī, p. 771; Wüstenfeld, *Die Akademien der Araber*, N°. 38; the same, *Schāfi'iten*, N°. 365c; Schreiner in *Grätz' Monatsschrift*, xxv. 314 *et seq.*; Brockelmann, *Gesch. d. ar. Lit.*, i. 388. (C. Brockelmann.)

DJUWAINĪ, 'Alā al-Dīn 'Aṭā Malik b. Muḥammad, a Persian governor and historian, author of the *Ta'rīkh-i Djihān-Kushāi*; it is from this work that almost all our knowledge of the author (to 654 = 1256) and his ancestors is derived. The family belonged to the village of Āzādwār in the district of Djuwain [q. v., N°. 2],

in the western part of Khorāsān (it is mentioned as early as the 10th (4th) century and was a day's journey north of the town of Bahmanabād which still exists under this name, cf. Iṣṭakhrī, ed. de Goeje, p. 284); according to Ibn al-Ṭiḳṭaḳā (*al-Fakhrī*, ed. Ahlwardt, p. 209) 'Alā al-Dīn claimed at a later period to be descended from Faḍl b. Rabī', the vizier of Hārūn al-Rashīd. Bahā al-Dīn Muḥammad b. 'Alī had paid homage to the Khwārizmshāh Takash in 588 = 1192; his grandson Bahā al-Dīn Muḥammad b. Muḥammad appears in Dawlatshāh (ed. Browne, p. 135 *et seq.*) as the confidant (*Muḳarrab*) of the Khwārizmshāh Muḥammad b. Takash (died 617 = 1220) in a story said to be taken from the *Ta'rīkh-i Djihān-Kushāi*; but this passage, like several other quotations in Dawlatshāh, does not seem to be found in this work. Its author seems first to mention his father in his account of the last battles between the Mongols and Sulṭān Djalāl al-Dīn Manguberti, (cf. above p. 1004). Bahā al-Dīn was then in Nīshāpūr; the town had been held by two of the Sulṭān's principal officers, Tughān Sunḳūr and Ḳarādja, but they were soon afterwards driven out by the Mongol general Kūl-Bulāt; Bahā al-Dīn went with a few companions to Ṭūs and took refuge in a fortress there, but was afterwards handed over by its commander to the Mongols at their demand. He was kindly received by Kūl-Bulāt, entered the Mongol service and for the next few decades filled the office of *Ṣāḥib-Dīwān* (finance-minister) of Khorāsān under different governors; on several occasions he accompanied Arghūn-Aghā, the last of these governors, to the Mongol capital Ḳarāḳorum. In the second half of the year 651 = 1253, when he had reached the age of 60, he wished to retire, but at the request of the Mongols had to give up the idea and died the same year in Iṣfahān.

'Alā al-Dīn tells us of himself, that, while still a youth, he chose an official career against his father's wish, without having received a proper literary training, and received a position in the Dīwān. On two occasions (647—649 = 1249—1251 and 649—651 = 1251—1253) he made the journey to Mongolia and back with Arghūn-Aghā. When prince Hūlāgū invaded Persia at the head of an army and took over the government of the country, 'Alā al-Dīn was left in Khorāsān in the spring of 654 = 1546 to govern the land with Arghūn-Aghā's son Girāī-Malik. In the same year he earned the gratitude of the people by rebuilding the town of Khabūshān (the modern Ḳučan) which had been destroyed by the Mongols; at his request also Hūlāgū protected the celebrated library of the Assassins from destruction at the taking of Alamūt [q. v., p. 249b *et seq.*]; the books were handed over to 'Alā al-Dīn, who ordered all to be burned that dealt with the heresies of the sect and preserved the others; the majority were afterwards placed in the newly founded observatory in Marāgha.

In 661 = 1262-1263 'Alā al-Dīn was appointed governor (*Malik*) of Baghdād; he probably owed this appointment to the influence of his brother Shams al-Dīn Muḥammad (see below) who had been appointed *Ṣāḥib-Dīwān* in the same year. Henceforth, as Ḥamd Allāh Ḳazwīnī (*Ta'rīkh-i Guzīda*, MS. of the Univ. of St. Petersburg, 153, p. 325) tells us, he governed the land of the Arabs "in place of the Caliph" (*bar djā-i Khalīfa*). He is said to have won great renown in restoring the prosperity of Baghdād and the tranquillity of the province; he expended 100,000 dīnārs of gold in making a canal from the Euphrates to Kūfa and Nadjaf and thereby opened up new areas to commerce (Waṣṣāf, Ind. edition, p. 59). The work was carried out by Tādj al-Dīn 'Alī b. Muḥammad, the father of the author of the *Kitāb al-Fakhrī*; Tādj al-Dīn afterwards sought to get Abāḳā to dismiss the governor and was therefore murdered one night at the latter's instigation; 'Alā al-Dīn thereupon put the assassins to death, but at the same time, confiscated the murdered man's property (*al-Fakhrī*, ed. Ahlwardt, p. 412). A Derwish monastery (*Khānaḳāh*) was built at 'Alī's tomb; the governor on the other hand sought to protect members of other faiths from the fanaticism of Muslims; in 1268 the Nestorian patriarch Denha found a safe asylum in his house. In 1271 an attempt was made by the Assassins to murder the governor, whereupon the Christians were accused by the Muslims of complicity in the plot; in spite of his tolerance 'Alā al-Dīn found himself forced to imprison several bishops, priests and monks.

The hostile attacks to which the two brothers were exposed in the reign of Abāḳā (1265—1282), particularly in the latter years of his rule, had even more serious consequences for 'Alā al-Dīn than for his brother. In 669 = 1270/1271 Abāḳā had the accounts of income and expenditure for the province of Baghdād audited and arrears of 250 tūmāns (a tūmān = 10,000 dīnārs of silver of 6 dirhems each) were found; 'Alā al-Dīn was able to show that this deficit had been caused by the poverty-stricken condition of the people and that the inhabitants would have been utterly ruined, if the payment of the money had been insisted on. Abāḳā was satisfied with this explanation and relieved the province of its arrears of taxation; 'Alā al-Dīn was allowed to return to Baghdād. The same accusations were brought against him in 680 = 1281 with more success; 'Alā al-Dīn was further accused of negotiating with the Egyptian government. He was arrested and, to escape torture, he pledged himself to pay 300 tūmāns to the treasury but, after exhausting all his resources was only able to raise 170 tūmāns; he was set free on the 4th Ramaḍān = 17th December by Abāḳā's orders, but soon afterwards re-arrested for the 130 tūmāns which he still owed, tortured and led naked through Baghdād. When the *Ṣāḥib-Dīwān*, through the favour of the new ruler Aḥmad (1282—1284), was able to destroy his enemies, 'Alā al-Dīn also received his freedom and had his property and his governorship of Baghdād restored to him; but in the same year (681 = 1282/1283) prince Arghūn on his own initiative reopened the enquiry into his administration and confiscated all his property. When 'Alā al-Dīn, who was in Arrān at the time, heard this, he had an apoplectic stroke and died on Saturday the 4th Dhu 'l-Ḥidjdja 681 = 6th March 1283.

'Alā al-Dīn's references to the defects in his literary education are probably to be put down to conventional modesty; he is praised by his contemporaries, among them the author of the *Kitāb al-Fakhrī*, the son of his enemy, as a highly cultured man and a patron of poets and scholars (Zakariyā Ḳazwīnī's *'Adjā'ib al-Makhlūḳāt*, amongst other works, is dedicated to him, cf.

Brockelmann, i. 481 on the first edition of this work in 661 = 1263); his history was regarded as an unrivalled model for its style. The work is divided into three main sections: 1. History of the Mongols and their conquests to the events after the death of Khān Guyūk (cf. the article BATŪ, p. 681[b] *et seq.*), including the history of the descendants of Djūčī and Čaghatāi; 2. History of the dynasty of Khwārizmshāhs, based in part on previous works such as the *Mashārib al-Tadjārib* of Abu 'l-Ḥasan Baihaķī (cf. above p. 591[b] *et seq.* and Yāķūt, *Irshād al-Arīb*, ed. Margoliouth, v. 208 *et seq.*) and the *Djāmiʿ al-ʿUlūm* of Fakhr al-Dīn al-Rāzī (cf. Rieu, *Supplement*, p. 102[b]), and a history of the Mongol governors of Khorāsān to the year 656 = 1258; 3. Continuation of the history of the Mongols to the overthrow of the Assassins, with an account of the sect, based chiefly on works found in Alamūt such as the *Sarguzasht-i Saiyidnā* (cf. above p. 491[a]); other works since lost are also quoted such as the *Taʾrīkh-i Djang-i Dailam* and the *Taʾrīkh-i Sulṭānī* (written for the Būyid Fakhr al-Dawla (died 387 = 997); on this work cf. W. Barthold in the *Orientalische Studien, Th. Nöldeke gewidmet*, i. 174 *et seq.*). Extracts from the *Taʾrīkh-i Djihān-Kushāi* have been published Defrémery (*Journ. Asiat.*, iv[th] Ser., xx. 372 *et seq.*); Schefer (*Chrestomathie Persane*, ii. 106 *et seq.*); Houtsma (*Recueil de textes relatifs à l'histoire des Seldjoucides*, i. p. xxii. *et seq.*); Salemann (in W. Radloff's *Kudatku Bilik*, Introduction, p. xli. *et seq.*) and Barthold (*Turkestan* etc., i. 103 *et seq.*); cf. the translation of passages in d'Ohsson, *Histoire des Mongols*, i. 429 *et seq.*: 441 *et seq.*; Elliot, *History of India*, ii. 386 *et seq.* and Ross, *Taʾrīkh-i Rashīdī*, p. 288 *et seq.* The accounts of the author were first collected by Quatremère (*Fundgruben des Orients*, i. 220 *et seq.*; *Histoire des Mongols de la Perse par Rashīd al-Dīn*, p. 160 *et seq.*), and afterwards by d'Ohsson, (*Histoire des Mongols*, i. p. xvii. *et seq.*; iii. 470, 511 *et seq.*, 536 *et seq.*, 582); Elliot, (*History of India*, ii. 384 *et seq.*) and Schefer (*Chrestomathie Persane*, ii. Notes, p. 134 *et seq.*) only reproduce Quatremère's and d'Ohsson's views and the facts given by them; a few corrections to d'Ohsson are to be found in Hammer-Purgstall's *Geschichte der Ilchane* (see Index). A complete edition of the *Taʾrīkh-i Djihān-Kushāi*, of which the first volume has already appeared (1912), is being prepared by Mīrzā Muḥammad Ķazwīnī for the *Gibb Memorial Series*; the fact that no such edition has hitherto been undertaken is described by Browne in his *Literary History of Persia*, ii. 473) as "nothing less than a scandal". The work, which has considerably influenced historical tradition in the east, is for us also an historical authority of the first rank. The author is probably the only Persian historian who had travelled to Mongolia and described the countries of Eastern Asia from his own experiences; it is to the *Taʾrīkh-i Djihān-Kushāi* and to the *Journal* of William of Rubruck that we owe practically all we know of the buildings in the Mongol capital Ķarāķorum. The accounts of Čingiz-Khān's conquests are given nowhere else in such detail; many episodes, such as the battles on the Sir-Daryā above and below Otrār and the celebrated siege of Khodjand are known to us only from the *Taʾrīkh-i Djihān-Kushāi*. Unfortunately Djuwainī does not give us in these cases the first hand impressions of a contemporary, but the opinions of the next generation, so that the details of his narrative, particularly the statements of the numbers of combatants and slain have to be taken with great caution; cf. for example, the fact pointed out long ago by d'Ohsson (i. 252 *et seq.*), that the citadel of Bukhārā according to Djuwainī was defended by 30,000 men all of whom were slain on its capture, while Ibn al-Athīr (ed. Tornberg, xii. 239) on the authority of an eye-witness, says the garrison consisted only of 400 cavalry. The account of the events in Mā warāʾ al-Nahr before the Mongol conquest, particularly of the battles between the Ķarā-Khitāi and the Khwārizmshāh Muḥammad, is given in different chapters, the result of which is, that the author gives quite another account in the later chapters from the earlier, apparently from other (written or oral) sources. It was only by later compilers like Mīrkhond that these contradictory accounts were woven into an uniform narrative, not of course, according to the criteria of modern criticism; European scholars, to whom such compilations were much more accessible than the original authorities, have been frequently led astray by them.

Djuwainī wrote his history while still a young man and does not seem to have again returned to this field of research in later life. According to his own statements he was asked, when in Mongolia, as early as 650 = 1252-1253 to write a history of the Mongol conquests; in the preface to the work we are told that the author was 27 years old at the time of its composition; in the account of the siege of Bukhārā and Samarķand the year 658 = 1260 is given as the date of composition of this chapter (cf. the text in Schefer, *Chrest. Pers.*, ii. 118 at the foot), in the (late) manuscript B. M. Or., 155 (cf. Rieu, *Catalogue* etc., p. 161) the month Rabīʿ I. (15[th] February—15[th] March) as the date of the conclusion of the whole work. In spite of Quatremère's views, it cannot be proved that the preface was written much before this date. Quatremère relies on the fact that Khān Möngke, who, according to Rashīd al-Dīn (cf. Blochet's edition, p. 333), died in 655 = 1257, is mentioned in the preface as still reigning; but the date given by Rashīd al-Dīn is certainly wrong; according to the Chinese authorities Möngke Khān did not die till August or September 1259 (in the 7[th] month, cf. C. Arendt in the *Mitt. des Orient. Seminars zu Berlin, Ostas. Stud.*, iv. 155); the author of the *Ṭabaķāt-i Nāṣirī* (transl. Raverty, p. 1292), which was also written in 658 = 1260, only knew of his death through a vague rumour. Quatremère is no more correct in his thesis, that the author could not have concluded his work with the account of the extinction of the Assassins, although, as Quatremère says, Maḥmūd Nikbī b. Masʿūd bases his account of the fall of Baghdād on the *Taʾrīkh-i Djihān-Kushāi*; a similar account is actually to be found in one of the St. Petersburg manuscripts (Imper. Library, iv. 2, 34) of Djuwainī's work, but the chapter containing it is expressly stated to be a "continuation of the book" (*dhail-i kitāb*). Quatremère's statement that so late a year as 663 = 1264-1265 is mentioned in the account of Sulṭān Djalāl al-Dīn (an adventurer is said to have declared himself the lost Sulṭān in this year), seems to be based on a wrong reading in a manuscript,

the St. Petersburg manuscripts give the date as 633 = 1253-1254.

During the persecution he suffered under Abāḳā, Djuwainī wrote in Arabic an epistle of consolation to his brothers (*Tasliyat al-Ikhwān*, as it is correctly given in Quatremère, *Fundgruben*, i. 234 and Hammer-Purgstall, *Geschichte der Ilchane*, i. 307; cf. Waṣṣāf, Ind. lith., p. 101, and Mirkhond, Pers. lith., Vol. v. without pagination; in d'Ohsson, iii. 583, the title is erroneously given with a reference to Mirkhond as *Tathlīth al-Ikhwān*, "la trinité des frères"; the same mistake occurs in Schefer, *Pers. Christ.*, ii. Notes, p. 10). A *Ḳaṣīda* from this work is said by Waṣṣāf (l. c.) to have been imitated by seventy poets who added verses with the same rhyme (*tawshīḥ*). (W. BARTHOLD.)

DJUWAINĪ, SHAMS AL-DĪN MUḤAMMAD B. MUḤAMMAD, brother of the preceding, a Persian statesman; as *Ṣāḥib-Dīwān*, he was at the head of the administration of Persia under Mongol rule in the reigns of Hūlāgū (to 1265), Abāḳā (1265—1282) and Aḥmad (1282—1284); according to Rashīd al-Dīn (ed. Quatremère, p. 392 *et seq.*, 402), he was appointed to the office in 661 = 1262-1263. It is not known whether he was older or younger than his brother; nor do we know anything of his career before the year 661; he is not mentioned by his brother. In 677 = 1278 he was sent to Asia Minor to arrange the affairs of that province; an account of his work there is given by his contemporary Ibn Bībī (in Houtsma, *Recueil de Textes relatifs à l'Histoire des Seldjoucides*, iv. 329 *et seq.*), amongst others. The last years of Abāḳā's reign were as troubled for Shams al-Dīn as for his brother; it is true that he was not, like 'Alā al-Dīn, deprived of his freedom and property and that he was even able to retain his office; but his enemy Madjd al-Mulk Yazdī was appointed controller of the kingdom (*Mushrif al-Mamālik*) and thus became second minister along with Shams al-Dīn; documents drawn up in the Dīwān bore on the right side the seal of the *Ṣāḥib-Dīwān* and on the left that of the *Mushrif* (Waṣṣāf, Ind. ed., p. 95); on ceremonious occasions at court, the Mushrif was openly favoured by the ruler, while insults and mortifications were heaped on the *Ṣāḥib-Dīwān*. After the death of Abāḳā the situation took another turn: Aḥmad, who had adopted Islām, was completely under the influence of Shams al-Dīn; the *Ṣāḥib-Dīwān* and his brother were exonerated from all the accusations levelled against them and received the most lavish compensation; Madjd al-Dīn on the other hand was accused of high treason for his relations with Arghūn, handed over to his enemies, and put to death by them (20th Djumādā I. 681 = 26th August 1282, according to Ḥamd Allāh Ḳazwīnī, *Ta'rīkh-i Guzīda*, MS. in the Univ. of St. Petersburg, N°. 153, p. 324; the date given by d'Ohsson, *Histoire des Mongols*, iii. 559 following Rashīd al-Dīn, does not correspond to the week-day). After the struggle between Aḥmad and Arghūn had ended in favour of the latter, Shams al-Dīn could expect no good from the new ruler; after some hesitation he had to make up his mind to pay homage to the victor, was at first treated kindly, but soon afterwards a charge was brought against him and he was executed on the 4th Sha'bān 683 = 16th October 1284 near the town of Ahar (on the road from Ḳazwīn to Zandjān). His sons met the same fate; their tombs were near Tabrīz, where Waṣṣāf visited them in 692 = 1293 (*Ta'rīkh-i Waṣṣāf*, Ind. ed., p. 142).

Like 'Alā al-Dīn, Shams al-Dīn was considered a patron of art and learning, and even wrote Arabic verse, which however savoured of barbarism (*'adjamīyat*) to the critics of Baghdād (Waṣṣāf, p. 58 at the foot). According to Dawlat-Shāh (p. 105) the work *Shamsīya* was dedicated to him, and he himself wrote a commentary (*Sharḥ*) on it. The aphoristic poems of Sa'dī known as *Ṣāḥibīya* are addressed to Shams al-Dīn; the third of Sa'dī's prose works (*Risāla*) consists of questions by the *Ṣāḥib-Dīwān* and the poet's replies (Ethé in the *Grundriss d. Iran. Phil.*, ii. 294). Shams al-Dīn himself, as Waṣṣāf (p. 142) expressly says, was never in Shīrāz, but his death was lamented even there. He is particularly celebrated for the prosperity he brought the kingdom and for his protection of Islām from oppression by the heathen rulers. Ḥamd Allāh Ḳazwīnī (*Ta'rīkh-i Guzīda*, MS. in the Univ. of St. Petersburg, 153, p. 323), the cousin of his enemy Fakhr al-Dīn pays him the doubtful compliment of having obtained for himself by his good government (*ḥukm-i tadbīr*) vast estates and considerable wealth; his daily income from his estates is said to have been 1 tūmān (according to Rashīd al-Dīn, in d'Ohsson, iv. 8: 1000 dīnār i. e. $1/_{10}$ tūmān, but even this would be an incredible sum for those days). Waṣṣāf, (p. 56) also tells us that when in the reign of Gaikhātū in the year 693 = 1294, the revenue of the estates (*indjū*) of the Ṣāḥib-Dīwān (*amlāk-i ṣāḥibī*), which had been incorporated in those of the ruling house, was estimated, it was found to be 360 tūmāns a year. Cf. d'Ohsson, *Histoire des Mongols*, iii. 396, 500 *et seq.*, 554 *et seq.*; iv. 4 *et seq.*; Hammer-Purgstall, *Geschichte der Ilchane*, see Index. (W. BARTHOLD.)

DJUZ', plural AJZĀ' (A.), "a part"; in prosody "foot" in a line. *Djuz'* is also the name of the 30 divisions into which the Ḳor'ān is divided for purposes of recitation.

DJŪZDJĀN, Persian GŪZGĀN, the older name of a district in Afghān Turkestan between Murghāb and the Āmū-Daryā. Its boundaries were not well defined, particularly in the west but it certainly included the country containing the modern towns of Maimana, Andkhūī, Shibergān and Sar-i Pul. Lying on the boundary between the outskirts of the Iranian highlands and the steppes of the north, Djūzdjān probably always supported nomad tribes as it does at the present day in addition to the permanent settlements in its fertile valleys (cf. Ibn Ḥawḳal, p. 322,₉ *et seq.*; Ḥādjdjī Khalīfa, *Djihān-Numā*, ed. 1145 A. H., p. 316). The principal wealth of the land lay in its flocks (camels: Ibn Ḥawḳal, *loc. cit.*; Vámbéry, *op. cit.*, p. 213 — horses: Marquart, *Ērānšahr*, p. 138, p. 147, note 22; Vámbéry, *op. cit.*, p. 222 — sheep: Vámbéry, p. 213; Yate, *op. cit.*, p. 344; cf. Iṣṭakhrī, p. 271,₅; Ibn Ḥawḳal, p. 322,₂₀). Although the way from the highlands of Iran to Mā warā' al-Nahr lay through Djūzdjān, it was used not so much for friendly intercourse, as as a military road for armies passing through it. While the vicinity of the steppes with their nomad hordes constantly threatened any peaceful development on a small scale, the general history of the country was destined by the greater powers in the southwest and the northeast to be that of a buffer state on the ancient frontier between different races.

The district, which in the beginning of the 1st = vii^{th} century, was attached to Ṭukhāristān (see Marquart, *op. cit.*, p. 67), was conquered on the occasion of al-Aḥnaf b. Ḳais' campaign in 33 A. H. by his lieutenant al-Aḳraʿ. The marches suffered not only from the wars with the Turks but from domestic differences within Islām also. In the year 119 = 737 the Khāḳān was defeated by Asad b. ʿAbdallāh al-Ḳasrī near the capital of Djūzdjān (Shubūrḳān). In 125 = 743 the ʿAlid Yaḥyā b. Zaid whose tomb was revered long afterwards (cf. Wellhausen, *Arab. Reich*, p. 321) fell in battle here against the Umaiyads. During the ʿAbbāsid period the governor's residence was in Anbār (probably the Djūzdjānān of Nāṣir-i Khusraw, p. 2, possibly the modern Sar-i Pul); the native ruling house of *Gūzgān-Khudhā*, the Afrīghūn dynasty continued however to survive and had its capital in Kundurm (cf. Iṣṭakhrī, p. 270; Ibn Ḥawḳal, p. 321 *et seq.*; Yaʿḳūbī, p. 287). Shubūrḳān (Shibergān) occasionally appears as the political centre of Djūzdjān, while Muḳaddasī (p. 297) and Yāḳūt, ii. 149 *et seq.*, mention al-Yahūdiya = Maimana [q. v.] as the capital. The ancient name Djūzdjān appears gradually to have fallen into disuse, to survive in literature only for some time longer. The various towns in it continue to be mentioned again and again as the scenes of hostile attacks; we can only mention Čingiz-Khān's and Tīmūr's invasions here. Nothing shows the importance of the district more clearly than the fact that a number of towns have survived all these vicissitudes to the present day.

In modern times quite a number of petty Uzbeg Khānates (Akče, Andkhūi, Shibergān, Sar-i Pul, Maimana) have been established in the ancient Djūzdjān, but they were much harassed by raids of their more powerful neighbours such as the invasions of the Turkoman nomads. Since the time of Dōst Muḥammad [q. v.] these Khānates have gradually been incorporated in the Afghān province of Turkestan; Maimana alone retains a vestige of independence under Afghān suzerainty.

Bibliography: Marquart, *Ērānšahr*, p. 78, 80 *et seq.*, 86 *et seq.*; S. de Sacy in *Annales des Voyages*, xx. (1813), p. 172 *et seq.*; G. Le Strange, *Eastern Caliphate*, p. 423 *et seq.*; Vámbéry, *Reise in Mittelasien*², p. 211 *et seq.*; C. E. Yate, *Northern Afghanistan*, p. 334—352.

(R. Hartmann.)

DJUZDJĀNĪ, Minhādj (al-Dīn) ʿAbū ʿOmar ʿOthmān b. Sirādj (al-Dīn) Muḥammad, a Persian historian. His father, who filled the office of Ḳāḍī in Bāmiyān and Ṭukhāristān, was slain, while going to the Caliph of Baghdād as ambassador of the Ghūrids, by robbers who fell upon him on the way. He himself escaped to India (Dihlī) when the Mongols came to Ghūr in 624 (1227). He spent the years 640—643 = 1242—1245 in Lakhnawatī, then returned to Dihlī and received the office of Ḳāḍī of Gwalior and of superintendent of the Nāṣiriya-Madrasa in Dihlī. He was chief Ḳāḍī from 649—651 = 1251—1253 in the reign of Nāṣir al-Dīn Maḥmūdshāh, who had been on the throne since 644 = 1246, was then disgraced but restored to his former position in 653 = 1255. Nothing definite is known of his later days except that it may be deduced from his history, which he called *Ṭabaḳāt-i Nāṣirī* (printed in the *Bibliotheca Indica*, in 1864, transl. by Raverty, ibid. 1873—1876) in honour of Sulṭān Nāṣir al-Dīn, that he was still alive in 658 (1260).

Bibliography: Raverty, *Memoir of the Author* in his translation of the *Ṭabaḳāt-i Nāṣirī*, p. xix *et seq.*; Elliot-Dowson, *Hist. of India*, ii. 259 *et seq.*

DOʿĀN, the name of a wādī in Ḥaḍramawt, some fifty miles in length, running in a N. W. direction between the 48th and 49th degrees of east longitude. This valley was visited in 1846 by Von Wrede in an unsuccessful attempt to reach the Wādī Ḥaḍramawt. Theodore Bent and Mrs. Bent had intended to go by this route in 1893—1894, but were prevented by their Arab guides, who represented that the people of the town of Khuraiba, situated near the head of the valley, intended to attack them. Bent suggests that this is the town of Doʿān of Hamdānī, the Θοάνα of Ptolemy, and Thoani of Pliny. Bent merely passed the mouth of the W. Doʿān, where it joins the W. al-ʿAin, about three English miles below Khaila. He says it has two branches, only the larger of which bears the name Doʿān. The town of Doʿān was a great emporium in the days when the frankincense trade flourished. Earlier in the same year Leo Hirsch had struck the Wādī Doʿān at the point reached by Von Wrede and continued to Shibam. Hamdānī mentions two places, one called Daʿān in the Iyād country, and one Doʿān or Daʿān in the Ḥidjāz.

Bibliography: A. von Wrede, *Reise in Hadhramaut* (ed. by von Maltzan, 1870); Leo Hirsch, *A Journey in Hadramaut*, *Geographical Journal*, 1894, p. 198 *et seq.*; Bent, *Southern Arabia*, p. 90 *et seq.*; Hamdānī, *Geogr. der Arab. Halbinsel* (ed. Müller), p. 178, 25 and 181, 18; Ptol. *Geogr. Lib.* viii. (ed. Wilberg), p. 411.

(T. H. Weir.)

DOBRUDJA (from Δόβηρες, in Herodotus V, 16 a Paeonian people, or from Dobrotič, the name of a Bulghār ruler of the xiv^{th} century, or from the Bulgarian *dobrīče* "stony, unfertile plain"), a district in Roumania, a peninsula bounded by the lower Danube and the Black Sea (from the coast of Balčiḳ to the delta of the river); it is a broad, arid plateau from 200—300 feet high, of grey sand, covered with swamps, without drinking water, but rich in pasture for cattle; it has numerous lakes of which Ḳaraṣū in the centre and the lake of Ramzin are the most important. The only elevation is the small range (1800 feet high) of Besh-Tepe ("the Five Hills"). The district is traversed by the Küstendje (Constanța)—Černavoda railway, which follows the triple line of fortifications known as Trajan's Wall, which was built in the reign of Valens in 377 by Trajan, a military officer (Amm. Marc., xxxi. 8). The Deli-Orman ("mad forest") separates Dobrudja from the Bulgarian province of Varna. The few towns in the district are Medjīdiye, founded in 1855, in the centre on the railway; Rasova, Černavoda, Hirsova, the fortresses of Mačin, Isaḳčī and Tulča, all on the Danube; Bābā-Dāgh, on the northern lagoon and Küstendje on the coast. The plateau is inhabited by a few Noghai Tatars who were transferred hither from Bučaḳ [q. v., p. 769ᵃ] in South Russia 1784 and 1812, and from the Crimea in 1855, and by Circassians who immigrated in 1864. In the northern part of Dobrudja there are a number of Lippowans, Russians, Ruthenians and a few "Old Believers", whose

ancestors were driven out of Russia by Catherine II. On the southern arm of the Danube delta there are a few villages of German and Alsatian colonists. The population on the coast is Bulghār to the north of Küstendje, Turkish in the south, and there are a few Arabs in ʿArabköi (immigrated in 1832). The whole population is about 115,000—116,000.

The name Dobrūdja is first found in Laonikos Chalkokondylas in the second half of the xv[th] century. By 788 (1386) the district was under Turkish rule, however, for at that time Serādj, a Tatar ruler, acknowledged himself the vassal of Sulṭān Murād I., with the consent of Constantine, the lord of Küstendil (v. Hammer, *Gesch. d. Osm. Reiches*, i. 206). At the outbreak of the last Russo-Turkish war, Dobrūdja belonged to the Sandjaḳ of Tulča in the Wilāyet of the Danube, and comprised the Ḳaẓās of Kilia, Sülina, Maḥmūdiye, Isakči, Mačin, Bābā-Dāgh, Hirsova, Küstendje and Madjidiye. By the Treaty of Berlin in 1878 (Art. 46) the district was transferred to Roumania, which had to give up Bessarabia to Russia in compensation. At the same time Dobrūdja was extended in the south by the inclusion of an area stretching eastwards from Silistria to the south of Mangalia on the Black Sea. Since then, it has been divided into two administrative districts, Tulcea in the north and Constanta in the south.

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DOFĀR. [See ẒAFĀR.]

DOLMA BAGHČE. [See CONSTANTINOPLE.]

DŌMBKĪ, the name of a Balōč tribe now located in the plain of Kaččhī, with its head quarters at the small town of Lēhrī. This tribe is considered to be of the purest Rind blood, though not now of the greatest importance. It was at one time celebrated for raiding in Sindh, but became more peaceful after punishment by Gen. Jacob. The tribe, in 1901, numbered 4938. The name Dōmbkī is by legend connected with the Dōm or minstrel tribe, but more probably is really derived from Dōmbak in Persian Balōčistān. (M. Longworth Dames.)

DONGOLA (Dunḳula, Dunḳula) a district in Nubia, which lies along both banks of the Nile between 19° 42' and 18° N. Lat. for a distance of about 170 miles; at the present day it is a *Mudīriya* of the Anglo-Egyptian Sūdān. The population, (*Danāḳila*, *Danāgla*, sing. *Dongolāwī*) numbers about 56,000; it has in course of time received a considerable infusion of Arab blood and speaks a dialect of Nubian. The capital is New Dongola or al-Urdu with about 15,000 inhabitants.

The district takes its name from the ancient capital of the Christian kingdom of Maḳurra (on the latter cf. Marquart, *Benin*, p. ccl. *et seq.*), which at the time of the Muslim conquest, covered roughly the same area as the modern Dongola. In the Arabic sources the name is first mentioned in connection with the campaign, which ʿAbdallāh b. Abī Sarḥ undertook against Nubia in 31 (652), in the course of which the town was besieged and its church destroyed. The celebrated treaty was then signed by which the kingdom was pledged to make certain presents or tribute (cf. the article BAḲṬ, p. 608[b] *et seq.*), though on the other hand the Egyptian authorities had to give presents in return. Even as early as this a mosque is mentioned in Dongola which the Nubians had to promise to protect and support. The land, however, remained a stronghold of Christianity for centuries longer; in the second century A. H., the king (Kyriakos) even invaded Egypt, to effect the release of a Coptic patriarch, who had been imprisoned by an Umaiyad governor, and was successful in his object. When Djawhar [q. v., p. 1028] had conquered Egypt in 358 = 969 for the Fāṭimids, he sent an embassy to the Nubian king reigning at that time, George, demanding that he should adopt Islām, but without success. According to Abū Ṣāliḥ, King Raphael built a lofty palace with several domes of red brick, similar to the buildings of the ʿIrāḳ, in Dongola in 392 = 1002. At the beginning of the Aiyūbid period we learn from a description sent to Shams al-Dawla Tūrān Shāh in connection with his Nubian expedition, that at that time the only cereal grown in Dongola was *durra*; the fruit of small palm-trees was also an important article of diet for the population. As to the town itself, it consisted, with the exception of the royal palace, of rude huts only. About a century later, in the reign of Baibars, the independence of the kingdom was finally destroyed. In 671 = 1272-1273, King David's refusal to pay *baḳṭ* and his raids into Upper Egypt provoked a punitive expedition, which reached the capital; in 674 = 1275 Dongola was taken and Shekenda, David's nephew, who had taken refuge from him in Egypt, raised to the throne in his stead. The kingdom thus became practically a dependency of the Mamlūks. During the next few troubled decades the Egyptians seem repeatedly to have deposed the reigning prince in favour of one agreeable to them, who, however, as soon as the troops supporting him were withdrawn, was deposed. This happened on the campaigns against Shamāmūn in 686 and 688 (1287 and 1289); and again in 716 = 1316, when a Muslim ascended the throne for the first time in the person of a member of the royal house who had become a convert to that faith. The usurper Kanz al-Dawla (in Ibn Baṭṭūṭa: *Kanz al-Dīn*) — a member of the Banū ʾl-Kanz tribe settled around Assouan —, who soon afterwards seized the throne, was also a Muslim, but the population remained Christian. Under this ruler the kingdom again became independent in 1325 A. D., but, in 767 = 1365-1366, Egypt once more interfered in Nubian affairs, on account of the constant unrest fostered by the Banū Djaʿd, Banū ʾl-Kanz and Akramī, and caused the king to take up his residence in the fortress of Daw, as the capital Dongola had been abandoned by its inhabitants. The history of the centuries following is by no means clear. The land became more and more a prey to the ravages of Arab tribes and during this period its gradual conversion to Islām was accomplished. That the Djuhaina [q. v. p. 1060] played a considerable part in this may be concluded from Ibn Khaldūn, v. 429. According to Barth (*Reisen*, iii. 384), the Tundjer, who in the xvi[th] century founded the kingdoms of Dārfūr [q. v. p. 915[b] *et seq.*] and of Wadāi

[q. v.], claim to have come from Dongola. Burckhardt was told that the power had long been in the hands of the Zubēr and Funnye families. The latter are probably the Fuuj, who founded the kingdom of Sennār some time after 1500 A. D. and extended their conquests as far as Dongola. At the beginning of the xixth century the Shāyiḳiya Arabs became supreme in the country; besides them there were probably also 'Abābda [q. v., p. 1b *et seq.*] and Kabābish. The influence of the tribe became considerably diminished when the Mamlūks, who had escaped the massacres of 1811 and 1812, found a firm footing in Dongola, soon won the sympathies of the people, endeavoured to protect them from being plundered by the Arabs and successfully endeavoured to promote agriculture; they also drove the Shāyiḳiya out of their stronghold Maraka (the modern New Dongola) on the left bank of the Nile 80 miles north of Old Dongola, which they then made their headquarters. But when in 1820 the conquest of the Sūdān by Ismā'īl Pāshā began, they fled to Shendi, while the Shāyiḳiya offered strenuous though vain resistance at two points before they finally submitted to the Egyptian troops. Dongola now became one of the five mudīriyas, into which the conquered country was divided; but native chiefs were not, however, deprived of their positions. In 1885 the province, like all the others, became affected by the rising of the Mahdī, himself a native of Dongola. After the governor Muḥammad Pāshā Yawr had twice defeated the invaders, in the battles of Debbe and Korti, it was decided in June 1885 to vacate the province, which then fell into the possession of the dervishes. It was not reconquered till 1896, when Lord Kitchener's troops entered Dongola on the 20th September, after twice defeating the dervishes. In terms of the agreement of 19th January 1899 the country became a mudīriya of the Anglo-Egyptian Sūdān.

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DÖNME, a sect of Jewish Muḥammadans in Salonica. In October 1676 the false Messiah Sabbatai Zebi died; he became worshipped and addressed in prayer as a saviour by the majority of Jews in the east even after their adoption of Islām. His widow thereupon declared that her brother Jacob was her son whom she had borne to the resurrected Sabbatai Zebi as a ten year old boy. The infatuation for mysticism and cabbalistic heresies, which were at that time very popular, enabled her to find many adherents in her native town of Salonica, who recognised in her alleged son an incarnation of the Messiah and paid him divine honours. They called him Jacob Zebi (*Querido* = favourite). The Lurian-Cabbalistic idea that, when a husband no longer takes pleasure in his wife, he should divorce her and take another in order to fulfil the commandment that married life should be happy, was strictly practised by the followers of Sabbatai Zebi and Jacob Querido and resulted in countless marriages and divorces. The Turkish authorities, whose attention had been called to this state of affairs by numerous complaints, made investigations and instituted severe penalties. Their wrath was particularly directed against Querido, the head of the sect, but, in order to escape punishment, he at once adopted Islām. Many of his followers also assumed the turban and performed a common pilgrimage to Mecca. On the return journey Querido died and his son Berechja was thereupon worshipped as the Messiah and a divine incarnation. — They called themselves "*Mäminim*" (*al-Mu'minūn*), the Jews gave them the name „*Minim*" מינים and the Turks *Dönme*, "seceders". — They are divided into three minor sects, who are called: 1.) *Smirli* from Smyrna, the birthplace of Sabbatai Zebi. They are also called *Karamaya* or *Cavalieros*, because the aristocracy among them belong to this sect. 2.) *Yakubites* from Jacob Querido 3.) *Kunios*, founded by Jacob Kunio ('Othmān Bawwāb) an attendant in the temple, at the end of the xviiith century. They intermarry, attend the mosque as well as their own synagogues and observe many Jewish as well as the Muḥammadan fasts and festivals. At the present day there are still about a thousand families in Salonica numbering some 10,000 souls in all of this sect. Their preacher is called *Ab-Beth-Din* and their leader at prayers *Paytan*. The former gives the children instruction in the Bible and Sohar according to the system of Sabbatai Zebi, administers justice, performs marriages and grants divorces and in his sermons admonishes his hearers to charity and kindness to the poor. Circumcision, originally performed on the eighth day, is now also performed in the third or fourth year, under Turkish influence. Their marriages are performed on Mondays or Thursdays; their ritual seems to be a mixture of Jewish and Muhammadan rites and customs. They believe that Sabbatai Zebi and Jacob Querido will one day return and save them. As a result of intermarriage, they are gradually being broken up and in the course of a few generations will be quite merged in their Turkish neighbours.

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DÖNÜM (from the Turkish *dön-* to turn round) a Turkish measure of area, originally named from the peasant's habit of turning the plough and its team round when he reached the end of a furrow. The *dönüm* is a square whose side is 40 ordinary paces long with an area of about 1000 square yards. In the law concerning property

in land in Turkey (Art. 131) the *dönüm* is more accurately defined. There is also a *dönüm ʿashrī* (decimal dönüm) which is a square with a side 100 paces long.

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DŌST MUḤAMMAD, the founder of the Bārakzai rule in Afghānistān, was a son of Pāinda Khān who was made chief of the clan under Tīmūr Shāh the Durrānī King, and afterwards had the Ghalzais also put under him. He obtained great influence which continued under Zamān Shāh until a rival, Wafādār Khān, obtained the Shāh's confidence, and Pāinda Khān was executed on a charge of conspiracy. He left twenty one sons of whom Fatḥ Khān was the eldest. Dōst Muḥammad was the 20th and his mother was of Persian origin. He was not therefore of pure Afghān blood. After his father's death Dōst Muḥammad lived as a child with his mother's relatives until his elder brother Fatḥ Khān, who had risen to importance as the principal supporter of Maḥmūd Shāh against Zamān Shāh, took charge of him in his twelfth year, 1215 (1800). Dōst Muḥammad remained attached to Fatḥ Khān in his varying fortunes, and when Maḥmūd Shāh's second reign began in 1224 (1809), he obtained high positions, and his great abilities were generally recognized. He was one of the principal agents in the defeat of Shāh Shudjāʿ by Maḥmūd, and showed absolute unscrupulousness in getting rid of all rivals. Dōst Muḥammad commanded successful expeditions against rebellions in Kashmīr and Herāt 1232 (1816). After Herāt was taken it is said that Dōst Muḥammad grossly insulted the wife of one of the princes who was herself the sister of Kāmrān son of Maḥmūd Shāh. Dōst Muḥammad fled to Kashmīr, and Kāmrān in revenge seized and blinded Fatḥ Khān who was afterwards killed in the presence of Maḥmūd Shāh. This murder caused a revulsion of feeling against Maḥmūd Shāh, and Dōst Muḥammad was able to raise a large force and defeated Maḥmūd and Kāmrān, 1235 (1818). Kābul came into his possession, while Maḥmūd, and after his death Kāmrān, retained Herāt.

The power over central Afghānistān including the cities of Kābul and Ḳandahār and the great Durrānī and Ghalzai tribes remained in Dōst Muḥammad's hands. He never claimed to be Shāh in succession to the Sadōzai kings, but was content with the title of amīr. His early coins commemorated his father Pāinda Khān in the couplet

Sīm u ṭilā ba shams u ḳamar mīdihad navīd
Waḳt-i rivādj-i Sikka-i Pāinda Khān rasīd.

"Silver and gold give the news to the sun and moon that the time has come for the circulation of Painda Khān's coinage".

The principal events in his reign including the invasions of Shāh Shudjāʿ al-Mulk, the war with the English, his flight to Bukhārā, imprisonment in Calcutta and final reinstatement at Kābul in 1258 (1842) are related in Art. AFGHĀNISTĀN pp. 170, 171. After his restoration he confirmed himself in his government, but had trouble with his eldest son Akbar Khān, who had been a principal leader in the wars against the English. Akbar Khān died in 1266 (1849). The same year during the second Sikh war of 1848—1849 an Afghān force entered the Pandjāb to assist the Sikhs, but met with no success and returned in disorder after the battle of Gudjrāt. After this Dōst Muḥammad saw the wisdom of confining his efforts to the consolidation of his own rule, and recovered the provinces beyond the Hindū Kush mountains which had been lost after the fall of the Durrānī kingdom. Just before his death he succeeded in taking Herāt which had been held by Persia ever since the murder of Kāmrān in 1258 (1842). This event took place in 1280 (1863) and he died while in his camp there the same year. He left the succession to his fifth son Shēr ʿAlī to the exclusion of his elder sons, M. Aʿẓam and M. Afḍal, which led to much subsequent trouble.

Dōst Muḥammad owed his rise to the incompetence of the later Durrānī kings Zamān Shāh, Maḥmūd Shāh and Shudjāʿ al-mulk as much as to his own undoubted abilities and lack of scruple as to the means of attaining his ends. He never hesitated at any murder or treachery, but yet was a good ruler according to the standard of his country and was considered a just man. Minor faults, such as an excessive fondness for drinking, did not stand in his way, and his name is still a great one among Afghāns of all classes. He left behind him a much stronger though a less extensive kingdom than that of his predecessors. The possession of Peshāwar, the Dēradjāt and Multān, Kashmīr and N. Sindh was really a weakness and not a strength to the administration, and their loss enabled the internal Government to be strengthened, with the result that his kingdom in despite of civil and foreign wars remains practically intact to the present day.

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(M. Longworth Dames.)

DOVIN. [See DWIN.]

DRA, the DARʿA of Arab authors, a river in Morocco, flowing into the Atlantic Ocean 40 miles southwest of Cape Nūn. The Dra is the longest river in Morocco. Its course which is not very accurately known, is perhaps over 800 miles long.

The Dra is formed by the confluence of two streams from the central High Atlas, the Wād Idermi from the west and the Wād Dades from the east. The former is in turn formed by the union of the Wād Tideli or Imini which drains the Djebel Tideli and the Wād Werzazat (see the article ATLAS, p. 509b *et seq.*) which drains the Djebel Sirwa. The second rises in the country of the Ait Merghād. The two streams whose union forms the Dra flow in opposite directions through the long hollow between the High and the Anti-Atlas. Their comparatively narrow valleys are bordered by meadows and cultivated land; but, in consequence of the high level of their upper courses, olives are rare and palms are practically not to be found in them. The population is almost exclusively Berber: Berāber, Ait Sedrat, Imerran in the Wād Dades; Ikhzama, Ait Marlif, Zenaga, Ait Amer in the Wād Idirmi. These tribes among whom are a few communities of Jews, are beyond the authority of the Sulṭan.

The Wēd Dra breaks through the Anti-Atlas in the Kheneg (ravine) of Tarea; it then turns to the southeast, traverses the Djebel Bani in a second ravine and thus reaches the desert. Its valley shut in by high mountains, gradually begins to widen, though the arable land which it waters does not exceed a mile and a half in breadth; sometimes it is limited to one bank only. The various districts watered by the river, Mezgita, Tinzulin, Ternata, Fezwata, Ḳtawa, which form the Dra country, are among the richest in Morocco. For a stretch of 100—110 miles, villages follow one another in practically uninterrupted line in the midst of palm-groves and orchards. The most important are Tamegrut on the left bank, which contains one of the most sacred Zāwiyas in Morocco, that of Sīdī Muḥammad b. Nāṣir, the founder of the Nāṣiriya order, and Beni Sbīḥ. This district has been prosperous from quite ancient times; even in the xi[th] century al-Bakrī draws a picture of it which quite corresponds to the accounts given by the few modern travellers (Rohlfs, de Foucauld) who have visited it: "The banks of this river" writes the Arab geographer "are covered with luxurious woods and orchards. Every day of the week a market is held on the banks of the Dra at one or other or sometimes even at two of the places which have markets; so vast is the area of the district and so large the number of its inhabitants. The land under agriculture in this country is seven days' journey across". The population is mainly Berber: according to de Foucauld, 95% of the inhabitants speak Tamazirt. Among them we find Berāber, Aït Sedrat, Ulād Yaḥyā, Roha, Aït Atta, and so many Ḥarrāṭīn that the word Drāwī has become a synonym for Ḥarṭānī [cf. the article BERBERS]. Except in Mezgita these Ḥarrāṭīn have lost their independence and have to pay tribute.

The lower course of the Dra is quite different in every respect from the central course. Beyond Mamid al-Ghozlan, the river enters the desert region through which it flows till it reaches the sea. Its banks are uninhabited; the settled population is replaced by nomads (Tajakant, Arib, Ida u Belal, Aït u Mribet), who live some distance from the river. The latter describes a wide curve to the west and continues in this direction to its mouth; it gradually loses in volume on its course through the desert. Apart from a few days when it is flooded, it is as dry as the Wēds of the Sahara. But the presence of subterranean water enables some parts of its valley to be cultivated, for example, the sandy plain called Delaya, two days' journey long and one and a half broad which is covered with water when the river is flooded, and the arable stretches called "*mader*" in the bed of the Dra itself at the mouths of the ravines that open into it. These, six in number, which are separated from one another by barren stretches, grow corn, more especially maize.

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(G. YVER.)

DRAGUT. [See TORGHUT.]

DRĪSHAK, the name of a Balōč tribe which has its headquarters at Āsnī near Rādjanpur in the Dēra Ghāzī Khān District of the Pandjāb. The tribe is of Rind origin, but in the present day is mixed with the Djaṭ cultivators. The Balōč language is giving place to Lahndā in this tribe.

(M. LONGWORTH DAMES.)

DRUZES, the Druzes are a people or a nation living in the Lebanon and Anti-Lebanon, around Damascus and in the mountains of Ḥawrān. They have their own religion and hold a special position in the administrative arrangements of the Ottoman empire.

Their name is derived from that of Darazī [q. v., p. 921]. Their ethnographical origin is obscure. It is probable that they already had distinct racial features before the founding of their religion and that they were never quite converted to Islām. They may be the remnants of some ancient peoples, who sought refuge in the mountains in times of invasion and always retained a certain amount of independence in those places so easy to defend. Benjamin of Tudela, who travelled in the East and died in 1173, believed that they were descended from the Ituraei, who in the time of Alexander's successors became notorious in Asia for their brigandages and were therefore forced by the Romans to fall back on the mountains of Lebanon. In the xvii[th] century they were regarded as the survivors of the Latin Christians, who escaped the massacre at Acre when al-Ashraf Sulṭān of Egypt took this town in 1291 and destroyed the last remnants of Frankish power in the Holy Land; this last tradition is clearly worthless, as it would place the date of the origin of the Druzes much too late; it is however interesting in as much as it is connected with the claim put forward by the Druze chiefs of the xvii[th] century to be descended from Godfrey de Bouillon.

The Druzes, who have an Emīr or a *Ḥakam* at their head, have had two very celebrated Emīrs in the course of their history: the Emīr Fakhr al-Dīn [q. v.], popularly called Fakardin, in the xvii[th] century and the Emīr Bashīr [q. v., p. 671 *et seq.*] in the xix[th].

The descendants of Fakhr al-Dīn, of the family of Ma'n, continued to rule the Druzes till the beginning of the xviii[th] century when the power passed from the family of Ma'n to that of Shihāb.

The Emīr Bashīr belonged to the family of Shihāb.

The withdrawal of the Egyptians from Syria (1840) was followed by a troubled period for Lebanon. There was a reaction among Muhammadans and the Turkish authorities against the Christians. The Druzes and Maronites had hitherto lived on good terms with one another; but the Turks won over the Druzes with gifts and the allies fell upon the Christians in 1840. The Maronites, attacked on several sides, defended themselves successfully at Dair al-Ḳamar; but at Ḥāṣbeyā, they were massacred by the Druzes of Ḥawrān acting in name of the Turks. The Porte deposed the Emīr and sent an Ottoman governor in his stead to Dair al-Ḳamar. This appointment raised the protests of the Powers, who did not wish to see direct Turkish rule established in Lebanon.

Their diplomacy resulted in two Ḳā'immaḳāms being provisionally appointed for Lebanon, one a Druze and the other a Christian; the Porte then separated the Djubail district from Lebanon, and incorporated it in the Pashalik of Tripoli. In September 1844, two Wakīls were installed in the mixed townships, one for the Druzes and the other for the Christians; these officers were to be subordinate to the Druze and Christian Ḳā'immaḳām respectively. The Porte next sought to place the Christian Wakīls also under the Druze Ḳā'immaḳām. The Maronites protested, saying they would rather be under the Pasha of Ṣaidā than under Druzes. On the 30th April 1845, the Druzes backed by the Turks again fell upon the Maronites and massacred them. At the end of this year (1845), the organisation of Lebanon was completed. The principle of separation of the two races under two separate chiefs was recognised and government by two Wakīls in the districts where the population was mixed. The two Ḳā'immaḳāms, Christian and Druze were retained, assisted by two councils, one presided over by the Druze Emīr, and the other by the Christian Emīr.

These councils were composed of ten members each, of whom two were Druze, two Maronite, two Malkite, two Greek and two Muslim. The Christians were therefore in a majority of six to four on them and this plan did not please the Druzes. In 1860 there were again massacres, marked by the most atrocious cruelty, in the Lebanon and Anti-Lebanon, particularly in the districts of Ḥāṣbēyā, Rāshēyā, Zaḥle and Dair al-Ḳamar. Europe at last took action; a body of French troops was sent to Syria and those responsible were punished.

Following the events of 1860, an international commission devised a new organic statute with guarantees. The Madjlis or central administrative council of the Mutaṣarrifik of Lebanon was composed of twelve members. The Druzes had the right to be represented by three of their number: one elected by the Mudīriya of Shūf, a second by the Mudīriya of Matn, and a third by that of Djezzīn. Quiet has not yet absolutely returned to the country. The Druzes and Maronites are at peace with one another, but the Druzes are waging a continual struggle against Turkish authority. From 1879 to 1896, the Druzes of Ḥawrān were constantly fighting bitterly against the regular Ottoman troops. In the latter year the Turks received their submission. Since the Turkish revolution they have become practically independent.

The Druze population has been estimated at a little over 150,000 for the last century or so. In 1842 it was put at 140,000 with 45,000—50,000 fighting-men; in 1855 Taylor put the figure at 120,000 of whom 40,000 were fighting-men. Max v. Oppenheim, in 1899, estimated 132,000 and Cuinet (1896) 150,000. The Druze population of Ḥawrān has been increased by immigration of Druzes from Lebanon and numbers at least 40,000 souls.

The Druzes are a warlike, energetic and valiant people; they would make very good soldiers if their independent spirit did not make them preferably brigands. They can be very cruel; the fiercest are those of Ḥawrān. In spite of their warlike disposition they have some ability as agriculturists and grow the vines which yield the fine Damascus grapes and also mulberries, olives and tobacco. Their women weave and embroider very fine cloths. In their dress the Druzes are distinguished by the turban which is of black or red silk. Their women used to wear a peculiar head-dress called "horn". This was a kind of very high hat which turned over behind; it was of silver or gilt copper among the rich and of pasteboard among the poor. It was fastened by means of a kerchief tied under the chin and by another around the head. A veil of white linen or dark blue silk hung from the top, attached to the horn by black strings of camel-hair. This head-dress was worn by night as well as by day. The women's dress was a short, dark blue tunic, bordered by a broad reddish brown band, with stripes of the same colour on the back, embroidered trousers and yellow shoes.

Religion. The Druzes have as a rule but little religion; they call themselves Muslims, when with Muslims, and Christians, when with Christians. They have no places of worship. What is called the Druze religion is a learned system which is not known to all the people. Those who know it, are called *'Uḳḳāl* (the learned); the others are the *Djuhhāl* (the ignorant). The *'Uḳḳāl* alone take part in the religious meetings which are held in the night from Thursday to Friday; the place of meeting is called *Khalwa* (retirement). The most meritorious of the *'Uḳḳāl*, in the proportion of one in 50, become *Adjāwīd* (perfect).

Belief in metempsychosis is wide spread among the people; the good are born again in infants, but the wicked return in the bodies of dogs. Polygamy is allowed and it is said that the marriage of brother and sister is sometimes practised; but the law forbids this (cf. de Sacy, ii. 700).

The religion of the Druzes in its learned form, belongs to the Bāṭinī system. It was founded in the time of the Fāṭimid Caliph Ḥākim (386—411 A. H.) by Ḥamza [q. v.] and Darazī [q. v., p. 921]. It is known to us from over a hundred works to be found in European libraries. These scriptures, some of which go back to Ḥamza are professions of faith, expositions of doctrine, works dealing with the organisation of the sect, diplomas for the installation of different ministers, letters, fragments of polemics against the Nuṣairīs and the Mutawālī, neighbours of the Druzes, against the Ismā'īlīs, from whom they separated and against several ministers and missionaries who had corrupted the doctrine from the beginning. These dissenters are accused of preaching licentious doctrines and favouring the worship of the calf. The figure of a calf actually appears in the ceremonies of the Druzes and some authors say they worship it; but it is probable that in the true religion the calf is the symbol for the demon and only appears as an object of execration.

The Ismā'īlī doctrine was based on the idea that God became incarnate in man in all ages, and God himself or at least the creative force, was conceived as composed of several principles which proceeded one from the other. Each of these principles became incarnate in a man. Druze theology retained this system. According to it the Caliph Ḥākim represented God in his unity; this is why Ḥamza called his religion "Unitarian". Ḥākim is worshipped and is called "Our Lord". His eccentricities and his cruelties are explained symbolically. He was the last incarnation of God; they do not admit that he is dead; he is only

hidden, in a state of "occultation" and will reappear one day, according to the Mahdist idea. Below Ḥākim there are five superior ministers who are incarnations of principles that have come forth from God. The first is the incarnation of universal intelligence (*ʿAḳl*), the second of universal soul (*Nafs*). The conceptions of universal soul and universal intelligence are derived from philosophy. The third minister is the incarnation of the Word (*Kalima*) which is produced from the soul by the intelligence; the fourth is called the Right Wing or the Preceder; the fifth the Left Wing or the Follower. Together they are called *Ḥudūd*, i. e. bounds or precepts, and they have other symbolic names also. At the foundation of the sect these ministers were respectively: Ḥamza the founder; Ismāʿīl ibn Muḥammad al-Tamīmī, one of the writers of the sect; Muḥammad ibn Wahb; Salāma ibn ʿAbd al-Wahhāb al-Samurrī; Abu 'l-Ḥasan ʿAlī b. Aḥmad al-Samūḳī.

Below these superior ministers were those of lower rank, divided into three classes. These are not incarnations of eternal principles, they are functionaries, preachers and heads of communities. They are called in the order of the classes, *Dāʿī* [q. v., p. 895ᵇ *et seq.*] or missionary; *Maʾdhūn* or he who has received permission; the *Mukassir*, destroyer, also called *Naḳīb*. The *Dāʿī* is also called "industry"; the *Maʾdhūn*, "the opening", he who opens the door to the aspirant; and the *Mukassir*, the "phantom", the apparition in the night of error. The Bāṭinīs employ the same terms in a somewhat different order.

The knowledge of the nature of God, of his attributes, his manifestations in the series of principles which are incarnate in the ministers, constitutes the dogmatics of this religion. Its moral system is summed up in seven precepts which take the place of those of Islām viz., to love truth (but only between believers); the adepts are pledged to watch over one another's safety; to renounce the religion to which one formerly belonged; to cut one's self off from the demon and those that are living in error; to recognise the existence in all ages of the principle of divine unity in humanity; to be satisfied with the works of "Our Lord" (Ḥākim), whatever they are; to be absolutely resigned to his will — it seems to be understood: in as far as it is manifested through his ministers. — These precepts are binding on both sexes.

Bibliography. Many travellers have written on the Druzes: B. J. Taylor, *La Syrie, la Palestine et la Judée* (Paris, 1855), pp. 76—83; 35—40; Lamartine, *Voyage en Orient* (1832-1833), chapters on the Emīr Beshīr and on the Druzes; Mrs. Charles Roundell, *Lady Hester Stanhope* (London, 1909), pp. 54, 91, 216; Cᵗᵉ F. van den Steen de Jehay, *De la Situation légale des Sujets Ottomans non-Musulmans* (Brussels, 1906), chapter on the Druzes; Churchill, *Mount Lebanon 1842—1852* (London, 1853); *The Druzes and the Maronites under Turkish rule; from 1840 to 1860* (London, 1862); F. Tournebize, *Les Druzes*, in the *Études des Pères de la Cⁱᵉ de Jésus*, 5 Oct. 1897; Max Freiherr von Oppenheim, *Vom Mittelmeer zum Persischen Golf*; *Magasin Pittoresque*, 1841, p. 367 (costumes), and 1861, p. 226; François Lenormant, *L'Histoire des Massacres de Syrie en 1860*; A. de la Jonquière, *Histoire de l'Empire Ottoman* (Paris, 1881), pp. 401—505, and pp. 521—525. — On the literature and religion of the Druzes, cf. Silvestre de Sacy, *Exposé de la Religion des Druzes* (2 vol. Paris, 1838); C. F. Seybold, *Die Drusenschrift Kitāb al-Nuḳaṭ wal-Dawāʾir* (Tübingen, 1902). (B. Carra de Vaux.)

DUʿĀʾ (A.) "blessing", "prayer", in the same sense as the Hebrew *Beraka*, hence comes ultimately to mean "curse", not to be confused with *Ṣalāt*, which is often also translated prayer, but really means the whole service.

As the first Sūra of the Ḳurʾān forms the usual Muslim prayer, it is commonly called *Sūrat al-Duʿāʾ*. There are of course quite a number of other forms of prayer for different occasions, which are given in the catalogues under the name *Duʿāʾ* or *Ḥizb*. The *Ḥizb al-Baḥr* of al-Shādhilī [q. v.] is for example very popular, as is al-Djazūlī's [q. v., p. 1032 *et seq.*] collection of prayers. Belief in the magic power of the word is very general. Cf. the articles DHIKR, ḤIZB, ṢALĀT, WIRD.

DŪĀB (P.), "two waters", is applied in India generally to the land, lying between two rivers ("the land with two rivers"), and more particularly to the very fertile plain liable to inundation, between the Djamna and the Ganges from the Siwālik hills to their union near Allāhābād, cf. *Imperial Gazetteer of India*, xi. 365 *et seq.* — W. Rickmer Rickmers proposes to give the same name to the district between the Āmū-Daryā and the Sīr-Daryā (*Geograph. Journal*, xxx. 557).

DUBAIS B. ṢADAḲA ABU 'L-AʿAZZ NŪR AL-DAWLA AL-MAZYADĪ, a wandering cavalier of the Crusading period, who, like his ancestors (cf. the article MAZYADIS), bore the title Malik al-ʿArab and after an adventurous life was treacherously murdered in 529 (1135). Dubais fell into the hands of the Saldjūḳ Sulṭān Muḥammad in the sanguinary conflict in 501 (1108), in which his father was slain; the Sulṭān treated him honourably after imposing an oath of fealty on him, but would not allow him to return to al-Ḥilla, his native district. It was only after the death of Muḥammad in 511 (1118), that his successor Maḥmūd gave Dubais the desired permission and he at once took up the influential position in al-Ḥilla that his father had held. In the hope of more firmly establishing his power, like his father before him, by taking advantage of the dissensions among the Saldjūḳs, he allied himself with Masʿūd, Maḥmūd's brother, in his attempt to win the sulṭānate. In the war that followed, Maḥmūd, however, was victorious and Dubais found himself forced to take refuge with his father-in-law Ilghāzī, lord of Mārdīn, but he submitted to the Sulṭān when the latter's troops besieged Ḥilla and Kūfa. Soon afterwards he quarrelled with the Caliph al-Mustarshid and lost the battle of al-Nīl against him in 517 (1123). He himself had a hairbreadth escape but appeared soon afterwards when he led the marauding Beduins of the Montafiḳ tribe against Baṣra. But when the Caliph sent troops thither, Dubais did not dare meet them, but betook himself to the Crusaders whom he persuaded to attack Ḥalab (Aleppo). They were not successful in taking the town and, when they retired, Dubais went to the Saldjūḳ prince Toghrul and persuaded him to march on Baghdād and subdue the province of al-ʿIrāḳ. But the Caliph was able to prevent this and Toghrul and Dubais had to seek refuge with the Saldjūḳ Sulṭān Sandjar. Sandjar

thereupon went to al-Raiy and summoned his nephew, Sulṭān Maḥmūd to his side and he obeyed the call. The two Sulṭāns thereupon came to an agreement and Sandjar interceded with Maḥmūd on behalf of Dubais, who wished to return to his home in al-Ḥilla and be forgiven by the Caliph. But nothing came of this through Dubais's further offences; after twice plundering Baṣra he had to flee to the Arabian desert. While here he received an invitation to come to Ṣarkhad; the lord of this place had died and his concubine made an offer of marriage to Dubais in the hope of thus being able to remain mistress of the place. Dubais did not hesitate to accept this invitation, but lost his way in the desert and was captured by some Kalbī Beduins, who handed him over to Tādj al-Mulūk Būrī, lord of Damascus. The latter sent him to ʿImād al-Dīn Zengī, lord of al-Mawṣil, who wished to have him beside him as he could be useful to him in his plans. We soon find the two jointly undertaking a campaign against the Caliph in 526 (1132), but with disastrous results; they were put to flight by the Caliph. Dubais managed to hold out for a time in al-Ḥilla and Wāsiṭ, but had finally to give up the struggle. He next attached himself to Sulṭān Masʿūd, who in 529 (1136) took the Caliph prisoner in battle and brought him to Marāgha. There he was treacherously murdered, according to some accounts at the instigation of the Sulṭān, who is even said to have put Dubais to death also, to avert suspicion from himself. While Dubais was waiting in the audience-chamber one of the Sulṭān's pages came up to him unawares and cut off his head. "Thus", says Weil (*Geschichte der Chalifen*, iii. 231 *et seq.*) "within the interval of one brief month towards the end of the year 529, died the only two Arabs, who, although they had always been sworn foes, had always endeavoured to set limits to the aggressions of foreign rule. They were both of very unreliable character and followed a selfish policy. — Both were moreover well liked as men and honoured as poets and patrons of poets. — Dubais has been given immortality in a maḳāma of Ḥarīrī (xxxix.), in which the poet describes him as one of the noblest figures in Islām".

Bibliography: Ibn al-Athīr, *Kāmil* (ed. Tornberg), x. and xi.; Ibn Khallikān, *Wafāyāt*, s. v. *Dubais*; *Hist. Orient. des Croisades*, i. 509, 522; iii. 661 *et seq.*; Weil, *Geschichte der Chalifen*, iii. 214 *et seq.*

AL-DUBB AL-AṢGHAR and AL-DUBB AL-AKBAR = the Little and the Great Bear, the translation of the Greek names Ἄρκτος μικρά and Ἄρκτος μεγάλη of the two northern constellations. The older Arabic name for these constellations was *Banāt Naʿsh* (or *Banāt al-Naʿsh*) = the daughters of the bier, *al-Ṣughrā* for the little and *al-Kubrā* for the Great Bear. Ḳazwīnī remarks that the stars which form the quadrangle are called *al-Naʿsh* (the bier) and the three that form the tail are called *al-Banāt* (the daughters). Golius (edition of al-Farghānī, notes on p. 64) thinks that these daughters are the women mourners who precede the bier. — The feminine form *Dubba* (in the mediaeval west written *Dubhe*) particularly designates the star α Ursae Majoris; this name probably comes from the Latin translation of the Tables of Alfonso, which we know were originally written in Castilian (1252).

Bibliography: al-Ḳazwīnī, *Kosmographie* (ed. Wüstenfeld), i. 29 *et seq.*; L. Ideler, *Untersuchungen über den Ursprung u. die Bedeutung der Sternnamen* (Berlin, 1809), p. 3—32; al-Battānī, *Opus astronomicum* (ed. Nallino), ii. 144 *et seq.*, iii. 245 *et seq.* (H. SUTER.)

DŪD AL-ḲAZZ, the Silkworm. Ḳazwīnī and Damīrī give accounts of its culture which supplement one another and may therefore be dealt with separately. According to Ḳazwīnī, the worm, when it has eaten enough, seeks a place on trees or thorns, draws thin threads out of its saliva, and weaves a ball around itself as a protection from wind and rain; it then sleeps its appointed time; all this is done through the instinct given it by God. In spring, when the leaves of the mulberry tree appear, the eggs (*bazr*) are taken and placed in pieces of cloth; women carry them for a week under their breasts, so that the warmth of the body affects them; they are then spread on chopped mulberry leaves, whereupon the young worm begins to move and eat the leaves. The caterpillars do not eat for three days — this is the "first sleep" — then they eat for a week till the second sleep of 3 days when the same proceeding is repeated. A great deal of food is then given them, so that they soon begin to make cocoons (*failaḳīyāt*). A thing like a spider's web begins to appear over their bodies; when rain falls and softens the cocoon, the worm pierces it and crawls out; it has now grown two wings and it flies away in which case no silk (*ibrīsham*) is obtained from it. But when the cocoon is placed in the sun after it is finished, the worm dies and the silk may be taken from it. A number of cocoons are preserved so that the fly may come out and lay eggs, which are kept till next year in a clean earthenware or glass vessel.

According to Damīrī, the silkworm or "Indian worm" in the egg stage is as large as a figseed; the creatures come out, when placed in warm places, without being artificially hatched, but they are placed in their bosoms by women if they do not come out at the proper time. They eat the leaves of the white mulberry tree and gradually attain the size of a finger while their colour changes from black to white. This takes about 60 days. The worm then weaves a covering of the size of a walnut till the material is exhausted and remains ten days in the cocoon, when it comes out as a white butterfly with wings, which are constantly in motion. Soon afterwards the males and females copulate by attaching their tails to one another, and after they have separated, the female lays her eggs on white pieces of cloth, spread below it to collect all the eggs; the creatures then die. If silk (*ḥarīr*) is wanted, the cocoons should be placed ten days after they are finished in the sun for one day.

The silkworm is the emblem of the miser, who lays up treasures for himself, which his mocking heirs take; if these however make good use of the wealth that has fallen to them, they are not responsible for the avarice of the other.

Bibliography: Ḳazwīnī, *ʿAdjāʾib al-Makhlūḳāt* (ed. Wüstenfeld), i. 434; Damīrī, *Ḥayāt al-Ḥayawān*, i. 287; do. transl. Jayakar, i. p. 794—797. (J. RUSKA.)

DUDJAIL. [See KĀRŪN.]

DŪGHLĀT or DŪḲLĀT, originally the name of a Mongol tribe: Rashīd al-Dīn (ed. Berezin, *Trudi vost. otd. arkh. obshč.*, xiii. text, p. 47 and

52, gives as their ancestor, Būdandjar Dūķlān, a brother of Čingiz-Khān's great-grandfather. It has not yet been ascertained what was Abu 'l-Ghāzī's (ed. Desmaisons, p. 65) authority for the explanation he gives of the word *dūķlān* (he says it means 'lame' in Mongol). In Rashīd al-Dīn neither this nor any other explanation of the word is given; but this etymology must date from the period of Mongol rule, for as Berezin (*Trudi* etc., xiii. 180) shows, there is actually in Mongol a word "*doghlan*" meaning "lame"; Abu 'l-Ghāzī and his contemporaries did not, of course, know Mongol. Berezin, on the authority of Abu 'l-Ghāzī's explanation, transcribes the name of the tribe as "Dogolan", in the plural "Dogolat" and in this he is followed by others; but this transcription is ruled out by the form "Dulat" which is now the usual one in Central Asia.

Of the history of the tribe, Rashīd al-Dīn can only tell us that, during the tribal feuds out of which the Mongol empire was to arise, it always took the side of Čingiz-Khān; and that nevertheless neither in this period nor at a later did a man of any note appear in the ranks of the Dughlāt (*Trudi* etc., vii. 275). In the second half of the viii[th] = xiv[th] century, on the contrary, we find the Dughlāt in Central Asia as an important tribe, representatives of whom held prominent positions not only in the empire of Timūr and his successors, but in the eastern provinces of what had been the Čaghatāi [q. v., p. 811[b] *et seq.*] kingdom also. In the *Ẓafar-Nāmah* of Sharaf al-Dīn Yazdī the Emīr Dā'ūd of the Dughlāt tribe, the husband of Timūr's sister Ķutlugh-Turkān, is frequently mentioned as an envoy and general, and once (Ind. ed., i. 216) as military governor (*Dārūgha*) of Samarķand. The Dughlāt were still more important in the modern Chinese Turkestān, where they ruled a wide kingdom as local princes and sometimes also the whole country as viceroys and were able to raise to the throne and depose princes of the ruling house as they pleased. What we know of the history of these princes is derived almost entirely from family traditions, not always thoroughly to be relied on, contained in the *Ta'rīkh-i Rashīdī* of the last of their line, Muḥammad Ḥaidar Dughlāt. As was done in Mā warā' al-Nahr for Timūr, a legend is invented in this work for the house of Dughlāt, according to which its founder ruled the same territory and enjoyed the same privileges under Čaghatāi or even under Čingiz-Khān as his descendants at a later period; in one passage of the *Ta'rīkh-i Rashīdī* (transl. Ross, p. 7) Urtūbū is given as the founder of the line, in another (ibid., p. 294) Būlādjī ... (or Bāidughān). His successor Būlādjī (in Abu 'l-Ghāzī, ed. Desmaisons, p. 156 *et seq.*: Fūlādjī, a form, which is linguistically easier to explain, but has no authority in the manuscripts) is said to have raised Khān Tughluķ-Timūr to the throne in Aķsū about 748 = 1347 (*Ta'rīkh-i Rashīdī*, p. 6 *et seq.*); on the other hand, the same authority (p. 14) gives not Būlādjī, but his elder brother and predecessor (p. 38) Tūlik in the reign of Tughluķ-Timūr as first Amīr of the kingdom (Ulus-Begī). Būlādjī, while in Ķunduz, is said to have received in the year of the pig, a document from Tughluķ-Timūr, in which the "nine privileges" (*Ta'rīkh-i Rashīdī*, p. 54 *et seq.*) of the Khān's house were recognised. This cyclic year would correspond to 1513, while Tughluķ-Timūr according to the *Ẓafar-Nāmah* (i. 59) did not come to Ķunduz till the year 1361 (the year of the ox); this throws doubts on the authenticity of the document. Muḥammad Ḥaidar says that he had with his own eyes seen the document which was written "in the Mongol language and character"; it was afterwards lost, "during the troubled times of Shaibānī-Khān" (p. 56). As Shaibānī died in 916 = 1510 and the author, as he himself tells us (p. 305), was 15 years of age in the year 920 = 1514 (the cyclic year of the swine given there corresponds to 1515 A. D.), he could only have seen the document while quite a boy.

The Amīrs Shams al-Dīn and Ķamar al-Dīn are given amongst others in the *Ta'rīkh-i Rashīdī* as brothers of Būlādjī who is mentioned nowhere else. The former appears also in the *Ẓafar-Nāmah* (i. 104 *et seq.*) as a valiant Amīr, who was in command of the Mongol army in the year 1365 (year of the snake); but nothing is said there of his being a member of the Dughlāt tribe or of his relationship to Ķamar al-Dīn. Ķamar al-Dīn is first mentioned in the *Ẓafar-Nāmah* (i. 178) in the year 1368 (year of the ape) as leader of the Mongol army; he had slain his Khān Ilyās Khōdja, son of Tughluķ-Timūr, and seized the supreme power. He is last mentioned in the same work (i. 494 *et seq.*) in 1390 when, defeated by Timūr, he had to take flight to the Irtish and thence farther north "into the land of Tūlas, where there are many sables and ermines". His brother Ķuṭb al-Dīn (not mentioned in the *Ta'rīkh-i Rashīdī*) entered Timūr's service and, in the year 1393, took part in the siege of Takrīt in Mesopotamia (*Ẓafar-Nāmah*, i. 650).

After Ķamar al-Dīn had been overthrown the power passed into the hands of Khudāidād, son of Būlādjī; at the time of his father's death shortly before Tughluķ-Timūr, i. e. about 1360—1362 he was seven years old (*Ta'rīkh-i Rashīdī*). Khudāidād had Khiḍr-Khōdja, presumably a son of Tughluķ-Timūr, proclaimed Khān; he is said to have appointed other five Khāns in the Mongol empire in course of time (*ibid.*, p. 67 *et seq.*). Khudāidād is not mentioned in the *Ẓafar-Nāmah*; according to the *Maṭla' al-Sa'dain* of 'Abd al-Razzāķ Samarķandī [q. v., p. 64[a]], who in this passage is only quoting the text of the *Zubdat al-Tawārīkh* of Ḥāfiẓ-Abrū with a few alterations, he always took the side of Shāh-Rukh and Ulugh-Beg, even against his own Khāns (the latter ruled till 812 = 1409 in the name of his father in Samarķand). When in 828 = 1425 Ulugh-Beg undertook a campaign against the Mongol empire, Khudāidād joined his army on the other side of the Čarin in the present district of Semirečye and was received by him with the honour due to one of his advanced years (*Maṭla' al-Sa'dain*, MS. in the Univ. of St. Petersburg, N°. 157, f. 230[b]). This secession to the enemy of his native land is excused by family tradition on religious grounds: Khudāidād had long intended to perform the pilgrimage to Mecca, but could not receive permission from his Khān and was only able to carry out his desire by an alliance with Ulugh-Beg; he afterwards died in Medina and was buried there (*Ta'rīkh-i Rashīdī*, p. 69 *et seq.*). The same authority tells us that Khudāidād ruled for 90 years and went on his pilgrimage when 97; according to the dates given above, however, he could not have been more than 70 at the time.

Khudāidād had previously divided his lands among his sons and brothers (*Taʾrīkh-i Rashīdī*, p. 100); in spite of his father's secession his eldest son Muḥammad Shāh was confirmed in the rank of Ulūs-Begi by Wais-Khān; his residence is said to have been *At-Bāshī* (in the south of the modern Semirʿečye) (*ibid.*, p. 78). Saiyid Aḥmad, Khudāidād's younger son, had received Kāshghar and Yārkand from his father, but had been driven out of them by the Tīmūrids (according to ʿAbd al-Razzāḳ, the Tīmūrids took Kāshghar in 819 = 1416, cf. *Notes et Extraits*, xix, part I, p. 296), and died before his father. His son Saiyid ʿAlī afterwards succeeded in regaining Kāshghar from the Tīmūrids and reigned there for 24 years; he seems to have succeeded his uncle as Ulūs-Begi; on his tomb in Kāshghar the year of his death is given as 862 = 1457-1458; he was then 80 years of age (*Taʾrīkh-i Rashīdī*, p. 87 and 99; if this is true his grandfather must have been little over 20 years old at the time of his birth. His sons Sāniz-Mīrzā (862—869 = 1457-1458—1464-1465) and Muḥammad Ḥaidar (869—885 = 1464-1465—1480) succeeded him in Kāshghar; the latter was succeeded by Abū Bakr Mīrzā, son of the former, who drove his uncle and with him the Khān Yūnus out of the western part of the modern Chinese Turkestān and founded an independent kingdom there with Yārkand as his capital, which survived till 920 = 1514 when he was overthrown by Saʿīd Khān. The author of the *Taʾrīkh-i Rashīdī* (p. 293) makes Abū Bakr rule for 48 years, which does not agree with the dates given by him.

The fall of Abū Bakr marked the end of the rule of the house of Dūghlāt in Chinese Turkestān; under Saʿīd Khān the Amīrs of this house no longer appear as independent princes, but only as leaders of divisions of the army in the Khān's service. In earlier times, when the Dūghlāt were still ruling in Kāshghar, other Amīrs of this tribe had arisen, who succeeded in winning strong positions for themselves and participated in the struggles for the throne, in which we often find them fighting their kinsmen in Kāshghar, just as during the war against Abū Bakr the historian Muḥammad Ḥaidar and his uncle Saiyid Muḥammad Mīrzā were in Saʿīd Khān's camp. Muḥammad Ḥaidar, the historian's grandfather, had rebelled against Khān Yūnus in Aḳsū after being driven from Kāshghar, made peace with him soon afterwards, was appointed governor of Ośh in Farghāna, and while there had made an unfortunate attempt to renew the war against Abū Bakr; he was taken prisoner by the latter and allowed to go to Badakhshān; he then went first to Samarḳand to the Tīmūrid Aḥmad Mīrzā, and then to Tāshkent to his old master Yūnus, whom he is said to have attended as physician during his last illness (892 = 1487). His eldest son, Muḥammad Ḥusain, the father of the historian, was 12 years old in 885 = 1480 (*Taʾrīkh-i Rashīdī*, p. 106 *et seq.*); after the departure of his father from Farghāna he remained two years there with the Tīmūrid ʿOmar Shaikh and then returned to his close friend Sulṭān Maḥmūd Khān, the son and successor of Yūnus; the latter appointed him governor of Ūrā Tepe in 900 = 1495, but he had to hand over this town to the Uzbegs in 908 = 1503, after Sulṭān Maḥmūd Khān's defeat at Akhsī; he then went to Ḳarātegin and thence to the land of the Uzbegs where he became intimate with Maḥmūd, the brother of his former enemy Shaibānī; after the death of his friend in 909 = 1504, he went over to the Tīmūrids from the Uzbegs again, went first to Khorāsān to Sulṭān Ḥusain Mīrzā, from him to Bābur at Kābul, took part in a conspiracy against the latter in 912 = 1506-1507, was pardoned by him and returned to Shaibānī once more, who had him put to death in Herāt in 914 = 1508. His brother Saiyid Muḥammad Mīrzā, who was 41 years of age in 920 = 1514 (*Taʾrīkh-i Rashīdī*, p. 305) had formerly been in the service of Khān Sulṭān Maḥmūd, and been handed over to the Uzbegs by his enemies; he was released by Djānī-Beg, Shaibānī's cousin and made another attempt to set himself up in Andidjān; on being driven out of this district he went with Saʿīd Khān to Chinese Turkestān. In Saʿīd Khān's kingdom he occupied a prominent position till the latter's death in 939 = 1533, but was murdered in the beginning of 940 (Thursday 24th July 1533) by command of his successor ʿAbd al-Rashīd (*Taʾrīkh-i Rashīdī*, p. 450). On the life of the historian Muḥammad Ḥaidar Dūghlāt, see the separate article.

The name Dulāt (in Vambéry, *Das Türkenvolk* etc., p. 286: Talatai) is borne at the present day by a numerous (according to Aristow, *Zamětki ob etničeskom Sostavě Tjurkskikh plemen* etc., p. 77 numbering about 40,000 tents) branch of the "Great Horde" of Ḳazaḳ (called Kirghiz by the Russians) between the Ili and the Sir-Daryā. The word Dulāt appears to be derived from Dūghlāt and like the names of most of the subdivisions of the Ḳazaḳ, to have been brought west by the Mongols; Aristow's attempt to connect the Dulāt with the Tu-lo of the Chinese and the Bulghār royal house of Dulo, is certainly futile. Unlike some other originally Mongol tribal names found among the Ḳazaḳ (Naiman, Djalayir etc.) the word Dūghlāt is no longer found in Mongolia with this meaning; the Dūghlāt therefore must have left Mongolia in the xiiith century either entirely or leaving only a few of their number who have since been incorporated in other tribes.

(W. Barthold.)

ḌUḤĀ (A.) "forenoon"; a time of prayer, see Ṣalāt; it is also the title of Sūra xciii.

AL-DUKHĀN (A.) "Smoke", title of Sūra xliv.

DULAFIDS. The Dulafids were the descendants of Abū Dulaf al-Ḳāsim b. ʿĪsā al-ʿIdjlī (see the article al-Ḳāsim), who held a more or less independent position in Karadj (between Hamadān and Iṣpahān) and are therefore treated by some Arab historians as an independent dynasty. After the death of the founder of the dynasty in 228 (842) his son ʿAbd al-ʿAzīz became head of the family and on his death in 260 he was followed by his sons Dulaf (died 265 = 878-879), Aḥmad (died 280 = 893), ʿOmar and al-Ḥārith, called Abū Lailā, in succession. When the last named was slain in 284 = 897, the power of the Dulafids came to an end.

Bibliography: Ibn al-Athīr, *Kāmil* (ed. Tornberg), vi. and vii.

DULDUL, the name of the Prophet's white she-mule, which was ridden by him on his campaigns. She survived him and when in her old age, she lost her teeth, they used to feed her by putting corn in her mouth. She is said to have survived into Muʿāwiya's reign and to have died

at Yanbu'. According to a Shī'ī legend she retained her vigour so long that 'Alī was able to ride her on his campaigns against the Khāridjīs. She had been sent Muḥammad as a present, with the ass 'Ofair, by Muḳawḳis; this was the first occasion on which the Muslims had seen a she-mule. According to another tradition, which confuses Duldul with another she-ass called Fiḍḍa, Muḥammad had received her from Farwa b. 'Amr al-Djudhāmī. The name Duldul properly means "porcupine" (*Tādj al-'Arūs*, vii. 324; *Lisān al-'Arab*, xiii. 264), but as this name is not a very appropriate one for a she-mule, it was probably only with reference to its speed that it was given.

Bibliography: Nawawī, *Biographical Dictionary*, p. 46; Ibn al-Athīr, *Kāmil*, ii. 238; Ṭabarī, i. 1783; Damīrī, *Ḥayāt al-Ḥayawān*, i. 420. (Cl. Huart.)

al-**DULFĪN**, the Arabic form of the Greek ὁ δελφίς (also δελφίν), is the name given by the Arab astronomers to the constellation of the Dolphin. The older or popular name among the Arabs was *al-Ṣalīb* = the cross, and the outermost star of the constellation was called *'Amūd al-Ṣalīb* = pillar or basis of the cross (the astronomers call it *Dhanab al-Dulfīn* = tail of the dolphin). In Ḳazwīnī we also find the name *al-'Uḳūd*, probably to be translated "the pearls" (of the necklace), for the four stars which are close together forming a rhombus.

Bibliography: al-Battānī, *Opus astronomicum* (ed. Nallino), ii. 153; iii. 253; al-Ḳazwīnī, *Kosmographie* (ed. Wüstenfeld), i. 34; L. Ideler, *Untersuchungen über den Ursprung u. die Bedeutung der Sternnamen* (Berlin, 1809), p. 110–111. (H. Suter.)

DULŪK, a place in Northern Syria, N.W. of 'Aintāb [q. v., p. 214a], is the ancient Doliche, at the junction of the roads from Germanicia and Nicopolis to Zeugma. Dulūk, which was captured by 'Iyāḍ b. Ghanm, was one of the fortresses on the Byzantine frontier (cf. 'Adī b. al-Riḳā''s verse in Yāḳūt, ii. 583 and Nöldeke's note on it in the *Zeitschr. d. Deutsch. Morgenl. Gesellschaft*, xliv. 700) and at a later period belonged to the Djund al-'Awāṣim [q. v., p. 515 *et seq.*] instituted by Hārūn. In the wars with the Byzantines of the Ḥamdānid Saif al-Dawla and the poet Abū Firās it played a part (cf. Yāḳūt *loc. cit.*) and, according to Ibn al-Athīr, viii. 404, it was taken by them in the year they took the latter prisoner (351 = 962). The place appears gradually to have lost its importance with the rise of 'Aintāb. This can be the only explanation of Yāḳūt's statement (iii. 759) that 'Aintāb was once called Dulūk. The name of Doliche has survived in that of the village of Dülük-köi and of Tell Dülük to the south of it, on which now stands the chapel of a Muslim saint, probably the successor of Zeus Dolichenus (see Cumont in Pauly-Wissowa, iv. 1276 *et seq.*).

Bibliography: G. Le Strange, *Palestine under the Moslems*, p. 36, 386 *et seq.*, 438; v. Kremer, *Beiträge zur Geogr. des nördl. Syrien*, p. 25; Ritter, *Erdkunde*, x. 1034 *et seq.*; Humann and Puchstein, *Reisen*, p. 116 *et seq.*, 169, 400. (R. Hartmann.)

DŪMAT al-**DJANDAL**. [See DJAWF AL-SIRḤĀN.]

DUNAISIR, a town in Mesopotamia, about 10 miles S.W. of Mārdīn in Lat. 37° 12' N. In the middle ages, particularly under the Urtuḳids, it attained great prosperity and importance as a trading centre, as the considerable ruins that still survive (notably the ruins of two mosques) show. The half ruined Kurd village of Kōč Ḥiṣār = "ancient citadel" (abbreviated to Kōsar; the name is often given in a corrupt form by the older travellers) now lies in the area occupied by the ancient town; this name was known even to Yāḳūt. To the east of Dunaisir lies a vast mound of ruins, Tell Ermen, which must mark the site of an ancient town; Sachau identified the latter as the celebrated Seleucid capital of Tigranokerta but C. F. Lehmann's researches now show that this is to be located in Maiyāfāriḳīn; on this point cf. Streck in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lxvi. 302. According to G. Hoffmann (*Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxxii. 741), Dunaisir should be identified as the fortress of Adenystrai mentioned by Dio Cassius (lxviii. 22). At the southeast base of Tell Ermen lay the large Armenian settlement of Tell Ermen (the hill of the Armenians) which took its name from the hill.

Bibliography: A chronicle of Dunaisir (in the main an autobiography) was written about 610 = 1213 by the physician al-Dunaisirī; s. Brockelmann, *Gesch. der arab. Litt.*, i. 333; Yāḳūt, *Mu'djam* (ed. Wüstenfeld), s. v.; *Bibl. Geograph. Arab.* (ed. de Goeje), passim; Ibn Djubair (ed. de Goeje, 2 ed.), p. 240, 241; Le Strange, *The Lands of the East. Caliphate* (1905), p. 96; Ritter, *Erdkunde*, xi. 42, 366, 373—375; Petermann, *Reisen im Orient* (1861), ii. 347-348; E. Sachau, *Reise in Syrien und Mesopotam.* (1883), p. 400—403 (with map of the site); do., *Über die Lage von Tigranokerta* in *Abh. der Berlin. Akad.* 1880, p. 57—62, 80; Streck in Pauly-Wissowa, *Real-Encyclopaedie*, Suppl. I, 10 (Adenystrai). (M. Streck.)

DŪNGAN (Dōngan, Tungan), the name given to Chinese Muslims, [cf. the article CHINA, p. 850a; and also the articles TURKS and TURKESTAN.]

DUNYĀ (A.), the earthly, lower world, this world here below. The word is used in the Ḳor'ān and in Muslim theology in a disparaging sense of "this world" in opposition to the next. Muḥammad's use of this word quite recalls that of Christian preachers: "Those that buy this earthly life at the price of the future life, shall not receive any relief from punishment nor shall they be helped" (*Ḳor'ān*, ii. 80); — "Ye prefer the life of this world; and yet the hereafter is better and more lasting. This is found in the ancient books, in the books of Abraham and Moses" (*Ḳor'ān*, lxxxvii. 16—19). We see from the latter quotation that Muḥammad did not claim to be original when making exhortations of this kind; but what he here attributes to Judaism, ought to have been referred to Christianity.

The Imām al-Ash'arī quotes another passage which contains rather a fine picture "I warn you" he writes "against the world, it is a brilliant coloured and illusive meadow, which deceives its inhabitants as the Ḳor'ān tells us: "Propound unto them the parable of the life of this world; it is like the water we send down from the heavens; and the plants of the earth are mingled with it and on the next morning, they are dry, and the wind scatters them, for God is all powerful" (xviii. 43). . . . All that is on earth shall pass away (lv. 26); prepare therefore your works in view of the lasting abode and eternal life.

In his treatise entitled *al-Durra al-fākhira*, "The precious Pearl", Ghazālī imagines that God at the end of time, when all beings are dead cries out "O earthly world! o vile world! (*yā dunyā, yā dāniya*) where are thy lords and thy rulers? Thou has seduced them by thy attractions, thou has distracted them from their future destiny by thy splendour!" And after the resurrection the same author makes "the earthly world" appear "in the guise of a grey-haired old woman of extreme ugliness"; men are asked "Do ye recognise her?" They answer "we take refuge with God to escape from her". They are told: "She is the earthly world for which ye have hated and envied one another".

Bibliography: Von Mehren, *Abu 'l-Hasan Alī al-Ashʿarī*, extract from Vol. ii. of the *Travaux de la 3ème session du Congrès international des Orientalistes*, pages 45; Lucien Gautier, *La Perle précieuse de Ghazālī* (Genève, 1878), pages 25 and 88 of the transl.

(B. Carra de Vaux.)

DURAID b. al-Ṣimma al-Djushamī was descended from Djusham b. Muʿāwiya b. Bakr b. Hawāzin. His real name was Muʿāwiya and that of his father al-Ḥārith. He was one of the bravest horsemen and one of the best poets of the Arabs, who preferred him even to ʿAntara. His father had commanded his tribe of Djusham on the day of Makhla in the war of the Fidjār, and died shortly afterwards in another battle. Sometime after the conclusion of that war, another broke out between Kināna and Sulaim assisted by Djusham. Duraid had the misfortune to be taken prisoner by Firās, a sub-tribe of Kināna, but, as he had on a former occasion presented his lance to a member of that tribe, he was set at liberty, and never again fought with them, though he is said to have made a hundred raids, all of them successful. Towards the end of his life he wished to marry the famous poetess al-Khansā, who was of Sulaim the brother tribe of Hawāzin. He had four full brothers who were all killed in battle before himself, the best known being ʿAbd Allāh, who perished in a raid against Ghaṭafān, in which Duraid also narrowly escaped with his life. ʿAbd Allāh's famous steed Ḳirāḥ was captured on the day his master was killed (Cf. Ḥarīrī, *Maḳāma* 45; Freytag, *Arab. Prov.* ii. 210). One of the last acts of Duraid was to play the part of peacemaker in the quarrel which arose about the chieftainship of Sulaim after the death of Muʿāwiya and Ṣakhr the brothers of al-Khansā. He perished in the battle of Ḥunain in the year 8 A. H. He had not professed Islām. Owing to his excessive generosity his last years were spent in the deepest poverty. He was named 'the brother of Hawāzin' (Ṭabarī, i. 3344, where ʿAlī quotes one of his verses: also 3368).

Bibliography: Ṭabarī, i. 1255—1257, 1666—1667; Caussin de Perceval, *Essai*, ii. 539 *et seq.*; iii. 245 *et seq.*; *Kitāb al-Aghānī*, ix. 2—20.

(T. H. Weir.)

DURKĀNĪ, a Balōč clan forming part of the Gurčānī tribe. The Durkānīs are descended from the Dōdāis, a Rādjpūt tribe absorbed at an early date into the Balōč confederation. They are a mountain race inhabiting Mt. Drāgal in the Sulaimān Mts. and speak the Balōčī language.

(M. Longworth Dames).

al-**DURR**, the pearl. The ancient legend of its origin is found at great length in the Arab authors, first in the *Petrology* (*Steinbuch* ed. Ruska) of Aristotle, then with variants in the Ikhwān al-Ṣafā and the later cosmographers. According to it, the aṣṭūrūs (*ὄστρεον*) rises from the depths of the sea frequented by ships and goes out to the Ocean. The winds there set up a shower of spray and the shells open to receive drops from it; when it has collected a few drops, it goes to a secluded spot and exposes the drops morning and evening to the breeze and the gentle heat of the sun, till they ripen. It then returns to the depths of the sea, where it takes root at the bottom and becomes a plant. If the sun or the air reach it at midday or in the night, the pearls are destroyed; they are also ruined if they stay too long at the bottom of the sea, just as over-ripe dates lose their beauty and flavour.

Scattered among these fables we find a few real facts and critical observations, for example the statement, that the shells though rough and unclean outside, are smooth and brilliant within, or that the substance composing the pearl is identical with that which lines the interior of the shell, which points to its being produced from the latter. We also find a comparison with the hen's egg or with the child in its mother's womb. Of particular interest is the statement that there is a worm in the pearl, for recent research has shown that the formation of pearls is actually the work of parasitic worms (cf. Meisenheimer, *Naturw. Wochenschrift*, 1905, p. 273 *et seq.*).

Masʿūdī gives us the earliest account of the provenance of pearls in various parts of the Indian Ocean and of the pearl-fisheries of the Persian Gulf; in his *Murūdj al-Dhahab*, he refers to an earlier work of his in which he appears to have drawn upon Yaḥyā b. Māsawaih's book on stones, which was extracted from Tīfāshī. According to him the only pearl-fisheries are on the coast of the sea of Habash at Khārak in the Persian Gulf, at Ḳaṭar, ʿOmān and Serendīb. The divers live only on fish and dates; a slit is made in their necks below the ear, through which they can breathe, for they close the nostrils by clasping a piece of tortoise-shell on the nose (or according to Yaḥyā b. Māsawaih, they place a long reed in the nose and breathe through this). They can remain half an hour below the water. They put cottonwool steeped in oil in their ears; when under the water they squeeze some of it out so that it becomes quite bright. They paint their legs with a black substance lest they should be devoured by the monsters of the deep. While under the water they communicate with one another by a kind of barking sound. Ibn Baṭṭūṭa also gives some of these fables, but on the whole his account of the pearl-fisheries is based on his personal observations at Sīrāf. There the Banū Sāsān dive for pearls in a calm bay. In the months of April and May many boats assemble here with divers and Persian merchants. The diver places the clamp on his nose, ties a rope round him and remains one to two hours(!) under water. He finds shells firmly attached between small stones and sand and pulls them off by hand or cuts them off with a special knife, and puts them in a leather bag which he has hanging round his neck. When he can remain below no longer, he shakes the rope; the man in the boat sees this, pulls him up, takes the shells, opens them and collects the pearls. The Sulṭān receives five of

each ḥml and the merchants sell the others, but the divers themselves have little profit as they are always in debt to the merchants for advances made them.

The pearl is the jewel *par excellence* and is distinguished above other jewels by the fact that it is *ḥaiwānī* and not *turābī*. Tīfāshī gives a very full account of the perfections and defects of pearls, their value, their various colours, the restoration of pearls, etc., while Dimishḳī tells us how mother-of-pearl (*'irḳ al-lu'lu'*) is obtained from the layers composing the pearl-shell. Valuable medicinal qualities are of course ascribed to the pearl. They are believed to be particularly effective in cases of palpitation of the heart or melancholia, they strengthen the nerves, cure headaches and, if dissolved in water and rubbed on the afflicted part, mitigate leprosy. They are dissolved with citron juice and vinegar.

A separate article would be necessary to treat of the rôle of the "pearl" in the titles of books, in poetry and in rhetoric; we must limit ourselves here to the natural history side.

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DURRĀNĪ, one of the principal tribes of the Afghāns, formerly known as Abdālī (from an eponymic ancestor Avdāl). The name was changed by Aḥmad Shāh to Durrānī from his assumed title Durr-i durrān. For the history of the tribe up to this period see ABDĀLĪ and AḤMAD SHĀH, also AFGHĀNISTĀN pp. 168-169. The kingdom founded by Aḥmad Shāh is known as the Durrānī kingdom, but should more strictly be called Sadōzai, as the kings belonged to the Sadozai section of the great Pōpalzai clan of the Durrānīs, and their successors the Bārakzais are also Durrānīs. There are three principal clans in the tribe, viz. Pōpalzai, Bārakzai and Alakōzai. The Durrānī tribe occupies the country near Ḳandahār, southwards up to the boundary of Balōčistān, the valley of the lower Helmand, and of the Tarnak, Arghandāb and Arghasān, with Zamindāwar. The Āčakzais of the Khwādja Amrān range in the Quetta Pishīn district of British Balōčistān are a branch of this tribe, and the Tarīns of the same Province are nearly related to them.

The Durrānīs are a very large and powerful tribe, but no statistics exist as to their actual numbers.

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DUSHMANZIYĀR. [See MUḤAMMAD B. DUSHMANZIYĀR.]

DŪZAKH. [See NĀR.]

DWĀ'IR (DAWĀ'IR) plural of DĀ'IRA "circle", a confederacy of families whose duty it is to give personal attendance on a native chief. Before the French conquest of Algeria, the name *Dwā'ir* was borne more particularly by four groups of families or tribes, encamped in the southwest of Oran, attached to the service of this town and its Bey. They were organised as a militia on a sort of feudal basis, and lived on the produce of lands granted them by the Turkish government, and on the booty won in expeditions against unsubjected tribes or those that refused to pay taxes. It must not be forgotten that, when the Turks arrived in the Maghrib, they found a country without any homogeneity and without the bond of a common nationality among its inhabitants. They had not to "divide to rule" as has sometimes been said, but had only to take advantage of the existing dissensions. This is how in spite of their small numbers they were able to rule such a vast territory. In each province of the regency, the tribes were divided into those that paid taxes and bore all the burdens and tribes who did not pay taxes but collected them and shared them with the ruling race. These tribes, the Dwā'ir Zmāla, Hashim etc., were also called *Makhzen* tribes (cf. the article MAKHZEN), but it was the Dwā'ir that attained special celebrity in Algerian history for a period. An individual soldier in this militia was called *makhzenī*.

Origin. The native legends on the origin of these tribes agree on one point, viz. that the Dwā'ir are descendants of the regular soldiers brought by Mūlāy Ismā'īl, Sulṭān of Fās to garrison Oran and the surrounding country during his struggle with the Turks (1701). This enterprise was a failure and resulted in the Turks enlisting these picked horsemen into their own service and they settled and had descendants in the land. The Dey placed a native family devoted to the Turks over them, the Boḥaithiya whose genealogy to the French conquest is:

Bashīr a-Boḥaithī

al-Mūfoḳ — Ismā'īl — 'Adda — Yūsuf

(sons of al-Mūfoḳ:) Muḥammad — Ismā'īl

(sons of Ismā'īl:) Ḳaddūr al-Kbīr — Muṣṭafā — Ḳaddūr al-Sghīr.

Bashīr the founder of this family was a famous fighter in the struggles between the Arabs of the valley of Shalif and the Turks. He belonged to the Ūlād Mas'ūd a section of the Ūlād Bū Bekr, a branch of the Maḥall confederacy. But having slain one of his cousins in revenge, he sought refuge among the Turks and enlisted in their army. When the Dwā'ir were organised, he was made Agha of this soldiery. On his death a certain Sharīf al-Kurdī succeeded him with Ismā'īl, Bashīr's son, as Khalīfa (lieutenant). On the death of Sharīf, Ismā'īl succeeded in command of the Dwā'ir and appointed Sharīf's son his lieutenant. The post of *Agha* of this famous body of men was henceforth kept in these two families. At the time of the French conquest, it was occupied by Muṣṭafā b. Ismā'īl, grandson of Bashīr; his Khalīfa was 'Abd al-Ḳādir b. Sharīf.

The organisation and duties of the Dwā'ir. The Bey of Oran had four Aghas under him, to represent him among the tribes. Two of these posts were reserved for the Dwā'ir, i. e. for the families of Bughīt al-Buḥaithī and Sharīf al-Kurdī and two for the Zmāla. These important offices were much sought after and were not granted without payment. At their nomination, the Aghas of the Dwā'ir paid to the Dīwān of Algiers the sum of 40,000 *riyāl būdjū* (about £ 2800) for the right of wearing the *gandūra*, a kind of uniform of office. The Aghas of Zmāla only paid 20,000 *riyāl būdjū* for the same reason. The Agha, while on active service, also paid a similar sum into the Bey's treasury every six months. The two Aghas relieved one another annually. Their armed men paid annually a trifling sum to the Bey's treasury, the "spur-tax", which relieved them of all other taxation. The Dwā'ir and the Zmāla had the sole privilege of collecting taxes in the extensive province of South Oran called the Ya'ḳūbīya which stretched from the neighbourhood of Mascara and the hills of Tlemcen to the Djebel Amūr. The taxes paid by the tribes of the Ya'ḳūbīya to the Bey through the intermediary of the Dwā'ir, consisted of slaves of both sexes, wool, sheep, sleeping-carpets, red leather for saddles, bridles, native boots (*temaḳs*), horse-covers, camels and the *lezma* (tribute in silver). Besides having to collect the tribute from the western part of Ya'ḳūbīya province, the richest part, the Dwā'ir had also to police the tribes of the west of Oran.

The Dwā'ir since the French conquest. The capitulation of Algeria in 1830 surprised the Turks of Oran and their Makhzen just when they had pacified through terrorising them, the tribes who had been agitated by the machinations of the Sulṭān of Morocco. The Arab tribes believing that Turkish rule was at an end, rebelled against it everywhere. The Sulṭān of Morocco seized the opportunity to attempt to get himself proclaimed sovereign by the people of Tlemcen and the whole province. The Bey Ḥasan of Oran, the Turks and Ḳulughli of Oran and Tlemcen and the Makhzen people seeing that the French government did not meet their advances, sought another way out of their difficulty. The Bey set out for the East. The Ḳulughlis of Tlemcen and the Makhzen tried to save the situation by relying on Mūlāy 'Alī, the khalīfa and nephew of the Sulṭān of Morocco, who had been sent in great haste to take possession of the province. The Agha of the Dwā'ir, Muṣṭafā b. Ismā'īl, was retained in his office and further received command of 100 horsemen of the Sulṭān's negro guard ('Abīd) to go into the Mascara and Mostaganem districts to proclaim the Sulṭān. But Mūlāy 'Alī, who was badly advised, did not know how to win the Ḳulughlis of Tlemcen to his side. He allowed his officers, greedy of plunder and deceived by the natives, to fall upon their allies the Dwā'ir, to plunder them and carry off their money and cattle. The Sulṭān of Morocco seeing his nephew's incapacity had to recall him. The celebrated Emīr 'Abd al-Ḳādir b. Muḥyī al-Dīn replaced him. The latter from the first endeavoured to get Muṣṭafā b. Ismā'īl and the other Makhzen to join in the holy war against the French. Muṣṭafā, then in preliminary negotiations with the French, would not move; his nephew Mazarī, on the other hand joined the Emīr. Henceforth their tribes were divided; one section followed Mazarī to 'Abd al-Ḳādir, while the other remained with Muṣṭafā. But General Desmichels having been appointed commander of the troops in Oran, the French advances ceased. 'Abd al-Ḳādir having summoned the tribes to a holy war in May 1833, the Dwā'ir and their chiefs came to take part. Muṣṭafā however, went his own way and received the same honours from his men as 'Abd al-Ḳādir did from the other Arabs. After their defeat, the Dwā'ir and the Zmāla with Muṣṭafā b. Ismā'īl, still held themselves aloof. To prevent them joining the French, 'Abd al-Ḳādir endeavoured to win them to his side. It happened that, to obtain the submission of the Angad, one of the tribes of the former Turkish Makhzen, the Emīr had been obliged to grant them certain pastures, claimed by the Banū 'Amer as their property. The latter enraged refused to pay the tribute they had previously agreed to pay. The Emīr sent Muṣṭafā b. Ismā'īl and his Dwā'ir against them. The Banū 'Amer submitted at once and the Emīr tried to stop Muṣṭafā. He was too late, for the Banū 'Amer had been annihilated and their chief killed. The quarrel that arose between Muṣṭafā and the Emīr, resulted in a series of Homeric combats. The Emīr was defeated successively at Hennaya and at Sikkak near Tlemcen; his undisciplined Arabs could not stand the unwavering charges of the Dwā'ir cavalry. He would certainly have been exterminated if he had not found help with the French, who did not properly understand his case. Before such an alliance, Muṣṭafā thought it prudent to take flight to Morocco and enter the Sulṭān's service. He sent the latter as a present the booty won from 'Abd al-Ḳādir, including a golden parasol presented to the Emīr by the Ḳulughlis. It was a difficult matter to restore peace but in the end the Dwā'ir submitted; Muṣṭafā refused to remain at their head and entrenched himself in the Meshwar (a fortress of the Ḳulughlis of Tlemcen which held out against 'Abd al-Ḳādir) with 50 Dwā'ir families. They continued to fight bitterly against the Emīr.

The Emīr 'Abd al-Ḳādir seeing that he would not succeed in subduing the Ḳulughlis, entrusted the siege of Meshwar to the Moors of Tlemcen, their enemies, and retired to Mascara where his headquarters were. The Dwā'ir and the Zmāla who had embraced his cause on the return of Muṣṭafā from Morocco and the futile reconciliation between the two chiefs, were placed under the sole command of al-Mazarī, the Agha of the Zmāla. But the latter were not long in seeing that the Emīr could not protect them against the French. General Desmichels after the occupation of Mostaganem in August 1833 carried off their families and their flocks to punish them for the support they had given his adversary. They were forced to come to beseech him to make peace and restore their families and property. The majority submitted and pitched their tents on their lands around Oran under the supervision of French troops. They were settled in Miserghin (September 1833). They elected as their chiefs, Ismā'īl uld Ḳāḍī and 'Adda b. 'Othmān for the Dwā'ir and Ḥādjdj al-Ūzī and Ḥādjdj Shaikh for the Zmāla. Since then they have always shown themselves faithful to France and fought with her troops even against their kinsmen who remained in the ranks of 'Abd al-Ḳādir (Tamzūra, 1834).

Suddenly the rising of Sīdī l'Aribī in the valley of the Shalif and of the Derḳāwī Sī Mūsā in the south against the Emir ʿAbd al-Ḳādir and the appointment of General Trezel to Desmichels' command, gave renewed hope to Muṣṭafā b. Ismāʿīl, the irreconciliable enemy of ʿAbd al-Ḳādir. In name of the Ḳulughlis of Tlemcen and the Dwāʾir he made overtures to the French general who, however, did not accept them. But these overtures enabled the French officers to begin relations which were later to be a source of great trouble to the Emir. The latter was not ignorant of these negotiations and, relying on the decisions of the ʿUlamāʾ of Fās forbidding Muslims to lend their aid to the Christians, he tried to win the support of the Dwāʾir and the Zmāla, either of their own free will or by force. Besides, the example of the latter was encouraging other natives to trade and negotiate with the French. In June 1835 therefore he sent to the two Makhzen tribes al-Mazarī, the Agha of the Zmāla who had remained faithful to him, to persuade the Dwāʾir and the Zmāla of the country round Oran to return to Mascara and to use force if necessary. Mazarī did not succeed in his mission; in his wrath he had his own nephew Ismāʿīl ūld Ḳāḍī, Agha of the Dwāʾir of Oran, thrown into chains and was about to hand him over to the Emir ʿAbd al-Ḳādir when his own Zmāla threatened to mutiny if he did not set Ismāʿīl free, which he did. Mazarī retreated just as the French, who had been warned, were setting out to pursue him.

On the 16th June General Trezel pitched his camp at Figuier, a few leagues from Oran, to protect the Dwāʾir and Zmāla who had declared against ʿAbd al-Ḳādir. There he received envoys from these two tribes and signed a treaty with them by which they recognised French suzerainty, placed themselves under the protection of France (art. 1) and entered her service as Makhzen troops (art. 7). This treaty provoked a declaration of war on General Trezel by ʿAbd al-Ḳādir.

Muṣṭafā b. Ismāʿīl was satisfied; he renewed his offers which were accepted by Clauzel, the new governor. He succeeded in obtaining French permission to undertake an expedition to relieve the Kulughlis of Tlemcen who were besieged in their Meshwar by the Moors of this town, who were partisans of ʿAbd al-Ḳādir (Jan.—Febr. 1836). He himself regained his rank as head of the Dwāʾir. Henceforth there was not a military expedition in Eastern Algeria in which the Dwāʾir and the Zmāla did not play a prominent part. Muṣṭafā himself, in spite of a wound which shattered his right hand in the battle of Sikkak (1837), never ceased to set an example of courage and loyalty to France to his tribesmen. After every battle he received some new distinction and when distinctions were exhausted, Louis-Philippe appointed him *Maréchal de Camp*. It was in this capacity that he took part in the Mascara and Tagdemt expeditions of 1841. In 1843 he took part in the capture of Smala from ʿAbd al-Ḳādir and, while returning to Oran with his Dwāʾir laden with booty, he was shot in the chest by an Arab as he was crossing the Flitta country. He fell dead on the spot; he was nearly eighty years of age. With his death the heroic age of the Dwāʾir and Zmāla came to an end, but they have continued to be loyal to the French authorities. Whatever may have been the personal motives that drove Muṣṭafā b. Ismāʿīl and his men to the side of ʿAbd al-Ḳādir's enemies, they nevertheless filled a glorious page in the history of Algeria.

Bibliography: Anonym, *Douair et Zmala* (Oran, 1833), passim (the work is an epitome of a mss. ascribed to Agha al-Mazarī and preserved in the Museum of Oran); Pellissier de Reynaud, *Annales Algériennes* (3 Vols., Paris and Algier, 1854), passim; W. Esterhazy, *Notice sur le Maghzen d'Oran* (Algier, 1838); do., *De la Domination turque dans l'ancienne Régence d'Alger* (Paris, 1840), p. 266 *et seq.*; Desmichels, *Oran sous le commandement du Gén. Desmichels* (Paris, 1835), passim; C. Rousset, *Les Commencements d'une conquête*, in the *Revue des deux Mondes* (1885 *et seq.*), passim; Aḥmed b. Khālid al-Nāṣirī al-Slāwī, *Kitāb al-Istiḳṣā* (Cairo, 1312), iv. 184—192.

(A. Cour.)

DWĪN, formerly one of the most important cities in Armenia, now an unimportant village south of Eriwān, a little above the ruins of Artaxata (Artashat), in Lat. 40° N. The etymology of the Armenian name Dwin, Syriac Dᵉwin, Greek Δούβιος (Procopius), Arab. Dabīl, is unknown; the forms Dovin and Tovin, which frequently occur, are wrong. The city was founded by the Sāsānid Khusraw II, who built it in 350 as the capital of the Persian section of Armenia. When, on the deposition of the last Arsakid, Artashēsh in 429, Persian Armenia was completely incorporated in the Sāsānid empire, the seat of the Persian government was transferred to Dwin; cf. above p. 437a. Under the Arabs also Dwin retained this position; throughout the Caliphate it was the capital of Muslim Armenia; see above p. 444b. In the middle ages the town had a large population and was celebrated for the cloths and carpets manufactured in it and the surrounding district (particularly appreciated were its purple carpets); see above p. 446b.

Bibliography: Yāḳūt, *Muʿdjam* (ed. Wüstenfeld), s. v. Dabīl; Le Strange, *The Lands of the East. Caliph.* (1905), p. 182; Ritter, *Erdkunde*, ix. 616; Fr. Spiegel, *Eranische Altertumskunde*, i. (1871), S. 149; H. Hübschmann in the *Indogerm. Forsch.*, xvi. 365. 422; H. Thopdschian in the *Zeitschr. f. armen. Philol.*, ii. p. 51-52; Ghazarian, ibid. p. 209, and Thopdschian in the *Mitteil. des Seminars f. orient. Sprach.*, *Westasiat. Stud.*, 1904, p. 115 *et seq.*, 147; 1905, p. 170; Tournebize, *Hist. polit. et relig. de l'Arménie* (Paris, 1910), p. 868 (Index).

(M. Streck.)

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ADDITIONS AND CORRECTIONS.

(Provisional list).

P. 21^{b}, l. 17 from below, read "437 (1045)" for "about 422 (1031)". — P. 89^{a}, l. 9 *et seq.*, delete the statement that Abū Ḥaiyān wrote a history of Spain. — P. 145^{b} ult., add: there is a full account of his reign and writings in al-Khazradjī, *History of the Rasūliyy Dynasty*, transl. by Redhouse, ii. 110—141. — P. 367 *et seq.* ARABIA, note that the coins on Pl. vii. are enlarged to twice their size. — P. 429^{b} l. 20, read "Areshqūn" for "Rashqūn". P. 459^{b}, add: T. W. Arnold, *The Preaching of Islam*, chap. v. — P. 519^{b}, add to Bibliography of AWRANGZĒB, S. Lane-Poole, *Aurangzīb*, (Oxford 1893); W. Irvine, *The Emperor Aurangzeb Alamgir*, in *Indian Antiquary*, 1911, p. 69—85. — P. 542^{a}, after l. 19 insert: AZOV [see AZAḲ p. 529^{a}]. — P. 543, BAALBEK; read "striped" for "stripped" in first line of 'Explanation' on plan. — P. 546^{a} l. 38, add: see also BĀNĪ and BAMĀ' ALLĀH. — P. 550^{b}, add to Bibliography: A. J. Butler, *Arab Conquest of Egypt*, (Index). — P. 579^{b} l. 22, read "1873" for "1843". — P. 595^{b}, add to BAIRAM KHĀN: His *Dīwān* has recently been published in the *Bibliotheca Indica* by Dr. E. Denison Ross. — P. 599^{b}, after BAIYŪMIYA, insert BAJAZET [see BĀYAZĪD, p. 684 *et seq.*]. — P. 696^{a} l. 5, read "1905" for "1895". — P. 712^{a}, l. 40. Add: H. H. the Nawab Sultan Jahan, *An Account of my Life*. (London, 1910). — P. 736^{b} l. 38, instead of "Barges etc.", read: Brosselard (*Journ. As.* 1876, i. 159—179; for the other view cf. Eguilaz, *Reseña historica de la Conquista del Reino de Granada por los Reyes Catolicos*, p. 74—78) wrongly believed he had found Boabdil's tomb in Tlemcen, but he really died in exile in Fās in 940 = 1533 (or perhaps as early as 924 = 1518). — P. 736^{b}, l. 10 from bottom, add: see also F. de Castro in a note to his translation of Dozy, *Historia de los Musulmanes Españoles*, ii. 431—436. — P. 784^{a} l. 38, add: a lithographed edition of Bukhārī's *al-Adab al-mufrad* in the recension of Aḥmad b. 'Abd al-Djalīl al-Bazzār (fuller than the corresponding chapter in the *Ṣaḥīḥ*), was published in Cairo in 1306 A. H. — P. 838^{b}, add to Bibliography: Eannes de Azurara, *Chronica d'El Rei D. João*, i. 3 (Lissabon 1644); Matthaeus de Pisano *De Bello Septensi* (*Ineditos de Historia portugueza*, i. Lissabon 1790 p. 7—57); Yriarte, *Sous la tente* (Paris 1853), p. 5—24; Moulliéras, *Le Maroc inconnu*, ii. (Paris 1899), p. 701—733. — P. 850^{a}, l. 19, read "Ho-Chou" for "Hsi-Ning-Fu". — P. 902^{b}, l. 3 from below and last line, read "דמשק" and "דרמשק" for "במשק" and "דרמשק". — P. 927^{a}, l. 14 from foot, read "Nu'mānī" for "Num'ānī". — P. 939^{a}, add to Bibl. of DENIA: do. *Mochéhid hijo de Yúsuf y Alí hijo de Mochéhid* in *Homenaje á Codera* (Zaragoza 1904), p. 411—434. — P. 1013^{a}, l. 8, read "DJAMBULĀT" for "DJAMBALĀT". — P. 1016^{a} l. 11, read "Tuch" for "Fuch". — P. 1036^{a}, l. 10 from bottom, read "*ḥā'ida*" for "*ḥaida*".

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